

Ephesus, known best to us as the home of the Ephesians who the apostle Paul addressed in his letter to the Ephesians as found in the New Testament, was first founded around the year 3000 B.C. on the northern slopes of Mount Pion in what we refer to today as Asia Minor. The site of the first Ephesus was close to the cave of the Seven Sleepers as we place it today. Here are the niches for the Mother Goddess Cybele carved in the rocks. As the sediments of the Caistros River filled the Harbor of Ephesus and about 1000 B.C. the city of Ephesus was relocated and built on the west side of Mount Pion.

Greek mythology relates the manner in which the second city was constructed. A group of Athenians led by the son of King Cordus, Androchilus moved into Anatolia. They went to the Delphic oracle and inquired where to locate the new city. The oracle told them that a fish would show them the place and a boar would take them there. Thus while frying fish on the seashore, the myth relates one of the fish jumped out of the frying pan, caught the bushes on fire and frightened a boar into running.. Remembering the words of the oracle, Androchilus chased the boar, killed it, and built the second Ephesus on the spot. This is the myth, but it is indisputable that the location had to have a suitable harbor, which the lack of had necessitated the building of the second city. This second Ephesus prospered and became the center of the cult which worshiped Artemis, or as known to the Romans , Diana. Then again the importance and prestige of the city declined as the Caistros River again began to fill the harbor and it was turned into a malaria plagued marsh. It was during the pinnacle of power of the second Ephesus that under the Ionian King Codrus that the first temple to Artemius was built. The temple was burned on the night of the birth of Alexander the Great in 356 B.C. by an incendiary named Herostratus, who wished only to make his own name great. With great fervor and passion, the Ephesians set about the reconstruction of the temple on an even more splendid scale. The ladies of the city sold their jewelry and neighboring cities sent contributions; many of the massive columns were the gifts of kings. Alexander the Great, after his victories, offered to pay the whole cost of construction on

Handwritten:
M. Mayer
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condition that he might inscribe his name as dedicator on the pediment. His offer was refused and the temple was completed over a period of time which according to accounts extended over two centuries - the mere magnitude of the endeavor as accomplished in these ancient times becomes apparent as we are able to reconstruct the measurements of the temple from the findings of Mr. J. T. Wood who between the years 1863-74 on behalf of the trustees of the British Museum located the ruins of the temple. In his excavations he found the remains of more than one temple. There were three separate floors clearly distinguishable, one above the other. Of these the lowest consisted of a layer of charcoal between two layers of putty. Above this floor were two marble floors, one of which seemed to belong to the temple destroyed by Herostratus and the other to the temple immediately constructed on its ruins. Mr. Wood was able to evaluate the size of the temple which is listed among the seven wonders of the ancient world. The dimensions as taken from the lowest step of the flight which led up to the peristyle on all sides were 418 feet 1 inch by 239 feet ~~11~~ inches. The total number of columns was 127 and the number of external columns was 100. The height of the columns was approximately 56 feet and each column was of a single shaft ^{of} Parian marble. The most remarkable fact about the columns is that many of them were sculptured with figures in high relief to a man's height above the ground; one was, we are told, chiseled by the sculptor Scopas and certainly the existing fragments of sculptured columns now recovered and preserved in the British Museum are not the works of common hands. The whole edifice was octastyle having eight columns at the ends and dipteral with two rows of columns all around.

As previously noted the harbor had begun to fill in and after the death of Alexander the Great, the city fell into the hands of Lysimachus, one of Alexander's Generals; who determined to impress upon the city a more Hellenic character and to destroy the ancient barbarizing influences. To this end he compelled, by means of an artificial inundation, which amounted to closing the sewers - the population which dwelt in the plains close to the temple to remove themselves to the Greek

