

NOTE ON THE LETTERS AND SOME OF GHALIB'S CORRESPONDENTS

Ghalib prided himself on the number of friends he had, and the surviving published letters testify that he had good grounds for his pride. But numerous as the letters are, it is important to realize that we cannot hope to derive from them more than an incomplete and partial picture. Many more letters than we now possess must have been written (and indeed it is not at all improbable that diligent search could yet bring substantial numbers to light). There are obvious gaps in the extant collections, and some of the letters now lost would almost certainly have shed significant light on Ghalib's character and personality. It is almost inconceivable, for instance, that he should not have written many letters to Shefta, the one man who stood by him in his imprisonment of 1847; yet in the whole collection of Urdu letters there is only one addressed to him. Only two Urdu letters to Salik are extant, but their frank and intimate tone argues that there must have been others, and that they would often have been equally revealing. It must also not be forgotten that after Muslims were ultimately permitted once more to take up permanent residence in Delhi in November 1859, a number of friends and acquaintances with whom Ghalib would otherwise have corresponded were now living within visiting distance, and there was no occasion to write letters to them. Finally, we have altogether too little information about most of those to whom he wrote. More adequate attention to the extent and nature of Ghalib's relationship with each of them would have contributed to a more meaningful picture than can be derived from the letters alone. Such information as we have does not generally amount to much.

In the brief notes that follow we have done no more than select a few names of men who between them illustrate something of the varied quality of Ghalib's acquaintance, or about whom there is something else of significance to be said. We have not included any of whom an adequate, connected account occurs in the text of the book—e.g. of Husain Mirza and his kinsmen, whose story is given on pp. 206–208 or of Zaka (cf. p. 290); nor have we, in general, repeated here information given in the text; nor, finally, have we listed names of men about whom available information is so scanty as to be hardly worth while giving. It is unfortunate that this last category includes some—e.g. Majruh—about whom the absence of more information is much to be regretted. Our sources are primarily Mihr's notes in *Khutut i Ghalib* and Mālik Ram's book *Talamiṣa i Ghalib*.

The Loharu family. The members of the family with whom, up to 1857 at any rate, Ghalib had the closest contacts were his wife's cousins Amīn ud Din Ahmad Khan and Ziya ud Din Ahmad Khan; but he himself states that there was a long history of friendly relationships between his family and theirs, and Mihr thinks that Ghalib's grandfather probably migrated to India in the company of their great-uncle Qasim Jan, and was perhaps related to him. In

Ghalib's youth he and Amīn ud Din were clearly good friends, while Ziya ud Din, a scholar and a poet of both Persian and Urdu, had a high regard for Ghalib as a poet and man of letters and was one of those who preserved everything that Ghalib wrote until his library was destroyed by British troops at the re-taking of Delhi in 1857. Ghalib's imprisonment in 1847 and their coolness towards him at this difficult time must have put a strain upon their relationship which was never fully eased, and the few extant letters to Amīn ud Din betray a rather uneasy informality. Ziya ud Din was normally resident in Delhi, and the detailed positive evidence which letters might have given are therefore lacking in his case.

The member of the family to whom Ghalib seems to have felt closest was *Alai*, the son of Amīn ud Din, and a man nearly forty years his junior. Nearly sixty letters to him are extant. Alai is a takhallus. The name was Ala ud Din Ahmad Khan. He seems to have been one of temperament and habits very similar to Ghalib's own, and Ghalib was perhaps the more attached to him because he had had a hand in his education as a child. Alai knew Persian, Turkish and Arabic well, and wrote verse in both Urdu and Persian, but mainly in the latter; and being a man of means, he made literary activities his full-time occupation. Ghalib in his declining years formally certified that he had bestowed his literary mantle upon him, and that Alai should be recognized as literary mentor by all who would have so recognized Ghalib himself. He established a press in Loharu for the publication of works of literature and scholarship, and at one time produced a fortnightly newspaper. He was a keen chess-player, and was secretary of a Chess Society which was founded in Delhi in 1866 on the initiative of a British clergyman, and which included both British and Indian members. When he was thirty-six years old (i.e. in 1869, the year of Ghalib's death) his father handed over the management of the Loharu estates to him, but his extravagance and his indifference to administration brought things to such a pass that not long before his death in 1884 the British authorities intervened, retired him on a pension of 18,000 rupees a year, and installed his eldest son in his place.

