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GOLEMO GRADIŠTE AT KONJUH: AN UNIDENTIFIED LATE ANTIQUE CITY AND ITS CHURCHES

The archaeological site of Golemo Gradište at the village of Konjuh is located ca. 40 km east of Skopje in the Republic of Macedonia; it lies in the administrative district of Kratovo. In Late Antiquity this heavily fortified city, whose ancient name is unknown, stood near the southeast corner of the province of Dardania. The site consists of a long, east-west ridge or acropolis, rising 100 meters above the level of the Kriva river to a height of ca. 440 m above sea level; a broad, gently sloping terrace between the northern foot of the acropolis and the Kriva River; and a narrow and as yet unexplored area between the south side of the acropolis and a lower bedrock ridge to the south (fig. 1). Cemeteries are known to be located both to the south and southwest of the site and across the river to the northwest, where a small church with a large tomb once stood. The Rotunda, a unique Early Byzantine church, is located outside the fortified city, ca. 250 m to the south.

The site was first explored in 1938 by Svetozar Radojčić, who later published the results of his visit[1]; he focused primarily on the Rotunda church, which had been excavated in 1919 by local villagers. During the 1970s Ivan Mikulčić carried out informal survey of the site at Golemo Gradište and published his observations[2]. He concluded that the city had been a secondary administrative center in the eastern part of the province of Dardania, whose capital was at Scupi, modern Skopje. Mikulčić assumed that the Late Antique city had developed from an earlier Roman city also located on the northern terrace. A number of Iron Age and Roman burials excavated in 1995, during salvage excavations carried out northwest of Golemo Gradište and the Kriva River, have not been published[3].

The current Macedonian-American project, sponsored by Gettysburg College and the National Museum of Macedonia in Skopje, began work in 1998 with a short survey season. Systematic excavation began in 2000 and has continued annually since then[4].

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[1] S. Radojčić, *Crkva u Konjuhu*, in *Zbornik Radova Vizantološkog Instituta* 1 (1952), pp. 148-167.

[2] I. Mikulčić, *Antički gradovi kod Drenova i Konjuha u Makedoniji*, in *Arheološki Pregled* 15 (1973), pp. 179-182; Id., *Dva bezimeni docnoantički grada vo Istočna Makedonija*, in *Zbornik na Arheološkiot Muzej Skopje* 6-7 (1975), pp. 122-130; Id., *Srednovekovni Gradovi i Tvrdini vo Makedonija*, Skopje 1996, pp. 223-226; Id., *Spätantike und frühbyzantinische Befestigungen in Nordmakedonien: Städte, Vici, Refugien, Kastelle*, Munich 2002, pp. 24, 38-39, 41, 57, 64, 66, 73, 74, 128-133.

[3] The salvage excavations are mentioned briefly by M. Ivanovski, s.v. *K'šla*, in *Archaeological Map of the Republic of Macedonia*, 2, Skopje 1996, p. 185.

[4] Funding has been provided by Gettysburg College, the Loeb Classical Library Foundation, Dumbarton Oaks, and the Ministry of Culture of the Republic of Macedonia. The project is now co-directed by Carolyn S. Snively, Gettysburg College, and Goran Sanev, National Museum of Macedonia. The results of the 2000

The first five seasons were focused on the acropolis and specifically on a long sloping plateau at its eastern end. The plateau is, in fact, an artificial creation, formed by quarrying away the bedrock at the north side and constructing a terrace-fortification wall along the south side. A central gate in the south wall and a stone-paved north-south street were excavated, along with a rock-cut cistern, an administrative (?) building, and parts of small residential-industrial complexes[5].

At the west end of the plateau, the terrain rises to the high point of the acropolis and to a long area in which the sloping south face of the ridge was quarried and carved into a maze of rooms, paths, water channels, stairs, and other rock-cut features. Thus the fortress on the acropolis consisted of the eastern plateau, the quarried and carved rock face further west, and a narrow terrace running along the north face of the acropolis[6]. Some 4th and 5th century AD pottery as well as prehistoric material was found, but ceramics analyst Virginia Anderson-Stojanović points to the overwhelming quantity of 6th century pottery as evidence for a Justinianic date for the landscaping and fortification of the acropolis.

In 2005 investigations began on the northern terrace, the lower town. Despite the evidence of burials and funerary inscriptions for Roman occupation in the area, no traces of a Roman settlement have been found on the terrace. Perhaps this is not surprising, since there are obvious disadvantages to a northern exposure[7]. But location on a terrace surrounded on three sides by a river and next to a naturally defensible acropolis for refuge in time of need would have looked increasingly attractive in Late Antiquity. Finds of arrowheads and ballista balls in varying sizes point to the need for defense and suggest a possible reason for reconstructions within the short life of the city.

