Joshua Singh

03-24-2001, 12:31 PM

I think this crap being posted by these khatris is all lies. I can tell you a true story. I had a sikh friend in Punjab from a respectable and wealthy landlord family. He was a handsome, tall, fair boy. Only weakness liked booze sometimes. This hindu khatri kutti woman with vinayak last name trapped this sikh boy with her stuff. It was lv marriage. She is from a large family of 8 siblings. It is not true when hindus say that muslims have large families because they breed a lot. The hindus breed like rabbits, they have even larger families. All this bitches brothers were unemployed. Her one sister married to a hindu lawyer boy mahajan last name. Slowly these hindus crooks began to work on this sikh boy. They talked him into selling his ancestral property and they fleeced his money saying that the bitch's brothers could do business and return it later. Meanwhile they encouraged this sikh boy to keep with the booze. His liver gave out and his health deteriorated and he became weak. Then they all began to beat him up if he did not give them any more money. Eventually took all his money and left him to die a miserable death. This is what Khatris are like. They will talk hanjh, hanjh but they are harami de putt. Our Sikh gurus were khatri but don't believe that other khatris are any good for a minute. These bhappas, roras and Khatris are the worst thieves. They will smile on your face but will put a knife in your back. This crap about Khatri warrior is all a bunch of bullshit. They are backseat fighters. I will trust any other non Khatri, non bhappa, non rora sikh any day than these criminals. Being a sikh I will even say that you can marry a hindu brahmin woman whom sikhs are saying dirty things about or a muslim woman but not a Khatris. The brahmin or muslim woman will not steal or cheat you of your money, property etc. but this kutta de putt khatris will and may also kill you after that.

03-24-2001, 01:29 PM

Tarun yadav is a kutah of the highest degree
he eats tuttee from his mums fuddy and his dad, well i dont think he knows who his dad is

03-24-2001, 03:01 PM

but anyway jats! u are just as bad as that bihari kutah! you lot smell as bad thats certainly true!
all jats kiss yadav bond and then they engage in some bond maar action with yadav!

03-24-2001, 03:14 PM

TP=JATT BOOT.
HE IS THE BOOT THE JATT WEARS!!

03-24-2001, 03:21 PM

This is TP (thick pea or pee!) latest song.
He sings it to himself most days!Here goes!
Dream,dream,dreammmmmmmmmmmmmmmmmm !
When I see Jatts,I get fight
When I see Jatts,they punch out my lights
Whenever I see them all I wanna do is dream,dream,dream.......Drrrrreeeeeaaaaaaaammmmm aaaaaaaaaahhhhhh!!

03-24-2001, 03:59 PM

jats are so stupid they even think casear was a jat!
ha!lol!hahaha!lol!
next they will be saying osama bin laden is a jat too!
What an idiot.
Anonymous – a jat.
Now he fancies himself a poet. How pathetic!

Anonymous
Yes TP you are "what an idiot"!!
That's comes from the bang on your head from the Jatts boot!
Nice of you to confirm it!!
Dream, dream, dreammmmmmmmmmmmmmmm oooooooonghhhhhhhhh!!!

Debbie
Hi TP, about our meeting on Yahoo. I just want to say, I really like you. You sound like a really nice guy. Before we meet I just want to tell you because you do have the right to know, that I am a transsexual and I have a very big dick. Will that stop you from wanting some action with me? If so, I hope we can still be friends.

Thoida Paio
Hey Debbie, gorgeous, I dig transsexuals man. Im bisexual too so I wouldnt have a problem with that. Id like a sausage up the ass.

Debbie
Hey TP, sexy, youre so nice. Ive had problems in the past going out with guys because of my cross gender. But you have an open heart. I cant wait to get jiggy with you. Ill be more than your fair share. How can you be so sure that you can handle me? When I screw you with my dick, Ill wreck your rectum inside out.
I live in San Francisco. Meet me there.
Anyways who are these jats?

Thoida Paio
Its true Debbie I am a nice guy. And Ive met really nice guys before who gave me a good pounding. I will be in San Fran. next week.
The Jats are a people I cant get over and Im so jealous of them. They are so good looking, fair, tall you know the deal. Actually every Jatti Ive approached for a date has kneed me in the balls. They think Im ugly.
My true father is a Jat.
I have been eating the Jats tatti all my life and I cant get enough of them. I lose sleep every night.
I like to eat tatti and the Jats are happy to walk all over me coz Im such a dunce.

Debbie
JATS RUUUUUUUUUUUUUUUUUUUUUULE!
JAT POWER!!!!!!
JATS ARE THE BEST!!!!
I LIKE TO EAT JATS TATTI!!!!!
I AM THE JATS BOOT!!!!!

Thoida Paio
Debbie how hairy is your dick? I like hairy dicks.