Tufta (strictly speaking, Tafta; but we give the name in the current Urdu pronunciation). The takhallus of Ghalib's life-long friend and shagird Munshi Hargopal. He was two or three years younger than Ghalib and belonged to the Hindu Kayasth caste. Among the Kayasths Persian scholarship and culture were traditional, so much so that they could fairly be described as culturally assimilated to the Muslims. Tufta lived in Sikandarabad, a sizeable country town some 40 to 45 miles north of Delhi. His income from landed property and from a hereditary minor administrative post (which, however, he later resigned) was adequate to sustain him, and he devoted himself wholly to writing Persian poetry. He survived Ghalib by just over ten years, dying in September 1879.

Mihr. The takhallus of Hatim Ali Beg. He was descended from a Persian

ancestor who came to India with the invader Nadir Shah in 1739 and settled there. His grandfather had been a companion and counsellor of Shuja ud Daula, ruler of Oudh, and Mihr was born in Lucknow, the capital of Oudh, in 1815. As a poet of Urdu he was a shagird of Ghalib's friend, the famous Lucknow poet Nasikh. Unlike many of Ghalib's friends, Mihr gained from the British victory of 1857, for he had actively assisted the British during the revolt and was now well rewarded. After 1857 he moved to Agra. He died in 1879.

Sayyah. The takhallus of Miyan Dad Khan, a man of noble family from Aurangabad, in the Deccan. The family was reduced to poverty in his early youth, but he seems to have lived an extravagant and carefree life whenever he could. It is said that he always got his clothes from Delhi and that he had a passion for perfumes. He was fond of poetry, competent both in Urdu and in Persian, and a good painter and calligrapher. In 1862, having made his way to Bombay, and thence to Surat, he became the courtier-companion of the Surat nobleman Nawwab Mir Ghulam Baba Khan; but he was a great traveller, as is clear from Ghalib's letters to him, and this was why Ghalib gave him the takhallus of Sayyah, which means 'traveller'. In 1878 he was convicted of counterfeiting money and was sentenced to fourteen years imprisonment, but he did not serve the full sentence. His patron Nawwab Mir Ghulam Baba Khan seems to have cared for him well until his death in 1893, but for the next ten to twelve years he experienced great hardship until, shortly before his death, he found someone else to provide for him. He died in 1907.

Sarur. The takhallus of Chaudri Abdul Ghafur, of Marahra, in U.P. Little is known of him. He was the first to compile a collection of Ghalib's letters, completing the work in 1862. But Bekhabar (see below) then undertook a more comprehensive collection, and Ghalib's letters to Sarur now stand as the first part of the collection *Ud i Hindi*. Sarur was a close associate of his fellow-townsmen Sahib i Alam, who is one of the few men addressed, or spoken of, with great deference in Ghalib's letters, partly, no doubt, because he was Ghalib's senior (though only by a year), and partly because he was the direct descendant of a much-revered religious figure in Marahra.

Bekhabar. The takhallus of Khwaja Ghulam Ghaus Khan. He came of a Kashmiri family which had migrated first to Lhasa, and then to Nepal, (where Bekhabar was born in 1824) and had finally settled in India at Benares. His uncle became Mir Munshi (Chief Clerk) to the British Lieutenant-Governor of the N.W. Provinces, and Bekhabar accompanied him to Agra, the provincial capital. He ultimately succeeded to his uncle's post, which he held until 1885, when he retired to Allahabad. He died in 1904. Like Ghalib, he had a wide circle of friends, Muslim, Hindu, and British. One of his closest friends was Hatim Ali Beg Mihr (see above). It was Bekhabar who, with Ghalib's help and encouragement, prepared the first published collection of Ghalib's letters, *Ud i Hindi*, which came out four months before Ghalib's death.

BIBLIOGRAPHY

We have used the following books in preparing this volume. (The abbreviations used in the notes and references are shown in brackets after each title.)

