

THE GENOCIDE IN STAVROPOLSKY KRAI: THE EXTERMINATION OF THE JEWISH POPULATION DURING THE GREAT PATRIOTIC WAR (AUGUST 1942 TO JANUARY 1943)

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Abstract. *This article is based on the latest archival document research on the inhuman policy of the extermination of the Jewish population pursued by the German invaders in the territory of the temporarily occupied Stavropolsky krai during the Great Patriotic War. The authors point out that the actions of the German occupation authorities within the framework of this policy fall under the definition of “the Holocaust” and were therefore criminal. The article reveals peculiarities in the methods for the extermination of Jews characteristic to the North Caucasus territory, where the German invaders were attempting to pursue a much “softer” occupation policy, than in other occupied territories.*

Keywords: *the Great Patriotic War, Stavropolsky krai, German occupation, Jews, extermination, Holocaust, “dushchubka” (mobile gas-chambers).*

Introduction

During World War II the Nazi government of Germany pursued a policy of the total extermination of the Jewish population on the territories of the European countries occupied by the Wehrmacht. From June 1941, this policy was conducted by the Hitlerites in the occupied Soviet territories. In August 1942, a major part of Stavropolsky krai was occupied by the German army and the extermination of the Jews was carried out in the towns and rural settlements of the krai. The task of the authors of this article is to study the brutalities of the German invaders as regards the Jewish population, in particular the mechanism of the preparation and realisation of the acts of extermination of those thousands of peaceful citizens whose only “fault” was their Jewish origin.

The objective study of this problem based on archive records of the reminiscences of witnesses to the acts of the genocide of the Jewish population by the Nazis on the territory of Stavropolsky krai in 1942-1943

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has been being conducted by historians since the late 1990s. The greatest contribution to the study of this issue has been made by I. A. Altman, S. A. Kropachev and E. F. Krinko. Their works provide figures for victims of the Nazi terror against the Jewish population on the territory of Stavropolsky krai, peculiarities of the conducting of these punitive operations in certain settlements, and revelation of the participation of local collaborationists in the actions of the extermination of the Jews.¹ At the same time the authors of the indicated works note that research on the Holocaust in the North Caucasus, including Stavropolsky krai, contains many “blanks.” So, further research on this issue remains topical and significant in historical science.

Method

The study of the punitive policy of the German invaders against the Jewish population in the territory of Stavropolsky krai in 1942-1943, conducted by the authors of this article, relies on recent methods of historical research. In the first place, these are the methods of historicism and objectivity, systematicity and comparative analysis. In the aggregate these research methods and principles have enabled the authors to examine all the phenomena and processes connected with the extermination by the Nazis of the Jewish population in their interconnection and interdependence, in their concrete historical setting and absolute strict chronological sequence.

Results

When planning the war against the Soviet Union the Hitlerite leadership of Germany intended to further realise their policy of the genocide of the Jewish population in the occupied Soviet territory, begun earlier in the already occupied countries of Europe. Later this inhuman punitive action received the name “the Holocaust,” i.e., the persecution and total destruction of Jews by the Nazis.

In an attempt to escape this brutal Hitlerite treatment, from the very first days of the Great Patriotic War Jewish families were leaving the Western regions of the USSR for the interior regions of the country. By autumn 1941 a considerable part of them ended up in the territory of the North Caucasus. Specifically, by the beginning of October 1941, the towns and the rural residential settlements of Stavropolsky krai had accommodated 226,000 citizens including the Jews evacuated from other regions of the country.² Then in the spring and at the beginning of the summer of 1942, further tens of thousands of evacuated citizens from the eastern regions of Ukraine, Crimea and Rostov arrived in Stavropolsky krai. By that time, the Jews had

¹ Altman 2002; Kropachev, Krinko 2012.

² SASK, fund 1852, inventory 12, file 22, sheet 95.

already been scared by the atrocities of the Hitlerites, by their inhuman policy of the total extermination of the Jewish population that had become known of during the first year of the war. Owing to this, the Jews displayed great activity in the realisation of the evacuation trying, one way or another and as fast as possible, to get further away to the Eastern regions of the USSR.

According to witnesses' evidence, the spontaneous evacuation of the population from Stavropolsky krai in the summer of 1942 began a few weeks before the official evacuation sanctioned by the krai administration. Moreover, the first to start on their way were precisely the Jewish families. Well in advance, from July of 1942, they began to leave the territory of Stavropolsky krai in a great hurry.

According to facts provided by S. I. Linets, at that time the main staging post for the Jews was the town of Krasnovodsk in the Kazakh Soviet Socialist Republic. The shortest route there was via the Caspian Sea on board steamships or ferry-boats that departed from Makhachkala.³ However, the evacuation of the population from the territory of Stavropolsky krai in the summer of 1942 was only partially realised. For want of time and transport and also due to the swift advancement of the German troops, a greater part of the local citizens and the population previously evacuated to the krai found themselves to be in occupied territory.

In the course of only several days at the beginning of August 1942 the German troops occupied a major part of Stavropolsky krai. Following this, the Hitlerites got down to the realisation of punitive actions against the Soviet citizens, first of all, against the Jewish population.

According to archival documents, the first of the urgent measures of the occupation authorities included the registration of the entire Jewish population. Moreover, this was conducted immediately in the first days after the capture of the residential settlements of Stavropolsky krai. Thus, the krai centre was occupied by the advanced units of the 1st German tank army of General Kleist on 3 August 1942, and already on 4 August order no. 2 of the German commandant of Stavropolsky krai concerning the compulsory registration in the local commandant's headquarters of all the Jews starting from the age of eight followed. It was published on the first page of the first issue of the occupation newspaper *Russkaya Pravda*.⁴ Of interest is the fact that order no. 3, on handing in all available weapons to the Gestapo by the population of Stavropolsky krai, as it would seem, was less severe. As I. Altman ironically notes in this connection, the Jews "for the occupation troops were more dangerous than the owners of the fire-arms."⁵ The orders

³ Linets 2009, p. 49.

⁴ Vodolazhskaya et al. 2000, p. 52.

