

“FOREIGN PEOPLE” IN THE PERCEPTION OF GERMAN SCIENTISTS DURING THE FIRST WORLD WAR: THE MUSLIMS OF RUSSIA AS AN OBJECT OF STUDY

Iskander GILYAZOV*

Introduction

The capture of prisoners of war (POWs) is acknowledged to be a part of any major war, long or short. The ways prisoners of war in armed conflicts are treated has varied across world history.

In the First World War, the German academic world was very much interested in Muslim prisoners. Such interest can be explained by quite specific policies in Germany towards Islam and the Muslim world during the First World War. During the First World War, Germany made a serious attempt to use the Islamic factor in the fight against the members of Triple Entente (Russia, France and Britain). The combination seems to be paradoxical - on the one hand Germany, which positioned itself as the foremost European country and a stronghold of Christian values, and on the other the Muslim world and Muslim ideology. However, it appears that in the early twentieth century, Germany began to pay close attention to the political potential of the Islamic world to further its own selfish interests. The German military and political leadership was well aware that the majority of Muslims were living under the colonial rule of Great Britain, France and Russia, so making the Muslim their allies would result in the weakening of the Entente.

Almost immediately after the war broke out, Germany's plan to “revolutionize” the Islamic world was developed. The plan was aimed at practical implementation of pre-war notions about Islam and the Muslim world. It was based on the realization of the idea of a holy war, or jihad and was developed by the well-known German politician and diplomat Max von Oppenheim.¹

Muslims who were captured in Germany and Austria-Hungary were of particular importance for those agitating for jihad. Their number grew unexpectedly rapidly and inspired great hopes for the success of a “holy war.”

* Kazan Federal University, Academy of Science of the Republic of Tatarstan, Russian Federation; e-mail: gilyazov1958@mail.ru.

¹ For Max von Oppenheim and his plan see: Müller 1991, p. 193-200; Krüger 2001, p. 106-139; Schwanitz 2004, p. 28-59; Bragulla 2007, p. 20-23, 91-92; Kreutzer 2012, p. 58-67.

In Germany there were at least two special propaganda camps for Muslims, intended to serve as a place to concentrate fanatical and devout prisoners from other POW camps. They were placed in the vicinity of the Berlin Weinberglager (Weinberg camp) and the Halbmondlager (Half-moon camp) between the towns of Zossen and Wünsdorf, where favourable conditions were created for a more efficient perception of agitation by the prisoners of war.² One of these camps, Weinberglager, was where Russian Muslims were kept captive. Having exposed prisoners to all sorts of propaganda, the German government planned to use them to create a volunteer military force with a view to its subsequent accession to the Turkish army. This goal was pursued during the war and targeted propaganda work was carried out among the Muslim prisoners of war.

Research directions in POW camps

Surprisingly, it was not only the German military and politicians who were interested in the POWs held in these propaganda camps. During the war, the Muslim captives became active objects of study and research in themselves.

First of all, many Germans were attracted by the “exotic” appearance of the prisoners of war - in particular, immigrants from North and Central Africa and India. Even artists were inspired by the opportunity to capture the unusual appearance of these aliens on canvas. A well-known German artist of this period, Hans Looschen, created a series of portraits of African prisoners in the summer of 1916. Some of these works are currently displayed in the German Historical Museum. Lithographic portraits of Tatar prisoners taken in 1916 by the artist Hermann Struck (Chaim Aaron ben David, 1876-1944) have been preserved and are currently the part of the Leo Baeck Institute’s collection in New York. In the camps, Struck collaborated with the famous anthropologist, ethnologist and archaeologist Felix von Luschan (1854-1924).³ They published 100 portraits of prisoners of war in 1917.⁴

Capturing the appearance and clothing of POWs by photography and on film was one of the areas of “research.” Professor Otto Stiehl (1860-1940) was the most notable and important figure organizing photography shoots in propaganda camps. He had a degree in architecture and was in demand as an architect. From 1905, Stiehl worked at the Higher Technical School in Berlin. Before the war broke out, he was involved in dozens of construction and architectural projects, mainly in Berlin, and he published a number of works. At the same time, he was also interested in photography - most of his works

² For this propaganda camps see: Höpp 1997; Gilyazov, Gataullina 2014.

³ For the life and work of Felix Luschan, see: Ruggendorfer, Szemethy 2009.

⁴ Luschan 1916.

were accompanied by the publication of photographs of a very high quality, which he produced himself.

