

stuffs, but it is anything but clean. In the middle of it is a khan, or vast courtyard, round which are many rooms: the gate is of marble, built up of ancient remains. This khan was built for the benefit of foreigners generally by Muzaffer Pasha, who imposed to this end a tax of two paras (about two crazie) on every Cypriot. The impost was small indeed but unjust, and, although he had the merit of having been with Mustafa Pasha at the taking of Nicosia, he was beheaded. He would not have been so punished in our days. The place is known as the khan of the Alajotes, because it is chiefly used by traders from Alaja in Caramania.

The Greek Archbishop lives in a palace built up out of the ruins of the former one. There is nothing which particularly deserves notice, except the cathedral church, a modern building constructed within the palace grounds, well arranged and ornamented.

The Latins have two convents in Nicosia, one of the Spanish branch of the Fathers of Terra Santa, the other of French Capucins, who know the language of the country and minister to the Maronite Christians. There are no European Catholics in the city; by Europeans meaning always subjects of the Christian princes of Europe, called also Franks.

The Armenians, who are separated from the Catholic church, have a bishop and a small church, as they are the richest section of the inhabitants.

There are remains of other ancient structures only useful as showing what the city once was. The streets were wide enough to set off the palaces and buildings which adorned them, but in many places they are altered, and new houses built of unburnt bricks have been foisted in, breaking the regular line, and making a poor figure.

I have already mentioned Nicosia, the seat of government, and residence of the *Muhassil* and his court, and of the *Molla* who is chief of the judges or *Qazis* of the island: I need only add that it is the ordinary residence of all the *aghas* or Turkish