Epiphytes & parasites (vegetable) and the Semang legend respecting them

Then Kiec first made man they were very good, and as death was not made till the Semang had multiplied into a great nation, they eat fruits and had plenty and were happy.

But after a time Kiec saw that there were too many Semang and that they had no room to walk about the earth so he came down and sat on Halmoa mountain to inspect, survey and consider what was best to be done.

The Semang walking about the hill top did not know Kiec was there for no one can see him and they walked over Kiec's feet like ants. Kiec not liking this, blew them off, but his breath was fire and as he was angry it burned all the Semang up for a great distance round the mountain.

Then Kiec seeing this called
to the breaths that had gone out from him to collect the Wappas (nuns) of the burned people and take them up to Heaven ("Sap'n")

This order executed three roal for a long time thinking. He saw that there was now more room for the survivors and so he gave his breath orders to come to earth and take others away. Where they became too numerous

In Nee's place above, two of his servants Sen. Tiew & Chin Nee his wife were told off to supervise the winds (Bawa into which Nee's breath had divided in his puffing off the people and directed them from time to time to go. (Sen Tiew by deputy in this servant "apper," and Chin Nee to accompany her servant "Hin Ning," and reduce the population.)

This went on for a long time when one day. Sen Tiew represented to Nee that every time his servant or wife went with the winds to bring away a few thousands only, wherever he rested on the earth they killed all near them just as Nee's breath had done. But it happened that just then
Tie was very angry with the Lemanang for they had grown very disobedient and were doing wicked things so he would not listen to her view and things went on as before.

Every time the angels of death went bring a few Lemanang relics from a place that was getting too crowded they blasted all that were there by their fiery presence. At that time the Lemanang did not wander about as they now do.

So that settlements in a favourite spot for food or pleasure were of great numbers of men. This wholesale blasting off had reduced the formerly populous Lemanang to a scanty remnant when Tie took pity on them and arranged with Tie that Tie would go down and see what could be done to keep them as Tie in anger had instituted hell (Belet) and sent all the souls of late there, in charge of two of the Hell keepers, and had created recklessness.

Play went about among the Lemanang and talked to their chief Krexos who were then formed into Satutton or Priests instructing them what to do. Collecting the profits of each district into one place.

*As soon as I can get a distinct expression of what relation Play is to Tie in Lemanang estimation I will go further into this history.*
obtain some mitigation of his anger 
by this intercession the winds were 
changed into lightning *(refos)* & no 
longer rent with the angels of death, as by 
storms and gales on all occasions, but only when 
he was very angry with sinful & 
determined wrong doing. If he now 
reads them, they kill by their breath 
all standing near, whereas the angel 
of death only flicks out such as "he" 
thinks had better go.

Till then accepted Play's opinion 
as to whether the soul dismissed from 
earth was to be sent to Hell or Heaven 
& hence arose the "Penitent" or "Passport" system. If Play considered the offence 
committed during life were deliberate and 
intentional, he wrote his adverse opinion 
on the "Penitent" or, acting for him, the 
"Purifier" & "Till" reading a straightforward 
sent the soul to Hell. But if the man 
had not intended to do wrong there it 
was so stated on the "Penitent" & "Till" 
and the soul to Heaven.

As a further concession "Till" pruned 
Play the power to ward off the retribution 
ailments he had instituted as a 
retribution for wrong doing, by choosing 

What we call forked lightning is one 
kind, the more usual lightning is a streak of light. The instantane 

The manner, the Century & others.
of his (Play's) invention. These charms, for each form of sickness were effective as long as the infradiction of trees rule, which brought the sickness down. was not intentionally deliberate or had been condoned by the fallen upon confession.

Paly, to make these charms took the various flowers which grew in abundance round Trees rear and taking them to earth planted them on Mount Jelenlul and allotted a sickness to each of them. He also made drawings of each flower & instructed the secrets therein (see former notes).

Paly next noticed that the sicknesses need need to suprease all near the person they were sent to attack so he arranged with trees to make a puff, with his (Play's) mouth took each sickness and thereafter, his winds thus made by Play only allowed the sicknesses they carried to attack the person aimed at, as Play's breath was not so terrible as trees.

While the winds were waiting for the genecrator being from to the dead man,
Prior to which the Nappas could not leave the body, for the judgment before that, they carried the sickness of one of those aerial plants of parasites that live on the trees and do not reed their roots direct to the ground, and stopped there. 