A. WORKS OF GHALIB

- Kulliyāt i Naṣr i Ghālib*, Newal Kishor, Kanpur, 1875. (Naṣr i Farsi)
Khutūt i Ghālib, ed. Ghulām Rasūl Mihr, single-volume edition, Lahore, n.d. (1957?) (Khutut)
Makātīb i Ghālib, ed. Imtiyāz 'Alī 'Arshī, Rampur, 1937. (Makatib)
Nādirāt i Ghālib, ed. Āfāq Ḥusain Āfāq, Karachi, 1949. (Nadirat)
Mutafariqāt i Ghālib, ed. Mas'ūd Ḥasan Rizvī, Rampur, 1947. (Mutafariqat)
Adabī Khutūt i Ghālib, ed. Mirzā Muḥammad 'Askarī, 7th impression, Karachi, 1964. (Adabi Khutut)
Urdu translation of *Dastambū* by Maḥmūd Sa'īdī, published in the issue of the journal *Tahrīk*, Delhi, dated April-May, 1961.
Diwān i Ghālib (Urdu), ed. Imtiyāz 'Alī 'Arshī, Aligarh, 1958. (Diwan)

B. OTHER WORKS

- Yādgar i Ghālib*, by Altāf Ḥusain Hāli, Lucknow, 1932. (Yadgar)
Where necessary, we have checked the text of this edition with others, especially Khalil ur Raḥmān Dāūdī's edition (Majlis i Taraqqī i Adab, Lahore, 1963). Dāūdī's notes are often perverse, but valuable.
Ghālib, by Ghulām Rasūl Mihr, 4th edn., Lahore, 1946. (Mihr)
Ḥayāt i Ghālib, by Shaikh Muḥammad Ikrām, Lahore, n.d. (1957?) (Ikram)
Zikr i Ghālib, by Mālik Rām, 4th edn., Delhi, 1964. (Zikr)
Talāmizai Ghālib, by Mālik Rām, Delhi, 1958. (Talamiza)
Āb i Ḥayāt, by Muḥammad Ḥusain Āzād, Lahore, 14th edn., n.d. (1945?). (Azad)
Twilight of the Mughuls, by Percival Spear, Cambridge, 1951. (Spear)
Rambles and Recollections of an Indian Official, by Major-General Sir W. H. Sleeman, K.C.B. Revised annotated edition by Vincent A. Smith, Oxford University Press, 1915. (Sleeman)
The Muslim and Christian Calendars, by G. S. P. Freeman-Grenville, Oxford University Press, 1963.

NOTES AND REFERENCES

INTRODUCTION

p. 9. Studies and translations of Ghalib in English include Ghalib, by Sayyid Abdul Latif, Hyderabad (Deccan), 1928; *The Life and Odes of Ghalib*, by Abdulla Anwar Beg, Lahore, 1940; *Interpretations of Ghalib*, by J. L. Kaul, Delhi, 1957; *Ghalib, his life and Persian poetry*, by Arifshah C. Gilani, Karachi, 1957; *Selections from Ghalib*, by H. C. Saraswat, New Delhi, n.d., *Ghalib, the Man and his Verse*, by P. L. Lakhanpal, Delhi, 1960, and *Whispers from Ghalib*, by Sufee A. Q. Niaz, Lahore, 1960.

NOTE ON MUSLIM NAMES

p. 14. Yadgar, p. 12.
p. 14. The eminent historian is Vincent Smith. See his edition of Sleeman, p. 524, n. 2.
p. 16. For Ghalib's dislike of the name Mirza Nosha see p. 176 of the present volume.

CHAPTER I. FAMILY BACKGROUND: BOYHOOD AND YOUTH IN AGRA

p. 21. Spear, p. 1.
p. 23. Khutut, p. 464.
p. 24 ff. The main source for the factual material in the remainder of the chapter is Ikram. Our judgements do not always agree with his.
p. 24. Yadgar, p. 116, n.
p. 25. In our view the evidence for believing that 'Abdus Şamad was a fiction of Ghalib's imagination (as Ghalib himself sometimes asserted) is insufficient to be accepted. The position probably was that 'Abdus Şamad helped him to acquire a mastery of Persian, but was never his *ustād* in the more specialised sense of the practised poet who guides a novice in his efforts. Ghalib perhaps sometimes represented him in this light to stop the mouths of those who argued that a poet who had never had an *ustād* could not claim to be an accomplished poet.
p. 27. Yadgar, pp. 12-13.
p. 27, l. 20. The phrase from Ghalib is quoted in Yadgar, p. 13.
p. 27, l. 21. Cf. p. 81 below. The original there translated as 'for centuries' means literally 'for a hundred generations'.
p. 27, l. 37. Ghalib's attitude to Urdu—Cf. (e.g.) p. 80, 81, and 185 below.
p. 28, l. 7. Ghalib's words are quoted in Ikram, p. 34.
p. 28, l. 24. Quoted in Yadgar, p. 8.

