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, Kausri Han (Gushi Khan/Khu-sri/Gu-sri), 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 Kham, whose religion was Bon-po, and then came to the aid of Derge. Kausri 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 gTsar. With this he could make his dGe-lugs-pa sect champion in the religious field of Tibet. By 1640 Kausri and his dGe-lugs-pa friends emerged victorious. There was bitter fighting, but resistance was made difficult for the King of gTsar due to weakness and dissension of his main religious supporters just at that time. Anyway, Kausri 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 Kausri’s death in 1654, two of his sons succeeded him jointly, but later divided the kingdom, so that bka’ls-pa-thun (?): took the Kokonor territories and Tibet fell to the lot of Dā-yam (6). It is to be remembered that for five years or more after Kausri’s death Tibet was still nominally committed to the descendants of Kausri, Khan of Qosor Mongols, who still retained the title of ‘King of Tibet’, although the fifth Dalai Lama’s extraordinary ability and the lack of interest of Kausri’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-sri Han, given first, is found in De-b ther rgya-rtsho’i the exquisite work of Brag-dgon zhabs-drung bsTan-pa rgya-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 dPhogs-bsam lhon-bran, (Fol No. 310) also gives the Genealogical table of Kau-sri. But bsTan-pa rab-rgyas’ table is more adequate. The Genealogical table of Kau-sri, 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 these. It is strange how so much differences took place. That is why I have separately gives the Genealogical table of Kau-sri according to Sum-pa. The order which Sum-pa maintained in the case of mentioning the names of Chor-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 De-ther rgya-rtsho
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 ta-la’i rus-tha’i-ji
C. Ho-rim-si eri-es ta’i-chin
D. Sar-gar-bsha
E. mCon-po tshe-dbar, and
F. bKra-’is pa-thar tha’i-ji

Junior wife had four sons:
G. Tsug-detsu bsTan-dzin da-yans rgyal-pa
H. A-tsa-ras che-chen hun-tha’i-ji
I. A-yu-rga-ba yan-a-ba-ke, and
J. Da-tha’i-ji
A. The lineage of Chos-rgyal's first son Tshe-rin rl-tsal was G-tshogs (68). There is another opinion according to which the lineage of the sixth son of El-ta'i-ch'i was in G-tshogs (68).

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

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

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

- Erkhe no-tson (6)
- bsTan-'dzin hun-tha'i-ji (7),
- sKal-ldan bkra-sIs (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 many-rgyal (10) had no sons. sKal-ldan da-chhin, the fourth one's (9) son was Be-lI bkra-sIs ishe-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-rgyon stiis dPa'-ldan a-be (14) and
- bl-a-ma Ta-le 8-re-thu a-sa '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:

- Be-lI Nam-mkha' dbas-rgyal (17) and
- Be-lI bLe-bzani shbyin-pa (18).

Nam-mkha' dban-rgyals (17) son Be-lI Tshe-rin nor-bu (19) died at the age of 67. Then he (17) adopted the latter's (19) uncle bLo-bzani shbyin-pa (18) as son. The latter's (18) son was Chinn-a-bo-ba (20).

Lha-rgyon's (14) son sKya-bo tha'i-ji (21) is living still now.4

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

Cun-Ivan phun-tshogs (23),
Ja-sag sGrol-ma-skyabs (24),
rDo-rje nam-rgyal (25) and
Tshe-'phel ert-ni thā'ī-ji (26).

Phun-tshogs (23) had three sons:

Jun-Ivan dKon-mchog bka'-sīs (27),
bla-bzan dam-chos (28) and
dGā'-ldan a-bo (29).

The first one's (27) son was bSod-nams rdo-rje lvaṅ (30). The latter's (30) son was lvaṅ Tshe-rin don-grub (31). The latter (31) had three sons:

o-rgyan-skyabs (32),
Ja-sag Rin-chen nam-grol (33) and
sku'-bum Mi-dāg sprul-skhu (34).

bla-bzaṅ dam-chos (28) had no sons.

dGā'-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 nam-rgyal (25) had no sons.

