

**A. KRYMSKIY'S HERITAGE OF IRANIAN STUDIES  
(UPON THE MATERIALS OF THE SCIENTISTS' AND  
TRANSLATORS' ARCHIVE)**

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**ÖZET**

İşbu makalede Ukrayna Milli Akademisinin Kyiv El yazıları Enstitüsünde bulunan Ukraynalı ve Rus bilim adamı A. Y. Krymskiy'in bilinmeyen arşiv İnanoloji el yazıları hakkında söz etmektedir. Araştırma süresinde İnan tarihi, coğrafyası, kültürü, dini ve edebiyatı konu olan yayınlanmayan yazıtların 1000 sayfadan fazla bulunmuş odu. Özel dikkat çekilen A. Krymskiyin İnan'ın eski tarihi söz konusu olan "Elam" ve "Parphia ve Arshakidy" el yazılarıdır. A. Krymskiy'in yaptığı çalışmaların büyük bir kısmı Saadi, Hafez, Nizami, Cami gibi Fars edebiyatının klasiklerinden ve sufizmden bahsetmektedir. A. Krymskiy tarafından yapıldığı bilimsel özeti XVIII. yüzyılın başlangıcı olarak tarihli olan "Uzay coğrafya üzerinde Balkh yazıtları" ve "Fal-name" iki Fars el yazıları üzerinde yapılmış olan ilk sırada olarak dikkat çekilmektedir. Şimdilik Bilim Akademisinin Doğu Bilim Enstitüsü tarafından A. Krymskiy'in bilinmeyen İnanoloji arşiv çalışmalarının yayımlanmasına hazırlanmaktadır.

**Anahtar Kelimeler:** Arşiv, İnanoloji, el yazması, safarname, sufizm.

**ABSTRACT**

The article discusses unknown archive Iranology materials of Ukrainian and Russian orientalist A. Krymskiy stored in Kiev Manuscript Institute of Ukrainian Academy of Sciences. In a course of research it was revealed more than 1000 pages of unpublished manuscripts on History, Geography, Culture, Literature, Religion and Philosophy of Iran. Particular attention is payed to A. Krymskiys works on ancient Iran history – "Elam" and "Parphia" and "Arshakidy". The number of works are devoted to classics of Persian literature, precieslier Saadi, Hafez, Nizami, Jami, as well as sufizm. Sientific description of two Persian manuscripts dated as of the beg of XVIII<sup>th</sup> century" belkh manuscript on cosmic Geography and "Fal-name" made by A. Krymskiy draws attention. At the moment by the Institute of Oriental studies of the Academy of Sciences the volume of unknown archive iranology materials of A. Krymskiy is being prepared for publication.

**Key Words:** Archive, Iranology, manuscript, safarname, sufizm.

Diverse figure of A. Krymskiy draws attention of Orientalists, Slavic Studies researchers, literary academicians, linguists and folklorists. Creative heritage of this scientist, one of the Ukrainian Academy of Sciences' founders, writer and the translator is gradually more valued and drawing attention. Although until now there was no monograph issued concerning A. Krymskiy as an Orientalist, which would contain an analytical research of Arabistic, Turcolojic and Iranistic heritage and place it into context of European Oriental studies of the late XIX-XX<sup>th</sup> century, analyzing oriental concepts of A. Krymskiy from the point of view of Oriental science.

Agathangel Yuhimovich Krimskiy (1971-1942) was an academician, famous Ukrainian and Russian Orientalist (arabist, iranologist, turcologist), professor of Lazarev Institute of Oriental Languages (Moscow), secretary of Oriental Comission of Archeologic Union (Moscow). After revolution in 1917 he moved to Ukraine on invitation of academician Vernadskiy. There he became a founder of Ukrainian Academy of Sciences, life-long secretary of the Academy, the head of Social Sciences department in the Academy and within that –the head of Arabic-Iranian philology department, the head of Hebraic Historical and Philological commission, the founder of liabriary in UAS (Ukrainian Academy of Siences), one of the organizers of Ukrainian Sientific Orientalists Union.

