

# Gerhart and Lieselott Enders as Scientists, Teachers, and Parents. On the Occasion of the 100<sup>th</sup> Anniversary of Gerhart Enders' Birthday and the 15<sup>th</sup> Anniversary of Lieselott Enders' Death

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## Abstract

*This is a homage to Lieselott (1927 – 2009) and Gerhart Enders (1924 – 1972). They were great scientists and teachers, and lovely parents. Lieselott Enders' academic legacy consists mainly of the 'Historisches Ortslexikon für Brandenburg', of which she was the spiritus rector and most of whose volumes were written by her, and the three comprehensive volumes on the history of the Uckermark, Prignitz, and Altmark from the Middle Ages till 1815. Gerhart Enders' main academic legacy is, of course, his 'Archivverwaltungslehre' (Archival Management Science, 11962, 31968, 32004) [1]. This article sketches their scientific work as well as their personalities as colleagues, teachers, and parents.*

## 1. Introduction

Lieselott Enders spent her childhood in a typical middle-class family in Elbing, East Prussia. Her father, Paul Olivier, a bailiff of Huguenot origin, was a civil servant in an insurance company, her mother, Käthe Olivier, née Taureck, a teacher. At the age of 40, Paul Olivier retired to study philosophy in Halle and Berlin, graduating with a thesis on Immanuel Kant. She studied history in Berlin and Halle, where she met her future husband and also obtained a doctorate. Out of love for her husband, she accompanied him to the Institute of Archival Sciences (IfA) in Potsdam to become an archivist. She spent her professional life at the Brandenburg State Main Archive in Potsdam, soon as head of department and *de facto* deputy director.

She taught Old-French at the IFA. Due to that, I learned French rather than English as a second foreign language in school (she said, "English you can learn any-when – French not! I will support you.").

In the Cultural association of the Potsdam district, she headed the department of arts, then that of arts and literature. She moderated vernissages and where a friend and moderator for many painters. As a pensioner, she switched to her actual profession and became

a leading historian for the Mark Brandenburg. A traffic accident brought her most successful career to an abrupt end. For more details, see [2].

(Hans Wolfgang) Gerhart Enders grew up with his foster parents in Chemnitz. His father was a railwayman, his mother a housewife. They were very loving parents and grandparents. At the age of 17, he was sent to the Eastern Front as an anti-aircraft helper, as was customary at the time. Severely wounded, he returned to Germany and eventually became a British prisoner of war. In order to be able to study, he first became a 'new teacher' and completed his A-levels. He eventually studied history in Jena and Halle, where he also completed his doctorate. He then went to the Institute of Archival sciences (IFA) in Potsdam to become an archivist. He spent his working life at the German Central Archive, then Central Archive of GDR in Potsdam, soon as head of the Department I (former Reich Archive) and deputy director. He also taught at the IFA. His teaching letters eventually became his famous 'Archivverwaltungslehre' (Archival Management Science). An incurable lung disease put an untimely end to his tireless creativity.

In his last weeks, the doctors at the Beelitz-Heilstätten lung hospital gave him a twin-bed room on his own, due to which my mother and I myself could visit him at any time. She went to see

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him every day. I accompanied her on Thursday evenings due to my motorcycle (which I was able to buy thanks to the allowance from his foster mother) and at the weekends. After his death, the head doctor told us that, out of respect for his will to live and his personality, they would not perform an autopsy, contrary to their usual practice.

Lieselott Enders recalled that she went to a seminar, saw him, and immediately fall in love to him. At an evening, she and he accompanied each another to their flats, hence and forth – the rest is history. Her story telling remembers Arnold Bronnen’s recalling of his first meeting with Bertolt Brecht in which he saw the glow of the future in Brecht’s eyes.

Their daughter, Dr. sc. med. Karin Rathgen, née Enders (\*1952), became a medical doctor, their son, Prof. h. c. Dr. sc. nat. (habil.) Peter Enders (\*1953), a physicist-theoretician.

This article sketches the scientific work of Lieselott and Gerhart Enders as well as their personalities as teachers and parents. It will begin with the ‘Archivverwaltungslehre’ in Section 1. Section 2 describes her common living of science. Sections 3 and 4 honour their teaching of free thinking and ‘iron logic’. It is continued in Section 5 on dedication and holistic view. Their main characters were honesty, openness, collegiality, generosity, and humour, see Sections 6 and 7. The article closes with their scientific legacy in Section 8.

## 2. ‘Archivverwaltungslehre’ (Archival Management Science)

Gerhart Enders was a scientist and teacher through and through. His ‘Archivverwaltungslehre’ (Archival Management Science) [1] was initially supposed to be called ‘Lehrbuch der Archivwissenschaft’ (Textbook of Archival Science) but this would have led to ideological friction in the 1st edition of 1962 [3]. By the way, at his time, Newton also avoided formulations which would have made his physical explanations theologically vulnerable.

The 3rd edition 1968 was published as the 1st volume of the series ‘Archivwissenschaft und Historische Hilfswissenschaften’ (Archival science and historical auxiliary sciences) of the Institute for Archival Science of the Humboldt University at Berlin. In the Introduction, the term ‘Archival Science’ is defined and its content described. Anyway, for me, the discussion whether ‘Archival Science’ is a science is idle by the fact that his author was not a “bread scholar” but a “philosophical head” [4]. Subsequent editions were suppressed. In 2004, Eckart Henning and Gerald Wiemers edited a reprint of the 1968 edition, because – even after 36 years – there was no better textbook, at least not in German (cf. [1] pp. V, VIII).

