

imprisonment he intended to visit Macedonia. In so far as these considerations relate to the thought of a place where information as to the state of distant churches could most easily be had, where friends would be most likely to congregate, or in which fugitives would most readily seek refuge, it is obvious that they are better fulfilled by Rome than by Caesarea. The idea again of visiting Macedonia might be fulfilled by its being taken on the way to Asia. No stress can be laid on the omission of the name of Onesimus, and the meaning of vi. 21 does not seem to be that ye "also," in addition to the Colossians, of whom nothing had been said, "may know," but that ye, of whose state, I have spoken freely as one thoroughly acquainted with it, may "also" know my state. The decisive argument, however, for Rome rather than Caesarea, as the place whence the epistle was written, arises from the fact that all the epistles known as those of the imprisonment must have been written from the same place, and that this epistolary activity is more naturally connected with Rome than with Caesarea. In the former city the apostle had much greater freedom than in the latter, both to receive intelligence and to write to friends (Acts xxviii. 30, 31). Upon the whole, the commonly entertained belief that our epistle was written at Rome may be received without hesitation. If so, it was written towards the close of the apostle's captivity in that city, 63 A.D.

Literature.—In dealing with an epistle such as this it is unnecessary to devote much space to the literature of the subject. Any one desirous to study the epistle will gradually become acquainted with it as he pursues his task. But references may be made to the various Introductions to the New Testament by such writers as De Wette, Bleek, Davidson, Hilgenfeld, Gloag, and to the leading commentaries, those of Rückert, Harless, De Wette, Stier, Meyer, Eadie, Ellicott, Schenkel in Lange's *B. Werk*, Ewald in an appendix to his *Sieben Sendschreiben d. N. T.*, Bleek. The student will not fail to consult Baur in his *Paulus*, and the *Nachpost. Zeitalter* of Schweigler. Nowhere will a larger amount of valuable matter bearing on the epistle be found than in Canon Lightfoot's *Commentary on the Colossians*, with its introduction and appendices. (W. M.)

EPHESUS, a very ancient city on the west coast of Asia Minor. It was situated on some hills which rose out of a fertile plain near the mouth of the river Cayster, while the temple and precincts of Artemis or Diana, to the fame of which the town owed much of its celebrity, were in the plain itself, at the distance of about a mile. The situation of the city was such as at all times to command a great commerce. Of the three great river basins of western Asia Minor, those of the Hermus, Cayster, and Maeander, it commanded the second, and had ready access by easy passes to the other two, besides being the natural port and landing-place for Sardes, the capital of the Lydian kings.

The earliest inhabitants assigned to Ephesus are the mythical Amazons, who are said to have founded the city, and to have been the first priestesses of the Asiatic Artemis. With the Amazons we hear of Leleges and Pelasgi as in possession. In the 11th century B.C., according to tradition, Androclus, son of the Athenian king Codrus, landed on the spot with his Ionians, and from this conquest dates the history of the Greek Ephesus. But here the Ionians by no means succeeded in absorbing the races in possession or superseding the established worship. Their city was firmly established on Coressus and Prion, between which hills lies the city harbour; but the old inhabitants still clustered in the plain around the sanctuary of Artemis. When, however, we call the deity of Ephesus Artemis, we must guard against misconception. Really she was a primitive Asiatic goddess of nature of the same class as Mylitta and Cybele, the mother of vegetation and the nurse of wild beasts, an embodiment of the fertility and productive power of the earth. She was represented

in art as a stiff erect mummy, her bosom covered with many breasts, in which latter circumstance Guhl sees allusion to the abundance of springs which arise in the Ephesian plain. The organization of her worship, too, of which more below, was totally unlike anything Hellenic. It was only by reason of their preconceived ideas that the Ionians found in this outlandish and primitive being a form of Artemis their conductor. The entire history of Ephesus consists of a long series of struggles between Greek and Asiatic manners and religions, between the ideas of the agora and the harbour and those of the precincts of the goddess. This struggle can be traced throughout in the devices of the Ephesian coin, the type of the goddess which appears in it becoming at times Asiatic, at times Hellenic, according to the predominant influence of the period.

