

and these men have nearly all died & 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 receiving 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 government of mankind, these hantus, ^{even} not malific in their own intentions or desires may be ~~used~~ by higher compulsion, used as punishment to men.
- 3rd His 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 "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 Klandas & 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 Klandas 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.]

4th 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.