If the Nappas was ready to report all that went on, Pla made a wind that did on the parasites and kept them informed of every thing. When Pla had as he thought, apportioned all the sicknesses their waiting quarters in the parasitic plants, so as to keep the former out of the plants, he came to the end of the plants. Some days after, when the sicknesses (which were, when off duty, stationed in readiness for Pla's orders near him) were tending over the new arrangements, Pla had made, several very bad sicknesses which had been asleep, when the others went to Pla to be bidden out, heard what Pla wished to do and went to him to get resting places on earth like the others. But there were no more plants for them, and so to this day they...
have now, and that is why for smallpox, cholera, & some epidemics much feared by the Jatavs to this day, but which from their description are difficult to fix European names upon. There is no known medicinal charm (in the notes accompanying the women's comb) where we Kals or Javars appears as in C25 Vel.) to cure, and why not, having any place to go to after striking one person they wander about infecting all or a number before they can have to take the Happa to hit as no sooner is one Happa (first struck) ready than another death occurs & so on. Keeping them on earth in destructive operation till the people have run away beyond the its influence.

The tiger and the vulture were always friendly & never attacked each other and because Play becoming aware of a tiger intending to attack a Remang, had (by information from the quieseloe wind) had often driven it away & saved the man, the tiger was very angry with Play & the quieseloe wind and as he could not tackle Play determined to
revenge himself on the wind by depriving it of its residence the
molester and so climbed up the tree to
break it off. But the hornbill bird, who
was sitting up in the tree saw what the
tiger wanted to do & flew at him as he
cleaved his way up the tree & pecked
tis eyes so that he had to get down
again, screaming out at the same time
at the top of his voice for play & came
seeing that the tiger had failed, the snake
went up the tree to break the molester
but the hornbill caught him by the
neck and flew off with him. On the
way the bird met play coming and
opening his beak to tell play all
about it. The snake dropped to the
ground and play put his foot on its
head, telling the bird to chase the
tiger off. Play being very merciful
did not kill the molester, but this day
that snake has a flattened out head
where play's foot rested and a
squeezed in neck where the hornbill
pecked it. Ever after the hornbill
cables are smashed by the neck & flies
off with them, and if it sees a tiger, snakes
& great noise & clatter & drives him off, whereas the Lemang use tumbler feathers on their arrows for fliers (see bow & arrows & notes thereon sent before)

Of an epiphyte such as an aerial orchid as in flower, however, no richness will go near it. Hence, these flowers are often used in the gar as an autophoric charm to that particular richness. It is necessary to throw this to understand some of the designs on the gora. comfort, where in the central or middle space appears a design denoting the richness and in the Wars or Famine (the curative medicine flower part) above if the same design may be again delineated.

As there elsewhere noted, the richness refurbish themselves on earth during their taks by the end of various malodorous flowers there then one approaches the foundation of the Lemang idea plan?

Therefore, as certain seasons of the year certain ailments never make their appearance, and in their place other ailments are frequent, (i.e. as Tree of life needs to do the work of the richness that Fruit cannot be found; it appears from dust, in all fact) being seen in proper places and hope for the suspended ones also.
all the plants & trees rooted in the earth are, to the Semang. If one class & even he considers given him for his comfort and use, as they have no souls like animals. Nor does the fact of some being poisonous or hurtful in any way lessen their utility or purpose. The Semang admits the dovec knows what good to get out of some poisonous plants or such as mechanically hurt like nettles or prickles, but is confident that the old fellows when they were in existence knew, and utilized them for the food of the common interest.

But the aerial plants are quite another thing & are regarded as "not quite canny" as the Scotch people say.

A remark I have heard an Australian "station" or half civilized, aboriginal sitter with regard to the Chinaman of the then, new "Palmer" gold diggings in Northern Queensland, very much expresses the sense in which the unfortunate aerial is regarded by the Neprit. "What fellow turn back lodgerly, back whileyellow back black fellow. Here altogether like it debbil debbil." Co. to use an old English saying.
which may possibly have its counterpart in German, the aerial is regarded as "mitleen fehle, fleh, foot, nor good red herring" but also the "devil devil" by the Lemang. (I remember rightly)

I once heard Baron von Mueller use the illustrious botanical term the aerials the "butterflies of the vegetable world." The Lemang think the brilliant insects and these plants "muck of a much送s, good to look at but not the slightest practical use to man (exception is flowers before night)