Debbie
TP, my dick is hairy enough. Just dont choke on my pube forest when you go down on me. Got that hun?

Thoida Paio
Debbie how hairy is your dick? I like hairy dicks.

Debbie
TP, my dick is hairy enough. Just dont choke on my pube forest when you go down on me. Got that hun?

Gurdeep Singh
Can I join you guys in San Francisco?
I am bisexual too, but I have a strong preference for muscular males. My lover is a big hairy black man.
Ive realised I will never have a Jat man or a Jatti. They are too good for me.

Thoida Paio
<FONT COLOR="ff0000">••••</FONT> you bitch, stay away from us you frigging kummiar. Go make me a pot so I can collect my Jat masters tatti when Im hungry.
You worthless kummiar piece of shit.

JATS ARE THE BEST!!!!
JATS RULE!!!!!
Gurdeep Singh 03-25-2001, 10:09 AM
Don't talk like that. I am a peaceful Sikh boy who follows Sikhism to a tee.
I am bisexual too. And I respect and fear Jats.

Jat Boot 03-25-2001, 10:16 AM
TP and Debbie, I want to join you guys. I am a very muscular man. Let Gurdeep join us. He is one of us; we share common similarities, we love and respect
and fear Jats and they are better than us. We can have a foursome. I am strictly homosexual. I have been beaten and hospitalised because I have also
approached the tall, fair and handsome Jats only to pay the price.
I am the Jats boot. Jats can walk all over me whenever they like.
I am the Jats servant forever at your service.
I am a worthless piece of shit.
JATS ARE THE BEST!
I AM THE JATS BOOT, DONT NOBODY FORGET THAT.

Jat Boot 03-25-2001, 10:21 AM
hahahahahahahahahahaha, lol!
you guys are seriously fucked up. you should realise jats are 100 % heterosexual and they will never be caught dead with one of us. they are too good for us.
but i and you guys still love jats.
you need some sexual healing.
i can help.

TP, Debbie and Gurdeep Singh, which one of you is gonna spank my ass. Gurdeep i want you to go first.
i like spandex. i wear a rubber kachi.
JATS ARE THE BEST.
I AM THE JATS BOOT.

Gurdeep Singh 03-25-2001, 10:24 AM
Jat Boot, I like wearing a G string. I cant stand rubber. Leather is better.
Jat Boot, will you use your whip on me.
What will we do for protection?
i want all 4 of us to meet up in SF,CA,USA asap.
i need to get my mind off these Jats. Their greatness is making me lose sleep.

Thoida Paio 03-25-2001, 10:27 AM
OK Gurdeep you can come. But youre still a piece of Kummiar shit. Bring that pot with you. Aeshole.

Debbie agreed?

Debbie 03-25-2001, 10:28 AM
TP, JB, Gurdeep agreed.

Im touching myself in anticipation.

Jugga Jatt 03-25-2001, 10:31 AM
you people put the true jatt name under shame

billu 03-25-2001, 10:35 AM
hahahahahahahahahahahaha, lol!
i have never laughed so much!
you guys are so funny!

Kutah Jatt 03-25-2001, 10:40 AM
hey jats i thought that all of those people were the same person? so how can they have a conversation?
you jats appear to be even more stupid than i first thought

Kutah Jatt 03-25-2001, 10:45 AM
u dirty saini bitch, just because us jatts marry chamars u think we are stupid? we are so clever we think that caesar was a jatt, and hitler was a jatt too!

Kutah Jatt 03-25-2001, 10:45 AM
u dirty saini bitch, just because us jatts marry chamars u think we are stupid? we are so clever we think that caesar was a jatt, and hitler was a jatt too!

Kutah Jatt 03-25-2001, 10:56 AM
jats are so strong! so brave! so big sikh warriors!
Jat Boot
03-25-2001, 11:24 AM

jats are so powerful, so amazing

i wish i was a jat, becoz then all id have to do was laze about in the pind looking after my cows and then picking up their tuttee afterwards

and then id get to marry a nice strong big moti jatti
and then id have 5 sons who would all be alcoholics and end up in jail

wow! i wish i was jat

Anonymous
03-25-2001, 12:21 PM

What are sianis and Jalota's?
oh and Sagoos like bali?

Jat Boot
03-25-2001, 09:39 PM

I love Jats. I cant get enough of them. When the Jats' cows shit all over the place my job is to eat all the tatti because I am a worthless Bhappa.

I wish I was Jat. But Ill never be one. What a pity.

Gurdeep, TP, Debbie do you like Jats? I admire, respect and fear them.
Will our adventures next week make us miserable non-Jats more happy?
Will it bring us peace in our lives?

I eat the Jats tatti.
I like guys. I am a homosexual non-Jat.

