

# RURAL COMMUNITY AND THE FORMATION OF MODERNITY IN THE USSR IN THE SECOND HALF OF THE 1940s – EARLY 1950s\*

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**Abstract.** *This article examines the tools of social policy and the representation of modernity in the corporate consciousness of the Soviet peasantry, continuing the 1990s discussion within Western historiography regarding the opposition of modernity and neo-traditionalism, their possible convergence, the multifaceted nature of modernity and its otherness, going beyond the liberal Western model. Soviet modernity is characterized by the author as a socio-cultural construct, a projection of ideological and political policies. It is utopian, in fact, given the massive material losses of the USSR during the war and famine of 1946 – despite which, imaginary projections of the prospect of a rich and prosperous life in the industrial future were formed in the consciousness of the impoverished and hungry Soviet peasants.*

**Keywords:** *social history, sources, USSR, rural community, modernity, 1950s.*

## Introduction

The transformation of the world of the Soviet countryside in the 1930s through to the early 1950s shows that socio-demographic and migration processes were becoming a key factor in the evolution of ideas. These transformations were not related to non-economic coercion or changes in the government's agrarian policy, since in the post-war period, collective farms (*kolkhozy*), contrary to the expectations of the peasants, were not dissolved, but began to be used with tenfold force as a means for non-economic coercion and resource mobilization.

Despite this, the period from the second half of the 1940s through to the early 1950s can be viewed as a new stage in the formation of the Soviet (industrial) identity of the collective farms and the peasants who worked them. This is indicated, among other things, by the change in expenditure in family budgets and, consequently, in consumer strategies. According to official data, within the first five-year post-war period spending on manufactured goods increased from 33.2% to 37.1% in real terms, twice as much as the increase in spending on food purchased from public eateries and

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visits to cinemas and theatres.<sup>1</sup> Kerosene (whose consumption per capita more than tripled in 1945–1950) and textiles (consumption of which increased by 7.7 times) were by far the most important products in the list of manufactured goods. In 1950, 3,597,000 watches, 37,000 motorcycles and 230,000 sewing machines were sold in rural areas.<sup>2</sup>

However, there is evidence of a large number of half-starved collective farmers, which casts doubt on the reliability of the official statistics. But in our opinion, the steady growth in sales of watches, machinery and equipment to private households corresponds to the reality, although it shows a different trend. The fact is, in terms of providing material and social benefits to experts in agriculture, the program of state support for agronomists, livestock experts, veterinarians and land surveyors had already become a reality in 1945.

### **Methodology**

The principal methodological basis of for this study was the history of daily life, as well as the concept of social constructionism or the theory of constructing social reality. The logic of the research also focuses on the principle of the typology of social transformations. Modern science distinguishes social transformations at the local–regional level and the institutional level, and identifies transformations of both a subsystemic and systemic nature.

### **Results**

The social initiatives of the Soviet state aimed, on the one hand, to generate support for the ruling party (in a political context) and, on the other hand, to strengthen aspirations of those focused on scientific and technical innovations, as well as to rationalise economic activity. It should be noted that the measures of social support were extended to the agricultural professionals of the local area, workers of machine–tractor stations and state farms. In July 1945, the Council of People’s Commissars of the USSR issued a decree entitled “Household arrangements for agronomists, livestock experts, veterinarians and land surveyors working in agriculture and living in rural areas.” The People’s Commissariat of Agriculture introduced specific concepts of social support. It was stipulated that the authorities would provide families with household plots of up to 0.25 hectares (at the expense of state funding and, in the absence of free land, at the expense of state-run farm funding). In August 1945, salary structures for chief agronomists of the district land departments would be set to be competitive with the salaries of the chairmen of the district executive committees. The agricultural

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<sup>1</sup> *Istoriya* 1988, p. 183.

<sup>2</sup> *Ibid.*, p. 183–184.

professionals would be exempted from handing over the potatoes they had grown to the state. "Strictly on a voluntary basis," collective farms and state farms were to sell cattle to agricultural experts (one cow and one heifer). By the end of 1946, everyone was supposed to have been provided with a comfortable house. Agricultural professionals would be provided with loans for the purchase of livestock (up to 3,000 rubles for a period of up to three years) and housing construction (up to 10,000 rubles for a period of up to seven years). Twenty-thousand bicycles were produced and sold within the period. Chief agronomists of the district land departments had one harness horse and a cart. In the third and fourth quarters of 1945, 26 million rubles were allocated for the sale of manufactured goods.<sup>3</sup>

It was assumed that agronomists, veterinarians and livestock experts would be able to purchase a woollen suit, one pair of leather shoes, a coat, one pair of galoshes and 30 meters of cotton fabric. Mechanics of machine-tractor stations and engineers would receive additional fabric for making uniforms, and land surveyors would receive tarpaulin raincoats.<sup>4</sup>

However, in 1945, when discussing the draft resolution, the agricultural department of the Central Committee of the All-Russian Communist Party of the Bolsheviks stated that the state was not able to provide each of the 87,000-plus agricultural experts with a cow and a bicycle. Therefore, the state support program was extended only to managers in agriculture (46,000 people). But even in this case, the ambitious plans met obstacles, such as a lack of rubber and metal for the production of bicycles, among others.<sup>5</sup> Nevertheless, it could be argued that this particular category of the population was the main consumer of manufactured goods in rural areas.

