

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

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In the political history of Tibet of the 17th century, Kau-śri Han (Gushi Khan/Khu-śri/Gu-śri), 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-śri 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 gTsañ. With this he could make his dGe-lugs-pa sect champion in the religious field of Tibet. By 1640 Kau-śri and his dGe-lugs-pa friends emerged victorious. There was bitter fighting, but resistance was made difficult for the King of gTsañ due to weakness and dissension of his main religious supporters just at that time. Anyway, Kau-śri 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-śri's death in 1654, two of his sons succeeded him jointly, but later divided the kingdom, so that bKra-śis pa-thur (F) took the Kokonor territories and Tibet fell to the lot of Dā-yan (8). It is to be remembered that for fifth years or more after Kau-śri's death Tibet was still nominally committed to the descendants of Kau-śri, 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-śri'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-mtsho*¹, the exquisite work of Brag-dgon zhabs-drun 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 *dPag-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-dbañ, and
- F. bKra-śis pa-thur tha'i-ji.

Junior wife had four sons:

- G. Tsig-sé-thu bstan-'dzin da-yan rgyal-po,
- H. A-tsa-ra che-chen hun-tha'i-ji,
- I. A-yu-sé-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. yas² 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 tã-la'i hun-tha'i-ji (1) had four sons:

Ba-thur hoñ-tha'i-ji (2)
Tã-le da'i-chin̄ huñ-tha'i-ji (3),
Bē-ro-tsa-na (4) and
dGa'-ldan da-chin̄ (5).

Bã-thur hoñ-tha'i-ji (2) had four sons:

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

The first and the third ones (6 and 8) had no sons. The second one's (7) son bsTan-'dzin rnam-rgyal (10) had no sons. sKal-ldan 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-ldan 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 sons³:

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

Nam-mkha' dban-rgyals (17) son Be-li Tshe-rin̄ nor-bu (19) died at the age of 7. Then he (17) adopted the latter's (19) uncle bLo-bzañ 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 now⁴.

Dā'i-chin hun-tha'i-ji's (3) son was Erkhe tha'i-ji (22). The latter (22) had four sons:

Cun-lvañ 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-lvañ 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 lvañ (30) ⁵. The latter's (30) son was Lvañ Tshe-rin don-grub (31). The latter (31) had three sons:

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

bLo-bzañ 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-rin (36).

rDo-rje rnam-rgyal (25) had no sons.

Jam-dpal she-'phel's (26) son was bLo-bzañ tshe-rin (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 lvañ (30), as son. rDo-rje basm-grub's (39) son was Ja-sag dBan-chen don-grub (40). The latter'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-śi 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 Nāg-dbañ chos-' phel (8). Be-si Tshe-rin 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-śog-thu (11) and
dPal-'byor (12).

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

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

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

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

Tshe-brtan's (14) son was Ja-sag Tshe-rin-rdo-rje (16). The latter's (16) son was bLo-bzan tshe-rin (17). The latter's (17) son was dPal-'byor ja-sag (18). The latter's (18) son or adopted son was dGa'-ldan bstan-skyon (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-chiñ,
Be-si Tā-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-chiñ 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 űni-ma-gsum (32).

Señge ha-than's (7) son was bKra-śis 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-śis (4) had three sons:

Thu-sa-lag-chi sKal-ldan don-grub (6),
sKal-ldan dbañ-rgyal (7) and
Be-si Miñ-ne (8).

The first two (6 and 7) among them had no sons.

Miñ-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-riñ 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-bzañ tshe-brtan (9) had six sons [not only three (13, 14 and 15)]:

bsTan-'dzin dbañ-rgyal (13),
dKon-mchog rab-brtan (14),
Dar-rgyas tshe-rin (15),
Thu-sa-lag-chi Tshe-riñ 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 successors.

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

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

bsTan-'dzin Ivañ (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 dbaṅ-rgyal (7) and

Lha-bzaṅ (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 Huṅ-tha'i-ji ⁸.

It is said that Sur-tsha's (10) son called Tshe-brtan-guṅ (11) lives in Cha-har still now.

bSod-nams bkra-śis' (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-guṅ (16),

Thu-sa-lag-chi rGyal-mtshan (17) and

Guṅ-dpal-chen (18).

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

bSod-nams mgon-po (5) had two sons:

Tshe-riṅ-guṅ (19) and

Thu-sa-lag-chi Chos-skyoṅ rgya-mtsho (20).