A. Krymskiy was born on on 15.01.1871 in Volodymyr-Volynskiy (Ukraine) in teachers' family. Krymskiy's family originates from Crimea (by his father). The ancestor of A. Krymskiy was mollah, who moved to Lithuanian principality in 1696 as a consequence of court collisions in Bahchesaray Khanate, and adopted Christianity. Mother of A. Krymskiy was a Lithuanian Pole.

A. Krymskiy studied in Kyiv collegium named after Galagan, taught by lecturers of St. Volodymyr University, later in lazarev Institute of Oriental languages in Moscow (1889-1892) and The University of Moscow (1892-1896). His lecturers and later- his colleagues were famous Iranists V. F. Miller, F. E. Korsh, historians V. Kluchevskiy, V. I. Gerye, and others. Among students of A. Krymskiy were such famous Iranologists, Turcologs, Arabists as V. F. Minorskiy, I. Y. Krachkovskiy, O. Pricak, B. V. Miller (the founder of Iranian Studies Department in the University of Moscow, being its' head from 1922-1953, the author of Persian –Russian dictionary issued in 1950 and 1953).

During Stalin's regime (30-40-es of XX<sup>th</sup> century) he was victimized and banned working in Academy of Sciences and was sent to "voluntary exile" in Zvenigorodka village. In 1941 he was sent to Kazakstan in exile where he died in jail hospital. He was rehabilitated in 60.es. of XX century.

In the end of XIX<sup>th</sup> century while in Moscow A. Krymskiy closely cooperated with Ukrainain writers-democrats I. Franko, L. Ukrainka, M. Pavlicko, encouraged by I. Franko and conducted Ukrainian translations of O. Khayam's, Saadi's, Hafize's poetry, "Shah-name' Firdousi (fragments).

Ukrainian Shah-name of A. Krymskiy was the first translation in Ukrainian and the most trustworthy among all its' translations to Slavic languages (Lviv 1896). A. Krymskiy is an author of numerous scientific works on arabistic, iranologic and turcologic, semitologic and slavistic topics (879), on orientalism, History of Islam and Sufizm, of more than 500 articles of Orientalistic character in encyclopedic dictionaries of Brokhaus –Efron (S. Petersburg), and Granate (Moscow). Lev Tolstoy studied Koran by A. Krymskiy. On basis of his works Ukrainian and Russian schools of Iranology were established. A. Krymskiy was also a poet, prosaic, a translator. He is an author of 164 fiction works in Ukrainian, among which we can find novels, poetry books. They enriched Ukrainian literature with oriental motives and translations from oriental languages, primarily from Persian.

Near and Middle East, particularly Iran, were subject to constant A. Krymskiy's attention. As a historian he was conscious of vital importance of the Region– a cradle of civilizations (especially in the center of his research were ancient Persian Kingdoms– Elam and Parthia); As a poet-translator he was in love with Persian medieval poetry –the finest branch on World Culture tree, interesting to Europe and particularly Goethe. It can't be a mere coincidence that he took a quotation for his “The History of Persia, its' literature and dervishes theosophy» from Goethe's “West-East Divan”: “It is said that Persians out of all their poets acknowledged only seven in 5 centuries –but even among others, denied by them, there will be lots of those stronger than I am”.

In the course of all his life A. Krymskiy was occupied with history, culture, literature of Medieval Iran. In early Midevals, Byzantinum and the Sasanid Iran were those two enemies, between which the whole Near East was divided.

Moreover, A. Krymskiy emphasized on and proved Byzantinian and Iranian influence upon Ukrainian culture.

In XX<sup>th</sup> century along with D. Bagaliy, G. Pavluckiy, E. Tymchenko he made a great effort in opening historical-philological department of Ukrainian Academy of Sciences. Particularly stating upon the necessity of Ukrainian Oriental Studies development, he said the following: “In ancient times South of Ukraine was inhabited by nations of Iranian branch: Scythian - Sarmates, later by their converters– Alans... “Academician V. Miller distinctly proved by his works an important service made by Iranian studies for Herodotus ethnology solving, more precisely–by the language of Osetins, or as known by another our chronicle - the Yasses. As known, even the names of our major rivers “Dniro”, “Dniester”, “Don” – is Osetin... Further at pre-historical Southern Rus strong impact was made by Sassanid material culture of IV<sup>th</sup>-VI<sup>th</sup> century A. C., and it is a necessity to appeal to another culture-Persian –and to the culture of Medieval Persia (Pehlevian)” (Gurnitskiy, 1980; 102).