Gurdeep Singh
03-25-2001, 09:43 PM

JB what are you talking about dude, I have 'I love the Jats and I cant go to sleep because of their greatness' tattooed on my l_und.

Dont worry, you and I will screw each other first. TP and Debbie will have to wait in line. I am a good adequate homosexual.

THE JATS ARE THE BEST!!
JATS RULE!!
JAT POWER!!

Jat Boot
03-25-2001, 09:47 PM

Gurdeep Singh Ji, you will like me. I dont disappoint. You can lick my sore bum and then Id like you to spank it. I like to eat tatti especially Jats tatti. Its better than beer. I am stupid dont forget that.

I AM THE JATS BOOT!!!
JATS DO IT!!!

Kuttah Jat
03-25-2001, 09:52 PM

I am a kuttah but I am a Jatt and really proud of it. Anyways, I am married to a big fat and ugly Jatti like me. She sits on me because I am such a kuttah. Even the cows shit all over my ugly face.

But I am a proud Jat. I love being Jat.

Anyways, Gurdeep Singh Ji, TP, Debbie and JB, I am a homosexual Jat. I want to change my life. I want to join you guys. Please whip me. I like bondage.

PUTT JATTAN DE!!!!!
BAKREY BALONDEY!!!!
BRRRRUUUJUAAAHAHH!!!!!!!
I AM PROUD TO BE A JAT BUT I AM SUCH AN UGLY KUTTAH!!!!
JATS ARE EVERYWHERE, WE ARE THE BEST!!!!!!
I AM PROUD 2 B JAT!!!!

Anonymous
03-26-2001, 05:02 AM

You guys on here are fools. You have fallen on the trick of some hindu ass hole, look at you lot fighting against each other. Think about it, this is a divide and rule policy and its working for sure! I bet you that hindu punk is laughing his ass of at the expense of you lot. All you ass holes on this site, there's probably only one person impersonating everyone else and is succeeding in whatever he wants. Get a grip of yourselves, this is just an internet message site, just imagine this being in a college or a school!

Sunny Ram
03-26-2001, 08:25 AM

Ram Ram people. I am now known as Sunny Ram, formerly known as Sunny Singh.
I believe in caste so much that I have now realized that I am really a Hindu.

Ram Ram and Peace out

TP SINGHS REAL DAD
03-26-2001, 12:09 PM

GOOD MORNING FOLKS.

I HOPE YOU HAD A NICE WEEKEND. WELL I WAS REAL BUSY. I HAD TO TAKE TPS MOM TO THE HOSPITAL. WE FOUND OUT THAT SHE HAS THIS VERY RARE DISEASE AMONG HUMANS. THE ONLY WAY SHE COULD GET THIS DISEASE IS IF SHE HAD SEX WITH ANIMALS ESPECIALLY DOGS.
Hi Guys,

Here is some information on the Jat Sikh history. This information forms Chapter 4 of B. S. Dhillon's book (History and Study of the Jats, Beta Publishers, 1994). Enjoy reading and best wishes to all.

### History and Study of the Jat Sikhs

Captain Falcon [1] wrote, in 1896: "The back-bone of the Sikh people is the great Jat caste, divided and sub-divided into numerous clans—-.. The Jats are thoroughly independent in all respects, and assert personal and individual freedom, as against communal or tribal control, more strongly than any other people". As far as the origin of the Jat Sikhs or in that matter other Jats, Major Barstow [2] remarked in 1928, "It is from these Scythian immigrants that most of the Jat tribes are at any rate partly descended. They thus colonized the Punjab, Northern Raputana (modern Indian state of Rajasthan), and the western half of the Gangetic Doab (western part of the modern Indian state of Uttar Pradesh in northern India), and a considerable proportion of the inhabitants of these countries are undoubtedly of Scythian origin".

In regard to the characteristics of the Jat Sikhs Captain Bingley [3] quoted Thomason in 1899, "they are manly without false pride: undemonstrative; independent without insolence; reserved in manner, but good-natured, light-hearted, and industrious. No one could be associated with them for any time without conceiving both respect and liking for them". Approximately one third of Jats in South Asia follow Sikhism. They make up the majority of Sikhs. Even though there are no up to date accurate available statistics, some people say their number is as high as 85%. As per the A.D. 1888 census returns [4,5] the total number of baptised Sikhs in India was 1,706,909 and the Jats accounted for 66%. Their association with Sikhism is deep rooted. For example, two of the well known followers of Guru Nanak (born in A.D. 1469), the founder of Sikhism, were Jats: Bala (a Sandhu Jat) [6] and Buddha (a Rannowha Jat).

