

hole on the Čelle night looks to be a reminiscence of such a concept. Also the practices of magic and divination on this evening seem to be related to the presumed presence of the souls. The belief in the ancestral souls visiting their living kinsfolk on the winter solstice, confirms the former function of the moment as a calendric turning point: this appears to be a continuation of the *andargāh*, a transitory period between the old and the new year, devoted to the cult of the dead.

However, in some instances a particular, holy patron, whether named or not, is meant. He may be represented by a definite figure e.g. a beggar, a bathkeeper, or a person disguised as Amu Čelle. In the cases when he is almost forgotten, some traces of an offering testify to his presence. The Šab-e Čelle visitor has power over both vegetation and weather (in particular snow) and he may personify the winter or a section of it. His visit is thought to bring luck and to be indispensable for the prosperity of the next agricultural year.

When trying to find in our historical sources a counterpart to the mysterious patron saint venerated on the Čelle night, we would probably look for analogy with the mythological Veykard, the protector of farmers and brother to king Hušang, the inventor of fire. Another mythical character which would possibly fit the pattern, is Feridun's miraculous bull, distributing his treasures among the people on his festival.

The kinds of ceremonial foods served on the Čelle night (chiefly of cereals and fruits) bear witness to the agrarian character of the festival. These are usually the foods of an originally sacrificial use, intended as an offering to a supernatural visitor whose blessing would secure growth and fertility in the forthcoming year. Most of the magical actions of the evening are directed towards the next year's crops, much as in the case of the Christmas and New Year magic practices once widespread in rural Europe. There are also some practices, aimed at human fertility and the strengthening of family bonds (the custom of sending presents to a fiancée), but these can be of a derivative character.

The elements of an ancient fire festival and of a solar cult which would witness to a Mithraistic affiliation of the festival, survived to some extent in the ceremonies of the Šab-e Čelle, but are today of secondary importance. We will find them, instead, in the rites of the next crucial moment of the winter i.e. the Sade night, and on Čahāršambe-ye Suri, the opening of the vernal Nouruz cycle.

AGNIESZKA KUCZKIEWICZ-FRAŚ

ABOUT THE SUFFIX *-cī* IN HINDI ⁽¹⁾

Turkic suffix *-cī*, forming nouns of agency, has appeared in Hindi – as well as the group of about 100 Turkic loanwords – in the period of conquest of Northern India by the Muhammadan armies of Ghaznavids and Ghoris. Soldiers of these armies were recruited in the greater part from the peoples inhabiting the large region of Central Asia, from the borders of China in the East to the Mediterranean in the West, speaking different Turkic¹ languages or dialects, but the official and cultural language of the army was Persian (in that time also strongly influenced by Turkic). These Turks, having in the 13th century established the 'Slave Dynasty' in Delhi and settled themselves down in India, became subject to the rapid process of indianisation, also in speech, so that the mother-tongue of their children in the second generation was usually Indian. On the other hand, such a situation was conducive to permeating the foreign elements through the rising Hindi, which soon became a great North-Indian *lingua franca*.

In Hindi we have less than 30 derivatives with suffix *-cī*. In consideration of their etymology they can be divided into four groups:

- 1) genuinely Turkic, suffixed by *-cī* in Turkic;
- 2) of Iranian or Arabic origin; in most cases they have been suffixed by *-cī* in Persian, Tagiki or Afghan;
- 3) borrowed from English, suffixed by *-cī* in Hindi;
- 4) genuinely Hindi, suffixed by *-cī* in Hindi.

Trying to describe 1) and 2), one is confronted with two questions of fundamental weight. The first is from which language of the Turkic family a word was borrowed by Hindi. Chatterji indicates "Eastern Turkī or Chagatai dialect" (Chatterji, 184 f), but as far as the first is inaccurate, the second is absolutely unlikely. The name *Eastern Turki* is given to the Old-Uighur lan-

¹ In the armies conquering India, beside Turks, there also were Pashto-speaking Afghans, and Iranians using different Iranian dialects, like Dari or Tagiki.

guage, spoken mainly in the north of Xinjiang in China, so definitely too distant to have a direct influence on Hindi. Chagatai, however, has been used here mistakenly for at least two reasons. First, Chagatai was a literary, written language (not a dialect), in which court poetry was composed², so one can not presume that common soldiers of Muslim armies, whose tongue was undoubtedly the main source of loanwords, used it in everyday life. For the second, it appeared not earlier than in the 13th century (when the second son of Chingis Khan, named Chagatai, lived and ruled the Mongol empire) and spread over the entire Turkic-speaking Central Asia in the 15th century, as a result of Tamerlane's conquests (cf. TL, 167). But in the 15th century the weak Sultanate of Delhi ruled by succeeding Turko-Afghan dynasties was not a Turkic-speaking area and did not belong to his empire. Tamerlan plundered it completely in 1398 and has never returned to India. Since the 15th century Persian became the official language of court and Muslim administration in India.

