

Larnaca. The Gothic architecture testifies to its erection under the Greek rulers of the island. Under the Holy Table is the tomb of the first bishop of the church of Citium, with a Hebrew inscription on the side towards the wall, "Lazarus, the four days dead, and friend of Christ." And here my heart cannot express all its gratitude to the leading families in Larnaca and Scala, and to sundry of Leucosia, for the kindness, attention and hospitality showered on me throughout my brief stay in Scala, in return for which I shall never cease with reiterated praise to publish the gratitude which my feelings towards them will always keep alive and ardent.

After passing Cape Kiti there is no other sea coast town till you reach Amathus, whose huge ruins are seen not far from Lemesos. Here was once a very famous city, one of the first in the island, but chiefly remarkable for its temple of Adonis and Aphrodite, where was treasured (according to Pausanias in his *Beotica*, IX. 41) a necklace of emeralds linked together with gold, the work of Hephaestus, and given by him to Harmonia. It was called Amathus from Amathus, son of Heracles, or (according to Stephanos Byzantios) from Amathusa, mother of Cinyras. Amathus too was destroyed, and lies a ruin, like Paphos, Idalia, and many other famous and charming cities of the island. Their beauty is changed into unseemly chaos, and their remains call forth only sad memories of their former splendour.

Beyond the site of Amathus is Nemesos, now called corruptly Lemesos. This town is no longer what it was, a populous and thriving commercial centre, but ranks among seaport towns next after Scala; it is largely frequented by strangers, and has an excellent market for wine, cotton, silk and other island produce. The country around is fertile, but wants better cultivation. But this needs men who are fond of toil, and the hardworking Cypriots leave their country every day to seek other lands with fewer troubles and taxes. The air of Lemesos is hot and unwholesome in summer, on account of the exhalations of the salt lake which is not far off. Its inhabitants are industrious, apt at commerce, and remarkably subtle in what concerns their profit; save a few well-bred persons most of them can only ape the very imperfect manners of their betters.

After Nemesos comes the bare promontory of Curias, now called Cape della Gata: then the ruins of Curion, one of the chief cities of Cyprus, founded by Argives. Then Episcopi, whose soil is as fertile as any: water abounds, and grain, oil, fruits of all kinds, cotton and silk are its chief riches. Here was once a temple of Apollo, and its ruins are still visible.

After Episcopi is old Paphos (Palaipaphos) founded by Cinyras, a King of the Syrians. It lies about ten stadia from the sea, has a harbour and an ancient temple dedicated to the Paphian, because here first she rose from the foam, and so took her name of Paphia. Here she was worshipped in a peculiar way, on bloodless altars, with the odours of the sweetest flowers, and the fragrance of all the incense which the land of the Sabæans sent. Therein was the oracle of the goddess, very famous, whither flocked from all parts crowds of men blinded by their hopes. New Paphos, the creation of Agapenor, is on the shore, sixty stadia from Palaipaphos. It had a harbour and temples richly adorned. Here dwelt Sergius Paulus the proconsul, and Elymas the sorcerer. The sudden blinding of the latter opened the eyes of the mind of the former to the knowledge of God's truth. After Paphos comes Acamas, a cape of that name, now called Cape S. Epiphaneius, and a village once called Leukylla, now Levkai, full of fruit-bearing trees.

Solous was once a city, now Solaia. Strabo says it was founded by Phaleros and Acamas, Athenians; but by Achilles Tatios the Alexandrian, who wrote the story of Leucippe and Cleiophon, and about the heavenly spheres and other matters, and who became later a Christian and a bishop, it is ascribed to Cyprianor, one of the nine petty Kings of Cyprus, to