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Charlotte Waters
10th Sept. 1892

Dear Sir,

Since the receipt of
your letter, I have been collecting
information about the Urtashwala,
but with some difficulty owing to
the custom of using them having
been so long discontinued. Only
two of the old men, now alive, have
worn the shoes, and the last instance
of their use occurred more than
twenty years ago - The younger
men only know of the custom from
the elders of the Tribe, and in a
few years it will be quite forgotten
The

The wearing of the *Urtathurta* and *song* were similarly altered.
"Coorditche *Umah*" (Coorditche - *bed*) The headdress worn consisted of
or *evil spirit*, *Umah* - *to walk*) upon a bunch of feathers in front, and a
to have been the medium for a form of *bundle of green leaves behind*. As a
benesetha. It did not supersede the *disguise* the face was blackened with
Adungas, or *war party*, which was *charcoal*, the whiskers tied back behind
always dispatched to *avoids the death* the neck, and a broad white *stripes down*
of a native *supposed to have been* from the top of the forehead down the
killed by *spells*, or to recover a *noes to the bottom of the chin*, a *linear*
curbs that had been stolen - *stripe extending across the breast*

When any native threatened his life from *Coorditche to shoulders*. A *girdle*,
of a member of a different tribe, the *throat* made of hair cut from the head of
natives could await his enemy's attack, a *black yallow* after death, was worn
or *take the initiative himself*. If he *round the waist*, and the *legs* from
decided on the *latter course*, the doctor *ankle to knee*, were covered with
was consulted and a *Coorditche* *ordinary hair string*. This covering
Umah arranged. In either case *was to protect the legs from Coorditche*.
the attacking native was called a
"Coorditche" - A doctor always *appears to have been the most important*
-*pened* the *Coorditche*, and *both* *article*, the doctor carried a *club*

ligand

lizard -

On leaving his camp, the Coordutchka walked in front followed at a short distance by the doctor; both armed with Spears and carrying the *utathurta* - When hidden from the view of their tribe they put on the *utathurta* and proceeded towards the hostile camp. The Coordutchka always led the way, and every precaution was taken to prevent their advance being seen - On arriving at the camp the Coordutchka crept forward alone and (if successful) speared his enemy dead. The doctor then came up and inserted the head of the lizard he carried in his belt into the wound. The lizard was supposed to drink up the blood and so remove ^{evidence} of the manner in which the death had been done. Sometimes the wound was sealed to prevent its being recognised as a
Speare

Spear wound. Almost invariably, the attack was made at night, and, when successful, the Coorditcha and doctor started back at once, taking some distance from their Camp to remove and conceal the Urtathweta before going in —

If, by chance, the tracks of the Coorditcha were seen they were avoided, and the adjacent Camps merely kept on the alert. But if the Coorditcha himself was seen in the vicinity of a Camp, he was at once attacked and killed. The doctor who accompanied him was in all cases allowed to return uninjured to his tribe.

When the body of a man murdered by a Coorditcha was discovered no attempt was made to track the murderer, but the doctor immediately appointed a

articulation of the "Inscribed Blank" or
 taking a tablet, out of the same class -
 a common if he was a common etc -
 to accept him - This was done by
 being as a Cordulaka in a similar
 manner that described -
 of the Cordulaka was made to
 find the man he wanted he
 he killed a track follows following
 to the same track - This however,
 rarely occurred -
 immediately a Cordulaka was
 seen near a camp the man who
 detected him informs the others
 by saying "Cordulak Pilehina"
 (Cordulak - a wild dog. Pilehina
 is saying) He did not mention
 the word Cordulaka, but his
 meaning was understood, and
 preparations were made for an
 attack

affected on the Oodnorrabs. In this connection, one of the head men of the tribe informed me that, when a Blackfellow reported "Oodnorrabs Retchini", the doctor could appoint a Cooraitcha who has the power to accost the other Cooraitcha and compel him to return to his Camp. I had been unable to fully corroborate this, but it seems possible that, in the custom provided to an Abnormal extent, such a power exists: adopted to prevent excessive bloodshed.

This is all the information I can gather. As I have said the Custom has completely died out, and the Urubathurks are only made to copy orders from the whites, or perhaps to illustrate the deeds of other days when the old men play the Salem

before the help admiring Kelp-Scepter
Younger generation.

Yours faithfully
P. M. Lyons

The fire of dead Blackfellow's
hair ^{is doubt} worn by the Cooraitcha was
supposed to connect the wearer in
some way with the spirit of
the dead man