CHAPTER 2. DELHI AND CALCUTTA, c. 1810-29.

p. 29. Nasr i Farsi, pp. 191-2.
p. 30, l. 3. Spear, p. 6.
p. 30, l. 20. Yadgar, p. 4.
p. 30, l. 38. Ikram, p. 37.
p. 32, l. 11 ff. Sleeman, pp. 523-4, and Vincent A. Smith's prefatory Memoir, p. xxix.
p. 32, l. 33. Yadgar, p. 73.
pp. 33-4. Yadgar, pp. 85 ff.
p. 34, l. 42. Yadgar, p. 105.
p. 35, l. 19. Yadgar, p. 80.
p. 35, l. 24. Yadgar, p. 78.
p. 35, l. 30. For Ghalib's view on *jabr* (predestination) and *ikhtiyār* (free will) cf. for example, p. 70 below.
p. 36. Yadgar, pp. 78, 76, 69, 64.

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p. 37. Yadgar, pp. 83, 72-3, 81.
p. 38. Yadgar, pp. 71, 21, 119 ff.
p. 39, l. 2. Yadgar, pp. 122-3.
p. 39, l. 37. Yadgar, p. 121.
p. 40, l. 1. Azad, pp. 504-5.
p. 40, l. 9. Yadgar, p. 121.
p. 40, l. 27. Yadgar, p. 122.
p. 41, l. 1. Nasr i Farsi, p. 196.
p. 41, l. 10. Yadgar, pp. 20-1.
p. 41, l. 17. Khutut, p. 226.
p. 41, l. 26. Yadgar, pp. 125, 65, 31.
p. 42. Yadgar, pp. 75, 76, 78.
p. 42, l. 30. Khutut, p. 228.
p. 43. Nasr i Farsi, p. 197.
p. 44, l. 11. Cf. Ghalib's letter of July 28th, 1862, quoted on p. 272 of the present volume.
p. 44, l. 20. Spear, pp. 182-3. The latter part of this statement may give a false impression; Ahmad Bakhsh originally had to pay the British Rs. 25,000 a year. The account of Ghalib's 'pension' and its history is based partly on Spear and partly (mainly, in fact) on Ikram, but modified in the light of Mālik Rām's comments.
p. 46, l. 2. Yadgar, p. 23. Dāūdī, however, quoting Mihr, says that Sir John Malcolm's role was limited to confirming that the signature and seal on the document of 1806 were in fact Lord Lake's. (See p. 27, n. 2 of his edition of Yadgar.)
p. 46, l. 26. Yadgar, p. 29.
p. 46, l. 29. Mālik Rām points out (Zikr, p. 64), that Ghalib himself gives a different reason for his visit to Lucknow. He says that he fell ill in Kanpur and went to Lucknow because he could not get expert medical attention in Kanpur.
p. 47, l. 15. Khutut, p. 433.
p. 47, l. 27. Yadgar, p. 24.
p. 48, l. 19. Quoted in Ikram, p. 86.
p. 48, l. 29. Quoted in Ikram, p. 85.
p. 49, l. 1. Yadgar, pp. 74-5.
p. 49, l. 16. Diwan, p. 123.

