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Aspect of Bater (Quail) Fighting

A CASE STUDY OF UNOIN COUNCIL URBAN
TAUNSA SHAFIER



BY

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Dedicated to my loving and supporting family my father as well as friend Mr Malik Altaf Hussain, my mother Mrs Azra Altaf, my elder most affectionate brother Maj Malik Manzar Abass, my caring brother Dr Malik Mudassir Hassan and my younger sister Mehtab Hasan.

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CHAPTER. 1

INTRIDUCTION

1.1. INTRODUCTION

The topic of this research is “ASPECT OF BATER FIGHTING.” The aim of this research is not only to know the associated activities with *Bater* fighting, but also to know people’s interpretations of these activities. *Bater* Fighting is as a sequence of activities. This research also has a significance to understand the monetary aspect of the *Bater* fighting specially the betting.

Bater is a small bird. Its body length is ‘16-20cms’ and wingspan is ‘32-25cms’ with gray color. Its weight is usually 4-6ozs. It is found in a large area of Sub-continent with large varieties. In English language, the *Bater* is known by the name of “Quail”.

Bater Fighting is famous in many parts of Pakistan. In past, in many parts of Pakistan, men used to keep *Baters* for the purpose of fight. The men are involved in *Bater* fighting to win, to bet and to entertain. Now, in some specific areas of Pakistan, specific people of these areas keep *Baters*. The betting is a basic theme of this fight.

Bater Fighting is not a social event but it is also part of culture as well as monetary activity. It also has some symbolic meanings among the people in terms of entertainment and betting.

Talking about the Cockfighting in the context of Balinese culture Geertz argues:

“Its function, if you want to call it that, is interpretive, it is a Balinese, a story they tell themselves about themselves.”

(Geertz 1973: 448)

Same is the case in *Bater* fighting that the people tell the story of their culture themselves through different symbolic expression of their cultural activities. Geertz also argues in the context of Balinese culture,

“.....total wagering is greater in large-center-bet fights because such fights are considered more “interesting,” not only in the sense that they are less predictable, but, more crucially, that more is stake in them--- in terms of money, and terms of the quality of the cocks, and consequently, as we shall see, in terms of social prestige.”

(Geertz 1973:431)

Same is a case in the *Bater* fighting that it is an interesting kind of cultural activity especially in terms of money in the present era. Men, come here to win, to bet and to be entertained through these *Bater* fights.

Some win others lose but they all participate. They argue, negotiate and pit their *Baters* against that of their opponent, and return, after winning or losing the bets, same or the other day to the same place or to a place nearby. Nevertheless, to treat *Bater* Fight as just a social event is to ignore the importance of it in a culture. It is loaded with symbolic meanings of objects, people and events. This research is aimed at using the interpretative approach postulated by Geertz, to interpret meanings of such events as an expressive event in the context of a specific society.

This research geared to interpret the story that *Bater* Fighters are telling themselves about themselves in the context of a specific society. There was a question at the base of this research, and this question is still the guiding force behind the analysis of the data.

1.2. RESEARCH PROBLEM

The aim of this research is to answer the question systematically that “why do men game or purchase *Baters*, train them and pit them in fights?”

Next problem requires what are the procedures of *Bater* Fighting. What are the tricks of fight that *Bater* uses during training and fight? What are the different types of *Bater* Fight? What are economic conditions of *Bater* Fighters? As social gatherings and *Melas* are the sources of interaction, recreation activity in the south-Asian cultures and what is the role of *Bater* Fighting in these entertainments?

People are engaged in *Bater* Fighting because it has a significant importance in the culture of *Taunsa Sharief*.

1.3. REVIEW OF LITERATURE

In the study of human and Animals, human and birds relationship the primary aim has been the better understanding of humans relationship with other humans,

Human animal relationships are now much more likely to be considered in dynamic terms, and consequently, there has been much interdisciplinary exchange between anthropologists and historians.

Anthropologists increasingly work in more urban locales and in communities where people are involved in caring of livestock or hunting.

Annual review of anthropology 'Martin' suggests that such interest in perhaps inspired by the considerable amount of boundary crossing going on the contemporary work not just between humans and animals but involving all sorts of categories as well including humans, machines, society and nature.

There are also discussions of societies with no notion of animosity and with out "animals" category of being.

Coetzee novel "Writing for the Barbarians" (1980) suggests an array of reasons more than can be addressed here for the continuing importance of animals to anthropology as a discipline coming to return with origins in Calvinism.

Despite the church doctrine of human beast that required taming animal separation human were often perceived as sharing behaviours and qualities with animals, encouraging the perception of beasts that required caring and vigilance.

The role of animals in colonial enterprises was extensive Spanish conquistador travelled with mastiffs and greyhounds animal breeds and trained in war and for tracking, in the new world. They were turned against native people for support and used instruments of terror.

Wolf (1982) among other has described how native people often had their own uses for new animals or found new uses for old ones, with horses allowing the plains Indians groups. They obtained them to expand at the expense of neighbours without them, and with many 'North Americans' groups that had previously hunted primarily for substances becoming suppliers for the European markets in furs and deer skins, in Africa similarly supplied commodities included rhino horns, Ivory, and Hippopotamus skins.

(Mullin 1999:202-205)

Telling about the importance of domesticated animals in human societies around the globe Shanklin in his study, *Sustenance and Symbol: Anthropological Studies of Domesticated Animals*, says'

"..... Who separates the two according to whether animals are incorporated in human societies or whether they are managed for meat, milk or as a hedge against hardship."

(Shanklin 1985:381)

Here he covered all the benefits of animals. However, I think that in the culture of a society animals are also useful for being a source of entertainment.

In this study Stryker and Macke tells about the status, by getting an idea from Weber,

“Weber asserted the potentially independent casual roles played by class, status and power.”

(Macke 1978:59)

Weber actually elaborated the status of individual with in the society. So, the level of social status is effected by the given above three things.

Further Stryker and Macke argued,

“.....there are three main types of status: economic, political and prestige.....status is a conversion process which implies a psychological mechanism of status displacement to bring the several statuses to a common level.”

(Macke 1978:59)

Therefore, it is decided that the status is decided by the politics, economy and prestige. A man can have status in a specific group of people. We can find all these things in a group of *Bater* Fighters.

Peter Parkes tells about the indigenous rituals and values of livestock. He argues,

“Goat and particularly male goats, are treated as the most sacred animal: to be tended by herdsman under condition of ritual and to Be sacrificed exclusively for male deities.”

(Parkes 1987:640)

However, here in the case of *Bater* fighting the position is totally opposite. *Baters* are neither treated as sacred bird nor sacrificed. However, there is a concept among indigenous that *Bater* is a sacred bird nevertheless; it does not treated as a sacred bird among the indigenous.

Geertz doing his research on Balinese culture criticized Bateson and Mead for not looking deep enough into relationship between cocks and men. He states,

“But the intimacy of me wit their cooks are more than metaphorical
.....although it is to that cocks are symbolic expression or
manifestation of their owner’s ego, the narcissistic male ego....”

(Geertz 1973:418-19)

Actually, he calls it a deep play where it does fundamentally related with male ego and than the economy.

Geertz also discuss the social distribution due to Cockfighting in Balinese Culture. He states,

“ In the cock fight, men and beast, good and evil, ego and id, the
creative power of aroused masculinity and the destructive power of
loosened animality fuse in a bloody drama of hatred, cruelty, violence
and death.”

(Geertz 1973:420-21)

Such cultural activities are some time the cause of violence and death. When the money is involved in cultural activities, it creates problem.

Whenever money is involved in the cock fighting among the Balinese culture, Geertz calls it a deep play. He says,

“.....total wagering is greater in large-center-bet fights because such
fights are considered more “interesting,” not only in the sense that thy
are less predictable, but, more crucially, that more is stake in them---
in terms of money, a terms of the quality of the cocks, and
consequently, as we shall see, in terms of social prestige.”

(Geertz 1973:431)

Geertz in his study on Balinese Cockfighting argues about the training of cocks. He calls it an art and says,

“Like any art form.....the cockfight renders ordinary every day experience comprehensible by presenting it in terms of acts and object which have had their practical consequences removed and reduced to the level of sheer appearances where their meaning can be more powerfully articulated and more exactly perceived.”

(Geertz 1973:443)

Therefore, he wanted to tell that to train a cock is especial kind of literature. It is the case in the Batek Fighting.

In the context of relationship of money with man and status among the Balinese culture Geertz argues,

“In the deep ones, where the amounts of money are great, much more is at stake than material gain namely esteem, honor, dignity, respect in word, though in Bali a profoundly freighted word status.”

(Geertz 1973:433)

In such types of cultural activities of a society, where the act of gambling are involved, the money effect the honor, dignity, respect and esteem of the individuals specially the males. Because, males are basically involved in such activities.

Peter Parkes tells the role of women in cultural rituals and ceremonies that are related with animals. He argues,

“In every day life women must also observe numerous prohibitions to prevent their contamination of men, being particularly careful to

avoid touching any object connected with the goat stables.....of purification to prevent evil spirits of disease from releasing the goat herd.”

(Parkes 1987:652)

In Kalasha culture among the non-Muslims, the women are considered impure. Therefore, that is why they are not allowed to touch the things that are related to males directly or indirectly.

In the context of male purity among the tribes of South Africa Peter Parkes states,

“Many of the intrinsic notions of this dualist cosmology of male purity and female impurity are of course characteristics of tribal societies throughout South Asia, also having evident analogism in the pollution belief of Hinduism.”

(Parkes 1987:652)

As naturally, females are weak as compare to males. Therefore, that is why they are considered impure. The each category of female species considered as impure. It is natural phenomena to consider the less powerful impure.

Shanklin in his study on, *Sustenance and Symbol: Anthropological Studies of Domesticated Animals*, says about the relationship between human being and animals. He argues,

“In each line of investigation, domesticated animals were treated differently. The cultural ecologist concerned themselves with internal question about the regulatory effects of humans on animal populations.”

(Shanklin 1985:385)

At each stage of human history, the relationship of human being was different with the domesticated animals. This relationship was based upon the benefit from the animals.

“Speculation about the origin human animals interaction is not the exclusive province of scientist religion and story tellers alike customarily try to account for the beginning of human animals interaction genesis does so assertively: and God said let us make man in our image, after our likeness, and let them have domain over the fish of sea, and over the foal of the air and over the cattle and all over the earth. The story Noah Arc reasserted the image of human domain over animals. Sustenance and symbols are anthropological study of domesticated animals”.

(Shanklin 1985:376)

Early scientific speculation about the domestication of animals is not as different from these literacy accounts as scholar might as if anthropological theories are often closer to what Taller called Myths of observation.

The focused of this article recent anthropological incites into human animals interaction, and he will use the function meaning distinguish now current in anthropology. Anthropologies and always been better at answering how question and why questions. It is truism that anthropology became more scientific. Three questions are important in domestication of animals:

1. Why animals are domesticated?
2. Animal domestication is a trend toward the study of the many functions of domestication in human adoption.
3. The study of the multiple domesticated in social and ritual contexts away from whimsy and *Durkheim* classification of sacred and profane toward an understanding the real multivalent contrasts in human thinking animals.

If animals are important in the function of the rituals economic systems, then animals must have originally been domesticated for rituals economic reasons.

'Sauer' believed that humans first domesticated animals for non-meteoritic ritual purposes, and he stated categorically that the evidence for domestication: the profane use of animals, he believed, derived from their ritual origins.

“One of the first advances in study of the domestication came from the reorganization that there were various steps involved in the domesticating process. Domestication known sees not as one time but a process extending over thousands of the years that had its own special characteristics in different areas of the ancient world. It has recalled time and time again in different parts of the world and at different times domestication is a process still continues
160 Txx Flannery believes that animals were domesticated before plants”.

(Shanklin 1985:378-380)

Cerald in his study on, Family Values and Domestic Economies says that the relationship between human being and animals is because of their benefit. He states,

“...provoking some to see post communist a distinctive economies as a distinctive arena is a new variant of capitalism.”

(Gerald 2000:342)

Actually, here he proposed that the people would keep domestic animals in capitalism due to their economic benefits. They would keep animals that are more beneficial.

Geertz in his study also argues about the importance of Anthropological work,

“.....so for Anthropology concerned the culture forms can be treated as texts, as imaginative work built out of social material, has yet to be systematically exploited.”

(Geertz 1973:449)

Every researcher should systematically explore the social materials in Anthropological perspective.

1.4. CONCEPTUAL FRAMEWORK

Actually, the answer of the event of *Bater* Fighting in the culture of *Tehsil Taunsa Sharief* is symbolic expression of masculinity and money in sense of betting means the local terminologies that have been used for *Bater*. The relationship between men and their *Bater* because of monetary aspect is due to *Bater* Fighting.

1.4.1. BATER FIGHTING

Bater fighting is very important activity due to its social gathering and economic aspect. There are four main types of *Baters*; *Desi*, *Dogla*, *Farmi* and *Chirgee* according to indigenous peoples. However, the *Desi* is fit for fight because it has fighting persona. There are more than twenty names of *Bater* according peoples to indigenous and all these are from *Desi* Nasal.

1.4.2. SELECTION PATTERN

The concept of selection pattern for a Fighting *Bater* is based on a process. For this concept there requires a lot of knowledge and skill about *Bater*. There are some merits and demerits of fighting *Baters*, which a *Bater Baz* should keep in mind when he is selecting a *Bater*.

1.4.3. BETTING

Betting is an important concept. The major forms of betting are *Bund Bazi*, *Khuli Bazi* and *Utto Di Bazi*. There are proper rules to fix a bet. The *Bater* Fighters also do some sort of cheating during or before the *Bater* Fight.

There are two main types of *Bater* Fights among indigenous peoples that are *Likorr* and *Burz O Burz*. Both have their own specific rules and regulations.

1.4.4. TRAINING

The training of a *Bater* is a very difficult task. It requires specific skills. The training is based on many interconnected processes. A *Bater* has to pass form many stages before the fight such as selection, diet, awakening, *Safa*, soil bath, *chack khulwawan* etc.

1.4.5. PIRR

The concept of *Pirr* is very important among the *Bater* Fighters. There are two types of *Pirrs* that are, *Kacha Pirr* and *Paka Pirr*. Both have its importance among the indigenous. These *Pirrs* effect directly or indirectly on the status of *Bater Baz* (Fighter) and his economy. The organizer always organizes the *Pirr* and he receives ten percent of the total bet from winning party.

1.4.6. ROLE OF POLICE

The police raid on the *Kacha Pirr* and at the *Paka Pirr* the organizer deals with police. He also pays monthly to police.

1.5. THEORETICAL FRAMEWORK

Theory helps for doing a meaningful observation during field work. To make your research more holistic, scientific and meaningful, it is better to do research under some theory.

The interpretive theory of Geertz, in which, he described thin and thick description of a specific culture. Here he refered Anthropology as a way to understand the meanings more carefully than before. He also put emphasises on the subjectivity and the interpretation of the researcher. The structuralize approach can also be helpful in order to know and to understand the feelings of *Bater* Fighters that develop, consciously or unconsciously, a relationship between man and *Bater*, and I think that the Capitalistic approach can also be seen in this research. Actually, the material things decide the relationship in capitalism. Therefore, the activity of betting would decide the relationship between men and *Baters*.

1.6. OBJECTIVES OF RESEARCH

The objectives of this research are following

- To document the cultural or material significance of *Bater* Fighting.
- To document why men do betting and what are the terms and conditions for the betting?
- To document the events, from beginning to end, of *Bater* Fighting such as game, training, fight of the *Bater* and betting over the fight of *Bater*.
- To know the rules, selection pattern of *Bater* for fighting and local terms about the species of the *Bater*.
- To know the role of police in this activity.

1.7. SIGNIFICANCE OF RESEARCH

This research is a purely an academic work. Nevertheless, it is very significant in its conceptual frame of work. It is significant through various ways.

The research will help to understand the materialistic approach of people. It will help to know the economic life of *Bater* Fighters. It will help to know whether the *Bater* fighting is a part of cultural or economic activity in the present era. The research will help to understand the hidden facts that are not in access to a nonprofessional before this study.

1.8. METHODOLOGY

Anthropological research has been conducted with the help of multiple methods. Methodology is the combination of tools and techniques used for data collection. The research methods that researcher used during the fieldwork are for the purpose of implementation of research and collection of the data. The tools and techniques are discussed below.

1.8.1. RAPPORT BUILDING

The rapport building is a difficult task. Before this, the researcher had never visited *Taunsa Sharief*. Therefore, it was difficult to become familiar with the respondents. The people were confused and were not relying on researcher, but due to the kindness of researcher's host

Khawja Daud Sulmani and *Khawja Mehboob Sulmani*, researcher developed rapport with in fifteen days. After this, researcher was trustful before respondents and other people of the locale. Besides all of this, the researcher also faced problems during the second phase of the research when researcher was getting information through socio-economic survey form and semi-structured interviews. But the key informants assured the respondents that this is only an academic work and nothing else. In rapport building participant observation was an instrument to provide the researcher an entry into the community. During the process of rapport building, key informants identified asked to provide valuable data. The researcher was famous among the *Bater* Fighters by the name of "*Mohabati*" means a lover of *Baters* as well as a good *Bater Baz*.

1.8.2. KEY INFORMANT

Some of the most valuable data was obtained from two key informants. The selection of key informants was based on their experience, willingness to co-operate and their availability to the researcher. *Ustad Sajjad* was my first key informant. He is seventy-one years old. He is a very expert *Batre* Fighter. He helped the researcher throughout fieldwork. *Muhammad Iqbal* was second key informant. He is a young *Bater* Fighter and hunter, whose age is twenty-eight years. He helped the researcher in the game of *Bater* and in all activities related to it.

1.8.3. PARTICIPANT OBSERVATION

Participant observation was not only used as a technique of data collection, but also a mode of engaging and penetrating to compeny of *Bater* Fighters. As technique, it involved concrete observation of events while participating in them. The researcher joined the party of *Bater* Fighters, who were friends, and used to accompany with them during fieldwork. The researcher also took part in many sessions of *Bater Bazi*. The researcher also petted a *Bater* and fought it against two hundred rupees bet. These events gave the researcher an opportunity to document as well as to participate in all social and economic activities related to *Bater* Fighting.

1.8.4. FOCUS GROUP DISCUSSION

For the purpose of the cross matching of data, two focus group discussions were arranged by the researcher during this research. In each group discussion, nine respondents were requested to join. Nevertheless, in both times the respondents were changed. *Kakku Khan Pathan* was a man who really helped the researcher to conduct focus group discussion.

1.8.5. STRATIFIED RANDOM SAMPLING

To get more pure and reliable data the researcher used the technique of stratified random sampling during the fieldwork.

1.8.6. INTERVIEWS

Two types of interview techniques were used to get more trustworthy data: informal and semi-structured. Informal interview technique was used in the first phase of data collection. In this technique, interviews with individual and groups were conducted. The researcher gave the subject full freedom to talk informally about *Bater* Fighting. During the second phase of the research, semi-structured interviews were conducted. The researcher operated the questionnaire to go deep into some sub topics of *Bater* fighting as such betting, outcomes of *Bater* fighting etc.

1.8.7. SOCIO ECONOMIC CENSUS FORM

During this research, base line information was collected by administrating the Socio Economic census Forms. Data about the economy, family and education level of *Bater* Fighters was collected by using this technique.

1.8.8. AUDIO VISUAL METHODS

Live conversation about the native *Bater* types and their qualities, and the proceeding of major *Bater* Fight events were recorded on audio tape. Photography was also taken of various types of *Bater*, and some fight events. The purpose was to document various facts of *Bater* fighting.

1.8.9. SECONDARY SOURCES

Some information about the general profile was collected by using the secondary source technique. The census report of *Dera Ghazi Khan* District was utilized for this purpose.