Parts of several city blocks have been excavated on the terrace; they display a similar overall orientation. The blocks are irregular in shape and size, and intersections do not always form right angles. The evidence to date suggests numerous short streets and T-intersections. Also very few doorways provide access from streets into the buildings beside them. It appears that buildings were entered from back alleys or, in one instance, an alley led from the street into the middle of a block and provided access to several houses or workshops from inside the block.

The lower city on the northern terrace was constructed during the second half of the 5th century and substantially rebuilt in the 6th century, perhaps contemporary with the construction of the fortress on the acropolis in the second quarter of that century. Possibly the residents of the lower city fled to the acropolis for refuge in the later 6th century, but both the lower city and the acropolis fortress were heavily damaged or destroyed at the end of the 6th or the beginning of the 7th century.

A limited number of new cities were built in Late Antiquity, and in most instances they were constructed for fairly specific reasons[8]. The settlement at Golemo Gradište

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season, together with a general introduction to the site, may be found in C. Snively, *Golemo Gradište at Konjuh: Report on the Excavations in 2000*, in *DOP* 56 (2002), pp. 297-306.

[5] A summary of the results of excavation on the acropolis is presented in C. Snively, *Archaeological Excavations on the Acropolis of Golemo Gradište, Konjuh: 2000-2004*, in *Macedoniae Acta Archaeologica* 18 (2002-2004) [2008], pp. 335-351.

[6] C. Snively, *Golemo Gradište at Konjuh, Republic of Macedonia: Prolegomena to the Study of a Late Antique Fortification*, in *Niš & Byzantium* 4 (2006), pp. 229-244.

[7] I have visited the site in November and in March; even during spring and fall much of the northern terrace was in shadow already by two in the afternoon.

[8] E. Zanini, *The Urban Ideal and Urban Planning in Byzantine New Cities of the Sixth Century AD*, in L. Lavan, W. Bowden (ed.), *Theory and Practice in Late Antique Archaeology*, Leiden 2003, pp. 196-223.

was the only urban settlement among a line of fortresses that guarded a section of road running through the valley of the Kriva River – a mining region – on its way from Scupi (Skopje) to Serdica (Sofia) in Bulgaria. Correlation of the data gathered from the site of Golemo Gradište with information about the Kriva River valley and the Kratovo district shows an interesting pattern. The *Archaeological Map of R. Macedonia* indicates that the majority of sites in this district are Late Antique with a relatively small number of Roman ones[9]. The region was in antiquity and is still a mining region, described today as having low-grade iron ore. Mining and metallurgy provide an explanation for the deposits of slag found on the acropolis of Golemo Gradište as well as in the lower city, and probably for a number of otherwise unexplained stone vessels, as well as the surprising number of small iron objects.

Our present preliminary conclusions may be summarized briefly. Roman settlement began in the area no later than the 3rd century AD – and possibly earlier – based on the evidence of burials and funerary inscriptions, but the Roman settlement was not located at Golemo Gradište, at least not on the northern terrace of the site. The city established there, during the 5th century, around a steep and naturally defensible acropolis, does not display a regular grid layout but a confusing plan with short streets and few entrances into buildings. During the second quarter of the 6th century, a fortress was created with considerable difficulty on the acropolis, above but within the existing fortified city.

The creation or the increased importance of the road through the Kriva valley, the series of fortresses overlooking that road, and the construction of the city at Golemo Gradište in the 5th century and strengthening of its defenses in the 6th century – all these developments in eastern Dardania probably reflect the increased importance of the mineral resources in that region and the need for their protection, at a time when other mining regions had been lost. The strategically placed city at Golemo Gradište would have guarded the metal ores and/or the objects produced from them, until they were shipped east or west by road to other regions. While serving as a secondary administrative center in eastern Dardania, the city may have controlled the exploitation of mines in the region. Thus the new city at Golemo Gradište together with the road and its series of fortresses may be seen as responses to the barbarian invasions and their consequences in the Late Antique Balkans.

A city founded in the 5th century would have been Christian from the beginning and, given its size, would very soon have acquired a bishop. Because the city cannot be identified with certainty, although Tranupara has been suggested,[10] we have no written sources for it and no bishops listed as attending church councils. Only the churches themselves provide information about ecclesiastical activities at the city.

Three churches are known at the site. The first one is a small cemetery church, located northwest of the city in an area with scattered burials. This church was very poorly preserved; it is unclear whether it ever included a north aisle[11], and its major fea-

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[9] *Archaeological Map* (*op. cit*. note 3), pp. 183-189, and Table 15, pp. 550-552.