It is in addition to this legend that the thin black lines or rings in triple conjunction represent the charm against lightning on the Gods and arrow cases. Viewed in the sky vault, the Lemang sees a thin "straight line of fire" and from "tree" is put out of the way of Nappas who may be on their way to TREE the lightning jumps from one side

if it meets them (forks)

As there are three kinds of lightning, answer to the three puff's tree made to blow the Lemang of his feet; in that the first: "WIN-YOO-ENG was a light one

the second: NG-HER NG-HAY a stronger

It is impossible for any thing but a phonograph to reproduce the extraordinary vocal grunt I signify here by: "It is partly a deep grunt partly a following rush of air from the more as if the Lemang were blowing but a fly had not got into the nostrils."
and the third "K'NG-01N" (or as I have sometimes written it in my previous notes "Kiningoin") was an angry puff to and determined puff, as the claren has three lines in that order of occurring standing for "clued lightning", "forked lightning" and the awful tropical blue flash that blinds the eyes to everything else by its sudden glare, accompanied instead of followed by the deafening crash of the thunder.

The conjoined rings are called collectively "K'NG-01N" and the middle one is considered to be the claren more particularly regarded. At first this seems a word of correctness, but the German explains that the lower one only or "K'NG-01N" flash only comes when Kie is really moved to wrath. If that, claren or no claren, it smashes through everything and cannot be guarded against. The first or upper, on the other hand is compared to "a tiger's growl", a sort of preparation or warning of danger to follow, a kind of caution. It is the forked flash that the German sees the effects of, in river trees etc., that they think may be warded off from men into those trees. But the combined
efficacy of the triple ringed charm and the blood-throwing I gave you a prior description of.

The following consistently up the tradition of the foregoing: the Kenmaw says makes the three lines run round the bamboo to represent the three puffs from Kie running round its

Tree (destroying everything in its way) and back to the spot they started from there is yet a further correspondence in the name "COR" and in the flower petals which as I wrote you prior they placed inside of the bamboo which at present render that name serves as their dark case.

**Tee-Cor** is their name for a mountain with caves in such as "Jilmoo" Trees & Plays sacred mountain teas and as you will have read. Plays that the sacred charm flowers be brought from Kie's real above the dark cave in this mountain wherefore Cor stands for the hollow mountain and the rings for lightning & the flower petals within explain themselves.

In the bar is the name for any ordinary mountain and in Che-Nar is a laugh or Ha Ha. The bell is a laugh bearing a resemblance to the reverberation of Thunder from the mountains among which the Thunder lives. The two are connected in some way I cannot write out. I must understand from the Kirmaw, but I was to do write the relation of a lilt in a lilted shape to mine on Charting.
The old Kutuwa rule that the mouth of the (dead) cave, Gar and Gar and Guk and "Reenteor" may not be closed or have any cap or covering has come, now unknown, reference to the open mouth of the sacred cave in Jelmool but the exact reason and bearing of the rule, no Semany seems able to say or remember.

It may however be pretty closely guessed in the light of the foregoing.

Neither have I as yet been able to elucidate the derivation or significance of the words Gar, Guk, or for the matter of that "Reenteor" either, but as most of the clues are given by chance remarks dropped aren't something only connected with the object under enquiry and rarely by direct. Questions framed in a Western style and train of thought, I may yet obtain it.

The Semany is very difficult to handle in this respect. Of he will once get talking as a storyteller in his own fashion it is all right and easy after a little acquaintance with his numerous idiomatic expressions to follow him but if he is interrupted...
pled with demands for explanations of the points of interest, he becomes confused and his brain actually does not seem able to stand the continued mental effort. Here I find my knowledge of phonographic shorthand writing very valuable, listening quietly the whole time and following on paper; afterwards, for many days, putting one question at a time respecting the points requiring further detail. Of course this takes up a long time weeks or months occasionally to get some point clearly established, but it is the only way it can be done and as the more to be regretted were that the men will not remain in one place and that information is the gradually put out of them the querier must travel about with them wherever they go. For if the once paid company he does not know when he may see them again and to get another party to take up the thread where the others left off, is often the more difficult. Tack of the two, even if they next party are given equally in the old traditions which are fast dying out under the German's altered life. It is not every.
man, by any means, even among the Pangquans, that knows the old stories of the race. The One Roots or local petty chiefs, in direct and only communication with the Butows or priests were well posted, but they, like the Butows have disappeared, and the bulk of the daily occurrences, scraps of information respecting details not immediately affecting their daily life and want.