

There were stony mounds in many directions, and fallen pillars and columns of granite and of coarse grey and whitish marble; but beyond these ordinary vestiges there was nothing of peculiar interest. As there is no authority equal to General di Cesnola upon the antiquities of Cyprus, I trust he will excuse me for inserting the following interesting extract from his work upon *The Great Centre of the Worship of Venus* :—

“Although this spot [Paphos] was the scene of great religious events, and was otherwise important in the island, yet neither are there more than a very few ruins existing above ground, nor have the explorations I have directed there at different times succeeded in bringing to light anything of interest. I believe that this absence of ruins can be accounted for in the following manner. Paphos was several times overthrown by earthquakes. The last time the temple was rebuilt was by Vespasian, on whose coins it is represented; but as nothing is said of the rebuilding of the city it is supposed that it was left in ruins; probably therefore during the long period that Cyprus was under the Roman and the Byzantine rule a great deal of the decorative and architectural material of Paphos was transported to the other city called Nea-Paphos, and used for its embellishment. In the Acts of the Apostles it is spoken of as the official residence of the Roman proconsul Paulus Sergius, and was therefore the capital of the island. By the time of the Lusignan kings Palæo-Paphos had disappeared, and its ruins under their reign were extensively explored in search of statuary and other objects of art, with which to decorate the royal castle built in its vicinity. There is scarcely any ancient tomb to be found of a date previous to the Roman period which had not been opened centuries ago.”

In page 207 General di Cesnola gives an illustration of “stone feet with a Cypriote inscription, from the