Maybe Chatterji writing *Eastern Turki* meant Turkic dialects eastwards of the Ottoman Empire (and Ottoman Turkic), that is to say Turkic languages of Iran, mainly Khorasan Turkic and Oghuz. These two seem to be the most probable sources of Turkic loanwords in Hindi but for the confirmation of this hypothesis further detailed researches are necessary.

The second question is when a word has appeared in Hindi. As a result of the quickly proceeding indianisation of the Turkic conquerors and their proclivity towards the Persian language, Turkic loanwords in Hindi should be dated to the very first period of the Muslim rule in India. But there is also a stock of words having a Turkic origin, but borrowed by Hindi through Persian (where they became common somewhat earlier), not directly from any Turkic language. It refers as well to the *nomina agentis* formed with the suffix *-cī*. This genuinely Turkic formant has been naturalised in Persian and went into the Persian formative system, becoming its very productive and popular element. Now it is often difficult, or simply impossible to state, if a word is really a direct Turkic or a later, Persian loan, especially because even in the earliest literary works of the Muslim epoch in India, Turkic components always appeared together with Arabic and Persian ones. To some extent the phonetic adaptations of Turkic words in Persian can make the task easier and give us certainty that one or the other word came to Hindi via Persian (cf. *elāncī* below).

² As Boeschoten and Vandamme write, the court poetry has a central place in the Chagatai text corpus (TL, 167).

Contrary to Persian, in Hindi suffix *-cī* has never been considered by grammarians as productive. However, the existence of groups 3) and 4) explicitly contradicts this statement. Several hybrids formed by adding *-cī* to the words borrowed from English are of special interest, because loans from English are much more subsequent than these from Turkic or Persian languages, which can prove that *-cī* has still been playing a formative role in Hindi. Furthermore, Hindi native-speakers questioned on the matter have confirmed, that they 'feel' this suffix as active and sometimes use it interchangeably with *-vālā*, which is the most popular Hindi suffix forming nouns of agency³.

Many loanwords undergo some phonetic changes in Hindi. The most common are:

— in nouns borrowed from Persian, if the final letter is silent *-h*, in Hindi it is dropped before the suffix is added (cf. *khazāncī*, *mašālci*);

— in nouns borrowed from English usually dental *-t*, *-d*, are replaced by cerebral *ṭ*, *ḍ*, vowels often undergo nasalization.

Moreover, the discussed suffix has always the same form *-cī* with voiceless palatal *-c-*, when in Persian and Arabic, besides *-čī*, it could also be *-jī* with voiced palatal *-j-* cf. *naqārajī* (Steingass, 1418), *nishānjī* (Steingass, 1403), *afiūnji* (Baranov, 44).

The purpose of this article is to present a cluster of 26 nouns of agency formed by adding *-cī* to the Turkic, Persian, Hindi or English words, found at least in one of the following dictionaries: *A Dictionary of Urdū, classical Hindī and English* (in 2 vols.) by J. PLATTS, *Xindi-russkij slovar'* (in 2 vols.) by V. M. BESKROVNYJ and *Mānak hindī koś* (in 5 vols.) by R. VARMA. Only a few of these nouns are mentioned in some grammars or articles, but generally it can be stated that suffix *-cī*, in consideration of its ulterior role in Hindi, has often been left out of account by the authors. Beskrovnyj in his article on Perso-Arabic hybrids in Hindi⁴ does not mention *-cī* at all. Shackle & Snell⁵ do not write a word about any Turkic loans in Hindi or Urdu. Barannikov & Barannikov⁶ do not refer to *-cī* in spite of enumerating many other Persian and Arabic elements in Hindustani. Other grammarians mention *-cī* among Perso-Arabic suffixes (pointing to its Turkic origin) and give a few examples of nouns with it⁷. In greater detail only Barxudarov

³ Here I would like to thank Mr. Umesh Nautiyal for his help and patience.