1.9. LOCALE OF THE STUDY

Before choosing a locale, it is necessary to know that whether the researcher is able to understand the language of that particular area or not. In addition, what is his economic position?

I have selected my locale *Tehsil Tounse Sharief* District *Dera Ghazi Khan (Punjab)*. For this research, I have selected on the basics of these facts. Firstly, Southern Punjab is my homeland. Secondly, my mother tongue is *Sarieki* that is being spoken in the locale. Lastly, the most important is that it was economical for me to conduct research in this locale.

1.10 CONTEXT OF THE FIELDWORK

It was the first day in the field. I got up early in the morning and made a phone call to *Najeeb Qasrani* that today I will reach *Taunsa*. I decided to go to *Taunsa* through *Dera Ghazi Khan*. My father was nervous about me but I assured him that a host is waiting for me there and I will be alright. I took wagon for D.G Khan. Here I met my classmate *Nouman Shahid*, who dropped me on wagon stand in the evening.

When I reached *Taunsa*, I again called *Najeeb*. Unfortunately, his number was not responding. It was shocking for me, as I had never ever visited this place before. I was thinking to return to home. I made a phone call to *Sajjad*, my graduation mate, and discussed the situation. As *Sajjad* was in *Muzaffar Garh* but he send his cousin *Sagheer*. I got dinner with *Mukhtar* and *Sagheer*.

Again, I phoned *Najeeb*. This time his number was responding. He came and took me to the *Dera of Khawjaa Daud*. On that day *Khawaja Daud* was in *Lahore* but *Khawaja Mehboob* was there. I told him the truth that I am a researcher and discussed the whole situation with

him. He welcomed me and gave me the key of a room that was for their special guests. He shared the names of expert *Bater Baz* of *Taunsa Sharief* as well.

SECOND CHAPTER

AREA PROFILE

2.1. DERA GHAZI KHAN

The history of *Dera Ghazi Khan* maybe said to commence with the eruption of *Rindh Baluchies* into the Southern Punjab about the middle of 15th century. Actually, the city was found at the close end of 15th century and named after *Ghazi Khan* Son of *Haji Khan*, a *Baluchi* Chieftain, who had declared independence from *Langah* Dynasty *Sultan of Multan*. This *Dera*, together with two other *Deras* means settlements, *Dera Ismaiel Khan* and *Dera Fateh Khan*, comprises the area known as *Dera Jat*. The *Dera Jat* eventually came into the possession of the British after the Sikh war in 1849 A.D and were divided into two districts: *Dera Ghazi Khan* and *Dera Ismaiel Khan*. The District of *Rajan Pur* was later carved out of the *Dera Ghazi Khan District*. Now *District Dera Ghazi Khan* is comprised of three *Thesils*: *Thesil Dera Ghazi Khan*, *Thesil of Tribal Areas* and *Thesil Taunsa Sharief*. *Tehsil* of tribal areas is comprised of the hilly areas of the district.

2.2. LOCATION

It lies between 29-34 degree to 31-20 degree north latitudes and between 69-53 degree to 70-54 degree east longitudes. The district is spread for more than 99.8 kilometers from north to south and about 129.5 kilometers from east to west.

(See map no 2.1 in appendix)

2.3. BOUNDRIES

Dera Ghazi Khan is the head quarter of the largest district in terms of area. *Dera Ghazi Khan* District is spread over about 11,922 square kilometers. On the western side of the District, hills make boundary while on the eastern side river Indus makes the boundary. District *Muzaffar Garh* and *Leiah* are situated on eastern side of District *D.G Khan*.

Geographically *Dera Ghazi Khan* has its own importance. Its boundaries are attached with *Barkhan* and *Musa Khel* Districts of *Baluchistan* province on western side. The Tribal Areas

of Pakistan and *Dera Ismaiel Khan* of N.W.F.P Province are situated on the north side of *Dera Ghazi Khan*. District *Rajan Pur* is situated in south.

As the district *Dera Ghazi Khan* is connected with two Provinces and Tribal Areas, so that is why it plays an important role in trade and communication with the connected areas.

2.4. AREA

The total area of the district is 11,922 square kilometers. It comprises two *tehsils* *Dera Ghazi Khan* and *Tsunsa Sharief* and one De-Excluded area with an area of 3,814, 3,769 and 5,339 square kilometers respectively. There is one Municipal Committee and one Town Committee in the district. Its rural area comprises 826 *Mauzas*.

2.5. TAUNSA SHARIEF

Taunsa Sharief is well known by; "*Pir Pathan De Nagree*" means the land of a *Pathan* Saint. *Hazrat Khawja Shah Sulman* was born in 1184 A.H in a small village *Drugh* of District *Musa Khail Baluchistan*. He got his spiritual education from *Rajan Pur*, *Chishtian Sharief* and *Delhi*. When he was educated he went to *Taunsa Sharief*. At that time there were two permanently settled *Baluch* tribes in *Taunsa Sharief*: *Bhuttas* and *Chhahas*. The history of *Chhahas* is that this tribe is migrated from a small village *Rakni* District *Barkhan Baluchistan*. But there is no history of *Bhutta* tribe. It is also considered as a native tribe of *Taunsa Sharief*.

Why this city is called by the name of *Taunsa Sharief*? There are two different schools of thought on this issue. Some people say that word "*Taunsa*" got evolution from a word of *Sairki* language "*Tus*" means thirst. In this area the level of under ground water is low. In past people had to rely just on the water of rains. So, that is why *Taunsa* is a deformed shape of word "*TUS*". *Khawaja Mehboob Sulmani* belonging to *Khawaja* family said that when *Hazrat Khawaja Shsh Sulman*, came at the close end of 17th century A.D, had a peacock with him. Peacock was known by the name of "*Taous*" in Arabic language. So, *Taunsa* is deformed from the word "*Taous*". The tomb of *Khawaja Shah Sulman* is still present in the city of *Tainsa Sharief*.

(See map no 2.2 in appendix)

2.6. POPULATION

The total population of the District was 1,64,300 in 1998. It had grown at an average annual rate of 33% since the last census reported its population 944,000 in 1981. The growth rate was higher in the decade prior to the eighties when *Dera Ghazi Khan* grew annually by 3.8%. The population had grown by 4.32% from base line of 1951 when the district only had 380,000 people enumerated in the census.

The total population of union council urban *Taunsa Sharief* was 38,297 that was recorded in the census of 1998. This union council is considered as the most populated union council. This is the center of *Tehsil* so due to the migrants its population is more than the other union councils.

2.6.1 ETHNIC GROUPS

The inhabitants of the *Tehsil* are predominantly *Baloch* belonging to various tribal groups. *Nutkani*, *Buzdar* and *Qasrani* tribes are in overwhelming majority in *Taunsa tehsil* whereas *Sori Lund*, *Khosa* and *Leghari* tribes dominated in *Dera Ghazi Khan tehsil*. Besides people belonging to sub-tribes such as *Pitafi* and *Jaskani* are settled in the entire district. *Khitran* and *Pathan* dominate in all villages situated in the north-west of *Taunsa Tehsil*, which previously formed a part of *Dera Ismail Khan* district. Apart from this the people of other tribes *i.e* *Syed*, *Pathan*, *Mughals*, *Jat*, *Arain*, *Awan*, *Rajput* etc all commonly called *Jats* are scattered all over the *tehsil Taunsa* but they are found mostly in the areas along the Indus.

2.6.2. MIGRANT POPULATION

Dera Ghazi Khan is an important destination for migrants from other areas of Pakistan as well as from other countries as the District has large tracts of land in need of tillers. Punjab sends the most migrants to *D.G Khan* as 52.4% of the 23,921 reported persons have migrated from other districts in the Punjab according to the 1998 census report. The small group of migrants originated from outside Pakistan mostly from Afghanistan. As the area, have long standing historical and cultural ties with the country. A small proportion of these migrating to urban areas of *D.G Khan* came from other Provinces with in Pakistan.

2.6.3. DRESS

In a western part, the male dress consists of a white *Pagri* (turban), a *loose Kurta* (shirt) and big *Shalwar* (trouser). The folk women wear white dress consisting of *Dopatta*, *Kurta* and *Shalwar*. On ceremonial occasions costly dress is sometimes used by folk women who decorate and embellish their shirts with embroidery work on the front portion and cuffs. There is no separate dress for winter; however, they use a rough blanket known as *Khatti* for protection in cold. The people of the rural areas wear *Pagri*, *chola* and *Tehband*. The women in this area are not advanced. They have a weakness for coloured dress. Their dress, which consists of *Dopatta*, *Kameez* and *Shalwar*, is usually embroidered. They wear indigenous shoes or Slippers.

2.6.4. LANGUAGES

By far *Saraiki* is the most frequently spoken language in the district *D.G Khan*. About 80.3% of the population speak this language in this area. Domination of *Saraiki* language is also evidenced by 1998 census in which 81.3% of people of *Taunsa Sharief* speak *Saraiki language*. *Baluchi* is the next frequently spoken language followed by Urdu as 14.3% and 3.2% people respectively reported these languages as their mother tongue. *Sindhi*, *Pushto* and *Punjabi* languages are also spoken with in the District *D.G Khan*.

Table no 2.1.

Percentage of Population BY Mother Tongue in 1998.

Area	Urdu	Punjabi	Sindhi	Pashto	Balochi	Siraiki	Others
All Areas	3.2	1.3	0.1	0.7	14.3	80.3	0.1
Rural	1	0.8	0.1	0.7	16	81.3	0.1
Urban	17	4	0.1	0.5	4.1	73.6	0.6

Source: Census Report Dera Ghazi Khan 1998.

In *Tausa* the most common language is *Sariki*. People also speak Pashto, *Baluchi*, Urdu and Punjabi language.

2.6.5. FOOD

The staple food for common men, in the rural areas of *Taunsa*, is generally *jawar* and *bajra*. It is taken in the form of thick *Chppaties* (bread) with *Lassi*, onion and chillies. They like meat, pulses and vegetables. Boiled rice is occasionally used as special dish. On marriage occasions the guests are usually served with rice wheat bread. Rich families in the rural areas eat wheat bread.

2.7. TOPOGRAPHY AND PHYSICAL FEATURES

Dera Ghazi Khan is divided into two parts. The mountainous area is in the west and plain in the east. The western half of the district is covered by the hills of the *Suleman* Mountains. Most of these hills are seen in the tribal area commonly known as the De-Excluded area. The hills are higher in the north where rise to peaks as high as 3,000 meters above the sea level. In addition to the main range, there are two smaller chains parallel to each other between the main range and the plain in the east. The height of these ranges gradually decreases southwards. The high peaks towards the centre of the district are *Ekbhai* 2,274 meters, Fort Munro 1,916 meters and *Dragul* 1,640 meters. The mountains are formed of sandstone with occasional outcrops of limestone. These are barren except some of the higher summits in the north of district.

The plain area of the district can be subdivided into three natural tracts namely, the piedmont area, the canal-well irrigated plain area and the riverain area. The piedmont area stretches along the base of the hills. The cultivation of the area depends on the flow of his torrent. The canal or well-irrigated plain area forms the intermediate zone between the piedmont and the riverain area. The latter area lies close to the Indus River. The cultivation in these areas depends on the spill of the river Indus.

2.8. FLORA AND FAUNA

The trees commonly found in the district are, *Jand* (*Prosopis spicigera*) and *Frash* (*Tamarix articulata*). The *Kikar* (*Accacia arbica*) also grows widely. *Shisham* (*Dalbergia sissoo*) and *Sisin* (*Albizia lebbek*) are found also. Dwarf palm, which is called *Pish*, grows in the *Sulaiman* Mountain. Mats are made from fine *pish* leaves and ropes and Sandals are made from its coarse leaves. *Deb* (*Amuricatus*) is naturally grown and is mainly used as fodder for animals.

Pig and hog deer are found in jungles in the riverain. Hares are common. Black and gray partridges are also found. In cold, weather many varieties of duck and teal visit in the district. The Indus contains variety of fish. The best one is *Nohu*. In cold weather when the river recedes, fish are caught in large quantity.

2.9. CLIMATE AND RAINFALL

The climate of the district is exceedingly dry both in the hills and plains and in summer as well as in winter. The summer season starts in April and continues till October. May, June and July are the hottest months. The maximum and minimum temperatures for this period are about 40.6 and 27.2 degree centigrade respectively. The winter season lasts from November to March. December, January and February are the coldest months. The maximum and minimum temperatures during these months are 22.3 and 5.9 degree centigrade respectively. From March the temperature starts rising and from May to August heat is unbearable. In September and October, the heat becomes gradually less oppressive in hilly areas. The climate is cold and bracing from September to April and mild and pleasant in the summer months. At Fort Munro, which is a hill station, the day temperature indoor rarely rises over 27 degree centigrade in hottest months.

The annual rainfall in the district is meager. In *Suleman* Hills, the rainfall in the summer is greater than the plains. Detailed data on temperature and precipitation are not available about this district. The latitude of *D.G Khan* and *Multan* city are about the same and the two cities are not far from each other. The data on temperature and rainfall is given below

Table 2.2.

Month wise mean temperature, precipitation and relative humidity, 1961-90

Month	Mean Temperature (°C)		Precipitation (millimetre)	Relative Humidity (%)
	Maximum	Minimum		
January	21.0	4.5	7.2	60.1
February	23.2	7.6	9.5	55.6
March	28.5	13.4	19.5	49.9
April	35.5	19.5	12.9	37.6
May	40.4	24.4	9.7	32.4
June	42.3	28.6	12.3	36.6
July	39.2	28.6	61.3	57.2
August	38.2	28.0	32.6	61.2
September	37.2	24.9	10.8	55.7
October	34.6	18.2	1.7	48.6
November	28.5	10.9	2.3	53.9
December	22.7	5.5	6.9	62.5
Annual	32.6	17.8	186.8	50.9

Source: Dera Ghazi Khan district census report 1998.

2.10. RELIGION

A breakup of the census figure according to the religious beliefs reported by population tells that district *D.G Khan* is predominantly Muslim by faith. Only 0.19% reported to be by *Ahmadies* who were the largest of the minorities in the District, while Muslims are 99.56% of the total population. Christians and Hindus have very small population mostly living in the cities. Other religious and scheduled casts are also present but few in number.

In union council urban *Taunsa*, there are two main sects the *Shias* and *Sunnies*. However, among Sunni sect two sub sects are more dominant than the others, these are *Brailvies* and *Devbunds*. Each sect has its own mosque. Both *Brailvies* and *Sulmania Darbar* are interlinked while the *Devbunds* and *Mehmoodia Darbar* are interlinked. Both *Darbars* and their believers have sectarian clashes with each other.

Religion is a very important institution in every society. People also go to shrines because of their religious beliefs. Different sects are offering their rituals in *Taunsa*. However, *Devbunds* are in a large number. The Muslim community dominates most of the population in *Taunsa Sharief*. However, some *Shia* houses are also present in the city. There are many mosques in the city. However, two are the most famous the *Sulmania Mosque* and the *Mehmoodia Mosque*.

2.10.1. SHRINES

The most renowned saints of the district are *Sakhi Sarwar*, *Zinda Pir*, *Din Panah*, *Pir Adil* and *Muhammad Suleman*. The shrines of all these saints are still present in the district.

The shrine of *Muhammad Suleman Shah* at *Taunsa* is commonly known as *Taunsa Sharief*. It was built by the *Nawab* of *Bahawalpur* in 1272 A.H. the out side of the dome is covered with tiles of *Jaipur* marble. The tomb, beneath the dome, is of marble and inside of the tomb and walls supporting it are laid with tiles of blue and white pattern made by pottery from *Multan*. There is a mosque beautifully decorated attached to the shrine. Annual procession of three days, called *Urs*, is held in Islamic month of *Safar*.

(See picture no 2.1 and 2.2 in Appendix)

2.10.2. MOSQUES

In *Taunsa Sharief* there are many mosques but the most famous mosques are *Sulemania Masjid* and *Mehmoodia Masjid*. *Sulemania Masjid* is jointed with Mazar of Hazrat Khawja Shah Suleman (R.A) while the *Mehmoodia Masjid* is jointed with the Mazar of Hazrat Khawja Mehmood (R.A). The followers of *Sulemania Mazar* are Brailvies while the followers of *Mehmoodia Mazar* are Devbund.

(See picture no 2.3 and 2.4 in Appendix)

2.10.3. GRAVEYARD

In *Taunsa Sharief* there is a single graveyard for the population of almost thirty five thousands. The area of the graveyard is separated in to two parts, because a road passed through graveyard. On the left side of the graveyard the dead of Khawjas and other prominent castes are buried. This portion of the graveyard is smaller than the next portion where the dead of other castes are buried.

2.11. ECONOMY

As economy is the basic resource of a community. Economy of the people of *Taunsa Sharief* basically depends upon agriculture and natural resources. The agriculture is interlinked with markets, business and other things. The basic sources and resources of economy are discussed below.

2.11.1. CROPPING PATTERN

The main crops during Rabi season are wheat, gram, barley, and oil seeds, *Taramira*, *Sarson* and *Toria*. In *Kharif* season sugarcane, cotton, *Jawar*, *Bajra* and Rice crops are grown.

Table 2.3.
Important crops by area, production and yield, 1996-97.

Crop	Area (00 Hec)	Production (000 Tones)	Yield (Kg/Hec)
Wheat	149.3	292.5	1,959
Rice	19.8	28.5	1,439
Sugarcane	1.8	70.7	39,277
Cotton	88.6	264.2	2,981

Source: District Census Report Dera Ghazi Khan 1998.

Wheat, cotton and rice are main crops, grown in almost whole area of cultivation as shown in table 2.2.

2.11.2. INDUSTRY

There are nine major industrial units of cotton ginning, cotton textile, cement and vegetable oil. *Dera Ghazi Khan* is well known for lacquered articles such as wooden or electric lamps, frames of the mirror, flowers, waxes, bowls, dressing tables, bus or truck body architecture and designing, shoe making and several other articles of decoration. All these are labbed as micro industries.

Including all these there are two mega projects in the *Dera Ghazi Khan* District; the *D.G* Cement Company and the *Al-Ghazi* Tractor factory. It is considered that these companies along with various flour mills, cotton, chemical, textile industry; rice, sugar and ghee mills contribute well to the economy of Pakistan. Poor people work at coal and gypsum industry and earn for their daily livings.

2.11.3. COMMERCIAL POINTS

The most important commercial point in *Taunsa* is Fruit and Vegetable Market. The people from the tribal areas do visit these markets regularly. The main bazaar of the city is *Sulemania* Bazaar. Numbers of people are connected with these commercial sites.

Animal Market is also a famous commercial point. After every seven days *Mundi* is held in a town *Kala* near by *Taunsa*. Different animals like, buffalo, Cows, Sheep, Goats etc are sold. Feudal have their strong influence on the economy of the city. Despite of a large industry in the city, unemployment is still a main problem.

2.11.4. NATURAL RESOURCES

The main natural resources of *Tehsail Taunsa Sharief* are petroleum, natural gas, uranium, gypsum, limestone etc. All these minerals effect on the economy of the local people of *Taunsa Sharief*. People of low economic group earn their livings from site of these natural resources. These minerals are also a source of authority and power to those people who get *Bhunga* means nonofficial tax.

2.11.5. HORTICULTURE

The main fruit orchards are date, orange, and mango. In De-Excluded area at *Khar* near Fort Munro there is a garden of fruits where mulberry, vine, French olive, almond, peach, palm and apricot are grown. Table no 2.3 of area shows area and production of fruits during 1997-1998 is given below.

Table 2.4.

Important Fruits by Area, Productions and Yield, 1996-1997.

Fruit	Area (in 000 Hec)	Production (in tones)	Yield (Kg/Hec)
Mango	142.0	1,557.00	11,105.0
Date	78.0	502.0	6,345.0
Guava	12.0	85.0	7,083.0
Pomegranate	5.0	35.0	7,000.0
Citrus	323.0	3,008.0	9,312.0

Source: District Census Report Dera Ghazi Khan 1998.