CHAPTER 3. DELHI, 1829-47

p. 51, l. 8. Nasr i Farsi, p. 134.
p. 51, l. 15. Nasr i Farsi, p. 149.
p. 51, l. 26. The letter is quoted in Ikram, p. 97.
p. 52, l. 9. Nasr i Farsi, p. 161.
p. 52, l. 32. Spear, p. 164.
p. 52, l. 39. Ikram, p. 99, n.
p. 54, l. 1. Nasr i Farsi, p. 163.
p. 54, l. 19. Spear, p. 189.
p. 54, l. 28. Nasr i Farsi, p. 103.
p. 56, l. 3. Quoted in Ikram, p. 105.
p. 56, l. 11. Nasr i Farsi, p. 261.
p. 57, l. 14. Nasr i Farsi, p. 169.
p. 57, l. 23. Nasr i Farsi, p. 139.
p. 57, l. 35. Nasr i Farsi, p. 110.
p. 58, l. 13. Nasr i Farsi, p. 159.
p. 59, l. 1. Nasr i Farsi, p. 156.
p. 59, l. 19. See p. 303.
p. 59, l. 22-p. 62. Nasr i Farsi, pp. 135, 137, 140, 147, 150.

- p. 62, l. 37. Yadgar, p. 31.
 p. 63, l. 31. Quoted in Ikram, p. 73.
 p. 64, l. 13. Khutut, p. 186.
 p. 64, l. 36. Khutut, p. 366.
 p. 66, l. 11. He was charged with keeping a gaming house—cf. Zikr, p. 107.
 p. 66, l. 12. Quoted in Ikram, p. 120.
 p. 66, l. 19. Yadgar, p. 32.
 p. 67 footnote. Cf. Zikr, p. 108.
 p. 67, paras. 2 and 3. Talamiza, p. 177 ff.
 p. 68, l. 4. Nasr i Farsi, p. 202.
 p. 68, l. 14. Mihr, p. 188.
 p. 68, l. 27. The full text is given in Mihr, p. 189 ff.
 p. 70, l. 23. Yadgar, p. 32.

CHAPTER 4. GHALIB AND THE MUGHAL COURT, 1847-57

- p. 71, l. 5. It is possible that Ghalib was already living in the same house before his imprisonment. (Cf. Mihr, pp. 80-1, Nadirat, notes, p. 118, Zikr, p. 254.)
 p. 71, l. 9. Yadgar, p. 34.
 p. 71, l. 24. Ikram, p. 135.
 p. 72, l. 9. Yadgar, pp. 178-9.
 p. 72, l. 27. Nadirat, no. 4. Āfāq assumes that this passage is inspired by the memory of 1847, and this assumption seems reasonable.
 pp. 73-4. Nasr i Farsi, pp. 268-9, and 273.
 p. 74, l. 26. Nadirat, no. 46.
 p. 75, l. 1. Nadirat, no. 6.
 p. 75, l. 14. Yadgar, p. 174.
 p. 75, ll. 20 ff. Nadirat, nos. 14 and 9; no. 26; cf. also no. 46.
 p. 76, l. 25. Nadirat, no. 21.
 p. 77. Publication of *Mihr i Nimroq*—cf. Nadirat, p. 152, Nadirat, no. 46. The fate of *Māh i Nimmāh* is discussed by Āfāq in Nadirat, pt. 1, pp. 61-2.
 p. 77, ll. 12 ff. Nadirat, nos. 59, 64.
 p. 78, l. 31. Nadirat, no. 65.
 p. 78, l. 34-p. 79. Azad, pp. 510-12.
 p. 80, l. 1. Nasr i Farsi, pp. 225-6.
 p. 80, l. 31-p. 81. Azad, pp. 512-13; Diwan, pp. 124-5.
 p. 82. Yadgar, p. 126.
 p. 83, l. 19. Nadirat, no. 10.
 p. 83, l. 28. Nadirat, no. 20.
 p. 83, l. 41. Nadirat, no. 27.
 p. 84, l. 16. Yadgar, pp. 37-8.
 p. 85, l. 9 ff. Yadgar, pp. 88-9.
 p. 86, l. 8. Nadirat, no. 51.
 p. 86, l. 11. Zakāullah, in a letter to Muḥammad Ḥusain Āzād reproduced in *Nigār* (Rampur), Feb. 1963, p. 11.
 p. 86, l. 15. Nadirat, no. 19.
 p. 86, l. 30. Nasr i Farsi, p. 238.
 p. 87, l. 21 ff. Nasr i Farsi, pp. 201-2.
 p. 88, l. 13. Yadgar, p. 90.
 p. 88, l. 29. Nadirat, no. 57.
 p. 89, l. 1. Khutut, p. 120.
 p. 89, l. 25. Khutut, p. 143 (no. 27).
 p. 90, l. 8. Nadirat, no. 58.