⁵ Altman 2002, p. 59.

that all Jews must be registered, as carried in advertisements and orders of the German military authorities, always sounded extremely strict and left no chances for escape: “The registration evasion by persons of Jewish nationality shall be severely punished. Those persons hiding Jews will also be held responsible according to the laws of the war-time.”⁶

In Pyatigorsk, the order on the registration of Jews in the German commandant’s headquarters was given by the occupation authorities on 12 August 1942, i.e., on the third day after the occupation of the town. Simultaneously it bound all the Jews above 8 years of age to sew on their overcoats on the left side a white six-pointed Star of David, 10 centimetres in diameter.⁷ In this connection the authors will note that in the German occupation authorities used different variations in the occupied territory of Stavropolsky krai. For example, in Stavropol, all the Jews were bound to wear the Star of David on an arm-band.⁸ And in Kislovodsk they wore the same large white star sewn on the front of their overcoat.⁹ In the territory of the Circassian Autonomous Region occupied by the German troops according to the information of the regional Cheka (the Soviet security organ, 1918-1922) the demands on the Jews to wear the distinctive sign also had several variations. The authors quote on that score an excerpt from the document: “By order of the German occupation troops all persons of the Jewish nationality were bound to wear on the sleeve a special arm-band picturing a black six-pointed star.” The German military command issued an order in Storozhevaya community: “All the persons of the Jewish nationality residing in the territory of Storozhevaya are bound to wear on both arms white bands with a six-pointed star. Insubordination is punishable by shooting.”¹⁰

The next action of the military occupation authorities after the registration of all Jews was the setting up of the “Jewish committees.” In this connection it should be noted that I. Altman in his work mentions only two Jewish committees that were set up by the Gestapo, in Kislovodsk and Yessentuki.¹¹ In the authors’ view, however, it is confirmed by archival documents, including captured ones, that there were at least four such Jewish committees: in Stavropol, Kislovodsk, Yessentuki and Pyatigorsk. Specifically, in Stavropol, a few days after the occupation of the town by German troops, death squad no. 12 published *Appeal to the Jewish population* to the following effect:

⁶ SASK, fund 1368, inventory 1, file 133, sheet 2.

⁷ Linets 2005, p. 126.

⁸ Belikov 1998, p. 68.

⁹ Altman 2002, p. 276.

¹⁰ Anikeev et al. 2003, p. 444.

¹¹ Altman 2002, p. 276.

The town of Voroshilovsk has set up the Jewish Committee of senior representatives to regulate and manage all problems relating to the Jewish population, the Committee being held responsible for the solution of such problems. The orders of the Committee of senior representatives are binding for the entire Jewish population and must be followed without question.¹²

The precise date of the setting up of this committee is unfortunately unknown. For certain it happened before 12 August 1942, as this very date is on the *Appeal* suggesting that all the Jews gather on Yarmarochnaya Square in Stavropol for their subsequent “resettlement.”

The Act of the residents of Pyatigorsk regarding the crimes of the German occupation troops in the town, created and signed after the German occupation troops had already been driven out, on 23 April 1943, says in this respect: “it was proposed the Jewish population set up the ‘Jewish committee,’ through which the hard unpaid work of the Jewish population in favour of the German aggressors was mercilessly exploited.”¹³

The Hitlerites included in the Jewish committee well-known figures in the field of arts, medical workers and high school teachers. They did this, firstly, in order to use the authority of the Jewish intelligentsia for the successful conduct and completion of the registration of the Jewish population and, secondly, for the subsequent gathering of all the Jews with the object of their subsequent extermination. For example, in Kislovodsk, such a Jewish committee worked under the leadership of a famous dentist, M. S. Beninson.

After the extermination of the Jewish population in Stavropol the Nazis on 26 August 1942 published in the local press several dozen forms for *The explanation of the ober-burgomaster of Stavropol*. Each of these was addressed to the heads of the nearby rural residential settlements where prior to their tragic death Jewish citizens had lived or temporarily stayed during the evacuation. All that was required was to enter the name of such village, settlement or community on the form. The text of this explanation will be cited giving the example of the village of Spitsevka. In October 1942 the ober-burgomaster of Stavropol Krivokhatsky informed the head of the village: “This hereby explains that you as the head of the village have the right to dispose of all the Jewish belongings and give them out as an aid to former convicts, the poorest population members and victims of the Bolsheviks.”¹⁴ This fact leads the authors to the conclusion that the Hitlerites deliberately left part of the belongings of the killed Jews in each residential settlement of the krai for the encouragement of the local population that was loyal to them.

¹² Belikov 1998, p. 70.

¹³ Bulygina 2005, p. 132.

¹⁴ Vodolazhskaya et al. 2000, p. 48.

The political propaganda background of this “explanation” is, in the authors’ view, quite obvious.

It goes without saying that the best items, money, jewellery, etc. were misappropriated by the Germans. The facts testify that many Jewish families were rich and had quite a lot of valuable possessions about them. For example, G. Belikov, in his book, cites in this respect the recollections of former Stavropol resident E. L. Igropulo. She pointed out that a Jewish family evacuated from Ukraine rented a room in her flat. Two days after the extermination of the Jewish population Gestapo officers appeared in her flat and demanded that the belongings of this Jewish family be given to them.

The Germans opened the suitcases in my presence which contained very valuable things. The fur coats alone were four in number: tsigai, squirrel, karakul and seal. I couldn’t even believe my eyes, all of us were wearing all kinds of old clothes... Then the Germans drew out a casket and there were gold things in it. A lot of gold things... The Germans almost danced with joy. Then all the suitcases were loaded into the lorry and off they went.¹⁵

The predatory and punitive intentions of the Nazis regarding the Jewish population are confirmed by other concrete examples. Moreover the German butchers resorted to all sorts of contrivance so either by deception or by brute force to obtain the property and jewellery of rich Jewish people. So, in Kislovodsk, it was proposed that the heads of the local Jewish committee confiscate all the valuable things from the Jews and hand them over to the representatives of the local occupation authorities. This was a kind of a contribution regarded by the Jews of Kislovodsk as a possible ransom for their lives. They handed in to the members of the Jewish committee to be subsequently handed over to the German occupation authorities 100,000 roubles in cash, 1,790 silver and gold pieces of jewellery and also 230 pairs of shoes, 100 suits and overcoats. The total cost of all those and other collected things came at market prices to a sum of 5 million roubles.¹⁶ Indeed, within the course of a few weeks up to 9 September 1942 the occupation troops, satisfied with the sums of the valuables they had obtained, did not conduct any punitive actions against the local Jewish population. True, the Hitlerites sent the able-bodied Jews to various hard construction and other works. In addition, their work was not paid and the slightest violation of discipline or failure to fulfil an output quota was followed by beating and other violations of human dignity. Nevertheless the Jews who lived in Kislovodsk came to believe to a greater degree in the possibility of their escape when the Hitlerites and policemen, in the course of two days, 7 and 8 September 1942, handed a “resettlement” order to every Jewish family that had earlier paid the ransom.

¹⁵ Belikov 1998, p. 68-69.

¹⁶ *Kavkazskaya Zdravitsa*, 8 May 1965.