2.11.6. IRRIGATION

The eastern and south-eastern belt of the district along the Indus is irrigated by canals. The *D.G Khan* Canal which starts from *Taunsa* Barrage is the major source of irrigation. It irrigates *D.G Khan Tehsil*. *Manka* Canal and *Sharia* Canal also irrigate *D.G Khan Tehsil*.

Apart from occasional springs here and there, the hill torrents supply water for the cultivation and irrigation of tiny patches in the rugged hills where water is stored in tanks and reservoirs. Irrigation on a limited scale is also done by tube-wells.

Chashma Canal is very important for *Taunsa*. This canal was inaugurated in 2003. Due to the inauguration of this canal, there came a sudden socio and economic change in *Taunsa*. This canal irrigates the whole *Taunse tehsil*.

2.11.7. THE RIVERS AND NULLAHS

The river Indus that lies on the east begins to rise in May when melting snow from the Himalayas commences and gradually fills its bed to a breadth of 14 kilometers. It continues to gain height until the end of August and then begins to subside, reaching its cold weather level at the end of September.

Two large *nullahs* rising far to the west of the *Suleman* pierce through those, from west to east through narrow and tremendous gorges. The most northerly, the *Vihowa*, emerges from these into *Dera Ismail Khan* District but its floodwater reaches the village in the north of *Sangarh*. The *Sangarh* emerges near the village of *Mangrotha* at the western boundary of *Taunsa tehsil*.

2.12. SOCIAL ORGANIZATION

In *Taunsa Sharief* Union Council Urban there are joint, extended and nuclear families. All the families are patrilineal and the elder male of the family is responsible for all the expenditure and other problems of household, whatever earned by the male members of that family is given in the hand of head of the household. Elderly women do have authorities in the household activities but the biggest issues are always taken to the elder male and he has the final authority in all sorts of issues.

2.12.1. FAMILY SYSTEM

There are three types of family system that are existing at present in *Taunsa Sharief*. All the existing types of family system are discussed in headings given below.

2.12.1.1. NUCLEAR FAMILY

Nuclear family can be defined as a unit of man, his wife and their children. In the McMillan dictionary of anthropology, Murdock defines nuclear family as “composed of mother, mother’s husband and their children.”

This group follows the order of the male member and serves as the basic unit of interest for the local politicians. In *Taunsa*, there are not a considerable number of nuclear families. After

some years of marriage due to dispute or conflicts with the parents or with the brothers this type of family system comes into existence. The head of this type of family is always eldest male, father of eldest brother.

2.12.1.2. JOINT FAMILY

Joint family is such type of family in which two or more than two brothers or sisters live with their families. In *Taunsa* there are big numbers of joint families of the brothers living in same house, and share their resources of income and make decisions jointly in other affairs.

2.12.1.3 EXTENDED FAMILY

A family where two or more brothers, along with their married children, lived together is called as extended family. In *Taunsa Sharief* there are many families having such type of family system.

2.12.2. BETROTHALS AND MARRIAGES

Parents of the boy and girl decide the match at the time of betrothals. The father of the boy visits the house of girl and presents some gifts on engagements; offering the ring (*Mundri*) for the girl from boy's side is a tradition. "*Janj*" including bridegroom and his relatives and friends go to the house of bride on a fixed day and bring her with them after *Nikah* ceremony. In the elite class, there are lot of functions in the *Marrriage*. *Mehndi* from both side is a most important function in the marriage ceremonies like *Waleema*, *Barat*, *Nundra*, are important parts of the marriages. There is no brothel in *Taunsa*. Marriages are being practiced according to their indigenous culture. On the marriages *Jaleby* (sweet) or *Chunhara* (dry dates) are distributed among the *Barat*.

2.12.3. BIRTH AND DEATH OCCASIONS

People are relatively happier at the birth of a male child. However, female child is also a source of happiness in socially low caste families who obtain handsome amount from bridegroom at the marriage of daughters. Occasions of death, if the deceased is an old man the relatives spend a lot on solemn feast. Deaths ceremonies are carried out in Islamic way.

People usually have some special days for the dead. Some rituals are existing such as *Qull* after three days of funeral prayers, *Sata* after five days and *Chaleeswan* after forty-five days.

2.13. COMMUNICATION

Dera Ghazi Khan District is connected with rest of the country with roads, railways and air links. The District is connected by railways with *Sukkur* and *Kot Addu* Junctions. The District also has an Airport.

The District headquarter *D.G Khan* is connected with *mattled* roads to its entire *Thesils* and Districts headquarters. The eastern and southeastern zones of the District are comparatively developed in *metalled* road transportation. The roads connect the District with *Musa Khel*, *Barkhan*, *Loralai* and many other districts of *Baluchistan* province. The District is also served by railway line that runs along main road of District from *Taunsa* Barrage to *Rajan Pur* District, across which it leads to *Jacobabad* District of *Sindh* Province.

There are 10922 telephone connections with one telegraph office in the District. There are 104 post offices including its De-Excluded area.

2.14. HEALTH CENTERS

There are 380 health facilities available in the District. Of these 6 are major hospitals where 305 beds are available for the patients. All are located in major urban centers of the district. There are also 9 Rural Health Centers (*RHC*) where other 180 beds are available for the patients. 52 Basic Health Units (*BHUs*) are also present in the District and each *BHU* comprises of 8 beds. There are 35 dispensaries with 14 beds and 34 sub-health centers in the area. The whole District has one *T.B* clinic. Six health centers are being run by the municipal committee.

In addition, there are also private dispensaries and hospitals. And in the last but not the least there is also a Tehsil headquarter hospital in *Taunsa Sharief* that operate on commercial terms. There is a *Tehsil* headquarter hospital is *Taunsa Sharief*.

2.15. EDUCATION

District *D.G Khan* has 1355 separate schools for boys and girls from pre-primary to higher secondary. There is a bias in the number of primary schools for boys which are higher in number than those reserved for girls. The situation remains the same as you climb higher on the educational ladder. At the high and higher secondary levels there are more schools for boy and girls. More boys are enrolling in the schools than girls are across the board. The availability of teachers however, goes with the number of schools and hence there are more teachers up to the Primary Standard for boys than girls at all school levels.

Table 2.5

Educational institutions by their number and enrolment, 1995-1996.

Institution	Number	Enrolment
School		
Primary	1,405	85,000
Middle	142	26,000
High	99	42,000
Higher Secondary (1-12 classes)	8	5,347
Colleges		
Degree	4	5,790
Intermediate	1	268
Technical Institutions		
Technology Institute	2	915
Commercial Training Institute	12	1,493
Vocational Institute	12	569

Source: District Census Report Dera Ghazi Khan 1998.

There is also a University Sub campus in *D.G Khan*. It was started in 2001. There are number of private schools, colleges and coaching centers in *Taunsa*. There are two degree colleges for boys and girls in *Taunsa Sharief*.

2.16. SOURCES OF DRINKING WATER

Majority of people have access to drinking water inside their house both in the urban as well as in the rural areas of the district *D.G Khan*. This is owing to the fact that most of the district is underlain by freshwater aquifer. Hand pumps are the main source of drinking water both in the urban as well as in the rural areas as these are used by 53.2% of the population.

Table no 2.6.

Sources of Drinking Water.

Sources of Drinking Water	All Areas	Rural	Urban
Inside	73.2	69.6	93.1
Pipe (Nul)	19.5	13.2	57.2
Hand Pump	53.2	56.2	35.8
Well	0.5	0.5	0.1
Outside	26.8	30.1	6.9
Pipe (Nul)	6.1	6.3	5.0
Hand Pump	3.7	4.2	0.7
Well	2.7	3.2	*
Pond	5.3	6.1	-
Others	9.0	10.3	1.2

Here “*” Refers to Very Small Number.

Source: Census Report Dera Ghazi Khan 1998.

Each union council is facilitated with three electric tube wells by the government in *tehsil Taunsa Sharief*. While the union council urban *Taunsa*, a largest union council due to its population as its population was 38,297 in the census 1998, is facilitated with sixteen electric water tube wells.

2.17. SANITATION FACILITIES

Sanitary conditions in rural area of *Taunsa Sharief* are very poor. Only 25% people have access to latrines while only 22.9% have bathrooms at their residential facilities. Of these only 14.4%, have separate latrines while 10.6% share these facilities. Similarly, 12.4% of the bathrooms are separate while the whole family shares 10.5%.

The sanitation conditions in the urban location are much better as 91.6% have latrines of which 54.5% are separated and 37% are shared leaving 8.4% population with no latrine facilities. Likewise only 21% do not have bathrooms in the urban areas versus 86.4% in the rural areas. In rural areas 86.1% do not have latrines and go out in the fields to relieve themselves.

Table no 2.7.

Sanitation Facilities.

Facilities	All areas	Rural	Urban
Bathrooms			
Separate	12.4	7.0	44.7
Shared	10.5	6.6	34.3
Non	77.1	86.4	21.0
Latrines			
Separated	14.4	7.7	54.5
Shared	10.6	6.2	37.1
None	75.0	86.1	8.4

Sources: Census Report Dera Ghazi Khan 1998.

In union council urban *Taunsa* the most of the population use washrooms that are either toilets or bathrooms at their residence. However, the families do share the bathrooms in *Taunsa*.

CHAPTER. 3

CATCHING AND FIGHTING BATERS

This chapter includes the detailed information about *Bater*. This chapter covers two parts. The first part contains the information about the catching of *Bater* as well as the basic information about *Bater*. In this chapter the *Bater* is briefly discussed. This chapter is related to data work. In the first part of this chapter the native and indigenous point of view is discussed about certain knowledge that is applicable among them. In the first part of chapter the diet, types of *Bater*, diseases and the type of *Shikars* (game) of *Bater* are briefly discussed.

While in the second part of this chapter the various training techniques for fighting *Baters* are discussed. In the second part of this chapter basic merits and demerits of fighting *Baters* are discussed that are common among the indigenous. The final selection of *Baters* is done after checking the merits and demerits that are given in this chapter. After the selection of a fighting *Bater* there is long process of training and the practices of the exercise of the fighting *Baters*. This process of giving diet, training and the practice of exercise for the fighting *Bater* usually takes fourteen to twenty one days. If a *Bater* has already took part in fight that takes fourteen days of training and practice of exercise. But if a *Bater* has not took part in any fight that takes usually twenty one days training and practice of exercise. After passing through a long process of soil bath, long hours of awakening, eating locust, cleaning through *Safa* and cleaning with spirit a *Batre* is prepared for fight. With the use of different types of drugs *Baters* are also intoxicated and fought against other *Baters*. In this chapter the given concepts of different types are interlinked with one and other. There are long processes to train a *Bater* for fight. And if one of these processes is missed the indigenous are of the view that the *Bater* is not worthy to win the fight. All the concepts of *Bater* fighting that are related to the Selection and the training practices are discussed briefly in the second part of this chapter.

3.1. TYPES OF SHIKAR (GAME)

The game or *Shikar* of *Bater* is a very popular activity in *Punjab* and *Baluchistan*. Indigenous says that on the night of twenty second of *Badu* first *Koung* (a game bird) comes as well as *Bater* also comes by subsequently *Koung*. The *Baters* that comes in the beginning are much older than the later ones. The later *Baters* are called as *Chucch Bater* young ones. In *Taunse Sharief* different techniques are being used for *Bater's* game. All these techniques are used according to the seasons, which are discussed below.

Table no 3.1

Showing types of *Shikar* of *Bater*, equipment that is used and the season in which *Shikar* is done.

Sr no	Type of <i>Shikar</i> (game)	Equipment	Season
1	<i>Laway da Shikar</i>	Trained <i>Baters</i> . A net in L shape in field.	Can be done in August and September at night time.
2	<i>Kit da Shikar</i>	A cassette player that produce the voice of <i>Bater</i> at night. A net in field in L shape	Can be done in august and September at night time.
3	<i>Kuty (dog) da Shikar</i>	A trained dog and a net.	Can be done in every season in day time.
4	<i>Kirkay da Shikar</i>	A long string dragged in length. Net is placed on one end of field	Can be done in March in day time
5	<i>Bhanjree Shikar</i>	A long string dragged in length. Net is placed on one end of field	Can be done in mid September to mid November.
6	Flying Shoot	A 12 bore gun. A trained dog.	Can be done in every season in day time.
7	<i>Sarpray da Shikar</i>	A long string dragged in length. Net is placed on one end of field	Can be done in August in day time.

3.1.1. LAWAY DA SHIKAR

It is the oldest technique of *Shikar* of *Bater*. This technique of *Shikar* can be done in every season. Here *Lawa* means the *Baters* that are trained to betray the free *Baters* by producing voice in frequent intervals. For this purpose of game a hunter trains fifteen to twenty *Baters* out of which two to five are *Dogala Baters*. It requires four to six months for the complete training. The hunter or the trainer covers the *Baters* with cloth and force them to chant by keeping them hungry.

On the evening the hunter gives *Dana* (diet) to *Baters* and takes the *Lawa* with him in the field on the night of *Shikar*. He places the cages on a short distance from one and other. Each cage contains one *Bater*. He covers the *Baters* with cloth to keep them in complete darkness. Due to the complete darkness and hunger the *Baters* start producing their natural voice and they keep on producing these voices from almost 12am to 6am. On the place of *Shikar* there is a net. The length of this net is fifty to sixty meters in east west direction with the height or width of twelve to fifteen feet. When the free *Baters* listen the voice of *Baters* means *Lawa* they start coming towards them and are captured in net. The voice of “*Kirk*” is the most important that is produced by *Dogla Bater*.

This traditional type of game is not practiced now days due to advancement in technology. It takes to much time to train *Baters* for the purpose of fight. As the methods of this type of game and *Kit Da Shikar* are same so people practice the later type of game.

3.1.2. KIT DA SHIKAR

The techniques of *Kit Da Shikar* and *Laway Da Shikar* are more or less same. There are simple changes in *Kit Da Shikar*. The net in the field is in “L” shape. The length of the net in east west direction is usually 100 to 120 meters and the length in the north south direction is 40 at 60 meters. While the hunter records the voices of *Bater* in an audio cassette instead of training *Bater* as *Lawa*. The training of *Lawa* is really a difficult task. Due to the advancement of technology the hunter puts the cassette in an audio player and gets the results. Such recorded cassettes are available in the market.

CASE STUDY

Shafi Muhammad is a man holding land on rent near the river Indus. Primarily he is a hunter. He has a net and audio player. The situation of net was in east west in length and north south direction in width. The length of net was hundred meters and width was forty meters. The height of net was twelve feet. In the evening he prepared the net by putting some stones on the lower surface of net that was touching the ground. After taking dinner he played a cassette on audio player by connecting it with charged cells. The first cassette was *Do Warry Wali* that was producing the voice of female *Baters* after two voices of male *Bater*. In this cassette the voice of *Kirrk* was not being produced again and again. When it was the time of mid night he changed the cassette and played a *Charr Waray Wali* cassette. In this cassette the voice of *Kirrk* was more prominent than the other voices. At this time he placed two persons on the length of net and one person on the width of net. He also said that it is the time of game till the dawn. He ordered for complete silence to researcher as well as to the other guests. Three persons were sitting on the ground and they used to catch every new trapped *Bater* in the net. Right after catching the *Bater* he used to cut the wings of *Bater* that is locally called as *Kaali Bhannan*, so that it may not fly again. He putted all the captured *Baters* in a small bag of clothe locally called *Guthlle*.

3.1.3. KUTY (DOG) DA SHIKAR

This type of *Shikar* is possible in day time from August to April. For this purpose a Pointer dog is petted and trained. The dog finds or point outs the *Bater*. The *Bater* starts changing its location after listening the voice of steps of dog. When the dog is too near to the *Bater* it stops and starts shaking its tail. The *Bater* stops and does not move. The hunter very rapidly spreads the net and covers the area of almost twenty five square meters. It is very interesting type of game.

(See picture no 3.1 in appendix)

CASE STUDY

Majeed Shah is a landlord who has two trained pointer dogs. He took dogs with him and entered in a cotton field. There the dogs pointed out a *Bater*. *Majeed* with his other two helpers spread a net of thirty square meters. The researcher and the helpers placed the net with the ground but *Majeed* entered inside the net to search for the *Bater* but the *Bater* was on the corner of the net and flew away. Then the dog entered in another cotton field here it again pointed a *Bater* this time *Majeed* along with his helpers placed the net very rapidly. But this time he caught two *Baters*. First of all *Majeed* cut the wings of *Bater*, so that it may not flew away.

3.1.4. KIRKAY DA SHIKAR

This technique of *Shikar* is possible in the month of *Chaiter* (March). In this month means March the *Baters* are found in a large number in the wheat fields. There is a net on the one side of the field, while on the opposite side of field the hunter starts walking slowly towards net while producing the voice of "Hoo Hoo." Two other persons drag a rope across the field towards the net. The person who produces the voice of "Hoo Hoo" walks behind the rope. Due to the voice of wheat plants and "Hoo Hoo" the *Baters* walk towards the net and are captured.

3.1.5. BHANJREE SHIKAR

This type of *Shikar* is possible, from fifteen September to fifteen November, in day time. During this tenure *Juwar* and *Bajara* are ripped. After the flight of night *Baters* are tired and take rest in these fields and eat the seeds of *Jawar* and *Bajra*. This type of *Shikar* is similar to *Kirkay Da Shikar*.

3.1.6. FLYING SHOOT

This type of *Shikar* is possible in every season in day time. It is a very costly *Shikar*. Just rich people can afford this *Shikar*. In this type of *Shikar* a Pointer dog points out the *Baters* and

they fly the *Baters*. The hunter shoots fire on *Baters* from a short distance. As in day time *Baters* do not take a long flight. *Baters* hide in another field near by.

3.1.7. SARPRAY DA SHIKAR

Bhanjree and *Sarpray Da Shikar* are too much similar to one another. It is possible in *Sawan* means in August. The difference between *Bhanjree* and *Sarpara* is that in *Sarpara* the hunters neither uses rope nor produce the voice of “*Hoo Hoo*”. But the hunter along with other two persons walks on three sides of field and as usual the net is fixed on the one side of field.

3.1.8. PREPRATION OF GAME PARTY

The party for the *Shikar* of *Bater* is prepared with out any proper program. The party of *Shikar* is different for each type of *Shikar*. The strength of *Shikar* party is usually four to six persons but the strength can be more than six persons. The extra persons at the place of *Shikar* just watch the Game and enjoy themselves. There are many indigenous peoples who do *Shikar* through out the season. Some *Bater* fighters do visit the place of *Shikar* for the sake of fun and enjoyment. The basic purpose of these *Bater* fighters is to take best *Baters* for fight.

The game of *Bater* is the source of income for many people. As I have discussed various types of *Shikar* of *Bater* earlier. The *Shikar* of *Bater* further connects with marketing of *Bater* and here from the *Bater* fighting starts. The *Baters* are not breed so that is why the *Shikar* of *Bater* is the basic component of *Bater* fighting. The people who do *Shikar* have their link with this through their livings.

3.2. MARKETING OF BATER

The hunted *Baters* are brought to the market. In market man who deals in *Baters* (*Tapay Ala*) purchase hunted *Baters* from *Shkaries*. Here the male *Baters* are alienated while the female *Baters* are kept in a big cage for the purposes of slaughtering. The male *Baters* are checked by the *Bater* fighters. The good *Baters* on the basis of their characteristics are sold at high amounts than the female *Baters*.

