

# MARISIA

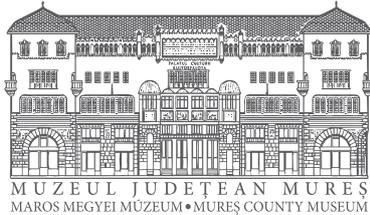
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## THE DACO-ROMAN CONTINUITY? MYTH OR FACT? <sup>1</sup>

Zsolt VISY\*

*The Daco-Roman continuity theory about the origins of the Romanian nation remains a false hypothesis because no Germanic linguistic traces from the 3<sup>rd</sup>–6<sup>th</sup> centuries can be detected in the language. The proposed solution for the origins of the Romanians is that they lived in the Balkans in the Migration Period and only in the early medieval period migrated to the north.*

**Keywords:** province of Dacia, Daco-Roman continuity, myth – fact, linguistics, Migration Period.

**Cuvinte cheie:** provincia Dacia, continuitatea daco-romană, mituri – fapte, lingvistică, perioada migrației

One may be surprised to learn, that approximately two decades after the theory of Daco-Roman continuity, which even by Romanian scholars was often considered illusory,<sup>2</sup> was fatefully weakened and effaced, the fact of this denouncement did not spread in the academia, not to mention the ranks of laymen across Hungary and Romania. Yet the Romanian academic circles, mainly the younger generations accept this fact, and one may read increasingly more low-key statements in publications.<sup>3</sup> The topic is gradually fading from the agenda of scientific research. The cause and origin of this change of view may be due to a more serious confrontation with the broader scientific community following the political revolution. It is also because no hypothetical theory may be upheld long without any irrefutable arguments.

The theory of Daco-Roman continuity, appeared from several sources and has changed multiple times throughout its history. It relies

naturally on the fact that Trajan (AD 98–117) between 101–106 defeated the Dacian Kingdom of Decebalus in two ruthless campaigns and founded the province of Dacia.<sup>4</sup> The final, slightly smaller scaled outlines of the province were established by his successor, Hadrian (AD 117–138) and it was Aurelian (AD 270–275) who vacated the province in 271, which by that time was already practically lost for ca. 15 years. The theory of Daco-Roman continuity claims, that the remaining population of the province, who were primarily of Dacian origin however become latinophones, stayed in their homeland in Transylvania and formed the core of the Romanian people.

Already in the Middle Ages it was noted that the Romanians living in Transylvania spoke a language akin to Latin. For Antonio Bonfini and the humanists, it was beyond doubt, that these Romanians are remote descendants of the inhabitants of the late Dacia. The theory

<sup>1</sup> I would like to thank Gergő István Farkas for the English translation of the paper.

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<sup>2</sup> BOIA 2001; NICULESCU 2004–2005, 123;

<sup>3</sup> DANA 2004, 430; RUSCU 2004; VARGA 2018; NEMETI 2019.

<sup>4</sup> TÓTH 1986.

appeared in Romanian literature from the 18<sup>th</sup> century onwards and became handy in the struggles for the legitimacy over the ownership of Transylvania in the 19<sup>th</sup> century, as according to it, Romanians have inhabited Transylvania longer than the Hungarians thus have privilege over the land. The 20<sup>th</sup> century brought on a new turning point, the otherwise outstanding ancient historian Constantin Daicoviciu argued, that the forefathers of the Romanian people were not merely the latinophone population of the province, but the Dacians subjugated by the Romans.<sup>5</sup> According to his theory, the Dacians were exceptionally susceptible to Roman culture and due their intensive relations, went forth on the path of Romanization even before they were conquered. As inhabitants of the province, they adopted the Latin language with marvellous speed and profoundness, and when the province was evacuated, out of consideration for their Dacian ancestors, remained *en masse* in the abandoned province. It is true that in the centuries of the Migration Period, masses of Germanic, Slavic and Avar communities dwelt in Transylvania preceding the settlement of the Hungarians, yet this left no marks upon them, as they withdrew to the mountains, where they maintained their Latin language and culture against foreign impacts. In a critical writing of his, Géza Alföldy coined the term *Romanian miracle* referring to this hypothesis of multitudes of Dacians remaining in the province after its abandonment, keeping their linguistic and cultural identity unchanged for centuries.<sup>6</sup>

