



As regards the branch line of Guñ-rañ, Sen-ge's descendants, the following notes will suffice to bring the pedigree down to the present day:—Dgañ-phrug's son, Devī-cand, lived from 1832-1903. Āi-ma-siñ's son was Motī-rām (or Hu-ti-rām). Motī-rām's son, Bhāg-cand, was born in 1863. He lives at Ga-riñ (Ska-riñ). He has a little son called Ratan-cand.

Only a few of the names of chiefs given above are found in Lahuli inscriptions. The earliest among them seems to be Bkra-śis-dbañ-rgyal, whose name is given as a contemporary of Spri-tim-Siñ (Pritam-Siñgh) of Kuḷū, c. 1767 A.D. It is found in a hitherto unpublished inscription from Khañ-gsar, Ko-loñ. In an old document from Ko-loñ (see my collection of inscriptions, No. 128) a certain chief called Tshe-dbañ-rnam-rgyal is mentioned. This Tshe-dbañ-rnam-rgyal of Ko-loñ cannot possibly be Bkra-śis-dbañ-rgyal's father, as according to this document he is a contemporary of the Kuḷū king, Parbat-Siñgh, c. 1584 A.D. He is probably one of the Tibetan ancestors of the Ko-loñ chiefs whose names were eradicated when the theory of the descent of the Ko-loñ chiefs from Rājput ancestors was invented. As regards Bkra-śis-dbañ-rgyal, the inscription says that he was of Bu-ram-siñ-pa's (Ikshvāku's) family. This is a statement which reminds us of the claims of the Tibetan Buddhist kings of Ladakh, who also wish to be called Bu-ram-siñ-pa's descendants. Such a statement is in contrast with the pretended descent of the Ko-loñ chiefs from Indian Rājput ancestors. Possibly in Bkra-śis-dbañ-rgyal's days this theory had not yet been started, and the chiefs of Ko-loñ were quite satisfied with their relationship to the Ladakhi kings. As I see in another hitherto unpublished inscription from Kye-lañ, one of the Bar-hbog chiefs, No-no-(Jo) Rnam-rgyal, is also stated to be of Bu-ram-siñ-pa's family. Then the chief Dharma-Siñgh of Ko-loñ is mentioned in several inscriptions as a contemporary of the Kuḷū king, Bir-khyim-(Bikermān) Siñgh, c. 1810 A.D. There is an inscription in Tāñkrī (Tākarī) and Devanāgarī characters at Tañ-ti, Lahul, which contains the name of Otu-rām. This Otu-rām is possibly identical with Hu-ti-rām or Motī-rām of the above pedigree (see Inscription No. 143).