The final act in the tragic fate of the Jewish population in the occupied territory of Stavropolsky krai was their mass extermination by the German butchers. The first to be exterminated were those Jews who had earlier been evacuated to Stavropol from the western regions of the country. This was the first occasion on which the Hitlerites used within the limits of Stavropolsky krai their trick of a sham “resettlement” in other territories of the Jewish population. To this end, the Germans prepared a special document – *Appeal to the Jewish population* – which on 6 August 1942 was displayed on the stands, fences and fronts of the houses, i.e., in all the crowded places of the krai’s centre. This document explained the need for the “resettlement” of the Jews “to the depopulated areas that appeared in connection with military operations.” In this formulation the concrete destination of resettlement was not mentioned. A similar *Appeal* in Pyatigorsk spoke of the resettlement of the Jewish citizens in the free lands in Ukraine. It should be noted that the author of this document was Hauptsturmfürer R. Pfeiffer, who among the Gestapo officers was considered “a specialist” on the Jewish issue. In this case, historical justice triumphed: in 1946 R. Pfeiffer was arrested in Germany and brought to court. During a search of his flat they discovered jewellery and other items stolen by him in the course of the genocide of the Jewish population in Pyatigorsk early in September 1942. This butcher was convicted by a court-martial and sentenced to capital punishment for his crimes. In 1947, this sentence was carried out.¹⁷ In Kislovodsk the local Gestapo, early in September 1942, also announced the resettlement of the Jews in the thinly populated Ukrainian lands.

In Zheleznovodsk, where the size of the local and the Jewish population evacuated to the health-resort was not big, the Hitlerites did not trouble themselves with *Appeals* or other documents to delude the Jews. Here, just a few days after the occupation of the town, the Hitlerites began to hunt for the Jews and kill them right on the spot. Thus, according to the reports of the Stavropolsky krai commission for the investigation of the crimes of the German occupation troops in August 1942, 87 local Jewish citizens of Zheleznovodsk were put into motor vehicles and taken away to Mineralnye Vody to be shot there. On 23 August 1942, three kilometres away from Zheleznovodsk, the invaders arrested another ten Jews and shot them six meters away from the bridge. The document states the names of the main organisers of this crime: military commandant of Zheleznovodsk Captain Wulf, Captain Kofmann and Gestapo officer Frank.¹⁸

The *Appeals* issued by the German occupation authorities in the various towns of Stavropolsky krai for the Jewish population lacked a generally

¹⁷ Poputko 1995, p. 46.

¹⁸ SARF, fund 7021, inventory 17, file 6, sheet 3.

coordinated approach regarding the religion and the nation-specific features of the Jewish citizens. Moreover, those differences were so diverse that they defy any reasonable logical explanation. Indeed, in Stavropol, on 12 August 1942 “all Jews without exception (both those who do not belong to any religious group and those who belong to other religions than Jewish, also their wives and children)” were to come to the assembly point. This order, then, referred to those families whereas it is put in the *Appeal*, “the husband is Jewish, and it does not refer to those families where only the wife is Jewish.”¹⁹

In Kislovodsk a similar *Appeal* said:

Subject to the resettlement are also those Jews who were christened. Not subject to the resettlement are those families where one of the parents is Jewish and the other one is Russian, Ukrainian or a citizen of any other nationality. Not subject to the resettlement are citizens of mixed origin. The voluntary resettlement of the mixed families, Metis of the first and second categories, can be implemented at the first opportunity.²⁰

In Pyatigorsk the equivalent *Appeal* emphasised that the citizens of mixed families are not subject to the resettlement.

Such demands of the Hitlerites might seem interpretable as more lenient towards the Jewish population than those in Stavropol; here they listed a larger number of allowable mixed marriages that gave, as it would seem, their representatives a chance of escape. However, subsequent events were ultimately to show the futility of any such expectations. Specifically, in Pyatigorsk on 13 October 1942, by order of the senior Gestapo officers, the surviving Jews and those whose parents were of mixed marriages were also to appear for registration. Following this, about 50 citizens of Jewish nationality, including children, were to be murdered. Then, a few days later, a second group of Jews numbering about 70 persons would be put into the “dushegubkas” (mobile gas-chambers) and taken away in an unknown direction to be murdered.²¹

For comparison, the authors will note that at this very time in the neighbouring territories of the Rostov region and Krasnodarsky krai all the Jews, including those of mixed marriages, were subject to unconditional registration and total annihilation. In our view, such a temporary deviation from the policy of the genocide in the health-resorts of the Caucasian Mineral Waters district can be explained in turn by the specific features of an occupation policy much softer in its content being realised by the Hitlerites in this region. They attempted to enlist the aid of the local population for the creation of a model recreational district which was to become a kind of

¹⁹ Belikov 1998, p. 70.

²⁰ SASK, fund 1368, inventory 1, file 84, sheet 16.

²¹ Linets 2005, p. 129.

standard-bearer and an example for the other occupied Soviet lands. Hence it was necessary not to publicise punitive actions, conducting them cautiously, secretly, and with a certain leniency.

Also different were the demands of the Hitlerites stated in *Appeals* addressed to the Jewish population as regards the baggage they were allowed to take with them for the period of “resettlement.” Thus, in Stavropol, these regulations appeared in the following form:

Everyone is bound by this day, i.e., by 12 August 1942, to have with them the most essential articles of personal use, for example, bedding, kitchen and table utensils, clothes and food for 2-3 days minimum. For their own calm it is recommended that money and valuables be taken with them. The weight of the baggage brought with them should not exceed 30 kg per person.²²

In Pyatigorsk each Jew was allowed to take with them baggage weighing not more than 30 kg, and in Kislovodsk 20 kg including food for 2 days minimum. Besides, it was stated that “further food stuffs will be provided at the railway stations by the German authorities. It is recommended that only the most necessary things should be taken, namely: jewellery, money, clothes, blankets.”²³

Another action arranged by the invaders to delude the Jewish citizens on the eve of their extermination was the “care” of the German butchers for the property left by the Jews after their “resettlement.” This was intended to have finally convinced the Jews of the sincerity of the German authorities’ intentions. To this end all the *Appeals to the Jewish population*, practically of the same type, list concrete measures taken to protect and dispatch all belongings to the places of resettlement of the Jewish citizens, and to punish the culprits of any attempted plundering. The following can serve as a typical example. In Stavropol the Hitlerites informed the entire local population that:

To guarantee the safety of the property left all due measures are taken. Especially responsible for the safety of the property left are the householders, house managers, co-lodgers and neighbours. It is expedient that a list of the items be left in the house management office. In this case the latter and all others are obliged to give out receipts. The population of Voroshilovsk is notified that culprits accused of the plundering of the Jewish property will be immediately sentenced to death without trial.²⁴

The equivalent *Appeal* addressed to the Jewish population of Kislovodsk had some additional information:

Due to transport problems baggage weighing over 20 kg and furniture cannot be taken. For better preparation and dispatch of the rest of the items each

²² Belikov 1998, p. 70.

²³ SASK, fund 1368, inventory 1, file 84, sheet 16.

