

he knows the chief can pay. In the communistic heathen society the chief is the patriarch, his house is the largest, his family is the most numerous, he manages the undivided family possessions and is responsible for the debts of his fellow villagers. If the chief has no money, the Mohammedan trader will accept rice, maize, buffaloes, horses, slaves. The more the trader stimulates the vanity and the desire of the chief to buy, the more profitably his business goes on. He likes to flatter the chief in telling him he is a descendant of the great Nebi Mohammed, the almighty monarch of Mecca, and the chief readily believes him to be so and leaves off eating pork. Now the desire of exalting himself is aroused and by and by the chief of the interior tribe imitates the manner of living and the behaviour of the Mohammedan chief from the coast. A chief with no other power than the patriarchal one has no other means of getting his fellow men in his power than by making them slaves or debtors. A chief with such inclinations will often apply himself to trading. Having no mercantile experience whatever, he will easily get into debt, but his Mohammedan friends always will prevent his ruin, it being more advantageous to them to make him dependent on them than to have him a free and independent chief in their neighbourhood.

If the Mohammedan population on the seashore has grown into a regular state, whose chief bears high titles and exhibits great splendour, he often abuses his power and influence, and simply commands the people of the interior to accept Islam. Teachers of religion settle down among these new converts and earn their living by trading and giving religious instruction, which principally consists in recital of the Koran. Most of them also trade in charms or recruit pupils from the popula-