Altogether, the ‘Archivverwaltungslehre’ is not only ‘theory’, but also a “guide for practical archive work” ([1] p. 7). Its theory-led practicality is based on the clarity of thought in the basic discussion, cf. [5]. This clarity probably resulted in the comprehensibility of

the presentation, which was rare for (then) German textbooks, as a French reviewer praised (after [3] p. VI). Last but not least, Gerhart Enders was an active archivist.

## 3. Living science

In a wonderful unity, Lieselott and Gerhart Enders lived science and conducted discussions about archival questions accordingly. After the extended evening meal in the family circle, both sat at their desks – where else?!

To live science means accuracy, consequently also *freedom* and *independence in thinking; dedication; honesty, openness, collegiality, generosity*; humour; to take social responsibility (Hannah Arendt) instead of sitting alienated in the ivory tower; role model.

Gerhart Enders’ archival thinking has been competently appreciated in the 2004 edition of his ‘Archivverwaltungslehre’ [1] and elsewhere. Here, I would like to stress these principles of his thinking:

*independence, breadth, structuredness.*

The same principles apply to her.

Despite her own huge work, Lieselott was to Gerhart Enders what Wolfgang Pauli – “the conscience of physics” – was to Werner Heisenberg. She read and discussed all of his manuscripts with him. As Klaus Metschies, a co-worker of him said, “what she is delivering, exceeds every human measure”. For more details, see [2]. Let me only add that, in the 1970-ies, she developed from scratch a thesaurus for recording and indexing files from medical institutions.

## 4. “Die Gedanken sind frei ...” (Thought are free...)

Independence of thought has not least a political dimension. Is not independence of thought an indispensable component of a society constituted and living in a free manner?

“Die Gedanken sind frei ...” (Thought are free...) is the main idea of the famous 1842 song by August Heinrich Hoffmann von Fallersleben & Ernst Heinrich Leopold Richter [6]. Is free thought compatible with taboos?

“Without freedom of thought there can be no such thing as wisdom & no such thing as public liberty without freedom of speech.” (Benjamin Franklin, 1722 [7]).

As well known about his generation, my father never talked about his war experiences in the family circle. As mentioned in the Introduction, he was drafted to the Eastern Front as an anti-aircraft gunner at the age of 17. He was deeply ashamed to have fought in the wrong war and on the wrong side. Nevertheless, it occupied

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him for a long time; he owned several books about World War 2.

After the war, he and his wife stayed in Eastern Germany (GDR) because they considered the fact that many highest-ranked Nazi officials got highest positions in Western Germany (FRG) to be completely inadequate. (Admittedly, some of them continued to work in Eastern Germany, too. However, they were by far less and not so visible in high positions as in Western Germany.) At once, they did not let their independent thinking be bought even by their individual employment contracts. They lived and taught her children the upright gait, cf. [8].

In the 1960-ies, Gerhart Enders was mobbed by Stalinist colleagues as a consequence of the Schirdewan debate. After having lost the power struggle against Walter Ulbricht, Karl Schirdewan became head of the State Archive Administration of the GDR in 1958. Gerhart Enders and some like-minded people fought against Schirdewan's Stalinist methods of rule. One example is the discussions about the provenance principle [9]. Eventually, in 1965, Schirdewan was transferred to retirement. (This is my personal reminder. Much later, my mother said, one could reasonably speak with him. Unfortunately, she died before I could ask here in more detail. An inquiry to his grandson Martin Schirdewan remained unanswered. Nevertheless, on principle, these remarks are not related to him.) Thus, I still consider Schirdewan's rehabilitation after 1990 to be questionable. Admittedly, there are contemporary witnesses which state that his opposition against Ulbricht were directed toward (a little bit?) more democracy and liberalism, respectively [10], see also [12].

The State Archive (Eastern Germany) and the Braunschweig Schoolbook Publisher (Western Germany) officially exchanged books to circumvent foreign currency troubles. The Stalinists accused Gerhart Enders to foster Western ideology. As early as in 1990, his widow Lieselott Enders obtained a written apology for that mobbing from the State Archive Administration.

Altogether, in his political views, Gerhart Enders remained close to social democratic views. This led to disputes also within his family, especially with his brother-in-law Kurt Olivier, a leading journalist at the General News Service of Eastern Germany, but also from time to time with his wife and myself. (For more details, see [2].)

## 5. Teaching thinking and 'iron logics'

Can thinking be learned or taught? I don't know. For me, the above-mentioned evening conversations over supper were formative. At them, everything was allowed to be brought up, everything was seriously discussed.

Gerald Wiemers, a student of Gerhart Enders at the Institute of Archival Science (IfA) 1965–1967, judges:  
"He was able to carry away in the discussion, which he basically liked, weighing the pros and cons, convincing and taking in other

opinions. For most of us, these were new experiences. ...From our faces he tried to read whether we had understood or not. ...Neither jokes nor beautiful eyes could distract him; he was incorruptible." [13].

