



The Tibetan House-Demon

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	21. One.	22. Two.	23. Three.	24. Four.	25. Five.	26. Six.
50. Nufor	<i>sai</i> ..	<i>dui</i> ..	<i>kior</i> ..	<i>flak</i> ..	<i>riem</i> ..	<i>onem.</i>
51. Jabim	<i>teng, ta</i> ..	<i>luägi, lu.</i>	<i>tilia</i> ..	<i>ali</i> ..	<i>lemeng</i> ..	<i>lemeng- anu-ta.</i>
52. Buka	<i>toa, tua</i> ..	<i>tolu, tuel</i>	<i>pisa</i> ..	<i>hatsi</i> ..	<i>lima</i> ..	<i>mo-num.</i>
53. Alu	<i>kala, ilia</i>	<i>e-lua</i> ..	<i>e-pisa</i> ..	<i>e-fate</i> ..	<i>lima</i> ..	<i>onoma.</i>
54. Savo	<i>e-la</i> ..	<i>e-do</i> ..	<i>igiva</i> ..	<i>aga-va</i> ..	<i>ara</i> ..	<i>pogoa.</i>

The TIBETAN HOUSE-DEMON.

By Surgeon-Major L. A. WADDELL, F.L.S., F.R.G.S.

THE Tibetan house-demon is anthropomorphic, with a piggyish head and flowing robes. He is called "the Inside-God" (Tibetan *Nang-lha*), and is a *genius loci* of the class called by the Tibetans the "Earth-masters" (*sab-dag*).

As he is of a roving disposition, occupying different parts of the house at different seasons, his presence is a constant source of anxiety to the householders; for no objects may invade or occupy the place where he has taken up his position, nor may it be swept or in any way disturbed without incurring his deadly wrath. Thus it happens that an unsophisticated visitor on entering a Tibetan house and spying a nice vacant place near at hand places there his hat; only, however, to have it instantly snatched up by his host in holy horror with the hurried explanation that the god is at present occupying that spot.

It is some satisfaction, however, to find that all the house-gods of the land regulate their movements in the same definite and known order. Thus:—

In the 1st and 2nd months the god occupies the centre of the house and is then called "the *gel-thung* house-god."

In the 3rd and 4th months he stands in the door-way and is called "the door-god of the horse and yak."

In the 5th month he stands under the eaves and is called "*yangas-pa*."

In the 6th month he stands at the south-west corner of the house.

In the 7th and 8th months he stands under the eaves.

In the 9th and 10th months he stands in the fire-tripod or grate.

In the 11th and 12th months he stands at the kitchen-

hearth where a place is reserved for him. He is then called "the kitchen-god."

His movements thus bear a certain relation to the season, as he is outside in the hottest weather and at the fire in the coldest.

Formerly his movements were somewhat different. According to the ancient style he used to circulate much more extensively and frequently, as follows:—

In the 1st month he dwelt on the roof for the first half of the month, and on the floor for the latter half. To repair the roof at such a time entails the death of the head of the family.

In the 2nd month he dwelt at the top of the stair. During this month the stair cannot be mended, else one of the family will surely die.

In the 3rd month he dwelt in the granary, during which month no alterations may be made, else all the grain will be bewitched and spoiled.

In the 4th month he dwelt in the doorway. Then the doorway cannot be mended or the absent member of the family will die.

In the 5th month he dwelt in the hand-corn-mill and in the water-mill. Then one cannot mend these or all luck departs.

In the 6th month he dwelt in any foxes' holes or rats' holes near the house. Then one cannot interfere with these holes otherwise a child will die.

In the 7th month he dwelt on the roof. Then one cannot repair it or the husband will die.

In the 8th month he dwelt in the wall-foundation. Then no one can repair it or a child will die.

