

revived the old claims of Ladák (La-dvags) to those districts which had been alienated since the time of Singgé Namgyal (Señ-ge-rnam-rgyal). It was enough for him that the monasteries were known to possess vessels and instruments of gold and silver for the service of religion; and that the country produced the finest shawl-wool. The plunder of the first would enrich himself and his soldiers, and the acquisition of the latter would be highly pleasing to his master, as it would throw the whole trade in shawl-wool into the hands of the Jammu Raja.

In the month of May, 1841, with an army of 5,000 men, he advanced up the valley of the Indus, and plundered the monasteries of Hanlé (Wam-le) and Tashigong (Bkra-śis-sgañ). His troops penetrated to Rudok (Ru-thogs) and Gáro (Sgar, modern Gar-thogs), both of which submitted without striking a blow. The conqueror then passed the sources of the Indus, and established his headquarters on the Sutluj at Tirthápuri, in Gugé, the principal place in the holy district of Lake Manasarovara. The whole country was now occupied by parties of Dogra and Ladáki soldiers. Basti Ram was stationed at Takla-Khar (Dvag-la-mkhar or Stag la-mkhar), on the Karnali or Gogra river, close to the frontiers of Kumaon and Nepal. Rahim Khán, a half-blood Musalmán of Chachot (Chu-śod), was placed over Spiti, while Ghulám Khán, his son-in-law, was employed in the congenial occupation of plundering the monasteries and temples. This work he executed with iconoclastic fury. The gold and the silver were reserved for his master; but the plastic images of clay, the books, and the pictures, excited the religious bigotry of the Musulmán, and were indiscriminately destroyed.

The news of this invasion was speedily carried to Lhasa; and about the 7th of November, Zoráwar Sing first heard of the approach of a Chinese (Tibetan) force. He at once detached a small party of 300 men, under Nono-Sungnam (No-no-Bsod-nams), to oppose the advance of the Chinese (Lhasa-Tibetans); but the detachment was surrounded at Kar-dam-Khar (Kar-dam-mkhar), to the south of the Ráwan-Hrad (Rakas-Tal) lake, and almost cut to pieces. The Nono himself escaped, and was again detached on the 19th of November, with a larger force of 600 men, under the joint command of himself and Ghulam Khán; but this party was also surrounded and cut to pieces, and the leaders were both made prisoners.

Zoráwar Sing, still treating the Chinese (Tibetans) with contempt, although they numbered about 10,000 men, or three times the strength of his own force, at once advanced from his position at Tirthapuri with the whole of his available troops. The two armies first met on the 10th of December, and began a desultory fire at each other, which continued for three days. On the 12th Zoráwar Sing was struck in the shoulder by a ball, and as he fell from his horse the Chinese (Tibetans) made a rush, and he was surrounded and slain. His troops were soon thrown into disorder, and fled on all sides, and his reserve of 600 men gave themselves up as prisoners. All the principal officers were captured, and out of the whole army, amounting with its camp-followers to 6,000 men, not more than 1,000 escaped alive, and of these some 700 were prisoners of war.