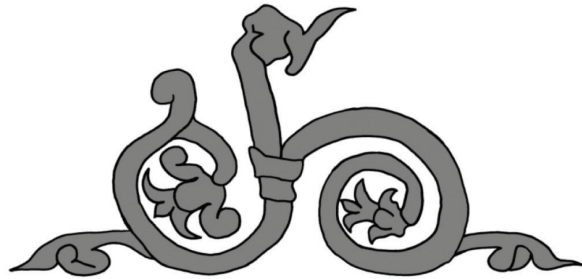


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Eggs as Offerings in Tenth-Eleventh Century Necropolises*

Aurel Dragotă

Abstract: Beyond their possible symbolic functions, egg offerings (*Gallus gallus dom.*) were noted in the context of the Sîntana de Mureş-Cerneahov Culture and also in the Slavic and Magyar world of the seventh-eleventh century.

In tenth-century necropolises, egg offerings were placed in the following anatomical positions:

- a. by the lower left limb/area of articulation of the shank and foot, outside, or in the area of the metatarsus bones; on the left knee cap and above the pelvis, on the right side;
- b. by the lower left limb/on the outside and near the articulation of the femur and shank bones; near the phalanges of the left lower limb;
- c. in the area of the left shank, near a ceramic vessel;
- d. above the pelvis on the left/right side, inside;
- e. more rarely in the area of the skull;
- f. inside a ceramic vessel;
- g. in the area of the armpit, on the left and right side of the body;
- h. between the shanks;

If in certain cases the offering of eggs plays the role of a food appendix, I do not exclude the possibility that it was a habit connected to the beginning of a new life, related to the gender of the deceased, so that the deposition was made on the left side of women and on the right side of men.

Another observation regards the tombs of children, where the deposition was made on the left or right side of the armpit, above the pelvis on the left or on the right, in the articulation area of the humerus and radius/on the inside, on the knee cap and between the shanks.

Egg offerings are generally found between once and three times in one given necropolis, rarely more often than that (Majs). The habit of placing egg offerings is more often encountered during the second half of the tenth century until the middle of the eleventh century.

Keywords: offering, egg, place of deposition, habit, symbol.

Eggs (*Gallus gallus dom.*) have been perceived as a symbol of life, of resurrection, of the afterlife, or of a new life. Such offerings are most often encountered in children's tombs and more rarely in those of adults. In certain situations, one cannot exclude the role of eggs as food appendices¹. Beyond their possible symbolic value, egg offerings have been noted in the context of the Sîntana de Mureş-Cerneahov Culture,² but also in the Slavic, Avar, or Magyar world of the seventh-eleventh century.

The deposition of egg offerings in the Slavic milieu of the seventh-ninth century has been noted in a number of necropolises. For example, the necropolis in Balchik, used after the year 680, revealed egg offerings in six tombs, out of which five were inhumation tombs and one was an incineration tomb, and most of them were attributed to children (M. 196, M. 197, M. 236, M. 251) and the other to adults (M. 279, M. 205/incineration). The tombs were oriented E-W and N-S and the egg offerings were placed in the area of the skull, near the upper limbs or in a cup deposited by the right leg. The habit was also identified in other necropolises from Bulgarian, in Kyulevcha/M. 28, 65 and Bdintsi, where eggs were deposited in the area of the skull, on one side of the skeleton, or in the area of the armpit.

Egg offerings (symbol of immortality) are a ritual attested in the proto-Bulgarian milieu, where it was correlated to the role of the dog in pagan tradition. The egg is interpreted as a "gift" requested by a dog, considered to be a guide of souls (*psychopomp*) in the after world³.

* English translation: Ana M. Gruia.

¹ Rejholcová 1995, 18.

² Dragotă *et al.* 2009, 12, 23.

³ Chobanov 2009, 301–305.