(See picture no 3.2 in Appendix)

The male *Baters* that are selected for training are trained. The economic aspect of *Bater* fighting starts from here. Some *Mohabaties* purchase *Baters* and train them and pit them in fights themselves. There are also some *Bater* fighters who purchase these good *Baters* and sale those *Baters* for little profit, such *Bater* fighters act as brokers between *Mohabaties*. The third type of *Bater* fighters is those who purchase the new untrained *Baters* and give them diet keep them in their hands for few days and sale these *Baters* on huge profit. This is called as *Chha Patth*. It means that a *Bater* that has been picked in the hand of some one's else. There are some *Bater* fighters who do not like such *Baters* because they are of the view that these *Baters* require more training instead of those that comes directly in their hand.

As for as the prices of *Baters* are concerned the *Baters* that are slaughtered have the worth of thirty to thirty-five rupees. The male *Baters* have more price than the female *Baters*. The male *Baters* that look good for fight are sold for three to five hundred rupees. The male *Baters* that do not look good for fight are soled against fifty to one hundred rupees. The men who deal in *Baters* check the basic merits and demerits of *Bater* and finally sale the *Baters*.

3.3. DIET OF BATER

The diet of *Bater* is usually *Jawar*, *Bajraa*, wheat, small pieces of bread, almond, pistachio nut, mill, walnut and some insects. It feels very happy in soil. For the purpose of fight usually this is the diet of *Bater*. But some indigenous peoples also gives drugs to their *Baters*. They give smoke of Hash's Cigarette to *Bater*. Besides this they also give opium, vine and many other things like this.

3.4. TYPES OF BATER

The *Bater* is divided into three catagories on the basis of its color, age and fight. Primarily the selection is occurred on the basis of its color. But before fixing the bet the age and fight of *Bater* is always kept in mind. On the basis of color the *Bater* is divided in twenty three types while it is divided in to four categories on the basis of its age and divided in two categories on the basis of its fight.

3.4.1. TYPES OF BATER BY AGE

The indigenous divide *Baters* in four types on the basis of age. *Khani Bater* is one whose age is two or more than two years. After one *Kureed* the color of beak and wings of *Bater* changes so it is called as *Khani Bater*. The other is *Chooch Bater*. It is very young *Bater*. Its age is counted by checking the color of the plume feathers. *Kacha Patha* is a *Bater* whose age is more than *Chooch Bater*. *Paka Patha* is the most ideal *Bater* among *Bater* Fighters. It is a young *Bater*. The pattern of telling the age of *Baters* is same.

3.4.2. TYPES OF BATER BY FIGHT

There are two types of *Bater* on the basis of its fight the *Bhagal* and *Bawalee*. The *Bhagal* is a *Bater* which is defeated during fight after fighting few minutes the indigenous call it fighting few *Chack*. Yet the *Bawalee Bater* is defeated right in the start of fight.

3.4.3. TYPES OF BATER BY COLOR

Indigenous divide *Bater* on the basis of color in twenty three types. During giving name to *Bater*, on the basis of color, the color of legs, paws, and breast, hue of chin, beak and eyes are checked. All types of *Bater* on the basis of its color are mentioned in a diagram given below.

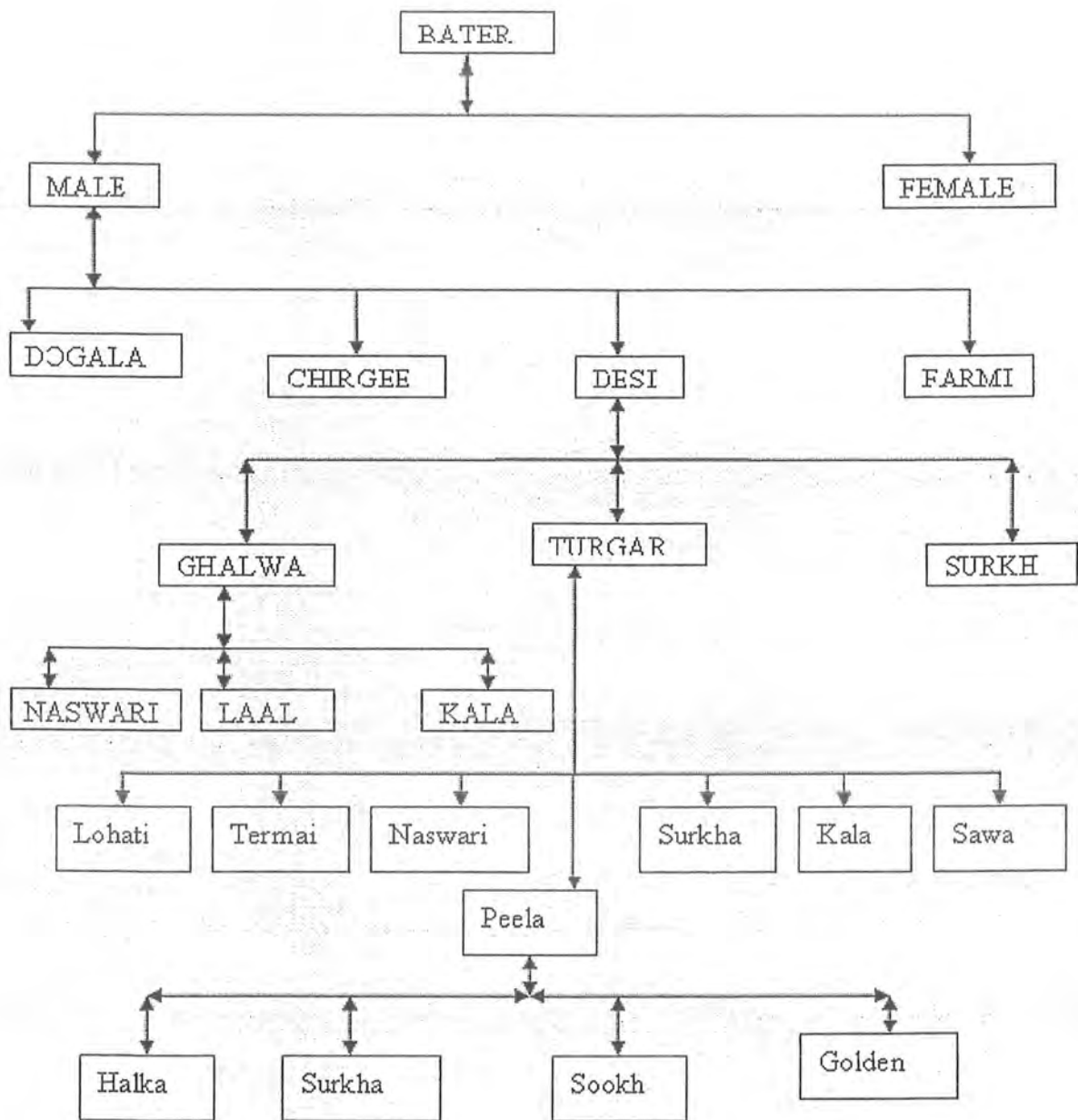


Diagram no 3.1 showing the types of BATER on the basis of age.

Among all of *Baters* showed in the diagram the *Surkha* is considered as a best fighter *Bater*. Indigenous also say, " *Surkha Badshah Turgara Wazir Lar Povey Taan Ghalwa Ba Peer.*" It means that *Surkha BATER* is a king of all *Baters*. While *Turgara* is considered as minister *BATER*. And *Ghalwa BATER* is not a good fighter so it is not most trustworthy as compare to *Surkha*.

3.5. SIAAH CHASHM

The indigenous consider *Bater* as *Siaah Chashm*, because it is frightened from its own shadow. It does not take flight in day time, because it feels fright from all other birds. *Bater* becomes friendly to man just due to diet pattern that is organized by *Bater Baz* who keeps *Bater* hungry most of the time. This hunger emerges in a variety of fight with opponent *Bater*.

3.6. VOICES OF BATER

A common male *Bater* can produce three voices. While a female *Bater* can produce only two voices. Out of these two voices one is the voice of common male *Bater*.

Table no 3.2.
Showing the voices of *Bater* and source.

Serial no	Name of Voice	Source
1	<i>Patkhana</i>	Male <i>Bater</i>
2	<i>Ghankna</i>	Male <i>Bater</i>
3	<i>Pirrkna</i>	Male and Female <i>Bater</i>
4	<i>Kirrkna</i>	Female <i>Bater</i>

The voices of male *Bater* are *Patkhana*, *Ghankna*, and *Pirrkna*. The voices of female *Bater* are *Kirrkna* and *Pirrkna*. Basically the voice of *Kirrk* is the voice of female *Bater*. But *Dogala Bater* can produce the voice of *Kirrk* which is the voice of female *Bater*. That is why it is called as *Dogala Bater*. *Dogala* is the cross of *Chirgee* and *Desi*.

3.6.1. TABCHA

Tabcha is a man made wooden instrument. On the lower surface of *Doi*, big spoon made of wood, a rubber is fixed and with the rubber a hallow small stick of four inches is attached. When the rubber is stroked with finger *Tabcha* produces the voice of female *Bater* means *Kirrk*. So *Tabcha* is also used for *Kirrek Da Shikar*. After listening the voice of *Kirrk* all *Baters* are excited and come towards the source of this voice.

(See picture no 3.3 and 3.4 in appendix)

Locally it is also said, "*Made De Kirrk Ohhke Hondi Ha.*"

It means that female's voice is fascinating that works to mad the male *Baters*.

3.7. SELECTION OF BATER

It is very difficult task to select *Bater* for fight. There is always a criteria for this selection. There are many things that are checked during the selection of Fighting *Bater*. But the major things that are checked and observed during selection are the color of *Bater* and its fight with other *Baters* in a flock of few hundred *Baters*. Primarily the color of *Bater* is checked while the fight has secondary importance in this selection. If a *Bater* is fighting well in the flock with other *Baters* and its color is according to the requirement it is selected.

After the selection of a *Bater* for fight there are some merits and demerits that are interestingly checked by a *Bater Baz*. The *Ustad Bater Baz* knows the best about these merits and demerits. Some times the *Bater Baz* takes their *Bater* to the *Ustad* to test out their *Bater*'s merits and demerits. First of all I would like to discuss the merits of a fighting *Bater* that are given below.

3.7.1. MERITS OF A FIGHTING BATER

There are some merits of a fighting *Bater* that an expert *Bater Baz* tests out. When a *Bater Baz* purchase a *Bater* that was selected from a flock he takes it to an expert *Bater Baz* means *Ustad*. The *Ustad* checks the merits and demerits of that *Bater* and than finally decides whether the *Bater* should train for fight or not. The major merits of a fighting *Bater* of its color are given below.

3.7.1.1. YAK RANGA

Yaak Ranga means that a *Bater* having same color. On the basis of the color the indigenous says that the *Bater* having same color of its Beak, Legs and nails is a best *Bater* for fight. It is not necessary that the *Bater* is *Surkha*, *Turgara* or *Ghalwa*.

3.7.1.2. COLOR OF EYES

A *Bater* having black color of its eyes belonging to any type of *Bater* is considered as the best fighter *Bater*. *Ustad Sajjad*, a famous and aged *Bater Baz*, said that if a *Surkha* *Bater* is having green color of its eyes is excellent fighter *Bater*. If a *Kala* (black) *Bater* is having red colored eyes is fit for fight.

3.7.1.3. THE COLOR OF WINGS

Ustad Sajjad says that if there is white mark on the last feather of the wings of *Bater* that is really excellent *Bater* for fight. But it is very rare that there would be a white mark on the last feather of wings of *Bater*. Usually the last feather of the wings of *Bater* is gray colored without having white mark on it.

3.7.2. DEMERITS OF FIGHTING BATER

There are many demerits of *Bater*. On the basis of these demerits the *Baters* are not considered as good fighters because these effect badly on the fight of *Bater*. How these effects on the fight of *Bater*? These are discussed below.

3.7.2.1. PEEL TANGA (YELLOW LEGS)

A *Bater* having yellow color of its legs is considered not good fighter *Bater*. According to indigenous the yellow color of the legs of *Bater* proves that the power of legs of *Bater* is not in a position to support *Bater* for fight. It also illustrates the *Bater* has not reached at the age of fight. The legs of *Bater* are weak.

3.7.2.2. KACHI NOAK (SOFT BEAK)

A *Kacji Noak* means a weak beak of *Bater*. It is also ensured by seeing the color of beak of *Bater*. A *Bater* having yellow and bright beak is considered as *Kacha Patha*. It is reality that a

Bater fights with its beak. The weak beak cannot be sharp with blade because it starts bleeding. According to indigenous if a *Bater* having soft beak will not hurt the opponent *Bater* and will loose the fight.

3.7.2.3. NAAK DA KACHA (WEAK NOSEDE)

Naak Da Kacha means that when ever a *Bater* is caught by its nose if it starts flatterring. If it does not flatter in this situation it is proved that the *Bater* is not *Naak Da Kacha*. During fight at *Perr* the opponent *Bater* smack the nose of *Bater*. If feels pain, some times bleeding starts from the nose of *Bater*, it just run off the ground and loose the fight. That is why *Naak Da Kacha Bater* is not considered as good fighting *Bater* among the indigenous.

3.7.2.4. NAIE BATER

A *Naie Bater* is one who rubs its beak with ground. A *Bater Baz* comes to know this when he puts the beak of *Bater* in his mouth and puts the saliva and leaves the *Bater* on ground. If the *Bater* starts rubbing its beak on ground than it is considered a *Naie Bater* that is not a good fighter. That is why it can lose the fight if it does so during fight.

Ustad Sajjad is not agreeing with this viewpoint. He said that the *Bater* is a bird of jungle. Sometimes the soil goes into the nose of *Bater* when it is in soil. That is why it feels uncomfortable and itchy in its nose. If the nose of *Bater* is cleaned with water than there is nothing like that.

CASE STUDY

Ustad Sajjad is an aged and experienced *Bater* fighter. He had a *Bater* that was a *Nie*. As *Ustad* sahib is not agree with the concept of being *Bater Nie* so he checked a *Bater* by putting *Bater's* beak in his mouth. He put his saliva on the beak of *Bater* and left *Bater* on ground. The *Bater* started rubbing his beak on ground. Than *Ustad* dipped *Bater's* beak in water and than picked a small and thick stick in his hand. He cleaned the stick by dipping in spirit. He cleaned the nose of *Bater*. After that he again put salvia on *Bater's* beak and left *Bater* on ground. Again *Bater* started rubbing beak on ground. *Ustad* said that this time *Bater* is rubbing the beak on ground because it is feeling itchy in nose. After almost four hours he

repeated the same practice but this time the *Bater* did not react as *Bater* reacted last time. *Ustad* said that it is irrational sayings that *Nie Bater* does not fight. Actually the fact is proved.

3.7.2.5. CHOOT PARA AND DHILL PARA

A *Bater* having small wingspan is called as *Choot Para*. A *Bater* having loose wings is called as *Dhill Para*. If a *Bater* has one or both out of these two demerits is not considered as a good fighter *Bater*. During fight some times *Bater* uses its wings as technique of fight. These demerits result in loose of fight.

3.8. TRAINING OF FIGHTING BATER

After the selection of a fighting *Bater* the training process starts. This training process is based on many segments. All the segments are interlinked with one and other. A *Bater Baz* can not miss even a single segment. Among the indigenous all the segments of training processes are very important. The training of a fighting *Bater* starts from giving diet to it, and ends on *Safa*. All the training techniques and tools are discussed below in details.

3.8.1. DANA CHUGWANA (GIVING THE DIET)

Dana Chugwana is a technique to make *Bater* friendly. A free *Bater* eats freely in jungle. But when it is captured and is present in a cage it eats the diet only when there is darkness in the cage. If a *Bater Baz* has selected a *Bater* out of a flock. He is not off the view to diet to it in cage. Basically the training of *Bater* starts from *Dana Chugwana*. A *Bater Baz* keeps *Bater* hungry and tries to give it an organized diet. Through this *Bater Baz* forces *Bater* to eat diet from his own hand. It is difficult task to make a *Bater* friendly. Just due to hunger the *Bater* comes close to man. Some *Baters* start eating diet from the hand of *Mohabati*, the *Bater Baz*, on its first day but it is very rare. Usually *Bater* eats diet on second or third day. Occasionally it also happens the *Bater* does not eat diet from hand and this result in slaughter of *Bater*.

3.8.2. EXERCISE DURING GIVING DIET

When a *Bater Baz* gives diet to his *Bater* he also gives *Bater* practice of jumping and running. He also flatters *Bater* in the air at the height of two to three feet. He keeps the diet at his palm

while staying the *Bater* under his palm. When *Bater* looks the diet it tries to eat it. While *Bater Baz* deceives the *Bater* by changing the direction of his hand by push and fro the *Bater*. *Bater Baz* also pastes some quantity of diet on his palm and keeps his palm at the distance of almost two to three feet from the surface of ground. The *Bater* jumps to attain the diet. It is all part of the training of *Bater*. *Bater Baz* also flatters the *Bater* in the air to keep *Bater* active.

(See Picture no 3.5 in Appendix)

CASE STUDY

Muhammd Iqbal is a young *Bater* fighter. He has a *Bater* that was almost trained for fight. He gave practice to his *Bater* during giving *Bater* diet. Before giving diet to *Bater* he spread a white cloth on ground. He kept some quantity of diet in palm of his hand and left *Bater* on ground. He kept his hand at the height of almost six inches. The *Bater* tried to eat diet by stretching its body maximum. At that time *Bater* was standing on its paws. He tried to put extra weight on the paws of *Bater* by his hand. After one and half minutes he kept his hand on same height and with his other hand he started pushing *Bater* in left, right and backward directions. The *Bater* was very hungry and *Iqbal* had kept diet in palm of his hand. After this he pasted some of the diet on his hand's palm with his spit. After that he kept his hand at the height of two and half feet. As the *Bater* saw the diet he started jumping to attain the diet. After some jumps *Iqbal* gave the last practice to his *Bater*. He put the diet on the cloth. He flattered his *Bater* in the air at the height if almost four to five feets. All the time the *Bater* returned to the diet. The diet was on the cloth. *Iqbal* dipped his fingers in the water and wetted the wings and tail of *Bater*. He said that the body of *Bater* is very warm. After this all practice *Iqbal* put the *Bater* in *Kambakh*, a hand made wooden cage, and said that the *Bater* should take rest for ten minutes. After ten minutes he picked up the *Bater* in his hand again.

3.8.3. PRACTICE TO KEEP BATER AWAKINING

The awakening practice of *Bater* is used for three basic purposes such as to train it for fight with another *Bater*, to become friendly to man and to forget the memories and environmental conditions of jungle. The awakening process is used from minimum to maximum time. When the *Bater* has to be trained for fight, *Bater* is kept awaken for twenty to twenty-two hours during last ten to twelve days before fight.

That is why the indigenous says,

"Bater Tayar Mohabitee Baemar."

It means that when the *Bater* is prepared for fight the *Bater* fighter becomes ill. It is all due to the disturbance of his sleep because he prepares the *Bater* whole time and does not sleeps.

The indigenous also say"

"Tittar Chutth Da Batera Mutth Da."

It means that the partridge is trained for fight by leaving it free while the *Bater* is kept in hand to train it for fight.

3.8.4. TECHNIQUES OF AWAKENING

Usually a *Bater* fighter allows the *Bater* by keeping it in the cage from 12am to 4am for rest. The *Bater* fighter uses to take *Bater* out from the Cage due to the reason it is the flight time of *Bater* in its natural life of jungle. Through this *Bater* becomes friendly to man along with keeping *Bater* hungry.

If *Bater* fighter tires and wants to sleep he keeps *Bater* in his hand and folds a cloth around his hand. When ever the *Bater's* eyes are going to close the *Bater* fighter dips the paws of *Bater* in water. He wets the wings and tail of *Bater*. It is common practice to keep *Bater* fresh.

3.8.5. MITEE DEWAN (SOIL BATH)

Mitee Dewan or soil bath is practiced before four or five day of fight. For the purpose of this soil bath a special kind of soil, known as "*Parrnay De Mitee*" among indigenous, is putted in a bowl that is made of pottery. The little amount of water and *Ruhh Kavera*, some sort of liquid containing fragrance, is poured on this soil. With this the soil becomes soft and *Bater* feels happy. The *Bater* is left in the bowl. The bowl is covered with an iron made cage. It is covered with a cloth for the purpose of complete darkness.

