

Fourth. Engagement that when the British armies shall march through his country to meet the enemy on the Indus or in Caubul, the time of the march of the troops from Dihlee and the route of march shall be settled with his concurrence.

Fifth. Engagement that the British forces shall evacuate his dominions after the termination of the contest with the French armies, and that the depôt, &c., shall be removed.

Sixth. Engagement that the misrepresentations of designing men shall not be attended to.

Seventh. Engagement that cattle shall not be killed for the British armies in the Rajah's country.

Eighth. Stipulation presented, but subsequently withdrawn, that the British Government will never entertain any Sikhs in its service.

I proceed to offer an explanation of each of these separately, in which I shall take the liberty of stating such observations and suggestions as occur to me.

First, some sort of treaty of perpetual amity or connexion to be continued with his heirs. I say some sort of treaty, because his views in respect to this are not very clear; indeed, he does not seem himself to have any fixed idea of the exact tendency of his own proposal. He has neither proposed an alliance offensive and defensive, nor an alliance directly defensive, but has, in general terms, proposed to establish lasting and intimate friendship from generation to generation, with the addition that no state should be more favored than his; yet, after having requested me to make out a draft containing what I might conceive to be his object, he has kept that draft without communicating to me either his assent or his objections to the contents.

An offensive alliance being out of the question, I had to consider to what extent I should be authorised to proceed in concluding a defensive alliance. A general defensive alliance with Runjeet Singh, which should bind the British Government to protect his territories at all times against his enemies, might involve government in a perpetual state of warfare, for his