The preference given to agricultural experts stirred up aspirations among collective farms administrators. At the end of 1949, the editorial office of the newspaper *Stalinskoye znamya* (of Penza region) received a letter from Nikolay Nikitin, the Chairman of the collective farm "Ilyich's Zavety" (Pachelmsky district), asking if the privileges set for experts in agriculture and those living in rural areas applied to collective farm leaders if they completed the two-year courses designed for this role. The local authorities rejected Nikitin's request to receive social benefits. The authorities stated that "The leaders of the collective farms enjoy all the rights and benefits set for collective farmers but not experts."<sup>6</sup>

However, in the early 1950s the state social policy in relation to the administration of collective farms underwent significant changes. On 9 July

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<sup>3</sup> RSASPH, fund 17, description 123, vol. 321, fol. 21–23.

<sup>4</sup> Ibid., fol. 27.

<sup>5</sup> Ibid., fol. 42–43.

<sup>6</sup> SAPR, fund R-1913, description 1, vol. 1649, fol. 210.

1950, the Council of Ministers of the USSR and the Central Committee of the All-Union Communist Party adopted a resolution called “Tasks of the Party and Soviet organizations to further support the leaders and other administrators of collective farms,” which confirmed the aim of advancing the collective farm peasantry to a “prosperous and cultural life.” It consolidated the most important task of “communist construction which was namely the elimination of the difference between town and countryside.”<sup>7</sup> According to the resolution, the leaders of the collective farms were granted the privilege to obtain construction loans and purchase livestock. The state lowered agricultural tax and the quantity of agricultural products that farms were required to hand over to the state. Administration staff was entitled to receive education in schools, two-year colleges and on professional development courses.<sup>8</sup>

The end of the war and the transition to a peaceful life increased the importance of sociocultural factors that shaped the industrial identity and modernity of the collective farm peasantry. Society returned to its pre-war life and revived the standard models and everyday practices of the urban subculture, through which the values of the modern era were shared.

Politically, villagers were nurtured by being given access to the benefits of urban life. In this regard, on 17 August 1946, the authorities of the Rostov region adopted a resolution by the Central Committee of the All-Union Communist Party of the Bolsheviks on the activities of the Salsk district committee of the Rostov region, in which they demanded that shortcomings in political and economic management be eliminated as soon as possible. In addition to obligations on restoring the number of cattle and horses, and eliminating excessive guardianship and bureaucratic administration, the resolution included a clause on the restoration in 1946 of all rural clubs, reading rooms and libraries in the area, and that they should be provided with firewood, lighting and literature. In 1946, the Ministry of Cinematography received an order to allocate three sets of sound equipment, five mobile sound–film projectors, three “L-3” power generators and two cars for the Salsk area.<sup>9</sup>

Data for the Penza region indicate that in May 1947, the state cinema circuit included 14 city sound cinemas, 26 cinemas in rural areas, 19 sound cinemas in collective and state farms, 40 mobile sound–film projectors and 22 mobile silent film projectors.<sup>10</sup> From 1 March to 20 May 1947, 5,860 films were shown in the region, of which 3,240 were shown in the countryside. The

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<sup>7</sup> *KPSS v rezolyuciyax* 1985a, p. 233–234.

<sup>8</sup> *Ibid.*, p. 236–238.

<sup>9</sup> *Ibid.*, p. 51–54.

<sup>10</sup> SAPR, fund P-148, description 1, vol. 1798, fol. 4.

films were watched by 713,600 people, of whom 250,000 were from rural areas and 463,600 came from cities.<sup>11</sup>

Among the obstacles to the development of cinema in rural areas was the low level of electricity service in the region and the lack of generators. However, mass rural electrification was on its way and, in fact, began in 1945. It took at least a quarter of a century to complete the process.<sup>12</sup> A frequent reason for cancelling a film showing was the lack of fuel (gasoline or oil) to fill generators. In rural areas, 68 cinemas and mobile film projectors were often idle due to the lack of fuel or the refusal of the district administration to provide transport, or because there were not enough projection technicians or cinema rooms (especially in winter, when there were only five or six heated rooms for watching films).<sup>13</sup>

The Cinema Directorate was assigned a decisive role in organising agitation and propaganda campaigns. In early 1946, before the elections to the Supreme Soviet of the USSR, the Penza region held two film festivals. In January and February 1946, 1,242 films were shown at polling stations and 150,000 voters were welcomed there.<sup>14</sup> Lectures and reports on the domestic and foreign policy of the USSR were given before the start of film shows.

In January 1947, the regional administration of cinematography applied to the Ministry of Cinematography of the Russian Socialist Federative Soviet Republic with a petition for the allocation of additional funds for developing cinema in the Penza region. It was believed that the daily number of movie visits in the late 1940s could be reconstructed for the better.<sup>15</sup> In particular, the regional administration of cinematography required 45 mobile film projectors and 20 generators for remote villages in order to show films twice a month in each village. Consequently, in remote villages, films were shown no more than once a month, or even less often. At the same time, it took five tons of gasoline to refuel cars and three tons of oil to start generators.<sup>16</sup>

Oleg Renatovich Hasyanov noted that from 1946, the development of cinema in the Ulyanovsk and Kuibyshev regions also showed a positive trend. In the Kuibyshev region, 4,996 more sessions were shown 1946 than in the previous year.<sup>17</sup> In the Ulyanovsk region, the number of permanent cinema projectors increased from 59 (of which 21 were not operating) in 1944 to 304 in 1952. Of this number, 283 permanent cinema projectors were allocated to

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<sup>11</sup> *Ibid.*, fol. 3–4.