The *Bater* is kept in soil because it is its nature to take bath in soil. The *Bater* plays in soil it

reduces *Bater*'s fatigue and *Bater*'s body becomes relaxed. It feels joyful.

(See Picture no 3.6 in Appendix)

3.8.6. CLEANING OF BATER

After soil bath the *Bater* is cleaned with spirit. The purpose of this is to keep *Bater* clean from germs and soil.

(See Picture no 3.7 in Appendix)

CASE STUDY

Majeed Shah is a young *Bater* fighter of twenty seven. He had a bowl that contained a special kind of soil known as *Parrany De Mitte* among indigenous. *Majeed* said that this soil is very soft than that of other kinds of soils. He leveled the soil in the bowl with the fingers of his hand. After that he sprayed some water and few drops of *Ruhh Kavera*, a liquid having some sort of fragrance, over the soil. He mixed the soil. Than he left his *Bater* in the bowl and covered the bowl with an iron made cage. He covered the bowl along with cage by a cloth. After half an hour he took his *Bater* out of bowl. The *Bater* was very dirty. The feathers of *Bater* were filled with soil. First of all he cleaned the *Bater* by an air pressure with his mouth. After this he kept *Bater* in his left hand. He wetted some cotton in spirit and rubbed this cotton over the body of *Bater*. He cleaned the wings, legs, tail, forehead, head and beak of *Bater*. After cleaning the *Bate* he opened the window of *Kambhak*, a hand made wooden cage, and dropped the *Bater* in it. He placed that *Kambhak* in the light of sun. He sat near the *Kambhak* due to the fear of cat. After twenty minutes he picked the *Bater* in his hand again. *Majeed* said that some germs were killed by the use of spirit and some with sun light.

3.8.7. TIDEE DEWAN (LOCUST FOR EAT)

Tidee, locust, is a small insect that is usually found in agricultural land. The locust is given to *Bater* for eating. Its function is that the *Bater* should recall its memories of jungle. Locally it said that,

“ *Bater Mastee Khandy.*”

It means that when *Bater* eats locust *Bater* gets excited. *Bater* likes to eat locust in jungle.

3.8.8. SAFA (CLEANING)

Safa is a process to clean the stomach of *Bater*. For this purpose some sort of herbal medicines are given to *Bater*. These medicines are given to *Bater* after two days of soil bath. The major and most important function of *Safa* is inter connected with the concept of *Tahh Wali Witth*, the last excretion of the *Bater*. Due to the action of *Safa* severe motions starts and the stomach of *Bater* becomes clean. After this *Bater* fighter gives an organized diet to *Bater* for further two to three days after *Safa* and before the fight through this he comes to know that how much diet is present in stomach and how much diet it needs.

Primarily there are two types of *Safas*. These are separated into two categories due to the environmental reasons. One is summer's *Safa* and the other is winter's *Safa*.

3.8.8.1. SAFA FOR SUMMER

The first type of *Safa* is given to *Bater* in summer season. For this type of *Safa* the indigenous mix some type of herbals. The method of this *Safa* is that the indigenous mix *Chaar Gull*, *Alliche*, *Khurd*, *Mulathee*, *Ghae Dana*, *Saandal's Bora*, *Shangree Nisree* and etc and puts a little amount of this mixture in the water at night. On the next morning the water is shifted in a cloth. The water is given to *Bater* with a syringe. The needle of the syringe is detached and a rubber valve is attached with it. The rubber valve is put in the mouth of *Bater*.

3.8.8.2. SAFA FOR WINTER

This is second type of *Safa* that is given to *Bater* in winter season. The indigenous mix *Alliche*, *Purana Gurr*, *Shangree Nisree* and *Mulithee*. *Bater* fighters grind the mixture of these four things given above and make pills that are given to *Bater*. A *Bater* is given two pills for the purpose of *Safa*. Only water is given to *Bater* during the whole day.

3.8.8.2.1. FUNCTIONS OF SAFA

When the material of *Safa* is given to *Bater* than right with in ten to fifteen minutes loose motions are started. During this day *Bater* is not given diet. Just water is given to *Bater*. The

Bater drops loose motions through out the day. In the evening the color of the last excretion of *Bater* is white. It means that there is nothing in *Bater*'s stomach. At this time *Bater* is given some diet. The deficit quantity of diet is given to *Bater* so that after loose motions the excretion of *Bater* may become solid.

3.9. DIET FOR FIGHTING BATERS

The diet of fighting *Bater* is usually *Juwar*, *Bajraha*, wheat, small pieces of bread, almond, pistachio nut, mill, walnut and some insects. For the purpose of fight usually this is the diet of *Bater*. The *Bater* fighters, who gamble against high amount, give almond, pistachio nut, mill, walnut and etc to their *Baters*. All these things give extra power to *Bater*.

3.10. USE OF DRUGS

Some *Bater* fighters use some sort of drugs to make their *Bater* intoxicated. They give intoxications to their *Bater* and finally fight against another *Bater*. Basically there are two types of intoxications that are commonly used.

The first form is that *Bater* fighters putt some barley in the vine for one month. Than they take it out. They give two to four pieces of the vine's barley to *Bater*. After few days the *Bater* is addicted and it fights against other *Bater*. If the opponent *Bater* fighter comes to know the *Bater* is *Nashie*, intoxicated, then he dose not fights his *Bater*. He simply gets the *Bayana* or full payment of Bet and withdraws from the fight. But in a situation if the both *Baters* are intoxicated, they are allowed to fight. The both *Bater* fighters wait for the final results.

In the second variety of the use of drugs in *Bater* fight the *Bater* fighters mix intoxicating pills, *Chaar Maghaz*, almond, opium and etc. They grind this mixture and put some vine in this mixture. They make small pills out of this. Then these pills are given to *Bater* for eat.

Indigenous says'

"Nashie Bater Ya Laar Wandy Ya Mer Wandy."

It means that the *Baters* that are given drugs some times fights very aggressively and some

times do not fight. When the addicted *Bater* does not fight it loses the fight in the very few seconds of fight. But it is a fact that when an addicted *Bater* fights it fights with full spirits. An addicted *Bater* is tired very soon.

CASE STUDY

Abuzzar is a washer man by profession. He is fond of *Bater* fighting. He intoxicates his *Bater* through a different way. Before almost fifteen minutes of the start of *Pirr*, fight, he seized the *Bater* in his right hand. He lighted a hash cigarette. He placed the head of *Bater* near the smokes of that cigarette. Then after few seconds the *Bater* started moving head in right and left direction. *Abuzzar* said, "*Bater Mastee Kha Gay.*" It means that the *Bater* is in a jolly mood. He left his *Bater* for fight after twenty minutes. But his *Bater* lost the fight.

3.11. TAHH WALI WITHH (LAST EXCREMENT OF BATER)

The last excrement of *Bater* is very important for *Bater* fighter. The *Bater* fighter waits for the last excrement of *Bater* before the start of fight.

Indigenous says,

"Bukha Bater Dhair Lardy."

According to this statement the hungry *Bater* not only fights better but also fights for more time than that of a *Bater* who had some diet in the stomach at the time of fight. The concept of *Safa* is basically interlinked with the concept of *Tahh Wali Withh*. After the practice of *Safa* the *Bater* fighter gives an organized diet and checks the timings of the excrement of *Bater*. The last excrement of *Bater* is distinguished from the usual excrement of *Bater* only on the basis of size and color of excrement. The usual excrement is of green color and solid. The last excrement is of brown color and larger than that of usual excrement of *Bater*. One night before the fight the *Bater* is given its scheduled diet. The *Bater* is put in the *Kambhak*, cage, at twelve at night. On the next morning the fight is due. The *Bater* fighter takes out *Bater* at five in the morning. He does not give diet to the *Bater*. He waits for the last excrement. If *Bater* drops the last excrement the *Bater* is allowed for fight at *Perr*. Otherwise some times the *Bater* fighter does not fight his *Bater* and sacrifices, *Bayana*, the advance payment. But if the amount of bet is not much than the *Bater* fighter fights his *Bater*.

3.12. SHARP THE BEAK OF BATER

The beak of *Bater* is sharpened with a blade right before the fight. It is very technical work. There are some indigenous who are expert in this work. *Muhammad Iqbal* is the only person who is expert in this work. All the *Bater* fighters request him to sharpen the beak of their *Bater* at *Pirr*. Some time *Bater* fighters themselves sharpen the beak of their *Bater* and they have to face a heavy loss in terms of losing the fight of *Bater*.

CASE STUDY

Ustad Sajjad said that *Akthar* was about to sharpen the beak of his *Bater* right before the fight at *Pirr*. As *Akthar* was not expert in this work yet he was trying to sharpen the beak of his *Bater*. *Akthar* cut the beak of *Bater* instead of sharpening it. Bleeding started from the beak of *Bater*. *Akthar* had to pay the whole amount of bet. According to *Ustad Sajjad*, *Iqbal Urf Baali* is an expert to sharpen the beak of *Baters* in *Taunsa*.

3.13. DISEASES AND TREATMENT

There are some diseases and their treatments that are commonly used by indigenous. All diseases and their *Desi* and Allopathic treatments are discussed below.

Table no 3.1

Showing the diseases of *Bater* their symptoms, allopathic and *Desi* treatment.

Sr no	Name of Disease	Symptoms	Allopathic Treatment	<i>Desi</i> (Local) Treatment
1	<i>Nazla</i>	Water drops out of nose of <i>Bater</i>	Drops of Betnisol are given	Use of <i>Hareer</i> (herb), alum and opium.
2	<i>Sookhdama</i>	Loosing weight	Nil	<i>Civee</i> (termite) is given to eat.
3	<i>Zaharbaat</i>	Swelling of eyes and head. Pimples on eyebrow	Nil	Application of red, black pepper, mint and raw sugar.
4	<i>Faaleg</i> (Paralysis)	Trembling of legs	Tablet Hydrogen	Cutting the nails of <i>Bater</i>
5	<i>Khabaci</i>	Emergence of small pimples on lip corner.	Nil	Use of <i>Rass</i> (herb)

3.13.1. NAZLA

Nazla is a common disease of *Baters*. The symptoms of this disease are coming of water drops from the nose and the swelling of eyes of *Bater*.

3.13.1.1 TREATMENT

As for as the treatment of this disease is concerned, indigenous use drops of *Betnisol* as allopathic treatment. Indigenous dip *Hareer* (an herb) and *Phatkree* (Alum) in water for twenty to thirty minutes and give this water to *Bater* to drink. Some *Bater Baaz* also uses Opium for the purpose of treatment.

3.13.2. SOOKH DAMA

It is *Sariki* word which means loose of weight. In this disease the *Bater* keeps on losing its weight and becomes physically weak.

3.13.2.1. TREATMENT

The one and only *Desi* treatment for this disease that indigenous use is that the *Civee* (Termite) is given to eat to *Bater*. If the *Bater* recovers than it is good otherwise it is slaughtered.

3.13.3. ZAHARBAAT

According to the symptoms of this disease the eyes and head of *Bater* are swollen. Small pimples are seen on the eyebrows of *Bater*.

3.13.3.1. TREATMENT

For the treatment of this disease red pepper, black pepper and mint's leaves are mixed and grinded than *Gurr* (raw sugar) is mixed in this powder and is given to *Bater* to eat in the shape of small pills. The last treatment of this disease that indigenous do is locust is given to *Bater*. Locally locust is considered as a cure of every disease.

3.13.4. FAALEG (PARALYSIS)

In this disease the legs of *Bater* starts trembling. It cannot stand on its legs and falls down. These are the symptoms of this disease.

3.13.4.1. TREATMENT

As allopathic treatment the fifth piece of Hydrogen tablet is given to *Bater* for four to six times in three day. The nails of *Bater* are cut so that the blob should drain. It is practiced as *Desi* treatment.

3.13.5. KHABACI

This disease initiates from the inner body of the *Bater*. But it becomes evident is when small pimples emerge on the corner of the lips of *Bater*. During this disease *Bater* does not eat and drink any thing. In the beginning the pimples develop in stomach and than in esophagus. Usually *Bater* dies during this disease. It is just because of that the *Bater Baz* comes to know about the disease very late. It is very rare that *Bater* recovers. If *Bater* recovers than it dose not fights.

3.13.5.1. TREATMENT

Rass is a herbal that is graded and kneaded. It is applied over the corner of the lips of the *Bater*. Little bit of its water is given to *Bater* to drink. The results of this treatment are considered as effective. *Rass* absorbs the heat of entire body of *Bater*.

CHAPTER. 4

GAMBLING TERMS AND CONDITIONS

In this chapter the gambling of *Bater* is discussed. There are certain forms of betting that are practiced among the *Bater* fighters of *Taunsa Sharief*. There are some rules and regulations of every game. The players or the participants of the game have to follow those rules and regulations. Player or participant are being expelled from the game or disobedience of rules. Likewise there are some rules and regulations of *Bater* fighting. These rules and regulations are set by the *Bater* fighters. The two basic types of *Bater* fights have their different rules and regulations. The rules of *Bater* fighting are not written documented; rather these rules are set by the native *Bater* fighters of *Taunsa*.

There are also certain forms of cheating in *Bater* fighting. The *Bater* fighting is a broad game in its cultural meanings. The police play a vital role for the success of *Bater* fight. Like other games the *Bater* fighters also celebrate their success when their *Bater* wins the fight. There is an importance of party in *Bater* fighting. The party of *Bater* fighters is based on permanent and nonpermanent members. Both permanent and non permanent members have different criteria. All the concepts are discussed briefly in headings given below.

4.1. TYPES OF BATER FIGHTS

Basically there are two types of *Bater* fights. These two types of *Bater* fights are different from each other. Both types of *Bater* fights have different rules and regulations. The two types of *Bater* fights are *Lokoor* and *Burz-o-Burz*. These are discussed below.

4.1.1. LIKOOR

Likoor is the first type of *Bater* fight. Among indigenous the *Likoor* is considered as children's play. According to the indigenous when there was poverty among peoples, they had not enough money for gambling. They used to practice this game. But with the passage of time people become prosper. They started practicing the *Burz-o-Borz* type of *Bater* fight. *Likoor* is a type of *Bater* fight that is purely for the sake of fun and enjoyment among indigenous.

Concerning rules and regulations of *Likoor*, in this *Bater* fight two fighting *Baters* are trained. There is a circle of almost three steps that roughly equals about three to four meter square area. Both *Baters* are tied with a string. The length of string is four to five feet. But standard length of string among indigenous is four feet. Both *Baters* are left for fight in that circle. Both *Baters* fight against one and other. The *Bater* that leaves the circle first will win the fight. The winning party will get the loser *Bater*. There is no form of money as gambling in this type of *Bater* fight. The *Likoor* can be done at any time of the day.

According to indigenous in past there were no modern amenities available for the people. People were not in a position to pass their time well. *Likoor* was a form of recreational activity for the people. But at present the people have access to modern amenities. Now the children of *Taunsa Sharief* practice this type of *Bater* fight named *Likoor*.

For *Likoor* there is no need of any kind of *Pirr*, because there is no aspect of formal gambling in *Likoor*. Where ever some one wants fun he can practice a *Likoor* type of *Bater* fight.

4.1.2. BURZ-O-BURZ

Burz-o-Burz is the second type of *Bater* fight. The full gambling is practiced in this type of *Bater* fight. According to the indigenous *Burz-o-Burz* is a game in which some one's hard work proves. All bets are practiced in this type of *Bater* fight. This type of *Bater* fight is commonly practiced only at *Paka Pirr*. Because the amounts of bets are very high and there is fear of police raid on a *Kacha Pirr*.

(See picture no 4.1 in appendix)

In *Burz-o-Burz* the *Baters* are trained and left for fight on the decided day. This type of *Bater* fight is only practiced at the morning time at *Paka Pirr*. But there is no specific time to practice this fight at *Kacha Pirr*. In this type of *Bater* fight the *Baters* are left to fight on a ground of almost one hundred and fifty-six square feet. A cloth of this measurement is spread on the ground. *Bater* fighters sit on the sides of this cloth. The viewers stand behind the *Bater* fighters. The *Baters* are left for fight. Both *Baters* fight by using paws, beaks and wings. The *Bater* who shows its back or flews away loses the fight. The winner party will get the amount

of bet along with the loser *Bater*. It is decided before the fight at the time of fixing the bet that whether the winning party will take the loser *Bater* of losing party or not.

4.2. PIRR (THE PLACE OF BATER FIGHT)

Pirr is the place of *Bater* fight. At *Pirr* both types of *Bater* fights *Likoor* and *Burz-o-Burz* take place. But the *Burz-o-Burz* is mostly practiced at *Pirr* because it has the aspect of gambling. Basically there are two types of *Pirrs*; *Kacha Pirr* and *Paka Pirr*. Both *Pirrs* are different from each other because each has its own characteristics. Both types of *Pirrs* are discussed below in details.

4.2.1. KACHA PIRR

Kacha Pirr is a place where *Bater* fight is practiced. It is not secured. There is always fear of the raid of police on *Kacha Pirr*. The *Bater* fight is not usually practiced at *Kacha Pirr*. If both parties of *Bater* fighters are willing then they organize a *Bater* fight at some place where there is no fear of police raid. At *Kacha Pirr* the *Bater* fighter does not pay to one who organizes the *Pirr*.

(See picture no 4.2 in appendix)

4.2.2. PAKA PIRR

Paka Pirr is an organized place of *Bater* fight. At *Paka Pirr* there is no fear of police raid. The timing of *Bater* fight at *Paka Pirr* is always fixed. The *Bater* fight occurs in the morning times. At *Paka Pirr* there are proper arrangements for participants and the spectators.

(See picture no 4.3 in appendix)

4.2.3. THE ORGANISER

There is always an organizer of *Paka Pirr*. The organizer has deep rooted links with the police. He pays monthly amounts to the police. The organizer of the *Paka Pirr* arranges tents and mats for sitting. The organizer receives ten percents of the bet from winning party. The loser party did not pay anything for this. Winning party deducts ten percents of the amount from the paid bets of permanent and non permanent members of the party.

Khawja Jamal is the person who is the organizer of the *Pirr* at *Taunsa Sharief*. He is a land owner as well as a famous political figure in *Taunsa*. *Khawja Jamal* is an old person. His son *Khawja Asghar* regulates the *Pirr*, but the *Pirr* is known by the name of *Khawja Jamal*. *Khawja Asghar* deals with the local Police of *Taunsa*. *Khawja Asghar* has employed a person whose name is *Dewaya*. *Dewaya* arranges tents and mats at the place of *Pirr* one night before. He cleans the place for *Pirr* and he pays the rent of tents and mats. Most of the winning parties pay *Dewaya* for his pocket money.

4.2.3.1. TO ORGANISE THE PIRR

The *Pirr* is organized one night before the fight. The place of fight is cleaned. The cloth that is to be spread on the ground is washed. Tents are arranged on the place of fight. The mats are spread for the *Bater* fighters and spectators. All these arrangements are done by *Dewaya* at the *Pirr* of *Khawja Jamal* in *Taunsa*.

4.3. TYPES OF BAAZI (GAMBLING)

There are three basic types of *Baazies* in *Bater* fight. These *Baazies* are *Band Baazi*, *Khuli Bazi* and *Utto Di Bazi*. All these *Bazies* are practiced among the indigenous of *Taunsa Sharif*. All types of *Baazies* are briefly discussed below

4.3.1. BUND BAAZI

Band Baazi is the first type of gambling in *Bater* fight. In this type of gambling both *Bater* fighters check their *Baters* few days before the fight. Both *Bater* fighters decide the amount of bet. Some amount of total bet is submitted to third person. Mostly there is no need of third person. They believe on their tongues. If some one's *Bater* does not take part in fight due to any reason the owner will have to pay the *Byana*, payment in advance, to his opponent *Bater* fighter. But, if *Bater* loses the fight the *Bater* fighter will have to pay the decided advanced payment, *Bayana*, to his opponent *Bater* fighter.