Jam-dpal she-'phel's (26) son was bla-bzaṅ tshe-rin (37). The latter's (37) son was Thu-sa-rg-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 lvaṅ (30), as son. rDo-rje bsam-grub's (39) son was Ja-sag dBan-chen don-grub (40). The latter's (40) son was Ja-sag dPal-bar bka'-sīs thun-grub (41). Since the latter (41) had no sons, he (41) adopted Ja-sag Rin-chen nam-grol (42) as son. The latter (42) has a number of sons.

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

Du-ral thā'ī-ji (43),
A-bo-che-chen thā'ī-ji (44) and
gZuns-skyabs ert-ni thā'ī-ji (45).
It is said that these three (42, 44 and 45) preached in favour of justice for the sake of the kingdom.

C. Chos-rgyal's third son Ho-rin-śi erti-nī ta'i-chin (1) had six sons:

- Thar-ba (2),
- Phun-thsogs (3),
- dBa'-chen (4),
- Lha'-bum (5),
- Bašt-thu-ji ta'i-chin (6) and
- Sejge ha-than pa-che (7).

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

Phun-thsogs (3) had no sons.

dBa'-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 dDo-rje tsho-brtan (13). But the latter (13) had no sons.

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

- Ja-sag Tsho-brtan bo-sog-thu (14) and
- bSton-'dzin bs'i (15).

Tshe-brtan's (14) son was Ja-sag Tshe-rin rdo-rje (16). The latter's (16) son was BlO-brtan ishe-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-skyor (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 ta-le (22). It is known that the latter (22) also had a son.

bSton-'dzin bs'i's (15) son was Phyag-rdor-skyo-brs si (23). The latter (23) had four sons.
'Jam-dpal rdo-rje (24) who was an incarnation of gsEr-tog ta'i-chin,  
Be-si Ts'e-le'i ch-ch'en sog-thu mtsho-skyes rdo-rje(25).  
Tshe-dban rig-'dzin (26) and  
Bya-khyun mdo-po zhabs-drun blo-buSa dban-phug rgya-mtsho (27).  
mtsho-skyab rdo-rje (25) alias Tshe-brtan rdo-rje's son was  
Be-si Rama-siddhi (26). The latter's (26) son was Be-si bSo-d-nams  
'phel-rgyas (29). Nowadays the latter (26) is called gsEr-tog be-si.  
Ta'i-chin no-yon tshe-dbañ rig-'dzin (26) had two sons:  
'iKu-'bum smon-ras-ya byams-pa (30) and  
Tho-yon blo-gsal (31).  
Delo-buSa dban-phug's (27) son was Thub-bstan ni-ma- 
gsum (32).  
Serge ha-dan's (7) son was bKra-sis 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-sod ho-sus-chi (2). The latter (2) had two sons:  
Ta-bun be-li (3) and  
bSod-nams bka'-ris (4).  
Ta-bun's (3) son was Rin-chhen mar-n-rgyal (5). But the latter  
(5) had no sons.  
bSod-nams bka'-ris (4) had three sons:  
Thu-sa-la-g-chi sKals-lodan don-grub (6),  
sKals-lodan dban-rgyal (7) and  
Be-si Mif-ne (8).  
The first two (6 and 7) among them had no sons.  
Mif-ne (8) had four sons:  
Be-si blo-buSa tshe-brtan (9),  
Ja-sag dpal-skhyid (10),  
Yi-dam (11) and  
Tshe-gzun (12).  
The first one (9) had three sons:  
abañ-rgyal bstan-'dzin (13).
Phun-tshogs rab-brtan (14) and Tshe-rin 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-brtar (14),
  Dar-rgyas tshe-rin (15),
  Thu-sa-lag-chi Tshe-rin rdo-rje (17),
  Lha-bsun-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-sis pa-thur (1) was appointed the sovereign ruler of Kholon by the fifth Dalai Lama. He (1) had two sons:
  blo-bzaṅ bstan-'dzin lvan (2) and
  Thañ Lha-skYabs (3).