Egg offerings also feature in a series of discoveries made in the milieu of the Western Slavs⁴. In the seventh-eighth century necropolis in Radvaň nad Dunajom, the offering of *Gallus g. dom.* was deposited in several tombs, in different anatomical positions:

a. by the lower limbs: in the area of the right shank (M. 4 /girl, inf. I?)⁵; on the outside of the right shank (M. 6 /male, 50–60 years of age)⁶; by the lower limbs, between the knee caps (M. 10 /juv.?, 15–16 years of age)⁷; on the right knee cap (M. 11 /juv.?, 14–15 years of age)⁸; on the inside of the left femur, close to the knee cap (M. 19 /male, 30–40 years of age; M. 101/female, juv.-ad., 18–20 years of age)⁹;¹⁰ between the shanks (M. 29 /female, 50–60 years of age¹¹; M. 99 /juv., 18–20 years of age)¹²; outside the right leg, parallel to the metatarsal bones (M. 84 /male, 40–50 years of age)¹³; outside the feet, on the left side (M. 44 /male, 20–30 years of age)¹⁴, on the outside of the left shank (M. 98 /male, 30–40 years of age)¹⁵, on the outside of the left femur, near the knee cap (M. 20 /female, 50–60 years of age)¹⁶ and on the left side of the metatarsal bones, near a ceramic vessel (M. 108 /girl, inf. I, 5 years of age)¹⁷.

b. by the upper limbs: by the left arm (M. 13 /male, 30–40 years of age)¹⁸, near the left forearm (M. 49 /juv.)¹⁹, and on the outside of the left arm, by the articular area between humerus and forearm (M. 81 /female, 40–50 years of age)²⁰.

c. by the skull, near the mandible (M. 83 /girl, inf. II, 10–12 years of age)²¹;

Remains of egg offerings were also found, in this necropolis, in other tombs belonging to children and adults: M. 16 (male, 40–50 years of age)²², M. 21 (male)²³, M. 30 (male, 40–50 years of age)²⁴, M. 47 (male, 40–50 years of age)²⁵, M. 57 (male, 30–40 years of age)²⁶, M. 63 (female?), 50–60 years of age)²⁷, M. 66 (female, 30–40 years of age)²⁸, M. 73 (female?, 50–60 years of age)²⁹, M. 105 (young female, inf. II, 10–11 years of age)³⁰, M. 110 (young female, inf. I, 1 year of age)³¹, M. 112³², M. 119 (female, 50–60 years of age)³³, M. 120 (female, 30–40 years of age)³⁴, M. 121 and M.128³⁵.

In this context one can also mention the discoveries from Nitra-Zobor (M. 15)³⁶ and Vel'kom Grobe (M. 77, M. 3/48) dated to the ninth-tenth century³⁷. In Nitra-Lupka, in the necropolis dated to

⁴ Dostál 1966, 29.

⁵ Točík 1992, 26.

⁶ Točík 1992, 26sq.

⁷ Točík 1992, 28.

⁸ Točík 1992, 28.

⁹ Točík 1992, 47.

¹⁰ Točík 1992, 30.

¹¹ Točík 1992, 32.

¹² Točík 1992, 47.

¹³ Točík 1992, 44.

¹⁴ Točík 1992, 35sq.

¹⁵ Točík 1992, 47.

¹⁶ Točík 1992, 30sq.

¹⁷ Točík 1992, 48.

¹⁸ Točík 1992, 29.

¹⁹ Točík 1992, 37.

²⁰ Točík 1992, 43.

²¹ Točík 1992, 43sq.

²² Točík 1992, 29.

²³ Točík 1992, 31.

²⁴ Točík 1992, 33.

²⁵ Točík 1992, 36sq.

²⁶ Točík 1992, 39.

²⁷ Točík 1992, 40.

²⁸ Točík 1992, 41.

²⁹ Točík 1992, 41sq.

³⁰ Točík 1992, 48.

³¹ Točík 1992, 49.

³² Točík 1992, 49sq.

³³ Točík 1992, 51.

³⁴ Točík 1992, 51sq.

³⁵ Točík 1992, 52sq.

³⁶ Hanuliak 2004, 272; Chropovský 1978, 101.

³⁷ Chropovský 1957, 197.

the middle of the ninth century, such offerings consist of between one (M. 18, M. 19, M. 27, M. 31, M. 53) and three eggs (M. 51). M. 87 (young female) included hair rings, one knife, and the remains of three eggs deposited on the left side of the body, 10 cm away from the perineum³⁸.

In Čakajovce, egg offerings were mainly placed in children's tombs, in the following anatomical areas: near the right temporal and occipital bone (M. 349, M. 725), under the right leg (M. 94), and on the outside of the lower limbs (M. 411, M. 447, and M. 635)³⁹.