At the end of 1914, the professor expressed a desire to enter military service. He soon received the rank of lieutenant and was assigned Weinberglager, where officers with knowledge of architecture and construction were in demand. In mid-1916 he was promoted to captain, and in June 1917 served as deputy commandant of Halbmondlager.⁵

In these camps, Otto Stiehl, as a representative of the camp authorities, found an excellent opportunity to take pictures of a variety of subjects related to the lives of the prisoners of war. But most of all he was interested in portraiture. The prisoners with the most colourful and memorable exotic appearances were chosen as models. His works are collected in two albums, one of which consists entirely of portraits. Several prisoners were “lucky” enough to have their photos taken by Stiehl.⁶

Describing Stiehl’s works, Margot Kahlyess observes that his “albums contain photos that put the visual characteristics of the POW camp at the forefront - they convey the impression of a movement or evolution of the prisoners of war’s [...] religious and cultural freedom.”⁷ Because the propaganda camps were founded very close to the capital, German academics, primarily in the humanities, were awarded a great opportunity to explore a number of aspects of life in the Muslim world. This must have been particularly appealing as they did not have such easy opportunities in peacetime: thanks to the camps, there was no need to organize costly and often risky journeys, for example to North Africa, India or the Middle Volga region to explore the life, customs, language and spiritual culture of many groups unfamiliar to them. All the academics needed was to obtain permission to visit the camps, then make a comfortable journey by train from Berlin to Zossen. Such trips took less than an hour, but allowed the academics to quietly and purposefully communicate with the most “exotic” prisoners. The researchers, undoubtedly, could not bear to miss out on such an opportunity.

During the war, many German academics conducted fieldwork in the camps, generating the publication of articles and monographs. Thus, what may be seen as the tragedy of captivity to some extent gave impetus to the development of the humanities in Germany, leading to the emergence of

⁵ For the work of Otto Stiehl, see: Kahlyess 1998, p. 52.

⁶ All the mentioned photos by Otto Stiehl are of high quality and are preserved on glass photographic plates in the Museum of European Cultures in Berlin. They are available on the German digital library website (<https://www.deutsche-digitale-bibliothek.de>, accessed 5 March 2015).

⁷ Kahlyess 1998, p. 55-56.

studies that do not have analogues in jurisprudence, ethnography, folklore or anthropology. It is obvious that most of these studies were biased, and their contents triggered reactions, even in official institutions. For instance, a 1916 publication entitled *Völkerzirkus unserer Feinde* by the famous ethnologist Leo Frobenius (1873-1938), who before the war had organized several major expeditions to Central Africa, was poorly received by the Ministry of Foreign Affairs, since not only black Africans, but also the Arab peoples were shown in a very unflattering way.⁸ Officials regarded such works as harmful, since they did not contribute to propaganda efforts being undertaken by Germany.

Musicologists and folklore researchers conducted active research in camps and showed much interest in the Tatar prisoners.

The direct participants in the “project”

In 1915, the Prussian Phonographic Commission invited an experienced and well-known linguist, Wilhelm Doegen (1877-1967), to become a commissioner, working in the camps to collect audio samples of the music and language of the various groups held there. From 1916 he ran the sound department of the State Library in Berlin, and in April 1920 founded of the Sound Archive, which still functions today.⁹ Doegen’s work resulted in hundreds of recordings of speech, folklore texts, songs and music from 215 different nationalities, which are today held in the archive, as well as two collections dedicated to various peoples of the world, created in cooperation with other academics under his editorship.¹⁰

While Wilhelm Doegen recorded his samples on gramophone records (a total of 1651), studies in the camps conducted by musicologist Georg Schünemann (1884-1945)¹¹ led to the creation of 1,022 Edison cylinders (wax cylinders which could be played on Edison’s phonograph).¹²

During the First World War, Professor Gotthold Weil (1882-1960) became Germany’s chief specialist on the Tatars.¹³ Having graduated in Oriental studies and history in Berlin, in 1907 Weil was certified as a librarian

⁸ Ibid., p. 33.

⁹ Detailed chronology of life and works of Wilhelm Doegen with references to the sources prepared by Gerd Simon (<http://homepages.uni-tuebingen.de/gerd.simon/ChrDoegen.pdf>, accessed 10 March 2015).

¹⁰ Doegen 1921; Doegen 1923.

¹¹ For life and work of Georg Schünemann, see: Elftmann 2001.

