

INTRODUCTION.

IT is wonderful to consider, as we walk through this vast metropolis of the present day, that cities of antiquity as large as London have once existed and disappeared, leaving not a trace behind; it is wonderful to reflect that as many multitudes of persons as we now see moving constantly about, each occupied in the busy affairs of life, once existed there, and have passed away, without children or successors to record their history. It is peculiarly solemn and striking, in travelling in these regions, to journey sometimes for days together without meeting with a modern town, and this in plains and valleys which we know to have been once densely populated; to wander over the remains of cities, sometimes so perfect that their inhabitants seem only to have left them yesterday; to find these cities often so

close together as to excite marvel how their inhabitants could have subsisted,—and now, instead of the pleasant faces of mankind, to see a howling wilderness; to behold splendid public buildings in some ancient city,—so splendid as to denote considerable importance and prosperity,—and to search history in vain for the name inscribed upon its walls: and, on the other hand, to search for the remains of some well-known city of antiquity, and not to be able to fix even upon its very site. Great must be the joy of the traveller who discovers gold; encouraging, his feelings who brings to light new paths of commerce; enthusiastic, his who is the first to set his foot on, and give his name to, unknown lands; but even these feelings can scarcely equal his who walks amidst the almost perfect monuments of some ancient city, reflecting that he is the first and only European being who has seen them since the city was deserted. But when the traveller is an antiquary, not only are these emotions heightened in his bosom, but other pleasures crowd upon his mind. Each stone becomes of interest to him; he examines each building with attention, to see what peculiarities it may exhibit,

INTRODUCTION.

3

what analogies it has with other structures, how it may explain some obscure text; he studies the arrangement of these several buildings as a whole and with each other; he considers how this arrangement has been made to suit the peculiar position of the city, how the natural advantages have been improved, and natural defects remedied; he attempts to ascertain the general type of each structure, making allowance for the casual modifications of particular instances; he endeavours to distinguish the epochs of the different buildings, and to picture in his mind's eye what must have been the appearance of the city at some earlier epoch,—how, in some instances, the original regularity of arrangement has been marred by the addition of later buildings; how, in others, the original simplicity has gradually given place to prodigal magnificence; he observes the peculiar habits and customs of different provinces, how one form prevailed in some, and another in others. But one of his highest sources of delight is to walk over the prostrate ruins of some great city, where all appears confusion and decay, where to the eye of the ordinary observer all is a field or mass of undistinguishable ruin; and such, indeed,

it appears at first even to his own eye ; but as he stoops down and examines, he perceives some corner-stone, some foundation-wall, some apex of the pediment, some acroterial ornament, while all about are broken shafts and capitals. Having made out a temple, he looks about and considers where should run the lines of the surrounding temenos, and assisted thus by his previous judgment and experience, to his great joy, he discovers traces of that which he was in quest of, and of which no signs at first appeared. He considers, then, where was likely to be the forum of the city, and seeing bases of columns existing in different parts, and at great distances from each other, he searches for and discovers evidences of connecting porticos, and thus makes out the entire quadrangle. Connected with these buildings, he expects to find traces of gymnasia or other buildings, and these he endeavours to identify and restore. He now searches among the mountain-slopes, and selects the spot which he thinks would be most eligible for the theatre or the stadium, — sites which afford a fine expanse of scenery, and the natural form of which would facilitate the labours of the architect, and effect

economy. Here, perhaps, he finds no superstructure remaining, but on climbing its slope, he perceives what can be no other than the cavea and the orchestra. At length he realises his conjectures by discovering some solitary block representing the peculiar moulding of the marble seats. Thus it is that, by degrees, that which appeared nothing but confusion, arranges itself, like Ezekiel's bones, into shape and form. Here is the whole city lying out before him in a manner which appears half imagination, half reality. And now, having realised it in his own mind, he points it out to the astonished eyes of his companions, who can no longer resist the evidence of their senses.

This is, more or less, the nature of the researches in every ancient site; for however perfect may be some of the monuments, other portions of the city have been swept away, and require to be restored in order to connect the whole.

The city of Ephesus is now, in fulfilment of sacred prophecy, a desert place: "the candlestick has been removed out of his place,"—the flame, the sword, and the pestilence have done their part; and the land is guarded by Divine vengeance from the intrusion of thoughtless man, by the

scorpion¹ and centipede, by marshes infested with myriads of serpents, and by attendant fever, dysentery, and ague. It may be objected that this scene of desolation may not be an evidence of the accomplishment of prophecy, but that it is caused by similar changes and vicissitudes of empire that have overthrown and laid waste so many other cities. It is true that many of what were once the finest and most opulent cities of Asia Minor are now desolate, that the healthful and smiling plain is now covered with the pestilential marsh, and sad and lamentable is the list of travellers who have lost their lives in exploring these regions;² but a reflection on the justice and benevolence of God will show that, though these cities were not threatened in particular with a denunciation from God, their licentiousness and wickedness procured their downfall; and it is extremely remarkable, that out of seven prophecies addressed to different

¹ I fortunately escaped without being bitten by these reptiles, so I cannot say whether the scorpions of Ephesus are as hospitable to strangers as those of Latmus, a neighbouring city of Caria, which are reported to have been so kindly inclined toward strangers, that if they bit them they did them no harm, whereas when they bit natives, they died immediately.—Apollonius, (Dyscolus,) *Hist. Mir.* cap. xi.

