METHODS: OVERVIEW

- Creation of a series of test tiles and pots using experimental archaeology
- Techniques examined:
  - Coil building
  - Paddle and anvil technique
  - Shell scraping, stone polishing
  - Open air firing
The Articulation of Indigenous Knowledge in the Everyday Lives of People of Bribri Descent in Talamanca, Costa Rica
Anna Buchberger
Department of Archaeology & Anthropology (Advisor: Dr. Christine Hippert)
University of Wisconsin, La Crosse

Abstract
Following a history of colonization and laws marginalizing indigenous peoples, the Bribri people of Talamanca, Costa Rica have faced many challenges in retaining their linguistic and cultural diversity. In investigating how people of Bribri descent articulate their indigenous knowledge in their everyday lives, this research draws off two and a half months of living in Bribri communities, undergoing participant observation, and conducting approximately 15 unstructured and structured interviews.

With the arrival of Christianity and the influence of Western culture, the phenomenon of secularism has developed throughout the Bribri community. Revitalization of culture has emerged through recent efforts of revitalization. This research finds that indigenous knowledge, consisting of oral traditions, customs, and beliefs is continually manifested in contemporary, everyday life in ways that uphold a sacred balance between the physical and spiritual world with the incorporation of health, special diets, medicinal plants, horticulture, and animals. Through this research, the importance of preserving indigenous knowledge is emphasized in highlighting how indigenous knowledge goes beyond Western sciences in ways that connect the natural and the spiritual world.

Linguistic and Cultural Loss and Revitalization
- Heritage language loss occurring rapidly among youth along with loss of interest in fulfilling clan roles.
- Bribri language and culture classes mandatory in primary schools throughout reserve.
- Revitalization of culture seen in business models (i.e., cultural tourism and chocolate companies) and in outreach programs (i.e., program in which the elderly pass stories on to school children).

“We are not Castilians; we are Indians and that is why we must speak the Indian language.”

Background
- Everyday Life:
  - Main industry: Agriculture: exportation of bananas, plantains, cacao.
  - Farmers, teachers, small shop owners, tourism, subsistence farming in remote areas.
- Location:

Methods
- Lived in community from Mid-January to end of March.
- Travelled in reservation from busier areas with more outside influence to remote, isolated areas.
- 15 Semi-Structured interviews accompanied with unstructured interviews.

Upholding a Sacred Balance in the Contemporary
- RQ: How do people of Bribri descent articulate their unique indigenous knowledge (IK) in their everyday lives?
- Oral traditions, spirituality beliefs/practices, knowledge of surrounding environment, upholding a sacred balance.
- Sacred balance upheld through horticulture, diet, health, medicinal plants, natural resource management (Posey 2002).
- Processes of syncretism, revitalization, and revalorization draw off IK in an array of ways.
- Connection to Itiria (“Earth Daughter”):
  - Medicinal Plants
  - Plants have both physical and spiritual healing properties.
  - Used to strengthen immune system, fight off disease, for spiritual rituals, and purification.
- Religious Syncretism
  - Blending of Catholicism and Bribri cosmology
  - StB -> Christian God
  - StJ -> Christian Satan
  - Oral traditions treated like/combined with Biblical parables and creatures

Childbirth practices adapted to prioritize safety of mother and baby while preserving cultural traditions that are meant to strengthen and cleanse the mother’s and baby’s bodies to protect from illnesses.

Traditional Childbirth
- Traditionally giving birth in the mountain by themselves.
- Eight-day quarantine and diet of rice and uncooked bananas/plantain.
- Bathing of mother and baby in chocolate.

Contemporary Childbirth
- Birth in a hospital.
- Some choose to follow a diet and chocolate bathing while others do not.
- Quarantine not least actively practiced by many.

Conclusion
- Bribri continue to uphold a sacred balance through drawing off their IK encompassing oral traditions, spirituality beliefs, and practices of its knowledge of the surrounding environment and dynamically adapting to the environment in unique ways.
- Importance of protecting Indigenous knowledge, languages, cultures, lands, people for environmental sustainability and the natural value of opening our minds to various perspectives.

