Swedish archaeological research at the Karian sanctuary of Zeus at Labraunda began in 1948 and celebrates its 60th anniversary at the site this year (Figs. 1–2). Large areas of the sanctuary were explored in the 1940s and 50s, and there has been further research and fieldwork since then. As of 2007, the team, based at Uppsala University, has produced ten books on the excavated buildings and finds. Since 2004, under the directorship of this author, renewed work at the site has had the following goals:

A) continued research and excavation inside the area of the ancient sanctuary in order to document the buildings not yet studied;

B) investigation of those ancient remains in the vicinity of the site and along the Sacred Way to Mylasa that still need to be documented;

I would like to thank the former director, Professor Pontus Hellström, for valuable support and assistance on many occasions, as well as the participating archaeologists during the last years of work: Abdulkadir Baran, Jesper Blid, Olivier Henry, Jenny Hjohlman, Sandra Karlsson, Göksan Keskin, Augustus Lersten, Lovisa Strand and Despina Ignatiadou. I also thank our temsilciler for these years: Ïlhan Güceren (2004), Yaæar Yılmaz (2005), Aynur Tosun (2006) and Nilgün Sinan Æentürk (2007). The excavations were supported by Åke Wiberg’s Foundation, Magn. Bergvall’s Foundation, Helge Axsson Johnson’s Foundation, Gunvor and Josef Anér’s Foundation, as well as Maggie and Stefan Lersten and the Labraunda Society. The Andron A restoration project was supported by the Royal Swedish Academy of Letters, History and Antiquities. I thank Prof. Lana Troy and Prof. C. Brian Rose for improving the English text. I am also grateful to the Director of the German Archaeological Institute in Istanbul, PD Dr. Felix Pirson and the former Director, Prof. Adolf Hoffmann, who assisted in initiating our work at Labraunda.

These monographs cover the Temple of Zeus; the South and East Propylon; a general outline of the architecture of the site; the Greek and Karian inscriptions; the Archaic, Classical and later pottery; the stamped amphora handles; and the marble sculpture. Professor Pontus Hellström and architect Thomas Thieme are now finishing the manuscript for the volume on Androns A and B. The pottery from the East Stoa was studied by Lovisa Strand during the campaigns of 2005 and 2006. See further bibliography at www.Labraunda.org.
Fig. 1  The sanctuary viewed from the south

Fig. 2  Plan of the sanctuary of Zeus Labraundos (J. Blid)
C) improvement of the accessibility of the site for visitors, including measures concerning the architectural preservation of the buildings.

This preliminary report will concentrate on the three major projects that are currently underway at Labraunda. The report begins with an inventory and analysis of the defensive structures by the author, while the subsequent sections on the Labraunda necropolis and on the Byzantine churches have been written by Olivier Henry and Jesper Blid, respectively.

The fortifications around the sanctuary

The ancient sanctuary of Labraunda was Karia’s most important cult place as well as a key political centre from the 4th century B.C. well into the Roman period. This is also suggested by the complex system of fortifications, including free-standing towers, that have been discovered. This system confirms the importance given to the defense of the sanctuary by all the rulers of the area in this period. The fortifications are located around the sanctuary but also along the projecting spur of hills to the southwest, on which the Sacred Way from Mylasa runs (Fig. 3). An important part of our renewed efforts at Labraunda has been to locate and produce precise drawings of all the defensive structures.

The Acropolis Fortress has eleven towers, and was measured with a total station in 2004 and drawn completely. In 2004–2005 we discovered five additional free-standing forts below the sanctuary. They are (west to east): Burgaz Kale, Tepesar Kale, Ucalan Kule, Kepez Kule and Harap Kule (see Fig. 3). These forts and towers were then plotted onto the general plan with a total station. It is obvious that these fortifications belong to the same defensive system: all forts (except Burgaz) have a clear view up to the fortress on the Akropolis. There is also an open view between the forts. From the towers further east and below Labraunda, like Kepez and Harap, there is a clear view back towards Tepesar Kale and the Akropolis Fortress.

