

as we conceive it, the state of all the particles contained is changed by the influence of an energetic medium. At the same time, we understand these effects as produced from outside. Now the world of primitive man consists of a great number of overlapping fields of energy. For the energies at work in them which are by no means always considered as personal, the native naturally has definite names that we, in most cases unjustly, take to be names of spirits. It is suggested therefore, that essentially primitive man has no 'magic' at all, for, originally, the natives understand by using 'magic' not the exploitation of occult or supernatural forces of some kind, but the domination of nature by means of their own resources. Actions, however, that are based on the reproduction of logical conclusions cannot be considered as magic. 'Magic' in the disparaging sense of the word might be deemed to refer only to such acts as are conditioned by thoughtless recapitulation, mostly by analogies. But this is also the case when a European turns on an electric contact without knowing why the intended effect takes place.

*An Anthropological Expedition to Tanganyika.*

THE aim of this expedition was to study anthropological and linguistic conditions in the interior of Northern Tanganyika, between Lake Eyassi and Dodoma, particularly among the people of small growth. Field work was started in August 1934, among the Tindiga, a people of definite pygmy characteristics, though they have certainly intermarried with neighbouring groups belonging to other races. The average height of the males is 1.58 m., and that of females 1.45 m. A bright colouring on the forehead, above the nose and on the cheeks, was often observed, which seems to show that the original 'pygmy stock' is present in the population. Later the expedition moved on to the Wahi people who, like the Tindiga, are primitive hunters; they live west of Lake Eyassi and speak the same language as the Tindiga. Other tribes reached and, at least in part, studied are the Isansu, Iramba, Sandawe, and Burungi. Of particular interest were the Ngomvia; they are cattle-owners and agriculturists, living south-east of the Sandawe. Their language is related to that of the Burungi.

The expedition was also able to do archaeological work. In the Tindiga country two types of burial-places were discovered. Moreover caves were found in the Mumba hills, some of them with rock paintings. They were of various styles, some very primitive, but others more elaborate; all the pictures were monochrome, either red or white, a few being yellow or black. Some were drawn in outline, and in some the whole figure was coloured. In the Sandawe country rock engravings were found. Large numbers of artefacts were collected all over the area visited. Along the shores of Lake Eyassi a sand-bank containing a rich diluvial fauna, and a human skull, were discovered. (*Communicated by DR. L. KOHL-LARSEN.*)