Egg offerings were placed in the tombs of juv. (M. 94)⁴⁰, inf. III/girls 7–14 years of age (M. 349⁴¹, M. 411/horiz. A⁴², M. 635/horiz. C⁴³, M. 725/horiz. C⁴⁴) that had as inventory pottery vessels (1–3 pieces), knives, earrings, bucket, beads, shapes I–II, 12, 4 and finger ring. In M. 447/female, mat. I (horiz. A), the egg offerings features in relation to a pottery vessel, earrings, and a bucket of which the iron fittings have been preserved⁴⁵.

The frequency of egg offerings in children's tombs, and more rarely in adults' tombs, is also noted in horizon III of the necropolis in Malé Kosihy⁴⁶. Egg offerings consisted of a single egg (M. 30, M. 43, M. 200, M. 505, M. 509), two (M. 41), and three (M. 42), placed on the grave.

The number of eggs and the place of deposition varied:

a. on the inside of the right arm, in the armpit area, the remains of two eggs (M. 41 /inf. II, horiz. III; Pl. 1/2)⁴⁷;

b. in the area of the left armpit – one egg, while two other eggs were placed to the left and to the right of the pelvic bone (M. 42 /inf. II, horiz. III; Pl. 1/3)⁴⁸;

c. right of the elbow, by the articulation, on the outside, shells from one egg (M. 43/F? mat., horiz. III; Pl. 1/4)⁴⁹;

d. on the right, outer side of the shank, in the articulation area with the tarsus bones, remains from one egg (M. 30 / F. ad., horiz. III; Pl. 1/1), in association with shapes 4, I–II, 36, beads and one circular fragment from a perforated silver plate⁵⁰;

e. between the shanks (M. 200/inf. II, horiz. III; Pl. 1/5) – in combination with beads and one coin Eudes, Toulouse/887–898/left of the mandible⁵¹;

f. in the articulation area between the right humerus and the forearm, on the inside (M. 505 /inf. II; Pl. 1/6)⁵²;

g. in the articulation area between the left humerus and the forearm, on the inside (M. 509 /inf. II, horiz. III; Pl. 1/7) – in combination with two rings I–II⁵³.

In the tenth-century necropolis in Tekovský Hrádok/M. 3 the egg offering was placed in a pottery vessel deposited by the left lower limb⁵⁴.

In Ptuj/M. 387 egg remains were deposited on the inner part of the left femur⁵⁵ and between the shank bones (M. 385/female), in association with shapes 12, I–II, 10 and 1 b Giesler (Pl. I/8)⁵⁶.

Some voices in the specialized literature have suggested the hypothesis that the habit under analysis is usually encountered in a single tomb of a necropolis and more rarely during the eleventh

³⁸ Chropovský 1962, 194.

³⁹ Rejholcová 1995, 18.

⁴⁰ Rejholcová 1995, 11.

⁴¹ Rejholcová 1995, 37.

⁴² Rejholcová 1995, 44.

⁴³ Rejholcová 1995, 70sq.

⁴⁴ Rejholcová 1995, 79sq.

⁴⁵ Rejholcová 1995, 48.

⁴⁶ Hanuliak 1994, 65sq, 118sq, 127, 137.

⁴⁷ Hanuliak 1994, 118, Pl. VI-D.

⁴⁸ Hanuliak 1994, 118, Pl. VI-E.

⁴⁹ Hanuliak 1994, 119, Pl. VII-B.

⁵⁰ Hanuliak 1994, 118, Pl. V-B.

⁵¹ Hanuliak 1994, 127, Pl. XLII-C.

⁵² Hanuliak 1994, 137, Pl. XCIV-A.

⁵³ Hanuliak 1994, 137, Pl. XCIII-F.

⁵⁴ Nevizánsky-Kujovský 1991, 553, 556.

⁵⁵ Korošec 1999, 27, Pl. 40/1.

⁵⁶ Tušek 1981, 17; Korošec 1999, 27, 131, Pl. 39/13.

century. Eggs feature in “middle class” necropolises, in the area of the articulations and genitals, in children’s tombs with predilection⁵⁷.

In Alba Iulia- *Izvorul Împăratului* archaeologists have noted the presence of egg offerings in some of the tenth-century tombs, but one does not know the exact anatomical position in which they were deposited⁵⁸. During researched performed on this site in 2014 I have identified egg offerings in the following anatomical positions: left of the pelvis (M. 2), by the left humerus (M. 9) and between the shanks (M. 4)⁵⁹.

