toxic principle (tephrosin). Tephrosin is especially toxic to fish, much less so, by oral administration, to other animals. The minimum fatal concentration for fish is one in fifty millions. When it is added to water, the fish at first show great excitement, but soon become quiet, change colour, become paralysed, turn over and die. Freshwater fish are more susceptible than those of salt water. Rabbits eat the leaves with impunity. One gramme (sixteen grains) given to a dog with its food had no effect. Frogs can be kept for days in a concentration strong enough to cause immediate death to fish. Crustaceans are less susceptible than fish. Dogs and rabbits, however, may be killed by hypodermic injections, death being due to respiratory paralysis. The leaf yields 0·15% and the seed 0·3% of tephrosin.

# Further Notes on the Worimi

## (By W. J. ENRIGHT.)

IN company with Dr. Elkin, I made a visit in November, 1932, to Tea Gardens for the purpose of interviewing a half-caste lady, Becky Johnson, born in 1858 in the country of the Worimi, of an aboriginal mother. She had lost her mother when very young, and had been brought up in a white household, but associated much with her mother's people and spoke their language, Kattang. From her we had confirmation of my previous statement that Kattang was the language as far as the Manning River, and that the language of the Singleton natives was similar. The Aborigines of Newcastle also spoke the same language, but "a little harder." I have previously related that Threlkeld preached to the natives of Port Stephens, and that, coupled with his work on the Awabakal, indicates that Kattang was the language used around Lake Macquarie. It is very improbable that another tongue was spoken in the comparatively small area between Lake Macquarie and the Hawkesbury River, and we may conjecture, but can never now prove, I fear, that Kattang was the tongue used there.

William Manton, of Karuah, informed us that Kattang with a different twang was spoken at Dungog. Howitt and Fraser refer to the people of that district as the "Gringai."

Manton called them Nangongan, which means from the back of the hill. We were also informed that Kattang was spoken at the Bowman, which lies west of Gloucester.

There appears to be clear evidence that the Worimi occupied the country bounded by the seashore from the Manning as far south as Norah Head and possibly to the Hawkesbury. On the north, the Manning for some distance bounded this territory and they occupied the country as far west as the Barrington Tops, which, according to the old residents of the Upper Allyn River, they visited in summer time. I was in company with my old friend the late John Hopson on the tableland when he found a stone axe-head there. They extended up the Hunter Valley as far as Singleton. Possibly their country south of the Hunter joined that of the Darkning.

Manton, when shown the lithograph of carving on Upper Keeparra Circle depicted in Fraser's book, recognized them and called them "Darung." He was unable to give any interpretation of the marks, but stated that each man who brought a boy to be initiated would mark a tree with his particular brand, and indicated the three shown on the middle of the right hand side of the page as one that was made for his

initiation, and added that if he brought a son to a future keeparra (kiapara) to be initiated, he would make similar markings on a tree; and the candidate was instructed not to make such a marking where a female would see it.

The two trees between which the path passes to the Upper Circle are called "Topi Topi," and the figure of an iguana is carved on each. At death the body was wrapped in a sheet of bark, and, after the ceremony, the object of which was to ascertain who caused the death, was interred in a deep grave, which was filled in and a hut-like structure erected over it. If the child had been a good one, the parents would remain at the grave till the grass grew on it. Meanwhile the other natives would supply them with food. The body would be laid horizontally in the grave.