The sanctuary at Labraunda was thus protected by a ring of forts. The Ucalan tower is the closest, located about 800 m from the sanctuary and situated directly above the Sacred Way. The
tower is rectangular, measuring 8.85 and 9.40 m on the east and west sides, and 6.90 and 7.10 m on
the north and south sides. The next tower, Kepez, is situated ca. 1300 m southwest of the sanctuary and consists of a square building with a side of 6.95 m, i.e. almost the same size as the Ucalan
tower. This is followed by Tepesar Kale, which is a large free-standing tower with four interior
rooms separated by substantial partition walls. The sides of the fort measure 11.40–11.65 m, and it is
located ca. 1900 m southwest of Labraunda. Further southwest of Tepesar is the largest fort, Burgaz
Kale, which is more like a castle. It is situated approximately 3000 m from Labraunda (discussed
below). The last tower, called Harap, is located 3060 m from Labraunda to the southwest.

The Akropolis Fortress

The fortress is located just north of the sanctuary, but is on a level 100 m above the temple. It is
likely that this fortress is the one mentioned as *Petra* in two inscriptions found at Labraunda\(^2\).
The fortress encircles the top of the hill on which the sanctuary of Labraunda is located. The
fortress is a rather small complex (*Fig. 4*). It measures 135 m in an east-west direction and about
90 m north-south. The walls, measuring about 280 m in length, form a large enclosure except on
the western side, where a series of rocks about 4 m high form a perfect barrier. There is also a
very steep cliff outside the walls. The fortress is built on a ground level of between 752 and 798 m
above sea level. The lowest part is the gate area, located towards the sanctuary in the south. The
difference in level from the gate area to the upper parts is thus more than 45 m.

The complex includes eleven towers. Tower 1 is located on a very high rock, and Towers 5, 6
and 9 are also placed on large and almost free-standing granite outcappings. Towers 7 and 8 frame
the 2.5 m wide opening for the gate. The towers are of a fairly equal size, averaging 6 × 6 m, except

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\(^2\) Labraunda inscription nos 4, line 11 and 6B, line 7: Crampa 1969, 22. 26 and 42. Cf. also the discussion in Robert
1983, 276–280.
for the large chevron-shaped bastion, Tower 3, which measures 12.70 × 9.20 m. The thickness of the curtain walls is 1.80 m throughout. There are traces of buildings inside the fortress, possibly barracks for soldiers, behind and south of Tower 3. These will be investigated in 2008.

**The Fortress of Burgaz Kale**

Labraunda was thus protected by sophisticated fortifications and free-standing forts. However, the date of their construction has been a matter of controversy. Scholars have long attempted to place them somewhere in the period between the reign of Maussollos (377–351 B.C.) and the late 3rd century B.C. The problem is that none of these fortifications has been actually dated by archaeological finds. One of the aims of the excavations at the Burgaz and Akropolis fortresses is to produce dating material that will make a significant contribution to our understanding of both the architecture and the history of Hellenistic Asia Minor.

The impressive fortress at Burgaz Kale was built with large (sometimes over 2 meter long) ashlar blocks of the local hard granite. The masonry is isodomic of the usual 4th-century B.C. type, with headers and stretchers at (irregular) intervals. The fort consists of two rectangular buildings connected by a courtyard (Fig. 5). The eastern rectangular building measures 18.8 × 7.45 m and
consists of three rooms: two catapult towers on either side of an entrance room. In the southwest there is another square catapult tower measuring 7.45 × 7.7 m, while the rest of the west side is occupied by three rooms with less substantial walls and which were not bonded with the catapult rooms. The excavation trenches were laid out in this area, which we believed had been used as barracks, i.e. the rooms in which the soldiers on duty had their living quarters (Fig. 6). Apart from datable pottery, we hoped to find examples of the different types of vessels that were used in the soldiers’ daily lives. In Room 2 we discovered the base of an Attic black-gloss bowl (Figs. 7 a–c). It was decorated on the inside with palmettes joined by large circle segments. On the underside a Karian graffiti, AZIOM or BZIOM, perhaps a name, was found. The

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Fig. 6 View over Rooms 1–3 (2007)

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3 Several names ending -iom were mentioned in Adiego 2007, 371 and 416: Arliom, Gr. Αρλιωμος; Kljom, Gr. Κλιωμος, Sarkiom, Gr. Σαρκεβιωμος. The graffiti will be published in a separate article by L. Karlsson and O. Henry. Karian graffiti can be seen on several of the black-gloss bowls/plates earlier published from Labraunda, see Hellström 1965, pls. 6–7 (cat. 50, 51, 53, 54).

