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AN ABSTRACT OF THE REPORTS

RECEIVED BY THE

INSPECTOR GENERAL OF POLICE, PUNJAB,

REGARDING THE CONDUCT OF THE

KOOKAH SECT

DURING THE YEAR 1867.

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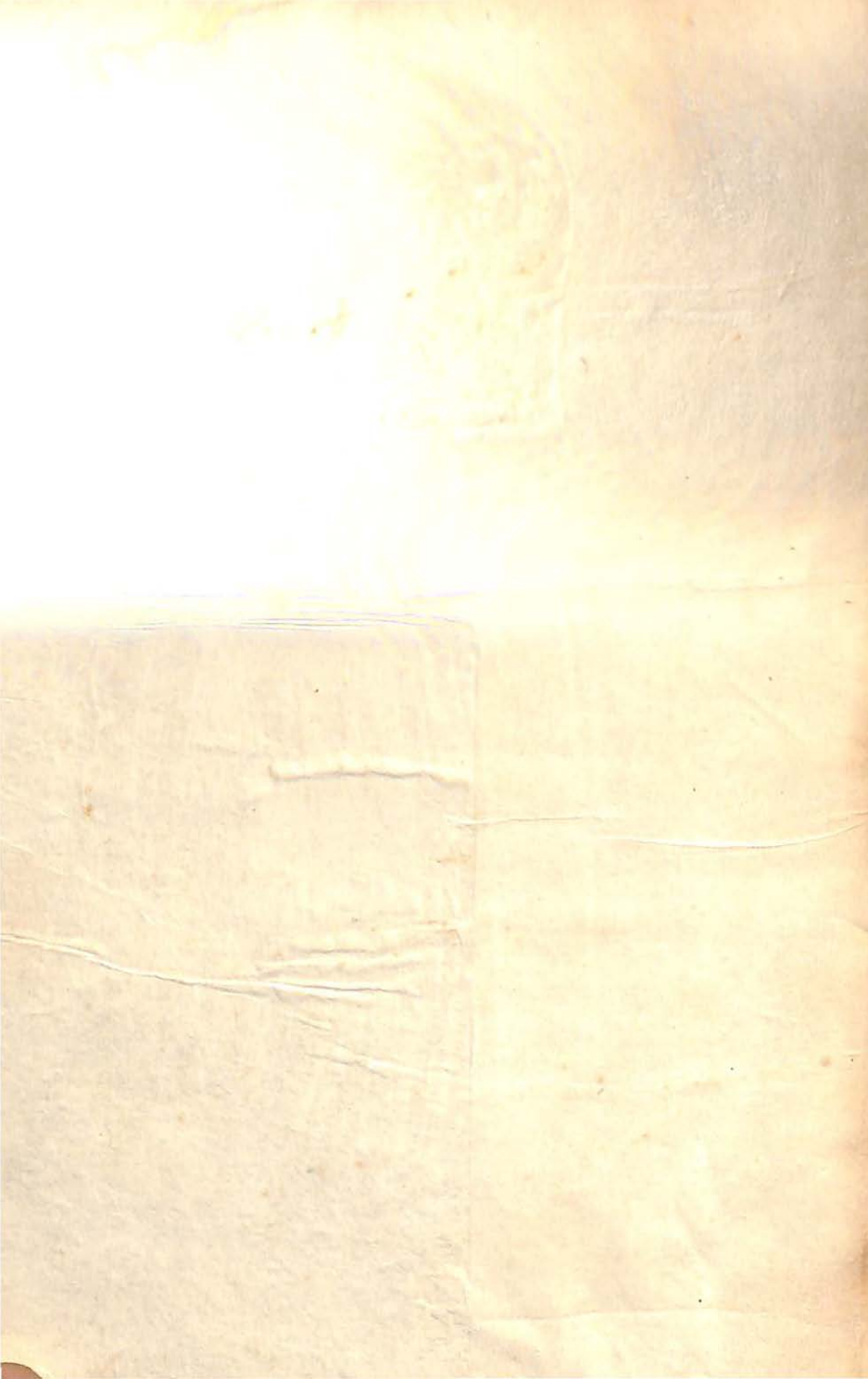
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No. XV.

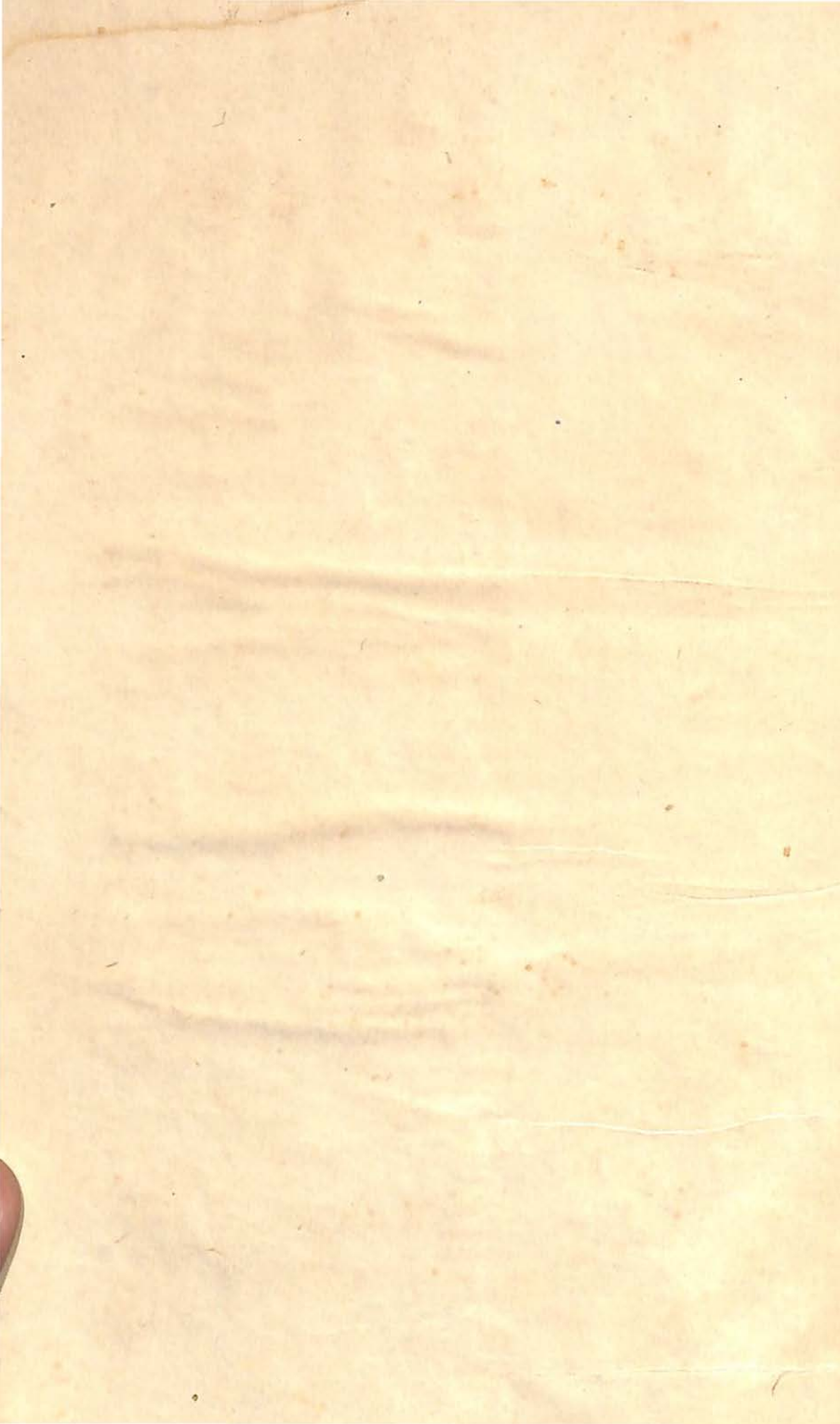
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## MEMO.