<sup>12</sup> *E'nciklopediya* 2001, p. 687.

<sup>13</sup> SAPR, fund P-148, description 1, vol. 1798, fol. 3–4.

<sup>14</sup> *Ibid.*, fol. 5.

<sup>15</sup> *Ibid.*, fol. 7.

<sup>16</sup> *Ibid.*

<sup>17</sup> Hasyanov 2018, p. 217.

serve rural settlements.<sup>18</sup> The characteristics of rural cinema also improved, with audiences able to enjoy both sound and pictures. In 1948, all silent cinema projectors were replaced by sound ones in Kuibyshev region.<sup>19</sup>

The number of permanent cinema projectors in the USSR increased in the period 1940–1950s from 8,000 to 13,000, and the number of mobile units from 11,500 to 19,200.<sup>20</sup> As of 1 January 1952, there were 12,174 permanent and 20,995 mobile rural cinema projectors in the USSR. In Primorsky Territory, the number of rural permanent and mobile cinema projectors increased from 58 to 168 between 1945 and 1951. In 1949 the entire rural cinema network transitioned from silent to sound cinema. In 1945 1,018,000 people watched 11,860 films in rural areas. In 1950, 29,852 films were shown and 2,903,000 people visited cinemas.<sup>21</sup> Yet films still only came to the villages after a long delay. For example, the film *Kubanskiye kazaki* was shown on collective farms 6 or 8 months after it was released, and in a number of collective farms this film was not seen at all.<sup>22</sup>

The post-war years witnessed the rapid installation of radio sets in rural areas, although many collective farmers obtained a radio set only decades later. By the early 1950s, collective farms had access to only 6,404 out of 21,971 radio base stations available in the USSR. In some areas, the rate was so low that it caused serious concern about the effectiveness of mass political work with the population. For example, in the Pskov region, only 11% of collective farms and 0.6% of collective farmers' houses were equipped with radio sets.<sup>23</sup>

An increasing number of rural clubs, along with the restoration of material and financial resources damaged during the war, encouraged the advancement of political education among the collective farm peasantry. In 1948 there were 6,797 clubs, of which only 3,368 were housed in a specially equipped building; 1,700 were used in another capacity for more than a year.<sup>24</sup> Fortunately, a large number of new village clubs were built in the Russian Socialist Federative Soviet Republic. In 1947, 729 club buildings were erected with the help of the residents themselves; in 1948, 1,380 clubs were built. By 1950, the total number of clubs and reading rooms had grown to 116,100 (compared to 1940, when there were 108 institutions in rural areas), including

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<sup>18</sup> Ibid., p. 220.

<sup>19</sup> Ibid., p. 223.

<sup>20</sup> *Istoriya* 1988, p. 203.

<sup>21</sup> RSAE, fund 9476, description 1, vol. 2507, fol. 104.

<sup>22</sup> Ibid., fol. 103.

<sup>23</sup> Ibid.

<sup>24</sup> *Istoriya* 1988, p. 195.

4,506 regional houses of culture, 34,795 rural clubs, 40,484 reading rooms and 32,116 collective farm clubs.<sup>25</sup>

The successes in the social and cultural life of some collective farms were impressive. A report by Pyatkov, head of the Yurgovskiy rural collective farm club of Toguchinskii district, Novosibirsk region, says that at the end of the fourth five-year plan in 1950, the Gigant collective farm (one of the largest in the region) had 13 cattle buildings with a supply of fresh water, a sawmill, a hydroelectric power station, a granary, a sausage shop, a mill, a shared collective farm radio base station for 600 radio sets, a veterinary clinic, a garage for 10 cars, and 20 private houses for collective farmers “with steam heating, a bathroom, running water, electricity and radio. The old church was completely converted into a village club with an auditorium for 120 seats, electrified and radio-equipped.”<sup>26</sup> Construction of a rural culture club was scheduled for completion. The club’s musical instruments included a piano, a button accordion, a guitar, a mandolin and a balalaika, and board games (six sets of checkers and chess, dominoes) were also available. The collective farm purchased seven balls and volleyball nets for sports.<sup>27</sup>

It should be admitted that the Soviet leadership paid special attention to the formation of “imaginary” constructs of Soviet modernity. This was expressed primarily in the vigorous activity of party organizations conducting scientific and educational propaganda at the end of the war. For example, on 27 September 1944, the Decree of the Central Committee of the All-Union Communist Party of Bolsheviks was adopted on the “organization of scientific and educational propaganda.”<sup>28</sup> In pursuance of party policies and ideologies, 500,000 lectures were given in the villages of the Russian Socialist Federative Soviet Republic in 1945. By 1948 the number was 933,000, and a year later the figure doubled again. During the sowing and harvesting campaigns, lectures and concerts of propaganda teams were held not only in clubs, but also in field camps and other farm premises. For example, there were more than 600 propaganda teams in the Krasnodar region in 1949. During the year they gave 20,000 concerts, which were attended by about 500,000 people.<sup>29</sup>

Agricultural houses turned out to be effective means of promoting a scientific approach to productivity and praising the excellent performance of the best agricultural experts. In April 1952, there were more than 3,000 such houses on collective farms in the USSR. Lectures on agricultural topics,

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<sup>25</sup> Ibid.

<sup>26</sup> RSAE, fund 9476, description 1, vol. 2507, fol. 21.

<sup>27</sup> Ibid., fol. 20.

<sup>28</sup> *KPSS v rezolyuciyax* 1985b, p. 521–523.