In of XX<sup>th</sup> century on the initiative of A. Krymskiy the cabinet of Arabic-Iranian philology was opened as part of Social Sciences branch of National Academy of Science. Medieval Iran as vivid part of Arabic – Muslim culture which made an important impact upon cultural development of Arabic Caliphate, further on getting its own independence and imposing global influence upon the whole Central Asia to India and China, was in a filed of constant study by A. Krymskiy – a hisorian, researcher of religions, literary researcher, poet and translator. Reviewing the history of Iran in complex, its' literature and sufizm, which mainly influenced classic Persian poetry A. Krymskiy writes his multi-volume “History of Persia, its literature and the dervishes theosophy”, which according to his words was fully “under an impact of sufizm”, and it is still actual today.

For the first time in native Orientalism A. Krymskiy depicted the course of Iranian literature development from the oldest times to the beginning of XX<sup>th</sup> century in his “History of Persia”. Entering Russian Orientalism in 90-es of XIX<sup>th</sup> century, when Russian Oriental studies developed following Europe, in Ukrainian Orientalism he was the founder of science, a multi-lingual, and the expert in the number of sciences, the founder of the number of themes and persons. Each of these sciences according to the expression of S. Pavlichko “is a continent, for studying wich it seems that one human life cant be enough; each of these “continents” is subdivided into narrower directions and disciplines more or less marked with Krymskiy’s word” (Pavlichko), 2000. He was first in Russia to create an essay on History of Sufizm called “the manner of Sufizm development to the end of III<sup>th</sup> century of Hijra” (1895) [Malenka 1999], where the major part was dedicated to Persian issue; he was the first in Slavic world to conduct although an incomplete translation of “Shah-Name” of Firdousi to his native Ukrainian language, as well as providing for Russian translations of many Persian classic poets, which became a part of the “History of Persia”.

Separate parts of “The History” with time grew to monographic findings in creative works of Persian classic poets –Hafis, Nizami, Jami.

Iranian Geography was also of interest to him, within the framework of medieval manuscripts precieslier these were Cosmogeography, Ethnography, folklore and theatre.

While working with archive in the Institute of Manuscripts of Central National Library after Vernadskiy in Kyiv there were more than 1000 pages of unpublished works concerning Iranian studies found neither issued during A. Krymskiy’s life nor later after the rehabilitation of his works.

Its' major part was disclosed for the first time and wasn't fixed in any bibliographic lists. Some of them were only registered in bibliographic directory of Central National library after Vernadskiy in the monograpgh of K. Gurnitskiy “A. Y. Krymskiy” or articles of Iranian Studies in Moscow of

N. Kuznetsova. With Iranistic Archive of the scientist worked and referred to typed documents and manuscripts such finders as O. Dun, A. Afsahzod, L. Gricik, M. Verkalets, L. Zadorozna and others, prepared for publication and issued a considerable part of A. Krymskiy's epistolary heritage, which touches iranistic matters as well in works of L. Matveeva, E. Cigankova, O. Vasiluk [Matveeva 1997; Epistolary 2005]. Some Iranistic materials from A. Krymskiy's archive were granted with detailed evaluation and were published by the author of the very article (Malenka, 1993, 1998, 2004).

However, A. Krymskiy's archive in Institute of Manuscripts as well as the materials stored in other archives of Kyiv and Moscow requires an attentive attitude, a detailed study and precise definition as the separate units poses wrong name or were referred as if written by A. Krymskiy, even though, in reality they belong to his colleagues-Iranists or his students.

All Iranistic archive heritage of A. Krymskiy can be conditionally divided into the following groups: Geography and Cosmic Geography; Historiography; The History of Ancient Iran; The History of Medieval Iran and the Medieval literature; literary persons—Saadi, Nizami, Hafiz, Hayam, Jami; The materials to studies of Sufizm history and its influence upon Persian poetry; books and poetry translations of Persian Classics; Mailing with Vs. F. Miller, B. Vs. Miller, F. E. Korsh, V. F. Minorskiy, E. E. Bertels, V. A. Zhukovskiy, J. Marr and others; articles about life and creative works of F. E. Korsh, Vs. F. Miller; diaries of A. Krymskiy. Away from that, in the archive of the scientist we keep works and translations from Persian classic of V. A. Zhukovskiy, F. E. Korsh, V. R. Rozen, A. A. Romaskevich, E. E. Bertels, B. Vs. Miller interesting for history of Ukrainian Iranistic Studies; depictions of journeys through Iran of Russian Consulate staff in Bushehra and Kerman - B. Vs. Miller and F. M. Petrov., and even the directory of Esaul Ozarevskiy concerning Khanes of Northern Persia; reflections upon A. Krymskiy's works.