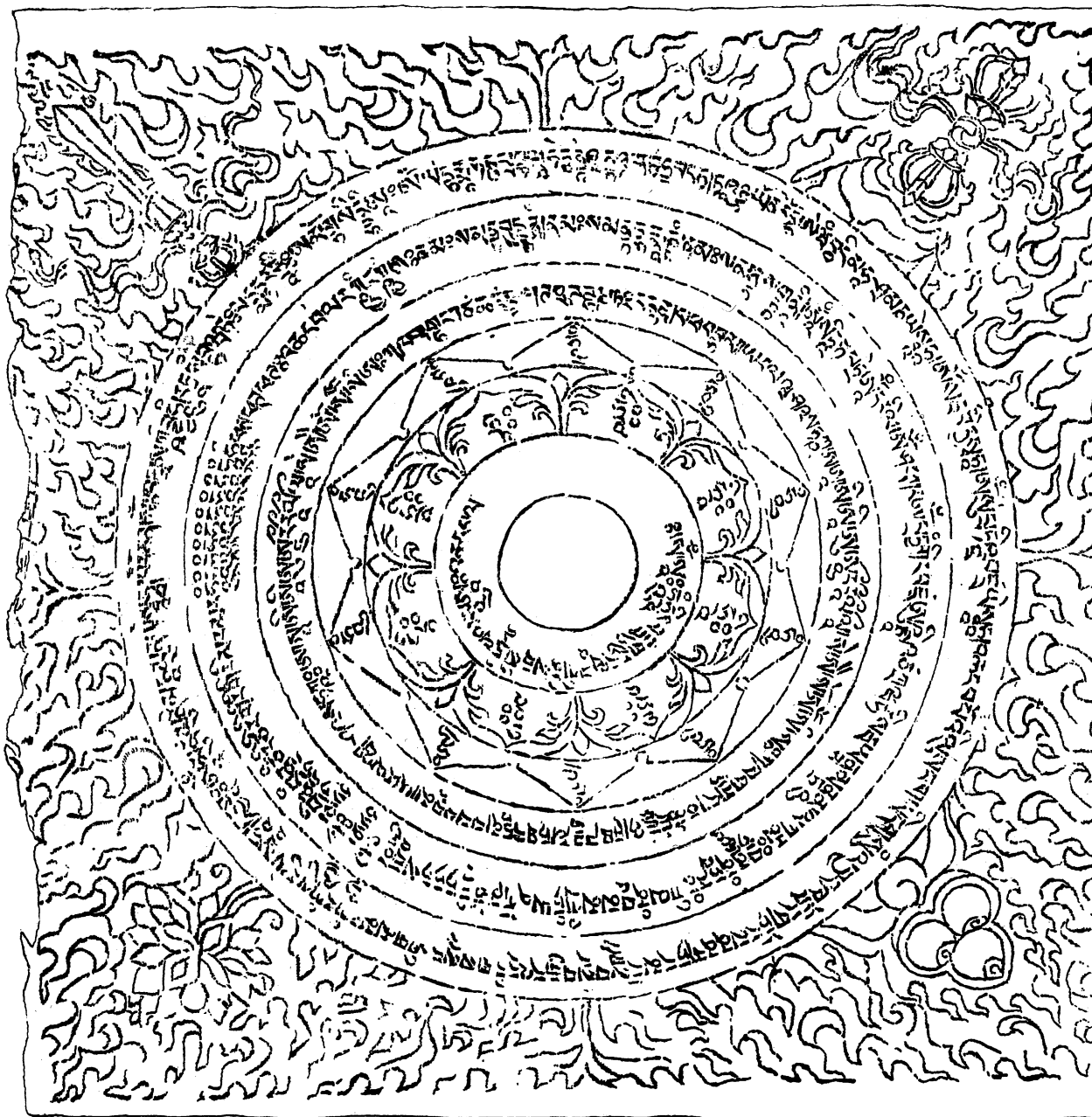
In the 9th month he dwelt up the chimney. Then no one must repair it or the house will pass to a new owner.

In the 10th month he dwelt in the beams or standard-posts. Then one cannot repair these or the house will collapse.

In the 11th month he dwelt underneath the fire-place. Then one cannot repair it otherwise the housewife will die of hiccup or vomiting.

In the 12th month he dwelt in the stable. Then no one can repair or disturb it otherwise the cattle will die or be lost.

The other precautions entailed by his presence and the penalties for disturbing him are these: In the 1st and 2nd months, when the god is in the middle of the house, the



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Fig. 1.



Fig. 1.



Fig. 2.



Fig. 3.



Fig. 4.

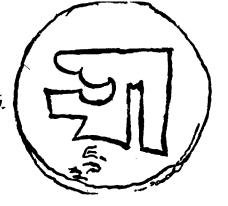


Fig. 5.

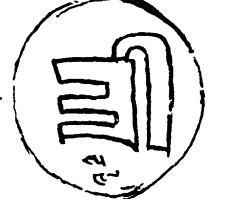


Fig. 6.



Fig. 7.

fire-grate must not be placed there, but removed to a corner of the room, and no dead body must be deposited there. While he is at the door, no bride or bridegroom may come or go, nor any corpse. Should, however, there be no other way of ingress or egress, such as by a window or otherwise, and there be urgent necessity for the passage of a bride, bridegroom, or corpse, then the images of a horse and a yak must be made with wheaten flour, and on each of those images is planted some skin and hair of each of the animals represented. Tea and beer are then offered to the god, who is invited to sit upon the images thus provided for him. The door is then unhinged and carried outside, the bride, bridegroom, or corpse passes and the door is restored to its place.

When he is at the kitchen fire no part of the hearth can be removed or mended, and no corpse may be placed there, nor must any marriage then take place. And should any visitor arrive he must be screened off from the fire-place by a blanket, and the "chhös-mge-khri" scripture read.

When he is in the verandah he gives very little trouble. Only at such a time no one may whitewash or repair the outside of the house.

Also as a precautionary measure once every year, and at extra times, whenever any suspicion arises that the god may have been slighted or is offended, it is necessary to get Lāma-priests to propitiate him by doing "The Water Sacrifice for the Eight Injurers."

Some ANCIENT INDIAN CHARMS, from the TIBETAN.

By L. A. WADDELL.

[PLATE II.]

MANY interesting survivals of archaic Indian customs, have been preserved by the Lāmas in their ritual based on Indian practices and their Tibetan translations of Indian Buddhist books. One such booklet on Talismans and Amulets is entitled "The Assembly of Lāmas' Hearts." It is in the hands of most Lāma-physicians, and contains many ancient Indian charms based on sympathetic magic, and probably survivals of Vedic times, when as Bergaigne has shown,¹ sympathetic magic entered largely into the ritual, I here translate a few of these charms as a contribution to the subject of priestly magic.

The special charm consists of a monogram or mystic letter (Sanskrit *Vīja* or "seed") as the germ of a spell or *mantra*.

¹ "La Religion Védique."