Tshe-riṅ-guṅ's (19) son was Guṅ bKra-śis-skyabs (21). The latter's (21) son was Gun dGe-'dun don-grub (22). The latter (22) had two sons:

Ye-śes dar-rgyas (23) and

Tha'i-ji legs-bsad *alias* rNam-'joms (24).

Ye-śes dar-rgyas' (23) son was Guṅ 'Gyur-med thub-bstan tshe-riṅ (25). The latter's (25) son was Guṅ Chos-dar (26).

Chos-skyoṅ rgya-mtsho's (20) son was Guṅ 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-siddhi's (28) son was Tshe-dpag-guṅ (29).

Tha'i-ji legs-baśad'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-guñ (33) and
Guñ dKon-mchog-skyabs (34).

Among them the first one (33) had no sons.

dKon-mchog-guñ (34) had two sons:

Chos-skyoñ-skyabs (35) and
Nag-dbañ legs-bśad (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-bzañ (42),
Tshe-dpag rgya-mtsho (43),
bsTan-'phel tho-yon (44), who was a *dge-bśes* of
the Se-ra monastery, and
Thu-sa-lag-chi Tshe-dbañ grags-pa (45).

The first one (41) had three sons:

Tshe-gzuñs-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 huñ-tha'i-ji (2),
Jo-rig-thu da'i-chin (3) and
Che-chen the'i-ji (4) ⁹.

Mergan huñ-tha'i-ji (2) had two sons ¹⁰:

rNam-rgyal erte-ni huñ-tha'i-ji (5) and

Mergan da'i-chin ab-ka rab-brtan (6).

rNam-rgyal (5) had two sons:

Chin̄ hun̄-tha'i-ji (7) and

Lvan̄ bLo-bzan̄ tshe-dbañ (8).

The latter (8) had four sons:

Guñ Lha-rgyal da'i-chin̄ (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 dban̄-phyug's (14) uncle [= Ja-sag Kun-bzan̄ tshe-rin̄'s (13) brother] was Tha'i-ji bzan̄-po (16).

Tha'i-ji bzan̄-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 bzan̄-po (19).

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

dBan̄-rgyal (20),

rTa-mgrin (21) and

Ye-śes dbañ-rgyal (22).

The last one's (22) son was Mergan da'i-chin̄ 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 Śes-rab ñi-ma (27) and the above Bo-bo (25) had no sons.

Ja-sag Padma tshe-brtan's (26) son was dBan̄-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 (30) also had a number of sons.

Ab-karab-brtan's (6) son was Ja-sag mGon-porab-brtan (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-śis (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 Grag-spa nam-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-lag chi Don-go and was also the younger brother of tho-yon śes-rab rgya-mtsho. His (42) sons were one Tho-yon (43) and Ja-sag Lhamgon tshe-rgyal (44). The last one (44) also had a number of sons.

I. Chos-rgyal's ninth son A-yu-śi tā-le ub-śa (1) had twelve sons:

Erkhe tha'i-ji (2),

Sangha Margan tha'i-ji (3),

Ba-dur ju-nan (4),

Bo-dhi nor-bu rgya-mtsho (5),

Dol-ba Chos-rje (6),

Thu-śe-ye-thu-ha-śag (7),

E-the-gei (8),

Ñig-tha (9),

Bod-pa (10),

Bo-lo dpon-po (11),

Rdo-rje-skyabs (12) and

Cab (13).

Saṅgha mergan's (3) son was Śa-ra-gol (14).

Bā-dur ju-naṅ's (4) son bLo-bzaṅ rdo-rje (15) became the son-in-law of the Chinese king and went to A-lag-śa where he became known as E-bou-lvaṅ. His (E-bou-lvaṅ) son A-lag-śa Jan-juṅ (16), and others appear to be in the Lvan dynasty still now.

Bod-pa (10) had three sons:

Tshe-riṅ don-grub (17),

Hon-chi-be (18) and

A-bo no-yon (19).

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

Saṅs-rgyas (21),

dBaṅ-rgyal (22),

Tshe-kho (23),

Lha-'bum (24) and

'Jam-dbyans grags-pa (25).

A-bō no-yon's (19) son was Tshe-gzuṅs (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 Saṅs-rgyas ye-śes (30). The latter (30) had three sons:

Ja-sag Tshe-riṅ rdo-rje (31),

Tho-yon dpal-'byor (32) and

Ja-sag Lha-sruṅ (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 lvañ (4). The latter (4) had six sons:

Thar-pa (5),
Rab-rgyas-guñ (6),
Thu-sa-lag-chi bSod-nams bkra-śis (7),
Jun-lvañ bSod-nams bstan-'dzin (8),
Ja-sag bLo-bzañ-skyabs (9) and
rDo-rje-guñ (10).