Acknowledgments: My doctoral project was completed in 2015 in cooperation with the Bribri community in the Talamanca region of the Cordillera Volcánica Central in northwest Costa Rica. My research was supported by the National Science Foundation (grant BNS-1014502) and the University of Wisconsin-La Crosse. I would like to thank Dr. Christine Hippert and the Department for their support and to everyone who has contributed to this project, including the Bribri community and my advisor. Thank you to the La Amistad Conservation Area Research Project for the opportunity to work in such a special place. A special thanks to my family and mentors, Ms. Gestwicki and Dr. Hogue, for your wisdom and friendship.
Gender in Death: The Representation of Gender in Viking Graves

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University of Wisconsin-La Crosse

Abstract
Due to recent discoveries regarding the burial practices of Vikings from the Subslavic Viking Age, it has been more apparent that not all burials and artifacts are equal. There is evidence to suggest that the sexes are much more rigid and varied in terms of their experiences. In comparing the genders of artifacts and burials from burial sites, sex-related differences, from the spoils found in the Viking Age, and this how they were processed were varied. Today, such as in the past, men and women buried, were examined for Viking and greater age, as artifacts and artifact types were made.

Introduction
Within archaeology, it is a common practice to interpret gender and artifacts using artifact styles. In the Viking Age, there is a rich history of gender roles and how they were represented in art and artifacts. The process of gender roles, as they are represented in Viking Age artifacts, is a complex interplay of social, cultural, and historical factors. The role of gender in Viking Age artifacts is not only limited to the gender of the artifacts themselves but also to the context in which they were created, placed, and used.

Methods & Materials
Some subjects related to the spacing of burial in the Viking Age. The skeletons were analyzed from burial sites in Scania, Sweden. The data analyzed in this study include the sex, age, and artifact type of each individual. The data was collected from published and unpublished sources, including field notes, excavation reports, and museum collections.

Results
- No presence of weapons in male female graves.
- Animal & Animal Gear appear more frequently in male graves.
- Both only present in buried burials.
- Male female, properties of artifacts are matching.
- Female male, properties of artifacts are matching.

Conclusions
In analyzing the artifact type and frequency of artifacts, we can observe that gender roles were represented in the artifacts. This is evident in the frequency of artifacts and their placement within the burial. The data suggests that gender roles were a significant factor in the utilization and placement of artifacts within the Viking Age. This research contributes to our understanding of the role of gender in the Viking Age and how it was represented in art and artifacts. It provides insight into the cultural and social contexts in which these artifacts were created and used.
The poster titled "Carbonization Patterns To Determine Use Of Oneota Ceramics At The Onalaska Village Site" by Cameron Brooker features methods, results, conclusions, and references. The methods section includes a description of how the carbonization patterns were analyzed. The results section presents visual data showing the carbonization patterns. Conclusions discuss the implications of the findings, and the references list sources for further reading.
The Multiracial and Multiethnic Experience of Young Adults in Predominantly White Institutions

Emma Forrest
Department of Archaeology and Anthropology (Dr. Elizabeth Peacock, advisor)
University of Wisconsin-La Crosse

Abstract

The experiences of multiracial and multiracial people in our society can only be partially understood through their racial socialization as "Other." Through the perspective of historical events and the experiences of members of racial minorities in institutions designed for the educational development of multiracial students, the predominant institutions assemby to the dominant social norms. These cultural values are derived from the dominant culture and are often unshared and unresponsive to those who do not share the monolithic values of their respective institutions.

This research suggests the importance of navigating multiracial and multiracial identities for the full potential of their cultural and social impact. Today, multiracial individuals are emerging with a sense of personal autonomy, self-expression, and a unique cultural identity. The research identifies the importance of understanding the experiences of multiracial individuals, their cultural identity, and the role of institutions in shaping their identity development.

Research Goals

- Highlight the complexity in self-expression among multiracial and multiracial young adults.
- Examine the role of historical and social contexts in the construction of multiracial identities.
- Explore the impact of institutional policies and practices on the well-being of multiracial individuals.

Trends & Features of the Multiracial Population

- Racial identity is constructed through social interaction and institutional processes.
- Multiracial individuals often experience a sense of belonging and cultural affinity.
- Educational institutions play a critical role in shaping multiracial identities.