The following confidential letter and despatch are published for the information of police officers :

*No. 1058, dated 15th July 1867, from Secretary to Government Punjab, to Inspector General of Police Punjab.*

With reference to Major Hutchinson's No. 33 of 21st January last, and enclosures, forwards for information and guidance copy of a despatch from the Government of India, with enclosure from the Right Hon'ble the Secretary of State for India, directing that Ram Sing, Kooka, and his associates, be quietly but very narrowly watched.

*No. 662, dated 6th July 1867, from Under Secretary to Government of India, Foreign Department, to Secretary to Government Punjab.*

With reference to your letter No. 157—54 dated 2nd February 1867, submitting a report on the Kooka sect and their leader Ram Sing of Bhainee, I am directed to forward for the information and guidance of the Lieutenant Governor, the enclosed copy of a despatch from Her Majesty's Secretary of State for India, No. 97, dated the 31st May last.

*Despatch No. 97 dated 31st May 1867, from the Right Hon'ble the Secy. of State for India, to His Excellency the Right Hon'ble the Governor General of India in Council.*

1. I have perused with interest and attention the report on the new Sikh sect of Kookahs, which has been laid before me in Council, as an enclosure to your Excellency's letter in the Foreign Department No. 49 of the 4th March last.

2. This report, which you have forwarded without remark, appears to shew that the Kookahs have ulterior political objects of a dangerous character ; and while I do not at present see reason to urge on your Government any active interference with the proceedings of Ram Sing and his associates, I must express the hope of Her Majesty's Government that these persons may be quietly, but very narrowly watched.

*No. 11—183 dated 20th January 1868, from Inspector General of Police Punjab, to Secretary to Government Punjab.*

I have the honor to forward, for the information of Government, 30 copies of a resumé of the correspondence which passed in my office during the year 1867, regarding the Kookah sect.

2. Though I am of opinion that no restraint need yet be placed on the movements of Ram Sing, yet I consider that his proceedings and those of his Lieutenants, require to be closely and constantly watched.

3. This sect must be looked on for some time to come as a possible source of great danger, though the present aspirations and aims

of its leader appear peaceful, inasmuch as a large religio  
 in all the enthusiasm of its early days and fresh faith i  
 more easily used for purposes prejudicial to our rule, than  
 older and less cohesive religious societies, which lack the  
 energy and life.

4. It is not possible to form a correct estimate o  
 numbers of the Kookah fraternity.

For facility of reference the different repor  
 in this office during the year regarding the K  
 have been abstracted, and are printed in the  
 pages for confidential circulation.

It is requested that any noteworthy in  
 regarding Ram Sing's movements may be report  
 form, Weekly No. III) to the Central Police Off

CENTRAL POLICE OFFICE. }

Lahore, 20th January 1868. }



## ABSTRACT.

In January last a compilation\* of all the particulars regarding the Kookah sect, then available in this office, was made and circulated; it appears convenient to publish for the information of the officers of Government the following resumé of the reports received since then.

To facilitate reference, the history of the sect during the past year is classified under the following general heads:—

- I. The progress of the sect in proselytism.
- II. Offences against the law committed by Kookahs from religious zeal.
- III. Meetings and large assemblies attended by Kookahs, with a brief account of the principal ones.

*I.—The progress of the sect in proselytism.*

Reports from all quarters show that the number of Ram Sing's disciples is on the increase. In Umballa Captain Harris, District Superintendent of Police, noticed that, prior to 1866, there were few Kookahs in the district, but that the tenets of the new faith had largely gained credence of late in the purgunnahs of Umballa and Ladhwa, where now might be found some 15 villages composed almost entirely of believers in Ram Sing's creed. The population of these villages he estimated at 4,000, consisting principally of the lower castes, such as Ram-dassias, Tirkhans, Lohars and Jâts. Soodh Sing and Kân Sing seem to be the Soubahs usually deputed to Umballa,

excellent, and in strict accordance with the rules of the Sikh religion. I have often asked Sikhs how it is that they, believing as they do that there is only one God, can put any faith in and render any obedience to Brahmins who acknowledge a large number of deities, and their answer has in every case been the same. 'That they do not themselves believe in them, but their women do, and to please them they are obliged to pay attention to what the Brahmins say.'

From Goojranwalla, Sealkote and Lahore, several reports have been received testifying to the spread of Ram Sing's doctrines.

Major Bamfield, Deputy Inspector General of Police Umballah Circle, has observed that the strict tone of morality, which, in the first years of the sect was such an encouraging feature in the tenets of Ram Sing's disciples, is gradually becoming lowered. The new converts, he learns, practise thieving and other vices without reprobation, and are not excommunicated as they would have been a short time back. From this he thinks Ram Sing wishes now rather to add to the number of his followers than to scrutinize closely the reform of their manners. It is stated that the attractions the sect presents, which induce men to come forward and join it, are the moderate expenditure at marriage ceremonies, and the immunity enjoyed from Brahminical oppression and exaction.