⁴ BESKROVNYJ V. M., "Morfologičeskoe gibridnoe slovoobrazovanie v xindi" [in:] ed.: BESKROVNYJ V. M., *Xindi i urdu. Voprosy leksikologii i slovoobrazovanija*, Moskva 1960.

⁵ SHACKLE C., SNELL R., *Hindi and Urdu since 1800. A common reader*, London 1990.

⁶ BARANNIKOV A. P., BARANNIKOV P. A., *Xindustani (xindi i urdu). Grammatičeskij očerk*, Moskva 1956.

⁷ Here one can number: FORBES D., *A grammar of the Hindūstānī language*, London 1860,

describes "Turkic and Mongolian elements in Hindi"⁸, including here also the suffix *-cī*. Besides some Turkic loanwords with *-cī*, Barxudarov cites a group of five hybrids with English stems, although a few sentences earlier he states that: "*-cī* (...) *xotja formal'no i vydeljaetsja, odnako imeet neproduktivnyj xarakter, vstrečajas', kak pravilo, v sostave slov, zaimstvovannyx iz iranskix ili tjurkskix jazykov...*" (p. 82).

This is part 1 of the whole article. Part 2 will be published in next volume.

1. **afīmci** 'opium-eater' (Platts, 63); 'kuril'sčik opiuma' (Beskrovnyj I, 111); 'one who takes opium for excitement as a habit, and usually becomes a drug addict' (Varma I, 142).

From H. *afīm* < Ar. *afīun* 'opium'; with *-cī* also in P. *afīuncī* 'kuril'sčik opiuma' (Miller, 33), and Ar. *afīunji*, pl. *afīunjih* 'kuril'sčik opiuma' (Baranov, 44). However the more popular form is *afīunī* (Platts, 63; Rubinčik I, 108; Miller, 33), *af'junī* 'opiumnyj, narkoman, kuril'sčik opiuma' (Rax.Usp., 36); in Tu. only *afyonkeş* 'Opiumraucher' (Heuser, 6; Mus.Ščer., 539; Baski, 11). Cited by Barxudarov as a hybrid word of H.-Tu. origin (Barxudarov, 82).

2. **bāvarci** 'povar', (Beskrovnyj II, 245); 'cook' (Platts, 128; Varma IV, 122); also: **bāvarcin**, **bāvarcinī** f. 'povarixa' (Beskrovnyj II, 245; Platts, 128); **bāvarcikhānā** m. 'kuxnja' (Beskrovnyj II, 245); **bāvarci-khānā** 'cook-house, kitchen' (Platts, 128; Varma IV, 122); **bāvarci-garī** f. 'the culinary art; skill in cooking' (Platts, 128).

From P. *bāvar* 'true, creditable; belief, credit, acceptance' (Steingass, 153; Rubinčik I, 180; Beskrovnyj II, 245) cf. Turk. *baver* [ba:] ust. knižn. 'vera, doverie' (Bas.Turk., 62), Ta. *bovarī* 'vera, doverie, uveždenie' (Rax.Usp., 74).

Probably the first meaning of *bāvarci* was 'one possessing trust or confidence' (cf. PlattsGr., 70) and applied to a man who checked king's food if it had not been poisoned. So Steingass gives: *bāwarchī* (in Khwārazm) 'an officer who attends to a great man's table, and whose duty it is to taste his master's food; a cook' (Steingass, 153); also: **bāwarchi-khāna** 'a kitchen'; **bāwarchi-garī** 'the culinary art' (Steingass, 153).

p. 81; PLATTS J. T., *A grammar of the Hindūstānī or Urdū language*, London 1904, p. 70; DOWSON J., *A grammar of the Urdū or Hindūstānī language*, London 1908, p. 102; GURU K., *Grammatika xindi*, vol. 2, Moskva 1962, p. 269; DYMŠIC Z. M., *Grammatika jazyka xindi*, vol. 2, Moskva 1986, p. 90.

⁸ BARXUDAROV A. S., *Slovoobrazovanie v xindi*, Moskva 1963, p. 80-82.