Creative Self-Rooted Identity Expression

- Multiracial individuals often combine elements of different racial identities to form a unique sense of self.
- The process of self-expression is characterized by a sense of autonomy and agency.
- Education and institutional support are essential for the development of a positive racial identity.

Blurred Lines

- Experiences of being perceived and labeled according to stereotypes.
- The experience of navigating multiple racial identities and the challenges of being "othered."
Social Status and Integration in the Eastern European Bronze Age: A Comparative Study of Maros Culture Ceramics

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University of Wisconsin-La Crosse

Abstract

The Maros culture existed from 2200 BC to 1500 BC in southwestern Hungary, western Romania, and northeastern Serbia. This research provides a comparative analysis of this region's largest site, Maros, to other ceramic sites in the region.

Maros Ceramics
- Pottery types: high-fired, red-slipped, and wheel-thrown
- Decorative techniques: incised, stamped, and modeled

Research Questions and Results

1. To what degree did Raft and Pececi maintain local variation of their ceramic styles?

   - Raft's ceramic style is more influenced by local traditions, while Pececi's style shows more regional influence.

<table>
<thead>
<tr>
<th>Raft</th>
<th>Pececi</th>
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2. To what degree did Raft and Pececi maintain local variation in their ceramic styles?

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Data and Analysis

- Raft had a greater percentage of wheel-thrown vessels, while Pececi had a higher percentage of hand-made vessels.

Conclusions

- Raft's ceramic style is more influenced by local traditions, while Pececi's style shows more regional influence.

Acknowledgments

- Thanks to Dr. Amy Nicodemus for her guidance and support.

References

Origins of Steel Production in the British Iron Age: An Examination of Carbon Content and Weapon Hardness
Jack Barrett
Department of Archaeology and Anthropology (Dr. Amy Nicodemus, Ph.D. Anthropology)
University of Wisconsin-La Crosse

Abstract
It is often quoted that "The Romans brought steel to Britain." This study sought to investigate this claim by studying weapons found in Britain from the early and late Iron Age as well as the Roman-British period. Carbonization, the process of converting steel from adding carbon to iron in a variety of ways, was measured in relation to the weapon's hardness to explore steel presence in Britain. It was found that carbon content remained similar throughout all three periods, but hardness increased significantly in the late Iron Age. This implies that iron was present in Britain prior to the Roman invasion, but another source was being performed in Britain for many harder weapons than the Romans. Further research is needed to discover what this process was and how this relates to British Iron Age metallurgists.

Methods
- 10 early Iron Age weapons
- 10 late Iron Age weapons
- 14 Roman-British weapons
- Gathered iron across the British Isles

Analysis
- Weapons examined for carbon content and hardness using etching with a 2% nitric solution and the Brinell hardness test
- Database of values was created and analyzed

Results
- Significant change in minimum, maximum, and mean carbon content between periods.
- Significant variance in minimum, maximum, and mean carbon content between periods.
- Insufficient change in minimum hardness between periods.
- Significant variance in mean hardness between periods.

Conclusions
- Steel cannot be Roman as steel already in Britain in early Iron Age
- Carbon content not possible at similar level. Trend of Roman-British steel

Acknowledgements

References
- null
EDUCATING THE PUBLIC: VIRTUAL MUSEUM EXHIBITIONS AND DESCENDANT COMMUNITIES IN THE UNITED STATES

Jasmine Kratt

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University of Wisconsin-La Crosse

Abstract
My research is a comparative analysis of virtual museum exhibits centered around the theme of Native American societies among various museums. I investigated the presentation of Native American artifacts, practices, and stories in the digital space to determine how they are represented. I focused on determining how the presentations of Native American exhibits are influenced by different factors, such as museum location, themes, and exhibit content. This data comes from virtual exhibits and web pages from The National Museum of the American Indian, The Children’s Museum of Illinois, and The Wisconsin Historical Museum. This comparative approach allows me to observe the content and exhibitions as they are portrayed on the internet. In addition, I research looked at how their exhibits are presented in the physical space, which are the communities that descended from or are part of the culture from which the exhibits are derived.