¹² It is interesting to note that at the present time, these sound recordings can be found in different archives in Berlin. The gramophone records are stored in the sound archive at the Humboldt Institute of Musicology and Science of Media University (Lautarchiv des Instituts für Musikwissenschaft und Medienwissenschaft der Humboldt-Universität zu Berlin); cylinders are stored in the Ethnological Museum (Ethnologisches Museum). See: Ziegler 2000, p. 197-206.

¹³ For life and work of Gotthold Weil, see: Landau 1998, p. 280-285; Gilyazov 2009, p. 9-14.

and he worked in Berlin and Bonn libraries. During the war he was involved in work with the Tatar prisoners of war and was able to improve his knowledge of the Tatar language.

His work resulted in interesting and important publications. Wilhelm Doegen, as a representative of the Phonographic Commission, had to rely on qualified professionals with knowledge of the relevant languages. By the beginning of the First World War, Gotthold Weil was already an experienced and qualified Turkologist, so his involvement in work with the Tatar prisoners of war was logical and reasonable.

The collection *Tatarische Texte*, published in Berlin in 1930, which includes 43 transcripts of audio recordings, gives a rough idea of how the academics organized this process. Gotthold Weil noted in the preface that “from a variety of texts written by me among the Tatar POWs in the Wünsdorf camp, this book presents the section that was recorded later on phonograph records.”¹⁴

All written texts were accompanied by additional documentation. Profiles (Personalbogen) included basic information about the subjects or “artists;” however, in most cases, they were not completely filled in. The accompanying questionnaire contained fields for the recording number, name of the camp, start time and duration of the recording, and the exact place it was carried out (often the Weinberg camp’s non-commissioned officers’ dining room). The nature of the recording was specified: an individual, choral or instrumental performance or a recording of a text. After that, the most detailed information possible on the prisoner was provided. This included name and surname in the prisoner’s own script and in Latin letters; his age; his birthplace (specifying the county, the nearest large town and the village); his place of residence before the age of 6, from 7 to 20 years old and after 20 years old; his education (when and where it was obtained); the place of birth of both parents; nationality (Volksstamm - “nationality” or “tribe”); his native language; possession of other languages (oral and written); his ability to play musical instruments (whether he played the instruments that were provided in the camp or performed European music or songs); religious affiliation and profession. At the end of the questionnaire, the quality of the recording produced was to be noted. The questionnaires were supposed to be certified by Wilhelm Doegen and his assistant (himself a prisoner of war), but almost all forms were filled in and signed by W. Doegen.

As can be seen, the questionnaire was developed with reference to the most important details about the subjects. Unfortunately, in most cases, W. Doegen and his assistants demonstrated a rather informal approach to filling in all the items. Reference information about the recording was more or less

¹⁴ Gilyazov 2009, p. 15.

accurately cited, but sometimes the name of a prisoner of war, not to mention their personal data, was omitted. If, for example, a choir performed a song, it was noted down as “one soloist and eight people in the choir.”

In addition to the questionnaire, each soundtrack was accompanied by a written phonetic text, with the original text in Arabic script plus a German translation and notes. This part of the documentation was filled in by Gotthold Weil.

Today the sound archives in Berlin hold 45 recordings of Muslim prisoners. The book *Tatarische Texte* explores 43 of them. The collection of texts, songs and instrumental music samples made by German academics during World War I represents a unique testimony of the era. It shows that even in tragic circumstances - during war or captivity - that people remain people; some sing songs, some tell funny or instructive stories, and others explore an unfamiliar world, emphasizing its variety and diversity.

Gotthold Weil contributed much to the study of the Tatar language, and after the war did not lose interest in the subject. His ongoing interest is demonstrated by his article about Tatars in the book *Unter fremden Völkern*, edited by Wilhelm Doegen.¹⁵ This was one of the first ever publications about the Russian Tatars in German, and it clearly conveyed the ideas and stereotypes that were adopted in German scientific thought and everyday life at that time.

In the article, Weil notes that the ethnonym “Tatar” is still used with a negative inflection in Europe; many Tatars were seen as “people from hell” and viewed as barbarians and savages. However, he does not share this view, and attempt to clarify the situation regarding the way the ethnonym is used. He notes that some authors use “Tatars” in the broadest sense to imply all the Turkic tribes and peoples of Inner Asia, while others use it to make a distinction from the “Ottoman Turks,” to describe all the Turkic-speaking tribes living outside the Ottoman Empire. Others understand this ethnonym in a narrower sense, to define the Turkish-speaking peoples of the Volga region, the Urals and Siberia. Weil himself takes this last approach to the ethnonym when referring to the Tatar POWs in German captivity.

