of suzerainty to the company. The attention of the English was meantime turned to the north of the island, which was subject to the sultan of Sulu, from whom, in 1756, Alexander Dalrymple obtained possession of the island of Balambangan, and all the north-eastern promontory. A military post was established, but in 1775 it was surprised and destroyed by the natives under the *dutus* or subordinate chiefs, who were dissatisfied with the cession of their territory. This disaster rendered a treaty, which had just been concluded (in 1774) with the sultan of Bruni, in great measure a dead letter, and before the end of the century English influence in Borneo was practically at an end. The Dutch, too, were overtaken, in spite of apparent success, with a succession of misfortunes, through their own mismanagement; and in 1809 their settlements were all abandoned by order of Marshal Daendels. The natives along the coast, assisted and stimulated by immigrants from the neighbouring islands to the north, gave themselves more and more to piracy, and rendered the trade of civilized nations almost an impossibility.

In 1811, however, an embassy was sent to the British Government in Java by the sultan of Banjermassin to crave their assistance, and in reply Alexander Hare was despatched as commissioner and resident. He not only formed an advantageous treaty with the sultan, but got for himself a grant of a district of country which he proceeded to colonize and cultivate. An expedition was also sent against Sambas, and a post established at Pontianak. On the restoration of the Dutch possessions in 1818 all these arrangements were cancelled, and a free field was left to the enterprise of the Dutch Government. A succession of active commissioners—Boekholtz, Tobias, Halewijn, &c.—soon laid the foundations of an extensive supremacy. About half of the kingdom of Banjermassin was surrendered by the sultan in 1823, and further concessions were granted by his son in 1825. Meanwhile, George Muller was exploring the east coast, and obtained from the sultan of Kuti an acknowledgment of the Dutch authority—a concession which seems to have been immediately regretted, as the enterprising traveller was shortly afterwards killed. The outbreak of a war in Java turned the attention of the Dutch in some measure from Borneo, and nothing was done by them to check the piracy which was growing more and more unendurable. On the rise of Singapore direct trade had been opened with Sarawak and Bruni, and it was a matter of moment to the English merchants that their traffic should be safe. In 1838 Sir James Brooke, an Englishman, whose attention had been turned to the state of affairs in the Eastern Archipelago, set out for Borneo, determined, if possible, to remedy the evil. By 1841 he had obtained from the sultan of Bruni the highest authority in Sarawak, and before many years were over he succeeded in restoring order and peace to the district, and, with the assistance of the English Government, in repressing piracy. (See BROOKE and SARAWAK.) In 1847 the sultan of Bruni agreed to make no cession of territory to any nation or individual without the consent of Her British Majesty. The Dutch hopes of gradually incorporating the whole island were thus frustrated, but this served only to increase their activity in other directions. In 1844 the sultan of Kuti had acknowledged their protectorate, and about the same time a treaty of similar character was formed with Passir. Since 1834, when Gunong-Tebur, Tanjong, and Bulungan are said to have made a nominal submission, the boundaries of their authority have undergone no change to the north; and in general their political power has been rather rising in level, so to speak, over the southern part of the island than seeking to spread over a wider area.