bsTan-'dzin lvan (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 son 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:
  Rñatna dê-la'i han (2),
  bSod-names bKra-sis (3),
  bSod-names rdo-rje (4),
  bSod-names mGon-po (5) and
dGe-'dun merguson no-yon (6).
Ratna (2) had two sons:
  bsTan-'dzin dbar-rgyal (7) and
  Lha-bzad (8).
The former (7) had no sons.
The latter (8) had two sons:
  dGa-'ldan bstan-'dzin (9) and
  Sur-thsa (10).
The former one (9) was the adopted son of Huṅ-tha'yi-ji 8.
It is said that Sur-thsa's (10) son called Tshe-brtan-guṅ (11)
lives in Chagbar still now.
bsod-nams bkra'-shis' (3) son was Nor-bu phan-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 sgon-po (5) had two sons:
  Tshe-rin-guṅ (19) and
  Tsa-su-lag-chi Chos-skyoṅ rgya-mtsho (20).
Tshe-rin-guṅ's (19) son was Guṅ bKra-sis-skayabs (21). The
latter's (21) son was Can dGe-'dun don-grub (22). The latter (22) had
two sons:
  Ye-ses dar-rgyas (23) and
  Tha'i-ji legs-bsad alias sNam-joms (24).
Ye-ses dar-rgyas' (23) son was Guṅ 'Gyur-med thub-bstan
tshe-rin (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-sid-dhi (28) was adopted as his (27) son. Ratna-sid-dhi'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’-den mrgan nc-yon (6) had two sons:
Tshe-rin-gun (31) and
dPal’-byor (32).
The first one (31) had two sons:
Tshe-brtan-guṅ (33) and
Guṅ dKon-mchog-skyabs (34).
Among them the first one (33) had no sons.
dKon-mchog-guṅ (34) had two sons:
Chos-skyons-skyabs (35) and
Nag-duaṅ legs-bšad (36).
Among them the first one’s (35) son was dGe-legs rab-rgyas (37). The latter’s (37) son was Guri 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),
bThon-pel tho-yon (44), who was a dge-bis of the Sê-ra monastery, and
Thu-sa-lag-chi Tshe-dbaṅ grags-pa (45).
The first one (41) had three sons:
Tshe-gzun-skyabs (46),
Tho-yon chos-pel (47) and
Ba-ye-ta (48).
H. Chos-rgyal’s eighth son A-tsa-râ che-chen hun-tha’i-ji (1) had three sons:
Mrgan hri-tha’i-ji (2),
Jo-rig-thu dâ-i-chil (3) and
Che-chen the’i-ji (4).
Mrgan hri-tha’i-ji (2) had two sons:
rNam-rgyal erie-nil hun-tha’i-ji (5) and
Mergan da'i-chin ab-la rab-brtan (6).

rNam-rgyal (5) had two sons:
- Chimi hun-tha'i-ji (7) and
- Lva'p blo-bzan tshe-dbar (8).

The latter (8) had four sons:
- Gu'i Lha-rgyal da'i-chin (9),
- 'Jam-dpal grags-pa (10),
- dGe-legs stobs-rgyas (11) and
- rDorje tshe-rin (12).

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

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

Tha'i-ji bzan-po (16) had three sons:
- Mu-khen tha'i-ji (17),
- sTobs rgyas-sas rdo-rje (18) and
- Tho-yon rab-byams-pa Tshul-khrims bzan-po (19).

rDo-rje tshe-rin (12) had three sons:
- dBar-rgyal (20),
- rTa-mgrin (21) and
- Ye-ses dbar-rgyal (22).

The last one's (22) son was Mergan da'i-chin rin-chen bkra'bs (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 5es-rub Ëi-ma (27) and the above Bo-bo (25) had no sons.

Ja-sag Padma tshe-brtan's (26) son was dBar-rgyal Ja-sag (28). The latter's (26) son was dGe-'dun-skyabs (29). The latter's (29)
son was Ja-sag mDon-po-skyabs (38). It is said that the latter’s (37) 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 ba-bhe (32). The latter’s (32) son was Ja-sag tSod-nams mi’gyur (33). The latter’s (33) son was Ja-sag Don-grab dban-rgyal (34) had a number of sons.

Jo-ng-thu-da’i-chi’s (3) son was bLo-bstan bka’-sa’i, (35).
Che-chen ta’i-chi’s (4) had two sons:
’sJigs-byed-skyabs (36) and
Ja-sag Tshe-rin rdzogs (37).

The latter’s (37) son was Ja-sag Grags-pa nam-rgyal (38). The latter’s (38) son was Ja-sag Nor-bu rin-then (39). The latter (39) had two sons:
Ja-sag ’Jigs-med (40) and
Tho-yon dge-'phel (41).