Furthermore, Latif [7] said, "This vast delta (area surrounding the birthplace of Guru Nanak in Punjab called "Richna Doab"), during the period immediately preceding the establishment of the Jat Sikh religion, was inhabited by the Jats and Bhatis (to the best of my knowledge Bhati is also the clan name of some Jats). In an interview with the world renowned Professor Elsworth Huntington [8] of the Yale University remarked, "...the Sikhs are the only one of these--that has experienced any appreciable selection--. That as important religious selection took place among them in early days seem evident. People do not accept a new faith unless there is something in their temperament which responds to that faith----. Most of the original Sikhs were Jats----. Professor Huntington's assertion of the original Sikhs belonging to the Jat background is supported by several European eyewitness account writers of the eighteenth century:

Colonel A.L.H. Polier (died in A.D. 1795) [9] wrote, "Originally and in general the Siyes (Sikhs) are zamindars (landowners) or cultivators of land, and of that tribe called Jatts (Jats) which, in this part of India, are reckoned the best and most laborious tillers, though at the same time they are also noted for being of an unquiet and turbulent disposition. This tribe of Jatts (Jats) is very numerous and dispersed in all the country from the Sindh (presently a province of Pakistan or river Indus) to the southward far beyond Agra (a city in northern India).

In another document Polier [9] said, "But what is more to be admitted is that those Seik (Sikh) Sindars (Chiefs), whose territories border on the King's were but very lately of the Jauts (Jats) and of their caste and tribe ---- they have put on their iron bracelet, fifty of them are enough to keep at bay a whole battalion of the king's forces, such as they are".

Griffiths, J. (his document dated February 17, 1794 A.D.) [10] said, "The Jaats (Jats) are said to observe some institutions similar to the Seiks (Sikhs), wear their hair and beards in the same manner, and are part of the same people, who under Swudge Mul (Sura) Mal---consult Chapter 5 for more information on this powerful king of the Jats), etc., formerly possessed many of the countries in the North India----."

Franklin, W. (Documented during A.D. 1798-1803) [11] wrote, "Considerable similarity in their (Sikhs) general customs may be traced with those of the Jauts (Jats); though these, in some districts, apparently vary, the difference is not material, and their (Sikhs) permitting an interchange of marriages with the Jauts (Jats) of the Doab and Harianah (probably same as the modern Haryana state of India) amounts almost to a conclusive proof of their affinity of origin. The Seiks (Sikhs) allow foreigners of every description to join their standard, to shave their beards, but excepting in the instances of the Jauts (Jats), they will not consent to internarrriages--. If indeed some regulations which are in their (Sikhs) nature purely military ---be excepted, it will be found, that the Seiks (Sikhs) are neither more or less than Jauts (Jats) in their primitive state".

Browne, J. (Major and who written the first book in English on Sikhs "History of the Origin and Progress of the Sikhs" in A.D. 1788) [12] said, "The people known by the name of Sikhs (Sikhs), were originally the common inhabitants of the provinces of Lahore and Multan (now both in Pakistan), and mostly of the Jaut (Jat) tribe ----."

Franklin, W. (documented during A.D. 1798-1803) [11] wrote, "The Seiks (Sikhs), in their person, are tall, and of a manly erect deportment; their aspect is ferocious, their eyes piercing and animated; and in tracing their features a striking resemblance is observable to the Arabs who inhabit the banks of the Euphrates (river in modern Iraq)". This is an interesting observation on and appears to have some historical connection because General Sir Sykes [13] says in his book that a large number of Jats from the Indus Valley were taken to the marches of the Tigiris (river in modern Iraq) in eighth century A.D. For more information on this topic the reader is directed to Chapter 3.

Regarding the founding of Khalsa (baptised Sikhs or saint soldiers in A.D. 1699) by Guru Gobind Singh, the tenth and the last Guru of the Sikhs, Lt. General Sir MacMunn [14] wrote, "The Jats of the Punjab, sturdy and quarrelsome, flocked to the new brotherhood (Khalsa), and he (Guru Gobind Singh) soon had a force which enabled him to try conclusions ----with the forces at Delhi (Emperor of India's). A strong religious sense did animate these warlike, muscular Jats----. The Jat tribes about the Sutlej and the Ravi rivers hastened to join the faith----. No longer would they turn the cheek to their persecutor, and they began to group themselves by tribes and confederacies known as Misals----.."

In the eighteenth century Sikhs were very successful in establishing twelve principalities or confederacies called Misals (Misal is a Arabic word means alike or in the same manner). The Jats were divided and sub-divided into numerous clans and tribes. The name of the Misal is derived from the name of Jai Singh's village and one time the Misal was the strongest of the Sikh confederacies north of the river Indus.