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Figs. 7 a–c Attic bowl base with graffiti, photograph and drawing of Karian text (L. Karlsson)
base profile and decoration date it to 375–350 B.C. after comparison with similar examples from the Maussolleion in Halikarnassos, and already published pottery bases from Labraunda. In fact, several of the bases included in Professor Hellström’s volume have Karian graffito on the underside, though none with writing as legible as the one recently found at Burgaz. The dating thus points towards the period of Maussollos. Numerous finds support this general dating (Fig. 8). A black-gloss lamp of the type “Rundschulterlampe mit glattem Rand, geschlossener Körper” was found in Room 2 (Fig. 9). It is dated to 380–350 B.C. by similar examples discovered in the German Kerameikos excavations at Athens. An unusual bowl in a thin grey ware was probably a drinking bowl (Fig. 10). It dates to the 4th century. A small water jug, or hydria, with three handles was found almost complete (Fig. 11 a–b). The form suggests a soldier’s water jug, easy to carry on a leather strap. Furthermore, there were a smaller jug, possibly for wine, and a larger jug for water. Rim fragments were also found from two very large jars, pithoi (see Fig. 8). These vessel types, which were for daily use, are made of coarse pottery, which is more difficult to date, but they seem to belong in the period from the middle of the 4th to the 3rd century B.C. This dating

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4 See Vaag et al. 2002, pl. 38 cat. J7 with palmette of so-called Design 1 (p. 29 Fig. 11), and p. 185 (dated 375–350 B.C.), but also L34-L35 (375–350 B.C.) on pls. 53 and 76; design very similar to Robinson 1950, 352 and pl. 220 cat. 769 (early 4th century B.C.); cf. also Sparkes – Talcott, 1970, 310 cat. 1056 and Fig. 10 (ca. 350 B.C.).
5 Hellström 1965, pl. 6, especially cat. 38, which has a similar base profile.
6 Scheibler 1976, 24 and pls. 14–15 cat. 64–67; see also McCredie et al. 1992, 326 and 395 cat. 316 (2nd half of the 4th century B.C.).
7 Similar shape in Rotoff – Oliver 2003, 28 and pl. 10 cat. 52 (4th century B.C.).
8 See Robinson 1950, 204 cat. 145 and pl. 142 (late 5th century B.C.). Similar shape found in a bothros in Halikarnassos predating the Maussolleion, see Vaag et al. 2002, 94 and pl. 6 cat. A72 and cat. no. G66 on pl. 20 (4th century B.C.). It is interesting that a hydria called East Greek and dated 520–490 B.C. from the Athenian Agora excavations has a very similar shape. The shape must have stayed the same for a long period; see Sparkes – Talcott 1970, pl. 70 cat. 1580.
9 Similar to jug no. 843 in Robinson 1933, 228 and pl. 174, dated late 5th or early 4th century B.C.
fits our hypothesis that the fortifications of Labraunda were used primarily from the middle of the 4th century down to about 200 B.C.

Strangely enough, no terracotta roof tiles were found\(^\text{10}\). Instead, we found numerous fragments of thin plates of schist (Fig. 8). Two of these had rounded corners, and are reminiscent of schist roof plates (in Sweden). It is possible that these plates of schist are roof tiles, because schist is very common in the terrain below Labraunda, around the village of Kargıcak. This would explain the absence of terracotta roof tiles in our excavations. Finally, we discovered two pieces of hard stone, which had been worn mechanically (Fig. 8). These two stones were whetstones used for sharpening the soldier’s swords.

