

The tribe is of mixed origin, some sections being Dōdāīs of mingled Balūč-Sindh Rādjipūt extraction, whilst others are pure-blooded Balūč of the Rind and Lāshārī groups; the chief's family belongs to one of the Dōdāī sections.

In the early 19th century, the GurĀnīs had a reputation for turbulence and bellicosity, so that Edwardes could call them "troublesome" and "a vain and captious race, ever ready to take offence and never to be relied on". After 1819 the Sikh ruler Randjīt Singh extended Sikh power across the Indus and by 1827 had overrun all the Dēra Ghāzī Khān district, this last being from 1832 to 1844 under the governorship (*kārdāri*) of Diwān Sāwan Mal of Multān. He experienced much trouble from the GurĀnīs, and was compelled to build a fort in their country at Harand. This fort was in fact successfully defended for the Sikh cause by Muḥkam Čand against Lt. (afterwards Sir) H. B. Edwardes during the Second Sikh War of 1848-9, although the GurĀnīs, who controlled the surrounding countryside, joined the Balūč and Pathan levies of the British forces against their old opponents the Sikhs. Subsequently, in British India, the eastern part of the GurĀnī country came within the tribal area of Dēra Ghāzī Khān administered from the Panjāb, and the western part within the tribal agency areas of Balūčistān and the khanate of Kalāt [see KILĀT]; a complaint of the GurĀnīs in the later part of the 19th century was that these administrative divisions weakened the unity of the tribe and exposed them to depredations of their enemies in the adjacent territory of Kalāt, the Bugfīs and the Marrīs (see T. H. Thornton, *Colonel Sir Robert Sandeman, his life and work on our Indian frontier, a memoir*, London 1895, 337-8).

Bibliography: H. B. Edwardes, *A year on the Punjab frontier in 1848-9*, London 1851, ii, 6-7, 275 ff., 294-5, 305-6; M. Longworth Dames, *The Baluch race, a historical and ethnological sketch*, London 1904, 49, 58, 64-6, 84; *Imperial gazetteer of India*², xi, 251.

(C. E. BOSWORTH)

— **GWĀDAR**, a town and district on the Makrān coast, formerly a dependency of the sultanate of 'Umān and since 1378/1958 a territorial possession of Pākistān. The district of Gwādar extends for 40 miles along the shoreline of Gwādar West Bay, from Cape Pishkān to Gwādar Head, and some 14 miles inland. The town stands on a sandy isthmus, about a mile wide, at the foot of a seaward, hammer-head promontory rising to 400 feet. Its inhabitants, numbering perhaps 5,000, are mostly Makrānī tribesmen of the Bulayday Maliki and Gički groups, along with small groups of Balūčīs, Arabs, Khōdjas and descendants of African slaves. They live mainly by fishing.

Until the mid-12th/18th century Gwādar, like the rest of Makrān, was in the hands of tribes who seldom recognised any paramount authority. Thereafter Makrān fell under the sway of Mīr Naṣīr Khān of Kalāt (regn. 1168-1209/1750 to 1794-5), the head of the Brahūī confederation of the Balūč, who in turn acknowledged the Durranī Shāh of Afghānistān as his suzerain [see KILĀT]. Naṣīr Khān gave Gwādar to Sayyid Sulṭān b. Aḥmad of Maskaṭ in 1198/1784 when the latter sought refuge at his court after being driven from 'Umān. Whether the grant was in perpetuity is unclear; for while the Āī Bū Sa'īd apparently continued to pay tribute for Gwādar to successive khāns of Kalāt, in the form of occasional gifts of slaves, until ca. 1274/1857-8, in 1277/1860-1 the ruling khān suggested that the government of India might purchase Gwādar from 'Umān and make it over to him.

The completion in 1279/1862-3 of the first section of the Indo-European telegraph from Karachi to Gwādar coincided with the assertion of Persian claims to Makrān, including Gwādar, and led the government of India to depute Colonel F. J. Goldsmid to investigate the nature of the 'Umāni title to Gwādar. He reported the right of possession to be prescriptive and indefeasible and the Persian claim to be groundless. The frontier of Persia with Kalāt was subsequently (1288/1871) fixed as starting at Gwātar Bay, some 50 miles west of Gwādar town.

The incorporation of Gwādar into Kalāt, which was under British protection, was suggested by the viceroy, Lord Curzon, in 1320/1902, both to prevent the smuggling of arms through the port to Persia and Afghanistan, and to preclude any possible French or Russian designs upon it. The suggestion was not acted upon lest it contravene the Anglo-French declaration of 1278-9/1862 on the integrity of the 'Umāni dominions. Gwādar remained an 'Umāni possession until it was ceded to Pākistan in 1378/1958, reputedly for the sum of 3 million sterling.

Bibliography: Capt. N. P. Grant, *Journal of a route through the western parts of Makran*, in *JRAS*, v (1839); Capt. E. C. Ross, *Memorandum on Mekran*, in *Selections from the Bombay Government Records*, cxi, Bombay 1868; Col. F. J. Goldsmid, *Notes on Eastern Persia and Western Baluchistan*, in *JRGS* (1867); J. A. Saldanha, *Précis of Mekran Affairs*, Calcutta 1905, 87-117; R. Hughes-Buller, *Baluchistan District Gazetteers, series vii, vii A, Makrān and Khārān*, Bombay 1907, 25-6, 46, 51, 53-4; J. G. Lorimer, *Gazetteer of the Persian Gulf, 'Oman and Central Arabia*, Calcutta 1908-15, i, 601-22, 2150-2204, ii, 585-90.

(J. B. KELLY)

— **GYROMANCY** [see RAML].

H

☞ **HABBA KHĀTŪN**, Kashmīrī singer and poetess. Called Zūn ("moon") before her marriage, she is a semi-legendary figure in the Valley of Kashmīr. Daughter of a peasant of the village of Čandahār, near Pāmpūr, 8 miles to the south-east of Srinagar, she was unhappy with her husband who ill-treated her, so she left him. Bīrbal Kāčrū in his *Wākī'āt-i*

Kashmīr, which he wrote in the middle of the 19th century, says that, being a good singer and possessed of a melodious voice, she captivated the heart of Yūsuf Shāh Čak (986-94/1578-86), who married her. But this account appears to be apocryphal, for it is not supported by any earlier authority. Neither the historian Ḥaydar Malik nor the author of the *Bahā-*