The final conclusion is undoubtedly true, as the Romanian language was in fact unaffected by German and Avar influences and little influenced by Slavic lingo during the Migration Period, but not for the reason that the author of the hypothesis thought. The right reason is, that the forefathers of the Romanian people lived south of the Danube, mainly in the regions of today North Macedonia and Albania.<sup>7</sup>

Both, the conquest and the abandonment of Dacia, were unique processes done amidst special circumstances, which are thus hardly comparable with the fates of other Roman provinces. According to the historian Eutropius, in the two bloody campaigns (between AD 101–106) the province lost the majority of its male population in the fighting, thus Rome was forced to complement the population from largescale resettling from other provinces.<sup>8</sup>

The famous column of Trajan's forum depicts this in the last scenes of its frieze<sup>9</sup>. Thus, it is a question: in which proportion did Dacians remain in the new province? Views vary considerable and have been greatly influenced by the national affiliation of their author. According to the Romanian scientific standpoint, considerable Dacian masses remained in the province, primarily in rural settlements, which were backed by archaeological evidence. It is true, that barely 20% of the finds can be related to the autochthonous population, yet it is beyond question that one cannot argue in favour of a complete replacement of population. In the 1940's, the olden Hungarian debater, András Alföldi reckoned with an extant indigenous

<sup>5</sup> DAICOVICIU 1970; DAICOVICIU ET AL. 1964; DAICOVICIU 1964, 53–58.

<sup>6</sup> ALFÖLDY 1977, 413–417.

<sup>7</sup> GYÓNI 1944; RUSSU 1995, 118–127.

<sup>8</sup> „[Traianus] Daciam Decibalo victo subegit, provincia trans Danubium facta in his agris, quos nunc Taifali, Victoali et Tervingi habent. Ea provincia decies centena milia passuum in circuitu tenuit... Idem de Dacia facere conatum amici [Hadrianum] deterruerunt, ne multi cives Romani barbaris traderentur, propterea quia Traianus victa Dacia ex toto orbe Romano infinitas eo copias hominum transtulerat ad agros et urbes colendas. Dacia enim diuturno bello Decibali viris fuerat exhausta.” / „Having defeated Decebal, [Trajan] subjugated Dacia and established the province on the far side of the Danube, where nowadays the Taifals, Victoals and Tervingings are living. This province had a thousand mile long girth... [Hadrian] was dissuaded by his friends to do the same with the Dacia, not to let many Roman citizens fall victim to the Barbarians; as after the conquest of Dacia, Trajan settled a great multitude there from all around the Roman Empire to have farmers for the fields and citizens for the cities. As during the lengthy war with Decebal, Dacia lost its male population.” (EVTR. 8,2,6)

<sup>9</sup> Scenes CXL-CLV (CICHORIUS 1900; LEPPER-FRERE 1988). Reliefs scene-by-scene on Trajan's Column in Rome see: [www.trajans-column.org](http://www.trajans-column.org) (18.02.2021).

population, however he estimated their proportion as rather low.<sup>10</sup> In this regard, the factual lack of *civitas* organizations, which served as self-governmental establishments of native tribes and communities, compared to other provinces, is meaningful.