<sup>29</sup> *Istoriya* 1988, p. 198–199.

refresher courses and thematic exhibitions were held there for this purpose. Sharing best practice among agricultural workers was considered the main goal of creating the houses of agricultural culture.<sup>30</sup> At the same time, local authorities in some regions paid insufficient attention to the best practice achieved, despite a large number of research and development approaches to organizing agricultural work. Thus, research and development work in Tula region was assessed as unsatisfactory, since suitable conditions were not created there for the dissemination of innovative technologies, for example, agricultural techniques for sowing winter crops, used in Lukyanov's brigade ("Znamya Lenina" collective farm, Shchekino district) or the two-row hives used by the beekeeper Dobryakov ("Budyonny" collective farm, Volovsky district).<sup>31</sup>

According to the model pattern of the collective farmhouse of agricultural culture, such centres for the dissemination of innovative agricultural techniques were created as a result of decisions made in the general meetings of collective farmers and were maintained at the expense of collective farms. An experimental plot of up to three hectares in size was allocated for such work. The management of the house was carried out by the district department of agriculture, and methodological support was provided by regional experimental research stations.<sup>32</sup>

Analysing award documents – primarily the personal records of collective farm members who achieved great advances in their work – allows us to highlight the constructs of modernity. For example, a personal record issued to the foreman of the field brigade of the collective farm "Iskra" Rezvan Yusupovich Volkov by the Sosnovoborsk District Executive Committee of the Penza region says that the main award criteria for his outstanding conceptual contribution and fundamental work advancement were intensive work performance and a scientific approach to the organization of labour. Such performances essentially served as indicators of innovative aspirations, forming a new social type of the modern collective farmer:

From year-to-year, comrade Volkov fulfils and overfulfills all tasks assigned to the brigade. In 1948, the brigade fulfilled the plan for spring sowing by 115%. Out of 7 units in the brigade, 5 units received personal bonuses. The brigade is currently preparing for a high yield in 1949. 1,725 dung wagons were transported to the fields instead of the 400 wagons set by the collective farm board. Thirty centners of ash were procured, and snow retention was carried out on an area of 180 hectares. The seeds were cleaned and brought to sowing condition. In the winter period, the brigade is intensively engaged

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<sup>30</sup> RSAE, fund 9476, description 1, vol. 2507, fol. 5–7.

<sup>31</sup> *Ibid.*, fol. 2–3.

<sup>32</sup> *Ibid.*, fol. 44–49.



in studying agricultural technology and methods of brigade labour at the agricultural club.<sup>33</sup>

## Discussions

The conclusions of the authors concretise the results of the discussion on Soviet modernity, pointing to the irreconcilable opposition of modernity and neo-traditionalism, as well as the possibility of combining modernity and tradition, emphasising the versatility and otherness of modernity and its location outside the liberal Western model.<sup>34</sup> The issues of this discussion are reflected in the monograph by Anatoly Grigorievich Vishnevsky, published in 1998. It had not lost its relevance a decade later, by the time of its second edition.<sup>35</sup> In addition, a concrete historical analysis of the features of Soviet modernity (another type of industrial society) as “imaginary representations, cultural constructs, ideological and political aspirations” is relevant and significant.<sup>36</sup>

## Conclusions

Society returned to the usual mode of life, interrupted by the war, replicating standard examples and everyday practices of the urban subculture, through which values and culture’s beliefs of the modern era were embraced and shared. It should be noted that the peasants’ focus on modern technologies and the practices of everyday life and leisure rapidly gained in importance, partially reconciling them to the preservation of the collective farm system. The post-war village was going through difficult times, representing a complex interweaving of severe practices of everyday life while shaping the life models and aspirations of Soviet modernity.

The tragedy of collective farms could be seen in the scenes of social anorexia, which were seen in resettlement migration and the abandonment of villages. At the same time, the formation of constructs of imaginary rural urbanism began in the fields of scientific knowledge and the scientific organization of labour, as well as in consumer strategies. This process was also observed in the movement against discriminatory restrictions against the collective farm peasantry. The concept of a rational structure of agricultural production based on market relations and a high level of mechanisation became the new basic concepts of corporate consciousness.

Glorification of technical progress, represented exclusively as the main and direct outcome of collectivisation and the agrarian policy of the

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<sup>33</sup> SAPR, fund R-1913, description 1, vol. 1649, fol. 36.

<sup>34</sup> David-Fox 2015, p. 37; Lovell 2016, p. 68.

<sup>35</sup> Vishnevskij 2010.

<sup>36</sup> David-Fox 2016, p. 79.

Bolsheviks (this was proclaimed in the Soviet media and in the speeches of political education propagandists) aimed to invade borderline cultural areas of the peasant community (their freedom), and the “sacralised” presentation of the material was able to adapt the peasant consciousness to the hostile environment of the industrial era. All this contributed to the formation of hierarchical ties between the elements of a new social identity, corresponding to the historically established orders.

By constructing standard samples of everyday culture, symbolic activity ensured the orderliness of life and facilitated the restoration of the disturbed social system. At the same time, it is important to take into account that the manifested social practices, patterns of behaviour and stable psychological reactions were a field of active interaction: peasant consciousness should not be perceived solely as an object of manipulation, or as an insurmountable obstacle to innovation. In this case, both opposition to collectivisation and the scepticism of collective farmers regarding the attainability of a bright future can be considered in two ways: on the one hand as a form of resistance, on the other as instruments for correcting the actions of forces external to the rural community.