As far as the origin of the Jat Sikhs, they will not consent to intermarriages----. Though these, in some districts, apparently vary, the difference is not material, and their permitting an interchange of marriages with the Jauts (Jats); though these, in some districts, apparently vary, the difference is not material, and their (Sikhs) permitting an interchange of marriages with the Jauts (Jats), etc., formerly possessed many of the countries in the North India---."

Regarding the founding of Khalsa (baptised Sikhs or saint soldiers in A.D. 1699) by Guru Gobind Singh, the tenth and the last Guru of the Sikhs, Lt. General Sir MacMunn [14] wrote, "The Jats of the Punjab, sturdy and quarrelsome, flocked to the new brotherhood (Khalsa), and he (Guru Gobind Singh) soon had a force which enabled him to try conclusions ----with the forces at Delhi (Emperor of India's). A strong religious sense did animate these warlike, muscular Jats----. The Jat tribes about the Sutlej and the Ravi rivers hastened to join the faith----. No longer would they turn the cheek to their persecutor, and they began to group themselves by tribes and confederacies known as Misals----.."

In the eighteenth century Sikhs were very successful in establishing twelve principalities or confederacies called Misals (Misal is an Arabic word means alike or equal [4]). At least nine of these Misals were founded by the Jats. The history of each of the Misals founded in the eighteenth century by the Jats is briefly described below [6, 7, 15-17].

**Bhangi Misal**

This powerful Misal of the Sikhs was founded by Bhim Singh of the Jat background. The name "Bhangi" is derived from the members of the confederacy who made use of Bhang, an intoxicating drug manufactured from hemp [7, 16]. Bhim Singh was succeeded by his nephew named Hari Singh belonging to the Dhillon clan of the Jats. Hari Singh's sons, Jhanda Singh and Ganda Singh played an instrumental role in strengthening the Misal. Also, they are credited for constructing the Bhangi fort at Amritsar (the holy city of the Sikhs in Punjab) and enlarging and beautifying the town with many noble edifices [7] in the later part of the eighteenth century.

**Kantha Misal**

The first chief of this Misal was Sai Singh, a Jat of the Sandhu clan belonging to a village named Kanna, fifteen miles from Lahore (now Pakistan) [7, 16]. The name of the Misal is derived from the name of Jai Singh's village and one time the Misal was the strongest of the Sikh confederacies north of the river Sutlej in Punjab [7].

**Nakai Misal**

The chief of this Misal was Hira Singh, a Jat of the Sandhu clan [7, 16]. The area lying between Lahore and Gogara (now both in Pakistan) was called Nakai country and during the middle of the eighteenth century A.D., Hira Singh took possession of it; thus the Misal became known as Nakai Misal.

**Singhpuria Misal**

This is also known as the Fyzulpuria Misal after a village near Amritsar (Punjab) called Fyzulpur. The Misal was founded by a Jati landlord named Kapur Singh who later on was popularly known as the Nawab (Chief) Kapur Singh [7]. He died at Amritsar in A.D. 1753.
Khora Singha Misal

Sometimes it is also known as the Panigarhia Misal, from the village of its first chief, Karora Singh. Karora Singh belonged to the Jat background [7] and the Misal was popularly known after his name.

Nishanwala Misal

Two Jats named Sangan Singh and Mohar Singh were the founder of this Misal [7]. These two warriors were the standard-bearers of the assembled Khalsa (baptized Sikh or pure) army, hence, the name Nishanwala was given to this Misal.

Sukerchakia Misal

This Misal was founded by Charat Singh, a Jat of the Sansi clan and grandfather of the Maharaja (great King) Ranjit Singh, the ruler of the Sikh empire of the nineteenth century [7]. The Misal is named after the native village of Charat Singh, called Sukerchak in Amritsar district of Punjab or Manjha country [15].

Phukia Misal

As per Latif [7], the chief of this Misal was a Jat named Phul of the Sandhu (Sidhu') clan; thus the Misal is known by his name. Phul had seven sons who became the ancestors of the royal families of Patiala, Nabha, and Jind States (now in modern Punjab).

Ramgarhia Misal

Latif [7] wrote, "The founder of the Misal was Khoshal Singh, a Jat of Mouza Guga near Amritsar, Punjab. After his death he was succeeded by Nodh Singh of Sahangi also near Amritsar. Three most daring brothers named Jassa Singh, Mal Singh, and Tara Singh of Tarkhan (carpenter) background and belonging to Mouza Sarsang in the Lahore district (now in Pakistan) became devout followers of Nodh Singh. After the death of Nodh Singh, Jassa Singh became the chief of the Misal. The Misal seized the fort of Ram Raouni (Fortalice of God) and then renamed it as Ramgarh (Fort of the Lord [17])." Later on the Misal was popularly known as the Ramgarhia Misal.