The most important part of A. Krymskiy's Iranistic works prepared for publication by himself constitute for History of two ancient kingdoms –issued as “Elam. From the History of Iran of pre-Aryan age” and “Parthia and Arshakids. Where their state comes from”.

Along with work “Elam” the Ukrainain Scientific world was partly aware due to articles of V. Hranovskiy (Khranovskiy 1998, 2000). Although, neither the very work, nor its' parts were published.

There are several typed versions of “Elam”; indicated in the monograph of K. Gurnitskiy and in the articles of V. Hranovskiy the version – FI №25412 (122 p.), disclosed by us– FI № 25576 is more fulfilled, 226 page., although there are several typed copies, and it is also incomplete. There is no list of sources with which A. Krymskiy usually finished his monographs.

While analyzing Elam the scientist enlightens its' social and political history as well as neighboring states- Shumer, Akkad, Babylon, Assyria, comparing historical events of Elam with history and chronology of ancient countries of "two-rivers region" as well as depicting its' nation and a capital Suzi.

"Parthia and the Arshakids (250 B.C. – 224 A.C.)" is complete; it analyzes in detail Greek, Roman, Byzantium, Western European and Eastern sources, Persian, Sassanid, Syrian, Armenian, Georgian, Chinese in particular, providing with a commentary. There are several typed versions of this work: part (p. 206-236), incomplete– p. 281 and the most complete – p. 392.

The monograph gives a short essay of Parthian History, and from 12th page there is a review of Eastern sources, divided by Krymskiy into 5 groups: a) Sassanid-Persian (in Arabic translation), which according to A. Krymskiy are "incomplete for the reason of its' legendary epics"; б) "not poor but short" - Armenian; b) "less valuable" Georgian; c) "good and definite but poor" -Syrian; d) "probably the most important" -chinese. Concerning European sources he mentioned: "despite its incompleteness and disorder Greek and Latin writers as a whole are the materails of high value to Parthian Iran together with archaeological (numismatic) indicators, and moreover, aren't minor in number" (Partanshcina, 116). Stressing on the importance of Chinese sources A. Krymskiy mentioned: "Chinese literature after classic Greek-Roman is most important in our source studies for Parthian -Arshasid history, precisely for the History of Eastern Lands of Iran, where Greek-Roman writers knew less than about Western Iran." (Parthanshcina. , 116).

As a perfect commentor and source-specialist A. Krymskiy induced the method of sources criticism and commentary as a method of Oriental Studies in XIX<sup>th</sup>- beg. of XX<sup>th</sup> century As Iranist as well as Arabist, Islamic researcher and Turcologue – he was a typical phylogogue of XIX<sup>th</sup> century when philology meant the study about text reading and commenting. In the archive there are numerous typed works stored, prepared for publicashion and correction of fragments and divisions of "the History of Persia", in particular the essays on life and creative works –literary portraits of Saadi, Khayam, Hafez, Jami. ; parts concerning "Sources and texts for Persian history, its' literature since the beginning of Islam", "Iranian historiography of XVII<sup>th</sup>-XVIII<sup>th</sup> cent. (to Sefevid's fall)", "The Great Mongol Historiography of India" and other.

Separate parts "On History of Persia", according to a substantial remark of I. Krackovskiy in the review to the book of A. Krymskiy "Hafez and his songs", could grow and grew into separate monographs. An intersting finding is "Jamiy" (113) - F 36 №11. as previously considered by the researches - O. Dun and K. Gurnitskiy –this is a separate complete monograph about Jami, as here A. Krymskiy supplied a wide characteristics of life and creative work of Jami (the work has 7 chapters), as well as the overview of Jami's (sources) with

bibliographic list about him, characteristic of European and Eastern translations of Jami's works. The research can be considered a monography, although this is a little wider variant of the part about Jami from the "History of Persia".