Of the works on Borneo, which are very numerous, the following may be named:— Blommaert's *Discours ende ghelegentheyt van het eylandt Borneo int Jear* 1609; *Hachelyke reystogt van Jacob Jansz. de Roy na Borneo en Atchin in het jaar* 1691; Beeckman, *Visit to Borneo*, 1718; Valentijn's description in his great work, 1726; *Berigt van een reiziger over Borneo Propre* 'n P. P. Roorda van Eysinga's *Verschill. reizen en lotgevallen*, vol. iv.; G. W. Earl, *Eastern Seas*, 1837; W. L. Ritter, *Indische Herinneringen*, &c., 1843; S. Muller, *Reizen in den Ind. Archip.*; Keppel, *Expedition of the Dido*, 1846; Mundy, *Narrative of events in Borneo and Celebes*, 1848; Belcher, *Voy. of the Samarang*, 1840; H. Low, *Sarawak*, 1848; F. S. Marryat, *Borneo*, &c., 1848; Keppel, *Visit to Ind. Archipel. by the Mæander*, 1853; J. C. Temple, *Private Letters of Sir J. Brooke*, 1853; H. St John, *The Indian Archip.*, 1853; C. A. L. M. Schwaner, *Borneo, Beschr. van het stromgebied van den Barito, etc., in den jaaren* 1843-47, 1853-4; P. J. Veth, *Borneo's Westerafdeeling*, 1854, 1856 (a work which has been largely used in the preparation of the present article); E. Francis, *Herinneringen uit het leven van een Indisch. ambtenaar*, 1856; J. J. Rochussen, *Toelichting, etc. van eenige daden van mijn bestuur*, 1853; W. A. van Rees, *Montrado*, &c., 1858; C. J. Temminck, *Coup d'œil sur les poss. Neêrland. dans l'Inde Archipel.*, 1846-50; Ida Pfeiffer, *Zweite Weltreise*, 1856; MacDougall, *Letters from Sarawak, addressed to a Child*, 1854; Crawfurd, *Descriptive Dictionary*, art. *Borneo*; W. E. Kroesen and F. H. van Vlissingen, *Cultuur- en Industrie-ondernemingen van Borneo*, 1859; J. Hasselman and F. H. van Vlissingen, *Beschouwingen over de exploitatie van Borneo*, 1859; Tracy, *History of the American Board of Commissioners for Foreign Missions*, 1842; Spenser St John, *Life in the Forests of the Far East*, 1862; F. Boyle, *Adventures among the Dyaks of Borneo*, 1865; A. R. Wallace, *The Malay Archipel.*, 1869; P. J. Veth, *Woordenboek van Nederl. Indie*, 1869; (in this work the reader will find a long list of articles on Borneo that have appeared in Dutch and other periodicals); "Contribuzioni geografiche italiane a Borneo" in the *Cosmos* of Guido Cora, 1874. (H. A. W.)

BORNHOLM, an island in the Baltic, belonging to Denmark, in the "Stift" of Seeland, between 54° 59′ and 55° 18′ N. lat., and between 14° 42′ and 15° 8′ E. long. It is about 20 miles in length by 14 in breadth, with a generally mountainous surface and steep and rocky shores. Besides a good freestone, which is largely exported for building, it furnishes limestone, blue marble, coal, and clay. Oats, flax, and hemp are cultivated. The population amounts to about 33,000, and is chiefly employed in agriculture, fishing, brewing, distillation, and the manufacture of earthenware. Weaving and clock-making are also carried on to some extent. The capital is Rönne, and there are six other small towns on the island,—Svanike, Nexöe, Hasle, Allinge, and Sandvig,—the total town population amounting to 11,100. On the north-west coast are the ruins of the castle of Hammershuus, which was built in 1158, and long served as a state-prison; while another old castle, erected by Christian V. in 1684, and important as commanding the entrance to the Baltic, is situated on Christiansöe, one of a small group of islands about 11 miles to the north-east. The island of Bornholm has had a very eventful history. For a short time, in the 9th century, it formed a separate principality or kingdom, which was afterwards united to Denmark. In 1510 it was captured by the Hanseatic League, and in 1522 it became directly subject to the city of Lübeck. In 1645 the Swedes took it by storm, and their possession of it was confirmed by the peace of Roeskild in 1658; but the sympathies of the people were with Denmark, and a popular insurrection succeeded in expelling the Swedish forces.

BORNU, or BORNOU, a kingdom of Central Africa, situated to the south-west of Lake Chad, and separated from the Niger by the kingdom of Haussa. Its area is estimated at 51,250 square miles, and its population at 5,000,000. The country is for the most part a flat alluvial plain, subject in its north-eastern portions to inundation from the lake and its tributary rivers—the Shari and the Yo. The former of these, which is by far the larger, serves as a boundary towards Baghermi on the east; the latter, rising in Haussa, flows north-east through the whole country. The soil is in general fertile and well watered, yielding large crops even under very imperfect cultivation.

