THE GENEALOGY OF THE GREAT MONGOL KING KAUSRI HAN ALIAS BSTAN- 'DZIN CHOS-RGYAL
(1582-1654)

Sanjit Kumar Sadhukhan

In the political history of Tibet of the 17th century, Kau-šri Han (Gushi Khan/Khu-šri/Gu-šri), an intrepid Mongol king is remembered for his military dominance over this country. He is better known by the name bsTan-'dzin chos-rgyal, by the Tibetans. He was born in 1582. In 1637 he already established himself at Kokonor. He crushed the principality of Beri, in Khams, whose religion was Bon-po, and then came to the aid of Derge. Kau-šri Han had been on a secret pilgrimage to Lhasa in 1638 and had been deeply impressed by the person of the fifth Dalai Lama. The Dalai Lama did not miss this opportunity of establishing a firm political domination by defeating his formidable enemy, the King of gTsarl. With this he could make his dGe-lugs-pa sect champion in the religious field of Tibet. By 1640 Kau-šri and his dGe-lugs-pa friends emerged victorious. There was bitter fighting, but resistance was made difficult for the King of gTsarl due to weakness and dissension of his main religious supporters just at that time. Anyway, Kau-šri and the fifth Dalai Lama were finally masters of Tibet. At the time of friendship between these two masters, the latter had a 'governor' (sde-srid) nominated by the mongol, imposed on him.

After Kau-šri’s death in 1654, two of his sons succeeded him jointly, but later divided the kingdom, so that bKra-šis pa-thur (F) took the Kokonor territories and Tibet fell to the lot of Dā-yen (8). It is to be remembered that for fifth years or more after Kau-šri’s death Tibet was still nominally committed to the descendants of Kau-šri, khan of Qosot Mongols, who still retained the title of ‘King of Tibet’, although the fifth Dalai Lama’s extraordinary ability and the lack of interest of Kau-šri’s successors had reduced the relationship to mere formality.
This connection between the Mongol kings and the Tibetan people most probably led the Tibetan historians to feel it necessary to record the Genealogy of this famous king. The following Genealogy of Kau-śri Han, given first, is found in Deb-ther rgya-mtsho¹, the exquisite work of Brag-dgon zhabs-drün bsTan-pa rab-rgyas (b. 1801), the 49th abbot of the bLa-bran monastery. The author himself states that the account recorded here is according to the Mongolian document. Sum-pa (1704-1788) being prior to bsTan-pa rab-rgyas, in his dPags-bsam ljon-bzan, (Fol No. 310) also gives the Genealogical table of Kau-śri. But bsTan-pa rab-rgyas’ table is more adequate. The Genealogical table of Kau-śri, prepared by Sum-pa is full of so much diversities from that prepared by bsTan-pa rab-rgyas in many respects such as name, number of sons, etc., that one will be puzzled to determine which one is correct. Moreover, if we consider the spelling and attributes of the names in most cases in Sum-pa’s table it seems better to take either of the two tables instead of comparing those. It is strange how so much differences took place. That is why I have separately given the Genealogical table of Kau-śri according to Sum-pa. The order which Sum-pa maintained in the case of mentioning the names of Chos-rgyal’s sons is not same as bsTan-pa rab-rgyas did. But I have changed it in accordance with bsTan-pa rab-rgyas’ order only to facilitate comparison which may be a fascination to anybody.

According to Deb-ther rgya-mtsho

bsTan-dzin chos-rgyal had two wives, senior and junior. Senior wife had six sons:

A. Tshe-rin el-ta’i-chi,
B. rDo-rje tā-la’i hun-tha’i-ji,
C. Ho-rim-si erti-ni ta’i-chin,
D. Sañ-gar-tsha,
E. mGon-po tshe-dban, and
F. bKra-sis pa-thur tha’i-ji.

Junior wife had four sons:

G. Tsig-se-thu bstan-dzin da-yan rgyal-po,
H. A-tsa-ra che-chen hun-tha’i-ji,
I. A-yu-se-ba yan-a-ba-ke, and
J. Da-lan-tha’i-ji.
A. The lineage of Chos-rgyal's first son Tshe-rin el-ta'i-chi who lived in mTsho-g. yas\textsuperscript{2} ceased afterwards. There is another opinion according to which the lineage of up to the sixth son of El-ta'i-chi was in mTsho-g. yas.

B. Chos-rgyal's second son rDo-rje tâ-la'i hun-tha'i-ji (1) had four sons:

- Ba-thur hoî-tha'i-ji (2)
- Tâ-le da'i-chin hun-tha'i-ji (3),
- Bê-ro-tsa-na (4) and
dGa'-ldan da-chin (5).

Bâ-thur hoî-tha'i-ji (2) had four sons:

- Erkhe no-yon (6)
- bsTan-'dzin hun-tha'i-ji (7),
- sKal-lidan bkra-śis (8) and
- sKal-lidan bstan-'dzin (9).

The first and the third ones (6 and 8) had no sons. The second one's (7) son bsTan-'dzin nâm-rgyal (10) had no sons. sKal-lidan da-chin, the fourth one's (9) son was Be-li bKra-sis tshe-rin (11). The latter's (11) son was Be-li bsTan-pa tshe-rin (12). The latter (12) had three sons:

- Be-li 'Jigs-med ye-ses (13),
- Lha-mgon alias dPal-lidan a-be (14) and
- bLa-ma Ta-le śi-re-thu alias 'Jigs-med Kun-dga' (15). 'Jigs-med ye-ses' (13) son was Be-li 'Jam-dpal dar-rgyas (16).

The latter (16) had two sons:\textsuperscript{3}

- Be-li Nam-mkha' dbaņ-rgyal (17) and
- Be-li bLe-bzaņ sbyin-pa (18).

