

Kolang. From this onwards there are two branches of the family, the descent of each being carried on separately.

The son of Sīngī was Sharsum; of Sharsum, Chogan; of Chogan, Harī Rām; of Harī Rām, Bhīmī Rām. Bhīmī Rām had two sons, Nīmā Singh and Gaṭū. Nīmā Singh's son was Motī Rām, and Gaṭū's son was Devī Chand. At this time Motī Rām's son Bhāg Chand and Devī Chand¹ himself are in possession of the *jāgīr*. The second branch is: the son of Nonō Chogan was Chhiyāng Namgiyāl; and the son of Chhiyāng Namgiyāl was Tashi Angiyāl; and the son of Tashi Angiyāl was Chhiyāng; and of Chhiyāng, Bhāg Chand: and to Bhāg Chand two sons were born, Dharam Singh and Tashi Angtā, known as Dharam Chand. Dharam Singh died without issue. Dharam Chand had a son Tārā Chand, and Tārā Chand had three sons, Harī Chand, Rām Chand, and Mihr Chand. In 1877 A.D. Thākūr Tārā Chand died in his 74th year; and according to ancient custom the succession fell to me, Thākūr Harī Chand, the eldest son, and I am now in possession. After me my son Amar Chand, now one and a half years old, will succeed.

Thākūr Rām Chand's son, Jai Chand, is alive. Mihr Chand died without issue. For something over two hundred years, i.e. from the time of Nonō Chogan down to the time of Tārā Chand, this district remained subservient to the rājās of Kullū. In 1843 A.D., in the time of Thākūr Tārā Chand, the Sikhs conquered Kullū from Rājā Jit Singh. At that time Lāhul, too, came under the Sikhs. The Sikhs ruled for six years. Then even the above-mentioned *jāgīrs* of my family remained as before. In 1849 A.D. the English Government took over the Panjāb. Then, too, these two *jāgīrs* of my family remained as before. These three changes of rule occurred in the time of Thākūr Tārā Chand. It is the custom in our *jāgīrs*, following the custom of the hill Rājās, that the eldest son of the Thākūr is called *Tīkah*. The whole of the *jāgīr* is his right. The other brothers are counted as his *dothā,ē*, and they are entitled to subsistence only from this ancient *jāgīr*. If there is [no] *Tīkah* born to a real Thākūr, then the nearest *dothā,ē* is considered to be the rightful heir to the *jāgīr*. About 800 years have elapsed since Rānā Nīl Chand came from Kolong in the district of Bangāl to settle in Lāhul. At the same time Thākūr Ratan Pāl of the Pāl family, a resident of Gondh in Bangāl, came to Lāhul and settled in Tīnan, and named Tīnan Gondala after his first place of residence; and of his family at the present time Thākūr Hīrā Chand is alive and the holder of the *jāgīr* of Gondala.

1. As long as the Tibetan rule remained, [our ancestors], under the Tibetan rulers, governed the whole of Lāhul.

2. Under the rule of the Kullū Rājās all state business between the Rājās of Kullū and Laddākh and Tibet was entrusted to us: our ancestors conducted it.

3. In the beginning of the English rule, on account of the social position of the family, first on 17th September, 1852, all the business of Lāhul was entrusted to Neg (*Pārah*²) Thākūr Tārā Chand. He performed various services for his superior officers and various European travellers in these parts and also on the Tibet frontier.

¹ First cousin of Motī Rām?

² I do not understand what *pārah* and *chārah* mean. They do not appear to be proper names. [Wilson's glossary gives the word *nek-dārī* in the sense of 'sums or portions of the crop, collected from the cultivators' of a village for 'the village expenses and payments to the village officers and servants'.—F. W. T.]