One of the finest districts in the country is that of Uje, which is inhabited by the Ghamergu tribe. The labour is chiefly performed by female slaves, who, besides their other labours are obliged to perform the perilous task of guarding the growing crops against animal depredators. The rice and wheat are excellent, but are grown in small quantity. The grain which forms the staple food of the people. is a species of millet called *gussub*, which they form, not into bread (an article here entirely unknown), but into a species of paste, which, by the addition of butter and honey, forms the highest boast of Bornu cookery. Cotton and indigo grow wild, and afford the materials for the cloths finely dyed with blue stripes, which form the staple fabric of the country. Onions and water-melons are almost the only vegetables, and besides tomatoes the only fruits are a few limes and figs. The prevailing bush is the *Asclepias gigantea*, and the woods consist largely of acacias and tamarinds. The caoutchouc tree is very common, but its juice has not as yet been utilized by the inhabitants. All the domestic animals are reared, and there are very numerous herds of oxen, possessed chiefly by the Shuwa tribe. Animal food is thus very cheap, and forms a large proportion of the ordinary diet.

Wild animals, in great numbers, find both food and cover in the extensive districts of wood and marsh. Lions, giraffes, elephants, hyenas, crocodiles, and hippopotami are common; and antelopes, gazelles, ostriches, and various other animals are pursued as game. The country abounds with bees; and the honey, though only partially collected, forms one of the chief Bornuese delicacies. The climate, especially from March to the end of June is oppressively hot, rising sometimes to 105° and 107°. and even during most of the night not falling much below 100°. In May the wet season commences, with violent storms of thunder and lightning. In the end of June the rivers and lakes begin to overflow, and for several months the rains, accompanied with sultry weather, are almost incessant. The inhabitants at this season are severely afflicted with fever and ague, which carry off great numbers. In October the rains abate; cool, fresh winds blow from the west and north-west; and for several months the climate is both healthful and agreeable.

The leading people of the country, called Bornuese or Kanuri, present a perfect specimen of the negro form and features, having large mouths, thick lips, and broad noses, but good teeth and high foreheads. The females add to their want of beauty by extensive tattooing; they also stain their faces with indigo, and dye their front teeth black and their canine teeth red. The law allows polygamy, but even the richest have seldom more than two or three wives. The marriage ceremonies last for a whole week, the first three days being spent in feasting on the favourite national dishes, and the others appropriated to certain symbolical rites. The favourite amusement is to watch the wrestling of slaves taken in war from the neighbouring nations. Another amusement is a rude game bearing some resemblance to chess, played with beans and holes in the sand. The Mahometan religion is universally professed in Bornu, and with bigotry and violence. The prevailing language of the people is known as the Kanuri. It has no affinity, according to Dr Barth, with the great Berber family. A grammar was published in 1854 by S. W. Koelle, as well as a volume of tales and fables, with a translation and vocabulary.

The pastoral districts of the country are occupied by the Shuwas, who are undoubtedly of Arabian race, and speak a well-preserved dialect of that language. Of the date of their immigration from the East we have no knowledge; but they were in the country as early as the middle of the 17th century. Their total number is from 200,000 to 250,000, and they are divided into numerous distinct clans. Their villages in general consist of rudely-constructed huts, of an exaggerated conical form. Another tribe, called the La Sakas, inhabit a number of low fertile islands in Lake Chad, separated from the continent by channels which those who know the tracts can ford on horseback.

The military force of Bornu consists almost entirely in cavalry, amounting to about 30,000, who are mounted on heavy steeds, which, as well as their riders, are frequently cased in light iron mail. The Shuwas, however, are clad only in a light shirt, and mounted on small unseemly nags, and the Kanembu spearmen are almost naked, and fight with shield and spear. Camels and oxen are used for conveying the baggage. The sheikh of Bornu is surrounded by a mounted body-guard, who likewise compose his principal nobles and chiefs. It is indispensable to the chief of rank that he should possess a huge belly, and when high feeding cannot produce this, padding gives the appearance of it. Notwithstanding the heat of the climate, the body is enveloped in successive robes, the number indicating the rank of the wearer. The head likewise is enclosed in numerous turbans.