Thar-pa (5) had no sons.

Rab-rgyas-guñ'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 bkra-śis kun-dga' (13).

bSod-nams bstan-'dzin lvañ's (8) son was Tsan-tsa-lvañ dKon-mchog skyabs (14). The latter (14) had three sons:

Jun-lvañ Don-grub dbañ-rgyal (15),
Ye-śes dar-rgyas (16) and
Sa-chi del-gir (17).

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

Ja-sag bLo-bzañ-skyabs' (9) son was Ja-sag Kun-dga' tshe-brtan (19). The latter's (19) son was Ja-sag Phyag-rdor (20).

Ye-śes 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-śod¹¹.

Phyag-rdor's (20) son was Me-riñ lvañ dKon-mchog 'jigs-med (21) of the present time. One of the latter's (21) son was called Ta'i-chiñ (22) and the other son was Tho-yon Naḡ-dbañ phul-byuñ (23) who was in sKu-'bum. It is said that the first one (22) has a son or two.

rDo-rje-guñ (10) had a number of sons: One Thu-sa-lag-chi, one dGe-sloñ, and others. Among them Don-grub (24), the younger one had two sons:

Bā-be (25) and
dPon-chun (26).

The former's (25) son was Gu-ru (27)

[According to *dPag-bsam ljon-bzan*]

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

Mal-'gro (2) and

Bo-sog-thu cu-nañ 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-chin ho-śo-chi (6) and

Khen-thar (7).

dPal-'bar (4) had three sons:

Erkhe ta'i-chin (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-dbañ rab-brtan (12),

dBan-phyug rab-brtan (13) and

dBañ-phyug chin-lvan (14).

The first one (12) had no sons. The second and the last ones (13 and 14) had one son each named Nāg-dbañ dar-rgyas (15) and dBañ-lđañ rdo-rje ba-lam lvan (16) respectively.

Ho-śo-chi'i (6) son was Don-grub dbañ-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-dbañ (3),

Da-li de'i-chin (4) and

Da-yan bya-khyuñ 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-sés sgrol-skyabs (11) and
rDo-rje rnam-rgyal (12).

Phun-tshogs dbañ-rgyal (10) had three sons:

dKon-mchog bkra-sís 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-sés sgrol-skyabs' (11) son was Dar-rgyas tshe-riñ ja-sag
(17).

Da-yan bya-khyuñ's (5) son was Da-yan huñ-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),
Bin' 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-śog-thu (14),
Tshe-dbañ bkra-śis (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.

Señga ha-than's (7) son was bKra-śis dan-grub (19).

D. (Chos-rgyal's ninth son) San-gha-rgyal's (1) son was Tha Bi-bo-lod ho-śo-chi (2). The latter (2) had two sons:

Ta'i-buñ don-grub bkra-śis (3) and
bSod-nams bkra-śis be-si (4).

bSod-nams bkra-śis be-si (4) had three sons:

dGa'-odan don-grub (5),
dGa'-ldan dbañ-rgyal (6) and
Mañ-ne be-si (7).

Mañ-ne be-si (7) had two sons:

bLo-bzañ tshe-brtan be-si (8) and
Mi-pham (? Yi-dam)-skyabs (9).

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

F. (Chos-rgyal's tenth son) A-khu bkra-śis pa-thur the-ji lvañ's (1) son was bLo-bzañ 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-bzañ phun-tshogs bi-li (4),
dGe-'dun mer-gen no-yon (5),
bSod-nams mgon-po (6) and
bSod-nams bkra-śis (7).

Ratna (2) had two sons:

bsTan-'dzin dban-rgyal (8) and
Lha-bzañ rgyal-po (9).

bsTan-'dzin dbañ-rgyal (8) had no sons.

Lha-bzañ rgyal-po (9) had three sons:

sKal-ldan bstan-'dzin (10),
Sur-tsa nam-rgyal (11) and
Tshe-brtan (12).

The first one's (10) son was dPai-'byor (13).

The second one (11) had two sons:

Grag-spa (14) and
Nag-tsha (15).