[10] Tranupara was originally suggested for the ancient name of the site by Radojčić (*op. cit.* note 1), p. 150; a more detailed case was made by V. Lilčić, *Razmisluvanja okolu ubikacijata na Tranupara*, in *Kulturno Nasledstvo* 17-18 (1990-91) [1994], pp. 33-47; the identification is tentatively accepted by Mikulčić 1973 (*op. cit*. note 2), pp. 38-39, 128-133. Even if the city is identified as Tranupara, the place is mentioned only once, in the Tabula Peutingeriana, as a station on the road from Stobi to Pautalia; unfortunately even a definite identification of the site at Konjuh as Tranupara would not provide much additional information.

[11] The length of the narthex strongly suggests that a north aisle once existed but was destroyed by the road that ran over that part of the church (and now runs across the apse and part of the nave as well!). Perhaps,

ture was a large vaulted tomb with two floor levels, located in the south aisle. A spring, whose water is known locally for its pleasant taste, is found a few meters northwest of the apse[12]. Excavated during salvage excavations in 1995, the cemetery church has not been published in detail, but its probable date is 6th century (fig. 2).

The second church is the best known. The Rotunda stands 250 m outside the south wall of the city. A gate in the south city wall would have provided access to the church, but the reason for its location remains unknown. A *hagiasma* of unknown antiquity is located nearby. Despite the assumption that the central plan should identify the Rotunda as a martyrion, it was constructed on an almost sterile site, and no burials have been found under it or in the immediate vicinity[13].

Local villagers excavated the Rotunda in 1919. In 1938 it was visited, described, drawn, and photographed by Svetozar Radojčić, who published it in 1952[14]. The Rotunda is unusual if not unique in plan and construction, and its architectural sculpture has been extensively studied and continues to be of interest[15]. Perhaps the most fascinating feature of the church is the arrangement in the apse, which, at the time of Radojčić's visit, was still preserved. A wall closed the west side of the apse; in the middle was a staircase, and the entrance to an annular corridor was visible at the south end. The analogies with other churches with a similar corridor, or *kykleion*, are obvious, but the corridor in the Rotunda was blind, i.e., closed at the north.

Although Radojčić concentrated on the Rotunda (and fortunately provided much information now lost), he also discussed the site of Golemo Gradište briefly, with mentions of the fortification wall, the "hermitage" on the acropolis, a bridge over the Kriva River, the medieval church southwest of the site, and a large basilica on the northern terrace. The outline of the basilica was said to be visible, with a pile of broken fragments of white marble in the altar area[16].

Following his surveys in the early 1970s, Ivan Mikulčić mentioned the basilica on the northern terrace and included it on his sketch plan of the site. He noted that bet-

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however, a church at Panorama near Thessaloniki should be mentioned here; it consisted of a nave and south aisle, both with apses, an irregular narthex, and a number of other rooms. See E. Tsigaridas, in *Archaiologikon Deltion, Chronika* 28 (1973), pp. 498-501, and fig. 12.

[12] According to local informants, the spring was blocked during the excavation of the church in 1995. In summer of 2009, Stoile Stojanovski re-opened it. He revealed a carved stone trough, of unknown date, at the bottom of the area.

[13] In the late 1980s a project intended to prepare the building for conservation, sponsored by the Republic Institute for Protection of Monuments of Culture in the late 1980s and under the direction of Živojin Vinčić, revealed two walls forming a corner under the southwest apsidal room of the Rotunda; the results of that project are unpublished. In addition to various trenches dug inside the building at that time, our project dug several more in 1998: Snively (*op. cit.* note 4), p. 303.

Workmen from the village of Konjuh, Boško Tasevski in particular, have stated that no traces of burials were found during agricultural activities near the Rotunda.

[14] Radojčić (*op. cit.* note 1). R. F. Hoddinott, *Early Byzantine Churches in Macedonia and Southern Serbia*, London 1963, pp. 220-226, provides the most detailed description of the church in English; Snively (*op. cit.* note 4), pp. 302-305, gives a brief description and introduction to the building.

[15] I. Nikolajević-Stojković, *Ranovizantijska dekorativna plastika u Makedoniji, Srbiji, i Crnoj Gori*, Beograd 1957, pp. 49-50, 91; K. Petrov, *Staurodekoracija od Konjuh*, in *Zbornik na Arheološki Muzej Skopje* 2 (1957-58), pp. 31-45; Id., *Rekonstrukcija na ambonot od rotondata vo Konjuh*, in *Godišen Zbornik na Filozofski Fakultet, Skopje* 22 (1970), pp. 271-302; Lj. Džidrova, *Art, Form and Liturgy in the Rotunda at Konjuh*, *Niš & Byzantium* 5 (2007), pp. 149-178. See also D. Aleksovski, *Monograph of the Early Christian Church-Rotunda, in the Village Konjuh, Kratovo Area*, Kumanovo 2007, *passim*.