The towns are of considerable size. They are surrounded with walls 35 or 40 feet in height, and 20 feet in thickness, having at each of the four corners a triple gate, composed of strong planks of wood, with bars of iron. The abodes of the principal inhabitants form an enclosed square, in which are separate houses for each of the wives; the chief's palace consists of turrets connected together by terraces. These are well built of a reddish clay, highly polished, so as to resemble stucco; the interior roof, though composed only of branches, is tastefully constructed. Kuka (or Kukawa, as it is called from its consisting of two distinct parts) is situated near the western shore of the lake, and has a population of 60,000. Still more populous is Ngornu, Angornou, or Gornu (the town of the "Blessing"), which lies about 18 miles to the south-east. It carries on a large trade, and contains about 50,000 inhabitants. On the Waube or Yo are still to be seen extensive remains of Old Bornu or Birni and Gambarou or Ghambaru, which were destroyed by the Fulbe about 1809. Among the other towns of more or less importance are Alaw, where Edris Alawoma, the famous king of Bornu, is buried, Alamay, Allauna, or Kabshari, Borzani, Lamiso, Masheña, Uje Maidugari, Uje Maibani, Wushek, and Yo.

The history of Bornu goes back only to the 9th century of our era, and its early portions are very fragmentary and dubious. The first dynasty known is that of the Séfuwa or descendants of Sef, which came to the throne in the person of Dugu or Duku, and has its capital at Njimiye in Kanem. Mahometanism was adopted about 1086 by the ruling monarch, Dúnama Ben Humé, and has since continued the religion of the country. From 1194–1220 reigned Selma or Abd-el Jelil, under whom the power of the kingdom was greatly extended; and Dúnama, his successor, was also a powerful and warlike prince. In the following reigns the prosperity of the country began to diminish, and in 1386 the dynasty was expelled from Njimiye, and forced to seek refuge in the western part of its territory by the invasion of the Bulála. Mai Ali Ghajideni, who founded the city of Birni or Ghasrggomo, on the River Wau, rendered his country once more redoubtable and strong. His successor, Edris, completely vanquished the Bulála and subjugated Kanem; and under Mahomet, the next monarch, Bornu reached its highest pitch of greatness. A series of for the most part peaceful reigns succeeded till about the middle of the 18th century, when Ali Omarmi entered upon a violent struggle with the Tuaricks or Imoshagh. Under his son Ahmed (about 1808) the kingdom began to be harassed by the

Fulbe or Fellatah, who had already conquered the Haussa country. Expelled from his capital by the invaders, Ahmed was only restored by the assistance of the fakir Mahomet el-Amin el-Kanemi, a mere private individual, who, pretending to a celestial mission, hoisted the green flag of the prophet, and undertook the deliverance of his country. The Fellatahs appear to have been taken by surprise, and were in ten months driven completely out of Bornu. The conqueror, having the army wholly devoted to him, might probably have, with little difficulty, assumed the sovereign power. More moderate, and perhaps more prudent, he invested the nearest heir of the ancient kings with all the appearance and pomp of sovereignty,—only reserving for himself, under the title of sheikh, all its reality. The court of the king or sultan was established at New Bornu, or Birni, which was made the capital, the old city having been entirely destroyed during the Fellatah invasion; while the sheikh, in military state, took up his residence at the new city of Kuka. Fairly established he ruled the country with a rod of iron, and at the same time inspired his subjects with a superstitious notion of his sanctity His zeal was peculiarly directed against moral or religious offences. The most frivolous faults of females, as talking too loud, and walking in the street unveiled, rendered the offender liable to public indictment, while graver errors were visited with the most ignominious punishments, and often with death itself. Kanemi died in 1835, and was succeeded by his son, Sheikh Omar, who altogether abolished the nominal kingship of the Sefuwa. The intercourse of Europeans with Bornu has, during his reign, been for the most part satisfactory as well as frequent. The expectations entertained at various times of opening up a valuable commerce with the people have not been as yet realized, and it seems likely, from the latest reports, that before long the traveller in Central Africa will have little to hope or fear from the sheikh of Bornu. Dr Barth, who was at Kuka in 1851, foreboded this decay; and Dr Nachtigal, who in 1870 conveyed the friendly presents sent by King William of Prussia, in acknowledgment of the sheikh's kindness to so many German explorers, writes thus in December 1872 :—