In another necropolis from Alba Iulia – *Str. Brîndușei*, egg remains were identified in different positions. In M. 15 (adult), the egg offering was deposited inside a pottery vessel⁶⁰, while in M. 17 three eggs were deposited in the area of the left lower limb⁶¹. In other tombs (M. 155/female, M. 175) the egg offering was deposited by the right lower limb. The funerary inventory consisted of a Kecel buckle, an iron knife, rings 13, and one pottery vessel by the right lower limb⁶².

The presence of egg offerings was noted in several tombs dated to the second half of the tenth century, in the necropolis of Picișă- *La Izvoare*. M. 25 (girl) had, as funerary inventory, one collar 1 a, beads and rings 13 Giesler, and egg shells deposited by the right lower limb. In another tomb (M. 30/ girl?) that included as funerary inventory one necklace 1 a and rings 13 Giesler, the egg offering was near a pottery vessel deposited between the lower limbs. Other egg remains have been identified in M. 30 (woman) in the area of the left armpit and by the left shank, in the proximity of a pottery vessel. The inventory of this tomb consisted of a loom weight, a silver pendant, and rings 13 Giesler⁶³.

In the necropolis in Letkés-*Téglaégető* II/M. 40 (girl) egg remains were deposited near the legs. The tomb’s funerary inventory consisted of one finger ring, shape 4, and a spiral twisted plate item⁶⁴.

In Letkés-*Téglaégető* I/M. 21 (girl, 5–8 years of age) egg remains were identified on the inside of the left arm⁶⁵. In M. 66 (girl, 8–12 years of age), the offering was deposited outside of the right ankle. The funerary inventory consisted of two temple rings and two finger rings made of semicircular plate with open dimension⁶⁶.

Egg offerings were noted in several situations in the necropolis from Majs (17% tombs belonging to females, 22 % to males, and 61 % to children), while the anatomical positions in which they were deposited varied: behind the skull, on the chest, by the legs, pelvis, and thorax⁶⁷.

a. egg fragments deposited left of the pelvis, in association to a denarius issued by Andrew I (M. 224/ male mat.)⁶⁸; egg remains in the area of the pelvis, in combination with hair rings with one S-shaped end (M. 286/fem. ad.)⁶⁹;

b. in the area of the chest (M. 654)⁷⁰; right of the chest, hen egg shells (M. 481/inf. II⁷¹);

c. in the area of the right femur, egg shells (M. 67 /inf. I⁷²; M. 474/inf. I) in combination with beads, finger ring, and a denarius issued by Andrew I⁷³.

d. by the left lower limb, shell remains from one or two eggs (M. 6 /fem. ad. mat.; M. 42/inf. II)⁷⁴; egg shell remains near the bones of the right leg (M. 65 /masc. ad. mat)⁷⁵; (goose ?) egg shells in the area of the limbs, in association with a pottery vessel (M. 513/b. mat.)⁷⁶; bird egg offerings and one

⁵⁷ Tettamanti 1975, 109.

⁵⁸ Blăjan 2002, 33; Blăjan 2007, 5 sqq.

⁵⁹ Dragotă *et al.* 2014.

⁶⁰ Drâmbărean *et al.* 1998 a, 4.

⁶¹ Drâmbărean *et al.* 1998 a, 4; Drâmbărean *et alii* 1998 b, 188sq; Dragotă *et al.* 2009, 83.

⁶² Dragotă *et al.* 2009, 62sq, 83.

⁶³ Dragotă *et al.* 2013, 147.

⁶⁴ Bakay 1978, 101, Pl. XLIX/1–2.

⁶⁵ Bakay 1978, 67.

⁶⁶ Bakay 1978, 84, Fig. 92/5.

⁶⁷ Kiss 1983, 159.

⁶⁸ Kiss 1983, 91.

⁶⁹ Kiss 1983, 95.

⁷⁰ Kiss 1983, 120.

⁷¹ Kiss 1983, 107.

⁷² Kiss 1983, 81.

⁷³ Kiss 1983, 107, T. 40.

⁷⁴ Kiss 1983, 79.

⁷⁵ Kiss 1983, 81.