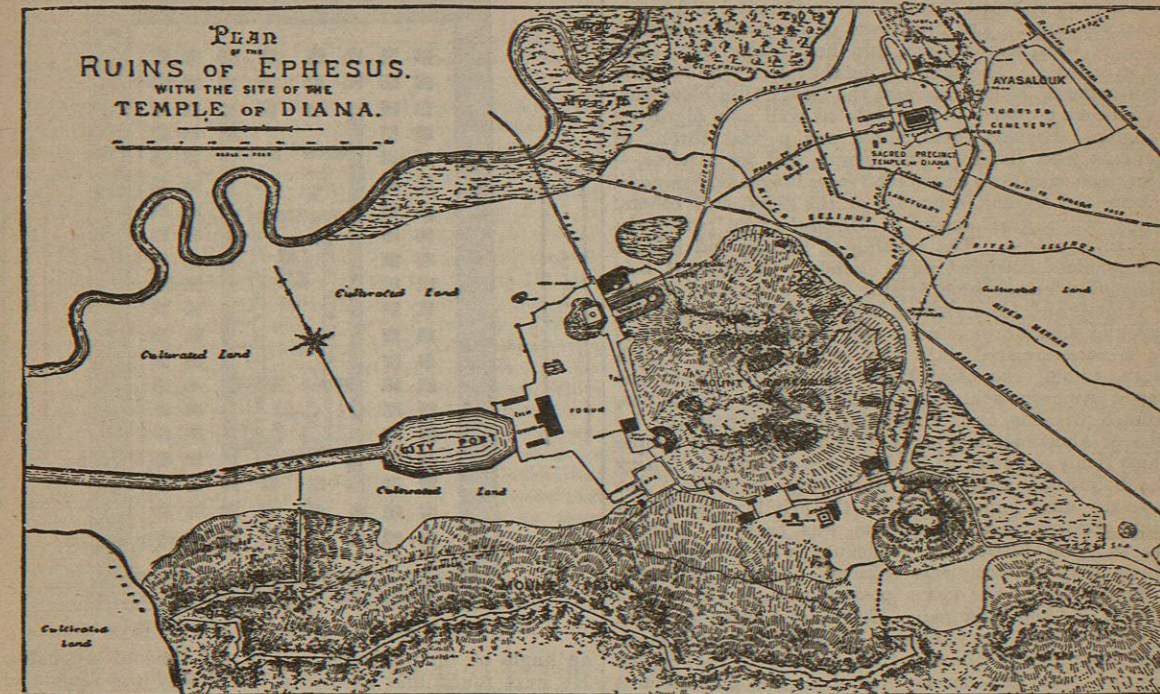
For centuries after the foundation of Androclus, the Asiatic influences waxed and the Greek waned. Twice in the period 700–500 B.C. the city owed its preservation to the interference of the goddess,—once when the swarms of the Cimmerians overran Asia Minor, and once when Croesus besieged the town, and only retired after it had solemnly dedicated itself to Artemis, the sign of such dedication being the stretching of a rope from city to sanctuary. Croesus was eager in every way to propitiate the goddess, and as at this time her first great temple was building on the plans of the architect Chersiphron, he presented most of the columns required for the building as well as some cows of gold. It is probable that policy mingled with his piety, his object being to make Ephesus Asiatic in character, a harmonious part of the empire he was forming in hither Asia, and then to use the city as a port and by such means counterbalance the growing power of Miletus and other cities of the coast. The mother-city of Ephesus, Athens, seems to have counter-worked his projects by despatching one of her noblest citizens, Aristarchus, to restore law on the basis of the Solonian constitution. The labours of Aristarchus seem to have borne fruit. It was an Ephesian follower of his, Hermodorus, who aided the Decemviri at Rome in their compilation of a system of law. And in the same generation Heraclitus, probably a descendant of Codrus, quitted his hereditary magistracy in order to devote himself to philosophy, in which his name became almost as great as that of any Greek. Poetry had long flourished at Ephesus. From very early times the Homeric poems had found a home and many admirers there; and to Ephesus belong the earliest elegiac poems of Greece, the war songs of Callinus, who flourished in the 7th century B.C., and was the model of Tyrtaeus. And yet that on the whole Croesus was successful in his schemes seems certain. When the Ionian revolt against Persia broke out in the year 500 B.C., under the lead of Miletus, Ephesus remained submissive to Persian rule; and when Xerxes returned from the march against Greece, he honoured the temple of Artemis, and even left his children behind at Ephesus for safety's sake. After the great Persian defeat, Ephesus for a time paid tribute to Athens, with the other cities of the coast, and Lysander first and afterwards Agesilaus made it their headquarters.