²⁴ Belikov 1998, p. 70.

family must pack and seal all belongings, linen, etc. with the accurate name of the owner on each container. Commandant's headquarters no. 12 is responsible for the safety of the items.²⁵

In Pyatigorsk, in addition to these measures, on 6 September 1942 at the Upper Cantonment assembly point two women were giving out labels for all the belongings and were then taking away from the Jews their passports and the keys to their flats. There was a weighing machine to weigh the trunks, bags and suitcases. The Jews' things were demonstratively in front of their eyes put into lorries, ostensibly for their subsequent loading into the luggage-vans.

Documentary materials, witnesses' evidence and the evidence of German former military personnel who later appeared in the court of retribution enabled the court to expose all the means and methods of the extermination by the German invaders of the Jewish population in the occupied territory of Stavropolsky krai.

A greater part of the Jewish citizens was shot by the invaders. In early September 1942, using this method of killing they exterminated the Jews of Pyatigorsk, Kislovodsk and Yessentuki outside Mineralnye Vody near the glassworks. Not only the dead but also those wounded who were still showing signs of life were thrown into an anti-tank ditch and then the bodies were hurriedly buried. The Hitlerites brought their victims to this place by rail. This enabled them within just a few hours to transport in a compact way thousands of people to the site of execution and thereby to avoid the spreading of news of the mass murders among the Jewish population.

In Stavropol, too, a greater part of the Jews was exterminated by shooting. And in other residential settlements of the krai, as a rule, the Jewish population was exterminated by this method. One of the reports of the Stavropolsky krai commission contains the testimony of the citizens M. G. Trapeznikov, A. A. Degryareva, V. M. Istomina and A. T. Leontieva who lived during the German occupation in the village of Shishkino, Blagodarnensky district. This document certified the shooting of a Jewish family of four members by the German butchers at the end of August 1942. Judging by the text of the testimony these were citizens earlier evacuated to Stavropolsky krai who were passing through the village: a man, two women and a child. Then, early in September, the Hitlerites shot down in a lime pit two more Jews, residents of the village of Shishkino. Their names were well-known: father and son S. S. Sheitman and P. S. Sheitman. Together with the German soldiers, by order of the military commandant four local policemen participated in the shooting.²⁶

²⁵ SASK, fund 1368, inventory 1, file 84, sheet 16.

²⁶ SARF, fund 7021, inventory 17, file 10, sheet 2.

On 27 August 1942 the German invaders gathered together 700 Jewish citizens near the military commandant's headquarters in Georgievsk. Then they were put into 26 lorries and 17 carts and taken outside the town, in the direction of the sand-pits. There the Hitlerites ordered their victims to undress and then shot all of them in cold blood with submachine-guns. The German sappers blew up the northern wall of the sand-pit so as to bury the victims of this crime under a thick layer of sand. In the next months of the occupation, up to their retreat from Georgievsk at the beginning of January 1943, the Germans shot dead another 130 Jewish citizens found in the town and its neighbourhood. According to the report of the commission for the investigation of the invaders' crimes, as of 28 July 1943 out of 830 murdered Jews 173 were male, 425 females and, what is the most horrible aspect, 232 children of various age groups.²⁷

It is also known that in Kislovodsk, in school no. 16, in August of 1942 the Gestapo officers arranged a torture-chamber where they tortured arrested Soviet citizens. Specifically, from the Borgustanskaya and Bekeshevskaya communities they brought to this place 150 citizens of Jewish nationality earlier evacuated to Stavropolsky krai from the Crimean Autonomous Soviet Socialist Republic and from the Kavkazskaya railway station, Krasnodarsky krai. Having kept them in inhumane conditions for several days the invaders on 6 September brought to the school building four lorries covered with canvas. Prior to this the territory of the school was surrounded by German soldiers who to ensure no prisoners got out. After this, the arrested were put into the lorries. The first group was made up exclusively of men. Obviously the butchers wanted, by first murdering the men, to exclude the possibility of their resistance to the murder of the women and children. The men were taken outside the limits of Kislovodsk and shot with machine-guns in one of the ravines. After this, the Nazis brought the women and children in the lorries to the site of the execution and shot them too. Subsequently, the local commission for the investigation of the Nazis' crimes found that among the murdered Jewish citizens there were 47 children aged between several months and 15 years. This abominable action was carried out by order of the military commandant of Kislovodsk, Major Lidtke.²⁸

According to I. Altman's estimates, in the occupied territory of Stavropolsky krai the genocide of the Jewish population was carried out in at least 46 residential settlements. Incidentally, the biggest number of Jews – over 11,000 – were exterminated by the invaders in four towns of the krai: in

²⁷ Ibid., sheet 65.

²⁸ <http://www.histussr.ru/hussrs-30-1.html>, accessed 10 March 2017.

Stavropol – 4,000, Pyatigorsk – 2,800, Yessentuki – 2,483 and Kislovodsk – 1,800.²⁹

The North Caucasus and above all Stavropolsky krai suffered the sad fate to be the region where the Nazi monsters began for the first time to use in large numbers lorries specially converted for the poisoning of people by the emission of gas. To prove the truth of this the authors will cite an excerpt from the speech at the Nuremberg trial made by the assistant Chief Prosecutor for the USSR, L. N. Smirnov. He specifically showed that “Mass extermination of the people in the ‘dushegubkas’ was first established by the Extraordinary State Commission in Stavropolsky krai.”³⁰

In such vehicles the Nazis exterminated thousands of innocent victims, including Jews. The invaders themselves gave this terrible invention various names: “bakery,” “murder-chamber” and “fly-killer.” As is well known, the Russian historical literature calls such motor vehicles “dushegubkas.” Later it was ascertained that the German troops attached to the Gestapo set up a special squad of 25 men to operate such dushegubkas. At first it was headed by Senior Lieutenant Katsendorf and his immediate assistant Senior Lieutenant Ventsel. They were the ones who supervised the extermination of the Jewish population in Stavropol in August 1942. Later this squad was headed by the commander of SD-12, Senior Lieutenant Kleinberg, assisted by the Gestapo officer Kner.³¹

In Pyatigorsk, after the extermination by the Hitlerites within one day alone on 6 September 1942 of 2,800 Jewish citizens, there were still a few dozen Jews left. With the coming of darkness they were exterminated in the dushegubkas. Then the dead bodies were taken out of town, to the site of M. Ju. Lermontov’s duel and the Komsomolskaya forest meadow. Here the policemen and several teenaged Jews threw the still warm bodies down into a deep quarry. The Hitlerites only supervised these actions and after their completion they shot down the teenagers.³²

The German aggressors used a special poison to kill the Jewish children. They would smear the child’s lips with this poison and after a few minutes he or she would die of asphyxiation. In Egorlykiskiy district in the course of the extermination of the Jewish citizens by the German invaders on 17 September 1942 the children, as has been documented, “were given some narcotic to sniff.”³³ Under its influence the child would lose consciousness and fall down on the ground. The invaders would throw the

²⁹ Altman 2002, p. 279-281.