Background
There are different types of museums, based on the Cabinet of Curiosities of the 17th and 18th century. In recent decades, there has been an increased interest in cultural representation, as museums are changing to work with descendant groups. Descendant communities are modern descendants of a culture whose artifacts come from, and artifacts are items made or modified by humans.

Methods
I looked at museum websites, virtual exhibits, online archives, and advertisements to see how these museums may be making a change to work closer with descendant communities. I looked at their virtual content for an exhibit in their museum, analyzing word choice, reference to descendant communities, and how they spoke of a different culture’s practices and artifacts. Then, I compared this to their mission statement to see how they compare.

Results
Three of the six museums studied in this thesis did not make any apparent outreach to collaborate with descendant communities. Moreover, four of the six museums made a claim in their mission statements to preserve or enrich culture. When comparing mission statements to their exhibits, some museums did exactly what they claimed they would do.
Non-Cis Menstruators: Gendered Experiences and Stigma

Background
Menstruation is an experience that has been stigmatized and disregarded within society at large. There is a significant academic investigation into the social construction and expectations surrounding menstruation, however, there is limited research exploring the experiences of non-cis menstruators. When menstruation is not a cis-woman, the interpretations of that menstruation and menarche experiences are challenged, documented, and further.

Research Question:
What are the needs, experiences, and concerns of non-cis menstruators and how does stigma and gender impact their experiences?

Inadequate Period Products:
- Current product packaging and advertising is hyperfeminine
- Don’t like “necessity to consider my gender every time I need to change my pad”

Menstruation and Coding Gender
Assumption of if you have a uterus you are a woman. Participants noted that this is the case for people with cocooned whether cis or non-cis.

Menstruation is so heavily coded as a feminine experience. People often assume that non-cis menstruators will always want to suppress their menstruation because they do not identify as a woman but this is not always the case and is normative in nature.

Periods don’t serve me, that’s not what I want to do with my life.

The current menstrual experience is ongoing research when does not like non-cis menstruation, but it works best and not peoples. The main goal is to have a supply that is compatible with menstruation. But it is at its core what menstruation means to people and it is not about how and “body care”.

Healthcare Experiences and Limitations
- Lack of social understanding of non-cis identity and non-cis experiences
- Social environment of a patient

Conclusion
The findings give greater insight into non-cis menstruators and how efforts to counter prejudice and stigmatization of non-cis menstruators are important. The presentation focuses on the themes of menstruation, body care, and social norms in the context of non-cis menstruators. The research highlights the need for better understanding and support for non-cis menstruators.
Changes in Parietal Artistic Expression from the European Upper Paleolithic: A Temporal and Spatial Analysis

Katy Davidson
Department of Archaeology and Anthropology (Amy Nicodemus, PhD and Vincent Herren, University of Wisconsin-La Crosse)

Abstract
In Europe, during the Upper Paleolithic (300,000 - 10,000 BP), early humans created art that reflected their complex interaction with their environment. Artistic expression was found on cave walls, rock surfaces, and animal imagery. Artistic expression during the Upper Paleolithic could indicate changes in social organization and cultural change. Several factors could influence the art, such as social organization, climate, and environment. This study explored the frequency and distribution of Parietal Artistic Expression in Europe using a database of 271 European Upper Paleolithic cave sites containing artistic expression. The results are further examined using statistical analysis to determine the frequency of artistic expression and its relationship with the environment.

Methods
- Dataset: 271 European Upper Paleolithic cave sites containing artistic expression discussed in literature
- Variables: Site name, location, period, type(s) of artistic expression

Results
- Frequency of Artistic Expression Types: Upper Paleolithic Cave Sites
- Frequency of Artistic Expression Types: Lower Paleolithic Cave Sites

Background
- What: Upper Paleolithic (300,000 - 10,000 BP)
- Where: Europe
- Why: Parietal Artistic Expression is important for understanding cultural change and social organization in the Upper Paleolithic.

Future Studies
- Analyze the relationship between artistic expression and environmental changes.
- Examine the role of artistic expression in social organization.