[16] Radojčić (*op. cit.* note 1), p. 149.

ween Radojčić's visit and his own survey of the site, the locals had dug out and removed most of the architectural sculpture, including screen slabs decorated with crosses[17].

When the members of the current project turned their attention to the northern terrace, however, the basilica was not visible on the ground or from the vantage point of the acropolis. Although finding the church was one of the goals for investigation in the lower city, it was only discovered by chance in June 2008. By the end of the season, it was clear that a substantial church had occupied the width of one of the series of terraces that form the overall northern terrace. The apse, part of the presbyterium, and small sections of the north and south aisles of a three-aisle basilica were investigated (fig. 3).

The excavated part of the church will be described below, beginning with the space to the east, then the aisles, and finally the presbyterium. A curving wall to the east of the apse, rather poorly constructed of stones and earthen mortar, has been interpreted as a terrace wall. It consisted of only three courses on the east face, in contrast to five or six courses on the west face; a possible street appeared at a relatively high level east of the middle part of the wall. Robbers' trenches had damaged it at both ends, but at the north the wall probably continued to just beyond the northeast corner of the north aisle. From the space between this curving wall to the east and the apse and east walls of the aisles to the west, one could reach the doorway in the east wall of the north aisle[18].

The north wall of the aisle had been built over earlier unidentified structures. It formed a solidly bonded corner with the east wall, which in turn was bonded with the apse wall and a short *anta*, located immediately north of the end of the apse wall, but a continuation of the *anta* could not be traced to the west. At the bottom of the finished interior face of the north wall of the aisle, a broader foundation extended ca. 0.20 m into the aisle. Steps led down into the aisle from the doorway whose bottom was preserved in the east wall.

The ca. 4 m long, excavated stretch of the north aisle was filled with very heavy stone debris or possibly, as we later speculated, with a deliberate stone packing, from the level of the preserved tops of the walls down to the only floor level, of beaten earth. This floor lay ca. 0.70 m below the floor levels in the presbyterium and the south aisle. The area left a number of questions to be resolved in future excavations[19].

A test trench across the presumed line of the south aisle revealed the south wall of the church; it had been dismantled to a certain level in order to remove the bricks whose impressions were visible in the mortar on the preserved top of the wall. Red-painted plaster was still preserved here and there on the inner face of the wall near its bottom as was also the case on the north wall of the north aisle.

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[17] Mikulčić 1973 (*op. cit.* note 2), p. 180. Mikulčić placed the basilica close to its actual location; the apse appears ca. 35 m southwest of its location on his plan.

[18] Excavation in 2009 showed, as we had suspected, that a doorway was also located in the east wall of the south aisle, immediately to the south of the anta. No trace of the curved wall was found in the limited area investigated outside the east wall of the south aisle.

[19] No excavation was carried out in the north aisle in 2009. The floor at the east end of the south aisle also turned out to be of earth, with occasional traces of disintegrated mortar, but ca. 0.75 m higher than the floor in the north aisle. The deposits of soft, mortary earth above the floor included concentrations of stone debris and occasional large blocks. Approximately 5 m to the west of the east wall of the aisle, a wall that once ran across the aisle had been dismantled to floor level; beyond the wall the floor of the aisle consisted of hard, gray-white mortar.

The overall width of the church is ca. 15 m, but the proportion of aisles to nave is unusual; each side aisle is ca. 2.70 m wide, which leaves the width of the nave ca. 7 m. A few other basilicas in Dardania also display wide naves and relatively narrow lateral aisles[20].

The foundation of the wall that forms the apse of the church had been constructed in a trench; on the exterior the foundation extended to the east beyond the 0.70 m wide wall. The wall of the apse is preserved 0.75-1.05 m above the level from which it probably was built and above the floor levels in presbyterium and south aisle. The wall was solidly constructed of stones and lime mortar.

Within the apse, a stone and mortar construction created a 0.70 m wide corridor between itself and the apsidal wall. This construction or platform, which occupies almost the entire central space within the apse, is preserved to approximately the same height as the apsidal wall, but its uneven upper surface with visible impressions of missing bricks indicates that it originally rose to a greater height.

This construction or platform in the apse extends ca. 0.70 m to the west beyond the ends of the apsidal wall. In the middle of the west face of the platform, here preserved ca. 0.75 m above the mortar floor of the presbyterium, two large stone blocks formed steps that allowed communication between the presbyterium and the apse. It is probable that a third block, now missing, formed a third and higher step to the east.