’sJigs-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 Thos-sa-la’, chi Don-go and was also the younger brother of tho-yon smra-brtan’i. His (42) sons were one Tho-yon (43) and Ja-sag Lha-mrung tshe-rgyal (44). The last one (44) also had a number of sons.

1. Chos-rgyal’s ninth son A-yu-ta-ta-lu’i (1) had twelve sons:

   Erkhe tha’i-ji (2),
   Sangha Margan tha’i-ji (3),
   da’-dur ju-nan (4),
   Bo-dhi nor-bu rgya-mtsho (5),
   Dol-ba Chos-rje (6),
   Thu-se-wu-tha-sa’ag (7),
   E-the-ge (8),
   Nig-tha (9),
   Bod-pa (10),
   Bo-lo dpon-po (11),
   Rdo-rje-skyabs (12) and
   Cab (13).

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Sangha mergan’s (3) son was Ša-ra-gol (14).
Bā-dur ju-nan’s (4) son bLo-bzaṅ rdo-je (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:
Teša-riṅ 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:
Sāṅs-rgyas (21),
Daṅ-rgyal (22),
Tshe-kho (23),
Lha-bum (24) and
Jam-dbyans grags-pa (25).
A-bō no-yon’s (19) son was Tshe-gzurṅs (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 Há-khi (29). The latter’s (29) son was Sāṅs-rgyas ye-ses (30). The latter (30) had three sons:
Ja-sag Teša-riṅ rdo-je (31),
Tho-yon dpal-byor (32) and
Ja-sag Lha-sruñ (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 th’ai-ji (1) had two sons:
A-chi bā-thur (2) and
Phun-tshogs (3).
The latter (3) had no sons.

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The former's (2) son was Thug-cho-sor erte-ne Ivañ (4). The latter (4) had six sons:

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

Thar-pa (5) had no sons.
Rab-rgyas-gün'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-sís kun-dga' (13).

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

Jun-Ivañ Don-grub dbyul-rgyal (15),
Ye-ses dar-rgyas (16) and
Sa-chi del-gir (17).

The first one's (15) son was Gans-bsa-nschen Ivañ (18). As the latter (18) had no sons, he adopted his uncle Ye-ses dar-rgyas (16) as son.
Ja-sag bLo-bsañ-skyabs' (9) son was Ja-sag Kun-dga' sthes-brtan (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-lodān

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

rDo-rje-gün (10) had a number of sons: One Thu-sa-lag-chi, one dGe-slañ, and others. Among them Don-grub (24), the younger one had two sons:
BE-te (25) and
dPon-chun (26).
The former's (25) son was Guru (27)
[According to dPug-ldan ljon-khrai]
A. (Chos-rgyal's fifth son) El-du-cha tshe-riṅ (1) had two
sons:
Mal-grö (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-chin he-so-chi (6) and
Khen-thar (7)
dPal-bar (4) had three sons:
Erkhe ts'i-chin (8),
Don-grub (9) and
A chi-thu mo-min-ban (10).
The last one (10) had no sons.
bsTan-'dzin tshe-brtan's (5) son was Lha-skyclabs (11). The
latter (11) had three sons:
Tshe-diṅ Rab-brtan (12),
dBan-pyiug Rab-brtan (13) and
dBan-pyiug chin-Ivan (14).
The first one (12) had no sons. The second and the last ones
(13 and 14) had one son each named Nag-diṅ dar-rgyas (15) and
dBan-diṅ do-rje ba-lam Ivaṅ (16) respectively.
Ho-so-chi (6) son was Don-grub dbaṅ-rgyal (17).
Khen-thar's (7) son was bsTan-skyclaṅ (18).
B. (Chos-rgyal's sixth son) tDo-rje da-le hun-the-ji (1) had
four sons:
Be-ro-tsna (2),
dGy-'ldan tshe-diṅ (3),
De-li de'i-chi (4) and,
Dayan bya-xhun mern-gen de-chin (5).
Be-ro-tsa-na (2) had two sons:

'Irna-ni the-ji bhan-ba-skyabs (6) and
A-pu-ji che-chen the-ji (7)

A-pu-ji (7) and dGa'-'dan tsho-dba' (3) had no sons.
Da-li de'i-chin (4) had two sons:

'Jam-drag irna-ni the-ji (8) and
Erkhe the-ji dpa'-rhor (9).