The article goes on to give a fairly detailed historical overview of the origin of the Tatar people and their early history. It is obvious that Gotthold Weil had vast knowledge of the literature, and some sources on the ancient history of the Turkic peoples in general. Speaking of the adoption of Islam by Turkic peoples, he writes:

At that time in the Middle Volga, the home of many of our current Tatar prisoners, the strong Muslim-Tatar state of the Bulgars was fighting against the North. It acted as an outpost of Muslim culture, and served as a significant

¹⁵ Weil 1923, p. 177-190.

“Foreign People” in the Perception of German Scientists during the First World War

trading centre, the mediator between East and West, between Muslim countries and the Nordic nations.¹⁶

Weil speaks highly of the economic and political power of the “Tartar Empire” of the Golden Horde, which was a mix of various Turkic tribes. He goes on to give a description of the physical types of the Tatars, stressing that “many visitors to the POW camp are surprised and ask why Tatar prisoners look different - why some have distinct Mongolian features, while others look just like Europeans.” The author gives expert answers, believing that this “mystery” can easily be explained. He explains this diversity by constant motion, the mixing of races and languages across the borders of the Russian-Asian region, concluding that it is impossible to define what particular anthropological group Tatars belong to.

The article also provides detailed information about Tatars living in the Russian Empire, that is, information about various ethnic groups of Tatars (Teptyar, Mishar and Polish-Lithuanian Tatars) as well as the Turkic-speaking peoples (Bashkir, the Crimean Tatars and the Caucasian peoples).

The academic demonstrates his respect for his subjects when speaking about certain national features of the Tatar people:

Tatars feature a special diligence and purposeful energy. The most cruel persecution was unable to tame them, but on the contrary strengthened their will. [...] Their sayings convince us that we are not dealing with Orientals but with purposeful Europeans. Being aware of the benefits their work can bring and the new techniques and skills they can use in their homeland, a small yet notable group of prisoners stayed in Germany as diligent students in universities and schools, factories and workshops; their loyalty is highly appreciated by their counterparts in Tatarstan.¹⁷

Weil’s account of the character of Islam among the Tatars is worth mentioning: “Just as people are more oriented to the West, Tatar Islam has its own nuances, different from that of other countries. It is unfair that the history and especially the content of this northern Islam have not been studied in more depth.”¹⁸ Recalling some of the major events in the history of Russian Islam, Weil emphasizes that “within Russian Islam, Tatars act as leaders in cultural life and support the idea of religious renewal with the hope of national revival.”¹⁹ As examples, he takes into account the role of individuals such as Abdannasyr Kursavi, Shihabaddin Mardzhani, Ismail Gasprinskiy and Musa Bigiyev in the national revival movement.

¹⁶ Ibid., p. 179.

¹⁷ Ibid., p. 186.

¹⁸ Ibid.

¹⁹ Ibid., p. 187.

According to the German academic, language and literature fully reflect national ideas and goals, and at the end of his article he draws the readers' attention to changes in the Tatar language since the beginning of the twentieth century, to the achievements of Tatar literature and to the use of the best examples of language and literature in the education system.

Thus, the material on Tartars collected by Weil represents a balanced and reasonable view of the Tatar world within European academia. His work reconsiders the stereotypes common not only among the general European population, but also those affecting academic knowledge of the Tatar people. In our opinion, this is one of the first European attempts to represent the role and place of the Tatars, written by someone who knew about the Tatars first hand, who communicated with Tartar prisoners of war for several years and apparently liked them.

Apparently, due to Weil's curiosity and his desire to learn something, he came up with the idea of teaching the Tatar language in the University of Berlin. On 30 November 1917, the director of the Seminar for Oriental Languages at Berlin University, Eduard Sachau, gave his approval for the librarian to teach the Tatar language from the beginning of the summer semester of 1918 (i.e. 1 April).²⁰

In the spring of 1922, the university reduced the number of hours of Tatar language lessons from three to one and a half hours per week. This might have been connected with a low level of interest of students. Tatar language was undoubtedly viewed as an exotic subject. Following this reduction, students had two lessons per week - a grammar lesson and one on practical reading of Tatar texts - which were usually delivered by Professor Weil.

The Tatar language was taught in the University of Berlin until the start of the 1930s. On 1 October 1931, Professor Weil started working at the University of Frankfurt.²¹ This marked the conclusion of events relating to Professor Gotthold Weil's work with Muslim prisoners of war during the First World War.