² Texier, *L'Asie Mineure*, Preface.

Churches, not one has failed. If all the Churches had been denounced, and all seven were now in ruins, we might say that they, in common with many other cities, were ruined by the revolution of ages; but instead of this, we find that three only were denounced, and four commended, and these four are precisely those which are now remaining. If the sacred prophecies had been written, like the heathen ones, from a wise and cunning foresight of future probabilities,¹ Ephesus, “that derives its origin from the purest Attic source, that has grown in rank above all the cities of Ionia and Lydia,”² “the magnificent and spacious city,”³ the “metropolis of all Asia,”⁴ the “chief city of Asia,”⁵ “one of the eyes of Asia,”⁶ “the Empress of Ionia, renowned Ephesus, famous for war and learning,”⁷ the seat of the Panionium,⁸ or sacred confederation of the Ionians, the “mart

¹ The Sibylline oracles denounce most of the cities of Asia Minor, many of which are still in a flourishing condition, as Tralles, Philadelphia, Smyrna, &c. This last city the Sibyl describes as ruined more hopelessly than Ephesus.

² Philost. *Vita Apol.* viii. 7, § 8.

³ Vitruv. x. Præf.

⁴ Mionnet, *Medailles*, (Μητρόπολις).

⁵ Id. (πρωτων Ασιας); Guhl, *Ephesiaca*, p. 117.

⁶ Plin. v. 31; Strabo, p. 557. ⁷ *Anthol. Græc.* iv. 20, § 4.

⁸ Diod. Sic. xv. 5; Pompon. Mela, i. 17.

of commerce,"¹ abounding in natural productions,² strengthened by the greatness and extended celebrity of its idol, and which called itself, as we do London, the good old city, "the good city of Ephesus,"³—blessed with these natural advantages, whatever vicissitudes might have fallen upon the rest of Asiatic Greece, Ephesus, we might feel sure, would have remained; and if war had dismantled any of her towers, the conquerors themselves would have been glad to build them up again for their own advantage. Sardis, too, seated on the fertile banks of the Hermus,⁴ boasting in its impregnable acropolis,⁵ and its countless riches,⁶ "the most illustrious city of Lower Asia, which

¹ Strabo, p. 642. ² See ch. v.

³ ΤΟ ΑΓΑΘΟΝ ΕΦΕΣΙΟΝ, Mionnet, iii. 465, 8.

⁴ At a short distance from Sardis Xerxes found a most beautiful plane-tree, so very beautiful, that, although surrounded by the ensigns of his power, although conducting the greatest armament ever heard of, he could not refrain from expressing his admiration of it by adorning it with chains of gold, and assigning the guard of it to one of the Immortal Band.—(Herod. vii. 31.)

⁵ See Herod. i. 84; Arrian, i. 18; Lucian. *De Mercede cond. pot. famil.*

⁶ The country of Gyges and Cræsus. See also Arrian, *Exp. Alex.* vii. 9. Gold was produced both from its Mount Tmolus, and its river Pactolus.—Herod. i. 93; v. 101; and Philost. *Vita Apol.* vi. 37; Plin. *H. N.* xxxiii. 21; Justinus, xxxvi. 4; Virg. *Æn.* x. 142; Lycophron, 272, 1352.

INTRODUCTION.

9

not only excelled the other cities in wealth and power, but was the capital of ancient Lydia, and the second residence of the Persian monarchs,"¹—Sardis, at least, might have fancied itself secure. Laodicea also, "the beautiful city,"² watered by the celebrated Mæander, noted for the excellence of its territory,³ for its opulence and splendour, the seat of the Roman proconsulate, and of such importance and magnificence as to have had three large theatres, (one more than is now to be seen among the ruins of any other city of Asia Minor,)—Laodicea might have been esteemed in too flourishing condition to render abandonment and desolation possible. But these are those which were threatened, and these are they which are destroyed. Pergamus and Thyatira, both which cities were commended, although to each of them admonitions were addressed to certain portions of their inhabitants, yet remain respectable towns; while Smyrna and Philadelphia, which were the only

¹ Paus. iii. 9.² *Sibyl. Orac.* lib. v.³ Strabo, p. 578. The luxuriousness of this district is such that an adjoining city, "Eucarpia, was so called from the *fertility* of its soil. Metrophanes reports that a single bunch of grapes grown in this district was sufficient to break down a waggon, (!) and the barbarians (natives) relate that Jupiter granted this district to Ceres and Bacchus."—(Steph. Byz. *sub voce.*)

two that were found perfect, (though, alas! not now so,) are still existing as flourishing and great cities.

But our remarks, at present, are not with these cities,—they are confined to the subject of illustration, the city of Ephesus. This city, the port of Ionia, situated on the river Cayster, was, during the whole period of classical antiquity, a place of the highest importance. Owing to its favoured situation, it became the mart of commerce of Asia Minor, and here was exchanged the produce of Greece and Egypt with that of the Persian empire and inner Asia. The wealth of the town, arising from such intercourse, exposed it to the covetousness of the Persian monarchs; but after a long period of three hundred years, during which it struggled, in common with the other cities of Asia, to maintain its independence, it was obliged to call to its assistance the Greeks of Europe, who, from protectors, became its most cruel oppressors. For upwards of a century it was held by the successors of Alexander, and after the defeat of Antiochus the Great, it fell into the hands of the Romans. The city suffered by an earthquake in the reign of the Emperor Tiberius,