The latter (9) had three sons:

Phun-tshogs dba'-rgyal lva'n (10),
Ye-ses sgrol-skyabs (11) and
rDo-rje mran-rgyal (12).

Phun-tshogs dba'-rgyal (10) had three sons:

dKon-moon bkra'-sigs lvan (13),
Dam-chos (14) and
dGa'-'dan rab-brtan lvan (15).

The last one's (15) son was Ta-li hu-chos thu (16).
Ye-ses sgrol-skyabs' (11) son was Dar-rgyas tsha-rin ji-sag
(17).

Da-yam bya-khyun's (5) son was Da-yam hun-the-ji (18).

C. (Choe-rgyal's seventh son) Hu-rin-se erde-ni de'i-chin (1)
had six sons:

Thr-pa (3),
dBa'-chen (3),
Phun-tshogs (4),
Lha-bum (5),
Bri thu-ji bsod-nams rab-rigas (6) and
Sejig ha-than pa-thur (7).

Thr-pa's (2) son was dBar chos-dpa' (8). The latter's (8) son
was Tshe-rin don-grub (9).

dBa'-chen (3) had two sons:

Choe-grags no-chi the-ji (10) and
dPal-bar (11).

Lha-bum's (5) son was bTan-'dzin rab-brtan (12). The
latter's (12) son was bLo-bzan phun-tshogs (13).
Bin thu-ji (6) had three sons:  
biTan-'dzin bo-sog-thu (14),  
Tshe-dbaṅ bkra-śis (15) and  
biTan-'dzin be-se (16),

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

Seṅga ba-than's (7) son was bkra-śis dan-grub (19).

D. (Chos-rgyal's ninth son) San-gha-rgyal's (1) son was Tha tī-bo-lod ho-so-du (2). The latter (2) had two sons:  
Ta'i-baṅ 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'-lzan dbaš-rgyal (6) and  
Mab-ne be-si (7).

Maṅ-ne be-si (7) had two sons:  
bLo-bzan tsho-brtan be-si (8) and  
Mi-pham (? Yī-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-śis pa-thur the-ji bvan's (1) son was bLo-bzaṅ bstan-'dzin (2). The latter (2) had two sons:  
Pā-čan (3) and  
Tsha-gan e-bu-chen (4).

G. (Chos-rgyal's first son) Cig-sne-thu Dā-yan rgyal-po (1) had six sons:  
Ratna dā-la'i han (2),  
Mer-Gen rdo (3) 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-śis (7).

Ratna (2) had two sons:  
24
bsTan-'dzin dban-rgyal (8) and
Lha-bzaṅ rgyal-po (9).
bsTan-'dzin dbar-rgyal (8) had no sons.
Lha-bzaṅ rgyal-po (9) had three sons:
sKal-Idan bstan-'dzin (10),
Sur-tsa mam-rgyal (11) and
Tshe-brtan (12).
The first one's (10) son was dPa-'byor (13).
The second one (11) had two sons:
Grags-pa (14) and
Nag-tsha (15).
Mergen rdo no-yon (3) had two sons:
Erdin-bi Chir tsh'i tshe-brtan (16) and
Chos-khun tha'i-ji (17).
Tshe-brtan's (16) son was bKra-śis don-grub (18). The latter's
(18) son was bKra-śis dpal-'byor (19).
Chos-khun's (17) son was dGa-'ldan bka-śis guṅ (20). The latter
(20) had three sons:
rGyal-mtshan don-grub (21),
bsTan-'dzin mam-rgyal guṅ (22) and
bBo-nams dpal-ci guṅ (23).
bsLo-bzrn phun-thogs b'i-li (4) had two sons:
bsLo-bzar bkar-śis (34) and
Bo-sog-ču ral-brtan dbar-po (25).
But both of them (24 and 25) had no sons.
DGe-'dun mergen 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
dGa’-ldan (31).

dPal-’byor (27) had four sons:
bLa-ma kun-bzang (32),
’nu-la-tshan (33),
Dan-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:
bKrás-sis rdo-rje (38),
bKrás-sis-skyabs guñ (39) and
Yin-tha-thor (40).