Acknowledgments
This research was supported by a grant from the National Science Foundation.
Collaborative Archaeological Analysis of Early 20th Century Tourism in Red Cliff, Wisconsin

Lauren Brewer, UW-La Crosse
Faculty Mentor: Dr. Heather Walder
Department of Archaeology and Anthropology

Background

The Apostle Islands Indian Pageant took place in 1924 and 1925 in July of both years, in Red Cliff, Wisconsin. The pageant was the first major event that the Apostle Islands Indian Community held to attract visitors to the area and revive interest in the economy. The site was visited by tourists, who created a steady stream of business to local businesses and helped to improve the economy. The Apostle Islands Indian Pageant was run by the Apostle Islands Pageant Corporation, led by Euro-American organizers. It told the story of Bayfield from the mid-1800s to the 1700s, when Native people in Red Cliff today want to know more about who was involved in the Pageants.

Archaeological Background: The site was surveyed in 1979 by Beloit College and in 2000 collaboratively by the Red Cliff Tribe and the Apostle Islands Indian Pageant association. The site has produced an abundance of artifacts related to the Pageant activities. The Pageant site contains over 500,000 artifacts, including pottery, glass, and metal objects. The site is located on the shore of Lake Superior, near the Apostle Islands National Lakeshore. It is a significant archaeological site, which has been the subject of numerous studies and excavations.

Research Questions

What was the pageant’s connection to the local Ojibwe communities? How was the site used during the pageant, such as stage location? What can archival pictures and newspapers tell us about the pageant? Do the archaeological findings corroborate the archival information?

Methods

Test excavations were carried out during the site visit in 2019. The test pits were located in the center of the site. The test pits were excavated to a depth of 1.5 meters, and were recorded using a grid system. The test pits showed that the site was used during the pageant, with the earliest use dating back to the mid-1800s. The test pits also showed that the site was used by Native people for a variety of activities, including fishing, hunting, and gathering.

Spatial Analysis Results

The Pageant site is located on the shore of Lake Superior, near the Apostle Islands National Lakeshore. It is a significant archaeological site, which has been the subject of numerous studies and excavations.

Conclusions

This work helps the Red Cliff Tribe to understand site preservation and the increase in the Red Cliff community knowledge of Ojibwe history. Site excavations show significant from across the region to the Pageants. Artifacts concentrations near “Pageant” along the bank date to the early 20th century. The site is ending into the lake and structures and artifacts from the Pageant. Identified a distinct area of soil disturbance, historically documented location of the pageant.

Relocating Pageant Activities

The Apostle Islands Indian Pageant was run by the Apostle Islands Pageant Corporation, led by Euro-American organizers. It told the story of Bayfield from the mid-1800s to the 1700s, when Native people in Red Cliff today want to know more about who was involved in the Pageants.
Exercising Ceramic Motifs as Markers of Oneota Identity: A Case Study from the 47LC288 Site, Wisconsin

Lauren Stanley
Department of Archaeology & Anthropology (Dr. Arzigian & Dr. McAndrews)
University of Wisconsin-La Crosse

Abstract
A case study of Oneota ceramics excavated from a site near Brice Prairie in Menominee County, Wisconsin. A significant portion of the ceramic assemblage was identified as stylistically similar to those found at the Brice Prairie site. A visual analysis of the 47LC288 assemblage was done to determine if these stylistic similarities provided evidence of social interaction or cultural exchange. The results of this study have implications for understanding the social and cultural relationships of Oneota peoples in the late prehistoric period. Results
Data: 58 vessels recovered by MVAC in 2012 & self-collected analyses
Visual Analysis: To examine stylistic variables of ceramics including:
  - Lip, neck, shoulder, & body decorations
Spatial Analysis: To examine spatial distributions of ceramics and motif patterns throughout 47LC288.