Conclusions

Any war is a tragedy, and always results in human victims and material losses. The First World War is acknowledged to have been one of the greatest war-related tragedies in the history of humanity. However, the war provided new opportunities for German academics to study the culture of the Muslim peoples of Russia, Africa and Central Asia, via prisoners of war held in camps

²⁰ GSAPK. Eduard Sachau to Gotthold Weil, 30 November 1917, Rep. 208 A, fol. 7,11, I HA, no. 126, Seminar für orientalische Sprachen.

²¹ Ibid., fol. 55.

conveniently close to Berlin. As a result, many works were published and further research was conducted after the war finished. Some materials, especially collections of music and folklore collected by German academics, are truly unique. It was no coincidence that in 1930 the first monograph on the Turkic peoples of Russia and the USSR was published in Germany. This work can be considered as the beginning of the field known as Soviet studies.²²

“Foreign People” in the Perception of German Scientists during the First World War: The Muslims of Russia as an Object of Study

(Abstract)

The term “foreign people” (“fremde Völker”) was used by Wilhelm Doegen after World War I, primarily to refer to the Tartar Muslim prisoners-of-war from the armies of the Entente who were used as objects of German propaganda during that military conflict. The politicians and the military had their own specific purposes for the Muslims: they intended to use them in an armed clash against England, France and Russia. At the same time, German academics had their own plans: to study this concentration of the representatives of “the exotic world” held on German territory to advance their scientific knowledge. The opportunity to study the Tartar Muslim population represented a rare opportunity northern European academia at that time, as at the beginning of the twentieth century contact with Muslims from the far eastern reaches of Russia was rare, and there was very little detailed knowledge the multiethnic and multi-confessional aspects of Russia. World War I offered German academics a chance to carry out “field” research among the prisoners of war held at the two “propaganda” camps near Berlin. Linguists, musicologists, anthropologists, ethnographers, legists and folklorists worked with the prisoners, and this unusual study resulted in many important publications on topics that were seriously underrepresented in European Humanities at that time. Wilhelm Doegen, Gotthold Weil, Georg Schünemann were among the academics working with these prisoners. G. Weil published a small but very important article called *Die Tataren* immediately after the end of the war, and later he published a book called *Tatarische Texte*. Thus, the war quite unexpectedly gave a stimulus to new trends in European anthropology.

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²² Mende 1936.

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Keywords: World War I, prisoners of war, POW camps, Islam, Muslims, Tatars.

LISTA ABREVIERILOR

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| ActaMN | - Acta Musei Napocensis. Cluj-Napoca. |
| ActaMP | - Acta Musei Porolissensis. Muzeul Județean de Istorie și Artă Zalău. |
| ADB | - Allgemeine Deutsche Biographie. Verlag Duncker & Humblot. Leipzig. |
| AÉ | - Archaeologiai Értesítő a Magyar régészeti, művésztörténeti és éremtani társulat tudományos folyóirata. Budapest. |
| AHA | - Acta Historiae Artium. Akadémiai Kiadó. Budapest. |
| AI | - Artificial Intelligence. Elsevier. Amsterdam. |
| AIAC | - Anuarul Institutului de Istorie și Arheologie Cluj. Cluj-Napoca (din 1990 Anuarul Institutului de Istorie „George Bariț”). |
| AIIAI/AIIX | - Anuarul Institutului de Istorie și Arheologie „A. D. Xenopol” Iași. (din 1990 Anuarul Institutului de Istorie „A. D. Xenopol” Iași). |
| AIIN | - Anuarul Institutului de Istorie Națională. Universitatea „Regele Ferdinand I”. Cluj-Sibiu, Sibiu. |
| AISC | - Anuarul Institutului de Studii Clasice. Cluj. |
| AJJ | - Arktika: jekologija i jekonomika. Institut jadernoj bezopasnosti Rossijskoj akademii nauk. Moskva. |
| AJN | - American Journal of Numismatics. American Numismatics Society. New York. |
| AJPA | - American Journal of Physical Anthropology. The Official Journal of the American Association of Physical Anthropologist. Baltimore. |
| AM | - Arheologia Moldovei. Institutul de Istorie și Arheologie „A. D. Xenopol” Iași. |
| AMZ | - Arheološki muzej u Zagrebu. Zagreb. |
| AnB | - Analele Banatului (serie nouă). Timișoara. |
| AnUB-I | - Analele Universității din București - Istorie. Universitatea din București. |
| Apulum | - Apulum. Acta Musei Apulensis. Muzeul Național al Unirii Alba Iulia. |
| ArchKözl | - Archaeologiai Közlemények. Pesten. |
| ARCS | - American Review of Canadian Studies. Association for Canadian Studies in the United States. New York. |
| Argesis | - Argesis. Studii și Comunicări. Muzeul Județean Argeș. Pitești. |
| ArhMed | - Arheologia Medievală. Reșița, Cluj-Napoca. |