That may point to the 'iron logics' I have been taught by my parents. Despite its martial name it is by no means anti-human, on the contrary. And it represents the core of axiomatic.

Jan Peters, a close friend, colleague, and co-author of Lieselott Enders since the 1980-ies, coined the term 'Enders principle of creative stubbornness' for describing her unique approach to research-guiding approaches and habitual norms [14]. (for more details, see Section 8).

We children were allowed to take part in the conversations with guests under the condition that we restrain ourselves. When a school friend told my teacher of German language and literature, Mr. Graupner, that he wanted to become a philosopher, the teacher dryly replied that he should go to the Enders, there, he could learn thinking.

By the way, Mr. Graupner was a great teacher at a special school of physical-technical profile (each year, 60 pupils were selected out of 270 candidates by means of class works in German language and mathematics, a practical problem, and a personal conversation; my mother had searched for and found it to put me into a school with higher demands). Once he asked me about Schiller's 'Wallenstein'. I had not read it and stammered something. He said, "sit down!" After the school lesson, I asked him why he has not given me a '5' (insufficient). He replied that he assumes me to read it later-on. Admittedly, he had given me two talks before the class for 15 minutes each. I spoke for 45 minutes each, and he relaxed.

Maxi Wander has interviewed his daughter in 'Guten Morgen, Du Schöne' (En.: 'Good Morning My Lovely'). He also appears in Sibylle Muthesius' 'Flucht in die Wolken' (Escape into the clouds), where the complexity of his personality is mentioned [16]. In February 1973, my schoolmate Gottfried Mann told me that he has committed suicide together with his former pupil Susanne who were suffering from a comparable complexity of personality and the impossibility to become a movie or theatre director...

That associates me with Friedrich Dürrenmatt's 21 points to 'The Physicists' [17].

8. Je planmäßiger die Menschen vorgehen, desto wirksamer vermag sie der Zufall zu treffen.

9. Planmäßig vorgehende Menschen wollen ein bestimmtes Ziel erreichen. Der Zufall trifft sie immer dann am schlimmsten, wenn sie durch ihn das Gegenteil ihres Ziels erreichen: Das, was sie befürchteten, was sie zu vermeiden suchten (z.B. Ödipus).

English:

8. The more planned people proceed, the more effectively chance can hit them.

9. People who proceed according to plan want to achieve a certain

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goal. The coincidence hits them always then worst, if they reach the opposite of their goal by it: What they feared, what they tried to avoid (e.g. Oedipus).

Finally, is mankind able to find the truth?

“Gegenüber den Rätseln der Körperwelt ist der Naturforscher längst gewöhnt, mit männlicher Entsagung sein ‘Ignoramus’ auszusprechen. Im Rückblick auf die durchlaufene siegreiche Bahn trägt ihn dabei das stille Bewußtsein, daß, wo er jetzt nicht weiß, er wenigstens unter Umständen wissen könnte, und dereinst vielleicht wissen wird.

Gegenüber dem Rätsel aber, was Materie und Kraft seien, und wie sie zu denken vermögen, muß er ein für allemal zu dem viel schwerer abzugebenden Wahrspruch sich entschließen: ‘Ignorabimus’.” (Emil du Bois-Reymond 1872 [18]).

Shortly: we do not know and will not know.

David Hilbert [19] opposed that pessimistic ‘ignoramus et ignorabimus’ with his optimistic view” We must know – we will know” written as

“Wir dürfen nicht denen glauben, die heute mit philosophischer Miene und überlegenem Tone den Kulturuntergang prophezeien und sich in dem Ignorabimus gefallen. Für uns gibt es kein Ignorabimus, und meiner Meinung nach auch für die Naturwissenschaft überhaupt nicht. Statt des törichtigen Ignorabimus heisse im Gegenteil unsere Losung:

Wir müssen wissen,  
Wir werden wissen.”

The latter two lines are engraved on his tomb. – English:

“We must not believe those, who today with philosophical bearing and a tone of superiority prophesy the downfall of culture and accept the ignorabimus. For us there is no ignorabimus, and in my opinion even none whatever in natural science. In place of the foolish ignorabimus let stand our slogan:

We must know,  
We shall know.”

Both Lieselott and Gerhart Enders taught at the Institute for Archival Science in Potsdam (IfA). Eventually, his teaching letters became the ‘Archivverwaltungslehre’ (see Section 1). For more details, I refer to [2] fn. 12.

## 6. Dedication and holistic view

Both Lieselott and Gerhart Enders did not shy away from “Kärrnerarbeit” (hard work, drudgery) [20]. Scientific thinking puts at its head this most important aspect of scientific thinking: The effort of the concept

In view of that and recalling the above-mentioned principle of provenance, let me second the following guiding principle:

The concepts resp. notions are the tools of human thinking. ([21], p. V)

Hence, our thinking is not more precise than the terms used.