Nam-mkha' dban-rgyals (17) son Be-li Tshe-riñ nor-bu (19) died at the age of 7. Then he (17) adopted the latter's (19) uncle bLo-bzaņ sbyin-pa (18) as son. The latter's (18) son was Chin-bo-bo (20).

Lha-mgon's (14) son sKya-bo tha'i-ji (21) is living still now\textsuperscript{4}.
Dā'i-chin hun-tha’i-ji’s (3) son was Erkhe tha’i-ji (22). The latter (22) had four sons:

- Cun-Ivaṅ phun-tshogs (23),
- Ja-sag sGrol-ma-skyabs (24),
- rDo-rje rnam-rgyal (25) and
- Tshe-'phel erti-ni tha’i-ji (26).

Phun-tshogs (23) had three sons:

- Jun-Ivaṅ dKon-mchog bkra-sis (27),
- bLo-bzan dam-chos (28) and
- dGa’-ldan a-bo (29).

The first one’s (27) son was bSod-nams rdo-rje Ivaṅ (30). The latter’s (30) son was Lvaṅ Tshe-riṅ don-grub (31). The latter (31) had three sons:

- o-rgyan-skyabs (32),
- Ja-sag Rin-chen rnam-grol (33) and
- sKu-'bum Mi-ňag sprul-sku (34).

bLo-bzan dam-chos (28) had no sons.

dGa’-ldan rab-brtan a-bo’s (29) son was Ta-le hu-ghog-thu sKal bzan rab-rgyas (35).

sGrol-ma-skyabs’ (24) son was Ja-sag Dar-rgyas tshe-riṅ (36). rDo-rje rnam-rgyal (25) had no sons.

Jam-dpal she-'phel’s (26) son was bLo-bzan tshe-riṅ (37). The latter’s (37) son was Thu-sa-lag-chi dPal-'byor ja-sag (38). As the latter (38) had no sons, he (38) adopted rDo-rje bsam-grub (39), the younger brother of bSod-nams rdo-rje Ivaṅ (30), as son. rDo-rje bsam-grub’s (39) son was Ja-sag dBan-chen don-grub (40). The letter’s (40) son was Ja-sag dpal-'bar bkra-sis thun-grub (41). Since the latter (41) had no sons, he (41) adopted Ja-sag Rin-chen rnam-grol (42) as son. The latter (42) has a number of sons.

Be-ro-tsa-na (4) had three sons:

- Du-ral tha’i-ji (43),
- A-bo-che-chen tha’i-ji (44) and
- gZuns-skyabs erti-ni tha’i-ji (45).
It is said that these three (43, 44 and 45) preached in favour of justice for the sake of the kingdom.

C. Chos-rgyal's third son Ho-rim-si erti-ni ta'i-chin (1) had six sons:

Thar-ba (2),
Phun-tshogs (3),
dBañ-chen (4),
Lha-'bum (5),
Bañ-thu-ji ta'i-chin (6) and
Señge ha-than pa-dur (7).

Thar-ba's (2) son was Nag-dbañ chos'-phel (8). Be-si Tshe-riñ don-grub (9), the son of the latter (8) had no sons.

Phun-tshogs (3) had no sons.

dBañ-chen's (4) son was Chos-grags (10). The latter (10) had two sons:

Erte-ne Bo-sog-thu (11) and
dPal-'byor (12).

But both of them (11 and 12) had no sons.

Lha-'bum's (5) son was rDo-rtse-brtan (13). But the latter (13) had no sons.

Bañ-thu-ji ta'i-chin (6) had two sons:

Ja-sag Tshe-brtan bo-sog-thu (14) and
bsTan-'dzin be-si (15).

Tshe-brtan's (14) son was Ja-sag Tshe-riñ-rdo-rje (16). The latter's (16) son was bLo-bzan tshe-riñ (17). The latter's (17) son was dPal-'byor ja-sag (18). The latter's (18) son or adopted son was dGa'-ldan bstan-skyoñ (19). The former one (18) had two sons:

Ja-sag dGe-legs rab-brtan (20) and
Lin-ho-be (21).

Among them dge-legs rab-brtan's (20) son was Ja-sag Bu-yan tā-le (22). It is known that the latter (22) also had a son.

bsTan-'dzin be-si's (15) son was Phyag-rdor-skyabs be-si (23). The latter (23) had four sons:
‘Jam-dpal rdo-rje (24) who was an incarnation of qSer-tog ta'i-chin,
Be-si Ta-le'i che-chen sog-thu mtsho-skyes rdo-rje(25),
Tshe-dban rig-'dzin (26) and
Bya-khyun mdo-po zhabs-drun blo-bzañ dbañ-phyug rgya-mtsho (27).
mTsho-skyabs rdo-rje (25) alias Tshe-brtan rdo-rje’s son was
Be-si Ratna-siddhi (28). The latter’s (28) son was Be-si bSod-nams
‘phel-rgyas (29). Nowadays the latter (29) is called gSer-tog be-si.
Ta’i-chin no-yon tshe-dbañ rig-'dzin (26) had two sons:
sKu-'bum smon-rams-pa byams-pa (30) and
Tho-yon blo-gsal (31).
Delo-bzañ dban-phyug’s (27) son was Thub-bstan ŉi-ma-gsum (32).
Señge ha-than’s (7) son was bKra-sís don-grub (33). But the
latter (33) had no sons.
D. Chos-rgyal’s fourth son was Sañ-gar-tsha (1). The latter’s son
(1) was Po-lod ho-sus-chi (2). The latter (2) had two sons:
Tā-bun be-li (3) and
bSod-nams bkra-sis (4).
Ta-bun’s (3) son was Rin-chen rnam-rgyal (5). But the latter
(5) had no sons.
bSod-nams bkra-sís (4) had three sons:
Thu-sa-lag-chi sKal-lDan don-grub (6),
sKal-lDan dbañ-rgyal (7) and
Be-si Miň-ne (8).
The first two (6 and 7) among them had no sons.
Miň-ne (8) had four sons:
Be-si bLo-bzañ tshe-brtan (9),
Ja-sag dPal-skyid (10),
Yi-dam (11) and
Tshe-gzuns (12).
The first one (9) had three sons:
aBañ-rgyal bstan-'dzin (13),
Phun-tshogs rab-brtan (14) and
Tshe-riṅ dar-rgyas (15).

