

XIII. The Genealogical Tree of the Chiefs of Bar-ḥbog, Lahul

When stationed as a missionary at Kye-lañ in Lahul, in 1906, I was told that a certain family of zamindars at Bar-ḥbog was descended from an ancient line of chiefs, and that the chiefs of Bar-ḥbog were once the highest among the baronial houses of Lahul. To find out whether the family was still in possession of old documents or a chronicle, I sent my munshi, Bzod-pa-Bde-chen of Kye-lañ, to Bar-ḥbog, to make inquiries. Bzod-pa was so fortunate as to discover a MS. containing the genealogical tree of the family and two votive documents. The latter record the acquisition of a *Bkah-hgyur* and a *Za-ma-tog* by members of the family, and contain the names of two kings of Kulū. This is of great importance; for without this clue we should not be able to furnish the chiefs of Bar-ḥbog with rough dates.

The castle of Bar-ḥbog, which is still the seat of the family, is situated on a hill above Mkhār-dañ, the ancient capital of Lahul, on the left bank of the Bhāgā river, opposite Kye-lañ. The very site of the castle indicates that its residents may have really held authority over Lahul.

Neither the chiefs nor the castle of Bar-ḥbog are mentioned in the chronicles of Ladakh or Kulū; but they occur occasionally in historical documents from Lahul.

Although I did not succeed in seeing the original MS. of the pedigree, I am convinced that Bzod-pa's copy of it is quite trustworthy, as I know him to be a very reliable worker. With the exception of a short passage in Ṭākari, the document is written in Tibetan *Dbu-can* character. But the language does not appear to be Tibetan throughout. As I find it impossible to translate the non-Tibetan passage, I shall simply transcribe it.¹ The few historical notes which Bzod-pa added to the original document will be reproduced and translated in brackets.

NOTES

The word *ko-khri*, pronounced *kothri*, is the Hindi *koṭhī*, a 'government office'. In Lahul, as in Kulū, this word is generally used for the whole district which is governed by the office.² For notes on the first non-Tibetan lines see 'The Genealogical-tree of the Chiefs of Ko-loñ'.

The word *Byo*, which is placed before the name of the first chief, probably stands for *Jo*, 'chief.' It is an orthographical mistake. Hardly any of the names in the list are written correctly. The following is an attempt of my own at restoring them to their correct forms:—*Jo-Bkra-sis-rgya-mtsho*, *Nu-bkaḥ-bkra-sis*, *Pad-dkar-bkra-sis*, *Rgyal-mtshan*, *Chos-grub-rnam-rgyal*, *Jo-Rnam-rgyal*, *Tshul-khrims*, *Phun-tshogs*, *Drug(or Hbrug)-bde-legs*, *Tshañ(Tshe-dbañ)-brtan-ḥdzin*, *Tshañ(Thse-dbañ)-nor-bu*, *Tshañ(Tshe-dbañ)-rnam-rgyal*, *Mansu*, *Ra-ta-na*, *Tshañ(Tshe-dbañ)-drug-brgya*, *Rnam-rgyal*, *Brtan-ḥdzin-chos-rgyal*, *Brtan-drin (Rta-mgrin?)*, *Gces-pa*, *Bil-(Bil-ba)-chuñ*, *Bsod-nams-chos-ḥphel*, *Rnam-rgyal-tshe-riñ*, *Phe-tse-No-no*, *Siñ-ga-Rām*.

¹ [But see note 1 on p. 220.—F. W. T.]

² Cf. Vogel, *Antiquities of Chamba State*, pt. i, p. 136.