When ever both or one *Bater* fighter is aggressive, he decides the *Baazi* as *Bund*. It means that there is no payment in advance, if the *Bater* of any party will not take part in fight due to any

reason, guilty party will have to pay the whole amount of bet. This type of *Baazi* is mostly practiced among the native *Bater* fighters of *Taunsa Sharief*.

CASE STUDY

Reheem Urf Baggu is young *Bater* fighter. He had a *Bater* that had won three continuous fights in two months. He fixed a bet of eighty thousands. The bet was *Bund*. Two nights before the fight a man *Wali Khan* of *Quetta* requested *Baggu* to sale the *Bater* for two lac rupees. *Baggu* refused the proposal. He decided to fight the *Bater* against his opponent's *Bater* fighter. One night before the fight the cat ate the *Bater*. *Baggu* had to face a huge economical crisis. On one hand he lost his *Bater* that valuing two lac rupees. While on the other hand he had to pay eighty thousands to his opponent, because the *Baazi* was *Bund*.

4.3.1.1. SALIS (THIRD PERSON)

In *Bater* fighting there is need of *Salis*, third person, to tackle the situation. Usually *Salis* is a person who is honest and acceptable to both parties of *Bater* fighters. In a situation, when *Bater* fighters do not believe each others tongue, the *Byana* or whole amount of bet is given to the *Salis*. Usually, among the *Bater* fighters of *Taunsa Sahrief*, there is no need of *Salis*. The *Bater* fighters in *Taunsa Sharief* believe on their tongue.

CASE STUDY

Ustad Sharief is an unbiased *Bater* fighter. He is very old. He has a tea stall in *Taunsa bazaar*. He spent his whole life in *Bater* fighting. *Sharief* is mostly considered as a *Salis* among *Bater* fighters whenever there comes a need of *Salis*. *Ustad Sharief* has influence over *Bater* fighters. His decisions are accepted by all of the *Mohabaties*. He is also requested to be present at *Pirr* during fight. *Ustad Sharief* gets twenty percent of *Bayana* if the *Baazi* is not *Bund*. He gets nothing from *Bater* fighters for his services that he provides for *Bater* fighters. He said that he is himself a *Mohabaties* and people have given him the prestige.

4.3.1.2. BAYANA (PAYEMENT IN ADVANCE)

Bayana is the payment in advance. If *Bater* fighters decide the *Bayana* of *Baazi* then the both parties has to submit the 20% of the total amount to *Salis*. But when the amount of bet is not so high they believe on their tongue. Mostly there is no importance of *Bayana* whether the *Baazi* is *Band* or *Bayana* is fixed. It is just matter of the trust for *Bater* fighters.

4.3.2. KHULE BAAZI

It is second type of bet. In this type of bet the *Bater* for fight and the amount of bet is decided at *Pirr*. Right after this decision, the *Baters* are left in *Pirr* for fight. In this type of *Baazi* there is no need of *Salis* and *Bayana*, because the *Baazi* is announced in front of whole crowd at *Pirr*. The amount of this type of bet is usually less then five thousands rupees. The *Khuli Baazi* is usually practiced by the visitor *Bater* fighters at the *Pirr* of *Khawja Jamal* in *Taunsa Sharief*. The *Pirr* of *Khawaja Jamal* in *Taunsa Shrief* always held on Sunday morning at 7:00 am, the visitor *Bater* fighters visit the *Pirr* of *Taunsa Sharief* at Sunday in their routine. The visitor *Bater* fighters come from *D. G. Khan*, *D. I. Khan*, *Leiaah*, *Kaut Addu*, *Jhang*, *Multan*, *Rajin Pur* and many other cities of the country. Basically visitors *Bater* fighters do not have interaction among them. So they check each others *Bater* and after this fix the amount of bet. A party of *Bater* fighter brings more then two *Bater* for fight with them.

CASE STUDY

At *Pirr Mujahid* announced about his *Surkha Bater*, who was ready for fight. *Mujahid* had a *Surkha Bater*. Initially no one was willing to fight *Bater*. The other *Bater* fighters said that *Mujhaid's Bater* is *Khani*. *Mujhaid* assured them that the *Bater* is not *Khani*. *Aslam Khan* checked his *Bater* and finally decided to fight his *Bater* against *Mujhaid's Bater*. *Aslam* fixed one thousand rupees as amount of bet. Both *Bater* fighters checked their opponents *Baters* with the spit. It was just to check the cheating. Both *Bater* fighters gave *Chakhae* to their *Baters*. Both *Bater* fighters left their *Baters* in the *Pirr* for fight.

4.3.3. UTTO DI BAAZI

It is third type of *Baazi*. In this *Baazi* the spectators do betting. The people who do *Utto Di Baazi* they are neither member of any party nor their *Baters* are fighting. The spectators are watching the *Bater* fight at *Pirr*. They do betting by watching the fight of *Bater*. A spectator bets on the winning *Bater*. Some times *Utto De Baze* results in conflict due to betting of two persons on same *Bater*. A person says his bet is of five hundred rupees and his *Bater* is for example *Turgara*. In return another person says that *Manzoor's Bater* will win the fight. Both fix the bet. Actually the both had selected the same *Bater* for bet. That is why the conflict developed.

CASE STUDY

At *Pirr* two *Baters* were fighting. The owners of the *Baters* were *Iqbal* and *Abbuzar*. *Abbuzar* is also known as *Shah Gee*. A man who was standing among the crowd of spectators said that the *Abbuzar's Bater* will win this fight, three hundred bet. Another man shouted and said, " *Shah Gee Aala Maary taay Soo Rupay.*" Means the *Surkha Bater* will defeat the opponent *Bater*. First man said, " *Lugg Gie.*" Means fixed. *Abbuzar* alias *Sahah Gee's Bater* won the fight and both spectators quarreled.

4.4. BAZI MITHNA (FIXING THE BET)

Baazi Mithna is process of fixing the bet. This process of *Baazi Mithna* occurs one or more than one week before the day of fight. A permanent member of one party goes for the purpose to fix the bet to the opposite party. There he talks about the fighting *Baters* and amount of bet they argue about their honesty that their *Bater* is having the abilities same like the opposite *Bater* for fight. There they decide whether there will be *Bund Baazi* or *Byana* will have to be submitted. Both parties also check each others *Bater* and finally decide the fighting *Bater* for fight and also decide the amount of bet.

CASE STUDY

Ustad Gull Muhammad Urf Guda is an aged *Bater* fighter. He has five sons who are *Bater* fighters. *Gudda* and his sons have formed a party that is known by the name of "*Pue Ptran Di Palty*" in *Taunsa*. *Gudda* send *Majnu*, his son, to *Ghulam Muhammad's* party to fix the bet. *Majnu* reached at *Sultan's* hotel, where *Ghulam Da* was sitting with his party, to fix the bet. Researcher was also sitting there. *Majnu* asked for the purpose to fix the bet. *Ghulam Da* said that *Majnu's* *Bater* is not equal to his *Bater*. *Majnu* had brought two *Baters* with him. He checked the other *Bater*. After the finalization of *Baters* for fight they talked about the amount of bet. *Ghulam da* taunted *Majnu* and said that you go and tell your father about the amount of bet. *Majnu* replied in anger that they should not talk like this he is here with the consent of his father. *Majnu* was representative of his party. *Ghulam Da* was there along with all of his permanent party members. The amount of bet started from ten thousand rupees. Both parties were aggressive. The amount of bet started increasing. At the end it was decided that the *Baazi* is *Bund* and the amount of *Baazi* is twenty thousands rupees. *Majnu* went back and came again to *Ghulam Da* after half an hour. He wanted to increase the amount of bet. But *Ghulam Da* refused his proposal because his party was not willing to increase the amount of bet.

4.5. BATER FIGTING AS SOURCE OF INCOME

Bater fighting is also a source of income for those *Bater* fighters who travel for the purpose of their livings from one city to other. These people attend the *Pirrs* at different places. Sometimes they pit their own *Baters* as a form of *Khuli Baazi*. Sometimes they do gambling of *Ottu Di Baazi*.

CASE STUDY

Bilal Urf, alias, *Billu* is a young *Bater* fighter. He belongs to *Leeiah*. He attends three *Pirrs* in a week. He attends the *Pirrs* of *D.G Khan*, *Taunsa Sharief* and *D.I Khan*. *Billu* said that he is fond of *Bater* fighting since his child hood. The *Bater* fighting is a source of *Bilal's* income. He said that he trains *Bater* for fight as well as he also purchases trained *Baters* from the different *Pirrs* of *Bater* fight. He all the time does *Khule Baazi* type of gambling. He said, " I fight *Baters* for small amounts of bets. I take three or more than three *Baters* with me at *Pirr*

where ever I go for *Bater* fights. Some time all the *Baters* win the fights. Usually one or two *Baters* win the fight. Through this *Bater* fighting I am earning my livings. The *Bater* fighting is not *Haram*, because I utilize my energies to train the *Baters* for fights. The winning *Baazies* are the reward of my struggle and hard work.”

4.6. CONCEPT OF PARTY

Party plays an important role in *Bater* fighting. The numbers of party members are not fixed all the time. The number of party member keeps on changing, the share of *Bater* owner in the amount of bet is always minimum then the other permanent members of the party. The maximum share of *Bater* owner is fifteen to twenty percent of the total amount of bet. Very occasionally it happens that the *Bater* fighter has to do betting on his own, for this it is not necessary that the opposite *Bater Baz* should bear on his own. The opponent may also involve his party. If a permanent member of the party does not pay his share in gambling because of knowing the fact that *Bater* of his party is weak and will loose the fight. He is no more allowed to be the member of party. But if some one cannot pay his share due to the higher amount of bet, he is treated as a permanent member of that party. The parties of *Bater* fighter consist of two types of members that are discussed below.

4.6.1 PERMANENT MEMBER OF THE PARTY

A permanent member of the party of *Bater* fighter is a person, one who remains as a permanent member of that party through out year. Permanent member has to be with the party in case of profit or loss. He also has to be with the party when amount of bet is high.

4.6.2 NON PERMENENT MEMBER OF THE PARTY

A non-permanent member of party is a person who keeps on changing the parties. It is not necessary for a non-permanent member of a party that he will have to stand by in profit or loss. A non-permanent member is allowed to share the bet only when the amount of bet is high. When the amount of bet is less he is not allowed to take part in bet.

4.7. TO EXTEND THE AMOUNT OF BAZI

A *Bater Baz* can extend the amount of *Baazi* at any time with the consent of his opponent party. Due to the willingness of both parties the amount of *Baazi* can be extended. But the owner of fighting *Bater* will have to pay the loss if *Bater* losses the fight. In extended amount the permanent and non-permanent members do not have share.

CASE STUDY

Hajhi Irani fixed a bet of twenty five thousand rupees. Right at the time of fight at *Pirr* he extended the amount of bet from twenty five thousands to thirty five thousands. The opponent party of *Sheela* was also willing for this. *Hajhi Irani's* party members were not supporting him for this decision. He decided that he will himself pay the extended amount of bet if *Bater* lost the fight. *Hjhi's Bater* lost the fight. He had to pay the extended amount of bet.

4.8. CHOT DEWAN

Chot Dewan means giving someone extra lead. If a *Bater* fighter is confident that his *Bater* will win the fight. He tries to extend the amount of bet. If the opponents do not agree than he gives them lead. It means that party "A" has decided RS-5000 of bet and extra lead is RS-2000. If the *Bater* of "A" party wins than they will receive RS-5000 of bet. But if the *Bater* of party "A" looses the fight the party "A" will have to pay RS-7000. Suppose party "A" has given the extra lead of RS-2000 rupees. The permanent member of the party are not having share in this extra amount of bet, but owner *Bater Baz* will have to pay the extended amount. The non-permanent member has not to pay the share.

4.9. RULES OF BATER FIGHTING

Bater fighting has certain rules that are set by local *Bater* fighters. The rules are existing from many decades in *Taunsa*. These rules are mostly common at all of the *Pirrs* in Southern Punjab. The same *Bater* will fight that has selected for fight during fixing the bet. The addicted *Bater* will not take part in the fight. None of the parties will apply any thing on *Bater* through that the opponent *Bater* could leave the *Pirr*. *Khani Bater* will fight against *Khani Bater*. The *Bater* fighter has the right to check the *Bater* before the start of fight. The crowd

will judge the fight. Nobody has the right to take step against the decision. The losing party will have to pay the amount of bet right after the *Bater* fight. The party that will not follow these rules will have to pay the opponent party whether the *Baazi* is Bund or not.

4.10. CHEATS

Cheats are also possible in *Bater* fight; there are some amazing forms of cheats that are discussed below.

4.10.1. CHEATING THROUGH CHANGING BATER

A *Bater* fighter changes the *Bater* at the time of fight. It is a cheating. According to the rules among indigenous the same *Bater* will fight at *Pirr* that has been checked at the time of fixing the bet. If some one cheats by changing the *Bater* he will either have to pay *Bayana* or full amount of the bet.

4.10.2. USING JUICE OF *BRRIMBA*

Some indigenous put the juice of *Brrimba*, an herb, on the head and neck of their *Bater* that is going for fight. It is also a form of cheating. The opponent *Bater* sniffs the smell of *Brrimba* and runs away. Through this the opponent *Bater* loses the fight, but indigenous check the *Bater* by licking the head and neck of *Bater* with the saliva of their tongue. The *Bater* fighters check the taste of the feathers of *Bater's* neck and head. The cheater will have to pay either *Bayana* or the total amount of bet.

4.10.3. USING OPIUM

Few indigenous keep opium in their mouth for 3-5 minutes before the start of fight. The opium is mixed in the saliva of man. He puts that opium's saliva over the neck of *Bater*. Through this the opponent *Bater* does not fight and runs away. The *Bater* fighters check by licking the neck and head of fighting *Bater*. The cheater has to pay total or advance amount of the bet.

CASE STUDY

According to key informant *Muhammad Iqbal* in 2007 *Charagh Dain* used the method of applying opium as cheating. At *Pirr* his *Bater* was going to fight against the *Bater* of *Baqar*. Before the fight as both parties check each others *Bater* by licking with tongue. *Baqar* checked the *Bater* and said that *Charagh* is cheating through applying opium over his *Bater*. At first *Charagh* was not confessing. Both parties started quarreling. *Ustad Sharief* was also sitting there. He checked the *Bater* and finally decided that the *Bater* of *Charagh Dain* is intoxicated and *Baqqir* is on right. *Charagh* had to pay the *Bayana* and handle his own intoxicated *Bater* to *Baqar*, as rules say. *Iqbal* said that after that day no body believes on *Charagh's* tongue. He has lost his respect and prestige among *Bater* fighters.

4.10.4. CHEATING BY GIVING DRUGS TO BATER

Fighting a *Nashie*, intoxicated or addicted, *Bater* with a non *Nashie Bater* is a sort of cheating. The *Bater* fighters have wide experience of *Bater* fighting. They observe such *Baters* at once. The use of drugs in *Bater* fight is discussed in chapter three in details.

4.11. BAHAR WALI PAGG (TURHBAN OF SPRING)

Bahar Wali Pagg is a special award for *Bater Baz*. If a *Bater* of a *Bater* fighter wins from one *Bahar*, season, to other *Bahar* than he is awarded with a *Bahar Wali Pagg*. It occurs very rare that a *Bater* wins the *Bahar*. It means that it is not easy for a *Bater* fighter and *Bater* to stand winner through out the *Bahar*. After the ceremony all of the *Bater* fighters visit the bazaar with a drum beater.

CASE STUDY

According to *Muhammad Iqbal*, key informant, he was awarded with *Bahar Wali Pagg* by *Khawja Jamal* in December, 2005. He had a *Surkha Batre* that stood winner throughout the season and won eight continuous fights in *Taunsa*. *Khawja Jamal* arranged a program in which he put a turban on the head of *Iqbal*. This program was recorded on video film. All of the *Bater* fighters who were present in that party visited the bazaar of *Taunsa* along with a drum beater. After 2005 none of the *Bater* fighter has awarded with *Bahar Wali Pagg* in

Taunsa. *Iqbal* said that it is very difficult task for a *Bater* fighter to get a *Bahar Wali Pagg*. It is hard work of *Bater* fighter as well as *Naseeb*, luck, of a *Bater* fighter to get so much prestige.

4.11.1. BAHAR SEASON

A period between two seasons of *Shikar* is called as *Bahar* among indigenous, for example the time between *Sawani* to *Bhanjre* is called as *Bahar*.

4.12. CELEBRATING AFTER WINNING THE BET

The *Bater* fighters celebrate a special feast after winning the bet. The owner of the *Bater* arranges a feast for the permanent members of his party. The guests are treated with “*Sohbat*” special dish of *Taunsa Sharif*. After the feast the *Bater* fighters do gossiping and discuss the stories of their *Bater* fights of the past as well as the recent *Bater* fights.

CASE STUDY

Majeed Shah is a middle aged *Bater* fighter. His *Bater* won the bet of four thousand rupees at *Paka Pirr* in *Taunsa Sharief*. After, the *Pirr Majeed Shah* invited his party members for the feast. All the party members gathered at *Majeed Shah's* home in evening after. There they themselves cooked *Sohbaat*, a special local dish of *Taunsa Shafier*. *Majeed Shah* presented the dish to his fellows. After getting free from the “*Sohbat*” they did gossiping and discussed the *Bater* fights of the past. The members of party dispersed late night from the place of feast. The researcher also attended this feast himself.

4.13 ROLE OF POLICE

Police has two types of activities, as far as the gambling over *Bater* fighting is concerned. The first form of the activity of police is that they get their monthly income from the organizer of a *Paka Pirr*. The police do not raid on *Paka Pirr*. Police provides full time security to *Bater* fighters at *Paka Pirr*. The *Bater* fighters freely do betting.

The second form of the activity of police is that if some one informs police about a *Kacha Pirr* than police raids there. Police catches the *Bater* fighters who are involved in gambling at *Kacha Pirr*. Police is a kind of threat for the *Bater* fighters who are present at *Kacha Pirr*. The police hands over the gamblers to the court where the gamblers are punished.

CASE STUDY

Two *Bater* fighters of *Taunsa* planned a *Bater* fight at *Basti Buzdar* that is situated almost four kilometers away from *Taunsa*. It is supposed to be a *Kacha Pirr*. The amount of bet for this fight was five thousand rupees. It was top secret between *Ajmal* and *Tahir* who were going to fight their *Baters*. Some how, *Khawja Asgher* heard this news. He informed the police about this gambling. The local police of *Taunsa* raided on November 3rd 2008 at the place of fight. Police caught *Ajmal* and *Tahir* along with seven other persons red handed. Police took the gamblers to Police station. There the police snatched the money of gamblers that was in their pockets. The gamblers, *Bater* fighters, paid bribe to police. The police men threatened the *Bater* fighters to go for the purpose of *Bater* fight at *Khawja's* place. After that the police left them.

CHAPTER. 5

CONCLUSION

Why do men purchase or game *Bater* train them and pit in fight and involve in *Bater* fighting? The answer of this question is not simple. The *Bater* fighting is complex on two levels. It is complex in structural level, on symbolic level. On the structural level, it involves complex behavior of certain actors and their interpretation about *Bater* fighting; on the symbolic level it contains terms, concepts and ideas which are loaded with deep-rooted meanings. In this chapter I shall try to decipher this textual reality.

Cultural analysis in interpretive anthropology is making about the meanings of human experiences. Geertz points out that it is not the job of anthropologist to impose logical patterns on the social reality, but to give explanatory guesses about the nature of social world. Now let us see what are the meanings of *Bater* fight in the culture of *Taunsa Sharief*?

