

SVENSKA INSTITUTEN I ATHEN OCH ROM
INSTITUTUM ATHENIENSE ATQUE INSTITUTUM ROMANUM REGNI SUECIAE

OPUSCULA

Annual of the Swedish Institutes
at Athens and Rome

2
2009

STOCKHOLM

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Distributor: eddy.se AB, Box 1310, SE-621 24 Visby.

Contact information: www.ecsi.se

The English text was revised by Dr Carole Gillis, Lund.

*Published with the aid of a grant from
The Swedish Research Council*

ISSN 2000-0898

ISBN 978-91-977798-1-4

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Typeset and printed in Sweden 2010 by Motala Grafiska AB

younger generation of scholars, among whom Sebastian Brather is probably the best known.² Of course, Steuer has also supervised R.'s dissertation. Together with Brather's book on ethnic identity, *Habitus barbarus* forms a milestone in German research on the age of migrations, showing strong influences from Austrian and Anglo-Saxon perspectives, and a new theoretical awareness in tackling a controversial subject.³

Habitus barbarus is very well-documented and R. argues convincingly for his views. Because of its much-needed, multidisciplinary perspective, the book will become a standard reference within its subject. The only drawback is its heavy-handed, and at times repetitive, structure, taken directly from the dissertation format. It would have been better to rework the study in order to improve the readability. For shorter versions of R.'s arguments one may also consult several recent and well-argued articles of his.⁴

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¹ H. Steuer, *Frühgeschichtliche Sozialstrukturen in Mitteleuropa: eine Analyse der Auswertungsmethoden des archäologischen Quellenmaterials* (Abhandlungen der Akademie der Wissenschaften in Göttingen. Philologisch-historische Klasse, 128), Göttingen 1982.

² S. Brather, *Ethnische Interpretationen in der frühgeschichtlichen Archäologie: Geschichte, Grundlagen und Alternativen* (Ergänzungsbände zum Reallexikon der germanischen Altertumskunde, 42), Berlin 2004.

³ E.g., F. Curta, 'Some remarks on ethnicity in medieval archaeology', *Early Medieval Europe* 15, 2007, 159–185.

⁴ E.g., P. von Rummel, 'Where have all the Vandals gone? Migration, Ansiedlung und Identität der Vandalen im Spiegel archäologischer Quellen aus Nordafrika', in *Das Reich der Vandalen und seine (Vor)Geschichten* (Denkschriften, Österreichische Akademie der Wissenschaften. Philosophisch-historische Klasse, 366), eds. G. Berndt & R. Steinacher, Vienna 2008, 151–182; *idem*, 'Ambrosius, Julianus Valens und die „Gotische Kleidung“. Eine Schlüsselstelle historisch-archäologische Interpretation', in *Zwischen Spätantike und Frühmittelalter: Archäologie des 4. bis 7. Jahrhunderts im Westen* (Ergänzungsbände zum Reallexikon der germanischen Altertumskunde, 57), ed. S. Brather, Berlin 2008, 45–64. See also S. Brather, 'Kleidung Grab und Identität in Spätantike und Frühmittelalter', in *Das Reich der Vandalen und seine (Vor)Geschichten* (Denkschriften, Österreichische Akademie der Wissenschaften. Philosophisch-historische Klasse, 366), eds. G. Berndt & R. Steinacher, Vienna 2008, 283–294.

O. Henry, *Tombes de Carie. Architecture funéraire et culture carienne, VI^e-II^e siècle av. J.-C.* Rennes: Presses Universitaires de Rennes, 2009. 289 pp., 163 figs., 16 pls. ISBN 978-2-7535-0758-6.

History's "first archaeological observation" is usually attributed to Thucydides, when he noticed that the tombs removed from the island of Delos were Carian because of their funeral gifts: Carian weaponry. Furthermore, the Carians are known from their many tombs in Egypt: not less than 170 Carian funerary inscriptions have been found there, many more than those from Caria itself (about 30).¹ The Carians' interest in their tombs may be best illustrated by the tomb that has given the name to all monumental tombs, the Maussoleion at Halikarnassos, built by the Carian satrap Maussollos. But how typical was this tomb in the landscape of Caria? How did the Carian tombs look more generally in the rugged homeland of the Carians?

These questions have been answered by Olivier Henry in a very comprehensive way through his doctoral work under the supervision of Pierre Debord of the University of Bordeaux. Henry's dissertation from 2005 has now been enlarged and printed in a costly volume by the Press of the University of Rennes, which is known for many excellent archaeological publications. Since his doctoral dissertation, Henry has continued and sharpened his Carian knowledge and is now working on the publication of the necropoleis surrounding the Carian Sanctuary of Zeus Labraundos.² Here 80 Carian tombs have been registered, and of these 40 have been excavated by Henry himself. These new excavations are partly included in his new book.