Such thinking is holistic, an ideal that is based on the Humboldtian ideals and yet can be realized even today [22,23]. Thanks to my father’s intensive support, I kept up well in Latin class. He added to and commented on every paragraph in the textbook. As a matter of fact, some knowledge of Latin is an immensely useful component of general education (notice that Werner Heisenberg was educated at a humanistic gymnasium). Due to that, once I was asked by the teacher of Latin to continue the lesson because she was asked to went to the neighbouring room, where the love affair of a pupil (from a broadly known family) with his math teacher was discussed. Of course, we looked and heard through the holes in the wall of that old shack. Mr. Graupner (see above) said that that affair is their personal agenda. Nevertheless, according to the rules, the teacher should have asked the headmaster to make her not to teach in that class. I second that prescription just not only for fairness but also for the sake of less tension between them.

## 7. Honesty, Openness, Collegiality, Generosity

Gerhart Enders’ honesty and openness – and thus his exemplary character – include his envy-free recognition of the achievements of others. This applies not least to the support he received from his beloved wife. At the memorial colloquium for the latter one [24], his long-time colleague Kurt Metschies thankfully told me that he had once said to him that that what she achieved could not be measured by human standards [24].

“Principled and forgiving at the same time, Lieselott Enders, this small and seemingly fragile woman, not only imparted important research approaches to many people who will now miss her, but also provided valuable life support.” (Jan Peters 2009, [2] p. 5).

“She was, as you say, a very tight friend. I fondly remember the tightness, and can feel it still when I close my eyes.” (Harry Hab 2024, comment to [2])

In 1988, Lieselott Enders received the prestigious René Kuczynski Prize, the only prize and honour she accepted but honorary membership in historic commissions without any obligations (cf. [25]; frankly, she mostly considered them to be meetings of old men already not being active scientists). (For some more details, see [2] p. 5, fn. 3.)

Although taking place as much as 24 years after her retirement, many former colleagues attended the commemorative colloquium [24], from Mrs. Stumpe, a long-year co-worker in the archive magazine, over Barbara (Babs), who cared for us children during common official trips with her husband, till the former director Friedrich (Fritz) Beck and the then director Klaus Neitmann, and even much more people, including rather young ones. For she worked with all of them at equal footing. When documents were collected at local archives, she, the department head, stood within the bucket brigade to bring them from the building to the truck.



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## 8. Humor

Gerhart and Lieselott Enders were – as long as possible due to his illness – basically cheerful colleagues and cheerful parents. They enjoyed celebrating with their employees and with their guests at home. The latter included colleagues from Germany and abroad, including colleagues from Western Germany such as Ahasver von Brandt, as well as artists, cultural figures and like-minded people from Potsdam and the surrounding area. Accordingly, both were anything but resentful. Why should they be, isn't that a weakness of certain people in power?

## 9. Social Responsibility, Role Model

A core value of Gerhart and Lieselott Enders was intelligent tolerance. Being atheists themselves, they respected the ideological values of others, measuring them by their deeds, in the spirit of Ephraim Lessing's 'Nathan the Wise' [26].

On our discovery tours in Brandenburg, the churches played a prominent role. Gerhart Enders' foster mother was Christian and believed she would go to heaven if she did good deeds. She was the very best grandmother I could and can imagine: Love, yet intervene where necessary, and do it in a way that is understandable and therefore acceptable and effective. As she did, Gerhart and Lieselott Enders lived the two basic principles of education: love and consequence. Their professional and family life realized this love for man, as it was also praised by the St. Paul.

"If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal... And now faith, hope, and love abide, these three; and the greatest of these is love [27]."

Thus, my parents instilled justice in their children. For the birthday of one there was a consolation gift for the other, ditto for school enrollment. When I received a present from Santa Claus, I asked him to consider my sister as well. Bernhard v. Barsewisch and Heinrich Kaak, in conversation with me and in a talk at the memorial event for Lieselott Enders [24], respectively, raised the accusation that she was "too pro-farmer." I would like to counter that one of her favourite novels was 'Der Stechlin' by Theodor Fontane ([https://en.wikipedia.org/wiki/Der\\_Stechlin](https://en.wikipedia.org/wiki/Der_Stechlin)).

## 10. Legacy

Of course, Lieselott Enders lives on in her colleagues, pupils, friends, and relatives to cite a few [2,24,28–37]. Timeless are her contributions to the 'Historic Dictionary of Places', where she authored and co-authored as much as seven of the eleven parts [38], and her comprehensive histories of the kurmark regions Uckermark [39,40], Prignitz [41], and Altmark [42,43] from the late Middle Age till 1815. In those voluminous monographic works, she provided well-founded evidence in an analytical approach typical of her working style, which stubbornly questioned what was taken for granted and combined larger areas of investigation

with exemplary depth for the concrete everyday reality of small-scale life (cf. [2] p. 9).

As Jan Peters concluded (cf. [2] pp. 10f.), she had not planned any further monographs on Mark Brandenburg history. And why should she? The way was clear and paved, over 150 articles and smaller contributions from her pen had opened additional doors for research into regional history and she made her works known locally in numerous lectures. (The most recent and perhaps most complete bibliography is that by F. Riedel in [24], see also [44].) And always new ideas. They were scattered far and wide, initially of course in the 'Archivmitteilungen', then increasingly in the well-known yearbooks (such as the 'Brandenburgische Landesgeschichte') or in well-known journals (mainly in the 'Zeitschrift für Agrargeschichte und Agrarsoziologie'). What a life's work and what a personality of integrity! She repeatedly urged and exemplified the 'upright walk' [8]. And how right she was with the weary smile she gave when she heard the claim that the GDR had only begun to be good scientifically when it became part of the Federal Republic. She herself embodied the dubiousness of this view. Many colleagues and younger scientists can confirm her helpfulness and selflessness when they approached the now widely known 'pensioner' (how inappropriate the idea associated with this term!) with questions.