Baters symbolically represent male purity and male ego in *Taunsa's* culture. These arguments can be strengthened by the fact that whenever *Bater* fights in the *Pirr*, there is more stake than money. Although there is importance of money at that time but it is less important than the honor and prestige of the owner is also at stake. *Bater* fighters abhor defeat but especially the kind where their *Bater* runs away form the fight. The shameful exit of the *Bater* is the shameful exit of the owner. As one respondent put it,

“When your *Bater* runs away you feel as if your heart has been broken.”

Any insult to a *Bater*, during fight, is replied by the honor of that *Bater*. Any derogatory remark towards the *Bater* is perceived as an attack on the honor. The relation is immediate but indirect. The other person verbally abuses the *Bater* of his opponent and talks about the demerits of that *Bater*. Though a *Bater* is known by its *Nasal*, sometimes a *Bater* is also referred to as belonging to the *Nasal* of its owner. One can occasionally hear

such remarks as, "*Choore Nasal*." It means that a *Bater* from the most impure Nasal. A *Bater* that describes the *Nasel* of owner.

The male *Bater* takes part in fights. It is just because of that the female *Bater* is considered as impure. This dogma is created as men are more powerful than women. Even females are not allowed to go near the *Baters* in *Taunsa Sharief*.

There are many sexual metaphors used in *Bater* fighting, as such masculinity, aggression and activeness. *Bater* fighting is also giving us clues about how the society of *Taunsa* is constructing its concept of male hood. The Male *Baters* are resembled with a young boy. A young boy has the qualities of aggression and activeness. Competitive spirit is the quality of *Bardasht* that is the ability to sustain all injuries with out quitting and enduring all hard ships without a complaint. There is a saying in *Taunsa Sharief* that, "*Gilla Run Te Mokada Hai*", meaning that complaining is the job of a woman.

The activeness is the dichotomy of active and passive sexual dimensions to it that will be discussed later. I shall discuss the *Phurut* quality of a *Bater* in this context. Being inactive means that being an easy target to the opponent. A good fighting *Bater* must be fast moving because its survival depends upon this. A *Bater* uses the technique of *Kulfee* during the fight. The fast moving *Bater* catches the tongue of its opponent *Bater* by putting its beak in its mouth. A slow moving *Bater* gives an easy grip to its opponent. An easy grip means a good chance to injuring the opponent *Bater*. That ultimately results in the loosing fight for the slow moving *Bater*.

A term used in *Bater* fighting is borrowed from homosexuality. The term "*Mohabati*," in homosexuality, is used to refer to an active homosexual who keeps young boys for sexual gratification. In *Bater* fighting, "*Mohabati*" is used for *Bater* fighters. But before we go

into analysis of these metaphors, let us look into homosexuality in the context of *Taunsa Sharief*.

There is special genre of homosexuality in *Taunsa* that can be placed some where between sodomy and pedophilism. Homosexual relations are usually between older active and younger passive homosexuals. There are various terms used for an active homosexual in *Taunsa*, some of these are: *Tharke*, *Londe Bazz*, *Chut Mara* and *Mohabati*. For passive homosexual following terms are used: *Gando*, *Chutu* and *Tali Taik*. One of these terms is used in *Bater* fighting. A male *Bater* is fought with another male *Bater* never against a female *Bater* neither female *Baters* are allowed to fight. It shows the gender contrast.

Bater fighting is a sequence of events that are attached with on and other. A *Bater* fighter can not neglect one phase of *Bater* fighting from game to selection and from selection to the final fight. If a *Bater* fighter' *Mohabati*' neglect any portion of *Bater* training then he is not confident that the *Bater* will fight better. The *Baters* are not breed rather gamed. For the purpose of game of *Bater* several types of *Shikar* are used in *Taunsa Sharief*. The various types of *Bater's* game are the source of income for several people in *Taunsa*. The *Bater* fighting is a complex system that requires really hard work.

No society in the world has ever been static. To argue that it has been so would be deny man his creativity. Every society changes, be it the physical environment, the economic mode of production, the political ideological movements, or simply the out comes of some personal individualistic decisions, there is something that makes the world go by; change is inevitable. *Taunsa Sharief* society is no exception.

The two interpretations of *Bater* fighting have a temporal dimension to them. Older generation of *Bater* fighters believe in purity of blood and line argument (chapter no 3), the younger generation of *Bater* fighters believe in the practical consequence argument. Can we ignore such difference of opinion? This coexistence of two opinions shows the dynamic of a society in transition. A society where the ascribed status are losing their importance to a new achieved, practical and open-minded approach to social relations where economic factors are playing an active part. It is society that is fast losing interest in the by-birth privileges. And entering a world of opportunistic worldview of things and relations. A world view where every one has to prove his worth in pit. A society that has become a *Pirr* in itself.

No analysis of a society is complete with out considering the socio-political aspect of its member's lives. We are also to discuss the political dimension of the symbols used in *Bater* fighting. *Pirr* viewed as a symbol has a social and political component to it. Holding of *Pirr* in *Taunsa Sharief* has become a symbol of power and prestige. No ordinary man can do it. As we have discussed earlier (Chapter no 4), those men who want to hold a *Pirr* have to neutralize the local police. Those who achieve this gain considerable reputation on two levels. On the social and political level they demonstrate to the natives that they can manipulate the state structure. On the symbolic level they address the symbol of masculinity that abhors any established structure to undermine their self-image of being aggressive and "*Phurteela*", agile.

It points toward the core of a society's worldview that is cynical about any structure imposed on them from outside, a society that was once colonized. To break the law and to manipulate it, are not lawlessness and corruption as many analysts think them to be. These activities in the worldview of local population are symbols of power and agility. It is the difference between a *Paka Pirr* and *Kacha Pirr*; it is the difference between a "*Paka*" means strong and "*Kacha*" means weak man.

It is difficult task to conclude a story when the story tellers are still out there telling their story. In the beginning I had asked a crucial question from myself: what does it mean to be a *Bater* fighter in *Taunsa Sharief* society? The time has come to answer this question. And the people themselves who are shaping the map of their destiny can best give the answer. *Bater* fighting is a symbolic expression of masculinity. *Bater* fighting shows that males are pure while females are impure. *Bater* fighting is the tool through which the people of *Taunsa* construct and reinforce their gender relations, on a conceptual level. *Bater* fighting does show the dynamics of a society in transition.

But most of all, *Bater* fighting is an attempt to define and redefine themselves their social relations. An attempt to hang on some thing they fear they are losing, the ideal male image, the masculine power, the courage and the activeness that was once a way of life. That has now become the symbolic pleasure of a set of men with their *Baters* in their hands.

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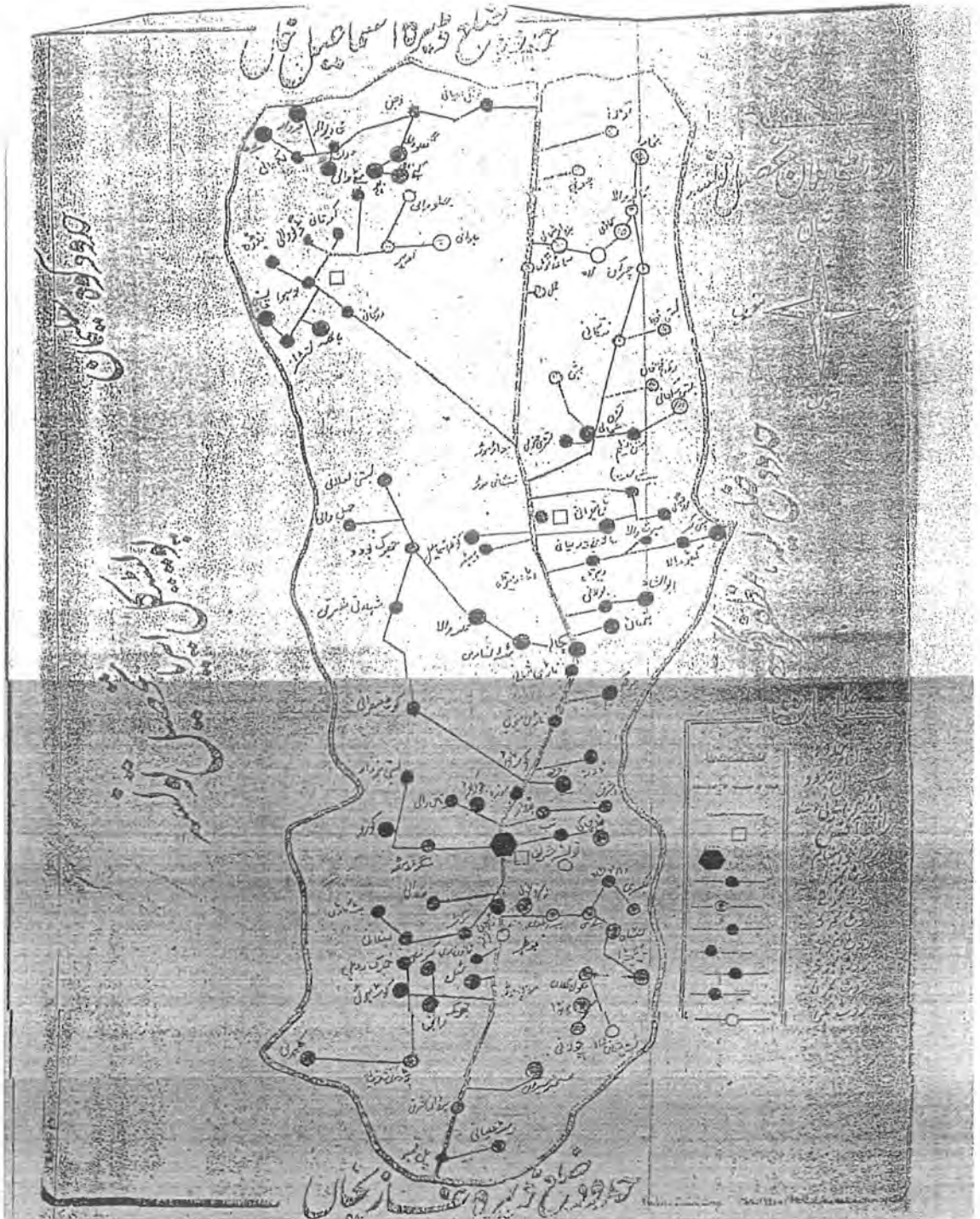
GLOSSORY

Alliche	A type of seed
Bajara	Barley
Baazi	A bet
Bater	A bird, English name Quail
Brrimaba	A type of herb
Bahar	A season in between two " <i>shikars</i> "
Chaiter	Name of a month, usually in between the March and April
Chaar maghaz	Mixture of seeds of different vegetables
Chaar gull	A herb
Chaapath	Pick up some ones Quail, as services
Civee	Termite (white ant)
Chakhae	Little amount of diet that is given to Quail before start of fight
Desi	Indigenous or local
Guthlee	A cage made of cloth
Ghae Dana	A type of herbal seed
Gurr	Raw sugar
Haraam	Illegal in Islamic perspective
Jawar	Millet
Kambakh	A cage made of wood
Khurd	A herb
Koung	A game bird
Kirrk	A voice of female Quail
Kali bhannan	Cutting the wings of Quail

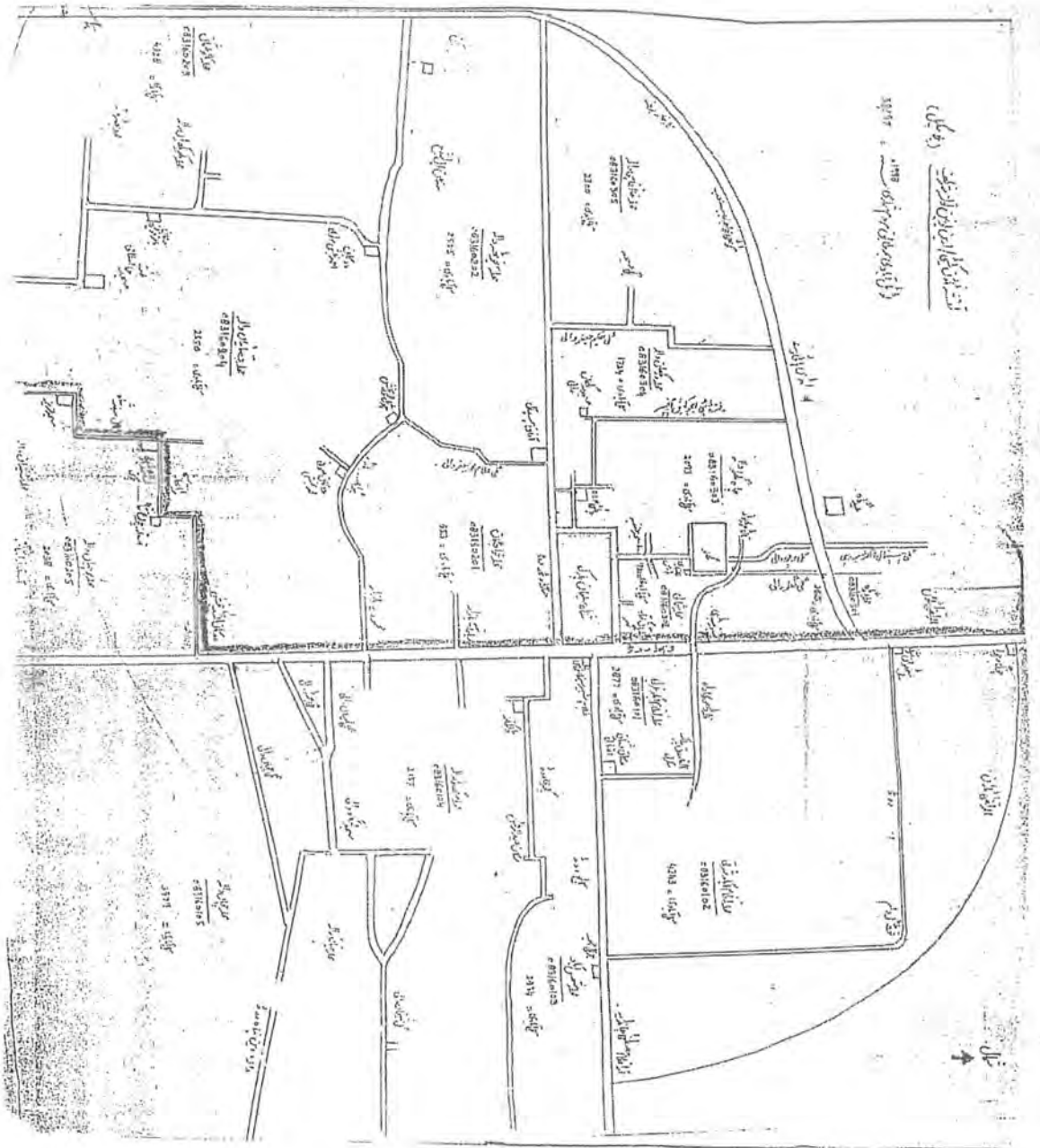
Lawa	Group of Quails that is trained to produce the voice for catching the other Quail
Mohabati	A term which is used for the Quail fighter (lover)
Mulathee	A herb
Naseeb	Luck
Nashie	Addicted, as well as, intoxicated
Parrna di mitee	A special soil, that is soft
Rass	A herb
Ruhh kavera	A liquid having fragrance
Shikar	Hunting
Safa	Cleaning the inner body of Quail with herbal mixtures
Sawan	A Desi month in between July and August
Ustad bater baz	An experienced Quail fighter
Sandal's bora	A herb seed
Shangree nisree	Crude form of sugar
Sohbat	A special dish of Taunsa Sharief
Tidee	Locust
Tapay ala	A person who deals in Quails, purchases from the hunters and sales at market

APPENDIX

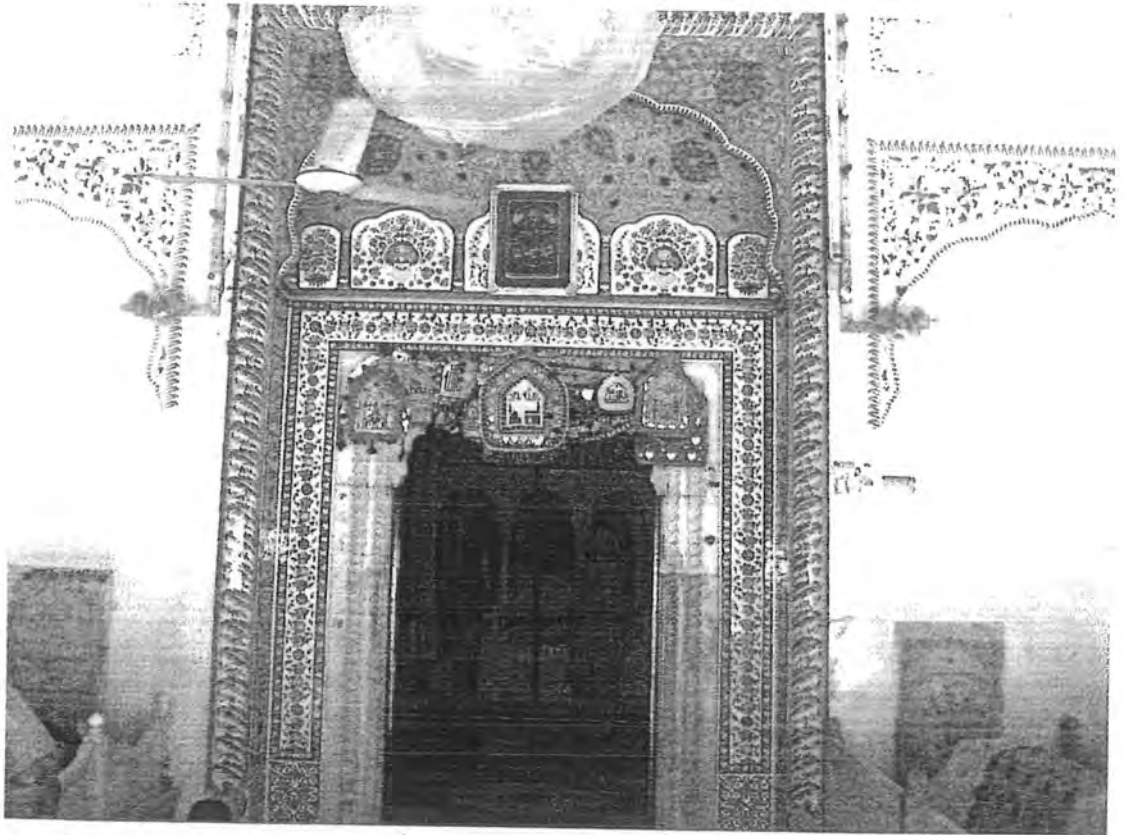
Map no 2.1. this map shows the location of Taunsa Sharief and its goeographical boundaries.