Major Bamfield's report, of which the above paragraph is a brief summary, was laid before Government. It was considered that there was no cause shown to interfere with Ram Sing; and that laxity of morals on the part of his younger converts could not be regarded *per se* as proof of evil designs on the part of their head teacher.

The Kookahs have recently set apart a place for meeting and worship in the civil station of Lahore.



During the year the restrictions placed on Ram Sing's movements were withdrawn, and he is now allowed to go where he pleases. Under the head of meetings the accounts will show that the conduct of Ram Sing and his followers has been orderly; and that hitherto he has proved himself worthy of the indulgence shown him. It appears extremely doubtful whether, on Ram Sing's death, the sect will retain its present religious character.

Fuzl Kadir, the Inspector of Goojranwalla district, reported that a number of Kookahs had arms, and were ready to rise against the Government, but his charge has not been brought home. A writer in the "Koh-i-Noor," a native newspaper published at Lahore, took a similar view, whilst praising highly the unselfishness and hospitality of the sect.

In October, shortly before the Dewallee fair, Captain Menzies, District Superintendent Umritsur, sent a spy to Bhainee to ascertain the probable number of Kookahs summoned to Umritsur; and also to collect any information of their movements he could elicit. The man's statement may conveniently be abstracted under this division of the subject.

At the Dusserah about 3,000 followers of Ram Sing assembled at Bhainee; amongst them were the following Soubahs—Kanh Sing of Hooshyarpore, Lukkha Sing, Sudda Sing, Nutha Sing, Sahib Sing, Jowahir Sing, Khazan Sing, Wazeer Sing and Narain Sing of Umritsur. When I arrived at Bhainee I found that Sirdar Mungul Sing, of Puttialla, (with 5 sowars) had come to pay his respects to Ram Sing. The Sirdar informed Ram Sing that he had been transferred to Dholpore, and that he would send him Rs. 200 a month. Ram Sing said he had written to the Poonjaries of Anundpore, expostulating with them for preventing his visiting their temple, while persons who drank wine and ate flesh were allowed to enter, and threatening them with the punishment of being included in the list of those whose names he had entered in a letter to the Gooroo. This missive to the Poonjaries had been seized by the authori-

ties. On hearing this the Sirdar said he hoped the Government would not coerce Ram Sing. Ram Sing replied he was coerced in Sumbut 1919 (A. D. 1863,) but in return he had their ships swamped in the cyclone, and the Governor General died. He added that, 'if they annoy me now, 'all their houses will be burnt. The Sut-Gooroo is driving the Russians 'this way. The Russians are not coming of their own accord.' A constable of the Umballa police, Kanh Sing, then came in and reported to Ram Sing that a Kookah Hurnam Sing, and one Piragdas, had not escaped, but had been convicted at Umballa and sentenced to transportation. He had accompanied the prisoners as far as Loodiana, and had endeavored to alleviate their sufferings, as the other men molested them. Kanh Sing also said he had received a medal from the District Superintendent of Police with orders to wear it round his neck, but he did not want to do so. Ram Sing replied—'While they are here wear it; when they move off take it off. Though we are called Tirkhans we will be above all.' On Kanh Sing expressing a wish to be always with Ram Sing, the latter told him to go and resign the service. Ram Sing has issued orders to his followers to assemble at the Umritsur Dewallee, and about 15,000 may be expected.

There is a report current that Ram Sing, is identifying himself with the new avatar prophesied in the Grunth by Govind Sing, namely that in 1878 a new man would be born, who in 1897 would be initiated by his Gooroo; it is now (Sumbut) 1924, so Ram Sing gives out he was born in 1878, and was initiated at Huzroo in 1897.

The following is a translation by Mr. Christie, Assistant Superintendent Police, of the passage in the Grunth above referred to :—

The attributes of the Almighty, I Nanuck, recite as a man ;  
 Who created content and pleasure sits alone looking on.  
 The true Almighty of true justice, may my prose do justice.  
 When this body falls to pieces, then Hindustan will believe  
 this saying—  
 In 78 will come, will go in 97, another person of note.  
 Nanuk speaks these words of truth at the hour of truth  
 (morning).\*

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\* This prophesy was uttered by Nanuk when taken prisoner by the Ruler of Eminabad, and apparently alludes to the advent of the king of Delhi (Baber) who did actually come in 1578 (A. D. 1521) ? C. P. O.



*II.—offences against the law committed by Kookahs from religious zeal.*

The following is a brief summary of such offences as have been reported during the past year, grouped under the districts in which they were perpetrated.

*Lahore.*—On the 24th December, Ruttan Sing, a brahmin of Shekhwan, reported at the Moreedke police station, that some of the new sect of Kookahs recently established in that village; had destroyed, by digging up with spades, two places sacred to Hunooman and Lutchman, worshipped by the Hindoos of the village.

Loonah and Nehalla deposed to having been informed about midnight by one Omar, a Choorah, that he had heard some one digging in the Hindoo place of worship. They went to the spot and found two men digging, destroying the images of Hunooman and Lutchman; both trespassers ran away on seeing the deponents, who started in pursuit and succeeded in capturing one, Dewa Sing. He begged to be let off, and said his companion was Urjun Sing; the latter was sent for, but as no one could swear to his identity he was discharged.

Dewa Sing was convicted, and sentenced to two years rigorous imprisonment, and sentenced to two years pay a fine of Rs. 25 or six months to be solitary, and to in default.

This sentence has had a very wholesome effect, as no fresh offences have been since reported in the Lahore district.



*Loodiana*.—Major Perkins mentioned in his diary (January) that a party of twenty-two Kookahs defaced a place of worship at the village of Chumpar, police station Dehlan. The two men in charge of the temple declared that their arms were tied whilst the work of demolition went on. The District Superintendent went out to Dehlon and personally investigated the case. The damage done amounted to about Rs. 100; and Major Perkins considered that if the accused were convicted they deserved a severe sentence, as an example to others. The evidence for the prosecution was, however, deemed insufficient, and the defendants were discharged.

A few weeks after this occurrence the Deputy Inspector of Police at Dehlon reported that twenty-seven graves had been destroyed at a village named Khuttree Koseh; the parties suspected were four Muzbee Kookahs (Khazana, Kana, Bussawa Sing and Bahadur Sing). These graves or "murrees" are the sites where the cremation of bodies takes place. After burning the body the ashes are collected, and a small heap or mound made, which is plastered over with mud; these may be seen outside every Hindoo village. The graves of the four men injured were those of their own friends and relatives. The deed was done in the middle of the day, so that no difficulty was experienced in obtaining evidence, and the accused were sent for trial, convicted, and sentenced to six months imprisonment, and a fine of Rs. 10 each, or one month additional imprisonment in default.

