

and these men have nearly all died so
it will be clearer if I briefly
state in beginning some axioms
guiding the Klandas proceedings

1st All animals & plants have a
hantu
2nd If a Klandas take the life of
either plant or animal, the hantu
is released, & though usually at once
^{happily} finding a fresh home in ~~some~~ ^{the} ever
renewing succession of both vegetable
& animal life yet, under certain
conditions, at the hidden will or
direction of Allah's arrangements
for the management of the world
& more directly the governance of
mankind, these hantu, ^{even} not malific
in their own intentions or
desires may be ~~used~~ by higher
compulsion, used as punishment
to men.

3rd This compulsion may be exercised
by Allah or Allah's delegates (unknown
but presumed to exist) or by
Powerful evil influences (or
in short "by the devil" as we
should say) equally mysterious
& unknown, but presumed also to
exist. If Allah is directing
affairs, the wizard is powerless, but

of the ~~prince~~ "principle of evil" (for it
is not a material devil with
horns & tail that is referred to)
is making the trouble. The
wizard, by his charms can
stay the mischief.

[Herein lies the greatest
difference between the religious
thought of the Klandass & that
of the Semany which centuries
of intercourse has not modified
in the slightest degree on either
side. The Semany thinks that
by P'lay (Plei), the laws of the
Supreme God, otherwise immutable
respecting punishment for wrong
doing can be averted & turned
aside upon P'lay being appealed
to for help by the repentant.

The Klandass held that
Allah's fiat could not be
altered & with Eastern fatalism
accepted iel-fortune, and if Allah
sent it, as having to be undergone
with no hope of mitigation }

4¹⁰ Only the wizards possessed the
knowledge of the various remedies &
charms, and that unless the wizard
delegated, by instruction, his power to
a layman, the remedies lost their
value in the latter's hands.