Chos-bzan rgya-mtsho’s (37) son was Ban-dhe (41). bSod-nams bka’-ðis (7) had three sons:
Lhun-grub (42),
Nor-bu phun-tshugs (43) and
gNam-gañ (44).
The second one’s (43) son was bKrás-sis dPal-’byor (45). gNam-gañ (44) had no sons.

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

Co-rig-thu’s (2) son was bLo-bzang dar-rgyas (4). The latter’s (4) son was ’jigs-byed-skyabs ja-sag (6). The later’s son was Tshe-rin rdo-rje ja-sag (6).

Mer-gen hun-tha’i-ci (3) had five sons:
Rin-chen mam-rgyal e’te-ni hun-tha-jii (7),
Rin-chen bka’-ðis (8),
Dar-rgyas (9),
E kshe rab-brtan (10) and
bLa-ma ‘phrin-las (11).

Rin-chen mam-rgyal (7) has two sons:
Chin huṣ-the-ji 'byor-btann (12) and bLo-bzañ tshe-dbañ giñ (13).

The former (12) had no sons. The latter (13) had four sons:

rDo-rje je-sag (14),
dGe-legs stobs-gnyas (15),
rgyal-mtshan grags-pa (16) and
Tshe-rin bsod-nams (17).

rDo-rje ja-sag's (14) son was Kun-bzañ ja-sag (18).

Rin-chen bkra-shis (8) had five sons:

Padma tshe-btann (19),
Rab-btann (20),
rTa-mgrin tshe-btann (21),
bTan-'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). Rab-btann (20) had no sons. rTa-mgrin's (21) son was Šes-rab bī-ma (27).

E-khe rab-btann (10) had two sons:

mGon rab-btann ja-sag (28) and
mGon-po rab-rgyas (29).

The former's (28) son was Man-ji (30).

1. (Ches_rygal's third son) A-Yu-še ta-lei u-ba-ší (1) formerly had eight sons:

Mer-gan hun-the-ji (2),
Erge the-ji (3),
Durr-la the-ji (4),
Ba-thu cu-nañ ho-ra-ši (5),
Ha-sa-ha (6),
Bo-dhi (7),
dPon-po-lod (8) and
dPon-po (9).
Mer-gen hur-th-ba-cii (2) had three sons:
  Sa-ra-yi-gul (10),
  Sa-ra-ba-thur (11) and
  bLo-bzan (12).
Sa-ra-yi-gul (10) had three sons:
  dGe'dun no-yon (13),
  Go-lo (14) and
  bKra-rtse (15).

The first one's (13) son was rGyal-mo-shan the-ji (16). The
latter's (16) son was Thog-mtso chos-byor (17). But the latter (17) had
no sons.

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

Go-lo's (14) son was Ma-mo (18) and the latter's (18) son
was O-ba-di (19).

bKra-rtse (15) son was Yi-dam thu-sa-la-chi (20). The latter
(20) had three sons:
  Tshe-ma-gon (21),
  bVod-nams rdo-rje (22) and
  Nima 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.

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

Ba-thu ca-na (5) had six sons:
  Pa-thu (25),
  Yum-chu (26),
  A-bu Iva (27),
  'Chi-med (28),
  'Bu-mu-na (29) and
  bsTan-'dzin (30).

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

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

A-bu Iva (27) had two sons:
mGon-po a-gi (33) and
bLo-bzan rdo-je chiṅ-ivaṅ (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-gi dbaṅ-chen bshe-riṅ (37),
  g. Yuṅ-drung tshe-brtan (38) and
  Bān-byuṅ (39).
'Chi-med (28) had four sons:
  dbaṅ-mchog guṅ (40),
  U-ba-śe (41),
  bZa-ma bkra-śis (42) and
  Śa-ta han (43).
The last three (41, 42 and 43) had no sons.
The first one (40) had three sons:
  Dbags-po zhab-drung (44),
  rDo-je tshe-brtan guṅ (45) and
  Bān-de (46).
'Bum-cu-naṅ (29) had no sons.
bsTan-'dzin's (30) son was bSod-nams rdo-je guṅ (47). The
latter's (47) son was Or-thun-su-du guṅ (48).
Ha-sa-ha (6) had three sons:
  Rin-chen (49),
  bLo-bzang bstan-'dzin (50) and
  Er-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
  Bādza (53).
The former (52) had four sons:
  Don-grub (54),
  mGon-pa (55),
  mKhas-grub thu-sa-la-chi (56) and
  Bu-bu (57).
rKhas-grub's (56) son was 'jigs-byed thu-sa-la-chi (58).  
Bādzra's (53) son was Dar-rgyas no mīnhan a-ri-log-san (59) has no sons.