The low level of continuity is indicated by the minimal proportion of Dacian names amongst the onomastic material from the Dacian inscriptions.<sup>11</sup> Latin names are predominant, besides those Greek, Illyrian, Celtic and Thracian names also occur. Dacian names form a separate group within the latter and with more or less certainty; their number does not exceed four.<sup>12</sup> They are remarkably scarce and insufficient to prove Dacian continuity. Constantin Daicoviciu bridged this contradiction by the surmise that the Dacian population, withdrawn to rural settlements, barely put up inscriptions.<sup>13</sup> But if it were really so, which is incidentally unimaginable, how would it have been possible that by the time of abandonment a Romanised, latinophone Daco-Roman population inhabited the province? How could the natives withdrawn from the Romans not only perfectly acquire the Latin language in a timeframe of ca. 150 years, but give up and completely forget their own, as there are almost no terms or expressions in present-day Romanian that originate from the Dacian language? The situation is unchanged by the known fact that during the reign of Commodus (AD 180–193) ca. 10000 free Dacians were settled in the province.

The Daco-Roman origin theory does not bear the counter-arguments of the debate related to the abandonment of the province. By the 3<sup>rd</sup> century AD, the situation on the Danube region changed. The continuous influx of Germanic tribes from the north and east caught the population living along the Roman *limes* between hammer and anvil. Turmoil erupted first in the middle of the 2<sup>nd</sup> century, during the Marcomannic-Sarmatian wars between AD 167–180, which brought desolation to the provinces of Noricum, Pannonia, Dacia and Moesia. Although Rome emerged victorious from the campaigns and the alliance system established due to peace agreements ensured her hegemony over the populations living along her borders, the Empire could not withstand the next blow that took place in the 240's. The dishevelled fighting full of loss and defeats lasted for decades, it crippled the Empire and only Aurelian and his heirs managed to put a halt to it and reverse this process. Reorganization did not happen without losses. In AD 260, Rome evacuated the areas of Germania and Raetia east of the Rhine and north of the Danube, around 271 Aurelian reached the decision of abandoning Dacia, which for the last 15 years has been ravaged by Germanic tribes, and resettling its rural and municipal population to the new province of *Dacia nova*, formed south of the Danube.<sup>14</sup> From that point onwards the newly established province with Sofia as its seat separated *Moesia inferior* and *Moesia superior*.<sup>15</sup>

<sup>10</sup> ALFÖLDI 1940, 129–180.

<sup>11</sup> KERÉNYI 1941; RUSSU 1944; RUSSU 1967, 85–105; RUSSU 1977. RUSSU 1981 was already under the influence of nationalistic ideas.

<sup>12</sup> DANA 2004, 447.

<sup>13</sup> DAICOVICIU 1969; PROTASE 2001.

<sup>14</sup> „*Cum vastatum Illyricum ac Moesiam deperditam videret, provinciam Transdanuvinam Daciam a Traiano constitutam sublato exercitu et provincialibus reliquit, desperans eam posse retineri, abductosque ex ea populos in Moesia conlocavit appellavitque suam Daciam, quae nunc duas Moesias dividit.*” / „Seeing the devastation of Moesia and Dacia, by evacuating the army and the population, he abandoned Transdanubian Dacia established by Trajan, because he did not have the confidence that he could keep it. Thus he resettled its evacuated populace in a part of Moesia, which he named his own Dacia, that separated the two Moesian provinces from each other” (HIST. AVG. Aurelian. 39,7)

<sup>15</sup> „*[Aurelianus] Provinciam Daciam, quam Traianus ultra Danubium fecerat, intermisit, vastato omni Illyrico et Moesia, desperans eam posse retinere, abductosque Romanos ex urbibus et agris Daciae in media Moesia collocavit appellavitque eam Daciam, quae nunc duas Moesias dividit et est in dextra Danubio in mare fluenti, cum antea fuerit in laeva.*” / „Dacia province, which was formed on the far side of the Danube by Trajan, he abandoned as all of Illyricum and Moesia was devastated and he did not trust that it can be held. The Romans extracted from the cities and lands of Dacia, he settled in the middle of Moesia, which he named Dacia which now separates the two Moesian provinces on the right side of the Danube flowing into the sea, while former Dacia lay on the left banks of the river.” (EVTR. 9,15)

The debate is currently on the extent of the abandonment of the province and resettling of its inhabitants. Firstly, it should be put forth, that Dacia was not lost as many other provinces, where Roman administration and life died away gradually and the majority of the population tried to cope with the new situation by staying in place. Dacia was in its prime when it was evacuated by an Imperial order, resettled to a safe region of the Empire. In this case, as in many other, a compromise seems just between conflicting views as it corresponds best to the way of life: most of the population obviously chose safety and few have voted to try their fortunes against the uncertain and dangerous future by staying behind.