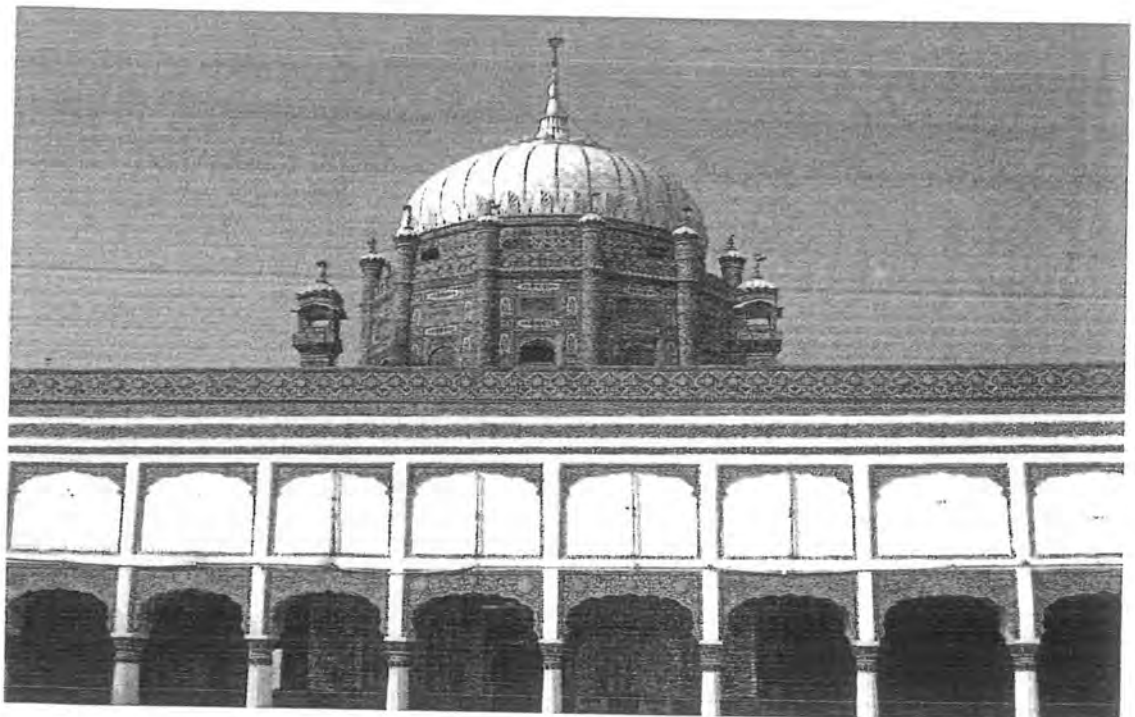
Map no 2.2. This amp shows the population strength and area of Union Council Urban Taunsa Sharief according to census of 1998.



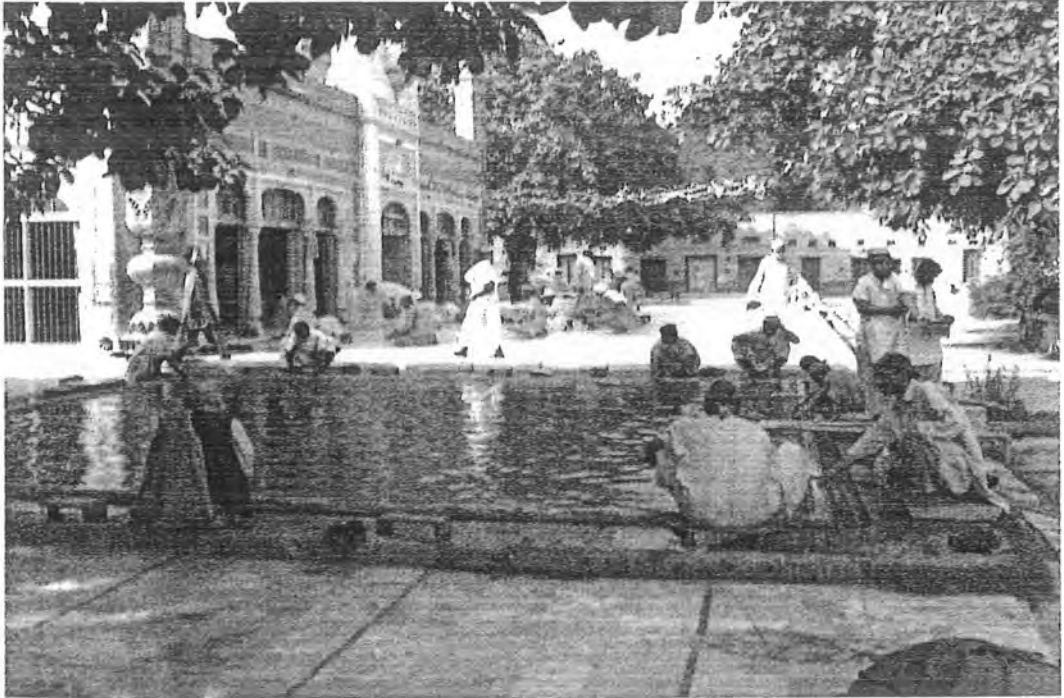
Picture no 2.1. Shrine of Khawja Shah Suleman Taunsvi



Picture no 2.2 Shrine Khawja Mehmood Taunsi



Picture no 2.3. Sulemania Masjid



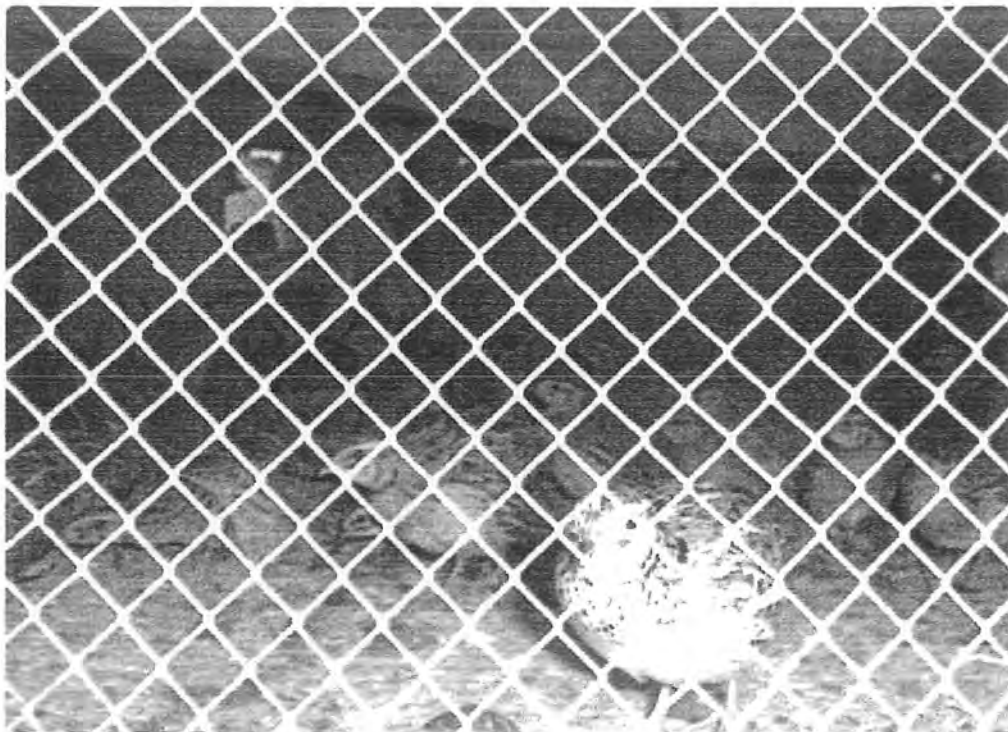
Picture no 2.4 Mehmoodia Masjid



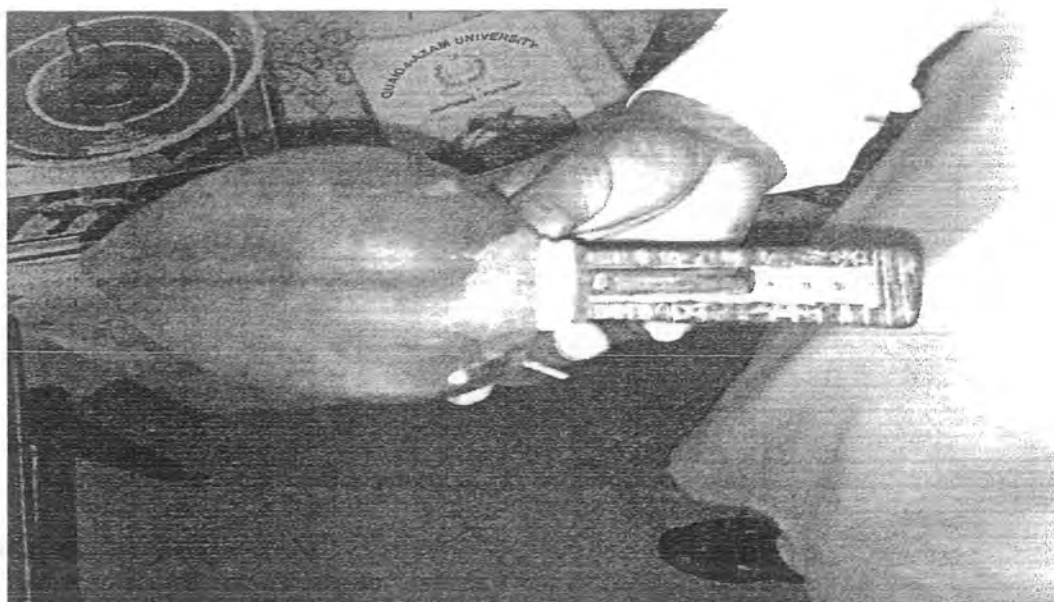
picture no 3.1 shows *Bater's Shikar* with the help of dogs.



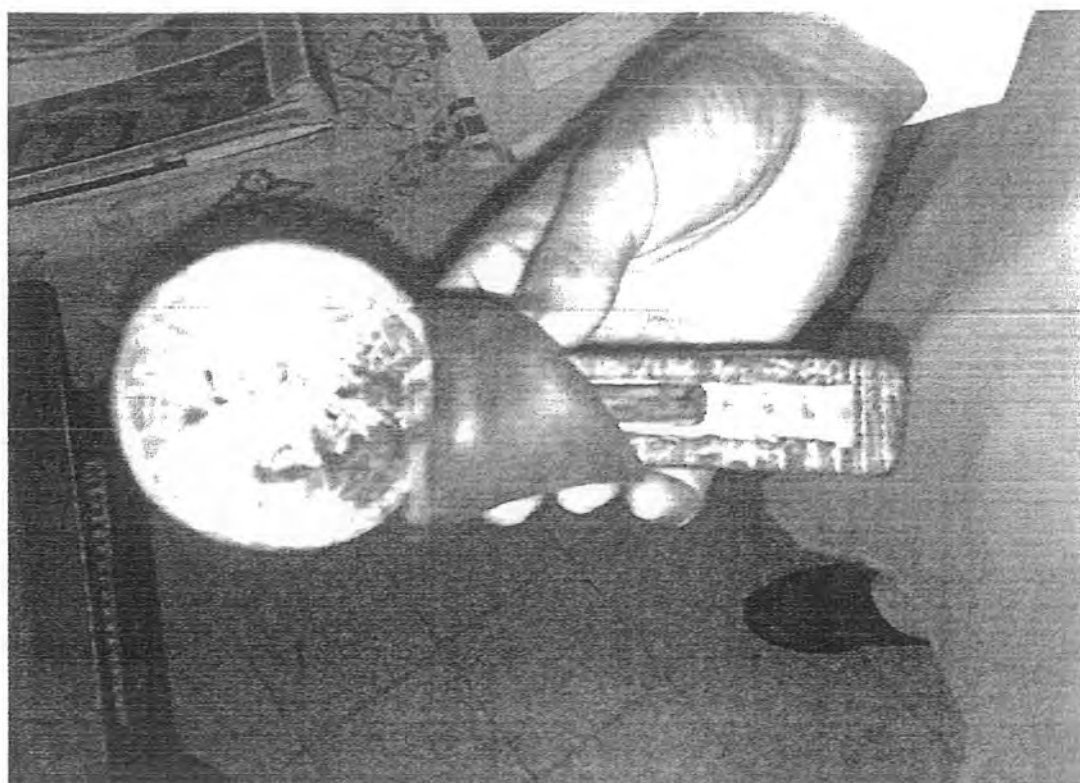
Picture no 3.2 shows *Baters* in a big cage for sail.



Picture no 3.3 is showing Tabcha an instrument that is used to produce the voice of a female Bater.



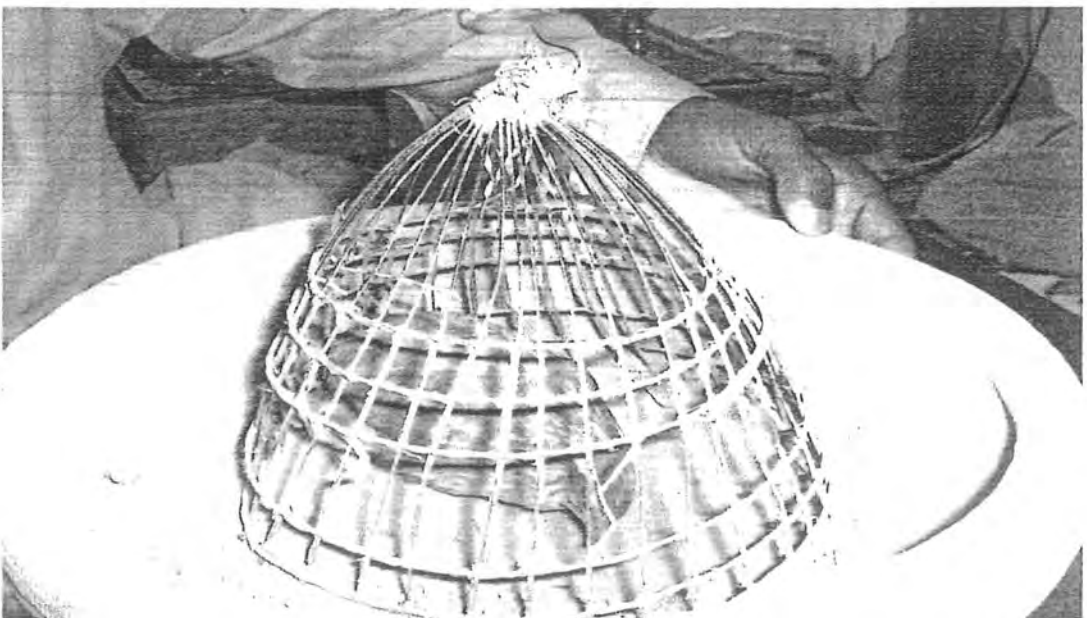
Picture no 3.4 is showing Tabcha an instrument that is used to produce the voice of a female Bater.



Picture no 3.5 showing a training technique of Bater.



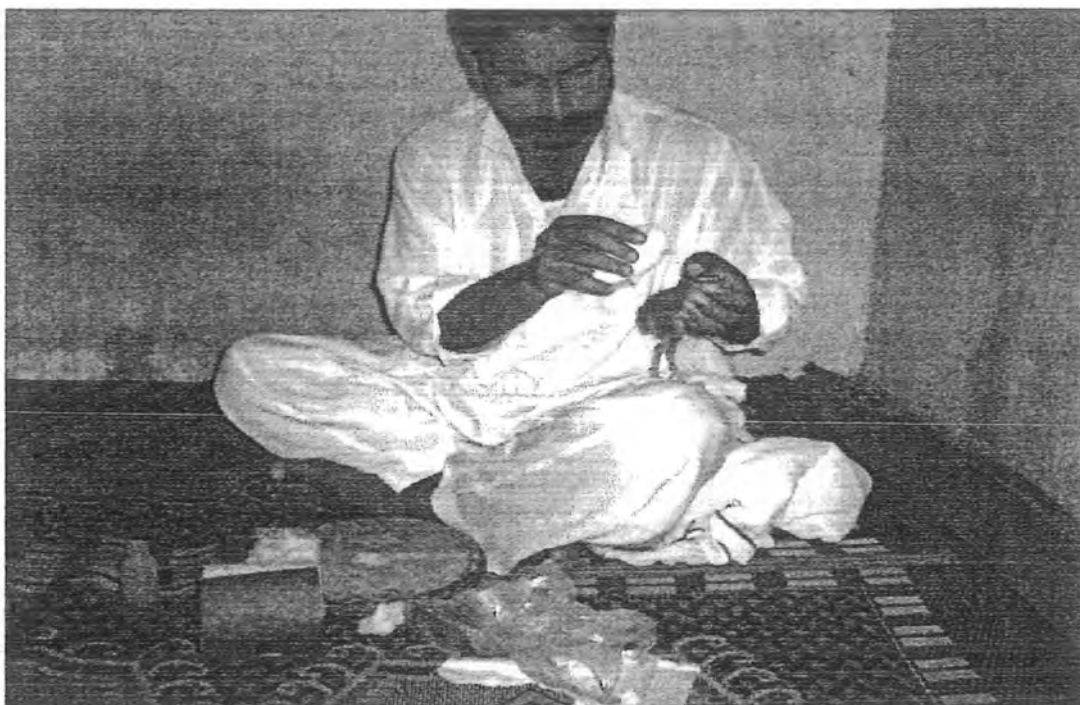
Picture no 3.6 showing the soil bath of Bater.



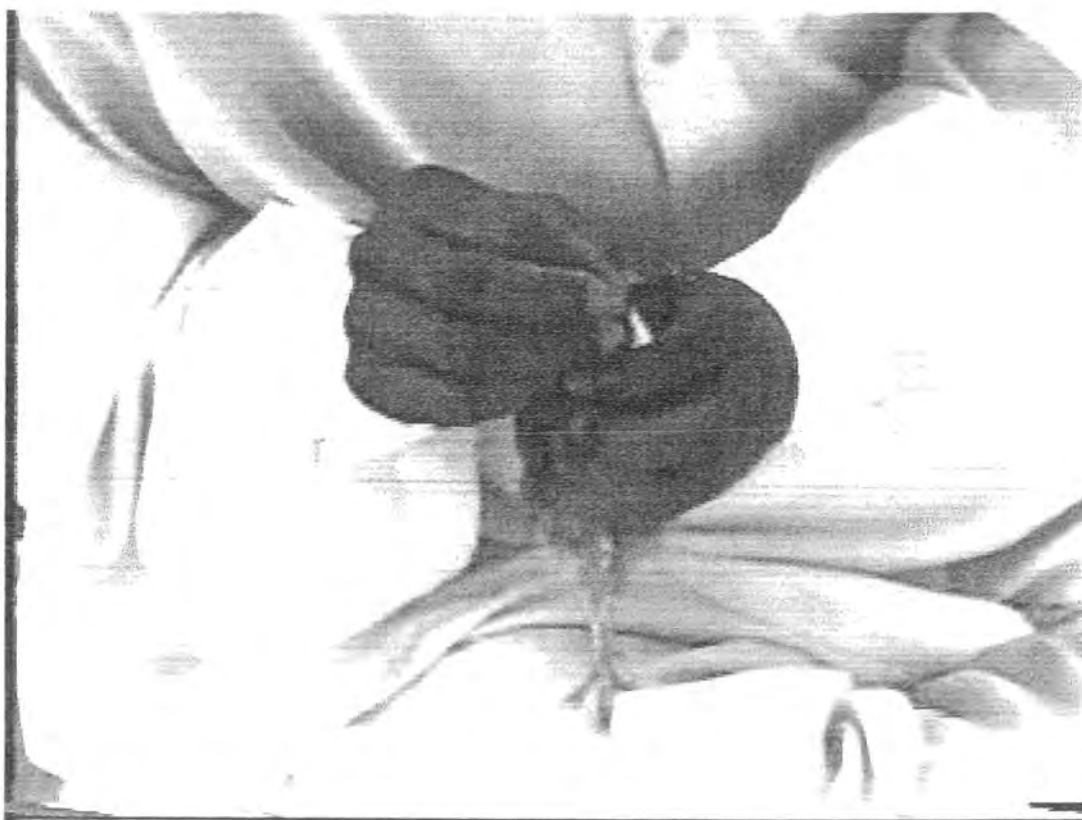
Picture no 4.3 is showing the place of Khawja Jamal where Paka Pirr helds on every Friday.



Picture no 3.7 shows the cleaning of Bater with spirit after soil bath.



Picture no 3.8 shows a person who is sharpening the beak of Bater with a blade.



Picture no 4.1 shows Burz-o-Burz type of Bater fight.



Picture no 4.2 is showing a place where occasionally Kacha PIRR helds.