\(^{10}\) Cf. similar find circumstances in Latmos, see Peschlow-Bindokat 2005, 8.
The excavations in the Burgaz fortress exceeded our expectations. The pottery goes back to the 4th century, and more specifically to the middle of that century. The ceramic finds indicate that a large variation of vessel types was used by the soldiers in their daily life: a water flask, a drinking bowl, two jugs for water and possibly wine, two *pithoi* for the storage of goods, as well as an Attic bowl for wine with the owner’s name.

**The Labraunda necropolis (by Olivier Henry)**

A new chapter of excavations and research at Labraunda was opened in 2007 with the investigation of the necropolis associated with the sanctuary (Fig. 12), conducted by Olivier Henry. The study of the necropolis of Labraunda is not new; it was initiated in 1950, when Paul Åström began documenting the tombs around the sanctuary. Although this work was never completed, no fewer than 39 graves were recorded at that time (Fig. 13). The research was resumed in 2005 by Lars Karlsson. A recount of the grave structures revealed a total of 52, including most of the tombs known from Åström’s first survey (some of them seem to have been destroyed, notably when the road leading from Milas to Labraunda was widened in 1960). Considering both the quantitative and qualitative richness of this necropolis, as well as the ongoing destruction of the tombs from modern road construction and plunderers, L. Karlsson decided to launch a study of the necropolis.

Three points make this necropolis remarkable. First of all, this is the only early necropolis (from the mid-5th century B.C.) known in Asia Minor to be closely and exclusively associated with a sanctuary, as opposed to an urban context. Secondly, the burial activity is uninterrupted, covering a period starting with the early Classical period, lasting up to and including the Late Roman and Early Byzantine times. Finally, it is one of the few well preserved necropoleis, with no modern dwellings on or around the site. Thus it was decided that the necropolis of Labraunda should be extensively studied and published in a new volume of the Swedish Excavations and Research at Labraunda (published by the Swedish Research Institute in Istanbul). The publication will be divided into two parts: the first will be a technical and structural analysis of the monuments (including architecture, craftsmanship, topography, chronology, etc.); the second will be a discussion on the cultic activity, the burial customs and material, as well as an analysis of the historical development of the sanctuary based on the evidence from the tombs.

The necropolis occupies a broad stretch of land following the Sacred Way leading from Mylasa to Labraunda and on to Alinda. The first graves are located at the foot of the mountain and the last ones several kilometers north of the sanctuary along the road toward Alinda. In order to offer a comprehensive study of the necropolis the investigations in 2007 included both a systematic survey and an excavation of the funerary structures. The total number of recorded graves is now 61.

The tombs can be classified into six groups:

1) The unique monumental built tomb, probably of Hekatomnid foundation, erected above the temenos.
2) The rock-cut chamber tombs. They are few in number (9) and of two different types. The first type, consisting of eight tombs, is characterized by a chamber carved into a cliff with

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11 Henry 2006.
an opening located sometimes several meters above the ground. The second type includes a *dromos* leading to a door opening to a funerary chamber. The main body of the tomb is entirely carved into the bedrock and covered by a series of huge stone beams.

3) The subterranean chamber tomb. Only one example is known today. It is situated along the Sacred Way, at the foot of the mountain below Labraunda. It seems to be composed of a *dromos*, an antechamber and a funerary chamber. The whole structure is made entirely of marble and the craftsmanship is of exceptional quality. A few examples of this kind of tomb

Fig. 12 Plan of the area around the sanctuary and the Sacred Way with tombs and forts (O. Henry)
are known in the region of Mylasa. They all seem to date within the second half of the 4th century B.C.\textsuperscript{12}. The current state of preservation of the new structure limits analysis, since the funerary space has been plundered long ago and is now entirely filled up with soil.

4) The rock-cut sarcophagi. They represent the most widespread type in the necropolis (around 75%). They consist of a rectangular stepped cavity with an intermediate ledge carved into a high outcropping and covered by a massive gabled lid (Fig. 13 and Fig. 14). On the short and long sides of the lid one finds square bosses, probably used as lifting devices when the burial was being closed. In one case a monumental pi-shaped structure had been built around the sarcophagus.