In line with the steps and just east of them, a small rectangular chamber, 2.10 x 0.80 x 0.90 m high, is located within the apsidal construction. Identified as a tomb or crypt, this chamber opens onto the corridor to the east. A narrow ledge, 0.10-0.15 m wide, is preserved at the north and south edges of the chamber, 0.90 m above its floor; a slab or slabs would have rested on the ledges and formed the cover of the crypt. A corner fragment of screen slab was found in the fill above the chamber, but its dimensions are not sufficiently preserved to indicate whether it might have formed part of the cover. Since no features are preserved above the top of the crypt, we can only speculate about the location of the bishop's throne, given the assumption that this church was the main church of the city and an episcopal seat.

The stone and mortar floor of the chamber and the packed earthen floor of the corridor lie at approximately the same level as the top of the foundation of the apsidal wall and the mortar floor of the presbyterium. It appears that the apsidal wall, the *antae*, and the construction or platform in the apse, along with the crypt, were all built together, as part of one phase of the church (fig. 4).

Lateral *synthrona* or clergy benches constructed of stone blocks demarcate the north and south sides of the presbyterium. Three steps are preserved of the eastern part of the south *synthronon*; probably the bench rose no higher than the third step. Illegal excavation had destroyed the west end of the *synthronon*, except for the bottom step. The length of the *synthronon* was ca. 3.20 m (fig. 5).

The south *synthronon* clearly blocked the entrance to the ambulatory corridor, which had been filled with stones and earth. A re-used block, probably the support for a small column, rested on fill in the space between the *synthronon* and the corri-

[20] The other city that certainly lay in Dardania was Scupi, where Basilica II displays a nave whose interior width was greater than the combined width of the side aisles; see D. Koraćević, *Skupi. Gradska Teritorija*, Skopje 2002, pp. 124-136. The new basilica discovered in the central area of Scupi in 2008 has not yet been published, but its nave is wide in relation to the lateral aisles; I express my thanks to Marina Ončevska Todorovska, from the Museum of the City of Skopje, who excavated the new church, for information concerning it and for a very useful discussion concerning ecclesiastical architecture in Dardania.

dor. Thus it appears, in the present state of investigation, that the *synthrona* belong to a later phase after the corridor had ceased to function.

The obvious parallel for the arrangement of the apse in the intramural church is that of the Rotunda outside the city (fig. 6). Similarities in the apsidal arrangements of the two churches include the ambulatory corridor and the small rectangular spaces at the ends of the corridor, the latter feature formed in both churches because the construction in the apse extends to the west beyond the ends of the apsidal wall. In both buildings, steps centered at the front of the construction in the apse led up into the apsidal space where, presumably, the throne of the bishop or presiding clergyman stood. In the intramural church, a small crypt or a tomb communicated with the ambulatory corridor; Radojčić's plan gives no indication of any space within or under the platform in the apse, and that feature has long since disappeared, so that it is not possible to know what might once have existed there[21].

The ambulatory corridor in the Rotunda was closed at the north end, as clearly indicated in Radojčić's plan and photograph (fig. 7). A wall of large stone blocks, a few of which are still *in situ*, formed the face of the north *anta* and ran south across the mouth of the apse; it was interrupted in the middle by steps and at the south end by the entrance to the corridor.

As soon as the ambulatory corridor appeared in the new church, the question was asked whether it too might have been closed at the north end. That question cannot be answered in the present state of investigation, but the two ends of the corridor were treated differently[22].

Pottery and small finds were very sparse in the new basilica, so that our tentative date of the first half of the 6th century is based primarily on the phases of construction within the lower town and the apparent place of the church within it. Most of the finds in the church were battered fragments of architectural blocks, many of which were covered with mortar and had apparently been reused as building material.

Two substantial 6th century churches are now known at the anonymous city on the Kriva river, one centrally located within the city and the other a short distance outside the walls. The churches share certain features but also display major differences in architectural form and construction. One was a basilica and was built with the usual rubble walls of stones, bricks, and lime mortar, while the other was a Rotunda, constructed in part of large, cut stone blocks. Excavation of the basilica in future seasons will no doubt reveal additional features of interest. So far the specific area of comparison is the apse, where both churches display an ambulatory corridor or *kykleion*, but other features of apsidal arrangement are significantly different.

The significance in one city of two churches that display a relatively unusual feature is difficult to assess. The ecclesiastical architecture of the province of Dardania has not been studied in detail. Perhaps unusual apsidal arrangements and narrow lateral aisles will turn out to be characteristic of the region and will provide evidence for Christian cult practices in Dardania and the Diocese of Dacia while other features will point to connections with church architecture elsewhere in the Balkans.