Maharaja (Great King) Ranjit Singh (born in the 1880's), a Jat of Sansi clan and of the Sukerchakia Misal integrated all the Misals and ultimately established the Sikh empire in the North-West India, which ended with the British takeover in 1849. One time the Sikh empire embraced the whole of the undivided Punjab (prior to the creation of Pakistan), Kashmir, and a part of Tibet. Even though Maharaja Ranjit Singh was a Jat and a Sikh, during his rule he treated every individual and community very fairly which won him the admiration of people inside and outside his empire.

Members of his government belonged to the different communities of his empire. For example, his Foreign Minister was a Muslim and the Treasurer, a Hindu. Commanders of his army were Sikhs and Jat Sikhs, Muslims, Hindus, French, Italian, and Americans. French and Italian Generals of the Maharaja Ranjit Singh's army fought in the battle of Waterloo alongside Napoleon and later on they joined the Sikh army. These Generals were Allard, Court, and Ventura [8]. Two of his famous Punjabi Generals were Hari Singh Nalwa and Sham Singh Attariwala (a Jat of the Sidhu clan [16]). Maharaja Ranjit Singh also employed several Western medical doctors and artists. According to Cunningham [6] in 1844 the estimated revenue of the Sikh kingdom was 32,475 million in 1844 rupees and breakdown for the army was:

- Infantry (92,000)
- Cavalry (31,800)
- Field Artillery (384 Guns)

Ranjit Singh was the only ruler in South Asia who could have opposed British rule in India but he had befriended the British with which he entered into peace treaties. He died on June 27, 1839 and was succeeded by his son Kharak Singh. A year later on November 5, 1840 Kharak Singh also passed away and on the same day his son Nodh Singh became the king—on the very same day he was dizzled with a crown, he was also deprived of life. Eventually Kharak Singh's brother Sher Singh was proclaimed King of the Sikh Kingdom and was assassinated a few years later. Finally, the youngest son of Maharaja Ranjit Singh, Dalip Singh, became the ruler of the Sikh Kingdom and in A.D. 1849 his kingdom became a part of the British Empire. The young Dalip Singh was taken to England by the British authorities and became a close friend of the Queen Victoria's family. Interestingly, General Sir MacMunn [14] wrote, "Then was the Punjab annexed and the boy, Dalip Singh, eventually sent to be brought up in England with ample revenues. To him his friend, Colonel Sleeman, the famous Indian political officer, wrote, 'I see you are going to live in Kent (district in South-East England). You will be among your own people there, for you are a Jat and the men of Kent are Jats from Jutland,' and no doubt he was speaking ethnological truth." Dalip Singh died in Paris on October 22, 1893 [18].

The factors such as discussed above may have influenced the Western and other authors to say the following:

"Sikhism—which drew its adherents from all classes, each of which possessed distinctive manners and customs; the social and numerical preponderance of the Jats, however, carried such weight in the formation of the national character, that the customs of the Sikh, whatever his origin, may now be considered as practically identical with those of the Punjab Jat". (Major Barstow, A.E., [2], pp. 151)

"...the virtues of the Jats are identical with those of the Sikhs...". (Captain Bingley, A.H. [3], pp. 93)

"The virtues of the Jats are identical with those of the Sikhs, who have come out of this caste (race), and the new creed has added a more military spirit, which is the principal tradition of the creed". (Captain Falcon, R.W. [1], pp. 65).

"If indeed some regulations which are in their (Sikhs) nature purely military...be excepted, it will be found, that the Seiks (Sikhs) are neither more or less than Jauts (Jats) in their primitive state". (Franklin, W. [11], pp. 240-241)

"The Jaats (Jats) are said to observe some institutions similar to the Seiks (Sikhs), wear their hair and beards in the same manner, and are part of the same people...". (Griffiths, J. [10], pp. 224-225)

"Gobind (Guru Gobind Singh, the last guru of the Sikhs) added religious fervour to warlike temper, and his design of founding a kingdom of Jats upon the waning glories of Aurangzeb's (Mughal Emperor of India in seventeenth and eighteenth centuries A.D.) dominion does not appear to have been idly conceived or rashly undertaken. The emperor perhaps thought that the leader (Guru Gobind Singh) of insurrectionary Jats...". (Cunningham, J.D. [6], pp. 69, 72).

"...possessed themselves (Jats) of the Punjab; and strange to say, have again risen to power, for the Sikhs of Nanuk (Guru Nanak, founder of the Sikhism) are almost all of Jit (Jat) origin...the present Jit (Jat) prince of Lahore (Maharaja Ranjit Singh during the time of Col. Tod), whose successor, if he be endued with similar energy, may, on the refux of population, find himself seated in their original haunts of Central Asia, to which they have already considerably advanced". (Lt. Col. Tod, J. [19], pp. 623 (Vol. II), 138 (Vol. III)).