5) The simple pit graves. They represent only 20% of the known tombs but they are hard to detect as their pit is dug into the rocky soil and covered by thin slabs. Most of them could only be recognized after they had been plundered.

\textsuperscript{12} Akarca 1952 and Akarca 1971.
6) The cist graves. One of the most common types of grave (around 10%), they are generally considered to be the poorest burials. They are made of five slabs, one horizontal at the bottom and four vertical on the sides. As with the simple pit type they are hardly detectable and their number could increase dramatically as the survey goes on.

We excavated 22 graves in 2007: 18 rock-cut sarcophagi, 3 simple pits, and one rock-cut chamber tomb. Although most of them were plundered (only one of the tombs was found untouched), the material that we collected was surprisingly abundant and of high quality. It includes in some cases bone fragments as well as fragments of stone, metal and glass, but there are a large number of pottery sherds, often from several different periods.

Bones

The bones are few in number; fragments were found in only five tombs. Two reasons explain the limited quantity of bone remains: firstly, the soil around the sanctuary, containing gneiss, is very acidic. Once the tomb has been robbed and left open, nothing prevents the soil from accumulating inside the grave. In such cases, the bones may have disintegrated. Secondly, the sherds found in many of the graves indicate that the burial customs included both inhumation and cremation. In all cases the remains that have been collected will be the subject of an anthropological study by Anne Ingvarsson-Sundström of Uppsala University, as well as of a C14 chronological analysis.

The archaeological material and burial customs

A preliminary study of the pottery indicates a long period of use for the necropolis, from the 5th century B.C. up to and including the Late Roman period. During this time span there was both a continuous creation of new tombs and a reuse of older structures. A change in burial customs seems to be indicated when comparing the graves from different periods, with a shift from inhumation in the Classical and Hellenistic times to a majority of cremation tombs during the Roman period.

The lithic material was one of the main surprises of this season. Among the finds were white and yellow egg-shaped stones as well as fragments of very high quality rock crystal. The tradition of burying an egg-shaped stone together with the dead is known in the ancient world, mainly in Italy, as a symbol of rejuvenation. Concerning the rock crystal pieces, no other explanation than a local burial custom can be provided at this point.

The metallic finds include nails, probably for a wooden coffin placed in the rock-cut pit, bronze coins (including a very beautiful example of a 3rd-century B.C. Mylasan pro-

Fig. 15 Gold leaves from a burial wreath

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13 On the eggs, see Nilsson 1951 [1902]; Carter 1998, 118. 120 and 196.
duction\(^{14}\), pieces of a 5th-century silver bowl and, finally, in two of the graves (one from the 5th century B.C., the other from the 2nd century B.C.), some leaves of gold belonging to a funerary diadem of the deceased (Fig. 15).

The glass fragments belong to different periods but all come from unguentaria: the earliest is a 5th-century Phoenician multi-colored sand-cast glass vessel; the latest are made of some simple type of white Roman glass.

**Finds in situ**

In three cases materials were found in situ: (1) in the untouched dromos of a plundered rock-cut chambered tomb, a 2nd century B.C. amphoriskos placed against the door of the chamber as a votive deposit (Fig. 16); (2) at the bottom of a simple rock-cut pit, four unguentaria, one small cup, and one amphoriskos, all of them from the 4th century B.C.; (3) finally, in an intact child’s grave, a skyphos dated in the 4th century B.C. (Fig. 17). Although less than a third of the necropolis was studied this year, the results have been more than encouraging. They have already provided a wealth of information concerning the architecture of the graves and their typological development from the 5th century B.C. to the 2nd century A.D.; they have also clarified the burial customs and practices at the time of the interment as well as later cultic activity.

\(^{14}\) Akarca 1959, pl. 4, 31.
The Byzantine churches (by Jesper Blid)

The Byzantine East Church is one of the earliest known in Karia (Fig. 2). The excavations of the church, which began in 1953, were never completed and the church is only now being thoroughly studied. The church has a very interesting architecture which points to Syria as its source of inspiration (Fig. 18). The study of the church and of Labraunda’s Late Roman period is being conducted by Jesper Blid15.