quarter on the hill now known as Coressus. This was the third Ephesus, and he surrounded it by a wall. Soon thereafter, the Ephesians again became notorious for their wealth, for their effeminate manner of life and for their devotion to sorcery and witchcraft. After the defeat of Antiochus the Great, King of Syria, by the Romans, Ephesus was handed over by the conquerors to Eumenes, king of Pergamus, whose successor, Attalus Philadelphus, worked the city irremediable harm. Thinking that the shallowness of the harbor was due to the width of its mouth, he built a mole part way across the entrance. This had the opposite to the desired effect since the harbor silted with sand at an even more rapid pace. Attalus the Third bequeathed Ephesus along with the rest of his possessions to the Roman people. It then became the capital of Asia and the residence of the Roman proconsul. Henceforth, the city remained subject to the Romans except for a brief time when the cities of Asia Minor revolted and massacred the Roman residents. Soon thereafter, the Romans regained control and after duly punishing the Ephesians for their revolt, the city again began to grow in wealth and in devotion to the service of Artemis. This devotion had turned into fanaticism by the time of Saint Paul's visit. It was a long time before the spread of Christianity threatened the cult of Artemis. The city was proud to be ^{TERMINED} turned servant of the goddess. Roman emperors vied with wealthy natives to lavish gifts on the goddess. Ephesus contested with Smyrna and Pergamus for the honor of being called the first city of Asia. In the year 262 A.D. the Goths destroyed both the city and the temple and although the city revived, it never recovered its former splendor. A general council of the church was held in Ephesus in the year 341 A.D., but by the 15th century it had sunk into a wretched village. The ruins of the temple, after serving as a quarry to the beautifiers of Constantinople, the Turkish conquerors, and the medieval Italians, were finally covered deep with mud by the river and its true site was unsuspected until the laborious excavations of Mr. Wood were rewarded with success in the year 1869.

After Mr. Wood's excavations ceased late in the 19th century, it was some time before work was again begun on the rediscovery of the city of Ephesus. Then

it was the Austrians who in the early part of the 20th century again began the work of excavation. Their work in carefully uncovering this ancient city is still going on today. Several years ago on a trip to Greece and a cruise on the Aegean Sea, I was privileged to stop at the port of ^{KUSADASI} ~~Kiosodasi~~ in Turkey. Ephesus is located 18 kilometers from this port city and for a few hours we wandered in utter amazement as we saw the marvels of this city, construction of which was begun 400 years before Christ. It is impossible for me to relate all of the wonderful things which we saw in our brief encounter with this portion of ancient history. Here is located the tomb of Saint Paul. The Virgin Mary by various accounts is purported to have lived the last years of her life in Ephesus and upon her death in 30-35 A.D. was buried there by the apostles. As we entered the area of excavation, our bus and native guide stopped first at the Grand Theater. From there on, most of our too short visit was a walking tour of the city. The theater faced the harbor so that the afternoon breezes would cool the spectators. The acoustics were as perfect as if a skilled engineer had designed and built a modern theater. Our guide stood on the stage as we stood on the top row of seats and clicked two coins together. The sound carried as clearly as the peal of a church bell. This enormous theater seated some 25,000 spectators and had a diameter of 48 meters. There are three sections of seats, each having twenty-two rows. This is the spot where Paul preached to the Ephesians and where the fanatical followers of Diana heckled him by shouting, "Great is Diana, Queen of the Ephesians".

Harbor Street, which runs from the theater to the old harbor is also known as Arcadian Avenue, so named because it was rebuilt by the Roman emperor, Arcadius. The avenue is 530 meters long and eleven meters wide. Underneath the street, there is evidence of a drainage system running the whole length of the street down to the harbor. Pedestals on each side supported statues and some were said to have torches lit on them at night, perhaps among the first street lights.

Historians of the day noted that important visitors to Ephesus entered the city walking along this avenue where ceremonies were held in their honor. There were triumphal arches all along the avenue and a gate at each end. Some remains of the one at the harbor end of the avenue show that the columns and capitals were Ionic.

Almost in the middle of the avenue stand four partially destroyed columns upon which were mounted the statues of the four Gospel writers, Matthew, Mark, Luke, and John.

There were two main commercial areas in the city but the lower agora, as it was referred to bordered the Arcadian Avenue. It was square in shape, each side stretching some 111 meters. It was enclosed with galleries behind which shops were located. Statues of Artemius, fishing equipment, gems, fabrics, and articles from all over the world were on sale in these shops. This commercial agora of Ephesus was the largest and most magnificent ancient day shopping center in the world in that time.