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- ASS** - Asian Social Science. Canadian Centre of Science and Education. Toronto.
- Astra Salvensis** - Astra Salvensis. Cercul Salva al ASTRA. Salva.
- ASUAIC-I** - Analele Științifice ale Universității „Alexandru Ioan Cuza” din Iași (serie nouă). Secțiunea IIIe. Istorie. Universitatea „Alexandru Ioan Cuza” din Iași.
- ATS** - Acta Terrae Septemcastrensis. Sibiu.
- AUASH** - Annales Universitatis Apulensis. Series Historica. Universitatea „1 Decembrie 1918” din Alba Iulia.
- BAMNH** - Bulletin of the Alabama Museum of Natural History. The University of Alabama. Tuscaloosa.
- BCȘS** - Buletinul Cercurilor Științifice Studențești. Universitatea „1 Decembrie 1918” din Alba Iulia.
- BG** - Byllye Gody. Sochi State University. Sochi.
- BMS** - Bibliotheca Musei Sabesiensis. Muzeul Municipal „Ioan Raica” Sebeș.
- BOR** - Biserica Ortodoxă Română. Patriarhia Română. București.
- BpRég** - Budapest Régiségei. Budapest.
- BSNR** - Buletinul Societății Numismatice Române. București.
- Caietele CIVA** - Caietele CIVA. Asociația „Cercul de Istorie Veche și Arheologie” Alba Iulia.
- CArh** - Cercetări arheologice. București.
- Carpica** - Carpica. Complexul Muzeal „Iulian Antonescu” Bacău.
- CH** - Church History. Cambridge University Press. Cambridge.
- CN** - Cercetări Numismatice. Muzeul Național de Istorie a României. București.
- ComȘtMediaș** - Comunicări Științifice. Mediaș.
- Corviniana** - Corviniana. Acta Musei Corvinensis. Hunedoara.
- CPF** - Cahiers des Portes de Fer. Beograd.
- Cumania** - A Bács-Kiskun Megyei Önkormányzat Múzeumi Szervezetének Évkönyve. Kecskemét.
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- Danubius** - Danubius. Muzeul de Istorie Galați.
- e-COM** - e-Conservation online magazine. Vila do Conde. Portugalia.
- EphNap** - Ephemeris Napocensis. Institutul de Arheologie și Istoria Artei Cluj-Napoca.

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| Erdély Múzeum | - Erdély Múzeum. Erdélyi Múzeum-Egyesület. Cluj-Napoca. |
| FVL | - Forschungen zur Volks- und Landeskunde. Sibiu. |
| Geopolitics | - Geopolitics. Taylor & Francis. London. |
| Glasul Bisericii | - Glasul Bisericii. Mitropolia Munteniei și Dobrogei. București. |
| GNS | - Gumanitarne nauki v Sibiri. Sibirskoe otdelenie Rossijskoj akademii nauk. Novosibirsk. |
| Graiul Maramureșului | - Graiul Maramureșului. Baia Mare. |
| HCS | - Historia y comunicación social. Departamento de Historia de la Comunicación Social de la Facultad de Ciencias de la Información. Universidad Complutense Madrid. |
| HHCT | - History and Historians in the Context of the Time. Academic Publishing House <i>Researcher</i> . Sochi. |
| HIR | - Harvard International Review. Harvard International Relations Council at Harvard University. Cambridge (Massachusetts). |
| IJI | - Istoriko-jekonomicheskie issledovanija. Bajkal'skij gosudarstvennyj universitet Ekonomiki I prava. Irkutsk. |
| IJMS | - Indian Journal of Marine Sciences. National Institute of Science Communication and Information Resources. New Delhi. |
| Istros | - Istros. Muzeul Brăilei. Brăila. |
| IV | - Istoricheskiy vestnik. Izdatelskiy dom B. B. Glinskogo. Sankt Peterburg. |
| IVUZ | - Izvestija vysshih uchebnyh zavedenij. Severo-Kavkazskij region. Serija: Obshhestvennye nauki. Rostov-na-Donu. |
| Îndrumător pastoral | - Îndrumător pastoral. Episcopia Ortodoxă Română de Alba Iulia. |
| JBSM | - Jahrbuch des Burzenländer Sächsischen Museums. Kronstadt (Brașov). |
| JeKO | - Izdatelskiy Dom ECO. Novosibirsk. |
| JGlassStud | - Journal of Glass Studies. The Corning Museum of Glass. New York. |
| JGRO | - Journal of Geophysical Research: Oceans. AGU Publications. Washington. |
| JHA | - Journal for the History of Astronomy. SAGE Publications (UK). London. |
| JHG | - Journal of Historical Geography. Elsevier. Amsterdam. |
| JPIPSS | - The Journal of Power Institutions of Post-Soviet Societies. Paris. |