⁷⁶ Kiss 1983, 110.

pottery vessel were deposited near the lower limb (?) (M. 573/inf. I.)⁷⁷; goose (?) egg remains were identified by the lower limb (M. 72 /inf. I)⁷⁸; to the left side of the leg, remains from three eggs (M. 735/inf. I⁷⁹); inside the right femur (M. 112/male, mat.⁸⁰);

e. between the shanks (M. 11 female, sen.)⁸¹; near the shank bones (?), two hen eggs in combination with bronze bracelets (M. 592/inf. I)⁸².

f. deposition consisting of egg remains in the area of the right humerus (M. 28 /inf. I; M. 790/inf. I); egg shells by the left humerus (M. 33/inf. II; M. 53 /fem. ad.)⁸³; near the left arm (M. 781/inf. I⁸⁴); three egg shells on the inside, in the area of the right clavicle (M. 828/fem. ad.)⁸⁵;

g. egg remains by the middle of the tibia (?) (M 29 /masc. sen.)⁸⁶; pottery vessel and egg offering by the left tibia (M. 487/b. mat.)⁸⁷; two hen egg shell fragments near the right peroneus (M. 328 / fem. sen.)⁸⁸;

h. egg shell fragments behind the skull (M. 58 /inf. I)⁸⁹; egg remains left of the skull (M. 55 /fem. Mat⁹⁰; M. 484/fem. ad. mat.)⁹¹; egg remains were identified on the right side of the skull (M. 799/ male mat.⁹²; M. 168/male sen.)⁹³; hen egg remains under the skull (M. 359 /inf. I⁹⁴);

Egg offerings were also noted in Majjs in M. 36 (inf. I), M. 104 (fem. mat.)⁹⁵, M. 13 (inf. I)⁹⁶, and M. 234 (inf. I)⁹⁷.

In Szegvár- *Oromdűlő*/M. 562 (child, 8–9 years of age), hen egg shells were identified by the right arm⁹⁸ while in Szob-*Kiserdő*/M. 10 (male, 55–70 years of age, blood type B) the deposition was made near the lower limbs, in association to a coin issued by Berengar II⁹⁹.

In Szeged-*Kiskundorozsma*/M. 701 (child, 3–4 years of age), the egg fragments were placed on the right side of the body, on the outside, between the pelvic area and the margin of the pit¹⁰⁰. A different situation was noted in M. 720 (inf. II, 8–10 years of age), where the egg remains were identified in the area of the left shoulder¹⁰¹.

In the cemetery in Homokmégy-*Székes*/M. 108 (female?), dated between the middle of the tenth century and the beginning of the eleventh century, the egg offering was deposited on the left side of the skull. The egg was perceived as symbolizing death and the waiting for resurrection, but also the embryonic state of life and rebirth¹⁰².

In Püspökladány-*Eperjesvölgy* egg offerings were identified in five tombs: on the right side of the chest (M. 79/child; M. 168 /male, 32–37 years of age), under and above the left clavicle (M. 196/child, 4 years of age; M. 202/child, 3 years of age), and by the left forearm (M. 450)¹⁰³.

⁷⁷ Kiss 1983, 115.

⁷⁸ Kiss 1983, 82.

⁷⁹ Kiss 1983, 126.

⁸⁰ Kiss 1983, 84.

⁸¹ Kiss 1983, 77.

⁸² Kiss 1983, 116.

⁸³ Kiss 1983, 80.

⁸⁴ Kiss 1983, 129.

⁸⁵ Kiss 1983, 132.

⁸⁶ Kiss 1983, 78.

⁸⁷ Kiss 1983, 108.

⁸⁸ Kiss 1983, 98.

⁸⁹ Kiss 1983, 80sq.

⁹⁰ Kiss 1983, 80.

⁹¹ Kiss 1983, 108.

⁹² Kiss 1983, 130.

⁹³ Kiss 1983, 88.

⁹⁴ Kiss 1983, 100.

⁹⁵ Kiss 1983, 83sq.

⁹⁶ Kiss 1983, 86.

⁹⁷ Kiss 1983, 92.

⁹⁸ Bende, Lőrinczy 1997, 217.

⁹⁹ Bakay 1978, 14.

¹⁰⁰ Lőrinczy, Türk 2011, 425, 429sq, Fig. 28/5.

¹⁰¹ Lőrinczy, Türk 2011, 425sq, Fig. 29/7.