A similar manuscript "Saadi" (F. 36, №30), where in the end of p. 56 there is A. Krymskiy's inscription found: "The history of Persia. Volume 3". Also we inherited an incomplete and unpublished "History of Persia and its' literacy. P. II" (p. 187-359), the very prolongation of "The History of Persia P I. as Persia, overtaken by Arabs, politically reviewed (IX<sup>th</sup>-X<sup>th</sup> century )" Issued in 1923.

In archive there are manuscripts and typed copies of numerous chapters of monography "Nizami and his contemporaries", written by A. Krymskiy to commemorate Nizami's birthday anniversary in 1940, but as known the book was published only in 1981 in Baku.

The original work is "The depict of Persian (Belch) manuscript on Cosmic Geography "Edjayb Et – Tabledat" (approx. 1702)", found in personal library of A. Krymskiy. Description was conducted by A. Krymskiy on 10.02.1937. Author of the manuscript is Mohammed Tahir Ibn Abil Kasim – the geographer from Balch, who was familiar with statements about Rus of Ibn Fadlan, performed description of Volga Bulgarians, Khazars of Buhara. From its' 35<sup>th</sup> page A. Krymskiy presented an amendment– registry of states and cities, mentioned in the manuscript.

In archive this manuscript is named as „Description of Persian (Bukhara) Cosmo geographic manuscript". A mistake was figured for the reason that the typed copy was added with one more description - now Bukhara manuscript "Fal-name" ("Books of prediction") 1827. In the last paragraph it is mentioned that the work was purchased in Samarkand in the autumn of 1920. In the very apogee of civil war, and that its' seller stated that before the Revolution this manuscript was examined by proff. P. I. Veselovskiy and wanted to buy, although the owner "demanded unbelievable price for it so the sale wasn't conducted".

A special interest draws the manuscript in Russian "Geography of Iran "(80 p.). This is a textbook prepared by A. Krymskiy for students of Lazarevskiy Institute of Oriental linguistics and most probably relied on various European sources. Unfortunately its' first page –the content-is poorly visible, although better understandable are marks with pencil: "Article wasn't used" (the authors name unreadable) 1912 p. etc.; It is possible to share the view of K. Gurnitskiy, that "Geography of Iran" was written between 1909-1910, as far as there A. Krymskiy evaluated Iranian Revolution of 1906. In "Geography of Iran" separate pages were written on the reverse side of the manuscript for publication "Semite languages and nations" (1905), in particular, on the title page. This work dated by the beginning of the XXth cent. when A. Krymskiy was intensively preparing the number of textbooks for Iranian Studies. His first

textbook “Arshakides, Sassanides and conquer of Iran by the Arabs.” (1901) was also dedicated to Iran. In “Geography of Iran” A. Krymskiy determined Iranian borders and Persia in particular, which in the beginning meant the South-Western region –Fars. A. Krymskiy provided a detailed overview of Iranian ostanes (provinces) in the beginning of XX<sup>th</sup> century: Husistane, Luristane, Ahvaz, Fars, Sistan, Muhammer, as well as Afganistan, Gazni, Kandagar, Gerat, Afghan Turkestan.

A. Krymskiy himself didn't find the opportunity to visit Iran. May be for this very reason he kept in his archive so called “Safar-names” –travel notes through Iran of Russian Consulate staff members –his student-Iranist B. Vs. Miller (journey from Bishehra to Shiraz) (Malenka, 2004), from Shiraz to Bushehra and to Muhammer) and of the secretary of Russian Consulate in Kermanshah of F. Petrov (from Tehran to Kerman), letters of B. Vs. Miller - the discription of Muslim teziye (Islamic drama action) in Makka in 1916. In the archive there are three lithographic pictures of these Muhammer teziye, taken by the military photographer I. ILipiski: #1 - “Muhammer holy procession of self-punishers”, №2 – “Procession on the way to Russian consulate (self-punishers' beating themselves with sticks)” and #3 - “In the yard of Russian consulate: crowd around two ritual figures filled with dry grass”. This material interested A. Krymskiy as the researcher of Persian theatre. There is a separate chapter on teziye in his “History of Persia”, as well as in the monograph “Persian theatre, its origins and how it came apart” (1925). Also interest-drawing is the review of A. Krymskiy E. Bertelse's “Persian theatre”(1925), and also the work of his student S. Marr “From observations over the contemporary Persian folk drama of 1925-1926 yy. “ (1930).