³⁰ Lebedeva 1991, p. 166.

³¹ Petrova 2012, p. 251.

³² Linets 2005, p. 126.

³³ SARF, fund 7021, inventory 17, file 10, sheets 86-87.

bodies of still living Jewish children into graves and would bury them there. The exhumation of the children's dead bodies in Egorlykский district and in other districts and towns of Stavropolsky krai under the supervision of the members of the Commission established that the children had actually been buried alive. They would suffocate for want of air both due to their poisoning by some toxicants or potent drugs and to the layer of earth covering their bodies.

It is hard to say and also hard to understand why the Nazis would conduct such an inhumane action, especially with reference to children. Most likely the defenceless children did not offer resistance as they did not understand what the adults wanted from them. However cynical it might sound, the conclusion suggested is that the German invaders in this way were trying not to waste their ammunition on the innocent children. In Stavropol, in the course of the extermination of the Jewish families the Gestapo officers would take babies from their mothers and stab them with their bayonets in front of their mothers.

Besides this, other facts of the brutal treatment by the German butchers of the defenceless children are well known. For example, in Egorlykский district on 19 September 1942 the Hitlerites pricked out the eyes of a 12-year-old, D. Rokhlin, two days before the shooting. A 14-year-old teenager, Gelrud, in Karmalinovskaya community was forced in his mother's presence to dig a grave for himself. Then the boy, in front of his mother, was tortured and shot. The broken-hearted mother was forced to bury the body of the dead son. Naturally, after this, she was also murdered.³⁴

All this is obvious evidence and convincing proof of the butchers' conscious desire to inflict the poor children and their parents the most severe physical and moral suffering, and only after that to murder them.

Those people who were aware of the fact that in a few minutes they would be killed by the Nazis, that their lives and the lives of their children would be taken away, behaved in a different way: as a rule, the majority of them were panic-stricken and driven to distraction. They would completely stop controlling their behaviour and then would meekly fulfil the orders of the fascist monsters. The evidence provided by a resident of Stavropol, B. G. Shipilov, is a clear illustration of the fact. He would later recollect the words of one of the policemen who in a bravado way said to him: "Would you like to see how Jews are shot? Terrible. The order 'undress'; as soon as they take their clothes off, they become flabby at once and go to the pits like sheep."³⁵

The member of the Extraordinary State Commission for the investigation of the atrocities of the German-fascist invaders, writer A. N.

³⁴ Ibid., sheet 87.

³⁵ Belikov 1998, p. 66.

Tolstoy, in the summer of 1943 in the town of Mineralnye Vody participated in the investigation of all the circumstances of the extermination by the German invaders of the Jewish population in the towns of the Caucasian Mineral Waters district. Later in his article *Korichnevyy durman* (The Brown Intoxicant) he pointed out in this connection:

When the order to undress was given, the people understood that now it is the end of life, now is the execution. The people began to shout, to rush about and they shouted so loudly that their eyes would stick out of their eye-sockets and many of them went mad.³⁶

In this aspect, particularly sinister and evident is an episode connected with the murdering by the Hitlerites of the Jews near Georgievsk. Here, 9 kilometres away from the town on the site of the former camp of the tractor team, the Hitlerites killed 132 persons. Sixty-two of them were later excavated from a common pit-grave, and the bodies of the remaining 70 citizens of Jewish nationality were discovered in the form of an unusual heap of bodies amidst waste ground. As was found out in the course of the investigation of this crime, the German butchers jeered at the people maddened with fear. They made a hill out of the human bodies – women, children and old men, every victim being forced to climb the terrible hill. The victim, on reaching the top, was shot with rifles and submachine-guns. Those who tried to resist were brutally beaten. Therefore many bodies had their skulls crushed and hands and legs dislocated and crushed. Practically all those who were murdered had on their bodies 5 to 10 bullet wounds.³⁷ It is hard even to imagine what those poor people felt whose lives were to be ended in just a few seconds.

Some citizens retained their self-control and made attempts, even in such a critical situation, to take some measure or other. Specifically it is known that several Jewish families from Kislovodsk, just a few minutes before the shooting, committed suicide. Among them were Doctor Vilensky and his wife, Doctor Bugaevskaya and hospital nurse Pokrovskaya. Being medical workers and quite aware of what awaited them they were able to provide themselves with poison in advance. Doctor Fainberg, his wife and daughter also made an attempt to commit suicide. They cut the veins on their hands and then took morphine. But the Hitlerites did not let them die a natural death. In the butchers' view this would be too easy a death for Jews. So they saved the lives of the three of them, sent them to hospital for recovery and only after that shot them.³⁸

³⁶ *Pravda*, 6 August 1943.

³⁷ SARF, fund 7021, inventory 17, file 10, sheet 65.

³⁸ *Kavkazskaya Zdravitsa*, 8 May 1965.

In Pyatigorsk only one woman was able to save her life in the dushegubka. En route to the site of the execution she had the sense to breathe through a wet piece of cloth, then she pretended to be dead and when the Germans and the policemen left she was able to crawl out from under the dead bodies and get to the village of Konstantinovskaya. Here the local dwellers hid her from the fascists. All in all on 6 September 1942 the German invaders exterminated over 2,800 people – citizens of the Jewish nationality who resided in Pyatigorsk and its neighbourhood and also the Jewish refugees who were fated to be in the town on the eve of its occupation by the Germans.³⁹

Discussions

Summing up what has been said, the authors can note that the extermination of the Jewish population by the German invaders in the towns and rural settlements of Stavropolsky krai was being conducted up to the liberation of the krai by the Red Army in January 1943. When conducting the policy of the genocide, the Hitlerites resorted to various methods for the mass extermination of the Jews, including shooting, suffocation by gas emissions in dushegubkas, the poisoning of children with toxins, and the burying alive of people in graves. The death of the innocent and defenceless people was preceded by cruel treatment, torture and humiliation. Mankind should always remember the tragedy of the Jewish population during World War II so as not to permit such a nightmare in the future.

Conclusions

The authors of the paper have carried out extensive research into the issue of the extermination by the German invaders of the Jewish population in Stavropolsky krai during World War II. In the authors' view this policy of the Nazis constitutes hard evidence that the Nazi government of Germany chose, as regards the Jews, an inhumane policy based on the racist principle of the physical extermination of the peoples and ethnic groups of the population ranked by the Third Reich as unwanted. This practice, even during the course of the war, was exposed to severe condemnation by all the progressive antifascist forces. After the end of World War II the Nuremberg process designated the extermination of the Jewish population a crime against humanity.

³⁹ Linets 2005, p. 128.