¹⁰² Gallina 1998, 90sq, 93. Fig. 7.

¹⁰³ Nepper 2002, 161, 215, 193.

Egg offerings also feature in other tenth-eleventh century cemeteries: Deszk D¹⁰⁴, Debrecen-Józsza Klastrompart/M. 26 (child)¹⁰⁵, Ellend-Szilfai dűlő/M. 115¹⁰⁶, Esztergom,¹⁰⁷ Hajdúszoboszló-Arkoshalom/M. 31 (child, 4–5 years of age), M. 217 (male, 48–56 years of age)¹⁰⁸, Harta¹⁰⁹, Kál-Legelő/M. 46¹¹⁰, Kiszombor B¹¹¹, Nagydorog¹¹², Nagymágocs /M. 8¹¹³, Penc-Tuszkulán/M. III (child)¹¹⁴, Rád¹¹⁵, Rusovce/Oroszvár¹¹⁶, Sárrétudvari-Órhalom/M. 3 (male)¹¹⁷ and Tiszalök¹¹⁸.

In tenth-century necropolises, egg offerings were deposited in the following anatomical positions:

- a. by the left lower limb/articulation area between shank and foot, on the outside, or in the area of the metatarsus bones; on the left lateral malleolus and above the pelvis, on the right side;
- b. by the left lower leg/on the outside and near the articulation between the femur and the shank bones; near the phalanges of the left lower limb;
- c. in the area of the left shank, near a pottery vessel;
- d. above the pelvis, on the left side/right side on the inside;
- e. more rarely, in the area of the skull;
- f. inside a pottery vessel;
- g. in the area of the armpit, left and right of the body;
- h. between the shanks;

If in certain cases the egg offering was envisaged as a food-related appendix, I do not exclude the possibility that it was in fact a habit related to the beginning of a new life, in connection to the gender of the deceased, so that the deposition was placed on the left side in the case of women and on the right side in the case of men.

Another observation envisages the tombs of children, where the deposition was placed right and left of the armpit, above the pelvis, on the left and on the right, in the articulation area of the humerus with the ulna and the radius/on the inside, on the lateral malleolus, and between the shanks.

In general, egg offerings feature between one and three times in one necropolis, rarely more often (Majs). The habit of depositing egg offerings is more often encountered during the second half of the tenth century and until towards the middle of the eleventh century.

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¹⁰⁴ Fehér, Éry, Kralovánszky 1962, 31.

¹⁰⁵ Nepper 2002, 38.

¹⁰⁶ Fehér, Éry, Kralovánszky 1962, 34; Dombay 1961, p. 154.

¹⁰⁷ Fehér, Éry, Kralovánszky 1962, 35.

¹⁰⁸ Nepper 2002, 104, 64, 91sq.

¹⁰⁹ Fehér, Éry, Kralovánszky 1962, 39.

¹¹⁰ Füredi 2003, 333, Fig. 4.

¹¹¹ Fehér, Éry, Kralovánszky 1962, 48.

¹¹² Fehér, Éry, Kralovánszky 1962, 55.

¹¹³ Fehér, Éry, Kralovánszky 1962, 56.

¹¹⁴ Fehér, Éry, Kralovánszky 1962, 61; Patay 1957, 63.

¹¹⁵ Fehér, Éry, Kralovánszky 1962, 63.

¹¹⁶ Fehér, Éry, Kralovánszky 1962, 64sq.

¹¹⁷ Nepper 2002, 391.

¹¹⁸ Fehér, Éry, Kralovánszky 1962, 79sq.