In the year 356 B.C., on the same night on which Alexander the Great was born, an incendiary named Herostratus, wishing only to make his name famous, if even by a monstrous crime, set fire to that temple of Artemis which Chersiphron had planned, and which had been later enlarged or even rebuilt by Pæonius in the 5th century. With the greatest eagerness the Ephesians set about its reconstruction on a still more splendid scale. The ladies of the city sold their jewellery, and neighbouring cities sent contributions, many of the massive columns being the gift

of kings. Though Alexander the Great, after his victories, offered to pay the whole cost of reconstruction, on condition that he might inscribe his name as dedicator on the pediment, his offer was refused. The temple was rapidly completed, and was considered in after times the most perfect model of Ionic architecture, and one of the seven wonders of the world. The recent excavations of Mr Wood have enabled us to form a fairly exact notion of its details, as will be seen below. The architect employed was Dinocrates, and Scopas was one of the sculptors employed in the decoration.

Alexander established a democratic government at Ephesus. Soon after his death the city fell into the hands of Lysimachus, who determined to impress upon the city a more Hellenic character, and to destroy the ancient barbarizing influences. To this end he compelled, it is said by means of an artificial inundation, the people who dwelt in the plain by the temple to migrate to the Greek quarter on the hill now identified as Coressus, which he surrounded

by a solid wall. He recruited the numbers of the inhabitants by transferring thither the people of Lebedus and Colophon, and finally, in order to make the breach with the past complete, renamed the city after his wife Arsinoë. But the former influences soon reasserted themselves, and with the old name returned Asiatic superstition and Asiatic luxury. The people were again notorious for 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 irreparable harm. Thinking that the shallowness of the harbour was due to the width of its mouth, he built a mole part-way across the latter; the result, however, was contrary to his wishes, the silting up of the harbour with sand proceeding now at a greater pace than before. The third Attalus of Pergamus bequeathed Ephesus with the rest of his possessions to the Roman people, when it became the



Plan of Ephesus (copied by permission from Wood's *Discoveries at Ephesus*, Longmans, 1876).

capital of the province of Asia, and the residence of the proconsul. Henceforth Ephesus remained subject to the Romans until the barbarian invasions, save for a short period, when, at the instigation of Mithradates, the cities of Asia Minor revolted and massacred their Roman residents. The Ephesians even dragged out and slew those Romans who had fled to the precincts of Artemis for protection, notwithstanding which they soon returned from their new to their former masters, and even had the effrontery to state, in an inscription preserved to this day, that their defection to Mithradates was a mere yielding to superior force. Sulla, after his victory over Mithradates, brushed away their pretence, and after inflicting on them a very heavy fine, told them that the punishment fell far short of their deserts. In the civil wars of the 1st century B.C. the Ephesians were so unfortunate as twice to support the unsuccessful party, giving shelter to, or being made use

of by, first Brutus and Cassius and afterwards Antony, for which partisanship or weakness they paid very heavily in fines.

All this time the city was gradually growing in wealth and in devotion to the service of Artemis, a devotion which had become quite fanatical at the time of St Paul's visit. The story of his doings there need not be repeated; the supplement of them is, however, very suggestive,—the burning, namely, of books of sorcery to a great value. Addition to the practise of occult arts was always general in the city. The Christian church which St Paul planted was nurtured by St John, and is great in Christian tradition as the nurse of saints and martyrs. It was, however, long before the spread of Christianity threatened the *cultus* of Artemis. The city was proud to be termed *neocorus*, or servant of the goddess. Roman emperors vied with wealthy natives in lavish gifts to her, one Vibius Salutaris among