Bo-dhi's (7) son Padma 'sbe-dbang (60) had no sons.
dPon-po-lad (8) had no sons.
dPon-po's (8) son 'bā-lad the-ji (61) had no sons.

Later, (Chos-rgyal's third son) Ba-yon a-ba-ge alas A-yu'si da-li'i u-ba-bi (1) had eight more sons:

- bLo-bzang chos-‘phel (2),
- Nor-bu rgya-mtsho (3),
- l-thi-ge (4),
- Tho-yon (5),
- l-nanta (6),
- Bod-pa (7),
- sKyabs (8) and
- rDo-rje-skyabs (9).

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

The latter (10) had four sons:

dGe-'tsul the-ji (11),
Tshe-dbang rdo-rje (12),
bSod-nams rdo-rje (13) and
bLo-bzang l-ri-ma (14).

Among them the last one (14) had no sons.

Rab-rgyas (15), the son of Nor-bu (3) had no sons.

l-thi-ge (4) had three sons:

- Tshe-rin-thar (16),
- Tshe-dbang bsas-'dzin (17) and
- Tshe-rin-'bum (18).

All of them (16, 17 and 18) had one son each, named mCon-po (19), Crags-pa (20) and 'Man-sa (21) respectively.

Tho-yon (5) had no sons.

l-nanta (6) had two sons:

- Padma bkra-shis (22) and
U-ba-si (23),

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

Bod-pa (7) had two sons:

Hon-chibas (24) and

A-bo (25).

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

dkyabs (8) had four sons:

Ha-khi (27),

dKon-mchog (28),

Man-ji (29) and

Bo-bo (30).

The first one (27) had two sons:

Sangs-sgyas (31) and

bSros-nams tsheri-fi (32).

The third and the fourth ones (29 and 30) had one son each named rDo-rgyas-bum (33) and mGon-tshits-fi (34) respectively.

rDo-rgya-skYabs (9) had no sons.

J (Chos-rgya’s fourth son) Dbyan-thur’s (1) son was mChig-pa-thur mgon-po (2). The latter (2) had three sons:

Erteni erkhe thog-tho-ni lvaṅ (3),

Phun-tshogs (4) and

Nag-dbaṅ grags-pa (5).

Thug-thon-i (3) had five sons:

U-ba-si (6),

Rab-rgyas (7),

bsod-nams bkra-shis (8),

bsod-nams bsian-dzin lvaṅ (9),

Tshe-rin rDo-rgyas (10).

U-ba-si (5) had no sons.

Rab-rgyas (7) had three sons:

rDo-rgyas (11),

Lha-mgon (12) and

No-yon (13).
bSod-nams bkra-shis’ (8) son was Kun-dga’ tsho-riṅ (14).
bSod-nams bstan-’ (9) son was dKon-mchog-skypas (15).
The latter’s (15) son was Don-grub nam-rgyal lhun-po (16).
Tshe-riṅ rDo-rje’s (10) son was Kun-dga’ ja-sag (17).
Phun-tshogs (4) had no sons.
Nag-dbaṅ grags-pa’s (5) son was rDo-rje tsho-riṅ (18).