The question is, whether this uncertain sized, yet necessarily small group of latinophone provincial denizens could keep their identity during the centuries of the Migration Period or not. According to the Daco-Roman continuity theory, they did so by withdrawing to the mountain ranges and thus detaching themselves from successive waves of migrators. This however, is impossible for several reasons. Accepting this premise would lead to the absurd contradiction, that the indigenous Dacian population, who completely gave up their native language in favour of Latin which they learnt perfectly, insisted so too much to this new language, that for centuries they did not adopt any other linguistic influences.

In the late 3<sup>rd</sup> century AD the population of Transylvania was thoroughly exchanged. Vandals and Gepids occupied the lands from the north. Goths moved in from the east, and seized the Romanian Lowlands from the Sarmatian Roxolans and ruled the land for three hundred years. It is obvious that the provincial population who remained could not keep their identity under such circumstances, moreover the mountains and highlands are uninhabitable in winter, thus if they were forced down to the valley annually, contact with the new occupants of the land could not have been avoided. This

unsustainable hypothesis is also challenged by the fact, that the Romanian language does not suffer Germanic influence during this period. This fact eliminates the chance that these two populations met at all. Not only until AD 568 when the Avars overthrew the Gepidic rule, but also afterwards, as the defeated Gepids were incorporated into the populace of Transylvania.

Thus the origins of the Romanian nation and language are not to be sought in Transylvania, but in an area where they indeed did not encounter Germanic population. This area is in the Balkan, south of the Danube, and rather its western part, as in antiquity the linguistic border between Latin and Greek separated the Balkans approximately along the line connecting present-day Niš and Skopje.<sup>16</sup> The common language east of this border was Greek, west of it, Latin. The Byzantine Empire conserved this setting, as primarily it ruled over the eastern part of the Balkans and only occasionally over the western regions. The Slavic tribes that gradually appeared from the 6<sup>th</sup>–7<sup>th</sup> centuries onwards generally labelled the latinophone former provincial population, who by that time naturally did not retain their tribal affiliation, as *Vlachs*. The Hungarian language adopted this name, thus Romanians are styled *oláh* and Italians *olasz* even today. During the Migration Period, the Germanic language had no effect on the Latin speaking population of the Balkans at all, as they did not settle there, contrary to the Slavic and Greek languages. The Romanian language accurately reflects these influences, and hence there are nations living in the Balkans even today who are native speakers of their traditional Neolatin language, partly originating from the Latin, such as Macedons and Albanians, it is without a doubt, that the Romanian nation originated and emigrated from this ethnical group. The speakers of these language understand each other even today, those who settled north of the Danube kept close contact with the southern relatives even in the 19<sup>th</sup> century.<sup>17</sup>

<sup>16</sup> Outstanding Romanian historians and linguists of the 19<sup>th</sup> century, such as RÖSLER 1871, PHILIPPIDE 1923–1927 and partially DENSUSIANU 1901 accepted this idea.

<sup>17</sup> DU-NAY 2004.

Comparative linguistics is concerned with the effects certain languages and linguistic groups have on each other, and although it cannot establish an absolute chronology, but it can indeed provide a relative one. Modern, verifiable linguistic research excludes the presence of the ancestors of the Romanians in Transylvania in the 3<sup>rd</sup>–6<sup>th</sup> centuries based on the complete lack of Germanic linguistic influence.<sup>18</sup> The same linguistic analyses attest a strong Greek and Slavic influence, primarily in the ecclesiastical idiom. It is an important fact that the 17 ecclesiastical terms rooted in Latin, 15 are present in the three dialects spoken south of the Danube, and all of them occur in Arumanian and thus pertain to the oldest layer of the Romanian language.<sup>19</sup>