About a month subsequent to this event a small meeting of Kookahs was held in the house of Megh Sing, a

resident of Punuddi in the Khunna station. The guests remained hearing the Grunth until midnight, when they separated. Megh Sing, Shere Sing, Jota Sing and Golaba (Muzbees) however went outside the village and destroyed a "murree," a "pir-khana" (Mahometan place of worship) and four graves. The Deputy Inspector of Police on hearing of the affair at once suspected the Kookahs, who confessed. They were tried, convicted, and sentenced to six months imprisonment, and a fine of Rs. 10, or in default one month's additional imprisonment.

*Umritsur.*—Towards the end of February Captain Menzies, District Superintendent, reported that the Kookahs had been holding a number of meetings under the Soubahs Brahma Sing and Jota Sing. He added that he had received intimation of their having damaged musjids, thakoor-dwaras, graves, etc., in the jurisdiction of the police stations of Jhundialla and Lopokee. In Jhundialla a khangah at Sheikh Tritta was injured, and in Lopokee a khangah at Kuhala; a Hindoo dewa at Chuvinda was broken, some masonry graves were destroyed, and fires lighted, some earthen ones at Kukker. The complaining parties could adduce no proof, but doubtless the damage done by Kookahs. Moreover, the plaintiffs were disinclined to prosecute, and merely wished to bring the matter to notice. The Zaildars were urged to exert themselves, and put a stop to such proceedings.

Some three weeks after the issue of these orders Chowkeedar of village Mullokee, in the Ryah police station, brought one Visaka Sing in custody to the latter post. Visaka Sing was a resident of village Dhareewal



(police station Narowal), and had been caught in the act of destroying a Mahometan grave, by three men of Mullokee. A gathering of Kookahs had taken place in the village, and the Mahometans had prudently placed these men to watch their burying ground. The man was sent for trial.

It was reported that the Kookahs had given the title of *Zillah* (district) to the village of Kukker, and *Thani* (police station) to that of Futtehwal. Both these places are in the Ajnala Tehseel.

A few days elapsed when two more cases of a similar description were sent for trial from the Ajnala Tehseel. In the first, Pertab Sing, Lena Sing, Lukka Sing, Piara Sing, Nihal Sing and Kesur Sing, Kookahs of Kukker, were charged with having destroyed tombs and fired a musjid belonging to their village. In the second, Budhawa Sing and Bhoop Sing of Kukker were accused of twice destroying the samâd (grave) of their ancestors. The plaintiff's it appeared had condoned their first offence and rebuilt the tomb. These proceedings much incensed the village community of Kukker. The Mahometans and other classes were loud in their complaints against the Kookah sect, and accused them not only of destroying their relations' graves, but of cutting the crops of tobacco\* growing near the village.

Colonel McAndrew, Deputy Inspector General of Police Lahore Circle, took occasion on his visit to Anundpore in the Hooshyarpoor district, to point out to Ram Sing the discredit such outrages brought on his faith; he solemnly

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\* The Kookahs and Orthodox Sikhs do not smoke.



affirmed he had issued the strictest orders to his followers against interfering with shrines or tombs, and expressed a wish that the offenders might be punished.

The accused in the above mentioned cases were discharged by the Deputy Commissioner of Umritsur with a warning.

*Jullunder.*—Captain Ramsay, District Superintendent, reported the prevalence of a rumour that the Kookahs intended to destroy the sacred shrine at Nigahia, but it subsequently proved groundless.\*

*Goordaspore.*—In March Mr. Kinchant, District Superintendent, reported that an image of Shio had been taken out of a thakoordwara, and that Kookahs were suspected. In the Dera Nanuck police station some Kookahs had pulled down a wall in the village of Teturke.

*Goojranwalla.*—Captain Wall, District Superintendent, reported that several shrines were injured in the district, and that strong suspicion rested on the members of the Kookah sect; but as the mischief was invariably done at night, when no one was moving about outside the villages, it was impossible to obtain evidence. The khangah of Hussein Sha outside the city of Goojranwalla was injured; filth was thrown into the tomb of Pir Goodree; the tank of Dya Ram was damaged, and also that of Hookma Sing. At Badokee beef bones were thrown into the shrine, and the building was marred.

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\* See page 126 of former pamphlet. Pir Sukee-Sooltan, or Soorwar-Sooltan, was a Mooltan celebrity who flourished in 570 Hijra. His name was Syud Ahmud, his father's name Gasee-ool-ab-ood-deen. He died at Nigahia in the Sooleeman range of mountains in the Dera Ghazee Khan district, where many pilgrims now resort. C. P. O.



mandant of the Sherdil Regiment, and Kootub Shah, Inspector of Police Ferozepore, and Futtehdeen Khan, Inspector Umritsur District, also accompanied me.

Attended by Mr. Hatchell, Assistant Superintendent of Hoshiarpore, I arrived at Anundpore on the morning of the 17th, and encamped in a convenient spot, out of the way but within a short distance of the Kes-Gurh temple, dedicated to Gooroo Gobind Sing; I decided on keeping the policemen as much out of sight as possible, and to carry on all arrangements through the influential and trustworthy officers I had brought with me. On the 18th Mr. Perkins, Deputy Commissioner, arrived, and we proceeded to ascertain the feelings of all parties on the subject of Ram Sing's visit. The head Mahunt of the Kes-Gurh, Inrree Sing, at first seemed to object strongly to the admission of the Kookahs, and expected that we would, on the part of Government, interfere to stop them; we fully explained to him that the temple being open to Sikhs and Hindoos of every denomination, we could see no cause why the Kookahs should be excluded by us on the part of Government. After a good deal of talking, the Mahunt's objections were reduced to one, which was that the Kookahs should not uncover their heads, shout, or do anything contrary to the customs of the shrine; that if they came and went like other Sikhs he had no objection to urge; we told him this would be arranged, and he went away, not, I think, quite satisfied. In the evening I sent Sirdar Uttur Sing to him to say that we agreed to all he required, Government would hold him and his shrine responsible for any disturbance; as the Mahunt had urged the risk of disturbance on the part of Nahungs, who had come in unusual numbers (some 200) to their own temple of Anundpore. I sent for the Mahunt of this place, and Mr. Perkins explained to him that the Nahungs must keep quiet or it would not be well for him or them; and all seemed satisfactorily arranged.