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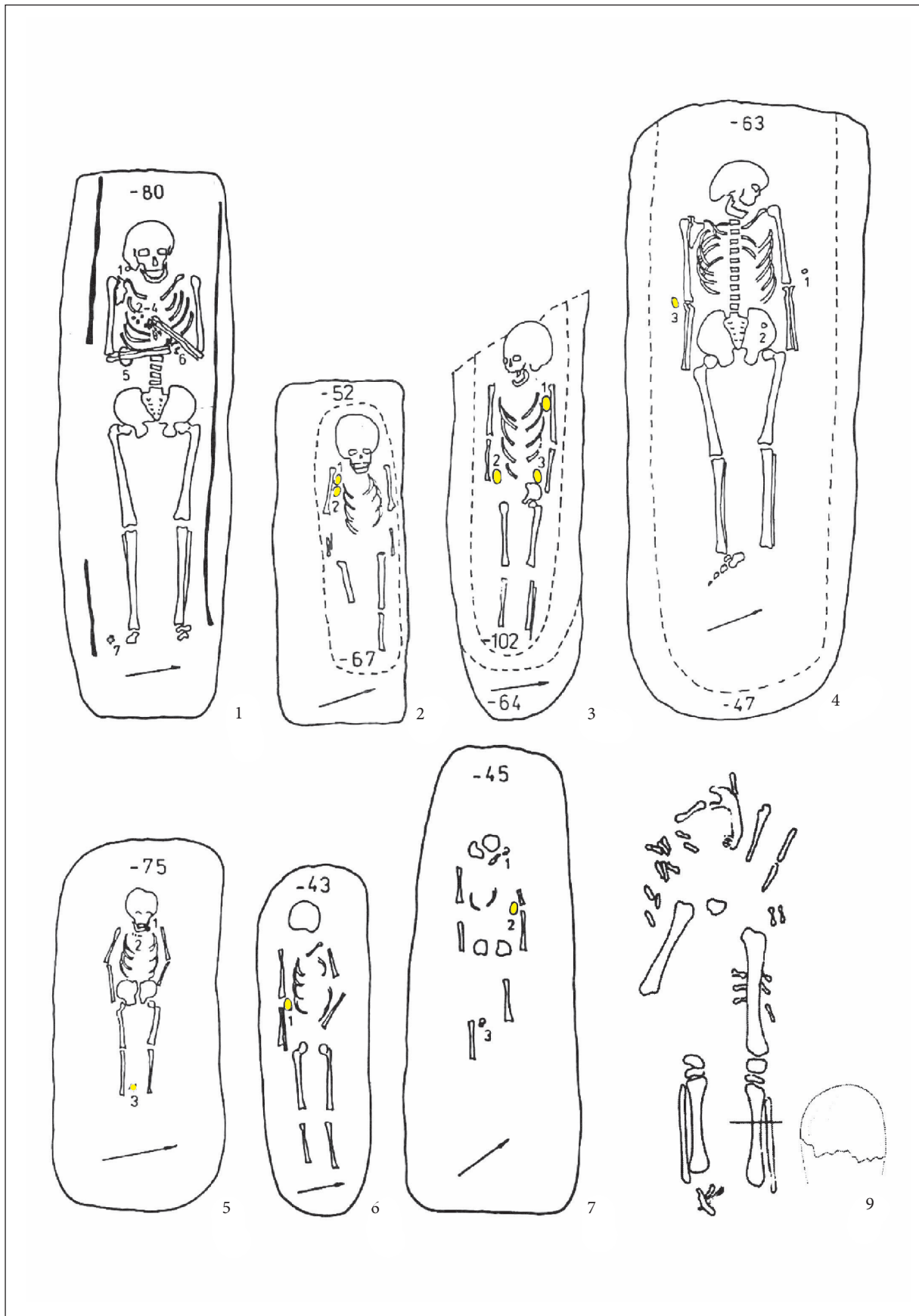


Plate 1. Positions in which egg offerings have been deposited: 1: Malé Kosihy/M. 30 (taken from Hanuliak 1994); 2: Malé Kosihy/M. 41 (taken from Hanuliak 1994); 3: Malé Kosihy/M. 42 (taken from Hanuliak 1994); 4: Malé Kosihy/M. 43 (taken from Hanuliak 1994); 5: Malé Kosihy/M. 200 (taken from Hanuliak 1994); 6: Malé Kosihy/M. 505 (taken from Hanuliak 1994); 7: Malé Kosihy/M. 509 (taken from Hanuliak 1994); 8: Ptuj/M. 385 (taken from Korošec 1999).