Her estate is stored at the Brandenburg State Main Archive in Potsdam under my supervision. Unfortunately, I have not yet been informed about the processing of it.

Ditto, Gerhart Enders lives on in his work, colleagues, pupils, friends, and relatives, see, notably, the forewords by Eckart Henning, Gerald Wiemers, and Lieselott Enders in the 2004 ed. of his 'Archivverwaltungslehre' [1] (for some additions, see [46,47]).

"The book 'Archivverwaltungslehre' is considered a classic in the field of archival science and provides a comprehensive overview of the principles and practices of archival administration. It has been cited extensively in the archival literature and is still considered an important reference work for archivists and researchers.

In 'Archivverwaltungslehre,' Enders examines the role of archives in preserving historical records, the organization and management of archival institutions, the selection and acquisition of records, the appraisal and arrangement of records, and the provision of access to records. The book also addresses issues such as preservation, conservation, and the use of technology in archival work.

Enders' 'Archivverwaltungslehre' has been influential in shaping the field of archival science in Germany and has been used as a textbook in archival training programs. The book has been revised and reissued several times..." (ChatGPT)

It has been translated to English, Spanish, Italian, Hungarian, Russian, Serbo-Croatian, and perhaps more languages [48].

There is a bibliography by Gerald Wiemers in [1] pp. XVI–IXX, see also [45]. His estate is stored at the Federal Archive in Koblenz.

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Their articles have found international attention, see, e.g. [49].

Art students can be seen drawing in front of important paintings in museums – not to copy the Old Masters, but to learn the craft. This teaching method has unfortunately been lost in the natural sciences [50]. In contrast, I was fortunate to have been taught by my parents an awareness of the importance of history itself [21,51]. And lo and behold, forgotten ideas can help solve today's physical problems [52].

### Acknowledgment

First of all, I'm loving Käthe and Paul Olivier, the parents of my mother, for letting her go her own way of life while having transmitted their passion for education with which she filled the cultural life of our family and enriched that of the city and district of Potsdam. As well I'm loving Gertrud and Willy Otto, the foster parents of my father, for having educated him in a passion for love, truth, and knowledge. Last but not least, both were growing up in an atmosphere of protestant working ethos, to which they followed all their life, although being atheists.

Moreover, I have to express my sincere thanks to all of my parents' friends and colleagues honouring their memory. Those who have not yet made peace with their past, and even those who were guilty without need (in the Stasi files on Gerhart Enders, Lieselott Enders has found very disappointing entries), would probably be forgiven.

My special thanks go to Eckart Henning (1984–2006 director of the Max Planck Archive) and Gerald Wiemers (1992–2006 director of the archive of the University at Leipzig, a student of him) for having realized and edited the 2004 reprint of the 'Archivverwaltungslehre' on the occasion of the 80th anniversary of the birthday of Gerhart Enders in 2004 [1] as well as for their insightful forewords therein.

Although it took as much as two years after her death, I feel highly indebted to Friedrich (Fritz) Beck (1956–1992 director of the Brandenburg State Main Archive), Frank Göse, Heinrich Kaak, Klaus Neitmann (1992–2006 director of the Brandenburg State Main Archive), Wolfgang Neugebauer, and Jan Peters for organizing, editing, and publishing, respectively, the 2011 memorial colloquium for Lieselott Enders [24]. This thank includes all contributors, last but not least Frank Riedel for his bibliography.

Thankfully enough, Peter Bahl has provided copies of the obituaries by Jan Peters [Peters2009] and himself [25], while Frank Riedel has recently sent me a copy of his memorial [Riedel2010].

As the director of the Deutsche Zentralarchiv (German Central Archive), later renamed into Zentrales Staatsarchiv der DDR (Central State Archive of the GDR) in Potsdam (1956–1992), Helmut Lötze has provided excellent working conditions for Gerhart Enders. As the director of the Brandenburg State Main

Archive in Potsdam (1952–1992), Friedrich (Fritz) Beck provided good working conditions for Lieselott Enders (the spatial conditions in that Archive were rather mediocre). He and his successor Klaus Neitmann (1992–2006) continued to support her scientific working after her retirement in 1987. From 1990, she was Head of the Research Center for Brandenburg History at that archive. Last but not least, I'm indebted to DeepL for providing translations.