Lista abrevierilor

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| JRGZM | - Jahrbuch des Römisch-Germanischen Zentralmuseums zu Mainz. |
| KHKM | - Kwartalnik Historii Kultury Materialnej. Instytut Archeologii i Etnologii Polskiej Akademii Nauk. Warszawa. |
| Materiale | - Materiale și cercetări arheologice. București. |
| MedievArchaeol | - Medieval Archaeology. Society for Medieval Archaeology. London. |
| MemAntiq | - Memoria Antiquitatis. Complexul Muzeal Județean Neamț. Piatra Neamț. |
| MFME | - A Móra Ferenc Múzeum Évkönyve. Studia Archaeologica. Szeged. |
| MMJ | - Metropolitan Museum Journal. The Metropolitan Museum of Art. New York. |
| MPEA | - Magyar Protestáns Egyháztörténeti Adattár. Budapest. |
| MTT | - Magyar Történelmi Társ. Magyar Tudományos Akadémia. Budapest. |
| NET | - Nurse Education Today. Elsevier. Amsterdam. |
| NGB | - New German Biography. Bayerische Akademie der Wissenschaften. München. |
| Niva | - Niva. Petrograd. |
| NK | - Numizmatikai Közlöny. Magyar numizmatikai társulat. Budapest. |
| ODIL | - Ocean Development and International Law. Taylor & Francis. London. |
| OK | - Orvostörténeti közlemények / Communicationes de historia artis medicinae. Semmelweis Orvostörténeti Múzeum. Budapest. |
| Oltenia | - Oltenia. Studii și Comunicări. Arheologie-Istorie. Muzeul Olteniei. Craiova. |
| Pallas | - Pallas. Revue d'études antiques. Université de Toulouse le Mirail. Toulouse. |
| PG | - Political Geography. Elsevier. Amsterdam. |
| Polar Geography | - Polar Geography. Taylor & Francis. London. |
| Pontica | - Pontica. Muzeul de Istorie Națională și Arheologie Constanța. |
| Porțile Cetății | - Porțile Cetății. Sebeș. |
| PR | - Polar Record. Cambridge University Press. Cambridge. |
| PUM | - Programm des evangelischen Unter-Gymnasium A. B. in Mühlbach. Sebeș. |
| RB | - Revista Bistriței. Complexul Muzeal Bistrița-Năsăud. Bistrița. |
| Revista istorică | - Revista istorică: dări de seamă, documente și notițe. București (1925-1941). |
| RGI | - Revista generală a învățământului. București. |

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| RHSEE/RESEE | - Revue historique du sud-est européen. Academia Română. București, Paris (din 1963 Revue des études sud-est européennes). |
| RI | - Revista de Istorie (din 1990 Revista istorică). Academia Română. București. |
| RIR | - Revista istorică română. Institutul de Istorie Națională din București. |
| RJTP | - Regional'naja jekonomika: Teorija i praktika. Finansy i Kredit. Moskva. |
| RMM-MIA | - Revista Muzeelor și Monumentelor. Monumente Istorice și de Artă. București. |
| RRH | - Revue Roumaine d'Histoire. Academia Română. București. |
| RSM | - Rossija i sovremennyj mir. Institut nauchnoj informacii po obshhestvennym naukam Rossijskoj akademii nauk. Moskva. |
| SAA | - Studia Antiqua et Archaeologica. Universitatea „Alexandru Ioan Cuza” Iași. |
| SAI | - Studii și articole de istorie. Societatea de Științe Istorice și Filologice a RPR. București. |
| Sargetia | - Sargetia. Acta Musei Devensis. Muzeul Civilizației Dacice și Romane Deva. |
| SCB | - Studii și cercetări de bibliologie. Academia Română. București. |
| SCIM | - Studii și cercetări de istorie medie. București. |
| SCIV(A) | - Studii și cercetări de istorie veche. București (din 1974, Studii și cercetări de istorie veche și arheologie). |
| SCJ | - Southern Communication Journal. Southern States Communication Association. Philadelphia. |
| SCN | - Studii și Cercetări de Numismatică. Institutul de Arheologie „Vasile Pârvan” București. |
| SG | - Soziale Geschichte. Stiftung für Sozialgeschichte des 20. Jahrhunderts. Bremen. |
| SGP | - Sovetskoe gosudarstvo i pravo. Nauka. Moskva. |
| Signs | - Signs. Journal of Women in Culture and Society. University of Chicago Press. Chicago. |
| SMIM | - Studii și materiale de istorie modernă. Institutul de Istorie „Nicolae Iorga” București. |
| SMK | - Somogyi Múzeumok Közleményei. A Somogyi Megyei Múzeumok. |
| Societatea de mâine | - Societatea de mâine. Cluj (1924-1945). |
| SPS | - Sovremennye proizvoditel'nye sily. Sovet po izucheniju proizvoditel'nyh sil, Ministerstvo jekonomicheskogo razvitiya Rossijskoj Federacii i Rossijskoj akademii nauk. Moskva. |

