

## TRANSLATION

## THE GENEALOGY OF THE CHIEFS OF SOD CASTLE

The great minister Khra-khra-Khān. After him [came] the chief Za-gyir-mad (mañ?). In his time his power reached from Wan-la to the Gyiñ-yal (Gyid-yal?) River. After him [came] the chief Rgyal-Malig. After him there lived a chief called Chief Nam-rud. After him [came] Hor-jo-Khān. After him [came] the Chief Ldo-ro. After him [came] the Chief Tshe-riñ-Malig. After him [came] the Chief Sul-tan-Malig. After him [came] Mah-mad-Sul-tan-Khān. After him [came] Mig-za-Sul-tan-Khān. [Then] 'A-dam-Malig-Khān. [Then] Malig-Sul-tan. After him [came] Mag-ram-beg. [Then] Jan-gyir-beg. After him [came] Ya-ya-Khān. [Then] Sa-lam-Khān. [Then] Mah-di-Khān. [Then] 'Ag-bar-'A-li-Khān. [Then] Ser-'A-li-Khān.

[The line of all these chiefs is descended from a Gyl-gyid chief whose name was Great Minister Khra-khra-Khān. This chief was in possession of three castles. The name of the village belonging to Pa-sar castle is Yul-ba-ltag. It is also called castle of Mkhah-ḥdror ('fairy-castle'). Together with Sod castle there are three [castles].

When the army of the Mongolians arrived, Mah-mad-Sul-tan-Khān gained a victory over them. The chieftains of Cig-tan, as well as those of Pa-skyum, are also descended from the family of Sul-tan-Khān. A sister of Khri-Sul-tan-Khān became Mah-di-Khān's wife, and [a son called] Ya-ya-Khān was born.

In the days of the Chief Sa-lam-Khān an army of the Siñ-pa (Dogras) arrived here, and Pa-sar, the castle of Sod, was destroyed. Sa-lam-Khān was fettered with iron chains; he went to Kashmir, and died there. After Sa-lam-Khān had died, his son, called Mah-di-Khān, was made Kar-dar over all that had been under his father. He was tax-free. But at the time of the Bandabast he was taxed at 130 rupees.]

## NOTES

The genealogy of the Sod chiefs should be compared with that of the Cig-tan chiefs, to which it forms a valuable addition. The last ancestor of both lines of chiefs is Tshe-riñ-Malig, or No. 7 in descent in the above line of chieftains and No. 2 in the Cig-tan line. As pointed out by me in my notes on the chronicles of Cig-tan, we are obliged to insert a number of centuries between Btsañ-mkhan-(or Faqīr)-Malig, the first member of the Cig-tan pedigree, and Tshe-riñ-Malig, the second member of the same. The value of the Sod pedigree rests in the fact that it gives the names of five hitherto unknown members of the common ancestry of both houses, who have to be placed between Btsañ-mkhan-Malig and Tshe-riñ-Malig. These are the names from Za-gyir-mad to Ldo-ro. Khra-khra-Khān, who is found at the head of the Sod genealogy, is evidently identical with Btsañ-mkhan-Malig of Cig-tan; this seems to be proved by the evidence. For according to the Cig-tan chronicle Kra-kra was the name of one of the castles erected by Btsañ-mkhan-Malig, and, as lord of this castle, he might well have accepted the name of Khra-khra-Khān. That this line of chieftains actually came from Gilgit is also attested by the Cig-tan chronicles. The common origin of the Cig-tan and Sod families is further attested by a little note found in the above text, viz. that the Pa-sar castle is also called Mkhah-ḥdror (= Mkhah-ḥgro, 'fairy') castle. This name reminds us of the tale of Btsañ-mkhan-Malig's reception by fairies, when he arrived in the Cig-tan district (see the Cig-tan chronicle).

With regard to the Gyiñ-yal (Gyid-yal?) River, I am told that the Gilgit River is meant. This particular passage of the above text means that the kingdom of these ancient Dard chiefs once extended from Wan-la, near Kha-la-rtse, to the districts close to Gilgit. It would thus have comprised Baltistan, Pu-rig, and Lower Ladakh, or the old duchies of the Khri-Sultāns of Dkar-rtse, the Pu-rig Sultāns, and the various Balti duchies. I can well imagine that this assertion is true; for in three of the old genealogies of these chieftains, in those of Skar-rdo,