"The rapid declension of Bornu is an undeniable and lamentable fact. It is taking place with increasing rapidity, and the boundless weakness of Sheikh Omar—otherwise so worthy and brave a man—must bear almost all the blame. His sons and ministers plunder the provinces in an almost unheard of manner; trade and intercourse are almost at a standstill; good faith and confidence exist no more. The indolence of the court avoids military expeditions, and anarchy and a lack of security on the routes are the consequences. As two years ago the prince of Zinder could kill the Munioma or prince of Munio, a faithful vassal of the sheikh, and escape unpunished, the people of Khudadza have now slain the prince of Gummel. The sheikh will probably take their presents as indemnification, as he pardoned the sultan of Zinder for the murder of the faithful Munioma for the sake of a few camel-loads. Most of the small princes of the western provinces of Bornu now pay an indeterminate tribute to the prince of Zinder, who on his part has no less ambition than to become master of Bornu. Thus the sheikh and the land grow poorer and poorer, and public morality sinks lower and lower."

See Denham and Clapperton's *Travels*, 1828; Barth's *Travels in Central Africa*, vol. ii., 1857; Rohlfs's *Land und Volk in Africa*, 1873; Petermann's *Mittheil.*, 1871, pp 67 and 327.

BOROUGH. Although the idea of self-government by a town is exemplified in the *coloniæ* and *municipia* of Rome, and in their *duumviri*, *decuriones*, and lesser senate, composed of the curial orders, which along with the *defensor civitatis* appear to have existed in vigour until the reign of Leo the Philosopher (*Const.*, 46, 47), yet as the local power was gradually subordinated to the imperial, and as both in France and Italy it seems almost universally to have disappeared when the territorial jurisdictions, as well as the feudal fiefs, became hereditary, it is impossible to trace an historical connection between these institutions and the modern borough. In Spain and Languedoc, perhaps, the forms of ancient independence may have been continuously preserved, but the system of government by *comes* and *scabini* (or assessors), which was pursued in both France and Italy by the successors of Charlemagne, was obviously opposed to the freedom of towns. It is during the 11th and 12th centuries that we begin to read in charters of the *citizens* of Narbonne, the *burgesses* of Carcassonne, the *consuls* of Beziers, the *magistrates* of Rouergues, the *capitols* of Toulouse. It is during the reigns of Louis the Fat, Louis the Lion, and Philip Augustus that charters of *commune* become frequent. These charters, which sometimes bear to be granted on account of the poverty of the towns folk, the enormities of the clergy, or the attacks of the local *Seigneurs*, were probably dictated by the pecuniary needs of the Crown; but they attest the growing power—the *de facto* rights of the industrial population. They distinguish between *Bourgeoisies* and *Communes* proper: the former obtained a confirmation of ancient customs, of exemption from feudal jurisdiction, of personal liberty, but they did not obtain an elective municipal government. In Italy the revival of civic autonomy was much more rapid. Although Frederic Barbarossa reserved to himself in the peace of Constance the right of nominating consuls in the Italian towns, Bishop Otho of Frisingen tells us that the imperial influence did not count for much; and in 1288, at least, we have in the Potestas (Podesta), the Concilium Generale, and Concilium Novem Dominorum of Siena, a type of the independent republican city.