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- Poputko 1995 - Andrey Poputko, *Gorod v adu / Pyatigorsk i pyatigorbane v Velikoy Otechestvennoy vojne*, Pyatigorsk, 1995.
- SASK - The State Archives of Stavropolsky krai.
- SARF - The State Archives of the Russian Federation.
- Vodolazhskaya et al. 2000 - Valeriya Vodolazhskaya, Mariya Krivneva, Nelly Krivnik (eds), *Stavropol'e v period nemetsko-fashistskoy okkupatsii (avgust 1942 - yanvar' 1943). Dokumenty i materialy*, Stavropol, 2000.

LISTA ABREVIERILOR DE PERIODICE

AB	- Analele Buzăului. Muzeul Județean Buzău.
Academe	- Academe. The American Association of University Professors. Washington.
ACNLU	- Acta Conventus Neo-Latini Upsaliensis. Proceedings of the Fourteenth International Congress of Neo-Latin Studies (Uppsala 2009). Leiden.
ActaHASH	- Acta Historica Academiae Scientiarum Hungaricae. Budapest.
ActaMN	- Acta Musei Napocensis. Muzeul de Istorie a Transilvaniei. Cluj-Napoca.
AÉ	- Archaeologiai Értesítő a Magyar régészeti, művészettörténeti és éremtani társulat tudományos folyóirata. Budapest.
AI	- Anale de Istorie. Institutul de Studii Istorice și Social-Politice de pe lângă CC al PCR. București.
AIAC	- Anuarul Institutului de Istorie și Arheologie Cluj-Napoca.
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. Cluj, Sibiu.
Alba-Iulia	- Alba-Iulia. Alba Iulia.
AM	- Arheologia Moldovei. Institutul de Istorie și Arheologie „A. D. Xenopol” Iași.
AnB	- Analele Banatului (serie nouă). Muzeul Național al Banatului. Timișoara.
Antik Tanulmányok	- Antik Tanulmányok. Akadémiai Kiadó. Budapest.
AO	- Arhivele Olteniei (serie nouă). Institutul de Cercetări Socio-Umane. Craiova.
Apulum	- Apulum. Acta Musei Apulensis. Muzeul Național al Unirii Alba Iulia.
ArhSom	- Arhiva Someșană. Revistă istorică-culturală. Năsăud.
ArhMed	- Arheologia Medievală. Reșița, Cluj-Napoca.
Astra Salvensis	- Astra Salvensis. Cercul Salva al ASTRA. Salva.
AT	- Arhivele totalitarismului. Institutul Național pentru Studiul Totalitarismului. Academia Română. București.
AUASH	- Annales Universitatis Apulensis. Series Historica. Universitatea „1 Decembrie 1918” din Alba Iulia.
AUMCS	- Annales Universitatis Mariae Curie-Skłodowska. Uniwersytet Marii Curie-Skłodowskiej. Lublin.

Lista abrevierilor de periodice

AUS	- Acta Universitatis Szegediensis De Attila József Nominatae. Acta Historiae Litterarum Hungaricarum. A József Attila Tudományegyetem-Bölcsészettudományi Kar. Szeged.
AVSL	- Archiv des Vereins für Siebenbürgische Landeskunde. Sibiu.
Banatica	- Banatica. Muzeul de Istorie al Județului Caraș-Severin. Reșița.
BAR	- British Archaeological Reports (International Series). Oxford.
BC	- Biblioteca și cercetarea. Cluj-Napoca.
BCȘS	- Buletinul Cercurilor Științifice Studentești. Universitatea „1 Decembrie 1918” din Alba Iulia.
BHAB	- Bibliotheca Historica et Archaeologica Banatica. Muzeul Banatului Timișoara.
Boabe de grâu	- Boabe de grâu. Revistă de cultură. București.
Brukenthal	- Brukenthal. Acta Musei. Muzeul Național Brukenthal. Sibiu.
București	- București. Materiale de istorie și muzeografie. Muzeul Municipiului București.
Bylye Gody	- Bylye Gody. International Network Center for Fundamental and Applied Research. Washington.
Caietele CNSAS	- Caietele CNSAS. Consiliul Național pentru Studierea Arhivelor Securității. București.
CB	- Călăuza bibliotecarului. Biblioteca Centrală de Stat București.
CBAstra	- Conferințele Bibliotecii Astra. Biblioteca Județeană Astra. Sibiu.
Cărți românești	- Cărți românești.
CCA	- Cronica cercetărilor arheologice. cIMeC. București.
CEHF	- Cahiers d'Études Hongroises et Finlandaises. Université Sorbonne Nouvelle Paris 3.
CollMed	- Collegium Mediense. Comunicări științifice. Colegiul Tehnic „Mediense” Mediaș.
Colloquia	- Colloquia. Journal of Central European History. Institutul de Studii Central-Europene al Facultății de Istorie și Filosofie a Universității „Babeș-Bolyai” Cluj-Napoca.
ComȘtMediaș	- Comunicări Științifice. Mediaș (este continuată de CollMed).
Contimporanul	- Contimporanul. Revistă de avangardă, cu program constructivist. București.
Corviniana	- Corviniana. Acta Musei Corvinensis. Muzeul Castelului Corvineștilor.
Cumidava	- Cumidava. Muzeul Județean de Istorie Brașov.

Ĉitatel	- Ĉitatel. Matica slovenská. Martin.
Discobolul	- Discobolul. Revistă de cultură. Uniunea Scriitorilor din România. Alba Iulia.
Drobeta	- Drobeta. Seria Etnografie. Muzeul Regiunii Porților de Fier. Drobeta-Turnu Severin.
Drobeta. Artă Plastică	- Drobeta. Seria Artă Plastică. Muzeul Regiunii Porților de Fier. Drobeta-Turnu Severin.
eClassica	- eClassica. Centro des Estudos Clássicos. Lisabona.
EF	- Einband-Forschung, Informationsblatt des Arbeitskreises für die Erfassung, Erschliessung und Erhaltung Historischer Bucheinbände (AEB). Berlin.
EJCE	- European Journal of Contemporary Education. Academic Publishing House Researcher. Bratislava.
EJST	- European Journal of Science and Theology. Gheorghe Asachi Technical University of Jassy.
EO	- Etnograficheskoye obozreniye. Institut etnologii i antropologii RAN. Moskva.
EphNap	- Ephemeris Napocensis. Institutul de Arheologie și Istoria Artei Cluj-Napoca.
EPK	- Egyetemes Philologiai Közlöny. Akadémiai Kiadó. Budapest.
ER	- Exportgut Reformation. Veröffentlichungen des Instituts für Europäische Geschichte Mainz. Vandenhoeck & Ruprecht. Göttingen.
ESTuar	- ESTuar. Online. București.
Familia	- Familia (seria I: 1865-1906). Oradea.
FI	- File de Istorie. Muzeul de Istorie Bistrița (continuată de RB).
FM	- Europäische Zeitschrift für Mineralogie, Kristallographie, Petrologie, Geochemie und Lagerstättenkunde. Deutschen Mineralogischen Gesellschaft. Stuttgart.
Folklore	- Folklore. Centre de Documentation et le Musée Audois des Arts et Traditions populaires. Carcassonne. Montpellier.
Gazeta ilustrată	- Gazeta ilustrată. Literară. Politică. Economică. Socială. Cluj.
GeoJournal	- GeoJournal. Spatially Integrated Social Sciences and Humanities. Springer Science and Business Media (Netherlands).
GT	- Geographia Technica. Geographia Technica Association. Cluj University Press. Cluj-Napoca.
HE	- Historia Ecclesiastica. Prešovská univerzita. Prešov.
HHCT	- History and Historians in the Context of the Time. Academic Publishing House Researcher. Bratislava.