It is said that the first one's (13) son was called Be-si dGe-legs
rnam-rgyal (16).

It is also said that bLo-bzaṅ tshe-brtan (9) had six sons [not
only three (13, 14 and 15)]:

bsTan-'dzin dbaṅ-rgyal (13),
dKon-mchog rab-brtan (14),
Dar-rgyas tshe-rin (15),
Thu-sa-lag-chi Tshe-riṅ rdo-rje (17),
Lha-bsrun-skyabs (18) and
bSam-grub rgya-mtsho (19).

dPal-skyid's (10) son was Lha-skyabs (20).

Yid-dam (11) and Tshe-gzuns (12) had no sons.

E. Chos-rgyal's fifth son mGon-po tshe-dban had no succes-
sors.

F. Chos-rgyal's sixth son A-khu bKra-sis pa-thur (1) was
appointed the sovereign ruler of Kolonor by the fifth Dalai Lama.
He (1) had two sons:

bLo-bzaṅ bstan-'dzin Ivan (2) and
Thañ Lha-skyabs (3).

bsTan-'dzin Ivan (2) had two sons:
Ba-the tsha-gan (4) and
E-min-gan (5).

It is the general opinion that E-min-gan's (5) one elder son7
who was in the palace and Kha-'jigs-byed-skyabs-these two lived at
the time of Kya-chin rgyal-po.

Thañ Lha-skyabs (3) had no sons.

G. Chos-rgyal's seventh son bsTan-'dzin da-yan rgyal-po (1)
had five sons:

Ratna dā-la'i han (2),
bSod-nams bkra-sis (3),
bSod-nams rdo-rje (4),
bSod-nams mgon-po (5) and
dGe-'dun mergan no-yon (6).

Ratna (2) had two sons:
  bsTan-'dzin dban-rgyal (7) and
  Lha-bzan (8).

The former (7) had no sons.
The latter (8) had two sons:
  dGa'-ldan bstan-'dzin (9) and
  Sur-tsha (10).

The former one (9) was the adopted son of Huii-tha'i-ji 8.
It is said that Sur-tsha’s (10) son called Tshe-brtan-gun (11) lives in Cha-har still now.

bSod-nams bkra-sis’ (3) son was Nor-bu phun-tshogs (12). The latter’s (12) son was bKra-sis dpal-'byor (13). But the latter (13) had no sons.

bSod-nams rdo-rje’s (4) son was Chos-'khor (14). The latter’s (14) son was sKal-ldan-gun (15). The latter (15) had three sons:
  bsTan-'dzin-gun (16),
  Thu-sa-lag-chi rGyal-mtshan (17) and
  Gun-dpal-chen (18).

But all of them (16, 17 and 18) had no sons.

bSod-nams mgon-po (5) had two sons:
  Tshe-ri ni-gun (19) and
  Thu-sa-lag-chi Chos-skyo n rgya-mtsho (20).

Tshe-ri ni-gun’s (19) son was Gu n bKra-sis-skyabs (21). The latter’s (21) son was Gu n dGe-'dun don-grub (22). The latter (22) had two sons:

Ye-šes dar-rgyas (23) and
  Tha'i-ji legs-bsad alias rNam-'joms (24).

Ye-šes dar-rgyas’ (23) son was Gu n 'Gyur-med thub-bstan tshe-ri ni (25). The latter’s (25) son was Gu n Chos-dar (26).

Chos-skyo n rgya-mtsho’s (20) son was Gu n bSod-nams stobs-rgyas (27). But the latter (27) had no sons and his (27) younger brother Ratna-siddhi (28) was adopted as his (27) son. Ratna-siddi’s (28) son was Tshe-dpag-gun (29).
Tha’i-ji legs-basad’s (24) son was Thu-sa-lag-chi rTa-mgrin (30). dGe’dun mergan no-yon (6) had two sons:

Tshe-rin-gun (31) and
dPal-byor (32).

The first one (31) had two sons:

Tshe-brtan-gun (33) and
Gun dKon-mchog-skyabs (34).

Among them the first one (33) had no sons.
dKon-mchog-gun (34) had two sons:

Choš-skyon-skyabs (35) and
Nag-dbaṅ legs-bsad (36).

Among them the first one’s (35) son was dGe-legs rab-rgyas (37). The latter’s (37) son was Guñ rTa-mgrin-skyabs (38).

It is said that rTa-mgrin-skyabs (38) had two sons named:

Ru-rus (39) and
Bande (40).

Thu-sa-lag-chi dPal-byor (32) had five sons:

mGon-po-skyabs (41),
Kun-bzaṅ (42),
Tshe-dpag rgya-mtsho (43),
bsTan-’phel tho-yon (44), who was a dge-bses of the Se-ra monastery, and
Thu-sa-lag-chi Tshe-dbaṅ grags-pa (45).

The first one (41) had three sons:

Tshe-gzuṅs-skyabs (46),
Tho-yon chos-’phel (47) and
Ba-ye-tā (48).

H. Chos-rgyal’s eighth son A-’tsa-ra che-chen hun-tha’i-ji (1) had three sons:

Mergan hun-tha’i-ji (2),
Jo-rig-thu da’i-chiṅ (3) and
Che-chen the’i-ji (4) 9.

Mergan hun-tha’i-ji (2) had two sons 10:

rNam-rgyal erte-ni hun-tha’i-ji (5) and
Mergan da'i-chin ab-ka rab-brtan (6).

rNam-rgyal (5) had two sons:

Chin hun-tha’i-ji (7) and
Lvan bLo-bzañ tshe-dbañ (8).