Our questions were related to the church’s original architectural form, particularly with regard to the original appearance of the apse, and whether features such as a mosaic floor, an altar, and a synthronon were present. Furthermore, it was unclear whether or not the central nave had interior columns. The possible presence of an earlier building phase also needed to be ascertained. Finally, the relationship between the church and the contiguous Roman East Bath required further investigation.

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15 For this period in Labraunda, see Blid 2006/2007.
The apse: Trenches 1 and 4

We began in 2005 by cleaning the apse in Trench 1. An unusual rectangular fossa, in the beginning believed to be a tomb or ossuary, was immediately discovered in the centre of the apse (Fig. 19). The fossa was cleaned and several glass fragments from both cup bottoms and window panes were retrieved. Lead fragments from lead-framed windows were also found. Furthermore, a large number of older frescoed plaster fragments turned up embedded in the layer of plaster under the rocks of the floor. These had probably been thrown into the plaster to strengthen the mass of cement under the rock floor of the apse. In addition, many broken fragments of marble revetments fashioned from pavonazzetto marble (Marmor Phrygium from Afyon) were discovered under the blocks covering the eastern part of the fossa (Fig. 20). The pavement rocks seem to have been placed in such a way as to support a single-level synthronon along the walls of the apse (see plan Fig. 19).

However, the fossa structure in the centre of the apse remained difficult to understand. Therefore, Trench 4 was laid out immediately east of and along the choir wall of the church (see figs. 18–19), in order to see if the fossa was a water channel, and thus continued outside the church. Immediately under the topsoil we discovered large ashlar blocks that were still lying in position to the east where they had fallen from the church wall. The wall most likely collapsed during one of the earthquakes that have periodically shaken Labraunda since antiquity.

The material discovered under the fallen wall was Roman and Early Byzantine and it is likely that this church was destroyed relatively

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16 See e.g. a tomb in the same position in the Little Church at Elaiussa Sebaste; Equini Schneider 2008, 91–92.
17 See Bild 2006–2007, 242 Fig. 10 and p. 244 Fig. 11.
soon after it was built. Labraunda was less frequented after the early Byzantine period, making archaeological material dating after this time unusual. Continued investigations may provide a more specific answer. In Trench 4 the east wall of the church was followed down another meter, after which a 60 cm high socle was revealed. A channel had been built into this socle level. The channel is about 55 cm deep and 40 cm wide (Fig. 21). In support of our theory, the channel was connected with the earlier excavated fossa/channel in the apse by a hole through the church wall. The chan-
nel did not continue straight eastward, but turned 90 degrees to the south, running along the church’s exterior wall. Crushed body and rim fragments of glass vessels were discovered at the bottom of the turn of the channel. We had earlier discovered glass fragments, above all ring bottoms, in the fossa/channel inside the apse, but here there were 156 fragments of the vessels’ walls and rims, apparently from cups or rather “drinking glasses” (Fig. 22).

The reason for the presence of fragments of glass vessels was a mystery and Trench 1B from 2005, located in the apse, was extended westward, in an attempt to add to our knowledge of the character of the fossa/channel (see Fig. 18). In our extended test probe we discovered to our surprise the mouth of a large terracotta conduit of a type very common in water-rich Labraunda (Fig. 23). The water conduit had an east-west orientation and clearly emptied out into the fossa/channel. The water conduits were placed under a line of marble flagstones of the church floor oriented east-west. The other marble flagstones are oriented north-south (see the plan, Fig. 18).

In our test probe we also found a large piece of lead “packing.” It may have been used as insulation for a water tap. The terracotta conduit had a large “maintenance hole” that does not exist in earlier examples in Labraunda, although it is known from other places. The “maintenance hole” seems to have been cut out at a secondary stage, indicating that the terracotta conduit was reused in this position. When we excavated it, the hole was still covered by a fragment of a late roof tile.