Results
Conclusions

References
Acknowledgments

I would like to thank my advisor Dr. Arzigian, Dr. McAndrews, & Dr. Nizdemus, and Clay for assistance in research.
PHAG AND MALNOURISHMENT IN THE EASTERN EUROPEAN BRONZE AGE: AN ANALYSIS OF DIET IN THE MARÖS CULTURE
Miran Levec
Department of Archaeology and Anthropology
Faculty Advisor: Dr. John Malmsby (PhD) and Dr. David Anderson (PhD)
University of Wisconsin-La Crosse

Methods

1. Excavation techniques
2. Analysis of plant and animal remains
3. Assessment of human skeletal remains

Results

- NISP and MNI counts
- Plant and animal species representation

Conclusions

- Impact of diet on health and survival
- Cultural significance of dietary practices

References

Queer Women: Experiences in Health Care, Education, and Accessing Resources

Background

Within education, the discussion of LGBTQ definitions, identities, and histories has been at the forefront of social and political movements in and against the integration of LGBTQ topics into public school settings. LGBTQ people experience major disparities in health and reproductive health care and worse health outcomes than the population overall. These differences are due to a series of barriers in the health care system, including discrimination, access to providers, and insurance issues, all of which can be exacerbated by racism and discrimination.

Methods

Interviews with five queer women, informally gather experiences in the health care system, related to their sexual orientation, with these care, and their experiences of 1000s of interviews with these communities. We also visited local queer spaces to gain understanding of their resources specifically for queer women.

58 hours of unstructured interviews

Acknowledgments

St. Elizabeth's Hospital
40 participants

Results

Education:
- Participants experienced private Catholic schools, homeschooling, charter schools, and the K-12 public education system. All reported a sex education model that was often focused on limited discussion of safer sex, let alone the existence of queer people and queer relationships.
- Lack of education on queer sex leaves queer women without access and understanding of safe sex practices.
- Health Care:
  - Queer women reported never being asked their pronouns or sexual identity in gynecological settings.
  - When sexual identity was discussed, queer women felt stigmatized and targeted, leading them feeling uncomfortable and unable to discuss their sexual and reproductive needs.
  - Individuals reported being forced into situations such as both control etc., despite their queer identity.

Resources:
  - Queer women reported they did not feel welcome in the Pride Center on campus that to make and non-binary fluids in the space. Many LGBTQ spaces are still mainly curated toward gay men, which might be the reason queer women do not feel safe in these spaces.

Their identities are not recognized or "gay enough" for these spaces.

Conclusion

Queer women are sometimes the "silent majority" as they continuously omitted from education and LGBTQ discourse.

Queer women are struggling to gain representation as well as the safety to express their identity.

This research is just a small subset of the push and necessity for comprehensive sex education across the U.S., not just for queer individuals, but for all.

Under the ideology that access to gender health care is a human right, the right to health, and therefore right, this research suggests no longer need to be marginalized community and discrimination of their sexuality.

By working with a community platform and resources, in a just way, the women, the queer identity, and the struggle.
Bronze Age Zooarchaeology: Inequality in the Maros Culture
Signe Aspengren
Department of Archaeology and Anthropology (Dr. Amy Nicodemus, Dr. Antogni)
University of Wisconsin-La Crosse

Abstract
The Maros culture group lived in Eastern Europe during the Bronze Age (2350-1900 BC) during which increases in social stratification and inequality occurred. Smaller villages connected via social networks to larger regional centers with elites in large centers, there was much variation in size. The differences in economic and productive roles and inequality among elites. However, the relationship of a larger center and inequality has not been

Methods & Materials
- Compared taxa and elements present at Rade and Pecica
- Higher status individuals have access to better foods
- Elements with high proportions of meat (bison,uroboros, feniks, pršelin) - Rade 1978
- Rade - self collected data
- Pecica - from Nicodemus 2017
  \( n = 604 \)
  \( n = 8912 \)

Results

Introduction
- Bronze Age Serbo-Croatian Basin
- Large, regional, and large, regional structures as well
- Large, regional structures as well
- High status between Serbia, East Central Europe, and Romania
- Use of large, regional structures in food

Conclusion
- Environment plays a role in resource availability
- Higher status individuals have access to better foods
- Elements with high proportions of meat (bison,uroboros, feniks, pršelin) - Rade 1978
- Rade - self collected data
- Pecica - from Nicodemus 2017
  \( n = 604 \)
  \( n = 8912 \)

References

Questions