Abbreviations

ActaArchHung	Acta Archaeologica Academiae Scientiarum Hungaricae. Budapest.
ActaHist	Acta Historica. Szeged.
Acta Siculica	Acta Siculica. Sfântu Gheorghe.
Aluta	Aluta. Revista Muzeului Național Secuiesc Sfântu Gheorghe.
Alba Regia	Alba Regia. Annales Musei Stephani Regis. Székesfehérvár.
AMN	Acta Musei Napocensis. Cluj-Napoca.
AMP	Acta Musei Porolissensis. Muzeul Județean de Istorie și Artă Zalău. Zalău.
ATS	Acta Terrae Septemcastrensis. Sibiu.
AISC	Anuarul Institutului de studii clasice Cluj Napoca. Cluj-Napoca.
AnB S.N.	Analele Banatului – serie nouă. Timișoara.
Apulum	Apulum. Alba-Iulia.
AÉ	Archaeologiai Értesítő. Budapest.
Areopolisz	Areopolisz. Történelmi- és társadalomtudományi tanulmányok Odorheiu Secuiesc / Székelyudvarhely.
ArhMed	Arheologia Medievală. Iași.
ArchRozhl	Archeologické Rozhledy. Praga.
ArhVest	Arheološki Vestnik. Ljubljana.
Banatica	Banatica. Muzeul Banatului Montan. Reșița.
BHAUT	Bibliotheca Historica et Archaeologica Universitatis Timisiensis.
BAR International Series	British Archaeological Reports, International Series. Oxford.
BAM	Brukenthal Acta Musei. Sibiu.
BMMK	A Békés Megyei múzeumok közleményei, Békéscsába.
CAH	Communicationes Archaeologicae Hungariae. Budapest.
Cerc. Arh.	Cercetări Arheologice. București.
CIL	Corpus Inscriptionum Latinarum.
CIMRM	Corpus Inscriptionum et Monumentorum Religionis Mithriacae.
CCA	Cronica Cercetărilor arheologice din România. București.
Crisia	Crisia, Muzeul Țării Crișurilor. Oradea.
Dacia N.S.	Dacia. Recherches et Découvertes Archéologiques en Roumanie, București; seria nouă (N.S.): Dacia. Revue d'Archéologie et d'Histoire Ancienne. București.
DissArch	Dissertationis Archaeologicae (Budapest).
Dolg	Dolgozatok. Szeged.
EphNap	Ephemeris Napocensis. Cluj-Napoca.
EL	Erdővidéki Lapok. Barót/Baraolt.
EM	Erdélyi Múzeum. Kolozsvár/Cluj-Napoca.
Isis	Isis. Erdélyi Magyar Restaurátor Füzetek. Cluj-Napoca / Kolozsvár.
JbRGZM	Jahrbuch des Römisch- Germanischen Zentralmuseums Mainz. Mainz.
Marisia	Marisia. Studii și materiale. Arheologie – Istorie – Etnografie. Târgu-Mureș.
MCA	Materiale și Cercetări Arheologice. București.

MFMÉ StudArch	A Móra Ferenc Múzeum Évkönyve. <i>Studia Archaeologica</i> . Szeged.
MFMÉ MonArch	A Móra Ferenc Múzeum Évkönyve. <i>Monumenta Archeologica</i> . Szeged.
OpArch	<i>Opuscula Archaeologica</i> . Zagreb.
OpHung	<i>Opuscula Hungarica</i> . Budapest.
Pontica	<i>Pontica</i> , Constanța.
PZ	<i>Prähistorische Zeitschrift</i> . Berlin.
RMM-MIA	<i>Revista Muzeelor și Monumentelor – seria Monumente Istorice și de Artă</i> . București.
Sargeția NS	<i>Sargeția NS. Deva</i> .
SlovArch	<i>Slovenská Archeológia. Nitra</i> .
Soproni Szemle	<i>Soproni Szemle kulturtörténeti folyóirat</i> . Sopron.
StudCom	<i>Studia Comitatus</i> . Tanulmányok Pest megye múzeumaiból. Szentendre.
ŠtudZvesti	<i>Študijne Zvesti Arheologického Ústavu Slovenskej Akademie Vied</i> . Nitra.
Stud. și Cerc. Num.	<i>Studii și Cercetări de Istorie Veche și Arheologie</i> . București.
SCIVA	<i>Studii și Cercetări de Istorie Veche (și Arheologie)</i> . București.
StComSatuMare	<i>Studii și Comunicări. Satu Mare</i> .
Thrac-Dacica	<i>Thrac-Dacica</i> . București.
VMMK	<i>A Veszprém megyei Múzeumok Közleményei. Veszprém</i> .
VTT	<i>Veszprémi Történelmi Tár. Veszprém</i> .
Ziridava	<i>Ziridava, Complexul Muzeal Arad. Arad</i> .