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[21] This is, of course, the primary question concerning the ambulatory corridor in the apse, the *kykleion*, and the related apsidal crypt: was something located there for visitors to see or venerate? In the case of the Rotunda, might there have been a niche in the back of the back of the construction in the apse where some object was kept?

[22] The north end of the corridor was left unexcavated at the end of the 2008 season because time was not available for a painstaking investigation.

Postscript 2009

Excavation continued in the intramural basilica at Konjuh during the summer of 2009 (fig. 8). The south end of the narthex and two annexes south of the narthex were investigated; one annex included a burial in a cist tomb. The length of the building from the apse to the west side of the narthex is ca. 33 m; walls running west from the narthex point to the probable existence of an atrium.

Investigation in the south aisle and the nave has explained to some extent why no stylobate walls could be traced to the west of the *antae* at the corners of the apse. Approximately 4 m west of the *anta* on either side of the church stands the base of a built pier, 1.00 x 0.60 m; ca. 2 m further west a column base marks the beginning of a colonnade[23].

In the presbyterium, in front of the apse, a large hole had been dug in antiquity through the mortar floor; only the northern end of the foundation for the altar still exists, and there is no trace remaining of a space for a reliquary. The base for the chancel screen is surprisingly well preserved on three sides of the presbyterium. A gap ca. 0.70 m wide between the west end of the lateral *synthrona* and the chancel screen base on both north and south sides provided access to the presbyterium from the side aisles, just to the east of the piers (fig. 9).

An amazing number of fragments of architectural blocks were found: pieces of large and small columns, bases, impost capitals, posts, screen slabs, *et alia*. The most surprising find was the base of a tiny ambo, set against the west chancel screen base, within the presbyterium[24]. From the ambo came very fragmentary bits of geometric relief carving, similar to some pieces found in the Rotunda, and the broken but almost completely preserved relief of a peacock[25] (fig. 10).

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[23] Although future excavation could change the present view, it appears that one large arch spanned the distance between the *anta* and the pier, without an intervening column. Such an arrangement has been noted in the Episcopal Basilica at Stobi, in Phase II of the Basilica on the Terrace, dated tentatively to the 520s or 530s. At Philippi, again in Macedonia, the second phase of the Museum Basilica, dated to the second quarter of the 6th century, a room at the east end was separated from the rest of the aisle by a similar pier and a barrier across the aisle. For a discussion of such arrangements and their connection with the transept, see C. Snively, *Transepts in the Ecclesiastical Architecture of Eastern Illyricum and the Episcopal Basilica at Stobi*, in *Niš and Byzantium* 6 (2008), pp. 59-74. For the Stobi church, see the preliminary reports on the work of the Yugoslav-American Stobi Excavation Project, by J. R. Wiseman, Dj. Mano-Zissi, in *AJA* 75 (1971), pp. 395-411; 76 (1972), pp. 407-424; 77 (1973), pp. 391-403; and in *JFieldA* 1 (1974), pp. 117-148; 3 (1976), pp. 269-302; 5 (1978), pp. 391-429; and most recently J. R. Wiseman, *The early churches and the Christian community in Stobi, Macedonia*, *Acta Congressus Internationalis XIV Archaeologiae Christianae, Vienna 1999*, Vienna-Vatican City 2006, pp. 795-803. For the Museum Basilica at Philippi, in addition to reports by E. Kourkitidou-Nikolaïdou in *Archaiologikon Deltion* beginning in 1973, see E. Kourkitidou-Nikolaïdou, E. Marki, *Des innovations liturgiques et architecturales dans la basilique du Musée de Philippes*, in *Akten des 12. internationalen Kongresses für christliche Archäologie, Bonn 22-28 September 1991*, 2, Bonn 1995, pp. 950-957.

[24] The only other known examples are found at Philippi, where two ambos, one each in the presbyterium and in the nave, were found in both the Octagon church and the Museum Basilica. See G. Gounaris, *Le problème de l'existence de deux ambons dans l'Octogone de Philippes*, in *Actes de Xe Congrès International d'Archéologie Chrétienne, Thessalonique 28 septembre - 4 octobre 1980*, 2, Thessalonique-Cité du Vatican 1984, pp. 133-140; E. Kourkitidou-Nikolaïdou, *Les ambons paléochrétiens à Thessalonique et à Philippes*, in *CorsiRavenna* 31 (1984), pp. 255-275.

[25] I wish to express my appreciation to the organizers of the Congress in 2008, for the opportunity to present a paper, to interact with other scholars who have similar interests, and to enjoy the amenities of the city of Toledo. I also thank Gettysburg College, which has supported my research at Konjuh and on the ecclesiastical architecture of the Balkans with a number of Research and Professional Development grants.

Fig. 1 – The site of Golemo Gradište, from the northwest. The northern terrace where excavations are now being conducted is in the middle ground, partly concealed by trees.