Lista abrevierilor de periodice

HHR	- Hungarian Historical Review. Institute of History, Research Centre for the Humanities. Hungarian Academy of Sciences. Budapest.
Hierasus	- Hierasus. Muzeul Județean Botoșani.
Historica Carpatica	- Historica Carpatica. Zborník Východoslovenského múzea v Košiciach. Košice.
HL	- Humanistica Lovaniensia. Journal of Neo-Latin Studies. Seminarium Philologiae Humanisticae. Leuven.
HQ	- The Hungarian Quarterly. The Hungarian Quarterly Society. Budapest.
HS	- Historické štúdie. Historický ústav slovenskej akadémie vied. Bratislava.
Hyphen	- Hyphen. A Journal of Melitensia and the Humanities. The New Lyceum (Arts), Msida, Malta.
IJCS	- International Journal of Conservation Science. Alexandru Ioan Cuza University of Jassy.
IJHCS	- International Journal of Humanities and Cultural Studies. University of Gafsa.
INT	- Istoriya nauki i tekhniki. Izdatel'stvo „Reaktiv”. Ufa.
IV	- Istoricheskii vestnik. Moskva.
IS	- Izvestiya Samarskogo tsentra Rossiiskoi akademii nauk. Samara.
IYZGU	- Izvestiya Yugo-Zapadnogo gosudarstvennogo universiteta. Yugo-Zapadnyi gosudarstvennyi universitet. Kursk.
Izvestiya ANKSSR	- Izvestiya Akademii Nauk Kazakhskoy Sovetskoy Sotsialisticheskoy Respubliki. Seriya obshchestvennykh nauk. Alma-Ata.
Îndrumător bisericesc	- Îndrumător bisericesc misionar și patriotic. Episcopia Aradului. Arad.
Îndrumător pastoral	- Îndrumător pastoral. Episcopia Ortodoxă Română de Alba Iulia.
JBS	- The Journal of Baroque Studies. International Institute for Baroque Studies at the University of Malta.
JIA	- Journal of International Affairs. School of International and Public Affairs at Columbia University. New York.
JSRI	- Journal for the Study of Religions & Ideologies. The Academic Society for the Research of Religions and Ideologies. Cluj-Napoca.
Kniha	- Kniha. Matica slovenská. Martin.
Knižničný zborník	- Knižničný zborník. Matica slovenská. Martin.
LAR	- Literatură și artă română. Idei, simțire, formă. București.

Limba română	- Limba română. Institutul de Lingvistică al Academiei Române „Iorgu Iordan - Al. Rosetti”. București.
Luceafărul	- Luceafărul. Revistă literară (1902-1945). Budapesta.
MA	- Mitropolia Ardealului. Revista oficială a Arhiepiscopiei Sibiului, Arhiepiscopiei Vadului, Feleacului și Clujului, Episcopiei Alba Iuliei și Episcopiei Oradiei. Sibiu (1956-1991).
Magyar Nyelvőr	- Magyar Nyelvőr. A Magyar Tudományos Akadémia Nyelvtudományi Intézet. Budapest.
Magyarország	- Magyarország. Budapest.
MCA	- Materiale și cercetări arheologice. București.
ME	- Memoria Ethnologica. Centrul Județean pentru Conservarea și Promovarea Culturii Tradiționale Maramureș. Baia Mare.
MH	- Melita Historica. Malta Historical Society.
MK	- Magyar Könyvszemle. Magyar Tudományos Akadémia Budapest. Irodalomtudományi Intézet Országos Széchényi Könyvtár Budapest.
MKS	- Magyar Könyv-Szemle. A Magyar Tudományos Akadémia - Irodalomtudományi Intézet. Budapest.
MLN	- Modern Language Notes. The Johns Hopkins University Press. Baltimore.
MN	- Muzeul Național. Muzeul Național de Istorie a României. București.
MP	- Magyar Pedagógia. A Magyar Pedagógiai Társaság. Budapest.
Muzeum	- Muzeum. Muzejní a vlastivedná práce. National Museum. Prague.
NLWJ	- The National Library of Wales Journal. The National Library of Wales. Aberystwyth.
Noema	- Noema. Comitetul Român de Istoria și Filosofia Științei și Tehnicii. București.
NNI	- Novaya i noveishaya istoriya. Rossiiskaya akademiya nauk. Moskva.
NP	- Novoe proshloe. Yuzhnyi federal'nyi universitet. Rostov-na-Donu.
NS	- Nasledie i sovremennost'. Rossiyskiy nauchno-issledovatel'skiy institut kul'turnogo i prirodnogo naslediya im. D. S. Likhacheva. Moskva.
NVBU	- Nauchnye vedomosti Belgorodskogo universiteta. Seriya Istoriya. Politologiya. Ekonomika. Informatika. Belgorodskiy natsional'nyy issledovatel'skiy universitet. Belgorod.
OK	- Orvostörténeti Közleményel (Communicationes de historia artis medicinae). Budapest Semmelweis

Lista abrevierilor de periodice

	Orvostortneti Muzeum Es Konyvtar And Magyar Orvostortnelmi Tarsasag. Budapest.
Orizont	- Orizont. Timișoara.
ORP	- Odrodzenie i reformacja w Polsce. Instytut Historii Polskiej Akademii Nauk. Warszawa.
PA	- Patrimonium Apulense. Direcția Județeană pentru Cultură Alba. Alba Iulia.
PB	- Patrimonium Banaticum. Direcția Județeană pentru Cultură Timiș. Timișoara.
Pediatria	- Pediatria de Atención Primaria. Publicación Oficial de la Asociación Española de Pediatría de Atención Primaria.
PH	- Prace Historyczne. Zeszyty Naukowe Uniwersytetu Jagiellońskiego. Uniwersytet Jagielloński w Krakowie.
Poarta Inimii	- Poarta inimii. Alba Iulia.
Programm Mühlbach	- Programm Mühlbach. Programm des evaghelischen Untergymnasium in Mühlbach und der damit verbundenen Lehranstalten. Sebeș.
PS	- Protestáns Szemle. Magyar Protestáns Irodalmi Társaság. Budapest.
RA	- Russkii arkhiv. Academic Publishing House Researcher. Bratislava.
RAPPS	- Revista de Administrație Publică și Politici Sociale. Universitatea de Vest „Vasile Goldiș” din Arad.
RB	- Revista Bistriței. Complexul Muzeal Bistrița-Năsăud. Bistrița.
RE	- Revista economică. Lucian Blaga University of Sibiu.
REF	- Revista de Etnografie și Folclor. Institutul de Etnografie și Folclor „Constantin Brăiloiu”. Academia Română. București.
Revista Arheologică	- Revista Arheologică. Centrul de Arheologie al Institutului Patrimoniului Cultural al Academiei de Științe a Moldovei. Chișinău.
RFR	- Revista Fundațiilor Regale. Revistă lunară de literatură, artă și cultură generală. București.
RH	- Roczniki Humanistyczne. Towarzystwo Naukowe Katolickiego Uniwersytetu Lubelskiego Jana Pawła II. Lublin.
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.
RJMH	- The Romanian Journal of Modern History. Alexandru Ioan Cuza University of Jassy.