3. **ḡhandḡhorci**, **ḡhindḡhorci** 'glašataj s barabanom' (Beskrovnyj I, 675, 677); **ḡhandḡhorci**, **ḡhandḡhoriyā** 'drummer; a man who proclaims beating a drum' (Varma II, 479); **ḡhandḡorci**, **ḡhandḡhoriyā** 'Public crier, one who proclaims by beat of drum' (Platts 572-573).

From H. *ḡhandḡhor(a)* 'drum' (Beskrovnyj I, 675) > Pr. *ḡhaḡḡḡha* m. (onom.) 'drum'; cf. La. *ḡhaḡḡḡh* f. 'sounding the drum rapidly to call men together' (Turner, 315).

4. **elāncī** 'glašataj, diktir' (Beskrovnyj I, 290).

Probably from P. *e'lān* 'ob"javlenie [gazetnoje ili vojny]' (Ovčinnikov, 507; Miller, 30), where in the words borrowed from Arabic *e* often occurs in place of *i*; with initial *e-* also in Az. *e'lan* 'ob"javlenie, afixa' (Orudžev, 78); cf. *ē'lān* 'divulging, manifesting, publishing; publication; declaration; proclamation' (Platts, 61); the basic word was Ar. *i'lān* > Tu. *ilān* 'ob"javlenie, soobščenie, zjavlenie, publikacija, obnarodovanie, deklaracija' (Baskakov, 442), *i'lān* 'a making publicly known, a publishing; a promulgating or proclaiming; hence' (Redhouse, 145).

In Tu. we can find *ilāmcī* (y'lamdji) '[il] était chargé de faire un rapport sur les affaires courantes; il était secrétaire du premier bureau de la chancellerie' in A. C. Barbier de MEYNARD *Dictionnaire turc-français*, vol. I, Paris 1881, p. 73⁹.

5. **elci** 'posol, emisar' (Beskrovnyj I, 289); 'in ancient times, a messenger from one king to another; a king's messenger' (Varma I, 403); also: **elcīgarī** 'a job of messenger' (Varma I, 403).

From Tu. *elci* 'posol, poslannik; polnomočnyj ministr, delegat' (Baskakov, 268), *eylchi* 'an agent; a man who brings a message or is empowered to speak or act for another; an envoy, minister, ambassador' (Redhouse, 304) > P. *ēlci* 'Gesandter (eines Staates an einer andern); Staatskurier (innerhalb eines Staates); Bote' (Doerfer II, 203-207), *ilchī* 'an envoy' (Steingass, 131), *ilci* 'posol, gonec' (Rubinčik I, 149);

Cf. also: Kir. *elci* 'posol, poslannik; vestnik' (Judaxin, 950); Turk. *ilci* [i:] 'posol, poslannik; parlamentjor' (Bas.Turk., 358); Kaz. *elšci* 'posol' (Sauranbajev, 582).

6. **golci** 'vratar' (Beskrovnyj I, 481).

From E. *goal*. Cited by Barxudarov as a hybrid word of E.-Tu. origin (Barxudarov, 82).

⁹ After STC, 84.

7. **khazāncī** 'kaznačej; kassir' (Beskrovnyj I, 410; Barxudarov, 82); '1. a person in charge of the money belonging to an organisation, political party etc.; treasurer; 2. a person in charge of money and payments [in a shop, bank etc.]' (Varma II, 6); *khazāncī* 'a treasurer, cash-keeper' (Platts, 489; PlattsGr., 70); *khāzancī* [*khuzan-chee*] 'treasurer' (Gilchrist, 171).

From Ar. *ḥazāne* 'xranilišče, sklad' or *ḥazīne* 'sokrovišče, klad; kazna; kaznačejstvo; kassa' (Baranov, 276-277) > P. *khazīnachī* (= *khazīnadār*) 'treasurer, robe-keeper' (Steingass, 459), *khazīnedār*, *khazānedār* 't.s.' (Rubinčik I, 552).

A form nearest to H. is Af. *xazānadār* 'kaznačej' (Zudin, 285). Cf. Ta. *xazinačī* (= *xazinador*) 'kaznačej' (Rax.Usp., 417); Turk. *xazynačy* [*xazy:*] 't.s.' (Bas.Turk., 680); Tu. – the only form *hazīnedār* (Mus.Ščer., 310; Red.Lex., 761), *hazīnedār* 'Bir hazineyi bakleyen, yöneten kimse' (Baski, 335).