Consequently, the solution is obvious, but naturally, it must also be proved historically, to pass the scientific test. Fortunately, there are written sources which support it. Several Byzantine sources attest Vlah herdsmen in the 10<sup>th</sup>–11<sup>th</sup> centuries who practiced transhumance. It is prominent, that the spatial and temporal definitions of these accounts almost traces out the gradual northward migration of these tribes. In the course of the 11<sup>th</sup> century, they are attested in the area of the Bulgarian Empire, by the end of the 12<sup>th</sup> century there is data available on the presence of Vlachs in the vicinity of Făgăraș / Fogaras in the territory of the former Kingdom of Hungary.<sup>20</sup>

Based on the thorough analysis of archaeological and historic data, Karl Strobel announced a firm verdict on the hypothesis of Daco-Roman continuity, explaining its unsustainability.<sup>21</sup> He ends his analysis by stating, that the provincial population left behind was neither

Dacian-Roman, nor Daco-Roman, because it had absolutely no relation with Dacians, apart from the possibility, that ethnically it could have contained elements of Dacian origin. His conclusion is, that this unorganized populace by no means could have withstood Germanization, Avarization or Slavization.

Thus unfolds clearly the proper development process of the Romanian people and language, which, by the way, Hungarian scientific community has been agreeing for long.<sup>22</sup> In the last couple of decades not only internationally recognized experts, but an increasing number of Romanian scholars started accepting it. Lucian Boia stated already 20 years ago, that the hypothesis of Daco-Roman continuity was influenced by nationalistic doctrines and is no more than naïve historic fiction.<sup>23</sup> This standpoint was also recognized in 2011, when Fritz Mitthof and Meinolf Arens organized a colloquium with participation of professionals from numerous countries, including Romanian academics.<sup>24</sup>

It is regrettable that the historic interpretation, which has been accepted by top Romanian researchers, is not yet to become rooted in common knowledge, which is being firmly influenced by politics. Dumitru Protase and Dan Gh. Theodor published a chapter on this on the pages of *Istoria românilor* in 2001, in which unfortunately they did not include the altered scientific approach of the Romanian fatherland.<sup>25</sup> It is little surprise, that Gheorghe Alexandru Niculescu, a Romanian historian living abroad, wrote a crushing review on this paper.<sup>26</sup> He stated that archaeology following national narratives is despicable and subjugating archaeology to political agenda yields failing interpretations, he concluded, that such publications are

<sup>18</sup> SCHRAMM 1997.

<sup>19</sup> KRAMER 1998; KRAMER 1999–2000, 149.

<sup>20</sup> GYÓNI 1944.

<sup>21</sup> STROBEL 2005–2007.

<sup>22</sup> ALFÖLDI 1940; VÉKONY 1989; TÓTH 1986; VISY 2012, 233–255.

<sup>23</sup> BOIA 1999.

<sup>24</sup> *Dacians and Dacianism: Sources and Discourses from Antiquity to Modern Times. International conference*, Vienna, May 13<sup>th</sup>–15<sup>th</sup> 2011. Organised by: Fritz Mitthof (University of Vienna) and Meinolf Arens (Institut für Minderheiten und Regionalismus, Munich).

<sup>25</sup> PROTASE 2001, 555–605; TEODOR 2001, 639–759.

<sup>26</sup> NICULESCU, 2004–2005, 99–124.

aimed at politicians, not scientists. Dan Dana professed a similar viewpoint, assessing that Dacians are hardly detectable in the province of Dacia.<sup>27</sup>

Thus, Daco-Roman continuity is not a scientific theory, merely a hypothesis, which should permanently be transferred to the collective of historic fiction. However, the widespread propagation of this fiction for decades and its assertion as a sort of matter of faith among wide masses, who up to this day

believe that the Daco-Roman continuity is the true origin of Romanians. Transforming the image of this glorious heroic past to the much less grandiose, yet historically accurate fundaments is by no means an easy task, yet it is our common duty. It is not enough to merely circumvent and dismiss this false theory by silence, we need to point out the fallacy and provide authentic information. This is the task of Romanian and international researchers, academics and publicists.