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7. Franklin, B. (1722). Letter to 'The New-England Courant'. July 9. <https://founders.archives.gov/documents/Franklin/01-01-02-0015>, referring to fn. 5, London Journal LIII Feb. 4, 1720/1.
8. Enders, L. (1991). Herausforderung und Aufrechter Gang – ein Wort zur Bewertung. *Archivmitt.* Potsdam: Eigenverlag der Redaktion/Archiv-Buch-Verlag 41, 125–126. Bettina(-Helene) Wegner's 1976 ballad 'Childs – are so small hands' could have been created on Lieselott Enders, in particular the end line: "Leute ohne Rückgrat gibt es schon genug!" [There are already enough people without backbone!], see, e.g. <https://www.youtube.com/watch?v=fcdkwdfz0GA>.
9. Meanwhile, provenance has also arrived in art and culture, cf. [https://en.wikipedia.org/wiki/Washington\\_Principles\\_on\\_Nazi-Confiscated\\_Art](https://en.wikipedia.org/wiki/Washington_Principles_on_Nazi-Confiscated_Art), <http://de.wikipedia.org/wiki/Provenienzforschung>, [http://www.deutschlandfunk.de/ns-raubkunstzentrum-vor-dem-start-eine-neue-aera-der.911.de.html?dram:article\\_id=309695](http://www.deutschlandfunk.de/ns-raubkunstzentrum-vor-dem-start-eine-neue-aera-der.911.de.html?dram:article_id=309695). Admittedly, that debate proceeds

rather different in the former colonial powers.

10. Kuhn, J. (2024). Priv. answer dated May 25 to my comment on his contribution on 22-05-24 on Martin Schirdewan's candidacy for the party chairmanship of the Left Party. He refers to [11].

11. Weber, P. (2020). *Getrennt und doch vereint – Deutsch-deutsche Geschichte 1945–1989/90*. 2nd ed. Berlin: Metropol Verlag.

12. Mayer, H. (1998). Review of Karl Schirdewan, 'Ein Jahrhundert Leben. Erinnerungen und Visionen'. Berlin. [http://www.luise-berlin.de/lesezei/blz99\\_04/text23.htm](http://www.luise-berlin.de/lesezei/blz99_04/text23.htm).

13. Wiemers, G. (2004). Zum Lebensweg von Gerhart Enders [On the Life of Gerhart Enders]. In: [1], p. XV.

14. Peters, J. (2011). Das Enders-Prinzip des schöpferischen Eigensinns. Lieselott Enders' Umgang mit forschungsleitenden Ansätzen und habituellen Normen' [The Enders principle of creative stubbornness. Lieselott Enders' approach to research-guiding approaches and habitual norms]. *Jb. Gesch. Mittel- und Ostdeutschl.* 57, 277–284. Concerning L. Enders' unique methods and views on history and historiography, see also [15].

15. Neitmann, K. (2008). Vorwort [Preface]. In: [42], 21–24. [https://medien.bwv-verlag.de/9783830529965\\_p.pdf](https://medien.bwv-verlag.de/9783830529965_p.pdf).

16. Unfortunately, the review in <https://taz.de/Tod-von-Sibylle-Boden-Gerstner/!5366538> completely discards the role of her husband Karl-Heinz Gerstner, [https://de.wikipedia.org/wiki/Karl-Heinz\\_Gerstner](https://de.wikipedia.org/wiki/Karl-Heinz_Gerstner).

17. Dürrenmatt, F. (1962). *Die Physiker*. Zürich: Arche. New version: Zürich: Diogenes 1980. Quoted is <https://www.ruhrbarone.de/friedrich-durrenmatt-21-punkte-zu-den-physikern/24789>.

18. du Bois-Reymond, E. (1872). Über die Grenzen des Naturerkennens. 45. Vers. deutsch. Naturforscher u. Ärzte, Leipzig, 14.08.1872. Leipzig: Veit. [http://www.deutschestextarchiv.de/book/show/dubois\\_naturerkennen\\_1872](http://www.deutschestextarchiv.de/book/show/dubois_naturerkennen_1872). In: *Reden von Emil du Bois-Reymond in zwei Bänden* (Éstelle du Bois-Reymond, Ed.), Vol. 1, Leipzig: Veit 1912, pp. 441–473. <http://vlp.mpiwg-berlin.mpg.de/library/data/lit28636>. In: *Vorträge über Philosophie und Gesellschaft*. Hamburg: Meiner 1974.

19. Hilbert, D. (1930). *Naturerkennen und Logik*. En. transl. by James T. Smith. See also Hilbert's famous 1900 speech 'Mathematische Probleme'.

20. From a broader perspective, this was promoted in particular by Jürgen Kuczynski. He, too, was proud to do drudgery, see his 'Vorbemerkung' (Preliminary remark) in his 'Studien zu einer Geschichte der Gesellschaftswissenschaften, Bd. 6, Gelehrtenbiographien' [Studies for a History of the Social Sciences, vol. 6, Biographies of Scholars], Berlin: Akademie-Verlag 1977, pp. 7–9, in particular, p. 8.

21. Enders, P. (2019). *Classical Mechanics and Quantum Mechanics: An Historic-Axiomatic Approach*. Sharjah (U.A.E.): Bentham. <http://www.eurekaselect.com/169891>.

22. Enders, P. (2014). *Science, Language, and Society*. Inv. talk. *New Paradigms in Philology: Modern Theoretical Concepts and Practice of Teaching* (Sh. K. Zharkynbekova, Ed.). Euras. Natl. Gumilyov Univ., Astana, Nov 06–20, pp. 107–111.

23. Enders, P. (2018). *Multilingualism in Physics and Physics Education*. Inv. talk. *Proc. Internatl. Pract. Conf. 'Modern Education: Methodology, Theory and Practice'*. Taraz State

Pedagogical University, Oct 26–27, pp. 6–9.