RM	- Revista Muzeelor. București.
RMM	- Revista Muzeelor și Monumentelor. București.
RMV	- Revue de médecine vétérinaire. Ecole Nationale Vétérinaire de Toulouse.
România literară	- România literară. Săptămânal de literatură și artă. București.
Rossiiskaya istoriya	- Rossiiskaya istoriya. Akademicheskii nauchno-izdatel'skiy, proizvodstvenno-poligraficheskiy i knigorasprostranitel'skiy tsentr Nauka. Moskva.
RRH	- Revue Roumaine d'Histoire. Academia Română. București.
RT	- Revista Teologică (între anii 1956 și 1991 a apărut sub denumirea de Mitropolia Ardealului). Mitropolia Ardealului. Sibiu.
SA	- Sovetskaya arkheologiya. Akademiya Nauk SSSR. Moskva.
SAI	- Studii și articole de istorie. Societatea de Științe Istorice și Filologice a RPR. București.
Samus Sargetia	- Samus. Muzeul Municipal Dej. - Sargetia. Acta Musei Devensis. Muzeul Civilizației Dacice și Romane Deva.
SCA	- Studii și Cercetări de Antropologie. Institutul de Antropologie „Francisc I. Rainer”. Academia Română. București.
SCIA	- Studii și Cercetări de Istoria Artei. Seria Artă Plastică. București.
SCIV(A)	- Studii și cercetări de istoria veche (din 1974, Studii și cercetări de istorie veche și arheologie). București.
Slavyanskii al'manakh	- Slavyanskii al'manakh. Institut slavyanovedeniya Rossiiskoi akademii nauk. Moskva.
SMIC	- Studii și materiale de istorie contemporană. Institutul de Istorie „Nicolae Iorga” al Academiei Române. București.
SMIM	- Studii și materiale de istorie modernă. Institutul de Istorie „Nicolae Iorga” al Academiei Române. București.
Sovremennik	- Sovremennik. Sankt Petersburg.
SPST	- Sovremennye problem servisa i turizma. Russian State University of Tourism and Service. Moscow.
SS	- The Social Sciences. Western Social Association. Dubai.
Studia Studii	- Studia. Transilvania Express. Brașov. - Studii. Revistă de istorie (din 1974 Revista de istorie și din 1990 Revista istorică). Academia Română. București.

Lista abrevierilor de periodice

- SUP** - Studi Umanistici Pieni. Istituto Internazionale di Studi Pieni. Sassoferato.
- Századok** - Századok. A Magyar Történelmi Társulat. Budapest.
- Terra Sebus** - Terra Sebus. Acta Musei Sabesiensis. Muzeul Municipal „Ioan Raica” Sebeș.
- TIIAE** - Trudy Instituta Istorii, Arkheologii i Etnografii. Akademii Nauk Kazakhskoy Sovetskoy Sotsialisticheskoy Respubliki. Alma-Ata.
- TNK** - Trudy NII kul'tury. Ministerstvo kul'tury RSFSR. Moskva.
- TR** - Transylvanian Review. Centrul de Studii Transilvane al Academiei Române. Cluj-Napoca.
- Transilvania** - Transilvania. Centrul Cultural Interetnic Transilvania. Sibiu.
- TS** - Theologiai Szemle. A Magyarországi Egyházak Ökumenikus Tanácsa. Budapest.
- TT** - Testimonia Theologica. Evanjelická bohoslovecká fakulta Komenského univerzity v Bratislave.
- Unirea** - Unirea. Alba Iulia.
- UR** - Ungarische Revue. Magyar Tudományos Akadémia. Budapest.
- VAH** - Varia Archaeologica Hungarica. Budapest.
- Valori bibliofile** - Valori bibliofile din patrimoniul cultural național. Cercetare, valorificare. Consiliul Culturii și Educației Socialiste. Muzeul Județean Vâlcea. Râmnicu Vâlcea.
- VChGU** - Vestnik Chelyabinskogo gosudarstvennogo universiteta. Chelyabinskii gosudarstvennyi universitet. Chelyabinsk.
- VE** - Vestnik Evropy. Sankt Petersburg.
- Verbum** - Verbum. Revista catolică. București.
- Vestnik Tverskogo** - Vestnik Tverskogo Gosudarstvennogo universiteta. Seriya Istoriya. Tver.
- Vestnik VEGU** - Vestnik VEGU. Vostochnaya ekonomiko-yuridicheskaya gumanitarnaya akademiya. Akademiya VEGU. Ufa.
- VI** - Voprosy istorii. Institut russkoy istorii Rossiyskoy akademii nauk. Moskva.
- Viața românească** - Viața Românească. Revistă literară și științifică. Iași.
- VMKK** - A Veszprém Megyei Múzeumok Közleményei. Veszprém.
- Vox libri** - Vox libri. Biblioteca Județeană „Ovid Densusianu” Deva.
- VS** - Voennyi Sbornik. Academic Publishing House Researcher. Bratislava.
- VV** - Vestnik vospitaniya. Moskva.

- Zalai Múzeum** - Zalai Múzeum. Zala. Múzeumok Igazgatósága. Zalaegerszeg.
- ZfE** - Zeitschrift für Ethnologie. Deutsche Gesellschaft für Völkerkunde und Berliner Gesellschaft für Anthropologie Ethnologie und Urgeschichte. Berlin.
- ZfhWK** - Zeitschrift für historische Waffen- und Kostümkunde. Dresdner Verein für Waffenkunde. Berlin.
- ZfTZ** - Zeitschrift für Tierzüchtung und Züchtungsbiologie: Organ der Reichsarbeitsgemeinschaft Tierzucht im Forschungsdienst (continua: Zeitschrift für Züchtung. Reihe B, Tierzüchtung und Züchtungsbiologie). Berlin, Hamburg.