The latter (8) had four sons:

Guñ Lha-rgyal da’i-chin (9),
’Jam-dpal grags-pa (10),
dGe-legs stobs-rgyas (11) and
rDo-rje tshe-rin (12).

Ja-sag Kun-bzan tshe-rin (13), the son of Lha-rgyal (9) had no sons.

He (13) adopted dNos-grub dban-phyug (14), the son of one of his (14) uncles (10, 11, 12?), as son. dNos-grub dban-phyug’s (14) son was Ja-sag Dharma-sri (15) of the present time. dNos-grub dban-phyug’s (14) uncle [= Ja-sag Kun-bzañ tshe-rin’s (13) brother] was Tha’i-ji bzañ-po (16).

Tha’i-ji bzañ-po (16) had three sons:

Mu-khen tha’i-ji (17),
stobs rgyas-sras rdo-rje (18) and
Tho-yon rab-’byams-pa Tshul-khrims bzañ-po (19).

rDo-rje tshe-rin (12) had three sons:

dBañ-rgyal (20),
rTa-mgrin (21) and
Ye-šes dbañ-rgyal (22).

The last one’s (22) son was Mergan da’i-chin rin-chen bkraśis (23). The latter (23) had three sons:

rTa-mgrin tshe-brtan (24),
Ja-sag Bo-bo (25) and
Ja-sag Padma tshe-brtan (26).

rTa-mgrin tshe-brtan’s (24) son Šes-rab ŋi-ma (27) and the above Bo-bo (25) had no sons.

Ja-sag Padma tshe-brtan’s (26) son was dBañ-rgyal Ja-sag (28). The latter’s (28) son was dGe-’dun-skyabs (29). The latter’s (29)
son was Ja-sag mDon-po-skyabs (30). It is said that the latter (31) also had a number of sons.

Ab-karab-btatan’s (6) son was Ja-sag mGon-porab-btatan (31). The latter’s (31) son was Ja-sag Manju ban-dhe (32). The latter’s (32) son was Ja-sag bSod-nams mi’gyur (33). The latter’s (33) son was Ja-sag Don-grub dban-rgyal (34) had a number of sons.

Jo-rig-thu-da’i-chin’s (3) son was bLo-bzañ bkra-shis (35).

Che-chen ta’i-chin (4) had two sons:

‘Jigs-byed-skyabs (36) and
Ja-sag Tshe-rin rdo-rje (37).

The latter’s (37) son was Ja-sag Grags-pa rnam-rgyal (38). The latter’s (38) son was Ja-sag Nor-bu rin-chen (39). The latter (39) had two sons:

Ja-sag ‘Jigs-med (40) and
Tho-yon dge-’phel (41).

‘Jigs-med (40) had no sons. He (40) adopted bSod-nams dban-rgyal (42) as son.

bSod-nams (42) was the son of a person named Thu-sa-taj chi Don-go and was also the younger brother of tho-yon ſes-rab rgya-mtsho. His (42) sons were one Tho-yon (43) and Ja-sag Lha-mgon tshe-rgyal (44). The last one (44) also had a number of sons.

1. Chos-rgyal’s ninth son A-yu-ši tā-le ub-ša (1) had twelve sons:

Erkhe tha’i-ji (2),
Sāngha Margan tha’i-ji (3),
Ba-dur ju-nan (4),
Bo-dhi nor-bu rgya-mtsho (5),
Dol-ba Chos-rje (6),
Thu-še-yethu-ha-sag (7),
E-the-gei (8),
Ng-tha (9),
Bod-pa (10),
Bo-lo dpon-po (11),
Rdo-rje-skyabs (12) and
Cab (13).
Sāngha mergan’s (3) son was Sa-ra-gol (14).

Bā-dur ju-nañ’s (4) son bLo-bzan rdo-rje (15) became the son-in-law of the Chinese king and went to A-lag-sa where he became known as E-bou-Ivan. His (E-bou-Ivan) son A-lag-sa Jan-juñ (16), and others appear to be in the Lvan dynasty still now.

Bod-pa (10) had three sons:

- Tshe-rin don-grub (17),
- Hon-chi-be (18) and
- A-bo no-yon (19).

Hon-chi’s (18) son was Li-thar-guñ (20). The latter (20) had five sons:

- Sañs-rgyas (21),
- dBan-rgyal (22),
- Tshe-kho (23),
- Lha-bum (24) and
- 'Jam-dbyans grags-pa (25).

A-bo no-yon’s (19) son was Tshe-gzurñs (26). The latter (26) had two sons:

- Thu-sa-lag-chi bSod-nams dar-rgyas (27) and
- mThu-stobs (28).

Cab’s (13) son was Ja-sag Hā-khi (29). The latter’s (29) son was Sañs-rgyas ye-ses (30). The latter (30) had three sons:

- Ja-sag Tshe-rin rdo-rje (31),
- Tho-yon dpal-byor (32) and
- Ja-sag Lha-srun (33).

The second one’s (32) sons were one Ban-dhe (34) and Ja-sag Don-grub (35). The latter one (35) had a younger son but the name is not definitely known.

The other lineages which are not recorded here are not clear. So the entire thing concerned is full of disagreements.

J. Chos-rgyal’s tenth son Dā-lan tha’i-ji (1) had two sons:

- A-chi bā-thur (2) and
- Phun-tshogs (3).

The latter (3) had no sons.
The former's (2) son was Thog-tho-nor erte-ni Ivan (4). The latter (4) had six sons:

- Thar-pa (5),
- Rab-rgyas-gun (6),
- Thu-sa-lag-chi bSod-nams bkra-sis (7),
- Jun-Ivan bSod-nams bstan-'dzin (8),
- Ja-sag bLo-bza-bri-skyabs (9) and
- rDo-rje-gun (10).