8. **madakcī** 'žužuščij ili kuriaščij smes' opiuma i betela' (Beskrovnyj II, 332; Varma IV, 277);

From H. *madak* 'smes' opiuma i betela [kotoruju žujut ili kurjat] (Beskrovnyj II, 332), '1. crazy; 2. drug-addict; person intoxicated by alcohol, *bhang*, opium etc.' (Varma IV, 277) < S. *mada* m. 'intoxication, spirituous liquor' (Turner, 561).

9. **mašalcī** 'čelovek nesujuščij fakel ili fonar' (Beskrovnyj II, 347); 'a man lightening a way with the fired torch'; also **mašalcin** f. (Varma IV, 308); *mash^calcī*, vulg. *mašalcī*, *mašalcī* 'a bearer of the *mash^cal*, a torch-bearer; (in India, and in households of Europeans) a scullion' (Platts, 1039).

From Tu. *mašalacı* 'quel che porta le fiaccole accese' (MOLINO G. *Dittionario della lingua italiana, turchesca*, Roma 1641¹⁰), *mašalcı* (= *mašaldar*) '["porteur de torche"] valet qui marchait devant le grand-vizir au camp impérial, en temps de guerre; (au fig.) flambant, brillant' (A. C. Barbier de MEYNARD *Dictionnaire turc-français*, vol. II, Paris 1886, p.764¹¹, *mesh^caleji* 'a seller or bearer of a torch or flambeau' (Redhouse, 1869) *mešaleci* 'fakel'nik' (Baskakov, 620) > P. *maš^calcī* (= *maš^caldār*) (Rubinčik II, 516).

In Hindi sources this is the most often cited word suffixed by *-cī*: *mash^cal-chī* 'a torch-bearer' (Forbes, 11), *mash^cal-chī* 't.s.' (Dowson, 102); *mushal-chee* 'a link boy' (Gilchrist, 171), *mash^cal-chī* 'a torch-bearer' (and, in India) 'a cook's mate' (PlattsGr., 70), *mašalcī* 'fakel'ščik' (Barxudarov, 82).

¹⁰ After STC, 115.

¹¹ After STC, 115.

10. **miḍilcī** 'okončivšij nepolniju srednju školu' (Beskrovnyj II, 373; Varma IV, 357), 'polučivšij srednee obrazovanie, školjar' (Barxudarov, 82).

From H. *miḍil* [*skūl*] < E. *middle* [*school*]. This E.-H. hybrid word is used in contemptuous, ironical sense.

11. **nakkārcī** 'litavrist, barabanščik' (Beskrovnyj I, 842) *naqqar^ccī*, *naqqār^ccī* 'one, who beats the kettle-drum, a drummer' (Platts, 1145; Varma III, 200).

In H. probably from P. *naqqarečī* 'litavrist, barabanščik' (Rubinčik II, 655), 'litavrščik' (Miller, 567), *naqārajī* 'a beater of a kettle-drum' (Steingass, 1418). In Tu. witnessed already in 14th century: *nakaraçı* 'davulcu' (ERGIN M., *Dede Korkut kitabı*. Metin – Sözlük, Ankara 1964)¹², *nekareci*, vulg. *nağaracı* 'timbalier' (RHASIS G., *Vocabulaire françois-turc*, St. Pétersbourg 1828-29)¹³. Its Persian origin, suggested by Persian and Hindi sources seems to be wrong.

Cf. Ta. *nakoračī* 'barabanščik' (Rax.Usp., 261).

12. **nasaq^ccī** 'arranger (of an army &c.); a chamberlain; an orderly officer; an executioner', (Platts, 1138); also: **nasaq^ccī-bāshī** 'chief chamberlain, or orderly' (Platts, 1138).

From P. *nasaqchī* 'the imperial body-guard' (Steingass, 1400), *nasaq^ccī* 'oficial'noje lico, naznačavšejsja dla nabljudenia za porjadkom privedenia v ispolnenia nakazanij' (Rubinčik II, 640), 'činovnik, rasporjažavšijsja porjadkom nakazanija (Miller, 563) < Ar. *nasaq* 'privodit' v porjadok, koordinirovat'; porjadok, sistema, posledovatel'nost' (Baranov, 1018)

Languages

Af.	Afghan	La.	Landha
Ar.	Arabic	P.	Persian
Az.	Azerbaijanese	Pr.	Prakrit
E.	English	S.	Sanskrit
H.	Hindi	Ta.	Tagiki
Kaz.	Kazakh	Tu.	Turkic
Kir.	Kirghiz	Turk.	Turkmenian

¹² After STC, 123.