In front of the Grand Theater, the Arcadian Avenue intersected with the Marble Street. This was said to be one of the most beautiful streets in ancient Ephesus. It was 160 meters long. It contained a perfect sewerage system which remains to this day. The walls were covered with marble and on each side were rooms which served as homes.

At the extreme northern end of the marble street was the famous library of Celsus. The Austrians were still engaged in their efforts to uncover and reconstruct this edifice at the time of our visit. However, some of the details of its construction had been revealed and others have been handed down by historians of the day. This two-story library was built by Julius Aquilla in honor of his father, Celsus of Sardes, who was a Roman senator and Governor General of the Province of Asia. The main reading hall of the library was 21 x 11 meters and was reached by 8 steps 21 meters wide. In the niches in the walls were placed rolls of manuscript. Either the statue of the Goddess of Wisdom Athena, or the statue of Celsus was in the huge niche in the western wall. Placed on the pedestals in front of the reading hall were statues of women, each representing a characteristic of Celsus - Wisdom, Virtue, Knowledge, Intelligence. These statues are in the museum of archaeology in Vienna today. Together with the library at Pergamum and Alexandria, the library at Ephesus was among the largest ones of the ancient world.

Just in front of the Celsus library on the opposite side of the Marble Street was located the Prothel which was built in the 4th century A.D. This building

contained many rooms, baths, and fountains where the prostitutes received their guests. Signs still exist on the Marble Street pointing the way to the brothel. The Brothel and the library were located opposite each other where the Marble Street intersected with the Curetiae Street. This was one of the main residential streets of Ephesus. Legend has it that a tunnel was built under the street between the brothel and the library. In this way the male citizens of Ephesus could announce they were going to the library for an afternoon of intellectual pursuit and could be seen entering the library by their wives, only to dart through the tunnel to enjoy the pleasures which the brothel might offer.

These were the following pages
These were just a few of the highlights of what we were able to see in our brief sojourn in the city of Ephesus. All too soon we were back on the bus driving through the dry countryside where Turkish men, women, and children dug in the rocky soil, much in the same fashion as the inhabitants 2000 years before.

Ephesus was a center of trade, a center of culture, a center of religion, a center of art, a center of learning and literature, and the home of Heraclitus of Ephesus, the great philosopher of nature. He lived between the years 540-480 B.C. He wrote a book entitled "Nature" which he dedicated to the Temple of Artimus. Here are a few of the immortal sayings of this man of letters:

Everything flows lengthwise.

Dogs bark at those they do not know.

Let wealth never cease to be with you,

Oh Ephesians, so that your wickedness can be realized.

Beginning and end are the same things in a hoop.

One day Heraclitus was invited to give his opinion on how peace could be achieved and maintained. While thousands looked on, he climbed upon the stool, sprinkled some barley flour on a glass of water, stirred and drank it, then left. In this way he implied that the only way to live in peace was to be satisfied with little.

As we boarded our ship and sailed out into the blue Aegean Sea, our mind was

filled with the wonders of this ancient city of Ephesus. We hope we might some-
day have an opportunity to return and visit more of the unearthed and reconstructed
ruins and learn more of this ancient civilization.

At one point we observed the aqueducts which carried water to the city. These were built to bring water from the mountains across the valley and are capable of carrying water today. They were truly a marvel of engineering in this ancient time.

Previously I referred to the seven sleepers of Ephesus. Their legend was among the most persistent in the mythology which grew up around the early Christian Church. At the time of the Emperor Decius (A. D. 241-259) seven Christian youths of Ephesus fled to avoid his persecutions. They hid themselves in a cave and their pursuers simply blocked up its entrance.

Nearly two hundred years later a shepherd rediscovered the cave. As he let in the light, the youths awoke. One of them was sent to the city to buy food. He was astonished to see a cross over the gates of Ephesus, and when he attempted to buy bread with money two hundred years old, he was arrested. He led the authorities to the cave where his companions confirmed his story. The Emperor Theodosius II hastened to Ephesus. The youths declared that the miracle had been worked to confirm faith in the resurrection of the dead. Their mission accomplished, the seven sleepers fell asleep again.