Thar-pa (5) had no sons.

Rab-rgyas-gun's (6) son was Thu-sa-lag-chi Lha-mgon (11). The latter (11) had two sons:

- Thu-sa-lag-chi Don-grub (12) and
- bSod-nams bstan-'dzin Ivan's (8) son was Tsan-tsa-Ivan dKon-mchog skyabs (14). The latter (14) had three sons:
  - Jun-Ivan Don-grub dban-rgyal (15),
  - Ye-ses dar-rgyas (16) and
  - Sa-chi del-gir (17).

The first one's (15) son was Gans-dkar Ivan (18). As the latter (18) had no sons, he adopted his uncle Ye-ses dar-rgyas (16) as son.

Ja-sag bLo-bza-bri-skyabs' (9) son was Ja-sag Kun-dga' tshe-btサン (19). The latter's (19) son was Ja-sag Phyag-rdor (20).

Ye-ses dar-rgyas (16) had no sons. He (16) being a member of the Lvan family, got again the title of Ja-sag bestowed on him. He united two regions resulting in being (a single province called) Ho-sod.

Phyag-rdor's (20) son was Me-ri-n Ivan dKon-mchog 'jigs-med (21) of the present time. One of the latter's (21) son was called Ta'i-chin (22) and the other son was Tho-yon Nag-dba-ni phul-byon (23) who was in sKu-'bum. It is said that the first one (22) has a son or two.

rDo-rje-gun (10) had a number of sons: One Thu-sa-lag-chi, one dGe-slo-ni, and others. Among them Don-grub (24), the younger one had two sons:
Ba-be (25) and
dPon-chun (26).

The former’s (25) son was Gu-ru (27)

[According to dPag-bsam ljon-bzari]

A. (Chos-rgyal’s fifth son) El-du-cha tshe-riṅ (1) had two sons:

Mal’-gro (2) and
Bo-sog-thu cu-naṅ’ dar-rgyas (3).

The former (2) had no sons.

The latter (3) had four sons:

dPal-’bar (4),
bsTan-’dzin tshe-brtan (5),
De’i-chiṅ ho-śo-chi (6) and
Khen-thar (7).

dPal-’bar (4) had three sons:
Erkhe ta’i-chiṅ (8),
Don-grub (9) and
A-chi-thu mo-min-han (10).

The last one (10) had no sons.

bsTan-’dzin tshe-brtan’s (5) son was Lha-skyabs (11). The latter (11) had three sons:

Tshe-dbaṅ rab-btan (12),
dBan-phyug rab-btan (13) and
daṅ-phyug chin-lvaṅ (14).

The first one (12) had no sons. The second and the last ones (13 and 14) had one son each named Nag-dbaṅ dar-rgyas (15) and
daṅ-ldan rdo-rje ba-lam lvaṅ (16) respectively.

Ho-śo-chi’i (6) son was Don-grub dbaṅ-rgyal (17).
Khen-thar’s (7) son was bsTan-skyon’ (18).

B. (Chos-rgyal’s sixth son) rDo-rje da-le hun-the-ji (1) had four sons:

Be-ro-tsa-na (2),
dGa’-ldan tshe-dbaṅ (3),
Da-li de’i-chiṅ (4) and
Da-yan bya-khyuṅ mer-gen de-chin (5).
Be-ro-tsa-na (2) had two sons:
   Irda-ni the-ji tshan-ba-skyabs (6) and
   A-pu-ji che-chen the-ji (7).
A-pu-ji (7) and dGa’-ldan tshe-dbañ (3) had no sons.
Da-li de’i-chin (4) had two sons:
   ’Jam-dpal irda-ni the-ji (8) and
   Erkhe the-ji dpal-rdor (9).
The latter (9) had three sons:
   Phun-tshogs dbañ-rgyal lvan (10),
   Ye-ses sgrol-skyabs (11) and
   rDo-ri rnam-rgyal (12).
Phun-tshogs dbañ-rgyal (10) had three sons:
   dKon-mchog bkra-sis lvan (13),
   Dam-chos (14) and
   dGa’-ldan rab-brtan lvan (15).
The last one’s (15) son was Ta-li hu-chog-thu (16).
Ye-ses sgrol-skyabs’ (11) son was Dar-rgyas tshe-riñ ja-sag (17).

Da-yan bya-khyuñ’s (5) son was Da-yan hun-the-ji (18).

C. (Chos-rgyal’s seventh son) Hu-rim-se erde-ni de’i-chin (1) had six sons:
   Thar-pa (2),
   dBañ-chen (3),
   Phun-tshogs (4),
   Lha’-bum (5),
   Biñ thu-ji bsod-nams rab-rgyas (6) and
   Señge ha-than pa-thur (7).
Thar-pa’s (2) son was dBañ chos-dpal (8). The latter’s (8) son was Tshe-riñ don-grub (9).
dBañ-chen (3) had two sons:
   Chos-grags no-chi the-ji (10) and
   dPal-’bar (11).
Lha’-bum’s (5) son was bsTan-’dzin rab-brtan (12). The latter’s (12) son was bLo-bzan phun-tshogs (13).
Bin thu-ji (6) had three sons:
  bsTan-'dzin bo-sog-thu (14),
  Tshe-dban bkra-sis (15) and
  bsTan-'dzin be-se (16),

The first and the third ones (14 and 16) had one son each named Tshe-rin rdo-rje (17) and Phyag-rdor-skyabs be-se (18) respectively.

Seṅga ha-than's (7) son was bkra-sis dan-grub (19).

D. (Chos-rgyal's ninth son) San-gha-rgyal's (1) son was Tha Bi-bo-lod ho-so-chi (2). The latter (2) had two sons:
  Ta'i-bun don-grub bkra-sis (3) and
  bSod-nams bkra-sis be-si (4).

bSod-nams bkra-sis be-si (4) had three sons:
  dGa'-odan don-grub (5),
  dGa'-ldan dban-rgyal (6) and
  Man-ne be-si (7).

