

Epiphytes & Parasites (vegetable)
and the Semang legend
respecting them.

When "Kie" 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 Kie 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 Gilmoor mountain to inspect
closely and consider what was
best to be done.

The Semang walking about the
hill top did not know Kie was there
for no one can see him and they
walked over Kie's feet like ants.

Kie 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 Kie seeing this called

to the breath that had gone out from him. to collect the Nappas (souls) of the burned people and take them up to Heaven ("SEAP'N")

This order executed Kiee sat 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 when they became too numerous.

In Kiee's place above, two of his servants SEN. TIEW & CHIN. NEE his wife were told off to supervise the winds ("BAWA") into which Kiee's fatal 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 "Min Nung", and reduce the population).

This went on for a long time when one day. Sen Tiew represented to Kiee that every time his servant or wife went with the winds to bring away a few Semang only, wherever he rested on the earth they killed all near him just as Kiee's breath had done. But it happened that just then

Kiee was very angry with the Semang for they had grown very disobedient & were doing wicked things. so he would not listen to Sen Liew, and things went on as before.

Every time the angels of death went to bring a few Semang souls from a place that was getting too crowded. they blasted all that were there. by their fiery presence. At that time the Semang 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. at last reduced the formerly populous Semang to a scanty remnant. when P'lay^{*} took pity on them and arranged with Kiee that he would go down and see what could be done to keep them. as Kiee in anger had instituted hell (BELET) and sent all the souls of late there. in charge of Koroj the hell keeper, and had created sicknesses.

P'lay went about among the Semang and talked to their chief ^{men} ~~heads~~. who were then formed into puttows or priests. instructing them what to do. collecting the puttows of each district into one place. Gilmooc; and then went back to Kiee to

* as soon as I can get a distinct expression of what relation P'lay is to Kiee in Semang estimation I will go further into this history

obtain some mitigation of his anger

By his intercession the winds were
changed into lightning* (KELOS) & no
longer sent with the angels of death, as before
on all occasions, but only ^{alone and direct} when
Kiee was very angry with wilful &
determined wrong doing. If Kiee now
sees them, they die by their breath
all standing near, whereas the angel
of death only picks out such as "Kiee"
thinks had better go.

Kiee then accepted Play's opinion
as to whether the soul dismissed from
earth was to be sent to Hell or Heaven
& hence arose the "Penetor" or passport
system. If Play considered the offence
committed during life were deliberate and
intentional. He wrote his adverse opinion
on the Penetor (or acting for him. the
Puttows) & Kiee reading it straightway
sent the soul to hell. But if the man
had not intended to do wrong then it
was so stated on the "Penetor" & Kiee
sent the soul to Heaven.

As a further concession "Kiee" granted
Play the power to ward off the sickness
& ailments he had instituted as a
punishment for wrong doing. by charms

What we call forked lightning is one
of these winds. sheet lightning is another
& another. The Germans say ~~there are~~
there are ~~three~~ kinds of lightning. hence 3 things cut as charms.

of his (Play's) invention. These charms, for each form of sickness were effectual so long as the infringement of Kice's rule, which brought the sickness down, was not intentionally deliberate or had been condoned by the puttow upon confession.*

Play, to make these charms took the various flowers which grew in abundance round Kice's seat and taking them to earth planted them on Mount Jilmoool and allotted a sickness to each of them. He also made drawings of each flower & instructed the puttows thereon (see former notes)

Play ^{had} ~~next~~ noticed that the sicknesses sent used to injure all near the person they were sent to attack so he arranged with Kice to make a puff ^{of wind} with his (Play's) mouth ^{to take charge of} ~~for~~ each sickness. and thereafter, the 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 Kice's.

While the winds were waiting for the penetrator being given to the dead man.

* ~~Serving~~ Unless Kice had given orders to the sickness prior to the puttows' absolution, in which case the puttows' charm or pardon was valueless. It was a shrewd, saving clause in favor of the puttows.