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<sup>27</sup> DANA 2011, 45–47.

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## ABBREVIATIONS

<i>AARGNews</i>	Aerial Archaeology Research Group Newsletter
<i>Acta</i>	Acta. Muzeul Național Secuiesc, Sfântu Gheorghe
<i>ActaArchHung</i>	Acta Archaeologica Academiae Scientiarum Hungaricae, Budapest
<i>ActaMB</i>	Brukenthal. Acta Musei, Sibiu/Hermannstadt
<i>ActaMN</i>	Acta Musei Napocensis, Cluj-Napoca
<i>ActaMoldMer</i>	Acta Moldaviae Meridionalis. Anuarul Muzeului Județean Vaslui
<i>ActaMP</i>	Acta Musei Porolissensis, Zalău
<i>ActaMT</i>	Acta Materialia Transylvanica. Technical Sciences Department of the Transylvanian Museum Society, Cluj-Napoca/Kolozsvár
<i>ActaPraehistA</i>	Acta Praehistorica et Archaeologica
<i>ActaSic</i>	Acta Siculica, Sf. Gheorghe/Sepsiszentgyörgy
<i>ActaTS</i>	Acta Terrae Septemcastrensis, Sibiu
<i>AISC</i>	Anuarul Institutului de Studii Clasice Cluj
<i>AJA</i>	American Journal of Archaeology
<i>Aluta</i>	Aluta. Studii și cercetări
<i>AmJPhysAnthropol</i>	American Journal of Physical Anthropology
<i>AnatRec</i>	Anatomical Record. American Association of Anatomists
<i>Angustia</i>	Angustia. Muzeul Carpaților Răsăriteni, Sfântu Gheorghe
<i>AnMuzOlt</i>	Anuarul Muzeului Olteniei
<i>AnnForRes</i>	Annals of Forest Research
<i>AnnHN</i>	Annales Historico-Naturales Musei Nationalis Hungarici, Budapest
<i>ANsachs</i>	Archäologie in Niedersachsen
<i>AnthrK</i>	Anthropológiai Közlemények, Budapest
<i>Antiquity</i>	Antiquity. A Quarterly Review of Archaeology
<i>Apulum</i>	Apulum. Acta Musei Apulensis, Alba Iulia
<i>ArchAust</i>	Archaeologia Austriaca
<i>ArchBulg</i>	Archaeologia Bulgarica, Sofia
<i>ArchÉrt</i>	Archaeologiai Értesítő, Budapest
<i>ArchHist</i>	Archaeologia Historica, Brno
<i>ArchHung</i>	Archaeologia Hungarica, Budapest
<i>ArchKorr</i>	Archäologisches Korrespondenzblatt, Römisch-Germanischen Zentralmuseum Mainz
<i>ArchPol</i>	Archaeologia Polona,
<i>Areopolisz</i>	Areopolisz. Történelmi és társadalomtudományi tanulmányok, Székelyudvarhely
<i>Argesis</i>	Argesis. Studii și comunicări, Pitești
<i>ASz</i>	Agrártörténeti Szemle
<i>AusgrFuWestf</i>	Ausgrabungen und Funde in Westfalen-Lippe