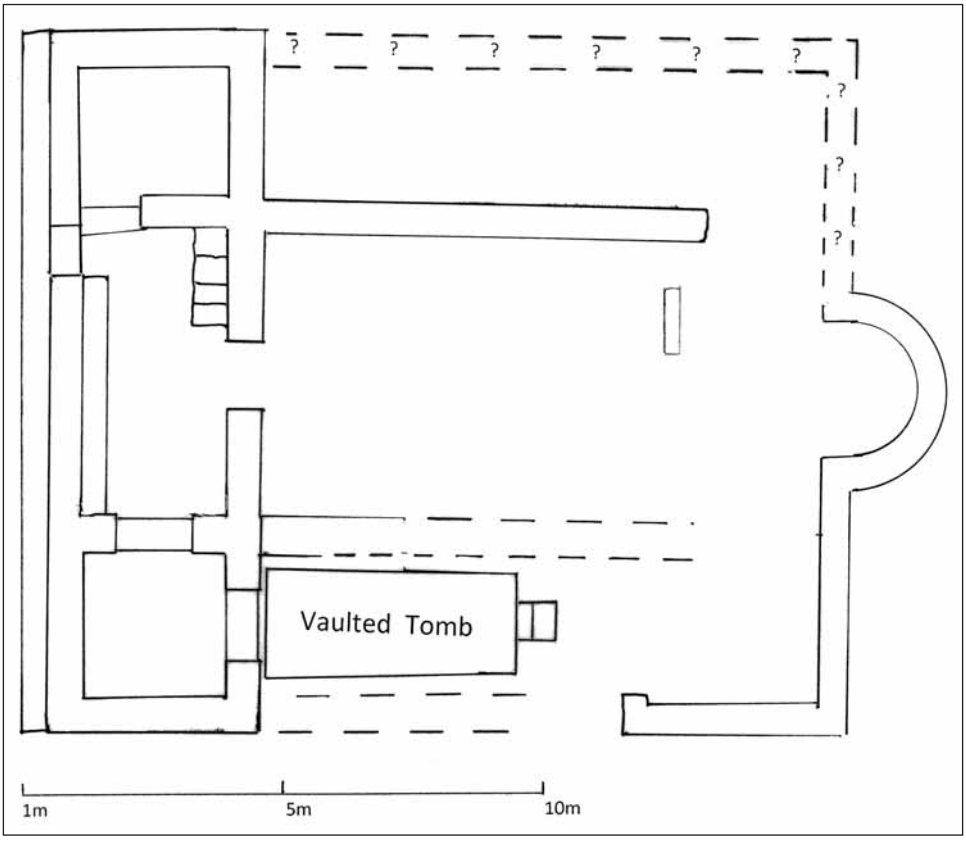

Fig. 2 – Plan of the cemetery basilica in K'šla.

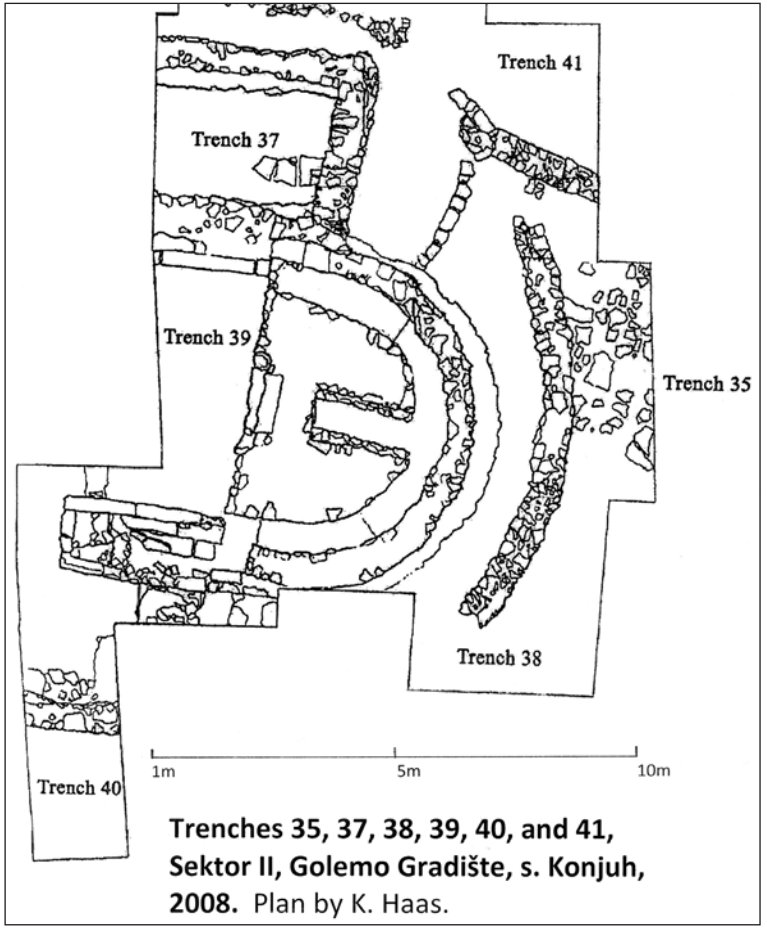

Fig. 3 – Plan of the eastern part of the new, intramural basilica, 2008.