Mer-gen rdo no-yon (3) had two sons:

Erdi-ni Chin the-ji tshe-brtan (16) and
Chos-khuñ 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-khuñ's (17) son was dGa'-ldan bkra-śis guñ (20). The
latter (20) had three sons:

rGyal-mtshan don-grub (21),
bsTan-'dzin nam-rgyal guñ (22) and
bSod-nams dpal-ci guñ (23).

bLo-bzan phun-tshogs bi-li (4) had two sons:

bLo-bzañ bkra-śis (24) and
Bo-sog-thu rab-brtan dbañ-po (25).

But both of them (24 and 25) had no sons.

dGe-'dun mer-gen no-yon (5) had two sons:

Tshe-rin guñ (26) and
dPal-'byor (27).

The former (26) had two sons:

Tshe-rin rab-brtan guñ (28) and
dKon-mchog-skyabs guñ (29).

dKon-mchog-skyabs guñ (29) had two sons:

Chos-skyabs guñ (30) and

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-śis rdo-rje (38),
bKra-śis-skyabs guñ (39) and
Yin'-sa-thor (40).

Chos-bzan' rgya-mtsho's (37) son was Ban-dhe (41). bSod-nams bkra-śis (7) had three sons:

Lhun-grub (42),
Nor-bu phun-tshogs (43) and
gNam-gañ (44).

The second one's (43) son was bKra-śis 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 nam-rgyal erte-ni hun'-the-ji (7),
Rin-chen bkra-śis (8),
Dar-rgyas (9),
E-khe rab-brtan (10) and
bLa-ma 'phrin-las (11).

Rin-chen nam-rgyal (7) has two sons:

Chin̄ hun̄-the-ji 'byor-brtan (12) and
bLo-bzan̄ tshe-dban̄ gun̄ (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-rin̄ bsod-nams (17).

rDo-rje ja-sag's (14) son was Kun-bzan̄ 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-śes bzan-po (24) and
dBan-rgyal ja-sag (25).

Ye-śes bzan-po's (24) son was mGon-po (26). Reb-brtan (20)
had no sons. rTa-mgrin's (21) son was Śes-rab ĩi-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-śe 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-śa-ha (6),
Bo-dhi (7),
dPon-po-lod (8) and
dPon-po (9).

Mer-gen hun^ˆ-the-ji (2) had three sons :

Sa-ra-yi gui (10),
Sa-ra- ba-thur (11) and
bLo-bzañ^ˆ (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-rge (22) and
Ñi-ma tho-yon (23).

The last one (23) had no sons.

bLo-bzañ'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^ˆ (5) had six sons:

Pa-thu (25),
Yum-chun^ˆ (26),
A-bu lvañ^ˆ (27),
'Chi-med (28),
'Bum-cu-nañ^ˆ (29) and
bsTan-'dzin (30).

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

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

A-bu lvañ^ˆ (27) had two sons:

mGon-po a-gi (33) and
bLo-bzan̄ rdo-rje chin̄-lvan̄ (34).

Among them (33 and 34) the former (33) had no sons. The latter (34) had five sons:

Kun a-phu dbaṅ-chen dpal-'bar (35),
Mahā-bala (36),
A-gā dbaṅ-ghan tshe-rin̄ (37),
g. Yun̄-drun̄ tshe-brtan (38) and
Ban-byun̄ (39).

'Chi-med (28) had four sons:

dKon-mchog gun̄ (40),
U-ba-śe (41),
bLa-ma bkra-śis (42) and
Śa-ra han (43).

The last three (41, 42 and 43) had no sons.

The first one (40) had three sons:

Dvags-po zhabs-drun̄ (44),
rDo-rje tshe-brtan gun̄ (45) and
Ban-de (46).

'Bum-cu-naṅ (29) had no sons.

bsTan-'dzin's (30) son was bSod-nams rdo-rje gun̄ (47). The latter's (47) son was Or-thun-su-thu gun̄ (48).

Ha-śa-ha (6) had three sons:

Rin-chen (49),
bLo-bzan̄ 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-dbañ (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-śi
da-li'i u-ba-śi (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).

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

The latter (10) had four sons:

dGe-tshul the-ji (11),

Tshe-dbañ rdo-rje (12),

bSod-nams rdo-rje (13) and

bLo-bzañ ñi-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), Grag-s-pa (20) and Man-sa (21) respectively.

Tho-yon (5) had no sons.

I-nanta (6) had two sons:

Padma bkra-śis (22) and

U-ba-śi (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).

sKyabs (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-riñ (32).

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

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

J. (Chos-rgyal's fourth son) Dā-lan-the's (1) son was mChi-pa-thur mgon-po (2). The latter (2) had three sons:

Erte-ni erkhe thog-tho-ni lvañ (3),

Phun-tshogs (4) and

Ñag-dbañ grags-pa (5).