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- ActaAC** – Acta Archaeologica Carpathica. Polish Academy of Arts and Sciences. Cracovia.
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- Antiquity** – Antiquity. Durham University.
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- BICS** – Bulletin of the Institute of Classical Studies. Institute of Classical Studies. The University of London’s School of Advanced Study. London.
- BI-PSA** – Biblioteca Istro-Pontică, Seria Arheologie. Tulcea.
- BMA** – Bibliotheca Musei Apulensis. Muzeul Național al Unirii Alba Iulia.

<b>BMN</b>	– Bibliotheca Musei Napocensis. Muzeul Național de Istorie a Transilvaniei. Cluj-Napoca.
<b>BMRBC</b>	– Buletinul Muzeului Regional al Basarabiei din Chișinău.
<b>BMS</b>	– Bibliotheca Musei Sabesiensis. Muzeul Municipal „Ioan Raica” Sebeș.
<b>Boabe de grâu</b>	– Boabe de grâu. Revistă de cultură. București.
<b>BS</b>	– Bibliotheca Septemcastrensis. Institutul pentru Cercetarea Patrimoniului Cultural Transilvănean în Context European. Sibiu.
<b>BSNR</b>	– Buletinul Societății Numismatice Române. Societatea Numismatică Română. București.
<b>BULR</b>	– Boston University Law Review. Boston University School of Law. Boston (Massachusetts).
<b>Brukenthal</b>	– Brukenthal. Acta Musei. Muzeul Național Brukenthal. Sibiu.
<b>Byzantion</b>	– Byzantion. Revue Internationale des Études Byzantines. Peeters Publishers. Louvain.
<b>ByzF</b>	– Byzantinische Forschungen. Internationale Zeitschrift für Byzantinistik. Amsterdam.
<b>Bylye Gody</b>	– Bylye Gody. Cherkas Global University Press. Washington.
<b>BYULR</b>	– Brigham Young University Law Review. J. Reuben Clark Law School. Provo (Utah).
<b>CACS</b>	– Central Asia and the Caucasus Studies. The Ministry of Foreign Affairs of Islamic Republic of Iran. Tehran.
<b>CAF/FHA</b>	– Cahiers d'Archéologie Fribourgeoise. Freiburger Hefte für Archäologie. Zürich.
<b>CAH</b>	– Communicationes archaeologicae Hungariae. Budapest.
<b>Caietele ARA</b>	– Caietele Ara. Asociația „Arhitectură. Restaurare. Arheologie”. București.
<b>Caietele CIVA</b>	– Asociația Cercul de Istorie Veche și Arheologie, Universitatea „1 Decembrie 1918” din Alba Iulia.
<b>Calitatea vieții</b>	– Calitatea vieții. Institutul de Cercetare a Calității Vieții. București.
<b>CASS</b>	– Canadian-American Slavic Studies. Brill. Leiden.
<b>CCA</b>	– Cronica cercetărilor arheologice. cIMEC. București.
<b>CCDJ</b>	– Cultură și civilizație la Dunărea de Jos. Călărași.
<b>CEJC</b>	– Central European Journal of Geosciences.
<b>CH</b>	– Construction History. The Construction History Society. Ascot (UK).
<b>CI</b>	– Cercetări istorice. Muzeul de Istorie a Moldovei. Iași.
<b>Concept</b>	– Concept. Universitatea Națională de Artă Teatrală și Cinematografică „I. L. Caragiale” din București (UNATC). București.

Lista abrevierilor

- CR** – Caietele restaurării. Asociația Art Conservation Support. București.
- Crisia** – Crisia. Muzeul Țării Crișurilor. Oradea.
- CSMÉ** – A Csíki Székely Múzeum Évkönyvei. Muzeul Secuiesc al Ciucului. Miercurea Ciuc.
- CSP** – Canadian Slavonic Papers. Taylor & Francis. Abingdon-on-Thames (UK).
- Dacia** – Dacia. Recherches et découvertes archéologiques en Roumanie. București, I (1924)-XII (1948). Nouvelle série: Revue d'archéologie et d'histoire ancienne. București.
- DLJ** – Duke Law Journal. Duke University School of Law. Durham (North Carolina).
- DLR** – Denver Law Review. University of Denver Sturm College of Law. Denver (Colorado).
- Dolgozatok** – Dolgozatok az Erdély Nemzeti Múzeum Érem – és Régiségtárából. Kolosvár (Cluj).
- DOP** – Dumbarton Oaks Papers. Dumbarton Oaks. Trustees for Harvard University.
- Drobeta** – Drobeta. Seria Etnografie. Muzeul Regiunii Porților de Fier. Drobeta-Turnu Severin.
- DSȘ** – Dări de Seamă ale Ședințelor. Comitetul Geologic. Institutul Geologic. București.
- EMúz** – Erdélyi Múzeum. Erdélyi Múzeum az Erdélyi Múzeum-Egyesület. Kolozsvár (Cluj).
- EphNap** – Ephemeris Napocensis. Institutul de Arheologie și Istoria Artei Cluj-Napoca.
- Eurasia Antiqua** – Eurasia Antiqua. Deutsches Archäologisches Institut Eurasien-Abteilung. Berlin.
- FK** – Földtani Közlöny. Budapest.
- FK** – Földrajzi Közlemények. Magyar Földrajzi Társaság.
- FolArch** – Folia Archaeologica. Magyar Történeti Múzeum. Budapest.
- FVL** – Forschungen zur Volks -und Landeskunde, Sibiu.
- GAS** – Geophysical Research Abstract. European Geosciences Union (EGU).
- Gemina** – Gemina. Revista Muzeului Bănățean din Timișoara.
- Geoarchaeology** – Geoarchaeology. An International Journal.
- GRBS** – Greek, Roman and Byzantine Studies. Duke University. Durham.
- Harvard LR** – Harvard Law Review. Harvard Law School. Cambridge (Massachusetts).
- HC** – Historia Constitucional. Centro de Estudios Políticos y Constitucionales de Madrid, adscrito al Ministerio español de la Presidencia, y el Seminario de Historia