- p. 90, l. 29. Yadgar, pp. 91-2, and 93.
 p. 91, l. 11. Nadirat, no. 28.
 p. 91, l. 25. Nadirat, no. 30.
 p. 91, l. 29. Nadirat, no. 39.
 p. 91, l. 33. Khutut, p. 352.
 p. 91, l. 38. Khutut, p. 127.
 p. 92, l. 18. Khutut, p. 140 (no. 21).
 p. 92, l. 32. Khutut, p. 141 (no. 23).
 p. 93, l. 4. Khutut, p. 126 (no. 6).
 p. 93, l. 9. Khutut, p. 136.
 p. 93, l. 18. Khutut, pp. 139-40.
 p. 93, l. 28. Nasr i Farsi, p. 241.
 p. 94, l. 1. Nasr i Farsi, p. 232.
 p. 94, l. 25. Nasr i Farsi, pp. 215-16.
 p. 95, l. 6. Despite this high praise, he sometimes had to explain verses to Ḥaqīr, cf. Nadirat, nos. 22 and 28.
 p. 95, l. 13. Khutut, p. 124.
 p. 95, l. 20. Khutut, pp. 125-6.
 p. 95, l. 32. Khutut, p. 139.
 p. 95, l. 39. Khutut, pp. 140, 141.
 p. 96, l. 8 ff. Nadirat, nos. 32 and 34.
 p. 96, l. 33. Khutut, p. 124.
 p. 97, l. 14. Yadgar, p. 97.
 p. 97, l. 23. Yadgar, p. 64.
 p. 98, l. 1. Nadirat, no. 71.
 p. 98, l. 16. Yadgar, p. 75.
 p. 98, l. 37. Yadgar, pp. 83-4.
 p. 99, l. 26. Ikram, p. 143.
 p. 99, l. 34. Khutut, p. 633.
 p. 100, l. 2. Yadgar, pp. 81-2.
 p. 101, l. 4. Yadgar, p. 72.
 p. 101, l. 10. Ikram, pp. 145-6.
 p. 101, l. 23. Nadirat, no. 40.
 p. 101, l. 25. Ikram, pp. 146-7.
 p. 101, l. 35. Yadgar, p. 147.

CHAPTER 5. MORE LETTERS, 1847-56

- p. 103, l. 3. Yadgar, p. 179.
 p. 103, l. 21. Nasr i Farsi, p. 250. The dating of this letter presents problems which well illustrate the difficulties which editors of Ghalib's text will have to face. The date appears in the published text as "Friday, 1st December AD 1848, 4th Muharram, 1251 AH." However, 1st December 1848 was not a Friday, but a Saturday; it corresponded to 5th Muharram, not the 4th, and to 1265 AH, not 1251 AH. How much of this confusion is due to Ghalib and how much due to his publisher's calligrapher we do not know.
 p. 104, l. 16. Yadgar, pp. 103-4.
 p. 104, l. 28. Cf. pp. 353-4 below.
 p. 104, l. 33. Ikram, p. 139.
 p. 104, l. 38. Nadirat, no. 11.
 p. 105, l. 14. Talamiza, p. 220.
 p. 105, l. 22. Yadgar, p. 39.
 p. 105, l. 31 ff. Nadirat, nos. 4, 5.
 p. 106, l. 2. Nadirat, no. 22.