On the morning of the 19th Ram Sing arrived in state, followed by some 20 mounted men and about 2,500 people on foot; as he passed in front of our camp I went out and directed Soodh Sing, one of his head Mahunts, who led the procession on horseback, to dismount and pay his respects to Mr. Perkins, the Deputy Commissioner; on this Ram Sing and all his head men immediately dismounted, and I introduced him to Mr. Perkins, who took him into his tent where we held a long conversation, the followers standing outside. Ram Sing stated his object was to perform the Dhursun (worship) at the shrine of Gooroo Gobind Sing; but that he was ready to do whatever we ordered; that if we objected he would return as he came. We explained to him the objections made to his followers uncovering their heads and shouting; he seemed rather put out at this, and said that if his people recited the "subut" he could not answer for them, as they lost all command of their actions; we told him that under these circumstances we could not permit this to be done, as it would give offence, was not according to Sikh custom, and would cause disturbance for which Government would hold himself and his followers responsible. He did not seem to like this argument, and agreed that the "subut" should not be recited, and that he would not take more than 100 followers with him when he himself visited the temple, at an early hour next morning which we fixed. He then retired with



his followers. In the evening I visited his camp, taking no one with me but Sirdar Uttur Sing; he, Ram Sing, was seated under a shamiana surrounded by his people; on the ground there must have been about 5,000 of them, and they were flocking in from all quarters; they were quiet and orderly, and many of the men and women well dressed; I saw no people in a state of excitement, or insensible. Ram Sing on seeing me immediately left his seat and came forward and saluted, which is not always the case with Gooroos and other religious magnates. I returned his salam and went back to camp.

On the evening of the 19th Mr. Forsyth, Commissioner of the Jullundur Division, arrived in camp, and approved of the arrangements made. The presence of the Commissioner had the best possible effect; the Sodies, Mahunts, and head people of the place presented themselves; and any party inclined to give trouble at once saw that it would be by no means advisable to do so.

About 7 in the morning Ram Sing with some 100 followers proceeded to the Kes Gurh shrine. I did not consider it advisable to station any police guard at the temple, and with the consent of the Commissioner the men were kept in their tents out of sight of the Camp. I directed Inspectors Fuzl Hossain, Kootub Shah, and Sirdar Uttur Sing, to go to the temple and see what took place, and to get the people to pass out as quickly as possible. Just as Ram Sing and Sirdar were marching in order, shouting and armed with heavy clubs and were approaching the temple I observed a body of Nahungs advancing; they were marching in order, shouting and armed with heavy clubs and small koolharees (or axes). As they passed the camp I ordered them to halt and lay down their clubs. Seeing only a Deputy Inspector and Hatchell, and myself, they refused, and commenced arguing in an excited state, and looked as if they meant resistance. Observing this I called for the guard on duty who were inside the tents, and the Nahungs immediately found themselves surrounded by 30 men armed with swords, and their clubs were taken from them in a very short time. They seemed very savage and much disgusted, and, refusing to proceed without their clubs, returned to their own *boonga*, where there were about 200 of their brother Nahungs. The band disarmed consisted of about 50 Nahungs and 30 heavy bludgeons and axes were taken from them. I afterwards heard that the Nahungs had consulted together about them. I afterwards heard visiting the temple, and that with the exception of this band they had agreed that it was not advisable to offer any obstruction, but this party insisted on protecting the shrine of the Gooroo.

The Commissioner returned to Noorpore on the evening of the 20th, and Mr. Perkins to Hooshyarpore; and when I left Anundpore this morning the greater number of people had left the place; the mela was over. The police guard return to Hooshyarpore and Jullundur to-morrow.

The report of Fuzl Hoosein, the Inspector deputed to the Anundpore fair, will be found at the end of this *precis* as an Appendix, it contains some interesting particulars.



In Sealkote the Deputy Commissioner, Major Mercer, forbade the Kookahs to hold assemblies without giving him information and obtaining sanction. The Soubah Jameyut Sing is the head of the sect in this district. In September a meeting was held without permission at Killa Soobah Sing. Seven Kookahs from Loodiana were in attendance; and the disciples stated they had assembled to pray for the abatement of cholera.

In Umritsur numerous small meetings were held under the superintendence of Soubahs Brahma Sing and Jota Sing. Here also the Deputy Commissioner forbade gatherings of the sect unless special permission was sought and obtained.

The great event of the year, however, in connection with this sect, was the visit of Ram Sing to the sacred temple at Umritsur last October. Captain Menzies' report on the subject is subjoined. It appears that Ram Sing was accompanied to Umritsur by his wife and daughter. From a native account it appears, that a large number of the native gentry and tradespeople of Umritsur visited Ram Sing and presented him with offerings to the value of Rs. 700; he also received twelve "thans" (pieces) of fine cloth. He distributed Rs. 350 in blankets to his followers. A female Soubah, a young woman of 20 years of age, has been appointed to the Umritsur district. Her name is Hookmee; she is a daughter of Ruttun Sing zemindar, village Durya, thana Sirhali, in the Umritsur district; and her duty is to convert women and receive them into the faith.

When Ram Sing visited the sacred shrine he paid some small alms, and received in recognition of his religious

character the following offerings from the Mahunts of the Durbar Sahib,\* a doshalla and a puggree. From Jhunda Boonga, a doputta and puggree. From Baba Uttul Sahib, a doputta with embroidered edge and a puggree. The Inspector (Narain Sing) states Ram Sing offered Rs. 2 at the Akâl Boonga, which was accepted, but they declined to bless him. On his return from the Durbar Sahib the Mahunts of the Akâl Boonga offered to bless him if he would recant the innovations introduced by his sect; this he refused to do. Captain Menzies has apparently made a slight mistake on this point. The following is his report:—