- Constitucional “Martínez Marina” de la Universidad de Oviedo.
- Hierasus** – Hierasus. Muzeul Județean Botoșani.
- Historica** – Historica. Centrul de Istorie, Filologie și Etnografie din Craiova.
- HK** – Hadtörténelmi Közlemények (Évnegyedes folyóirat a magyar hadi történetírás fejlesztésére). Quarterly of Military History. Budapest.
- HLR** – Houston Law Review. University of Houston Law Center. Houston (Texas).
- HR** – Historical Research. Institute of Historical Research. University of London.
- HT** – The History Teacher. Society for History Education. Long Beach (California).
- IAA** – Istoriko-arkheologicheskij al'manakh. Armavir, Krasnodar. Moscova.
- Ialomița** – Ialomița. Studii și cercetări de arheologie, istorie, etnografie și muzeologie. Muzeul Județean Slobozia.
- IGC** – International Geological Congress. Prague.
- Istros** – Istros. Muzeul Brăilei. Brăila.
- JAHA** – Journal of Ancient History and Archaeology. Institutul de Arheologie și Istoria Artei. Universitatea Tehnică Cluj-Napoca.
- JAMÉ** – A Jóna András Múzeum Évkönyve. Nyíregyháza.
- JAS** – Journal of Archaeological Science. Elsevier.
- J. Biogeogr.** – Journal of Biogeography. Edited by Michael N. Dawson.
- JIA** – The Journal of Indian Art. W. Griggs & Sons. London.
- JKKCC** – Jahrbuch der Kaiserl. Königl. Central-Commission zur Erforschung und Erhaltung der Baudenkmale. Wien.
- JLSt** – Journal of Lithic Studies. Edinburgh.
- JSFU** – Journal of Siberian Federal University. Humanities & Social Sciences. Siberian Federal University. Krasnoyarsk.
- JWP** – Journal of World Prehistory. Kluwer Academic.
- Kavkazskii sbornik** – Kavkazskii sbornik. MGIMO MID Rossii. Moscova.
- Közlemények** – Közlemények az Erdely Nemzeti Múzeum Érem és Régiségtárából. Kolosvár (Cluj).
- Kratkie** – Kratkie soobshcheniya Instituta arkheologii. Institute of Archaeology Russian Academy of Sciences. Moscova.
- LCP** – Law and Contemporary Problems. Duke University School of Law. Durham (North Carolina).
- LȘ** – Lucrări științifice. Institutul de Învățământ Superior Oradea.



Lista abrevierilor

- Marisia** – Marisia. Studii și Materiale. Muzeul Județean Mureș. Târgu Mureș.
- Marmatia** – Marmatia. Muzeul Județean de Istorie și Arheologie Baia Mare.
- Materialy** – Materialy po arkheologii, istorii i etnografii Tavrii. Tavria.
- MCA** – Materiale și Cercetări Arheologice (serie nouă). Academia Română. Institutul de Arheologie „Vasile Pârvan”. București.
- MemEthno** – Memoria Ethnologica. Centrul Județean Pentru Conservarea și Promovarea Culturii Tradiționale Liviu Borlan Maramureș. Baia Mare.
- Mittheilungen** – Mittheilungen der K.K. Central-Commission zur Erforschung und Erhaltung der Baudenkmale. Wien.
- MJSS** – Mediterranean Journal of Social Sciences. Rome.
- MLJ** – Mississippi Law Journal. The University of Mississippi School of Law. Oxford (Mississippi).
- MLR** – Michigan Law Review. University of Michigan Law School. Ann Arbor (Michigan).
- MN** – Munții Noștrii. București.
- MT** – Mediaevalia Transilvanica. Muzeul Județean Satu Mare.
- MTA** – Multimedia Tools and Applications. Springer.
- MuzNaț** – Muzeul Național de Istorie a României. București.
- NAV** – Nizhnevolszhskij arkheologicheskij vestnik [The Lower Volga Archaeological Bulletin]. Volgograd State University.
- Nemvs** – Nemvs. Alba Iulia.
- NLO** – Novoe literaturnoe obozrenie. Moscova.
- NPNP** – Novoe proshloe / The New Past. Southern Federal University. Rostov-on-Don.
- NULR** – Northwestern University Law Review. Northwestern University Pritzker School of Law. Chicago (Illinois).
- NumKözl** – Numizmatikai Közlöny. Budapesta.
- OC** – Orientalia Christiana. Roma.
- ONV** – Omskiy nauchnyy vestnik. Omsk.
- OSR** – Obshchestvo. Sreda. Razvitie (Terra Humana). Tsentr nauchno-informatsionnykh tekhnologii Asterion. Sankt-Petersburg.
- ÖZBH** – Österreichische Zeitschrift für Berg- und Hüttenwesen. Wien.
- PA** – Patrimonium Apulense. Direcția Județeană pentru Cultură, Culte și Patrimoniul Cultural Național Alba. Alba Iulia.
- Palynology** – Palynology. The Palynological Society.
- PL** – Ural State Pedagogical University. Ekaterinburg.