"Uncut hair was a Jat custom...". (Professor Pettigrew, J. [20], pp. 25).

"They (Jats) brought with them certain institutions, the most important being the pancayat (panchayat), an elected body of five elders, to which they pledged their allegiance. Every Jat village was a small republic...". (A well known Sikh scholar Khushwant Singh [21], pp. 14-15).

Description of the Jats Sikhs by British Military Officers

During British rule in India, the government periodically assigned the task, of producing handbooks to new recruit Sikhs for military service, to various military officers: Captain Falcon, R.W. [1] (A.D. 1896), Captain Bingley, A.H. [3] (A.D. 1899), and Major Barstow, A.E. [2] (A.D. 1928). Some of the descriptions of the Jat Sikhs given in these military document are as follows:

"The Sikh Jat is generally tall and muscular, with well shaped limbs, erect carriage, and strongly marked and handsome features. The Jat Sikhs have always been famous for their fine physique and are surpassed by no race in India for high-bred looks, smartness, and soldier by bearing. They make admirable soldiers, when well led, inferior to no native race in India, with more dogged courage than dash, steady in the field, and trustworthy in difficult circumstanes...". The mass of Jat Sikh population may fairly be said to be contented and law-abiding [2]".

"The Jats of the Punjab proper (in modern Punjab almost all of them belong to the Sikh faith) have been truly described as the backbone of the province by character and physique, as well as by numbers and locality. They are stalwart sturdy yeomen, of great independence, industry, and agricultural skill, and
Participation of Jat Sikhs soldiers in World Wars

A large number of Sikh soldiers fought on the side of Great Britain during both the First and Second World Wars. The recruitment policy concerning the Sikh soldiers into the British India Army appears to have been heavily biased towards the Jat Sikhs. For example, three handbooks [1-3] produced for the British India Government basically covered material concerning the Jat Sikhs and explicitly made statements such as follows:

Captain Falcon, R.W. [1], pp. 81, 106:

"...if military service is made the exclusive right of Jats and a few outcasts, still the Jat must ever be the main source for recruits, for he is far and away outnumber the other castes, and possesses as a class qualities which no other caste can claim. If, too, a Sikh belonging to a good Sikh tehsil (sub-district), does not give the name of a well known Jat Sikh tribe (clan) as his, he is pretty sure not to be a Jat..."

Captain Bingley, A.H. [3], pp. 111:

"...a man will say he is a zamindar (landlord) or Jat and that he ploughs, to which fact the homeliness of the palms of his hands will certify, he may be claiming to be a Jat..."

Major Barstow, A.E. [2], pp. 180-181 and 2:

"...Jat Sikhs sent a very high percentage of their eligible men to army. Units whose standard prewar (World War I) were 5 feet 9 inc. with proportionate chest development were through force of circumstances obliged to take men at 5 feet 3 inc., and moreover instead of maintaining a Jat Sikh standard were required to open their ranks to every kind of... Out of ten Punjabis, nine live in villages and... it is from these plains, from the great Jats of India, that our recruits are obtained".

Professor Joyce Pettigrew [20] added, "the army (British India Army) had recruited only Jats (Jat Sikhs) and had ben closed as an occupation to..."

Furthermore, Philip Mason [22] says "Most Sikhs—particularly in the army—are descended from Hindus who were Jats by caste (?) before their conversion to Sikhism... They make good soldiers..."

British military officers appear to have regularly used the term "Jat Sikhs", for example, General Sir MacMunn [14] on page 4 of his book wrote regarding the arrival of the British Indian Army in France during World War I, "The martial races shall stride across the stage... as they swung through Marseilles (France) with half the girls of France on their arms... that Marseilles that went beside itself to see the smoke stacks and masts of the mighty. Armada that brought the Army of India. The Jat Sikhs mighty and curled of bears, kin perhaps of the men of Kent (a district in England), the Jutes from Jutland..."


The book is made up of 121 pages and is divided into five chapters plus an appendix: History and origin (Chapter 1), classification and geographical distribution (Chapter 2), Religion, customs, sects, festivals, and fairs (Chapter 3), Characteristics (Chapter 4), Recruiting (Chapter 5), and List of districts and tehsils (sub-districts) with their relative value as recruiting grounds and the principal tribes (Jat clans) found there in (Appendix A), and List of the principal fairs held in the Sikh recruiting area (Appendix B).