The Dewalee fair has passed off most successfully as far as crime and police arrangements are concerned, though the numbers were very small. Ram Sing Kookah arrived on the 25th, and encamped at a well about a mile out of the city on the Turn-Tarn road. He arrived with an attendance of about 12 or 14 men. Some 800 of his sect had assembled beforehand. This number increased on the 26th and 27th to about 1200. Besides these, however, there were about 3,000 or 3,500 about the city located in boongahs &c.. Ram Sing was informed that he must call on the Commissioner, and Inspector Narain Sing was placed in charge of his camp with instructions to accompany him whenever he left it. He was told that he might go when and where he liked *alone*, but that if he wished to visit the temple in *state* he must go at half past 5 A. M. on the 27th with no more than 50 followers. The arrangements noticed in my Weekly No. II to preserve order, were duly made, and on Sunday morning the 27th Ram Sing went to the temple with about 50 followers, though, when inside, this number increased to 200 or 300, as all of his sect in the temple joined him. He was admitted at the temple and other places of worship round the tank, except at the Akal Boonga, where the Nahungs sit, and where Sikhs are made. Here on presenting his offerings, they were declined unless he agreed to pay the fine to be inflicted on him for his *sins* in introducing innovations. This he declined to do and passed on. He called on the Commissioner on the morning of the 26th. He again visited the Durbar Sahib on the 28th, and remained at his boonga for some time, where Sirdar Shumshere Sing of Raja Sansee and his brother Thakoor Sing, called on him and presented offerings. He was visited in camp by several of the native gentlemen of the city, Mahometan, Hindoo, and Sikh, also by the Revd. Mr. Clark, Mr. Storrs, and Mr. Christie, Assistant Superintendent of Police. During his visit he has made many, some say 2,000, prose-

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\* The Durbar Sahib is the sacred temple of the Sikhs in Umritsur city.



lytes; these include men and women, even children of two and three days of age, who are admitted in order that the family may eat together. Latterly owing to the numbers to be admitted he gave up whispering in each convert's ear, and merely repeated the *Wah Gooroo jee-kee Khalsa* out loud to all in a row. He was accompanied by Sirdar Muungul Sing of Dholpore Puttiala, and by the following Soubas or head men:—

Ram Sing and his father Jussa Sing.

1. Soodh Sing.
2. Sahib Sing.
3. Narain Sing of Mokutsur.
4. Malook Sing of Phollaznalla.
5. Samund Sing of Kooliya.
6. Nahung Sing (real name Kanh Sing Nahung) of Goordaspore.
7. Khazan Sing.
8. Lukkha Sing.
9. Jameyut Sing of Killa-Sooba Sing.
10. Jota Sing of Goojranwalla.
11. Brahma Sing. (All the above are mentioned in the pamphlet)

The following new Soubas were also present.

1. Ramjus, brahmin of Jugraon Loodiana.
2. Lal Sing (no place in particular.)
3. Bussawa Sing of Goolcheta.
4. Baba Jewahir Sing, of Juktopore, Ferozepore.
5. Hurnam Sing of Jheend.
6. Paharee Sing of Loodiana.
7. Hookma Sing of Umritsur.
8. Sadoo Sing of Loodiana.
9. Surmukh Sing of Puttiala.
10. Gopal Sing (no place in particular.)
11. Mussamat. Hookmee of Wurrah Umritsur.

The following residents of Umritsur were also present:—

1. Narain Sing.
2. Jowahir Sing.
3. Roor Sing.

Of the above, No. 2 in the first list, Sahib Sing, is acknowledged as his intended successor, and is apparently more listened to than Ram Sing himself. He, Soodh Sing, Nahung Sing, Brahma Sing and Lukka Sing, are all more or less turbulent and ill disposed to the restraint of constituted authority. The latter was the only man who misconducted himself during the fair. He abused a police sergeant who stopped all in excess of 50 from entering the temple on the 28th. Inspector Ibrahim Khan, however, brought him to his senses at once; and Ram Sing apologized to the sergeant. During the fair only *one* stick was taken away from a Nahung, not another thicker than one's little finger was to be seen. I never have seen a more orderly and obedient crowd, or less crime than during this fair. Ram Sing was pleased with the locality assigned for his encampment, and at having a tank filled for his and his followers' use. With the exception of the Akal Boonga they were admitted anywhere, and mixed with the crowd on the illumination night in the most amicable way. Not a *hookha* has been broken, not a *pugree* thrown off, or knocked off a non-Kookah's head; and in no way

have they offended other sects. Though inculcating morality among his followers, Ram Sing appears to be somewhat immoral, for he is reported to be suffering from venereal disease.

Ram Sing and his chief men will remain here until the 1st proximo his followers, in general have mostly departed.

#### Memo by Colonel McAndrew.

I was at Umritsur during the Dewallee. The police arrangements made by Captain Menzies were, as they always have been, judicious and successful both in preventing crime and preserving order. The number of people assembled was much less than usual; the reason given was the great sickness during the season, and the number of people still weak from fever. The cattle fair was far below the average, and the number of horses greatly so, and not nearly equal to the demand; officers from many Irregular cavalry corps were present as purchasers, but good remounts were scarce. I had a visit from Ram Sing, who expressed himself thankful to Government for removing the restriction formerly placed on his movements; there was a good deal of anxiety on the part of the people of the town to see Ram Sing, and numbers went to his camp. I enquired from Sirdar Mungul Sing (Ramghurrea) Honorary Magistrate and guardian of the temple, and from several other Sikh gentlemen, what they thought of Ram Sing; all stated that they looked on him as a well disposed and inoffensive man, who believed in what he taught; but they did not express such a favorable opinion regarding some of his Mahunts or Soubahs, particularly of Sahib Sing, who is likely to succeed Ram Sing as Gooroo. Lukka Sing mentioned by Captain Menzies is Ram Sing's A. D. C., always about his person; he was formerly a sepoy in the "Shere Dill" Regiment.

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#### APPENDIX I.

Translation of report of Fuzl Hoosain, Inspector of Police, Hooshyarpore district, dated 20th March 1867, appointed to keep order at the Anundpore fair, District Hooshyarpore.

Since the establishment of the Kookah sect, by Ram Sing of Bhainee in the Loodiana district, and agreeably to orders, I have been trying to ascertain Ram Sing's object in establishing this sect.

I find that the religion of the Sikhs and Kookahs is one. Both read the "Grunth" of Baba Nanuck and Gooroo Gobind Sing. But there is great animosity between them.



This year at the Anundpore Holec fair, at which Ram Sing was allowed by Government to be present, he brought with him about 8,000 (eight thousand) Kookahs. He arrived with his followers on the 19th March 1867.

I found that the Nahungs, Akalees, Bades and Sodees, were dissatisfied at Ram Sing's coming to the Anundpore "goordwara" to worship. They were always in the habit of refusing admission to Kookahs, and it was their intention not to have admitted them on this occasion. They were however admitted, but on the following conditions, to which Ram Sing agreed for himself and followers.

- 1st. Turbans not to be taken off the head.
- 2nd. The hair of the head not to be opened.
- 3rd. Shouting interdicted.