The Saxon *byrig* or *burh* is properly the fortified house of the powerful man. Related forms are *burgus* (Latin of 4th century); *burg* (High German); *baurgs* (Gothic); *borg* (Gaelic); *πύργος* (Greek); *bor*, *borc*, and *bourg* (French); and *broch*, a pledge. The *burgensis*, or inhabitant of a walled town, was opposed to *villanus*, or inhabitant of the *villa*, or open town. The Gemot, or assembly of the original township, had the power of making *by*-laws (the Danish prefix means "town"), and of electing the *Gerefa* (Reeve), the *Bydel*, and the Tithing-man or constable, the first of whom represented the assembly in the courts of the hundred and the shire. The *Gemot* also saw to the collection of taxes imposed by the higher courts, the pursuit of criminals, and the search for stolen goods. In mercantile places, such as London and Bath, the chief officer was called Port-Gerefa from the gates in which the market was held.

The freeholder of this period had undoubtedly political as well as personal liberty. Generally speaking, however, although common property may have been held by a guild or corporation, and special privileges of trade or inheritance may have been enjoyed, there is before the Conquest little trace of municipal organization. The Lagemanni of Lincoln and the Justices of Chester were apparently among the most ancient resident magistrates, but the manner of their election is unknown. The Conquest divided the boroughs into those which formed part of the royal demesne and those which held of the barons and dignified churchmen,—the interest of the Crown and its grantees in the property and in the profits of fairs and markets, &c., being, at first absolute, but latterly converted into a *firma burgi* or perpetual rent from the whole borough in lieu of tribute from individual *burgesses*. The non-elective bailiff succeeded to the reeve, and proved a useful agent in carrying out the oppressive and arbitrary *tallagia*, which were often the price of new or confirmed privileges. The bailiwicks were sometimes farmed out, and this led to still more severe exaction. To the bailiff succeeded the mayor (major), who accounted to Exchequer for the annual rents of the borough. Grants of jurisdiction, of *socan* and *sacan*, of *outfangenthef* and *infangenthef*,

and grants of the right of appointing *præpositi* (provosts), *ballivi* (from Greek *βάλλειν* or Latin *bajulus*), and *justiciarii* increase in number towards the reign of John, and are probably included along with the various exemptions from tolls, &c., granted by Henry II. in the "liberties and free customs" guaranteed by the Great Charter. The terms alderman, capital citizen, capital burgess, and jurat were of fluctuating signification; but the last three were finally applied to members of the Common Council which gradually took the place of the assembly of incorporated burgesses. The rights of a free burgess might be acquired by birth, apprenticeship, marriage, or purchase; and as prior to Edward III.'s Laws of the Staple these rights included exclusive privileges of trade, they were properly connected with the payment of local taxation and the performance of local duties, from which non-freemen (strangers and temporary residents) were exempt. In many cases it is probable that the "civitas," or community of freemen, was identical with the *convivium conjuratum*, or Secular Frith Guild of traders and craftsmen, possessing portions of town land. Such voluntary associations for protection of trade, the administration of common property, or for religious and charitable purposes, were more highly developed in England than in any other part of Europe. The members of the leading industry naturally assumed the direction of municipal affairs, and when their guild was recognized by the Crown their bye-laws acquired a binding force. For instance, in deeds of the 12th century relating to the magistrates of Paris the terms *burgenses* and *mercatores per aquam* are used as synonymous. (Brentano on Gilds.) Such guilds gave compensation to brethren who had incurred losses by shipwreck or undeserved misfortune, and made gratuitous loans to poorer brethren for carrying on their trade. It was their special endeavour to obtain staple right, the right of coinage, immunity from tolls, &c. Gradually, however, the distinction arose between the merchants proper who formed the *gildæ mercatoriæ*, and the craftsmen, who had at first traded in the raw materials they worked with, but who were now oppressed and deprived of civic rights by their wealthier brethren. The man "with dirty hands" or "blue nails," the man "without hearth or honour, who lives by his labour," or "hawks his wares in the streets," was threatened with a serfdom like that which the barons and bishops had imposed. But at this juncture the great craft guilds arose to assert the rights of manufacture. In the time of Henry VI. their victory in England was complete, and the Crown, which had previously recognized the constitution and liberties of a town by confirming the guild, now used in its charters the words of express incorporation (*communitas perpetua et corporata*). A glance at the names and forms of the most modern municipality will show how closely trade organization and burghal government have been intertwined.