- p. 106, ll. 11 ff. Nadirat, nos. 39, 41, 45, 46.
 p. 107. Nadirat, nos. 46, 47, 48, 49, 50.
 p. 108. Nadirat, nos. 59, 67, 68, 5, 19.
 p. 109. Nadirat, nos. 31, 32.
 p. 110. Nadirat, nos. 33, 34.
 p. 111. Nadirat, nos. 46, 12, 41.
 p. 112. Nadirat, nos. 42, 33.
 p. 113. Nadirat, nos. 35, 29, 40.
 p. 113, l. 18. Khutut, p. 133 n.
 p. 114. Nadirat, no. 47.
 p. 115, l. 7. Khutut, p. 120.
 p. 115, l. 19. Nadirat, no. 5, and see Āfāq's note on p. 100.
 p. 115, l. 33. Nadirat, no. 15.
 p. 116, l. 1. Khutut, p. 123.
 p. 116, l. 5. Nadirat, no. 17.
 p. 116, l. 28. Khutut, p. 126.
 p. 116, l. 41. Nadirat, no. 18.
 p. 117. Nadirat, nos. 19, 24.
 p. 118, l. 1. Khutut, p. 128. Mihr argues in a footnote (p. 129) that it must be dated May, 1852, though in his main text he writes "10th December, 1852" and says that all previous texts give "1853," which "is clearly wrong."
 p. 118, l. 12. Nadirat, notes, pp. 134-5.
 p. 118, l. 27. Nadirat, no. 30.
 p. 118, l. 31. Khutut, p. 134.
 p. 119, l. 5. Khutut, p. 135.
 p. 119, l. 10. Nadirat, no. 30.
 p. 119, l. 33. Khutut, p. 135.
 p. 120, l. 1. Khutut, p. 136.
 p. 120, l. 12. Khutut, p. 138.
 p. 120, l. 34. Nadirat, no. 36.
 p. 121, l. 7. Nadirat, no. 37.
 p. 121, l. 19. Khutut, p. 142, no. 25.
 p. 121, l. 24. Nadirat, no. 39.
 p. 121, l. 32. Nadirat, no. 40.
 p. 122, l. 20. Nadirat, no. 41.
 p. 122, l. 27. Khutut, p. 143, no. 26.
 p. 122, l. 34. Nadirat, no. 46.
 p. 123, l. 16. Nadirat, no. 50.
 p. 123, l. 32. Khutut, p. 511.
 p. 124, l. 4. Khutut, p. 349.
 p. 124, l. 17. Letter d. October 2nd, 1855—Khutut, p. 351.
 p. 124, l. 28. Khutut, p. 354.
 p. 124, l. 31. Nadirat, no. 56.
 p. 125. Nadirat, nos. 57, 58, 60.
 p. 126. Nadirat, nos. 61, 65.
 p. 127, l. 8. Khutut, p. 512.
 p. 127, l. 33. Khutut, p. 353, no. 5.
 p. 128, l. 27. Khutut, p. 584.
 p. 129, l. 3 ff. Khutut, p. 587-8.
 p. 129, l. 29. Quoted in Ikram, p. 148.
 p. 130, l. 1. Khutut, pp. 511-12.
 p. 130, l. 8. Nadirat, no. 68.
 p. 130, l. 26. Quoted in Ikram, p. 149.

CHAPTER 6. THE REVOLT OF 1857

- p. 132, l. 4. Khutut, p. 469.
 p. 132, l. 19. Makatib, p. 13.
 p. 132, l. 23. Khutut, p. 144.
 p. 132, l. 30. Ikram, p. 150.
 p. 133, l. 6—135, l. 14. Nasr i Farsi, pp. 397-8. Dastambu occupies pp. 378-411 of Nasr i Farsi. For the remainder of this chapter we give page references only where a new theme commences or where our translation continues after the omission of a passage of substantial length.
 p. 135, l. 15. Nasr i Farsi, p. 381.
 p. 135, l. 35. Nasr i Farsi, p. 381 (last line) ff.
 p. 138, l. 9. Nasr i Farsi, p. 385.
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 p. 140, l. 21. Nasr i Farsi, p. 388. (last line) ff.
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 p. 143, l. 39. Nasr i Farsi, p. 395.
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 p. 145, l. 36. Nasr i Farsi, p. 398.
 p. 146, l. 23. Nasr i Farsi, p. 399.
 p. 149, l. 8. Khutut, p. 53.
 p. 149, l. 22. Yadgar, p. 42.
 p. 150, l. 3. Quoted by Ikram, pp. 163-4.
 p. 150, l. 23. Khutut, p. 144.
 p. 151, l. 35. Spear, pp. 218-19.
 p. 152, l. 14. Khutut, p. 370.
 p. 152, l. 28. This letter is unaccountably missing from Mihr's Khutut. Mālik Rām's revised edition (1962) of Mahesh Parshād's *Khutūt i Ghālib* places it between a letter dated 26th June [1858] and one dated 18th July 1858.
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 p. 259 (footnote). Ram Babu Saxena, *European and Indo-European Poets of Urdu and Persian*, Lucknow, 1941, p. 70.
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