Prior to which the Mappas could not leave the body, for the judgement before him: they carried the sickness off to one of those aerial plants & parasites that live on the trees and do not send their roots direct to the ground, and ^{they} stopped there & see the Mappas was ready

To report all that went on, P'lay made a wind that sat on the "miseltoe" and kept him informed) of every thing*

When P'lay had as he thought apportioned all the sicknesses their waiting quarters in the parasitic plants, so as to keep the former out of general mischief & harm, he came to the end of the plants. Some days after, when the sicknesses (which were, when off duty, stationed in readiness for his orders near him) were talking over the new arrangements P'lay had made, several very bad sicknesses which had been asleep when the others went to P'lay to be "billed out" heard what P'lay 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

* See Exhibit A. 38. herewith. When P'lay disappeared, the wind now either goes to him with the information or to P'lay wherever he may be now. The Lemang are not cure which is the case.

have none. and that is why for small
pox, cholera & some epidemics much
feared by & fatal to the Semang, but which
from their description are difficult to
give European names upon. There is
no ~~charm~~ medicinal charm. (See the
notes accompanying the women's combs
where no Kase or Pawaire appears. as
y. C 25 & c.) to cure, and why not.
having any place to go to after striking
one person they wander about
infesting all, or a number, before
they ~~are~~ have to take the Mappas
to Kiee as no sooner is one Mappas
(first struck) ready than another
death occurs. & so on. keeping
these ^{sicknesses} on earth in destructive
operation till the people have run
away beyond its influence.

The tiger and the snake were
always friendly & never attacked each other
and because Play becoming aware of a
tiger intending to ~~at~~ kill a Semang, and
(by information from the "misetoe wind")
had often driven it away & saved the
man, the tiger was very angry with
Play & the misetoe wind and as he
could not tackle Play, determined to

revenge himself on the wind by depriving her of its residence the mosquito 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 clawed his way up the trunk & pecked his eyes so that he had to get down again. screaming out at the same time at the top of his voice for Play to come seeing that the tiger had failed the snake went up the tree to break the mosquito 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 snake, but to this day that snake has a flattened out head where Play's foot rested and a squeezed in neck where the hornbill seized it*. Ever after, the hornbill catches all snakes by the neck & flies off with them, and if it sees a tiger, makes

* I do not know the name of the particular snake but it is very venomous & has a "shovel" shaped head & very thin neck. Very long poison fangs in large fleshy glands.

a great noise & chatter & drives him off. wherefore the Lemang use hornbill feathers on their arrows for tiger (see bows & arrows & notes thereon sent prior)

If an epiphyte such as an aerial orchid is in flower, however, no sickness will go near it.* Hence, these flowers ~~are~~ ^{were} often used in the Gar as an antagonistic charm to that particular sickness. It is necessary to know this to understand some of the designs on the Goss. combs &c. where in the central & or middle space appears a design denoting the sickness and in the Wars or Pawaire (the curative medicine flower part) above it the same design may be again delineated.

As I have elsewhere noted, the sicknesses reproach themselves on earth during their tacks by the evil scent of various mal-odorous flowers

Here then one approaches the foundation of the Lemang ~~des~~ plan of their incised or engraved designs

* Therefore, at certain seasons of the year certain ailments never make their appearance, and in their place other ailments are frequent. (i.e. are told off by Kise to do the work for the sicknesses that Kise cannot be sent; to relieve him from duty" in ~~fact~~ fact.) doing their own proper visits and those for the suspended ones also.

all the plants & trees rooted in the earth are, to the Semang. of one class & were 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 unity of purpose. The Semang admits he doesn't know what good to get out of some poisonous plants or such as mechanically hurt like nettles or prickles. but is confident that the old Jullows when they were in existence, knew and utilized them for the good 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 utter, 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 Negrito. "What fellow him bael budgery, bael white^(no)yellow bael black^(good)fellow. him 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 "neither fish, flesh, fowl, nor good red herring" but altogether "devil devil" by the Semang. (if I remember rightly)

I once heard Baron von Mueller & your illustrious botanist term the aereals the "butterflies of the vegetable world". The Semang think the brilliant insect and these plants "much of a muchness" good to look at but not the slightest practical use to man (exception is flowers before noted).