In Ireland the earliest traces of burghal life are connected with the maritime settlements on the southern and eastern coast. The invasion of Henry II. colonized these Ostman ports with Anglo-Norman communities, who brought with them, or afterwards obtained, municipal charters of a favourable kind. The English settlement obviously depended on the advantages which the burgesses possessed over the native population outside. Quite different from these were the new close boroughs which during the plantation of Ulster James I. introduced from England. The conquest was by this time completed, and by a rigorous enforcement of the Supremacy and Uniformity Acts the existing liberties of the older boroughs were almost entirely withdrawn. By the new rules published (in terms of the Acts of Settlement and Explanation) in 1672 resident traders were permitted to become freemen, but neither this regulation nor the ordinary admissions through birth, marriage, and apprenticeship succeeded in giving to Ireland free and vigorous municipalities. The corrupt admission of non-resident freemen, in order to outvote the ancient freeholders in parliamentary elections, and the systematic exclusion of Roman Catholics, soon divorced the "commonalty" from true local interests, and made the corporations, which elected themselves or selected the constituency, dangerously unpopular.

In Scotland burghs or burrows are divided into Royal Burghs, Burghs of Regality, and Burghs of Barony. The first were erected by Royal Charter, and every burgess held direct of the Crown. It was, therefore, impossible to subfeu the burgh lands,—a distinction still traceable in modern conveyancing. Where perhaps no charter ever existed, the law on proof of immemorial possession of the privileges of a Royal Burgh has presumed that a charter of erection once existed. The charter gave power to elect provost, bailies (French terms which superseded the ancient mayor and aldermen), and council, a power long exercised under the Act 1469, which directs the new council to be chosen annually by the retiring council, and the magistrates by both councils. The jurisdiction of these magistrates, which was specially reserved in the Act of 1747 abolishing heritable jurisdictions, was originally cumulative with, and as large as, that of the sheriff. It is now confined to police offences, summary ejections, orders for *interim* aliment (for prisoners), payment of burgh dues, and delivery of title deeds. Three head courts were held in the year, at which all burgesses were obliged to attend, and at which public business was done and private transactions were ratified. There were three classes of burgesses—burgesses *in sua arte*, members of one or other of the corporations; burgesses who are guild brothers; and simple burgesses. The Leges Burgorum apparently contemplate that all respectable inhabitants should have the franchise, but a ceremony of admission was required, at which the applicant swore fealty and promised to watch and ward for the community, and to pay his "maill" to the king. These borough maills, or rents, and the great and small customs of burghs, formed a large part of the royal revenue, and, although frequently leased or feued out for a fixed duty, were on the accession of James I. annexed to the Crown as an alimentary fund. Burgh customs still stand in the peculiar position of being neither adjudgeable nor arrestable; they are therefore bad security. The early charters contain the usual privileges of holding a market, of exemption from toll or tribute, and that distraint will be allowed only for the burgess's own debts. There was also the usual strife between the guildry and the craftsmen, who were generally prohibited from trading, and of whom dyers, fleshers, and shoemakers were forbidden to enter the guildry. Deacons, wardens, and visitors were appointed by the crafts, and the rate of wages was fixed by the magistrates. The crafts in Scotland were frequently incorporated, not by Royal Charter, but, as in the case of the cordiners of Edinburgh, by seals of cause from the corporation. The trade history of the free burghs is very important. Thus in 1466 the privilege of importing and exporting merchandize was confined to freemen, burgesses, and their factors. Ships are directed to trade to the king's free burghs, there to pay the customs, and to receive their *cocquets* or custom-house seals; and in 1503 persons dwelling outside burghs are forbidden to "use any merchandize," or to sell wine or staple goods. An Act of 1633, erroneously called a *Ratification* of the Privileges of Burghs, extended these privileges of buying and selling to retail as well as wholesale trade, but restricted their enjoyment to Royal Burghs. Accordingly, in 1672, a general declaratory Act was passed confirming to the freemen in Royal Burghs the wholesale trade in wine, wax, silk, dyeing materials, &c., permitting