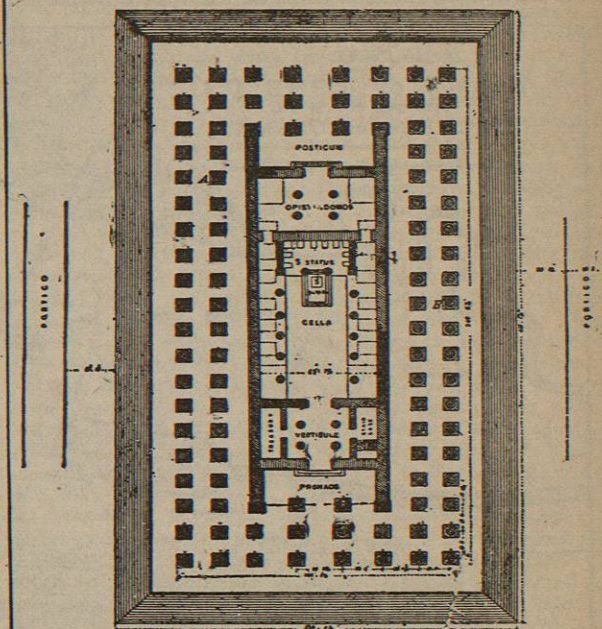
the latter presenting a quantity of gold and silver images to be carried annually in procession. Ephesus contested stoutly with Smyrna and Pergamus the honour of being called the first city of Asia; each city appealed to Rome, and we still possess rescripts in which the emperors endeavour to mitigate the bitterness of the rivalry. The Goths destroyed both city and temple in the year 262 A.D.; and although the city revived, it never recovered its former splendour. A general council of the church was held there in 341; but by the 15th century it had sunk into a wretched village, the name of which, Ayasaluk, is now known to be a corruption of the title of St John, Hagios Theologos. The ruins of the temple, after serving as a quarry to the beautifiers of Constantinople, the Turkish conquerors, and the mediæval Italians, were finally covered deep with mud by the river Cayster, and its true site was unsuspected until the laborious excavations of Mr Wood were rewarded with success in the year 1869.

The organization of the temple hierarchy, and its customs and privileges, retained throughout an Oriental and somewhat ascetic tinge. The priestesses of the goddess, termed Melissæ or bees, were virgins, and her priests were compelled to celibacy. The chief among the latter, who bore the Persian name of Megabyzus and the Greek title Neocorus, was doubtless a power in the state as well as a dignitary of religion. Besides these, there was a vast throng of dependants who lived by the temple and its services,—*theologi*, who may have expounded sacred legends, *hymnodi*, who composed hymns in honour of the deity, and others, together with a great crowd of *hierodulæ* who performed more menial offices. The making of shrines and images of the goddess occupied many hands. To support this greedy mob offerings were flowing in in a constant stream from votaries and from visitors, who contributed sometimes money and sometimes statues and works of art. These latter so accumulated that the temple became a rich museum, among the chief treasures of which were the figures of Amazons sculptured in competition by Phidias, Polyclethus, Cresilas, and Phradmon, and the painting by Apelles of Alexander holding a thunderbolt. The temple was also richly endowed in lands, and possessed the fishery of the Selinusian lakes, with other large revenues. But perhaps the most important of all the privileges possessed by the goddess and her priests was that of *asylum*. Fugitives from justice or vengeance who reached her precincts were perfectly safe from all pursuit and arrest. The boundaries of the space possessing such virtue were from time to time enlarged. Mithradates extended them to a bow-shot from the temple in all directions, and Mark Antony imprudently allowed them to take in part of the city, which part thus became free of all law, and a haunt of thieves and villains. Augustus, while leaving the right of asylum untouched, diminished the space to which the privilege belonged, and built round it a wall, which still surrounds the ruins of the temple at the distance of about a quarter of a mile, bearing an inscription in Greek and Latin, which states that it was erected in the proconsulship of Asinius Gallus, out of the revenues of the temple. Besides being a place of worship, a museum, and a sanctuary, the Ephesian temple was a great bank. Nowhere in Asia could money be more safely bestowed than here; therefore both kings and private persons placed their treasures under the guardianship of the goddess.