¹³ After STC, 123.

BIBLIOGRAPHY:

- Baranov BARANOV X. K., *Arabsko-russkij slovar'*, Moskva 1958.
- Barxudarov BARXUDAROV A. S., *Slovoobrazovanie v xindi*, Moskva 1963.
- Bas.Turk. BASKAKOV N. A., KARRYEV B. A., XAMZAEV M. Ja., *Turkmensko-russkij slovar'*, Moskva 1968.
- Baskakov BASKAKOV A. N. (et al.), *Turecko-russkij slovar'*, Moskva 1977.
- Baski BASKI B., *Türkçe Sözlük*, Ankara 1969.
- Beskrovnyj BESKROVNYJ V. M. (ed.), *Xindi-russkij slovar'*, vol. I-II, Moskva 1972.
- Chatterji CHATTERJI S. K., *Indo-Aryan and Hindi*, Calcutta, 1969.
- Doerfer DOERFER G., *Türkische und mongolische Elemente im Neupersischen*, Wiesbaden 1965.
- Dowson DOWSON J., *A grammar of the Urdū or Hindūstānī language*, London 1908.
- Forbes FORBES D., *A grammar of the Hindūstānī language*, London 1860.
- Gilchrist GILCHRIST J., *A Grammar of the Hindoostanee Language or Part 3rd of Volume 1st of a System of Hindoostanee Philology*, Calcutta 1796.
- Heuser HEUSER F., *Türkisch-deutsches Wörterbuch*, Wiesbaden 1958.
- Judaxin JUDAXIN K. K., *Kirgizsko-russkij slovar'*, Moskva 1965.
- TL JOHANSON L., CSATÓ É. Á. (eds.), *The Turkic Languages*, London-New York, 1998.
- Miller MILLER B. V., *Persidsko-russkij slovar'*, Moskva 1953.
- Mus.Ščer. MUSTAFAEV E. M.-E., ŠČERBININ W. G., *Russko-tureckij slovar'*, Moskva 1972.
- Orudžev ORUDŽEV A. A., *Azerbajdžansko-russkij slovar'*, Baku, 1962.
- Ovčinnikov OVČINNIKOV J. K., FURUGIAN G. A., BADI Š. M., *Russko-persidskij slovar'*, Moskva 1965.
- Platts PLATTS J. T., *A dictionary of Urdū, classical Hindī and English*, vol. I-II, London 1884.
- PlattsGr. PLATTS J. T., *A grammar of the Hindūstānī or Urdū language*, London 1904.
- Rax.Usp. RAXIMI M. W., USPENSKOJ L. W., *Tadžiksko-russkij slovar'*, Moskva 1954.
- Red.Lex. REDHOUSE J. W., *A Lexicon English and Turkic*, Leipzig 1861.

- Redhouse REDHOUSE J. W., *A Turkic and English Lexicon*, new ed. Liban 1987 (1st ed. 1890).
- Rubinčik RUBINČIK Ju. A., *Persidsko-russkij slovar'*, vol. I-II, Moskva 1970.
- Sauranbaev SAURANBAEV N. T., *Russko-kazaxskij slovar'*, Moskva 1954.
- STC STACHOWSKI S., "Historisches Wörterbuch der Bildungen auf -ci // -ici im Osmanisch-Türkischen", *Studia Turcologica Cracoviensia* 2, Kraków 1996.
- Steingass STEINGASS F., *Persian-English Dictionary*, London 1988 (1st ed. 1892).
- Steuerwald STEUERWALD S. K., *Türkisch-deutsches Wörterbuch*, Wiesbaden 1988.
- Turner TURNER R. L., *A comparative dictionary of the Indo-Aryan Languages*, London 1973.
- Varma VARMA R., *Mānak hindī koś*, vol. I-V, Prayāg 1968.
- Zograf ZOGRAF G. A., *Xindustani na rubeže XVIII i XIX vv*, Moskva 1961,