<i>AVes</i>	Arheološki vestnik, Ljubljana
<i>BÁMÉ</i>	A Béri Balogh Ádám Múzeum Évkönyve, Szekszárd
<i>Banatica</i>	Banatica, Muzeul Banatului Montan, Reșița
<i>BAR (I.S./B.S.)</i>	British Archaeological Reports, International Series / British Series, Oxford
<i>BerRGK</i>	Bericht der Römisch-Germanischen Kommission
<i>BMI</i>	Buletinul Monumentelor Istorice, București
<i>BMJT (S.A.)</i>	Buletinul Muzeului Județean Teleorman (Seria Arheologie), Alexandria
<i>BuletinCIVA</i>	Buletinul Cercului de Istorie Veche și Arheologie „Vladimir Dumitrescu”, Sibiu
<i>BulletinPeabody</i>	Bulletin of the Peabody Museum of Natural History
<i>CA</i>	Cercetări Arheologice
<i>CCAR</i>	Cronica Cercetărilor Arheologice din România
<i>CommArchHung</i>	Communicationes Archaeologicae Hungariae, Budapest
<i>Cumania</i>	Cumania. A Bács-Kiskun Megyei Múzeumok Közleményei, Kecskemét
<i>CurrSweda</i>	Current Swedish Archaeology
<i>CsSzMÉ</i>	Csíki Székely Múzeum Évkönyve, Csíkszereda
<i>Dacia (N. S.)</i>	Dacia. Recherches et découvertes archéologiques en Roumanie, I–XII (1924–1948), București; Nouvelle série (N. S.): Dacia. Revue d'archéologie et d'histoire ancienne, București
<i>DissArch</i>	Dissertationes Archaeologicae ex Instituto Archaeologico Universitatis de Rolando Eötvös Nominatae, Budapest
<i>DolgKolozsvar (Ú.S.)</i>	Dolgozatok az Erdélyi Nemzeti Múzeum Érem- és Régiségtárából, (új sorozat, 2006–), Kolozsvár
<i>DolgSzeged</i>	Dolgozatok a Szegedi Tudományegyetem Régiségtudományi Intézetéből, Szeged
<i>Drobeta</i>	
<i>EJA</i>	European Journal of Archaeology
<i>EphemNap</i>	Ephemeris Napocensis, Cluj-Napoca
<i>FI</i>	File de Istorie. Muzeul de Istorie al Județului Bistrița-Năsăud, Bistrița
<i>FolAnt</i>	Folia Anthropologica, Szombathely
<i>FolArch</i>	Folia Archaeologica, Budapest
<i>Gallia</i>	Gallia. Fouilles et monuments archéologiques en France métropolitaine
<i>Georeview</i>	Georeview. Scientific Annals of Ștefan cel Mare University of Suceava, Geography Series
<i>Germania</i>	Germania. Anzeiger der Römisch-Germanischen Kommission des Deutschen Archäologischen Instituts
<i>Hierasus</i>	Hierasus. Muzeul Județean Botoșani
<i>HOMÉ</i>	A Herman Ottó Múzeum Évkönyve, Miskolc
<i>HTRTE</i>	A Hunyadmegyei Történelmi és Régészeti Társulat Évkönyve, Déva
<i>HZ</i>	Historische Zeitschrift
<i>IJOsteo</i>	International Journal of Osteoarchaeology
<i>Istros</i>	Istros. Muzeul Brăilei
<i>JAHA</i>	Journal of Ancient History and Archaeology