The government of the city is a matter of some obscurity. We know that for some time after its foundation it was ruled by kings of the race of Codrus, and afterwards by archons who belonged to the same stock. In the time of Lysander it was under an oligarchy; Alexander re-established the democracy. We have the titles of several magistrates in imperial times, but without exactly

knowing their functions. The tumult raised by Demetrius against Paul was quelled by the town-clerk or recorder (*γραμμαρτεὺς*). Inscriptions mention archons, strategi, gymnasiarchs, pædonomi, and Asiarchs, besides the religious functionaries; but no doubt the chief power rested with the senate and the *demoi*.

The topography of Ephesus was but very imperfectly known until the excavations conducted by Mr J. T. Wood on behalf of the trustees of the British Museum during the years 1863-74. He first explored the Odeum and the Great Theatre situate in the city itself, and in the latter place had the good fortune to find an inscription which indicated to him in what direction to search for the temple, for it stated that processions came to the city from the temple by the Magnesian gate, and returned by the Coressian. These two gates were next identified, and following up that road which issued from the Magnesian gate, Mr Wood lighted first on the tomb of Andrœus, and afterwards on



Scheme of Temple of Artemis or Diana at Ephesus.

an angle of the peribolus wall of the time of Augustus. He next found and excavated the site of the temple of Artemis. He found remains of more than one temple; three separate floors being clearly distinguishable one above the other. Of these the lowest consisted of a layer of charcoal between two of putty. It is probable that this was the floor of the temple of Croesus's time, which Chersiphron was said to have made with charcoal and fleeces. Above this lowest floor were two others of marble, which would seem to have belonged, one to the temple burned by Herostratus, the other to that erected on its ruins immediately afterwards. Of this latter building the remains were sufficient to enable Mr Wood to restore it with considerable accuracy. The dimensions of it, taken at the lowest step of the flight which led up to the peristyle on all sides, were 418 feet 1 inch by 239 feet 4 1/2 inches. The number of the external columns was 100, their height about 56 feet. It is observable that the dimensions given by Pliny seem to be in every case incorrect. 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, chiselled by the sculptor Scopas, and certainly the existing fragments of sculptured columns now recovered and preserved in the British Museum are not the work of common hands. The fragments of sculptured frieze found in the excavations would seem to prove that the frieze was adorned with representations of Hercules, Theseus, and the Amazons. The *cymatium* was decorated with the conventional honey-suckle ornament, intercepted by fine lions' heads. The roof was covered with flat marble tiles. The whole edifice was octastyle, having eight columns at the ends, and dipteral, with two rows of columns all round. Fragments were also found which appear to belong to the 6th century B.C., and as some of these are parts of sculptured columns, it would seem that the temple of Chersiphron had set to the later building the example of cutting reliefs on the main pillars.

The best works on Ephesus are those of Guhl, Falkener, Ernst Curtius, and J. T. Wood. The first of these writers has collected most of the ancient authorities; the last has been successful in topographical researches. The accompanying plans are from his book, and are inserted by his kind permission, and that of Messrs Longmans and Co., publishers. The first gives the general plan of the city, and the road to the temple. The second gives the scheme of the temple, the fragments of walls and columns found by Mr Wood in position being represented black. (P. G.)

EPHORI. This name, which exactly corresponds with the Greek *episkopos*, meaning *bishop* or *overseer*, was given to certain magistrates in many Dorian cities of ancient Greece. But the most prominent are the ephors of Sparta, who, whatever may have been their origin, appear during the times for which we have historical knowledge as the supreme power in the state, controlling alike its civil and military administration. When in the 3d century B.C. the complete humiliation of Sparta led the kings Agis III. and Cleomenes III. to resolve on restoring what they supposed to be the ancient constitution, their first blow was directed at the ephors, whom they charged with deliberate usurpation. According to their version (Plut., *Cleom.* 10) the ephors owed their existence to the Messenian wars, which rendered necessary the prolonged absence of the kings, who accordingly delegated to them their judicial functions; and the subordinate powers thus given were gradually extended until they became virtually absolute. Another tradition ascribed the institution of the ephors to Lycurgus himself. But if of Lycurgus we cannot be said to know anything, the lays of Tyrtæus, which alone give us any trustworthy information about the Messenian wars, say nothing as to the origin of the ephoralty. We can, therefore do no more than trace the development of their powers during the ages for which we have genuine historical narratives.