Separate cycle make up the materials (research, notes from works, translations) on creative works of Hafiz Shirazi – “Hafiziana”. Notes on work about Hafiz of the student of the second year of studies of Lazarevskiy Institute after A. Krymskiy from 15th April of 1891” (Malenka, 1995), “Notes with commentaries regarding Persian poet Hafiz”, “linear translations of Hafeze's gazelles” (mistakenly called in archive “Persian proverbs”, probably for the reason that gazelles have fragmentary beyt structure) and other., essays on Sufizm and its' Persian variant, the reserch of which by A. Krymskiy is tightly connected with Gafezes's creative work and other Persian classics: Saadi, Attar, Rummy, Jami.

So “Notes with comments on Persian poet Hafiz”, which is in fact the notes on Sufizm and Sufi poets from different European works of Y. Hammer, G. Ete, J. Malkolm, A. Kremer and others. Names of the subunits of A. Krymskiy's “Notes” vividly speak for themselves: “about Sufis”, “On Sufizm”, “Types of Sufis”, “About cognition - mariphate”, “About Gods' unity and levels of cognition” and other.

Particular character of “Eastern” Persian Sufizm in connection to “Western” Arabic, indicated by A. Krymskiy for the first time found its succession in works of E. E. Bertels. Although as stated by Russian Iranologist N. Chalisova: “These views (on Persian and Indian-Persian element in Sufizm - note of T. Malenka) till this time werent developed with the required fulfillment, opening new and unexpected interpretations for the number of motives not as much of tractate, but much of poetic Sufizm” (Chalisova 2002, 111). And here it is worth naming last works of Iranists -literarians M. L. Reysner, N. I. Prigarina, Z. N. Vorozeykina, A. Afsahzod, N. U. Chalisova and other.

It was interesting to find translations of J. Rumi’s rubai, made by F. E. Korsh (as fortunately in typed version there was one page with signature of F. E. Korsh) with editorial changes of A. Krymskiy. From time to time A. Krymskiy himself translated rubai of Jami, in case Korshe’s translations seemed incomplete to him (Malenka 2006) These translations were prepared for publishing in “Persian lyrics of X<sup>th</sup>-XV<sup>th</sup> century” (1916) [Persian lyrics 1916], which became a separate epoch in Russian school of oriental translation and in particular Farsi.

It is worth stopping on A. Krymskiy’s “Diaries”, full of translatios of Arabic, Persian, German originals (from Gete and Geyne); notes were made in Latin, Greek, Italian, French, English, and nearby were presented own Ukrainian poetry of A. Krymskiy on Eastern, particularly Persian themes.

A. Krymskiy belonged to the epoch of scientific World orientalism which developed in Europe in the second half of XIX<sup>th</sup> century, and according to S. Saiid “Scientific orientalism once and forever cancelled romantic literary orientalism (romanticism a la Bayron- note of T. Malenka. )” (Saiid. 2001; 135). However in creative personality of A. Krymskiy incredibly coexisted researcher-orientalist and poet-neoromantist. Oriental (Persian) tradition a la Goethe found new interpretation in “Palm Leaves” of A. Krymskiy. Translations of Hafez, Hayam, Jami penetrate through own poetic texture of “Palm leaves”, being unconflictuous but are harmoniously connected to it synthesizing absolutely new– Persian-Ukrainian literary phenomena. Although A. Krymskiy represented the epoch of Positivism, (and this realistic view on East is present in his letters from Beyrute in “Beyrute stories”, in “Palm Leaves” he stayed to be a romanticist, precislier –neoromanticist.

As in remark of S. Tsveyg: “The only thing which can bring us closer to discovery of inseazeble process of creativity – are the long papers of manuscripts” (Tsveyg, 1963; 111). The Universe, in particular the world of Iran in archive of A. Krymskiy persuades us in this. At the moment by the institute of Oriental studies of the Academy of Sciences the volume of unknown archive Iranology materials of A. Krymskiy is being prepared for publication.

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