Lista abrevierilor

- SRFJP** - Sever i rynek: formirovanie jekonomicheskogo porjadka. Institut ekonomicheskikh problem im. G. P. Luzina. Apatity.
- SS** - Sovetskij Sever. Oblastnoy Komitet Narymskogo okruga KPSS. Kolpashevo.
- StComSibiu** - Studii și comunicări. Arheologie-istorie. Muzeul Brukenthal. Sibiu.
- StComSM** - Studii și comunicări. Muzeul Județean Satu Mare.
- StRI** - Studii. Revistă de istorie (din 1974 Revista de istorie și din 1990 Revista istorică). Academia Română. București.
- SUCH** - Studia Universitatis Cibiensis. Series Historica. Universitatea „Lucian Blaga” Sibiu.
- SVS** - Supplément de la vie spirituelle. Le Edition de Cerf. Paris.
- SympThrac** - Symposia Thracologica. Institutul Român de Tracologie. București.
- Terra Sebus** - Terra Sebus. Acta Musei Sabesiensis. Muzeul Municipal „Ioan Raica” Sebeș.
- Thraco-Dacica** - Thraco-Dacica. Institutul Român de Tracologie. București.
- Történelmi Szemle** - Történelmi Szemle. Magyar Tudományos Akadémia Bölcsészettudományi Kutatóközpont Történettudományi Intézetének. Budapest.
- TP** - Telecommunications Policy. Elsevier. Amsterdam.
- Transilvania** - Transilvania. Centrul Cultural Interetnic Transilvania. Sibiu.
- Tyragetia** - Tyragetia. Muzeul Național de Arheologie și Istorie a Moldovei. Chișinău.
- Ungarische Jahrbücher** - Ungarische Jahrbücher. Berlin.
- VCGU** - Vestnik Cheljabinskogo gosudarstvennogo universiteta. Cheljabinskij gosudarstvennyj universitet. Chelyabinsk.
- VIZ** - Voенno-istoricheskii zhurnal. Moskva.
- VKGU** - Vestnik Kazanskogo Gosudarstvennogo Universiteta. Kazanskij (Privolzhskij) federal'nyj universitet. Kazan.
- VMZ** - Voенno-meditsinskii zhurnal. Moskva.
- VRJU** - Vestnik Rossijskogo jekonomicheskogo universiteta im. G. V. Plehanova. Rossijskij. Gosudarstvennyj universitet imeni G. V. Plehanova. Moskva.
- VSA** - Vestnik Severnogo (Arkticheskogo) federal'nogo universiteta, serija: Gumanitarnye i Social'nye Nauki. Severnyj (Arkticheskij) federal'nyj universitet imeni M. V. Lomonosova. Arkhangelsk.
- VTP** - Voprosy teorii i praktiki. Izdatelskiy Dom Gramota. Tambov.

- WI** - Die Welt des Islams. Internationale Zeitschrift für die
Forschung des modernen Islams. Brill.
- WJC** - Western Journal of Communication. Western States
Communication Association. Philadelphia.
- ZEKM** - Zhurnal eksperimental'noi i klinicheskoi meditsiny.
Novosibirskii gosudarstvennyi meditsinskii universitet.
Novosibirsk.
- ZfSL** - Zeitschrift für Siebenbürgische Landeskunde.
Gundelsheim.