24. Neitmann, K., Beck, F., Kaak, H., Göse, F., Peters, J. & Neugebauer, W. (2011). *Lieselott Enders in memoriam. Das archiv- und geschichtswissenschaftliche Werk im Rückblick und im Ausblick*. In: *Rev. talks of the memorial colloq.* March 18, 2011, with a newly ed. bibliography by F. Seher. *Jahrb. Gesch. Mittel- u Ostdeutschlands* 57 (2011) 221–306.

25. Bahl, P. (2009). *Dr Lieselott Enders zum Gedenken*. *Mitt. Landesgesch. Verein. Mark Brandenburg* 110 (3), 160–161. <https://web.archive.org/web/20160116092619>, <http://www.geschichte-brandenburg.de/Enders.pdf>.

26. Among our countless visits to theatres and concerts in Berlin was that of Wolfgang Heinz's last performances in this role. Among many other memorabilia, it represented precisely the spirit in which the 'Deutsches Theater' in Berlin reopened with this very play in 1946. – In contrast, the Hans-Otto-Theater in Potsdam offered rather bland fare at the time. For example, Anton Chekhov's 'Three Daughters' was still being performed in the before-1980s in a musty, conventional manner, as if the refreshing innovations of Moscow's 'Taganka Theater' did not exist.

27. *New Revised Standard Version Bible*. <https://bible.oremus.org/?passage=1%2027s%2013:13&version=nrsv>. See also Erich Fried's congenial 'What it is', in: *Love Poems* (transl. by Stuart Hood). Richmond: Oneworld Classics 2011. <https://fliphtml5.com/qdik/lxji/basic>.

28. Beck, F. & Neitmann, K. (eds.). (1997). *Brandenburgische Landesgeschichte und Archivwissenschaft. Festschrift für Lieselott Enders zum 70. Geburtstag* [Brandenburg regional history and archival science. Commemorative publication for Lieselott Enders on the occasion of her 70th birthday] (Veröff. d. Brandenburg. Landeshauptarchivs 34). Weimar: Böhlau 1997. Content: <https://origin-rh.web.fordham.edu/mvst/magazinestacks/fs/enders.html> (© Stuart Jenks).

29. Peters, J. (1997). *Nachruf auf Lieselott Enders* [Obituary]. in: [28], 280–281. This original German and an extended English versions are publ. in [2].

30. Beck, F. (2009). *Lieselott Enders†*. Geboren 13.2.1927 Elbing. Gestorben 25.04.2009 nahe Genthin [Lieselott Enders†. Born 13.2.1927 Elbing. Died 25.04.2009 close to Genthin]. *Der Archivar* 62, 466–467.

31. Asche, M. (2010). *Die Potsdamer Archivarin und brandenburgische Landeshistorikerin Lieselott Enders (1927–2009) – eine Würdigung ihres Werkes aus genealogischer Sicht*. Gleichzeitig eine Rezension ihrer letzten Monographie über die *Geschichte der Altmark* [The Potsdam archivist and Brandenburg state historian Lieselott Enders (1927–2009) – an appreciation of her work from a genealogical point of view. At the same time a review of her last monograph on the history of the Altmark]. *Zs. Mitteldtsch. Familiengesch.* 51, 459–466.

32. Riedel, F. (2010). *Nachruf* [Obituary] *Dr Lieselott Enders (1927–2009)*. 80th Jahresber d. Altmärk. Vereins vaterländ. Gesch. Salzwedel. Salzwedel, 196–198.

33. Neitmann, K. (2011). *Lieselott Enders in memoriam. Das archiv- und geschichtswissenschaftliche Werk im Rückblick und im Ausblick* [Lieselott Enders in memoriam. The