Ram Sing accordingly, with his followers, on the 20th March 1867 visited the Kesgurh\* and Tek Bahadoor Goordwaras, and worshipped there. He gave as offerings, Rs. 25 (twenty-five) at each place. But the Poojarees of the Kesgurh Goordwara did not, as is the custom, pray† for him, at which Ram Sing was offended. As however, Ram Sing was pleased with the conduct of the Poojarees of the Tek-Bahadoor Goordwara (who did pray for him) he gave them another rupee as a present.

On the same day (20th March 1867) Ram Sing wrote a letter in Goormookhee, to the Poojarees of the Kesgurh Goordwara, asking them whether they did consider him a Sikh of the Gooroo that they did not pray for him; he at the same time said that, he did not care for their prayers; that a Sikh of the Gooroo was one who was not proud.

To Ram Sing's letter no written reply was sent, but he was informed verbally, of the following differences in their religion &c., as a reason for the Poojarees not praying for him.

- 1st. That he sets himself up as a God.
- 2nd. That when making a convert, he does not give him Umrut ‡ to drink, as is the custom, but whispers a "Munthur" § in his ear.
- 3rd. That when he makes a convert, he says to him, "Junum Gooroo Hujroo, ur bashee Gooroo Bhainee" || whereas the Sikhs say "Junum Gooroo Putna ur bashee Nundpoor." ¶

\* The Kesgurh and Tek-Bahadoor Goordwaras, are two Hindoo (Sikh) worshipping places, at Anundpore. C. P. O.

† It is usual for Poojarees to wish a donor long life, wealth and all kinds of happiness. This is called "Urdas." C. P. O.

‡ "Umrut" is the holy water given to all Sikh converts. It is simply "Sherbut" of sugar and water.

§ "Munthur" means a charm, incantation, secret consultation, private advice.

Translated this would be, "God was born at Hujroo, but lives at Bhainee."

|| This means "God was born at Putna, but lives at Nundpoor."

¶ The "Grunth," a book of the Sikh religion, composed by Nanuck,

- 4th. That whereas Sikhs entering a place of worship do not untie their hair, or remove their turbans, Kookahs do.
- 5th. That Kookahs, in exciting themselves to such a degree as to be at times insensible, act like Mahomedan fuqueers, and cannot be Gooroo Sikhs.

To this Ram Sing replied that, if they really acted up to the Sikh religion, they would appreciate his doctrine. That they act quite contrary to the "Grunth" by eating meat, drinking, lying, licentiousness, female infanticide, &c., and that therefore Kookahs do not consider them Sikhs. Ram Sing concluded with the remark that Kookahs in thinking of God, become so excited that they do not think of their hair and turbans as Sikhs do.

There was great enmity between the Nahungs and Kookahs, and a body of the former, mustering about fifty (50) strong, intended assaulting the Kookahs with clubs, on the occasion of their visit to the Kesgurh Goordwara. But this was prevented by the police disarming the Nahungs of their clubs, and preventing them from proceeding towards the Goordwara.

At the fair there were at least 8,000 (eight thousand) Kookahs, of whom about two-thirds were adult males, and one-third women and children.

The following are the men whom Ram Sing has appointed his Soubas or Lieutenants, and all of whom, with exception of Jota Sing. (No. 22) were present at the fair.

- |  |                  |
|--|------------------|
| 1. Mungul Sing of Bishunpoora, a relation of the Putteeala Raja. |                  |
| 2. Soodh Sing.   | 13. Lukkha Sing. |
| 3. Sahib Sing.   | 14. Boodh Sing.  |
| 4. Kahn Sing.  | 15. Narain Sing. |
| 5. Jowahir Sing.   | 16. Khazan Sing. |
| 6. Hookma Sing.  | 17. Hurnam Sing. |
| 7. Hurdit Sing.  | 18. Sadho Sing.  |
| 8. Molook Sing.  | 19. Sumund Sing. |
| 9. Deedar Sing.  | 20. Gopal Sing.  |
| 10. Ruttun Sing.   | 21. Brihma Sing. |
| 11. Surmookh Sing.   | 22. Lawba Sing.  |
| 12. Jota Sing.   |                  |

I made several unsuccessful attempts to obtain from these men some information as to their family residence. All I could elicit from them was that, since their conversion to Kookaism, they had forgotten their residence, and only knew of Bhainee as such, and of Ram Sing as their Gooroo.

To me it appears that Kookahs are most prevalent in the districts of Umballa, Loodiana, and Ferozepore, and in the Putteeala and Nabha States. They are also, but less numerous, residents of Jullundur, Hooshyarpore, Umritsur, Lahore, Sealkote and Goordaspore.

Ram Sing had with him forty (40) horses for his own use and that of his Soubhas. In all his processions he was preceded with colors flying and drums beating.



After a personal interview with Ram Sing, I am of opinion that he in no way acts in opposition to the British Government. But some of his Soubahs (Lieutenants) are bad men, who injure his reputation.

Soubahs (Lieutenants) have been empowered by Ram Sing to repeat the "Munthur" to persons wishing to become Kookahs. Nothing is taken from a man on his conversion to Kookahism, as is done when a man turns Sikh; but if after conversion a Kookah makes a present to Ram Sing, he takes it.

Ram Sing from his own house, is always feeding and clothing the poor, and teaching good, which accounts for his obtaining so many converts, of various creeds, to Kookahism. During the fair at Anundpore, in two days, there were no less than fifty converts.

Of the Sodhees, Pertab Sing, Russowleewala, with his son Dewa Sing, have both been converted to Kookahism. And Sodhee Narindar Sing, Kiraleewalla, with Sodhee Heera Sing, are both about to become Kookahs.

From everything I see I am of opinion that the Kookah sect is daily increasing, while the Sikhs are on the decline, which is chiefly attributable to the fact that Kookah converts are put to no expense, whereas converts to Sikhism are. If the fifty men who have been converted to Kookahism during the fair, had turned Sikhs, the Nahungs would have benefited at least fifty (50) Rupees; whereas the Kookah converts have been gainers, and the Nahungs losers, by their conversion to Kookahism instead of to Sikhism. Thus the real cause of the animosity of the Nahungs is accounted for.

There is no foundation for the report that Ram Sing repeats a magic "Munthur" in the new convert's ear, which is never divulged, and has the effect of making the convert insensible. I find the "Munthur" to be as follows:—

"Sut goor ajis nawaz, tillraka jarung, akla na-anuntee subawas nayung bhoo-putha beer."

Every Kookah must repeat this "Munthur," one hundred thousand times, within nine Sundays after his conversion; after which he becomes a perfect Kookah. A new convert has nothing to do but repeat the "Munthur" as above. He is put to no expense whatever, in fact gets his food from Ram Sing for nothing.

