

Snow White and the Seven Dwarfs was largely (although certainly not solely) intended for the children's market.

In Waldorf Schools, fairy tales are used in the first grade as a central part of the curriculum. Rudolf Steiner's work on human development shows that at age six to seven, the mind of a child is best taught through storytelling. The archetypes and magical nature of fairy tales appeals strongly to children of these ages. The nature of fairy tales, following the oral tradition, enhances the child's ability to visualize a spoken narrative, as well as to remember the story as heard [2, p. 45–51].

The authors of magic stories combined specially for children folk fairy tales and literary tales.

Thus, we arrived at a conclusion, that fairy tale as a literary genre has not been fully investigated in spite of existence of numerous studies by prominent foreign and national scientists. Some aspects still need to be cleared up and ascribed, what presupposes further investigations on different levels.

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THE ROLE OF A. KRIMSKY'S BUSINESS TRIP TO SYRIA AND LEBANON FOR HIS SCIENTIFIC BIOGRAPHY

A. Krinsky (1871–1942) is a prominent personality in Ukrainian and world intellectual history. He combines the features of a real scientist and literary man, outstanding authour and translator as well as orientalist and known investigator in sphere of Ukraine's study. He sometimes is accused of being a scientist, whose works were written on the ground of other scientists' works by means of successful compilation. Nothing more than such statements can be done only by the critics, who do not know facts of his real biography. That is why it is necessary to show a significance of for his orientalist views forming. By that time the information about the East possessed by the scientist had been taken only from his contemporaries' travel notes and the X–XIII centuries folios. On the one hand, concentrating our attention on this fact, we should re-

member about subjective impressions of those people as for historical facts in general, and the peculiarities of life at the East. On the other hand, it is important to make an emphasis on impossibility for another group of sources in adequate representation of real situation.

Future historian entered the Moscow Lazarevsky Institute of Oriental languages, where he was trained in Arabic studies. This higher educational establishment qualified young people to be translators and Russian consuls in the Orient. Some years later A. Krimsky studied at the faculty of History and Philology of Moscow university. After graduating from these institutions he was sent on a business trip to Syria and Lebanon for mastering modern Arabic as well as for work on manuscripts. According to the plan of the business trip he had to spend a year at the East and a year at one of the leading European universities, famous for its oriental studies. The necessity of doing considerable volume of scientific work in Syria prevented him from going to Europe. The very fact of A. Krimsky's business trip to Lebanon proves how high the level of oriental studies development was at that period [4, c. 120].

We consider it to be rather important to admit, that the young man encountered some difficulties before the trip as well as at any stage of it [2, c. 11]. In his letters to the relatives Ahatangel described pitiful conditions of life in Beirut. Straited circumstances accompanied him constantly and became a reason why he had to stay at the place of M. Attay's father. Krimsky knew no word in new Arabic therewith, for he studied this language on basis of sources dated back to the X–XII centuries. Modern language of the citizens of Beirut was mastered by him only after a month and this can be retraced easily when to read his letters.

Speaking about the situation in Beirut, we can't but say it was extremely intense. The encyclopedia by Brokhouse and Effron says the population of the town of that time was about 80 thousand people. There were residences of pasha, of Greek bishop, consulates and post agencies of great European countries, including Russian empire. Two thirds of population were Christians, while the rest were Muslims. The information received from his correspondence let us know about existing contradictions between these two groups of citizens, which caused great number of deaths due to their constant fights taken place on regular basis and repeated daily [2, c. 56]. He lived in a district inhabited by Christians. It easily explains the fact of availability of detail descriptions of different customs and traditions the town dwellers had. It is interesting to know, that it was just here where A. Krimsky wrote down many fairy tales, which became classic folklore of Palestine.

This foreign business trip turned to be the very time for active research scientific work. He was seeking and buying scores of manuscripts and rare books. The original of the manuscript “The travels of patriarch Macarius to Rus”, the manuscript of the mediaeval medic Malnusi, involving very valuable information about everyday life of peoples of the East in X century, were especially significant.

A sojourn in the East, journeys to Damascus, Jerusalem, to mountainous Lebanon, acquaintance with life of different social strata of population enlarged Krimsky’s wide experience, which was used for writing his works. It is necessary to admit, that in spite of all anti exotic of the East, (poverty, uncommon eastern food, diseases – rheumatism, indigestion, swindle of local tradespeople, etc.) A. Krimsky admired the scenery, took aesthetic delight.

Travels to the East in 1896–1898 and memory about them caused to publishing the only collection of poems “Palm branches”. Another result of his staying in Beyrouth became a book “The Beyrouth stories”. The only book on oriental studies, written in Ukrainian, – “Moslemism and its future” (Lviv, 1904), was based to a considerable extent on his Lebanese impressions.

Thus, business trip to Syria and Lebanon (1896–1898) became for A. Krimsky the very time of acquaintance with real life of local population, of learning colloquial language, which differed greatly (especially in term of phonetics) from the bookish one rather popular in the medieval Orient. Scientific and literary heritage, left by this great man can be easily used for teaching as well as for independent learning history and folklore of the limited period of time – from the end of the XIX to the beginning of the XX centuries.

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