Notes (General):
Lack of uniformity in spelling of a number of personal names is noticed in the Tibetan text of Des-bshes 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 monomorphic 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 suppose that where the identification is not difficult. In the present text we meet where the above case can be clarified, such as Ratna da-la’1 han (G 2) was also called by the name Ratna only. Be-si Mi-ls-s (D 8) by the name Mi-ls-s only. dGa’-ldan a-ba (B 29) by the name dGa’-ldan rab-brtan a bo also. Tsho-phel tert-ns thal- rl’i (B 26) by the name Jam-dpal tsha-phel also. Tsho-dban rig-dzin (C 26) by the name Ta’i-chu ni no-yon tsho-dban 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 Til-le hui-tha-l’i and rDo-rje til-la’i hu-tha-l’i (B 1), Til-yan rgyal-po and Dā-yan rgyal-po (G 1), A-tsa-tsa-ta’-be tche-chu hui-tha-l’i and A-tsa-tsa tche-chu hui-tha-l’i (H 1), Dā-la-tha and Dā-la-tha’i (J 1), Til-le th-chen han-tha-l’i and Dā-la-chu hui-tha-l’i (B 3), Bē-tsa-na and Bē-tsa-na (B 4), Būl-thu’-ji ta’i-chu and Būl-thu’ ta’i-chu (C 6), Serge ba-than-pa’-dur and Serje han-dan (C 7), Jo-rig-thu ja’i-chu and Jo-rig-thu da-l’i-chu (H 3), Che-chen thal’i and Che-chen ta’i-chu (H 4), A-ba no-yon and A-ba no-yon (J 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. Tsho-riṅ dar-rgyas and Dar-rgyas tsho-riṅ (D 15), dbaṅ-rgyal bstan-dzin and brTan-dzin dbaṅ-rgyal (D 14). In a solitary case one dKon-mchog rab-brtan (D 14) is mentioned by the name Phun-tshogs rab-brtan also. sKad-mdun bstan-dzin (B 9) was called by the name sKad-mdun dZi-chu. 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 l'Imprimerie pour l'Ecole Pratique des Hautes Études, Paris.
2. There are two divisions of the gTsan province, one right (g.yug) 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. Jon-lod dKon-mchog bka'-ris (B.27) and bsod-nams rdo-rje bag (B.30). "They became very much assiduous in Buddhism and took sacred vow with respect. dKon-mchog bka'-ris (37) took ordination under Pan-chen rin-po-cho. Then he was called Lha-brun 'Jon-dbyuns rgya-mtsho. He got the monastery of Bu-lan with temple, built. He invited the second inauguration of Kun-mkhyen (i.e. dKon-mchog rgya-med dban-po (1728-7911). dKon-mchog bka'-ris (B.27), his wife and son along with other persons such as Ts'e bu-thog-thu, Bed-po mgon-chos-rje, and others, more than 2000 lattes and cleges in all received initiation of Dgra-khor, bDe-mchog, gSal-thus, lThe-dral and gDags-dker (dellites), from him. They heard endless religious preaching also with philosophical instructions (rin-khyed) etc.
6. bsod-nams ma-ba, a person of dKon-mchog bka'-ris (B.27) family the Div Lha-rnam-po (an educational degree) and later became dGe-bes of the great monastery. He made the seventh Dalai Lamas gSal-btan rgya-mtsho (1708-1757) get admitted as a novice monk and himself practiced Kalacakra in the DNHra-rgyal school of Po-ta-la. This bsod-nams dla-ba, bsod-nams dba-rgyal who was the great abbot of bKra-sis-khyil and bsod-nams gnags-pa --- three were called mTsha-lha-ji bsod-nams rnam-gyi, i.e. "Three bsod-nams" resting in the surrounding areas of the lake Kokonor. They seemed to be famous at a time, bsod-nams dla-ba went to bKra-sis-khyil and gave instructions to the students of Kalacakra school, on ritualistic music, performance, preparation of sandy colourful mandalas etc. He prepared a colourful mandala in his own responsibility and then Kun-mkhyen (II) gave initiation of Kalacakra in the bKra-sis-khyil monastery. Srad bsod-nams rdo-rje lvan 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, Kalacakra (tantric deities), and others. vol-removing initiation and mar-mag. Chin. lvan-ge got these without delay but were unsuccessful due to lack of sincerity practice."

6. dGal-'khan bstan-skyon (C.19) is not confirmed as dPal-'byor po-sag'. (C.19) was son. But these two are confirmed as dPal-'byor's own sons, not adopted ones.

33
7. The name of this son is not mentioned.
8. See note No. 10.
9. The two names jo-rig thu du's-chu (H3) and che-chen tha'1-j (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 noted the order.
10. In the text Mergan hun-tha'1-j (H2) is mentioned to have three sons, but we find the names of two sons only. I doubt one Hun-tha'1-j mentioned a little before may be (Mergan hun-tha'1-j, O2) the father of the adopted son dGao-'ldan bsTan-lDzin (G 9).
11. I am not satisfied with my translation of the portion which I quote below:

34