Thus, our fossa/channel was a water channel, a construction to be expected in Labraunda with its clear and ice-cold water, and most likely bringing water to a spout in the apse, similar to a Byzantine hagiasma, a holy water spring with taps the pilgrim could turn on when he arrived with his drinking glass. This can still be seen in the churches of Zoodochos Pege and Blachernai in Istanbul. The glass fragments we discovered in Trench 4 have extremely thin walls, only about 2–4 mm. These drinking glasses would have been very fragile and easily broken, which provides one explanation for their presence in the channel. An alternative is to see the glass fragments as the result of the vessels being crushed and for some reason thrown into the open water channel in the apse. The thin glass fragments would then have been carried by the water’s flow until caught by the channel’s 90 degree turn outside the church, when they fell to the bottom, while the heavier ring-bottom fragments stayed inside the apse.
The nave: Trench 2

Trench 2 was put down in the nave of the church in order to look for the presence of interior columns or evidence for an earlier building phase (see Fig. 18). The investigations indicated that the church must have had a roof carried by the piers bonded with the side walls, since there was no evidence for internal supports. The excavations in Trench 2 showed that the floor in the nave was of the same construction as the one previously studied in the apse. Under the marble flagstones there was a thin layer of red mortar, *cocciopesto*. Under the *cocciopesto* layer there was a thick layer (ca. 15 cm) of smaller gneiss/granite stones of the same type as in the apse. This indicates that the stones in the apse were also meant to carry a marble floor. We noted that the stones had been set in long bands separated by neat seams, running perpendicular to the nave of the church. These bands of stones in the church floor fit the size of the marble flag stones above quite well. It is evident that a flexible support for the large marble flags was needed to prevent them from breaking under stress. The floor in the church of Labraunda was thus constructed using a very sophisticated construction technique, making use of Roman architectural know-how\(^{18}\), and indicating that the principles of Roman architecture were still a living tradition when the church was built. Under the white mortar layer we discovered bedrock, but no traces of an earlier phase of the church. The excavation of Trench 2 thus suggests that the nave had only one building phase.

The new West Church

In 2007, we had indications of the existence of another church at Labraunda, built on a platform below the South Thermae (see Fig. 2). The existence of the new structure, called the West Church, was supported by the following two finds: (1) the discovery of a marble ambo, complete with its staircase, and the heavy octagonal platform and its octagonal base in the area southwest of the South Thermae, and (2) the identification of an extraordinary architectural structure in the shape of a tetraconch that is surely a Byzantine baptistery. A plan of the current state of this building could be drawn (Fig. 24), but the excavation had to be postponed for the 2008 campaign. The ambo is decorated with scrolls of ivy leaves of a type that is usually dated to the 6\(^{th}\) century A.D. (Fig. 25)\(^{19}\), and it can be used to tentatively date the new West Church.

Other investigations

The South Thermae was cleaned as part of our investigations into Labraunda’s Roman buildings. This bath structure had been partly excavated in the earlier campaigns but had never been studied, nor had an architectural plan been drawn. The building was measured and a new plan produced (Fig. 26). The bath is located at the southern edge of the sanctuary’s lowest platform (Fig. 2). It must have had an exposed position on the sharply sloping terrain. Thus the south wall of the bath has largely collapsed, with further sections at risk of falling. The wall revealed a jog in the middle of its course. This served as a centuries-old path entering Labraunda, and it was also here that the Swedish archaeologists arranged an entrance to the excavated area in 1960. A very large block

\(^{18}\) A similar floor construction can be seen in the Imperial cult room (Caesareum) in the South Stoa at Iasos (Hadrianic).

\(^{19}\) See e. g. Ruggieri 2005, 236 Fig. 5, 13 (Bargydia), and Feld 1975, pl. 1 (Peçin).
Fig. 24  Current state plan of the tetraconch (J. Blid)

Fig. 25  Drawing of the ambo (J. Blid)
projected out, giving the jog its shape, but it lacked support and threatened to fall over. However, two ashlar blocks, which were lying *in situ* in front of the wall, were raised up and put in their original positions. Another two blocks were also put back into their original positions in the wall, five meters east of the jog. The south wall of the South Thermae is now sturdy and complete. During this clean-up in 2007, a small column fragment of marble with a dedication to Zeus Labraundos (*Fig. 27*) was retrieved. In 2002, during the preliminary investigations at Labraunda, a 29-line fragmentary Greek inscription was discovered in the light shaft for the hypocaust of the South Thermae (*Fig. 28*). This text, which mentions the Macedonian general Olympichos, will be published this year\(^\text{20}\). Through the work of Signe Isager, of the Danish Halikarnassos expedition, it has been possible to join it to

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\(^{20}\) Labraunda inscription no. 134 (Milas Museum inventory no. 2873); see Isager – Karlsson 2008.
Labraunda inscription no. 49, discovered in the same area in 1953.