It is in allusion to this legend that the thin black lines or rings in triple conjunction represent the charm against lightning on the Goro and arrow cases. Viewed in the sky vault, the Semang sees a thin "straight" line of fire sent from "Kiee" to get out of the way of Mappas who may be on their way to Kiee the lightning jumps to one side if it meets them (forks).

As there are three kinds of lightning, answering to the three puffs Kiee made to blow the Semang off 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 anything but a phonograph to reproduce the extraordinary nasal grunt I signify here by " ". It is partly a deep grunt & partly a following rush of air from the nose as if the Semang were blowing out a fly that had got into the nostrils.

and the third K'NG-OIN (or as I have sometimes written it in my previous notes "KINNINGOIN") was an ~~angry~~ puff ~~to~~ and determined puff, so the charm has three lines in that order of succession standing for "sheet 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 OIN" and the middle one is considered to be the charm more particularly regarded. At first this seems a want of correctness, but the Lemany explains that the lower one ~~and~~ or K'NG OIN. flash only, comes when Kice is really roused to wrath. & that, charm or no charm, it smashes through everything and cannot be guarded against. The first or upper, on the other hand is compared to "a tigers growl", a sort of preparatory warning of danger to follow. a kind of caution. It is the forked flash that the Lemany see the effects of, in river trees &c. & that they trust 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.

As following consistently up the
tradition of the foregoing, the Remang
says makes the three lines run round
the bamboo, to represent the three puffs
from Kiee running round the
hill (destroying every thing in ~~the~~ ^{their} way),
and back to the spot they started from.
There is yet a further correspondence
in the name "GOR" and in the
flower petals, which as I wrote you
prior they placed inside ~~of~~ the
bamboo, which at present under
that name serves as their dart-case.

TEE-GOR is their name
for a mountain with caves in
such as "Jilmool" Kiee & plays sacred
mountain ~~was~~ ^{had} and as you will
have read. Play ^{planted} ~~put~~ the sacred charm
flowers he brought from Kiee's seat above
on this mountain. wherefore Gor, ^{of the dart case} stands
for the hollow mountain. and the rings
for lightning & the flower petals within
explain themselves.

^{has}
* CHE-BAR is the name for any ordinary mountain and
CHE-HAR is a laugh or to laugh. The sound of Ha ha ha
of a laugh bearing a resemblance to the reverberation of
thunder from the mountains among which the Semang
lives. The two are connected in some way I could not
exactly understand from the Remang. but it has to do with
the alteration of a letter in a radical I referred to in notes on Charring

The old Puttows rule that the mouths of the (dark caves), Gor and Gar and Gub and "Peneetor" may not be closed or have any caps or covering has some, now unknown, reference to the open mouths of the sacred caves in Gilmoor but the exact reason and bearing of the rule, no Lemany 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, ^{clearly} the derivation or ^{original} significance of the words. "Gar" "Gub" or, for the matter of that "Peneetor" either, but as most of the clues are given by chance remarks dropped about 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 Lemany is very difficult to handle in this respect. If he will once get talking, as a story teller 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

plied with demands for explanations
of the points of interest, he becomes
confused & 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 & 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 &
it is the more to be regretted ~~now~~ that
the men will not remain in one
place and if that information is
to be fully got out of them the querist
must travel about with them wherever
they go. for if he once part 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
task of the two, even if the next party
are versed equally in the old traditions
which are fast dying out. under the
Germanys altered life. It is not every.

man, by any means, even among the
Pangghans. That knows the old stories
of the race. The Ona hoots or local petty
chiefs, in direct & only communication
with the Puttows or priests were well
posted. but they, like the Puttows have
disappeared and the bulk of the laity ^{do not} ~~are~~
possess ^{any} scraps of information respecting
details not immediately affecting their
daily life and wants.