Holding the country strictly as an army of occupation, the whole body of Spartans was formed internally into a close oligarchy, all the members of which had the same privileges and were subjected to the same discipline, with the exception of the kings and the ephors. But the two Heraclid kings, as representing the two rival sons of Aristodemus, generally held each the other in check, and thus added to the influence of the ephors. That the latter were originally subordinate is made plain by the statement of Xenophon (*De Rep. Lac.*, 15), that there was still in his time a monthly interchange of oaths, by which the kings pledged themselves to govern according to the laws, while the ephors on this condition undertook to maintain their authority. The ceremony had in Xenophon's days lost its meaning; but it pointed clearly to a time when the kings had been predominant. It further shows that from the first the ephors represented the whole body of the citizens; and the mode of electing them, which Aristotle ridicules as childish, attests their popular character. The general assembly might choose any one for the office, without any

qualification of age or property, and without scrutiny. The restriction of their number to five had reference to the *polis* or city of Sparta, and the four hamlets which with it formed the stronghold of the Spartan oligarchy.

In their relations with the kings we find the ephors gradually acquiring greater weight, and exercising their power more decisively. Herodotus (vi. 56) speaks of the kings as still possessing the power of declaring war at their own will. But in the wars of which we have historical knowledge, not only is the decision given by the ephors, who may or may not have taken counsel with the senate and the assembly, but two of their number accompany the kings, who thus become simply leaders of the army, acting under the control of civil magistrates, until, after the unsuccessful expedition of King Agis against Argos in 417 B.C., a law was passed appointing ten commissioners to attend the kings in all their campaigns. The ephors were still further distinguished from all other citizens by the privilege of exemption from the public discipline. They also kept their seats on the approach of the kings, while custom required the latter to rise if the ephors passed by. In the relations of Sparta with foreign states generally we find the public business carried on not by the kings but by the ephors, who treat with ambassadors, determine the number of troops to be levied, decide on their destination, and conclude treaties.

Of the five ephors, the first in rank, probably as being the first elected, gave his name to the year, like the Archon Eponymus at Athens. The whole college met in the Archeion, which answered to the Athenian Prytaneion. They exercised jurisdiction in all important civil suits, criminal cases and capital offences being carried before the senate. With this jurisdiction they combined a large censorial power, which extended even to minute details in the life of the citizens. Their right of scrutiny into the conduct of magistrates they could exercise even during their term of office. Not only could they depose such as they found unworthy, but they might summon the kings before their tribunal, or bring a capital charge against them before the Spartan assembly. With the gradual slackening of the system of public discipline, and with the increasing licence which their position enabled them to assume, their power became an intolerable burden, at least to the kings, and Cleomenes cut the knot by massacring the whole college, and abolishing the office.

EPHORUS, a Greek historian of Cumæ in Æolis, flourished about 408 B.C. His father's name was Demophilus or Antiochus; and he studied along with Eudoxus and Theopompus under the philosopher Isocrates.

The chief work of Ephorus was a history of the wars between the Greeks and Persians, in which, like Herodotus, he introduced the description of foreign and barbarous nations in the form of episodes. Only a few disconnected fragments of it have come down to us. According to the scheme of Marx, the first book contained an account of the return of the Heraclidæ into the Peloponnesus, and the change of affairs consequent upon that event; the second was occupied with the state of the rest of Greece; and the third narrated the departure of the Greek colonies to Asia. In these three books he thus brought the history of Greece and Asia down to that period when they began to assume a peaceful aspect, probably a few years before the commencement of the Median war. After this introduction he proceeded to describe separately each country which subsequently became the scene of important transactions,—in the fourth book Europe, in the fifth Asia and Africa; and in the sixth he probably gave an account of the nation of the Pelasgi. The seventh book contained the most ancient traditional notices of Sicily, and probably all he could collect respecting the original inhabitants of Italy and the