Man-ne be-si (7) had two sons:
  bLo-bzan tshe-brtan be-si (8) and
  Mi-pham (? Yi-dam)-skyabs (9).

E. (Chos-rgyal's eighth son) mGon-po tshe-dbaṅ had no sons.

F. (Chos-rgyal's tenth son) A-khu bkra-sis pa-thur the-ji Ivan's (1) son was bLo-bzan bstan-'dzin (2). The latter (2) had two sons:
  Pā-ran (3) and
  Tsha-gan e-bu-gen (4).

G. (Chos-rgyal's first son) Cig-se-thu Da-yan rgyal-po (1) had six sons:
  Ratna dā-la'i han (2),
  Mer-gen rdo (-rje) no-yon (3),
  bLo-bzan phun-tshogs bi-li (4),
  dGe-'dun mer-gen no-yon (5),
  bSod-nams mgon-po (6) and
  bSod-nams bkra-sis (7).

Ratna (2) had two sons:
bsTan-'dzin dban-rgyal (8) and
Lha-bzaṅ rgyal-po (9).
bsTan-'dzin dban-rgyal (8) had no sons.
Lha-bzaṅ rgyal-po (9) had three sons:
  sKal-ldan bstan-'dzin (10),
  Sur-tsa rnam-rgyal (11) and
  Tshe-brtan (12).
The first one's (10) son was dPa'i-'byor (13).
The second one (11) had two sons:
  Grags-pa (14) and
  Nag-tsha (15).
Mer-gen rdo no-yon (3) had two sons:
  Erdi-ni Chiṅ the-ji tshe-brtan (16) and
  Chos-khuṅ tha'i-ji (17).
Tshe-brtan's (16) son was bKra-śis don-grub (18). The latter's
  (18) son was bKrs-śis dpal-'byor (19).
Chos-khuṅ's (17) son was dGa'-ldan bkra-śis guṅ (20). The
  latter (20) had three sons:
    rGyal-mtshan don-grub (21),
    bsTan-'dzin rnam-rgyal guṅ (22) and
    bSod-nams dpal-ci guṅ (23).
Blö-bzan phun-tshogs bi-li (4) had two sons:
  Blö-bzaṅ bkra-śis (24) and
  Bo-sog-thu rab-brtan dban-po (25).
But both of them (24 and 25) had no sons.
DGe-'dun mer-gen no-yon (5) had two sons:
  Tshe-rin guṅ (26) and
  dPal-'byor (27).
The former (26) had two sons:
  Tshe-rin rab-brtan guṅ (28) and
  dKon-mchog-skyabs guṅ (29).
DKon-mchog-skyabs guṅ (29) had two sons:
  Chos-skyabs guṅ (30) and

25
dGa'-ldan (31).

dPal-'byor (27) had four sons:
  bLa-ma kun-bzan (32),
  Hu-la-tshan (33),
  Dam-pa rgya-mtsho (34) and
  bsTan-'phel (35).

bSod-nams mgon-po (6) had two sons:
  Tshe-rin guñ (36) and
  Chos-bzan rgya-mtsho (37).

The first one (36) had three sons:
  bKrs-sís rdo-rje (38),
  bKra-sís-skyabs guñ (39) and
  Yin-sa-thor (40).

Chos-bzan rgya-mtsho's (37) son was Ban-dhe (41). bSod-nams bkra-sís (7) had three sons:
  Lhun-grub (42),
  Nor-bu phun-tshogs (43) and
  gNam-gañ (44).

The second one's (43) son was bKra-sís dpal-'byor (45). gNam-gañ (44) had no sons.

H. (Chos-rgyal's second son) A-tsa-ra hun-tha'i-ji (1) had two sons:
  Co-rig-thu de'i-chin (2) and
  Mer-gen hun-the'i-ci (3).

Co-rig-thu's (2) son was bLo-bzan dar-rgyas (4). The latter's (4) son was 'Jigs-byed-skyabs ja-sag (5). The latter's son was Tshe-rin rdo-rje ja-sag (6).

Mer-gen hun-the'i-ci (3) had five sons:
  Rin-chen rnam-rgyal erte-ni hun-the-ji (7),
  Rin-chen bkra-sís (8),
  Dar-rgyas (9),
  E-khe rab-brtan (10) and
  bLa-ma 'phrin-las (11).

Rin-chen rnam-rgyal (7) has two sons:
Chin huñ-the-ji 'byor-brtan (12) and bLo-bzañ tshe-dban' gun (13).
The former (12) had no sons. The latter (13) had four sons:
   rDo-rje je-sag (14),
   dGe-legs stobs-rgyas (15),
   rGyal-mtshan grags-pa (16) and
   Tshe-riñ bsod-nams (17).

rDo-rje ja-sag's (14) son was Kun-bzañ ja-sag (18).
Rin-chen bkra-śis (8) had five sons:
   Padma tshe-brtan (19),
   Rab-brtan (20),
   rTa-mgrin tshe-brtan (21),
   bsTan-'dzin (22) and
   Bo-bo the-ji (23).
The first one (19) had two sons:
   Ye-ses bzan-po (24) and
   dBañ-rgyal ja-sag (25).
Ye-ses bzañ-po's (24) son was mGon-po (26). Reb-brtan (20)
had no sons. rTa-mgrin's (21) son was Ses-rab ńi-ma (27).
E-khe rab-brtan (10) had two sons:
   mGon rab-brtan ja-sag (28) and
   mGon-po rab-rgyas (29).
The former's (28) son was Man-ji (30).
I. (Chos_rgyal's third son) A-Yu-še ta-le'i u-ba-śi (1)
formerly had eight sons:
   Mer-gan hun-the-ji (2),
   Erge the-ji (3),
   Dur-la the-ji (4),
   Ba-thu cu-nañ ho-ra-li (5),
   Ha-sa-ha (6),
   Bo-dhi (7),
   dPon-po-lod (8) and
   dPon-po (9).
Mer-gen hurǐ-the-ji (2) had three sons:
   Sa-ra-yi gui (10),
   Sa-ra- ba-thur (11) and
   bLo-bzan (12).