<b>Pontica</b>	– Pontica. Muzeul de Istorie Națională și Arheologie. Constanța.
<b>PR</b>	– The Polish Review. Polish Institute of Arts and Sciences of America. New York.
<b>Probleme economice</b>	– Probleme economice. Organ al Comitetului Superior Economic. București.
<b>PZ</b>	– Prähistorische Zeitschrift. Deutsche Gesellschaft für Anthropologie, Ethnologie und Urgeschichte, Institut für Prähistorische Archäologie. Berlin.
<b>QR</b>	– Quaestio Rossica. Ural Federal University. Ekaterinburg.
<b>Quat.Int</b>	– Quaternary International. The Journal of International Union for Quaternary Research. Elsevier.
<b>RA</b>	– Revista Arhivelor. Arhivele Naționale ale României. București.
<b>RB</b>	– Revista Bistriței. Complexul Muzeal Județean Bistrița-Năsăud. Bistrița.
<b>Realitatea ilustrată</b>	– Realitatea ilustrată (sau Lucrurile așa cum le vedem cu ochii). Cluj (1927-1928), ulterior București.
<b>RECEO</b>	– Revue d'études comparatives Est-Ouest. Institut des Sciences Humaines et Sociales. Paris.
<b>REF</b>	– Revista de etnografie și folclor. București.
<b>RESEE</b>	– Revue des Etudes Sud-Est Européennes. Academia Română. București.
<b>RevArh</b>	– Revista Arheologică. Centrul de Arheologie al Institutului Patrimoniului Cultural al Academiei de Științe a Moldovei. Chișinău.
<b>Revue du Nord</b>	– Revue du Nord. Archéologie. Revue d'Histoire et d'Archéologie des Universités du Nord de la France. Lille.
<b>RHSEE/RESEE</b>	– Revue historique du sud-est européen. Academia Română. București, Paris (din 1963 Revue des études sud-est européennes).
<b>RI</b>	– Revista de Istorie (din 1990 Revista istorică). Academia Română. București.
<b>RJMD</b>	– Romanian Journal of Mineral Deposits. București.
<b>RM</b>	– Revista Muzeelor. București.
<b>RMI</b>	– Revista Monumentelor Istorice. Institutul Național al Patrimoniului. București.
<b>RN</b>	– Revue Numismatique. Société française de numismatique.
<b>RossArk</b>	– Rossijskaya Arkheologiya. Institute of Archaeology, Russian Academy of Sciences. Moscova.
<b>Rossiya i ATR</b>	– Rossiya i ATR. Institut istorii, arkheologii i etnologii narodov Dal'nego Vostoka vo Vladivostoke.

- RR** – Dal'nevostochnoye otdeleniye Rossiyskoy akademii nauk. Vladivostok.  
**RREI** – The Russian Review. University of Kansas. Lawrence.  
**RRH** – Revue Roumaine d'Études Internationales. Academia Română. București.  
**RRHA** – Revue Roumaine d'Histoire. Academia Română. București.  
**Rusin** – Revue Roumaine d'Histoire de l'Art. Série Beaux-Arts. Academia Română. București.  
**SA** – Obshchestvennoy assotsiatsiyey „Rus” (Kishinev). Tomskiy gosudarstvennyy universitet. Tomsk.  
**SAI** – Sovetskaya Arkheologiya. Moscova.  
**SAO** – Studii și articole de istorie. Societatea de Științe Istorice și Filologice din România. București.  
**Sargetia** – Studia et Acta Orientalia. Societatea de Științe Istorice și Filologice din RPR. București.  
**SCIATMC** – Sargetia. Acta Musei Devensis. Muzeul Civilizației Dacice și Romane. Deva.  
**SCIV(A)** – Studii și Cercetări de Istoria Artei. Teatru, Muzică, Cinematografie. Institutul de Istoria Artei „G. Oprescu”. București.  
**SCN** – Studii și cercetări de istoria veche (din 1974, Studii și cercetări de istorie veche și arheologie). București.  
**SCȘMI** – Studii și cercetări de numismatică. Institutul de Arheologie București.  
**SGEM** – Sesiunea de Comunicări Științifice ale Muzeelor de Istorie. București.  
**SlovArch** – SGEM. International Multidisciplinary Scientific GeoConference. Conference Proceedings. Sofia, Albena.  
**SMANS** – Slovenská Archeológia. Archeologický ústav SAV. Nitra.  
**SMIM** – Southampton Monographs in Archaeology, new series. Southampton.  
**SN** – Studii și materiale de istorie medie. Institutul de Istorie „Nicolae Iorga” al Academiei Române. București.  
**SoveEtno** – Schäßburger Nachrichten. HOG Informationsblatt für Schäßburger in aller Welt. Heilbronn.  
**SP** – Sovetslaya Etnografiya (1931-1991) (vezi și Etnograficheskoe Obozrenie). N. N. Miklukho-Maklai Institute of Ethnology and Anthropology of the Russian Academy of Sciences. Moscova.  
**SP** – Studii de Preistorie. Asociația Română de Arheologie. București.