When Nahungs receive converts for Sikhism, they give them long "Munthurs" to learn off, which the people have begun to dislike. This, coupled with the fact that it costs a Kookah convert nothing, whereas it does a Sikh, is I believe, the real cause of Ram Sing obtaining so many converts to Kookahism.

Ram Sing bathes himself thrice daily, and at about 2 o'clock every morning takes to reading the "Grunth," which he understands perfectly. He abhors everything wicked; the Kookahs therefore think very much of him, and honor him accordingly. They believe him to be a prophet sent by God to establish the Kookah sect, which is to rise on the extinction of the Sikh religion, which they firmly believe is already on the decline. They believe that Ram Sing thinks badly of all Hindoos, as he prays to but one God, while the Hindoos pray to several.

Ram Sing has obtained some converts from among the Mahometans. All are uneducated, low caste men, who are told by Ram Sing and his Soubahs that the Mahometan and Kookah religion are one. There are however, some Mahometans who speak well of the Kookah religion.

I know nothing more of the Kookah sect, or of Ram Sing, except that he is preparing a "Grunth," which he intends calling the "Grunth Akharee."\* The rules and precepts laid down in this book, for the guidance of the Kookahs, are at present not known. There is no likelihood of the book being made public just yet. But I have no doubt that, when made public, it will be found to contain nothing but prophecies to be fulfilled, say fifty or a hundred years hence, when of course Ram Sing will be no more.

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## APPENDIX II.

List shewing the names, parentage and other particulars of the Lieutenants of Ram Singh Kookah, who attended him during the late Dewalee fair at Umritsur.

1st.—Labh Singh, son of Jeeta Singh, cultivator ("Vung") resident of Nowashahur, district Jullundur, is blind of both eyes, aged 40 years. This man preaches in the Jullundur and Umritsur districts.

2nd.—Lukha Singh, son of Run Singh, cultivator ("Surai"), resident of Pilloudh, district Loodiana, but at present residing in Bhainee, aged 28 years. This man preaches to make converts in the Hooshiarpore and Jullundur districts.

3rd.—Rajmuss, son of Nanuk Chund, caste Brahmin, resident of Jugraon, district Loodiana, aged 70 years, preaches in the Loodiana district.

4th.—Sahib Singh, son of Dial Singh, caste carpenter, resident of Binwaleepoor, district Umritsur, aged 34 years. This man always remains in personal attendance on Ram Singh, and is the chief lieutenant and reputed successor of the Goroo.

5th.—Kanh Singh, son of Nutha Singh, caste cultivator ("Boparai") resident of Chuk in the Mulair Kotla territory, aged

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\* The "Grunth" is of course the religious book of the Sikhs. But the "Grunth Akharee" which Ram Sing is compiling, will be the religious code of the Kookahs.



60 years, at present residing at Bilot, district Hoshiarpore. This man is a great Nahung though a Kookah, and preaches in Hooshiarpore, Umballa, Malwa and Kohistan.

6th.—Narain Singh, son of Sunt Singh, caste carpenter, resident of Kheyree, district Loodiana, aged 32 years, preaches in Mookut-sur and other places in the Ferozepore district.

7th.—Soodh Singh, son of Ram Sing, caste carpenter, resident of Suggree, district Lahore, aged 42 years; preaches in Amballa, Malwa, Majha &c.

8th.—Hookma Singh, son of Mohur Singh, caste cultivator ("Manh"), resident of Poonnoo in the Nabha territory, aged 25 years; preaches in Loodiana and Majha &c.

9th.—Pahara Singh, son of Hemá, caste cultivator ("Boon-dhey'r") resident of Pilloudh, district Loodiana, aged 37 years; preaches in Loodiana, Goojranwalla &c.

10th.—Jowahir Singh, son of Dhul Singh, caste cultivator ("Sohun") resident of Boleke, at present residing at Tukhtoopora, district Ferozepore, age 46 years: preaches at Ferozepore and adjacent places.

11th.—Sumund Singh, son of Wussawa Singh, caste cultivator ("Sidhoo") resident of Kholee, district Ferozepore, aged 40 years; preaches in Ferozepore district.

12th.—Aroor Singh, son of Dyal Singh, caste carpenter, resident of Binwaleepoor, district Amritsur, aged 40 years, preaches in the Amritsur district.

13th.—Wussawa Singh, son of Khurruck Singh, caste cultivator ("Thong"), resident of Anool, district Kurnaul, aged 50 years; preaches in Kurnaul and Amballa districts.

14th.—Mussumat Hookmee, daughter of Ruttun Singh, cultivator, resident of village Darya, district Amritsur, aged 20 years. This woman, in company with Kanh Singh Nahung (No. 5), preaches with great success in the Hooshiarpore, Amritsur and other districts.

15th.—Jotha Singh, son of Rutna Singh, caste Potter, resident of Dehbee, district Sealkote, aged 35 years; preaches in Sealkote and Lahore districts.

16th.—Gopal Singh, son of Sahib Singh, caste cultivator ("Dharewal"), resident of Mudhar in the Puttiala territory, aged 35 years, preaches in Loodiana &c., and has a shop in Bhainee, in Ram Singh Mahunt's house.

17th.—Brema Singh, son of Golab Singh, caste cultivator, resident of Koolana, district Amballa, aged 45 years; preaches in Jullundur, Goojranwala, Lahore and Sealkote districts.

18th.—Khuzan Singh, son of Manee, caste Carpenter, resident of Luddhana, district Jullundur, aged 35 years; preaches in Lahore, Amritsur &c.

19th.—Surmookh Singh, son of Vussawa Singh, caste Carpenter, resident of Délho in the Puttiala territory, aged 30 years; preaches in and about the Puttiala territory.

20th.—Hurnam Singh, son of Asa Singh, caste cultivator, resident of Mundee in the Jheend territory, aged 28 years; preaches in the Jheend and Puttiala States.

21st.—Jumeeyut Singh, son of Chunda Singh, caste cultivator, resident of village Gil, district Sealkote, aged 50 years: preaches in the Sealkote and adjacent districts.

22nd.—Mulook Singh, cultivator, resident of Bolaywal, district Ferozepore, aged 35 years; preaches in and around Ferozepore.

23rd.—Sadhoo Singh, resident of Ghaugur, district Loodiana, caste Oodasee Sadh, aged 32 years; preaches in and about the Loodiana district.

Besides preaching in the districts, noted opposite each, these lieutenants are, with the permission of Ram Singh, allowed to preach in many other places.

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