Fig. 4 – The apse of the new basilica, from the northwest.

Fig. 5 – The south side of the apse of the new basilica, with the south *synthronon* and a section of the south aisle; from the northwest.

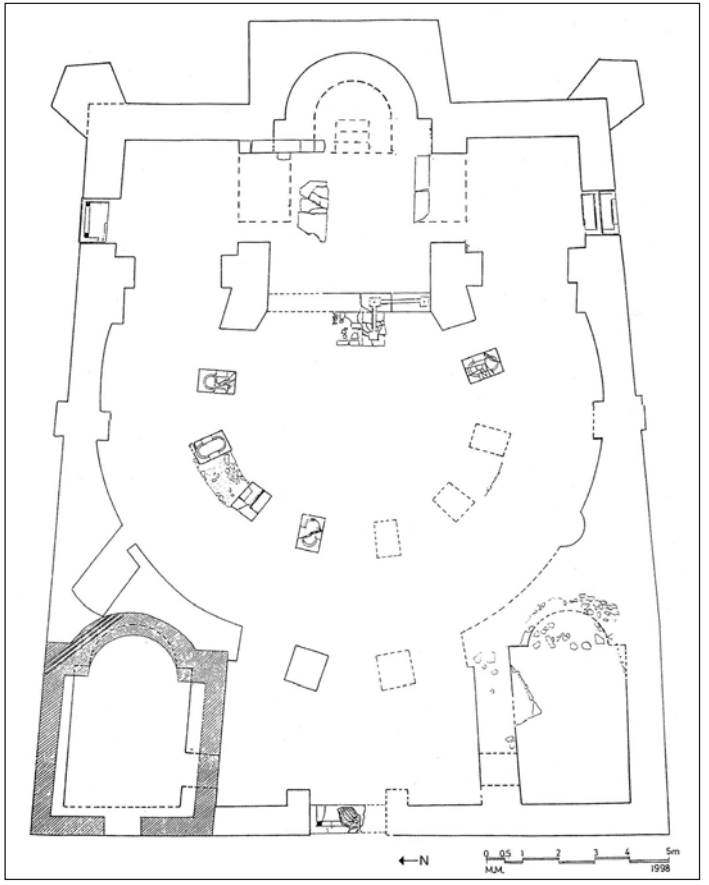

Fig. 6 – Plan of the Rotunda church, by M. Milojević, 1998. The dotted lines in the apse and presbyterium indicate features that were preserved in 1938 but are no longer extant.

Fig. 7 – The apse of the Rotunda, from the west, 1938. From Radojčić (*op. cit*. note 1), fig. 12.

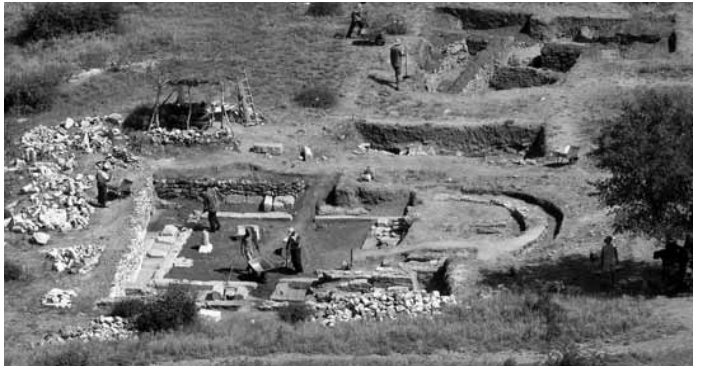

Fig. 8 – The apse (partly backfilled at the end of the 2008 season) and the presbyterium of the new basilica, from the south and above, i.e., from the top of the acropolis. Dry stone walls have been erected to protect the scarps and the mortar floors have been covered. In the background is part of a residential (?) complex. July 2009.

Fig. 9 – The apse (partly backfilled) and the presbyterium of the new basilica, from the west. Note the ambo base in the foreground, just right of center. July 2009.

Fig. 10 – Stone slab with a peacock represented in relief, probably from the ambo. July 2009.