Thog-tho-ni (3) had five sons:

U-bā-śi (6),

Rab-rgyas (7),

bSod-nams bkra-śis (8),

bSod-nams bstan-'dzin lvañ (9),

Tshe-riñ rdo-rje (10).

U-ba-si (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-skyabs (15).
 The latter's (15) son was Don-grub rnam-rgyal lvan' (16).
 Tshe-riñ rdo-rje's (10) son was Kun-dga' ja-sag. (17).
 Phun-tshogs (4) had no sons.
 Nag-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-si Miñ-nē (D 8) by the name Miñ-nē only, dGa'-ldan a-bo (B 29) by the name dGa'-ldan rab-brtan a-bo also, Tshe-'phel erti-ni tha'i-ji (B 26) by the name 'Jam-dpal tshe-'phel also, Tshe-dban rig-'dzin (C 26) by the name Ta'i-chiñ 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'i-chi (A), rDo-rje Tā-le huñ-tha'i-ji and rDo-rje tā-la'i huñ-tha'i-ji (B 1), Tā-yan rgyal-po and Dā-yan rgyal-po (G 1), A-tsar-tsha-tshe-chen hoñ-tha'i-ji and A-tsa-ra che-chen huñ-tha'i-ji (H 1), Dā-lan-thē and Dā-lan tha'i-ji (J 1), Tā-le tā-chin han-tha'i-ji and Dā'i-chiñ huñ-tha'i-ji (B 3), Bē-ro-tsa-na and Bē-ro-tsa-na (B 4), Bañ-thu-ji ta'i-chiñ and Bañ-thu ta'i-chiñ (C 6), Serige ha-than pa-dur and Serige han-dan (C 7), Jo-rig-thu ja'i-chiñ and Jo-rig thu da'i-chiñ (H 3), Che-chen tha'i-ji and Che-chen ta'i-chiñ (H 4), A-bō no-yon and A-bō 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-ldan bstan-'dzin (B 9) was called by the name sKal-ldan dā-chiñ. 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'Amdo* published by imprime pour L'ecole Pratique des Hautes Etudes, Paris.
2. There are two divisions of the gTsan 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-lvañ dKon-mchog bkra-śis (B 27) and bsod-nams rdo-rje lvañ (B 30). "They became very much assiduous in Buddhism and took sacred vow with respect. dKon-mchog bkra-śis (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)], dKon-mchog bkra-śis (B 27), his wife and son along with other persons such as Tā-le hu-thog-thu, Bod-pa mergan chos-rje, and others, more than 2000 laities and clergies in all received initiation of Dus-khor, bDe-mchog, gSañ-dus, Tshe-dbañ and gDugs-dkar (deities), from him. They heard endless religious preaching also with philosophical instructions (*lta-khrīd*) etc.

"bSod-nams zla-ba, a person of dKon-mchog bkra-śis' (B 27) family did *Lha-rams-pa* (an educational degree) and later became *dGe-bśes* of the great monastery. He made the seventh Dalai Lama sKal-bzan rgya-mtsho (1708-1757) get admitted as a novice monk and himself practised Kalacakra in the rNam-rgyal school of Po-ta-la. This bSod-nams zla-ba, bSod-nams dbaṅ-rgyal who was the great abbot of bKra-śis-khyil and bSod-nams grags-pa ---these three were called 'mTsho-kha'i bsod-nams rnam gsum', i.e. "Three bSod-nams' residing in the surrounding areas of the lake Kokonor". They seemed to be famous at a time. bSod-nams zla-ba went to bKra-śis-khyil and gave instructions to the students of Kālacakra school, on ritualistic music, performance, preparation of sandy colourful *mandala*, etc. He prepared a colourful *mandala* in his own responsibility and then Kun-mkhyen (II) gave initiation of Kālacakra in the (bKra-śis-khyil) monastery. Srad bSod-nams rdo-rje lvañ used to invite Kun-mkhyen (II), earlier or later. The students heard with confidence and respect (from him) the endless mystic preaching on the great initiation of Mitra, Kālacakra (tantric deities), and others, evil-removing initiation and *man-nag*. Chin, Lvañ-s got these without delay but were unsuccessful due to lack of sincera practice."

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-chin (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 hun-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 hun-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:

Ye-sés dar-rgyas-la sras med-par 'di-la lvan byun-bas ja-sag tham-ka phyir-'bul-gyis sde-ba gñis bsres. Ho-sod gcig byas.