Sa-ra-yi-gul (10) had three sons:
   dGe-'dun no-yon (13),
   Gol-go (14) and
   bKra-sis (15).

The first one’s (13) son was rGyal-mtshan the-ji (16). The latter’s (16) son was Tho-btsun chos-byor (17). But the latter (17) had no sons.

Sa-ra ba-thur (11) had no sons.

Gol-go’s (14) son was Ma-mo (18) and the latter’s (18) son was O-ba-si (19).

bKra-sis (15) son was Yi-dam thu-sa-la-chi (20). The latter (20) had three sons:
   Tshe-ma-gon (21),
   bSod-nams rdo-rje (22) and
   Ni-ma tho-yon (23).

The last one (23) had no sons.

bLo-bzan’s (12) son was No-yon dKa’-bcu (24) but the latter (24) had no sons.

Erge the-ji (3) and Dur-la the-ji (4) had no sons.

Ba-thu cu-nañ (5) had six sons:
   Pa-thu (25),
   Yum-chun (26),
   A-bu Ivan (27),
   'Chi-med (28),
   'Bum-cu-nañ (29) and
   bsTan-'dzin (30).

The first one’s (25) son was Kun-dga’ rab-brtan (31).

The second one’s (26) son was Sa-bi rdo-rje be-si (32). But Kun-dga’ rab-brtan (31) and Sa-bi rdo-rje be-si (32) had no sons.

A-bu Ivan (27) had two sons:
mGon-po a-gi (33) and bLo-bzan rdo-rje chīn-lvan (34).

Among them (33 and 34) the former (33) had no sons. The latter (34) had five sons:
Kun a-phu dban-chen dpal-'bar (35),
Mahā-bala (36),
A-gā dban-chen tshe-rin (37),
g. Yun-drun tshe-brtan (38) and
Ban-byun (39).

‘Chi-med (28) had four sons:
dKon-mchog guñ (40),
U-ba-še (41),
La-ma bkra-śis (42) and Sa-ra han (43).

The last three (41, 42 and 43) had no sons.
The first one (40) had three sons:
Dvags-po zhabs-drun (44),
rDo-rje tshe-brtan guñ (45) and
Ban-de (46).

‘Bum-cu-nan (29) had no sons.
bsTan-'dzin’s (30) son was bSod-nams rdo-rje guñ (47). The latter’s (47) son was Or-thun-su-thu guñ (48).

Ha-sa-ha (6) had three sons:
Rin-chen (49),
bLo-bzan bstan-’dzin (50) and
Erti-ni (51).

The first and third ones (49 and 51) had no sons.
The second one (50) had two sons:
bSod-nams bkra-śis (52) and Badzra (53).
The former (52) had four sons:
Don-grub (54),
mGon-pe (55),
mKhas-grub thu-sa-la-chi (56) and Bu-be (57).
mKhas-grub’s (56) son was ‘Jigs-byed thu-sa-la-chi (58).
Badzra’s (53) son was Dar-rgyas no min-han a-ri-log-san (59) has no sons.
Bo-dhi’s (7) son Padma tshe-dbaṅ (60) had no sons.
dPon-po-lod (8) had no sons.
dPon-po’s (9) son Bā-dad the-ji (61) had no sons.
Later, (Chos-rgyal’s third son) Ba-yan a-ba-ge alias A-yu-si da-li’i u-ba-sī (1) had eight more sons:
   bLo-bzan chos-phel (2),
   Nor-bu rgya-mtsho (3),
   I-thi-gel (4),
   Tho-yon (5),
   I-nanta (6),
   Bod-pa (7),
   sKyabs (8) and
   rDo-rje-skyabs (9).

bLo-bzan chos-phel’s (2) son was Don-grub mer-gen no-yon (10).

The latter (10) had four sons:
   dGe-tshul the-ji (11),
   Tshe-dbaṅ rdo-rje (12),
   bSod-nams rdo-rje (13) and
   bLo-bzan rni-ma (14).

Among them the last one (14) had no sons.
Rab-rgyas (15), the son of Nor-bu (3) had no sons.
I-thi-gel (4) had three sons:
   Tshe-rin-thar (16),
   Tshe-dban bstan-dzin (17) and
   Tshe-rin’bum (18).

All of them (16, 17 and 18) had one son each, named mGon-po (19), Grags-pa (20) and Man-sa (21) respectively.
Tho-yon (5) had no sons.
I-nanta (6) had two sons:
   Padma bkra-sīs (22) and
U-ba-si (23).

But both of them (22 and 23) had no sons.

Bod-pa (7) had two sons:
Hon-chi-bas (24) and
A-bo (25).

The former (24) had no sons. The latter’s (25) son was Tshe-gzuñs (26).

sKyyabs (8) had four sons:
Ha-khi (27),
dKon-mchog (28),
Man-ji (29) and
Bo-bo (30).

The first one (27) had two sons:
Sañs-rgyas (31) and
bSod-nams tshe-rin (32).

The third and the fourth ones (29 and 30) had one son each named rDo-rje-‘bum (33) and mGon-tshe-rin (34) respectively.

rDo-rje-skyabs (9) had no sons.

J. (Chos-rgyal’s fourth son) Da-lan-the’s (1) son was mChipa-thur mgon-po (2). The latter (2) had three sons:
Erte-ni erkhe thog-tho-ni Ivan (3),
Phun-tshogs (4) and
Ngag-dban grags-pa (5).