<b>StComCaransebeș</b>	– Studii și Comunicări de Istorie și Etnografie (continuă cu Tibiscum. Studii și Comunicări de Etnografie - Istorie), Caransebeș.
<b>StComSibiu</b>	– Studii și Comunicări. Arheologie-Istorie. Muzeul Brukenthal. Sibiu.
<b>StComSM</b>	– Studii și comunicări. Muzeul Județean Satu Mare.
<b>STP</b>	– Slavery: Theory and Practice. Cherkas Global University Press. Washington.
<b>Stratum plus</b>	– Stratum plus. Archaeology and Cultural Anthropology. Chișinău.
<b>Studii</b>	– Studii. Revistă de istorie (din 1974 Revista de istorie și din 1990 Revista istorică). Academia Română. București.
<b>Studime Historike</b>	– Studime Historike. Universiteti Shtetëror i Tiranës. Instituti i Historisë dhe i Gjuhësisë. Tiranë.
<b>SUBBB</b>	– Studia Universitatis „Babeș-Bolyai”, Series Biologia. Universitatea „Babeș-Bolyai” Cluj-Napoca.
<b>SUBBG</b>	– Studia Universitatis „Babeș-Bolyai”, Series Geologia. Universitatea „Babeș-Bolyai” Cluj-Napoca.
<b>SUCSH</b>	– Studia Universitatis Cibiniensis. Series Historica. Universitatea „Lucian Blaga” Sibiu.
<b>SV</b>	– Sotsiologiya vlasti. Rossiyskaya akademiya narodnogo khozyaystva i gosudarstvennoy sluzhby pri Prezidente Rossiyskoy Federatsii. Moscova.
<b>Terra Sebus</b>	– Terra Sebus. Acta Musei Sabesiensis. Muzeul Municipal „Ioan Raica” Sebeș.
<b>TESG</b>	– Tijdschrift voor Economische en Sociale Geografie. Royal Dutch Geographical Society. Utrecht.
<b>The Celator</b>	– The Celator: Journal of Ancient and Medieval Coinage. Lancaster (Pennsylvania).
<b>Thraco-Dacica</b>	– Thraco-Dacica. Institutul Român de Tracologie. București.
<b>Tibiscum</b>	– Tibiscum. Studii și Comunicări de Etnografie și Istorie. Muzeul Regimentului Grăniceresc din Caransebeș.
<b>TLR</b>	– Tulsa Law Review. The University of Tulsa College of Law. Tulsa (Oklahoma).
<b>TxLR</b>	– Texas Law Review. University of Texas at Austin School of Law. Austin (Texas).
<b>Transilvania</b>	– Transilvania. Centrul Cultural Interetnic Transilvania. Sibiu.
<b>TV</b>	– Tyuremnyy vestnik. Izdanie Glavnogo tyuremnogo upravleniya. Sankt-Petersburg.
<b>Tyragetia International</b>	– Tyragetia International, serie nouă. Muzeul Național de Arheologie și Istorie a Moldovei. Chișinău.
<b>Țara Bârsei</b>	– Țara Bârsei. Muzeul „Casa Mureșenilor” Brașov.

Lista abrevierilor

- UCLR** – The University of Chicago Law Review. The Law School of the University of Chicago. (Illinois).
- UCLALR** – UCLA Law Review. UCLA School of Law and the Regents of the University of California. Los Angeles (California).
- UPA** – Universitätsforschungen zur Prähistorischen Archäologie. Berlin.
- VDB-MB** – Veröffentlichungen aus dem Deutschen Bergbau-Museum Bochum. Bochum.
- Vestnik instituta** – Vestnik instituta: prestuplenie, nakazanie, ispravlenie. Vologodskii institut prava i ekonomiki Federal'noi sluzhby ispolneniya nakazanii. Vologda.
- Vestnik SPb** – Vestnik Sankt-Peterburgskogo gosudarstvennogo instituta kul'tury. Sankt-Peterburgskiy gosudarstvennyy institut kul'tury. Sankt-Petersburg.
- Vestnik Tomskogo** – Vestnik Tomskogo gosudarstvennogo universiteta. Istoriya. Tomskiy gosudarstvennyy universitet. Tomsk.
- VHA** – Vegetation History and Archaeobotany. The Journal of Quaternary Plant Ecology, Palaeoclimate and Ancient Agriculture. Official Organ of the International Work Group for Palaeoethnobotany.
- VKZ** – Vserossiiskii kriminologicheskii zhurnal/Russian Journal of Criminology. Federal State Budgetary Educational Institution of Higher Education Baikal State University. Irkutsk.
- VLR** – Vermont Law Review. Vermont Law School. South Royalton (Vermont).
- WASJ** – World Applied Sciences Journal, (Education, Law, Economics, Language and Communication). International Digital Organization for Scientific Information. Pakistan.
- WLJ** – Washburn Law Journal. Washburn University School of Law. Topeka (Kansas).
- WLR** – Washington Law Review. University of Washington School of Law. Seattle (Washington).
- WMLR** – William & Mary Law Review. William & Mary Law School. Williamsburg (Virginia).
- WNELRW** – Western New England Law Review. Western New England University. School of Law Springfield (Massachusetts).
- WSNC** – World of the Slavs of the North Caucasus. Krasnodarskii gosudarstvennyi universitet. Krasnodar.
- YLJ** – The Yale Law Journal. Yale Law School. Danvers (Massachusetts).
- Ziridava** – Ziridava. Studia Archaeologica. Muzeul Județean Arad.

**ZMY**

– Zhurnal ministerstva yustitsii. Tipografiya pravitel'stvuyushchego senata. Sankt-Petersburg.

**Zographe**

– Zographe. Revue d'art Médiévale. Institute d'histoire de l'art. Faculté de Philosophie. Belgrad.