

Narrative of the Family

At first, during the time of self-rule (i.e. of independence) two Chhatrī families, Pāl and Rānā, ruled over various districts in that mountain. At that time, in the district of Baṅgāl, one family, Pāl, becoming powerful, defeated the remaining small families of Pāl and Rā,ō and took possession of their country. At the present time a space of about 800 years must have elapsed since Rānā Nīl (a Chhatrī by caste and of the Lunar Family), commonly known as Ṭhākur Chādlā Sūrat, an ancestor of ours, was a self-ruler (i.e. an independent *Rānā*) in Kolang, in the district of Baṅgāl.

Unable to endure the oppression of the above-mentioned Pāl, he came into the district of Lāhul (where he used formerly to go for sport, and hence was acquainted with the district) to one named Ajo Pāl Ṭoṭiyā Ṭhākur, who was an independent ruler of the Pāl family.

Since Ṭoṭiyā Ṭhākur had no heir, but only a daughter, he gave her in marriage to Rānā Nīl Chand, whom he took to live with him as a son-in-law.¹ After the decease of the above-mentioned Ṭoṭiyā Ṭhākur, Rānā Nīl Chand became independent ruler of the district in his stead and named [Ṭoṭiyā's] district after his first place.² Since that was a time of independent rule, he made conquests round about and extended his territory.

The length east to west from Lingtī to Jagliwā,ī, the frontier of Koṭhī Ṭhādī, is 60 miles; breadth north to south at the least 30 miles, at the most 20³ miles. The son of Nīl Chand was Sūrat⁴ Chand; of Sūrat Chand, Bhīm Chand; of Bhīm Chand, Phāgī Chand; of Phāgī Chand, Dharam Chand; of Dharam Chand, Dīp Chand; of Dīp Chand, Gyān Chand; of Gyān Chand, Ṭek Chand; of Ṭek Chand, Rām Chand; of Rām Chand, Dayāl Chand; of Dayāl Chand, Fataḥ Chand; of Fataḥ Chand, Karam Chand. For ten generations without a break, i.e. down to Dayāl Chand, the independence of this family continued. In the time of Fataḥ Chand the Rāja of Tibet got possession of Lāhul; but the territory of ten families remained as before in their possession. Moreover, under Tibet the rule of this family was extended to the whole of Lāhul. Down to the time of Karam Chand, i.e. about one hundred years, the rule of Tibet over this territory continued. During this time Lāmās and Gurūs were introduced into this country. This is the reason why below⁵ Karam Chand the names of our ancestors⁶ are in Tibetan. Afterwards, in the time of Sīngī and Nonō Chogan, the sons of Karam Chand, Rāja Mān Singh of Kullū, through the decline in power of the Tibetan Rāja, became the ruler of Lāhul. At this time, too, the territory of this family remained as before. Since in this family the custom had come down that the eldest son should succeed and the younger sons sit under him as *dothā,īs*,⁷ the names of the latter used not to be entered in the family tree. Since the two brothers Sīngī and Nonō Chogan were equally powerful, hence in the time of Rājā Mān Singh the territory was divided and both became equal *jāgīrdārs* under Rājā Mān Singh of Kullū. Sīngī took possession of Gumrang and Nonō Chogan of

¹ I think this is the meaning of *ghar damād* 'house son-in-law.'

³ The figures seem to be merely transposed.

⁵ In the genealogical tree?

⁷ [Is this word a derivative of the Hindi *dohatā*, 'a daughter's son'?—F. W. T.]

² i.e. Kolang in the district of Baṅgāl.

⁴ In the Urdū usually spelt with a *ص*.

⁶ [Who were Buddhists.]