Throughout the book, the emphasis is on Jats and also traces the history of the Jats from their forefathers, the Scythians of the Central Asia. Also the book provides information on over thirty principal Jat clans (Gill, Mann, Her, Bains, Dhillon, Virk, Bhullar, Bil, Bath, Chima, Chahil, Deol, Dhillin, Grewal, Chaman, Goraya, Hinjra, Hundal, Khaira, Kang, Mali, Khosa, Pannun, Randhawa, Sahi, Sahota, Sohal, Sansi or Sindsranwala, Sidhu, Sandhu, Tarar, Varach, Chungh, Bajwa, and Aulak) and names of Punjab districts occupied by various Jat clans.

In his book, Major Barstow [2] revised the handbook on Sikhs by Captain Bingley [3] upon the request of the Government of British India. Major Barstow's book is composed of ten chapters plus an appendix divided into six parts. This is certainly a comprehensive book on Sikhs and again its emphasis is on Jats. The chapters of the book are entitled Introductory (Chapter 1), Origin of Sikhism and its history (Chapter 2), Distribution of Sikhs: ethnological and ethnographic glossary of castes (Chapter 3), Salient features of the lives of the Gurus (founders of the Sikhism) (Chapter 4), The Sikh religion (Chapter 5), Sikh sects and sub-sects (Chapter 6), Customs (Chapter 7), Characteristics and Matters pertaining to village life (Chapter 8), Agricultural (Chapter 9), and Recruiting (Chapter 10). Similarly, the appendices are entitled List of districts, etc., showing relative value of Sikh recruiting grounds (Appendix 1), Description of the "Adi Granth" (Sikh holy book) and "Daswan Padshah ka Granth" (holly book written by the tenth Guru of the Sikhs) (Appendix 2), Rites of initiation in Sikhism (Appendix 3), The Sikh Gurdwara (Church) Act, 1925 (Appendix 4), The Caste System (Appendix 5), and The Tankhia Nama, or letter of fines or restrictions on Sikhs (Appendix 6).

The book briefly covers the history of the Jats from their Scythian origin, Jat clans of various districts of Punjab and their population in each district as per the Census returns of A.D. 1911, Jat characteristics, etc. The districts covered are Ludhiana, Amritsar, Lahore, Multan, etc. The book contains 272 pages in seventeen chapters, and an appendix divided into eight sections. The chapters are grouped into three parts: Part I: The environment (Chapter 1), Part II: Sikh Jats (Chapters, 2-5, and Part III: Factionalism (Chapters 6-17).

The titles of the chapters are introduced in (Chapter 1), Perspective on community studies (Chapter 2), Significant events in Jat history (Chapter 3), Patterns of allegiance (Chapter 4), Patterns of allegiance II-Sikh Jat families (Chapter 5), The Structure of coalitions—faction at all levels (Chapter 6), Vertical links of a state leader with a national leader (Chapter 7). The relationships of the Chief Minister (of Punjab) at state level (Chapter 8), The Kairon-Rarewala (two powerful Jat politicians) rivalries (Chapter 9), The general nature of factional rivalries in rural areas (Chapter 10), Factional participants in the local area (Chapter 11), Vertical links between leaders of factions and those at state level (Chapter 12), The factional attachments of village participants (Chapter 13), Relationships between village participants and local area leaders (Chapter 14), Factions in competition (Chapter 15), Assessment (Chapter 16), and Personal postscript: real people and images (Chapter 17).

Historical and Political Figures of the Jat Sikhs in Punjab

Some of the well known Jat Sikhs of the Sikh history are Baba Deep Singh, "<FONT COLOR="#0000FF">Bhuman Singh</FONT> and Mehtab Singh (a Bhangi Jat).

Two of the well known Jat Sikhs of the early part of the twentieth century were Shahid Bhagat Singh (a Sandhu Jat?) and General Mohan Singh (first defence minister of the independent India), Sawarn Singh (a Purewal Jat and served as Foreign and Defense Minister of India), G.S. Dhillon (a Dhillon Jat and served as speaker and Transport Minister of India).

Jat Sikhs in Western Countries

Over the last hundred years, many Jat Sikhs have settled in various Western countries: Canada, the United States, Great Britain, Australia, New Zealand, etc. And, in fact, at least 80 per cent of the Sikhs settled in these countries belong to the Jat background. Some of the Politicians belonging to the Jat Sikh background in Canada and the United States are Moe Sihota (a Cabinet Minister of British Columbia), H. Dhillon (Parliamentary Secretary for Fisheries and Member of Parliament of Canada), G.S. Mahli (Member of Parliament of Canada), Dr. G.S. Cheema (former member of the Manitoba Legislative Assembly), U.S. Doanjh (Member of the British Columbia Legislative Assembly), R.H. Lal (Member of the British Columbia Legislative Assembly), H.S. Sohal (Member of the Alberta Legislative Assembly), and I.S. Dhillon (former Assistant Secretary of Transportation of the United States and now a candidate for the U.S. House of Representatives).
References
9. Polier, A.L.H., (Colone...