- archival and historical work in retrospect and in outlook]. *Jb. Gesch. Mittel- und Ostdeutschl.* 57, 221. <https://doi.org/10.1515/9783110236651.221a>.
34. Neitmann, K. (2012). Brandenburgische Landesgeschichte und Archivwissenschaft. Zur Erinnerung an Lieselott Enders (1927–2009). *Brandenburg. Archive* 29, 42.
35. Enders, P. (2012). Veni – Vidi – Cassavi. Methodologische Gespräche zwischen Historikerin und Physiker [Veni – Vidi – Cassavi. Methodological Conversations between Historian and Physicist]. Rev. talk at the 2011 memorial colloquium for Lieselott Enders [24], *Brandenburg. Arch.* 29 (2012) 43–46. [http://www.blha.de/filepool/brbgarchive\\_29\\_web.pdf](http://www.blha.de/filepool/brbgarchive_29_web.pdf). See also [36].
36. Enders, P. (2011). Interdisciplinarity using the example of history – physics. In memory of Lieselott Enders (1927 – 2009). Talk delivered at the Kazakh National Al-Farabi University, Almaty, Dec. 2011. Transl. from Russian to English by the author using DeepL: <https://vixra.org/abs/2312.0035> (07.12.2023).
37. Scholz, M. (2014). Nachruf auf [Obituary] Lieselott Enders (13 February 1927 – 25 April 2009). *Sachsen u. Anhalt. Jahrb. Hist. Komm. Sachsen-Anhalt* 26, 289–292.
38. According to [https://de.wikipedia.org/wiki/Lieselott\\_Enders](https://de.wikipedia.org/wiki/Lieselott_Enders), she (co-)authored the following volumes of the historic dictionary of places (Weimar: Böhlau; open access): Pt. I: Prignitz, 1962; Pt. II: Ruppin, 1970; Pt. III: Havelland, 1972; with Margot Beck: Pt. IV: Teltow, 1976; Pt. VI: Barnim, 1980; Pt. VIII: Uckermark, 1986; with Peter P. Rohrlach: Pt. XI: Register of Pts. I–X, 1995.
39. Enders, L. (1992). *Die Uckermark. Geschichte einer kurmärkischen Landschaft vom 12. bis zum 18. Jahrhundert* (Veröff. d. Brandenburg. Landeshauptarchivs 28). Weimar: Böhlau. 2nd ed.: Berliner Wissenschafts-Verlag 2008.
40. At the 2008 ‘Brandenburg Day’ in the city of Königs Wusterhausen, I said to the stand manager of the city Schwedt in the Uckermark that a certain book was probably missing here... He said goodbye with the words, “Your mother is a great woman.”
41. Enders, L. (2000). *Die Prignitz. Geschichte einer kurmärkischen Landschaft vom 12. bis zum 18. Jahrhundert* (Veröff. d. Brandenburg. Landeshauptarchivs 38). Potsdam: Verlag für Berlin–Brandenburg.
42. Enders, L. (2008). *Die Altmark. Geschichte einer kurmärkischen Landschaft in der Frühneuzeit (Ende des 15. bis Anfang des 19. Jahrhunderts)* (Veröff. d. Brandenburg. Landeshauptarchivs 56). Berliner Wissenschafts-Verlag 2008. Notice that this volume of as much as 1580 pages has been finished and published at her age of 80+.
43. A letter lay on her desk from the director of the local museum in Tangermünde, Altmark. I called him to tell that there would be no answer. He replied spontaneously that her death “was the end of Brandenburg historiography.” Of course and luckily, it was not.
44. The page [http://opac.regesta-imperii.de/lang\\_en/autoren.php?name=Enders%2C+Lieselott](http://opac.regesta-imperii.de/lang_en/autoren.php?name=Enders%2C+Lieselott) lists a selection of 75 titles of her work; see also W. Leesch, \textit{Internationale Archivbibliographie}, München: Saur 1993, and [45].
45. K. Schwarz, “Internationale Bibliographie Archivische Bewertung. Teil I: Systematik,” Fachhochschule Potsdam 2012, <https://www.fh-potsdam.de/sites/default/files/2022-06/internationale-archivbibliographie-publikation-2013-karin-schwarz-fachbereich-informationswissenschaften-fhpotsdam.pdf>.
46. P. Enders, “Gerhart Enders als Wissenschaftler Zum 90 Geburtstag am 17. Oktober 2014,” *Brandenburgische Archive* 32 (2015) 77–79, <https://opus4.kobv.de/opus4-slbp/files/8026/Brandenburgische+Archive+32.pdf>. That article was rejected by the West German journal ‘Der Archivar’ that superseded the East German journal ‘Archivmitteilungen’. I feel highly indebted to Klaus Neitmann for having published it. Revised En. version: [47].
47. P. Enders, “Gerhart Enders as a scientist. On the occasion of his 100th birthday on October 17, 2024,” <https://vixra.org/abs/2304.0170> (23.04.2023).
48. At a student party in Moscow in 1980, somebody asked me, whether I am the son of the author of the ‘Archivverwaltungslehre’. I said, “yes”, and added that I did nothing contribute to that.
49. G. Quimby, “Bibliography,” *American Archivist* 25 (1962) 1, 83–148, <https://meridian.allenpress.com/american-archivist/article/25/1/83/22140/Bibliography>.
50. Cf. W. Ostwald, Johann Wilhelm Ritter, quoted in: W. Hollmann, *Die Zeitschriften der exakten Naturwissenschaften in Deutschland, 1937*, p. 8 (after Th. Hapke, *100 Jahre Ostwald’s Klassiker der exakten Wissenschaften 1889–1989, 2003*); R. Zott, *Über Wilhelm Ostwalds Wissenschaftshistorische Beiträge zum Problem des wissenschaftlichen Schöpfertums, 1999*, p. 16, fn. 17; also assigned to W. Engelmann, *Ankündigung*, in: *Ostwalds Klassiker der exakten Wissenschaften, № 121, Leipzig 1911*, <http://www.gutenberg.org/files/40854/40854-h/40854-h.htm>.
51. Enders, P. (2006). *Von der klassischen Physik zur Quantenphysik. Eine historisch-kritische deduktive Ableitung mit Anwendungsbeispielen aus der Festkörperphysik* [From classical physics to quantum physics. A historical-critical deductive derivation with application examples from solid state physics]. Heidelberg: Springer. <http://www.springer.com/physics/particle+and+nuclear+physics/book/978-3-540-39395-5>. Largely rev. En. ed.: [21].
52. Enders, P. (2014). The divergence between the historical and the logical developments of physics—Forgotten old insights can serve modern physics. *Asian J Physics* 23 (1&2), 265–286.

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