<i>JAMÉ</i>	A Nyíregyházi Jóna András Múzeum Évkönyve, Nyíregyháza
<i>JASc</i>	Journal of Archaeological Science
<i>JAT</i>	Journal of Ancient Topography – Rivista di Topografia Antica
<i>JbAS</i>	Jahrbuch Archäologie Schweiz
<i>JbRGZM</i>	Jahrbuch des Römisch-Germanischen Zentralmuseums, Mainz
<i>JCerEnvD</i>	Journal of Ceramics and Environmental Design
<i>JHumEvol</i>	Journal of Human Evolution
<i>JNES</i>	Journal of Near Eastern Studies
<i>JOM</i>	JOM. The Journal of The Minerals, Metals & Materials Society
<i>JRA</i>	Journal of Roman Archaeology
<i>JRomPotSt</i>	Journal of Roman Pottery Studies
<i>JSchrVgHalle</i>	Jahresschrift für Mitteldeutsche Vorgeschichte Halle (Saale)
<i>KJb</i>	Kölner Jahrbuch für Vor- und Frühgeschichte
<i>KM</i>	Keresztény Magvető. Az Erdélyi Unitárius Egyház Folyóirata, Kolozsvár
<i>KRRMK</i>	A Kaposvári Rippl-Rónai Múzeum Közleményei
<i>KuBA</i>	Kölner und Bonner Archaeologica
<i>Levant</i>	Levant. Journal of the British School of Archaeology in Jerusalem and the British Institute at Amman for Archaeology and History
<i>MacActaA</i>	Macedoniae Acta Archaeologica, Prilep
<i>Marisia</i>	Marisia (V–), Studii și Materiale, Târgu Mureș
<i>Marisia-AHP</i>	Marisia: Archaeologia, Historia, Patrimonium, Târgu Mureș
<i>MCA</i>	Materiale și Cercetări Arheologice, București
<i>MFME</i>	A Móra Ferenc Múzeum Évkönyve, Szeged
<i>MMMK</i>	A Magyar Mezőgazdasági Múzeum Közleményei
<i>MTAK (II)</i>	A Magyar Tudományos Akadémia II. Társadalmi-Történeti Tudományok Osztályának Közleményei (1950–1966), A Magyar Tudományos Akadémia II. Filozófiai és Történettudományi Osztályának Közleményei (1966–1981)
<i>NMMÉ</i>	Nógrád Megyei Múzeumok Évkönyve, Salgótarján
<i>OxfJA</i>	Oxford Journal of Archaeology
<i>PBF</i>	Prähistorische Bronzefunde, Stuttgart
<i>ProblemeKfsNsg</i>	Probleme der Küstenforschung im südlichen Nordseegebiet
<i>ProcPrehistSoc</i>	Proceedings of the Prehistoric Society
<i>PZ</i>	Praehistorische Zeitschrift
<i>RCRFA</i>	Rei Cretariae Romanae Fautorum Acta, Tongeren
<i>RevBis</i>	Revista Bistriței, Complexul Județean Muzeal Bistrița-Năsăud
<i>Sargetia (S.N.)</i>	Sargetia. Acta Musei Devensis, Deva
<i>SCA</i>	Studii și Cercetări Antropologice
<i>SCIV(A)</i>	Studii și Cercetări de Istorie Veche (și Arheologie 1974–), București
<i>SlovArch</i>	Slovenská Archeológia, Bratislava
<i>SMMK</i>	A Somogy Megyei Múzeumok Közleményei, Kaposvár
<i>StAntArch</i>	Studia Antiqua et Archaeologica, Iași
<i>Starinar</i>	Starinar. Arheološki Institut Beograd

<i>StCercNum</i>	Studii și cercetări de numismatică, București
<i>StComSM</i>	Studii și Comunicări Satu Mare
<i>StComVrancea</i>	Vrancea. Studii și comunicări, Focșani
<i>StudiaAA</i>	Studia Antiqua et Archaeologica, Iași
<i>SUBB-Historia</i>	Studia Universitatis Babeș–Bolyai, series Historia, Cluj-Napoca
<i>Századok</i>	Századok, A Magyar Történelmi Társulat Folyóíráta, Budapest
<i>Terra Sebus</i>	Terra Sebus, Acta Musei Sabesiensis, Sebeș
<i>Thraco-Dacica</i>	Thraco-Dacica. Institutul de Arheologie „Vasile Pârvan” Centrul de Tracologie, București
<i>Tyragetia</i>	Tyragetia. The National Museum of History of Moldova, Chișinău
<i>UPA</i>	Universitätsforschungen zur Prähistorischen Archäologie, Bonn
<i>VAH</i>	Varia Archaeologica Hungarica, Budapest
<i>VMMK</i>	A Veszprém Megyei Múzeumok Közleményei, Veszprém
<i>WMMÉ</i>	A Wosinsky Mór Múzeum Évkönyve, Szekszárd
<i>ZBf</i>	Zeitschrift für Balkanforschung