The book is divided into two parts, starting with the typology and chronology of the tombs and then discussing specific details, such as the origin, the forms and the techniques of execution of the tombs themselves. Finally, there is an annex with a complete catalogue of 214 tombs from 86 sites with photos and drawings. Fifty-three of these tombs are published here for the first time. The section on Labraunda contains eleven tombs.

The first part of the book starts with a structural analysis of the tombs in Caria from the sixth to the second centuries BC and includes a general survey of previous studies. Then follows a discussion of typological criteria which leads into a presentation of the study's six different tomb types: (1) the sarcophagus tomb, both rock-cut and free-standing; (2) the rock-cut chamber tomb without a façade; (3) the rock-cut chamber tomb with a rock-cut façade; (4) the tumulus tomb;

¹ See the comprehensive new study by I.J. Adiego, *The Carian language* (= *Handbook of Oriental Studies* 86), Leiden 2007, 17.

² See article in this volume, and in L. Karlsson, 'Labraunda 2004–2007. A preliminary report on the Swedish excavations, with contributions by Olivier Henry and Jesper Blid', *IstMitt* 58, 2008, 116–121.

(5) the subterranean-built chamber tomb; and (6) the free-standing built chamber tomb.

The second part of the book focuses on those tomb characteristics that can be recognised as specifically Carian. These include the monumental rock-cut sarcophagus, the rock-cut “temple” tomb and the chamber tomb with horizontal roof beams. Only 13 tombs of the sixth and fifth centuries are known in Caria, and several of these are tumulus tombs, possibly indicating Lydian influence. However, Carian tomb architecture explodes in the fourth century. Apart from the monumental chamber tomb of Maussollos at Halikarnassos and related examples at Labraunda (the Built Tomb) and Mylasa (the Berber Ini tomb with a rock-cut façade), the most common types are the rock-cut sarcophagus tomb, the rock-cut “temple” tombs and the subterranean tombs with horizontal roof beams.

The rock-cut sarcophagus consists of a rectangular cavity with an intermediate ledge, often cut at the top of a high outcropping or a huge stone bolder. Distinctive features are the square bosses placed on the short and long sides of the gable-shaped lid. This type is very common in Labraunda, Herakleia and Alinda, all located in the Carian heartland of the Latmos mountains.

The rock-cut “temple” tombs with their imposing size and rich architectural decoration are probably the most well-known of the tombs in Caria. They are carved into the vertical rock face and generally present an Ionic distyle *in antis* façade. Henry argues that their closest parallels are to be found in Persia and that it is likely that the Carian aristocracy sought to reproduce royal Persian funerary architecture, though with a Greek-inspired architectural order for the façade. These tombs are concentrated in the Kaunos and Idyma areas, though examples are also found in Keramos and in Mylasa.

The subterranean chamber tombs with horizontal roof beams are relatively few in number, probably because they

were very costly. They are often built entirely of marble and can be found at 18 sites, with a concentration around Beçin, Mylasa and Labraunda. Henry suggests that it was the type favoured by the élite of the society.

The tomb models of the fourth century continued in the third and second centuries BC. A new introduction was the Macedonian tomb type with “temple” façades covered by a tumulus, and many small copies of the Maussoleion in Halikarnassos were built. In this period the old rock-cut sarcophagus tombs were reused extensively for new burials, as is evidenced from Labraunda.

In conclusion then, Olivier Henry presents a Caria that up to the fourth century is a mosaic of local principalities under different foreign influences. The point of rupture, at the beginning of the fourth century, corresponds to the Hekatomnid period, when Caria for the first time was recognized as a proper political and economic entity in the Persian Empire. At this time, the funerary architecture of the élite was established. The built tombs dominate the valleys and gentle landscape in the north, while the rock-cut “temple” tombs fill the narrow valleys and steep slopes of the south.

Henry is an excellent draughtsman and has produced easily read maps and drawings with plans and sections of the tombs discussed. I believe that there are very few people who have visited so many Carian sites as Olivier Henry has done. These travels and his continuous and careful archaeological observations have created a book that is a very comprehensive study of the tombs in the ancient landscape of Caria. The book can be used as a model for similar studies of ancient funerary architecture and will definitely serve as a handbook for Carian tomb architecture for a long time.

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