The preserved sections of the Sacred Way, which can be seen along the Milas-Labraunda road from 1960, are in the course of being studied by Abdulkadir Baran of Muğla University. Several sections of the pavement of the ancient road have been recognized and plotted onto the general plan, as well as 32 ancient fountain houses. A study has also been undertaken on the many terracotta figurines discovered in the early excavations. Remarkable is a well-preserved statue of a seated Kybele, found in 1949, possibly dating to the second half of the 5th century B.C. (Fig. 29)\(^ {21} \).

\(^ {21} \) A selection of these terracottas will be published in Karlsson (forthcoming). For a similar statue see Meriç 2004, 17.
Conservation and Restoration

The important restoration project of Andron A was conducted by the two engineers, Krister Berggren and Stefan Thorstensson of Stockholm, and supported by the Swedish Academy of Letters, History and Antiquities. The project has resulted in an analysis that provides several alternative ways of strengthening the 9-meter high south wall of the building. The work was begun in 2004 with a complete documentation of the building with a Zoller – Frölich laser scanner.

Several measures have been taken during these years to strengthen walls and rebuild sections that have been destroyed by heavy winter rains. The large monumental staircase at the entrance of the sanctuary was restored in 2005, and the south wall of the South Thermæ was strengthened and partly rebuilt in 2007. Three column drums were re-erected in Andron C and Building L in 2007. Thirteen new information signs with drawings, plans, and text in English and Turkish have been put up at all important buildings on the site, as well as two larger general information signs in Labraunda, and one in the Bodrum Museum of Underwater Archaeology. Our carpenter has built a wooden fence at the entrance to the site in order to prevent animals from entering and damaging the area, as well as two wooden gates at the entrance to the site and at the northern exit.

Finally, the Swedish excavations of Labraunda are the subject of a new guidebook. It has been written by the former project director, Professor Pontus Hellström, and includes the latest research, many plans and descriptions of the buildings. It also includes an account of how Labraunda was discovered in the 19th century. The new website of the project, with an abundance of photos and information, can be found at www.labraunda.org.

Abstract: Important advances have been made in all areas of research during our work at Labraunda in 2004–2007: five fortification towers have been discovered and measured, and an excavation at Burgaz Kale has produced material dating to the middle of the fourth century B.C. The large Acropolis Fortress has been completely drawn, and the East Church and its water channel have been excavated, drawn, and studied. At this point, 61 tombs have been documented and are in the process of being excavated. Finally, Andron A has been completely measured by a laser scanner, and an in-depth study of its structural statics has been presented that will facilitate architectural preservation. The accessibility of the site to tourists has been significantly improved: a new parking area has been cleared, and 13 information signs have been put up in English and Turkish on all important buildings at the site. A new inscription mentioning Olympichos, revealed in 2002 (Labraunda inscription no. 134), has been joined to inscription no. 49 from 1953. Finally, the 2007 campaign witnessed the discovery of a marble ambo and a new church, the West Church with attached baptistery.

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22 The work was performed by engineer Ivar Andersson of SWECO, Stockholm.

23 At the following buildings: the Temple of Zeus; Andron A and B; the Oikoi building; the North Stoa; the South Propylon; the East Stoa; the East Church; the Sanctuary Spring; the Built Tomb; and, finally, three signs at the Akropolis Fortress. In order to invite visitors up to the Akropolis Fortress we placed one information sign down in Labraunda with an arrow indicating the way up. The next sign was placed at the gate of the fortress with its two towers and the third sign at the catapult bastion on top of the Akropolis.
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