Thog-tho-ni (3) had five sons:
U-ba-si (6),
Rab-rgyas (7),
bSod-nams bkra-sis (8),
bSod-nams bstan-‘dzin Ivan (9),
Tshe-rin rdo-rje (10).

U-ba-sí (6) had no sons.

Rab-rgyas (7) had three sons:
rDo-rje gun (11),
Lha-mgon (12) and
No-yon (13).
bSod-nams bkra-sis’ (8) son was Kun-dga’ tshe-riñ (14).
bSod-nams bstan’ (9) son was dKon-mchog-skysabs (15).
The latter’s (15) son was Don-grub rnam-rgyal Ivañ (16).
Tshe-riñ rdo-rje’s (10) son was Kun-dga’ ja-sag. (17).
Phun-tshogs (4) had no sons.
Ngag-dbañ grags-pa’s (5) son was rDo-rje tshe-riñ (18).

**Notes (General):**

Lack of uniformity in spelling of a number of personal names is noticed in the Tibetan text of *Deb-ther rgya-mtsho*. Usually we have nothing to do in the matter where, according to a general practice, a name can be used in fuller form as well as in mnemonic form by leaving some elements of the name, and also by adding some honorific elements with the name in some cases. But it is permitted to some extent where the identification is not difficult. In the present text we meet where the above case can be clarified, such as Ratna da-la’i han (G 2) was also called by the name Ratna only, Be-sti Miñ-ne (D 8) by the name Miñ-ne only, dGa’ldan a-bo (B 29) by the name dGa’ldan rab-brtan a-bo also, Tshe’phel rti-nil tha’i-ji (B 26) by the name Jam-dpal tshe-phel also, Tshe-dbañ rig’dzin (C 26) by the name Ta’i-chi no-yon tshe-dbañ rig’dzin also, and so forth. Actually lack of uniformity is seen in the following cases: El-ti-chi and El-ta’ichi (A), rDo-rje Tä-le huñ-tha’i-ji and rDo-rje tä-la’i huñ-tha’i-ji (B 1), Tä-yan rgyal-po and Dä-yan rgyal-po (G 1), A-tsar-tsha-tshe-chen hoñ-tha’i-ji and A-cta-ra che-chen huñ-tha’i-ji (H 1), Dä-lan-thé and Dä-lan tha’i-ji (J 1), Tä-le tä-chin han-tha’i-ji and Dä’chi huñ-tha’i-ji (B 3), Bë-ro-tsa-na and Bë-ro-tsa-na (B 4), Bañ-thu’ji ta’i-chin and Bañ-thu ta’i-chin (C 6), Senge ha-than pa-dur and Senge han-dan (C 7), Jo-rig-thu ja’i-chin and Jo-rig thu da’i-chin (H 3), Che-chen tha’i-ji and Che-chen ta’i-chin (H 4), A-bö no-yon and A-bö no-yon (I 19), and Thar-pa and Thar-ba (J 5). It would not be improper to ignore the minor differences in order to attain uniformity what I have exactly done without hesitation.

Sometimes change of order in the names is seen, e.g. Tshe-riñ dar-rgyas and Dar-rgyas tshe-riñ (D 15), dBañ-rgyal bstan’-dzin and bStan’-dzin dbañ-rgyal (D 13). In a solitary case one dKon-mchog rab-brtan (D 14) is mentioned by the name Phun-tshogs rab-brtan also, sKal-ladan bstan’-dzin (B 9) was called by the name sKal-ladan dä-chin. Though the identification of the persons can be made from the context, still to take either of the two spellings or any assimilated form of the names should be avoided for the sake of possibility of being aliases. In a few cases actually the aliases are mentioned.

Lastly, to remove the readers’ doubt it should be noted that Brag-dgon bstan-pa rab-rgyas is silent to record any information as to the lineages of some sons, e.g. H 8, H 11, H 12, etc.
Notes:
1. I have consulted the printed edition of this work entitled *Histoire Du Bouddhisme Dans L’Amo* published by imprime pour L’ecole Pratique des Hautes Etudes, Paris.
2. There are two divisions of the gTsang province, one right (g.yas) and the other left (g. yon).
3. Though it is mentioned that he had three sons, but the names of only two sons are recorded.
4. It is 1865 when bsTan-pa rab-rgyas wrote his Deb-ther rgya-mtsho.
5. Here bsTan-pa rab-rgyas recorded some activities of the father and son i.e. Jun-Ivan dKon-mchog bkra-sis (B 27) and bsod-nams rdo-rje Ivañ (B 30). "They became very much assiduous in Buddhism and took sacred vow with respect. dKon-mchog bkra-sis (37) took ordination under Pan-chen rin-po-che. Then he was called Lha-btsun Jam-dbyaṅs rgya-mtsho. He got the monastery of Hu­lan with temple, built. He invited the second incarnation of Kun-mkhyen [i.e. dKon-mchog 'Jigs-med dban-po (1728-1791)].
6. dGa'-ldan bstan-skyon (C 19) is not confirmed as dPal-'byor ja-sag's (C 18) own son. But these two are confirmed as dPal-'byor's own sons, not adopted ones.
7. The name of this son is not mentioned.

8. See note No. 10.

9. The two names Jo-rig thu da’i-chiţi (H3) and che-chen tha’i-ji (H4) were in reverse order in the actual text. I have changed the order because in description of the lineages of these two, bsTan-pa rab-rgyas himself violated the order.

10. In the text Mergan huń-tha’i-ji (H2) is mentioned to have three sons, but we find the names of two sons only. I doubt one Hun-tha’i-ji mentioned a little before may be (Mergan huń-tha’i-ji, (H2) the father of the adopted son dGa’-ldan bstan’-dzin (G 9).

11. I am not satisfied with my translation of the portion which I quote below: