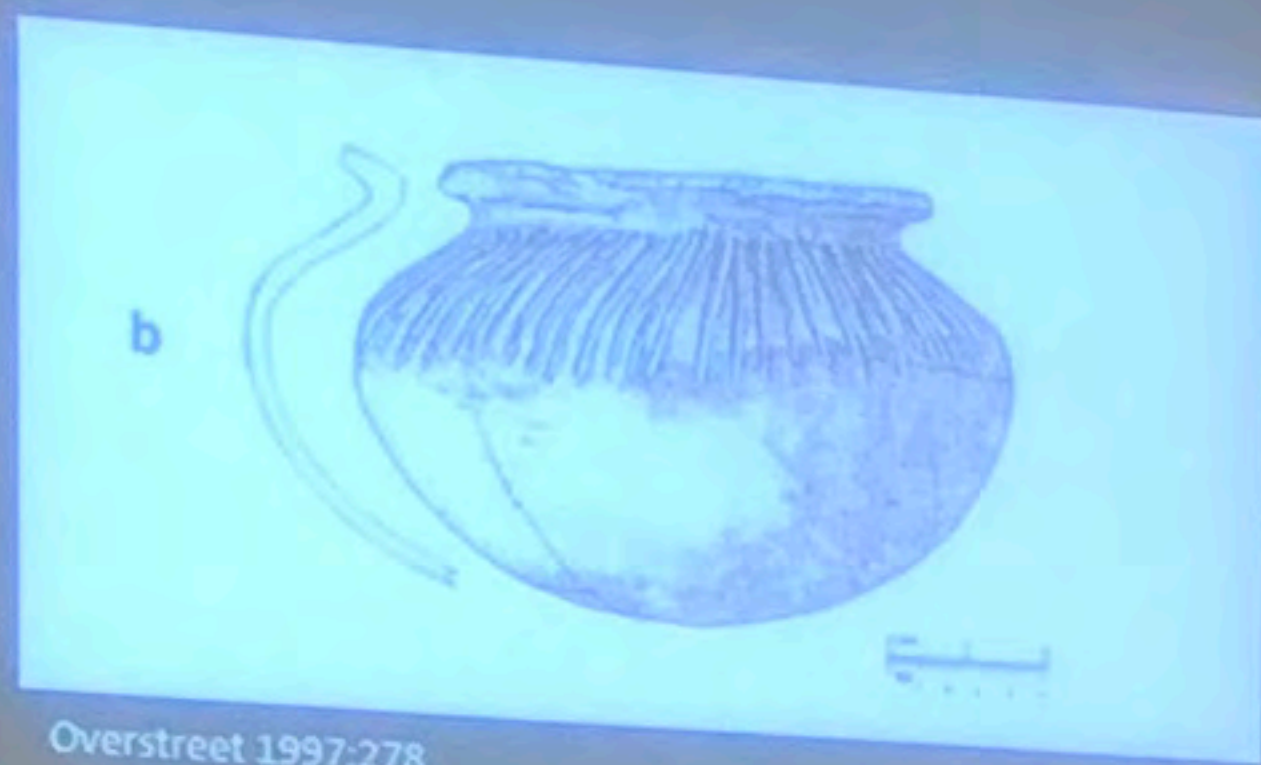


METHODS: OVERVIEW

- 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



Overstreet 1997:278



The Articulation of Indigenous Knowledge in the Everyday Lives of People of Bribri Descent in Talamanca, Costa Rica

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Abstract

Following a history of colonialism 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 syncretism has developed throughout the Bribri community. Revalorization 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.

Background

❖ Everyday Life:

- ❖ Main industry: **Agriculture:** exportation of **bananas, plantains, cacao.**
- ❖ Farmers, teachers, small shop owners, tourism, subsistence farming in remote areas

❖ Location:

- ❖ **Talamanca, Costa Rica:** Caribbean coast on border with Panama: La Amistad Biosphere Indigenous Reservation.

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 Iriria ("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
 - ❖ **Sibö -> Christian God**
 - ❖ **Sulá -> 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	Contemporary Childbirth
❖ Traditionally giving birth in the mountain by themselves	❖ Birth in a hospital
❖ Eight-day quarantine and diet of rice and uncooked banana/plantain	❖ Some choose to follow diet and chocolate bathing while others do not
❖ Bathing of mother and baby in chocolate	❖ Quarantine no longer actively practiced by many.

Conclusion

- ❖ Bribri continue to uphold a *sacred balance* through drawing off their IK encompassing traditions, spirituality beliefs and practice knowledge of the surrounding environment dynamically adapting to the everchanging in unique ways.
- ❖ Importance of protecting Indigenous knowledge, languages, cultures, lands, peoples for environmental sustainability, societal equality, value of opening our minds to varying worldviews.

Acknowledgements: My absolute gratitude goes out to the UWL Arch and Anthropology Department, to Dr. Hippert and Dr. Pottier for their continual support and guidance, and to all those who participated in my research in both participation and friendship.

Reference: Posey, Darrell. 2002. "Upsetting the Sacred Balance: The study of indigenous knowledge reflect cosmic order." *Participating in Development: Approaches to Indigenous Knowledge* edited by A Bicker, J Pottier, and P Sillitoe. 24-41. UWL Press.

Linguistical 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.
- ❖ **Revalorization 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)."



Arin Spierings

Department of Archaeology & Anthropology (Dr. Amy
Nicodemus PhD, Dr. Constance Arzigian PhD)
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Due to recent discoveries regarding the burial practices of Vikings from the Scandinavian Viking Age, it has been made apparent that our current understanding of social roles, specifically gender roles, in Viking society are lacking. There is evidence to suggest that they are much less rigid and more varied than previously assumed. By comparing proportions of artifacts and artifact types from burial data sets from Birka, Sweden and Iceland that consisted of the biological sex of each buried individual, it was made apparent that there was more than just one model of how gender roles functioned in the Viking Age, and that how they were practiced was varied due to location. As both the Birka and Iceland burials were examined for gender markers, the regional variability, and subsequently the variability of Viking gender roles, of artifact and artifact type proportions were made apparent.

gender archaeology is a recent development in the field of archaeology, and even more so when applied to Viking archaeology. Recent analysis of a warrior grave at Birka (Bj531) revealed the individual buried to be biologically female rather than male, meaning that incorrect assumptions if gender roles in the Viking Age (CE 793-1066) were made. Previously, women were viewed as weaker than men, and labor was divided strictly into male and female tasks (Clover 1993). The assumption was that this was the across Scandinavia. Our perception of gender roles and how they were performed in Viking society now lacks certainty, in order to gain a better understanding of Viking gender roles, data sets from two locations in Scandinavia, dating to within the Viking Age, were analyzed to investigate three different things: if biological sex was being marked in burials, what we used to mark what biological sex, and did each site represent gender in burials with the same or similar artifacts. Additionally, during analysis any specific artifacts that trended one way were noted, as well as instances where individual burials did not match trends based on biological sex. This serves as an indicator of potential third-gender or transgender individuals. Three aspects of a potential individual are always represented socially, and therefore often in graves: age, personal qualities, and gender. This study aims to investigate the problem regarding unsupported assumptions of Viking gender roles by examining what grave goods appear with which biological sex at different sites, and what anomalies exist in different populations that do not match the established trends. By doing so, conclusions could be drawn about not only how gender was represented at each site when analyzed, but also if gender was represented differently regionally. This demonstrates that Viking gender roles fell along varied category lines, leading to the conclusion that gender roles were much less static and much more fluid and diverse than previously assumed.

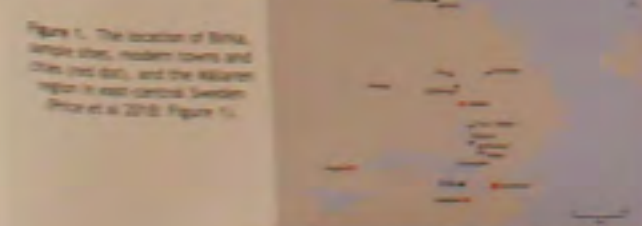


Figure 1. The location of the sample sites, modern towns (black dots), and the Milla (red dot) and the Milla region in east-central Sweden (Pärss et al. 2002; Figure 1).



Figure 2. The position of Iceland in the North Atlantic relative to Scandinavia and the British Isles (after 2000).

Data sets

- Isotopic analysis of burials from Birka, Sweden (Price et al., 2018)
- PhD dissertation evaluating social dynamics of Viking Iceland (Maher 2009)

Data analysis

- Presence/absence of grave goods (Iceland)
- Presence/absence of artifacts of each artifact type-category at each site
- Presence/absence of artifact category per sex at each site
- Specific artifacts and trend-breaking individuals
- Compare trend of artifact category presence per sex between sites
- Chi-square tested when applicable

Figure 2. Presence of each artifact category in Birka male (left) and female (right) in the total number of burials with grave goods.

Weapons	Animal & Animal Gear
25.00%	23.33%
Tools	Food/Cooking Implements
0.00%	5.00%
Grooming	Adornment Dress
23.33%	10.00%
Commerce	Mac. Objects

- No presence of weapons in Birka female graves
- Animal & Animal Gear appears more frequently in male graves

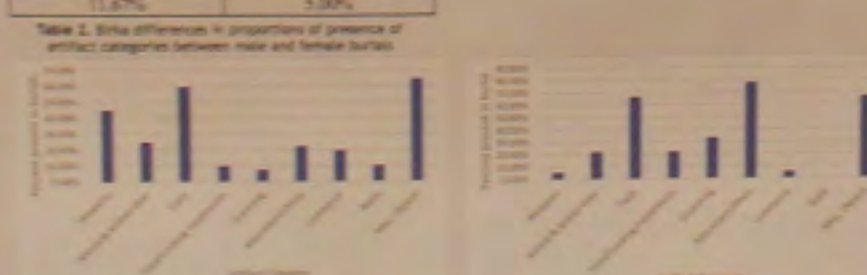


Figure 4. Presence of each artifact category in isolated male (left) and female (right) in the total number of burials with grave goods.

Weapons	Animal & Animal Gear
38.46%	2.78%
Tools	Food/Cooking Implements
4.67%	12.22%
Grooming	Adornment/Dress
25.47%	55.26%
Commerce	Books
14.47%	50.98%

- Weapons and Commerce artifacts appear more frequently in male graves
- Boats only appear male graves
- Specific artifact: Spear heads appeared in 16 male graves but only 1 female grave
- Adornment/Dress and Grooming artifacts appear more frequently in female graves

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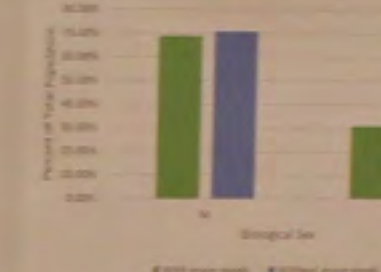


Figure 2. Iceland data set percentages of data set with and without presence of grave goods in burial divided by biological sex

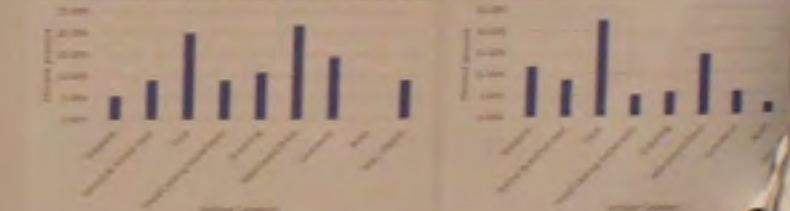


Figure 4. Presence of artifact categories in Shika burials (left) and Iceland burials (right).

Weapons	Animal & Animal Gen
6.42%	0.34%
Tools	Food/Cooking implement
2.50%	4.09%
Grooming	Adornment/Dress
5.28%	7.44%
Commerce	Boats
8.92%	2.50%
Misc. Objects	
14.66%	

- Boats only present in Icelan burials
- Otherwise, proportions of artifacts are relatively similar
- (Excluding Boats category)

$\chi^2 = 14.250$ d.f. = 7
 $.05 > p > .02$

We are seeing that there is a difference in the presence of different artifact categories per different sexed burials at both Birka and Iceland. Not only is biological sex being marked in burials, but it's being marked differently between Iceland and Birka, to a certain degree. Certain trends, like male burials having a presence of weapons in their burials, and female burials having a lack of them, remain consistent regardless of location. Others do vary based on location, like how there was a larger portion of female graves at Iceland found with Adornment/Dress artifacts present, while at Birka it was much closer to an even split between male and female. The fact that artifacts belonging to the Boats category only appeared in male Iceland burials is another marked difference.

While limited by the sample sizes of the populations used in this study, there are notable trends among the data that have larger implications. These implications say that gender representation was not consistent across Scandinavia during the Viking Age, that gender roles likely were not as fluid and diverse than our previous assumptions about that time period would lead us to think. Further comparative research is encouraged, in other regions of Scandinavia and with larger sample sizes, as well as taking other social factors into consideration.

I would first like to thank my thesis readers, Dr. Amy Nicodemus and Dr. Constance Arizgalian, not only for helping and guiding me in my research, but also as my professors who have taught me so much over the years here at the University of Wisconsin-La Crosse. Thank you to the Archaeology and Anthropology departments as a whole, for Croese. Thank you to the Archaeology and Anthropology departments as a whole, for pushing me to take initiative to learn what I wanted to learn. Thank you to my peers for providing an amazing learning environment. Finally, thank you to my family for supporting me and pushing me to do my best.

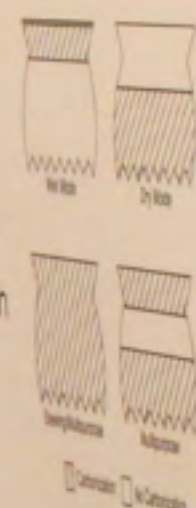
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Analysis Of Carbonization Patterns To Determine Use Of Oneota Ceramics At The Onalaska Village Site

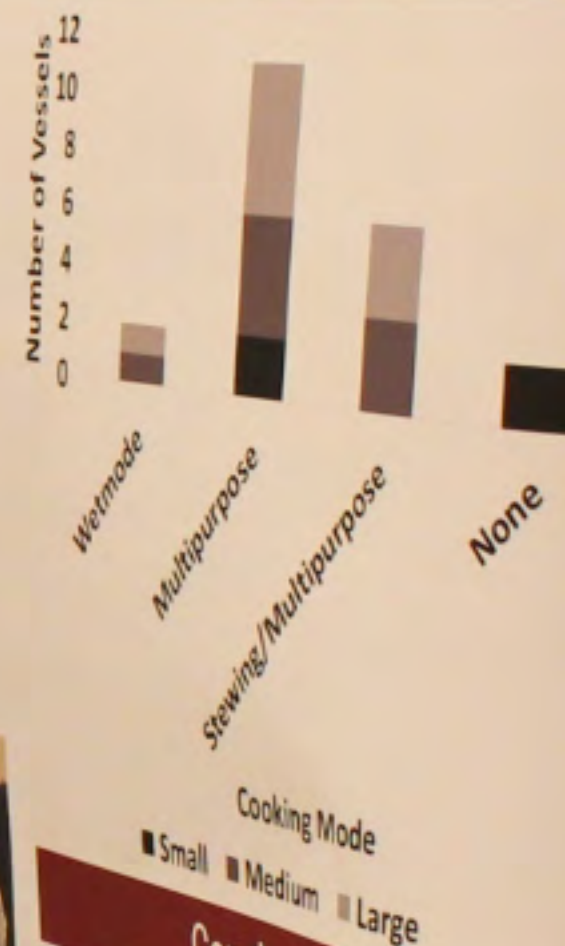
Clayton Bruckner
Archaeology (Dr. Constance Arzigian, Dr. Heather Walder)
University of Wisconsin-La Crosse

Methods

- Materials selected for analysis if they had a partially intact rim and shoulder segment.
- Pictures were taken to record the patterns of carbonization



Results



Conclusions

- Largest category was multipurpose or stewing and stewing and multipurpose
- Does not seem to have a direct correlation to size, in line with results from other studies

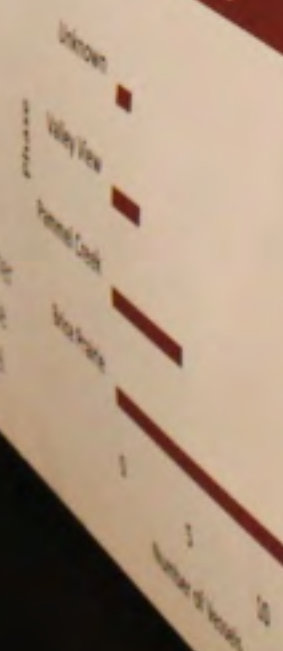
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2018 Cooking and Community: An Exploration of Oneota Group Variability through
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Investigation No. 2286, Wisconsin Valley Archaeology Center, University of
Wisconsin-La Crosse.

Acknowledgements

Thank you to my readers Dr. Heather Walder
Dr. Constance Arzigian, and Dr. A. ...
Thank you to La Crosse ...

Results



10



The Multiracial and Multiethnic Experience of Young Adults in Predominantly White Institutions

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Abstract

The experience of multiracial and multiethnic people in our society can only be partially understood through their marked social categorization as "Other." Through the perpetuation of folk theories of race, basic institutions demand that multiracial individuals assimilate to the dominant social norms. These cultural ideals favor identities that are easily understood through the white lens and are detrimental to those who elude the monoracial reduction of their intersectional lives.

This research suggests that the experience of navigating multiracial and multiethnic identities contributes to social and situational struggles for these informants. More importantly, these struggles have inspired a creative and unique form of self-expression for these individuals and collective sense of community among others who share this diverse identity. These results demonstrate a need to reevaluate how we perpetuate categorical racial identification at both an interpersonal and institutional level to allow individuals to self-identify in ways that are meaningful to them.

Research Goals

- Highlight the creativity in self-expression among multiracial and multiethnic young adults
- Discuss the stigmatization of racial/ethnic categorically ambiguous individuals
- Investigate the motives and perpetuation of Folk theories of race through "The Everyday Language of White Racism" written by Hill (2008)

Three Major Features of The Folk Theory of Race

- Holds race to be a biologically ingrained and valid
- Racism is entirely a matter of individual beliefs that can be corrected through education
- Views prejudice as a natural part of the human condition

Methods & Materials

During consent participants filled out a survey which gathered demographic information and basic experiential accounts. Each individual was roughly 40 minutes long and both the female participants actively engaged in a follow-up group interview with me which followed the survey. The final method of data collection was participant narratives, in which participants allowed me to tag along with them

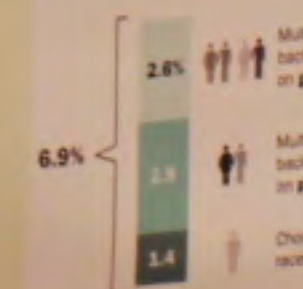
through their day and engage with the practices and norms they experience in everyday life. Through seeing their experience in stores, schools, bars, restaurants, and even as performers I got to see how the experience of being multiracial and multiethnic impacts everyday life in specific and tangible ways.

Brief word on Multiracialism

As Hill playfully points out the perception of monoracial identity itself is a silly assumption, not only because "race" is a politically fabricated social construct, but because of its use of mythical monoracial identity. With our ancestry spanning back several hundreds of thousands of years, it is hard to imagine the racial purity of any person. While human biologists and human geneticists unanimously agree that the races and ethnic groups are not scientifically salient, but socially salient "categories used by the US governmental agencies" for census data (Hill 2008, 9). Further, "in-between" categories are constantly emerging as the first mixed-race categories began being permitted for census use in 2000 (Hill 2008, 15). Even in this expansion of diverse representation we can see the folk racial language being subversively embedded in this framework with terms like "mixed-race," "bi-racial."

The experience of multiracial and multiethnic people is starkly contrasted against the norms and expectations for whiteness in our society and can be even further differentiated from the experience of presumably monoracial people of color in our nation's white institutions.

Estimating the Size of the Multiracial Population



Individuals who participated in this research had to meet three basic criteria:

- They had parents from more than one federally recognized racial/ethnic category
- They were at least 18 years of age
- They live or grew up in the Midwest

Creative Self-rooted Identity Expression

- Proudful Multiracial Identity—Contrasting with Parent's Monoracial presentation
- Understanding for others created through their experience as "in-between"
- "I have learned so many lessons from being a mixed person growing up and I feel like it allows me to empathize with a lot of other people, who have different racial problems..."
- "I do like being able to have more of an understanding on a lot of different topics and points of view, I like being able to be almost like an intersection- or a buffer or like a mediator between people almost, I do like that. I like being able to have various forms of expressing myself..."
- "I have always felt like I belong to what I am, and I identify with it proudly..."

- Humorous self-expression using self-deprecating terms (offensive if used by others)

NAME	INSTITUTIONAL IDENTITY	SELF-ASSIGNED IDENTITY
JACK	Multiracial	"Mutt"
Sebastian	Bi-racial	"Twinkie"
Elaine	Multiracial	"Mutt"

Blurred Lines

Experiences of being gatekept from their larger minority communities

- "I have to earn what I am because its not all I am" — Jack

- "AAVE is such a big thing in the black community that because I am technically part of that community it is expected of me... is that it does make me seem like I am whiter— just because I cannot do it." — Elaine

- "I think mostly with the Asian community because I was raised by white people, and I have very limited experience with like Asian cultures" — Sebastian

Misrecognition of race by monoracial and often white individuals

"Because people like to categorize things— so its like if people do assume that I am one thing and I correct them sometimes people get confused or if I verify what they are saying about my race its like they feel like proud of themselves and its just like weird because well do you not just care about what I am or like why do you care about what I am at all?" — Elaine

Different strategies for self-identification and navigating monoracial systems

- Selectively identify in ways that will serve them in different spaces
- Selecting a monoracial identity to provide the "most accurate" data based on visual features — Sebastian
- Selecting non-applicable or resisting racial identification whenever possible — Jack

Conclusions

This work has attempted to show the cohesion and shared experience within this non-heterogeneous community. While being multiracial has no definitive look, or expectations placed on to them by outsiders, their experiences of being profiled, targeted, and ostracized or made to feel "Other," creates a common bond among those in this diverse identity category. Additionally, these individuals exceed the monoracial rule of folk theories of race and often are the corrective voices reminding others that appearance, race, and identity are not immutable connected.

When presented with an ambiguous person, folk theory claims that it is not only natural to treat them differently but justifies the question "what are you?" which has been universally indicated as dehumanizing by these participants. If we do not question these models that perpetuate the status quo, those covert forms of racism that can be explained away using our existing social norms and practices. To enact change and offer valuable allyship often we need begin with reflection on ourselves and the ways we may be upholding systems of institutions, norms, and ideologies that surround the issue which may undermine the agency of others and the notion of toward pluralistic progress.

References

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Hill, Lisa. 2008. The Everyday Language of White Racism. New York: New York University Press.
Hill, Lisa. 2008. The Everyday Language of White Racism. New York: New York University Press.

Social Status and Integration in the Eastern European Bronze Age: A Comparative Study of Maros Culture Ceramics

UWL
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Abstract

The Maros Culture existed from 2700 BC to 1500 BC in what is now southwestern Hungary, western Romania, and northeastern Serbia. While being the focus of archaeological research in this region for the last century, there still is a gap in our understanding of Maros settlements and their material culture. This research compares two Maros sites: Pecica Șanțul Mare, the largest easternmost Maros settlement, and Rabe Anka Siget, a smaller settlement to the west. Comparing the ceramic assemblages from these populations will allow for the characterization of any distinctions in ware types and decorative motifs between them. Looking at the proportions of fine ware versus coarse ware ceramics may highlight status differences between these populations. Additionally, stylistic variation, if present, can be used to identify local cultural traditions in pottery decoration techniques. What is demonstrated through this research is that the sites of Rabe and Pecica maintained their own ceramic decoration preferences. Additionally, Rabe utilized a significantly higher level of fine ware ceramics, indicating either a difference in the number of high-ranking individuals that lived there, or a difference in the way elites displayed status.

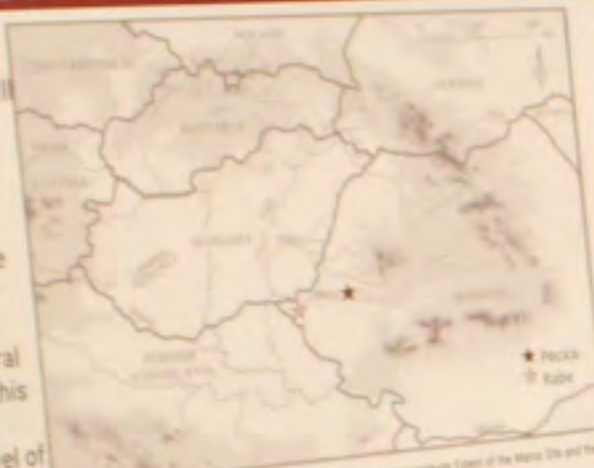


Figure 1: Map of the Eastern European Bronze Age showing the approximate extent of the Maros Culture and the locations of Rabe and Pecica. (Adapted from: Nicodemus, 2019; Figure 3.4)

Maros Ceramics

- Ceramics are crucial to everyday life and serve as a way to express status and identity.
- Fine Wares- better quality temper, elaborate vessel forms, non-utilitarian functions, burnished, elaborate decoration, requires skill.
- Coarse Wares- lower quality temper, simple forms, utilitarian functions, simple or no decoration.



Figure 2: Two decorated bowls from the Maros Culture. The left bowl is a 'Fine Ware' with a burnished surface and elaborate decoration. The right bowl is a 'Coarse Ware' with a lower quality temper and simple form. (Adapted from: Nicodemus, 2019; Figure 3.5)

Data and Analysis

For analysis, coded data was used that was derived from 20 excavations done by UWL, U of Michigan, and others (Rabe, 2006 and 2007; U of Michigan excavations (Pecica). The data was coded for over 20 attributes, but the specific attributes used for this analysis were ware type, decorative presence, and the specific decorative motifs. Chi square analysis was then done for further evaluation.

Conclusions

- Rabe and Pecica had different preferences for decoration on all categories of ceramics.
 - Each site maintained their own local variation of ceramic styles. While still using similar Maros style, the sites preferred certain motifs to different degrees.
 - Sites not interacting? Conscious decision to be different?
- Rabe and Pecica had a significant difference in the proportion of fine ware ceramics. Rabe had more proportion of fine ware ceramics. Rabe had more exotic goods to display status? Pecica/Maros was starting to collapse and so less hierarchical structure?

Acknowledgements

This project was funded by an undergraduate research and creativity grant, awarded to Evelyn Gaunt, for introducing me to this project and her extraordinary amount of support and guidance in allowing me to come to Pecica. I would like to thank Dr. David Anderson, as well as the other faculty members, for their support and guidance. I would also like to thank my family and friends for helping me get to where I am now.

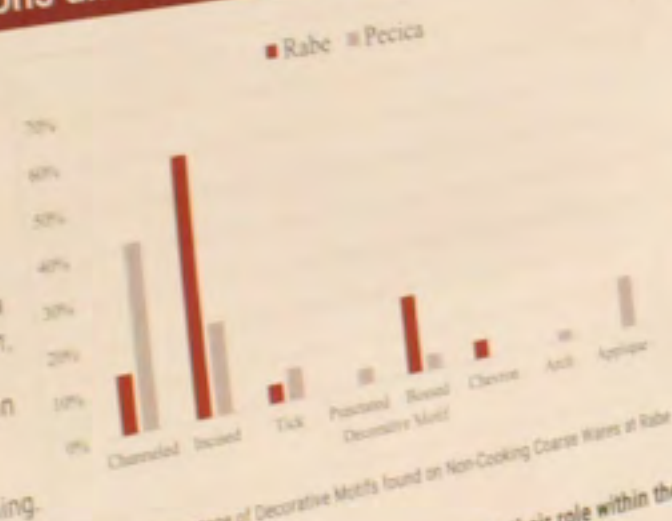
References

Nicodemus, Amy. 2019. *The Maros Culture: A Prehistoric Site in Eastern Europe*. La Crosse, WI: University of Wisconsin-La Crosse Press.

Research Questions and Results

1. To what degree did Rabe and Pecica maintain local variation of their ceramic styles?

- Examined presence and frequency of specific decoration motifs.
- Decorations can be influenced by internal and external traditions.
- Results- The 19% greater percentage of incised decoration on Pecica's fine wares is strong and very significant ($\chi^2=22.06$, $df=1$, $p<.005$) (Figure 3).
- Results- The 48% greater percentage of incised decoration on Rabe's coarse wares is strong and statistically significant ($\chi^2=11.3$, $df=1$, $p<.005$) (Figure 4).
- Rabe had a greater percentage of bosses, nodes, and pinching.
- Pecica displayed more ticks, puntates, and chevrons.
- Prows, arches, appliques, and hatches all displayed a relatively equally small proportion.



2. To what degree did the sites compare in their role within the Maros site hierarchy?

- Proportion of fine wares to coarse wares.
- Fine wares indicate higher status due to the time, effort, and skill needed to create them.
- Results- The 15% greater percentage of fine wares at Rabe is statistically significant ($\chi^2=48.16$, $df=1$, $p<.001$) (Figure 3).

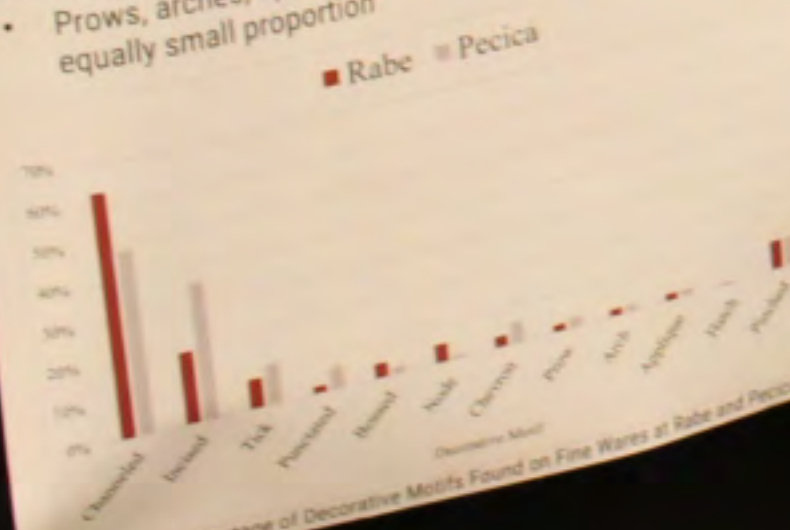


Figure 3: Percentage of Decorative Motifs found on Fine Wares at Rabe and Pecica. (Adapted from: Nicodemus, 2019; Figure 3.6)

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Origins of Steel Production in the British Iron Age: An Examination of Carbon Content and Weapon Hardness

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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 Romano-British period. Carbonization, the process of creating 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 through all three periods, but hardness increased significantly in the late Iron Age. This implies that steel was present in Britain prior to the Roman invasion, but another process was being performed in Britain to make harder steel than the Romans. Further research is needed to discover what this process was and how this relates to British Iron Age metallurgy.

Background

Who

- The Celtic People (Celts)
- Agricultural tribes

Where

- England, Scotland, Wales, and Ireland.

When

- Iron Age (800 BC to AD 43)
- Romano-British Period (AD 43 to 410)

What

- Iron swords, knives, axes, and spears made by the Celts and Romano-British.



Figure 1. British Iron Age sword from 200 – 100 BC. Courtesy of the British Museum.

Objectives

Research Question

- Does the Carbon content of Iron Age weaponry within Celtic societies become standardized between the early Iron Age and late Iron Age?

Thesis Statement

- As the transition from the early to the late Iron Age occurs in the Celtic culture of Britain, the discovery of the strengthening properties of carburization causes an increase in standardization of carbon content within weaponry of the late Iron Age.

Methods

Data

- 10 early Iron Age weapons
- 10 late Iron Age weapons
- 24 Romano-British weapons
- Gathered from across the British Isles

Analysis

- Weapons examined for carbon content and hardness using etching with a 2% nital solution and the Vickers hardness test.
- Database of values was created and analyzed.

Results

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

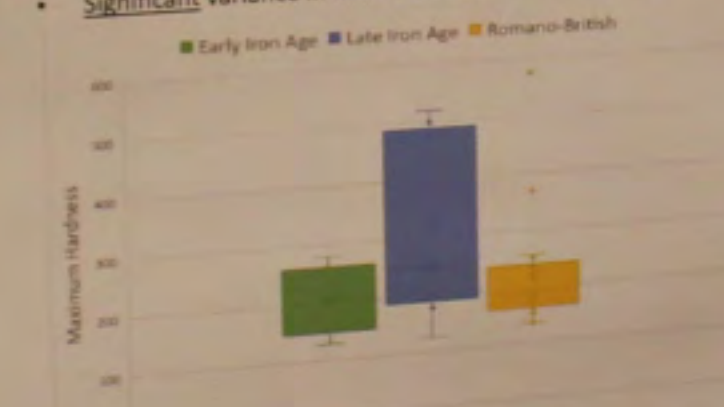


Figure 2. Box and Whisker Plot of Maximum Hardness Distribution by Iron Age and Roman Period.

■ Early Iron Age ■ Late Iron Age ■ Romano-British

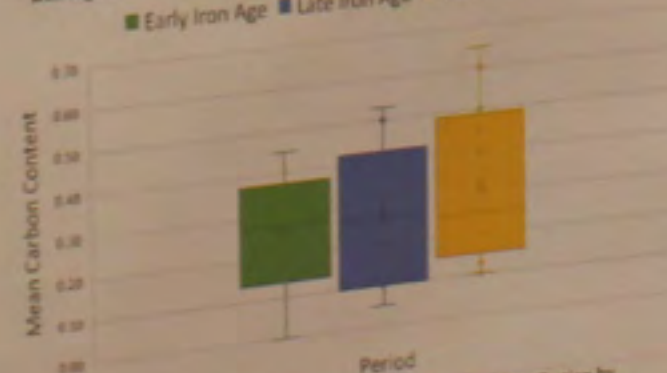


Figure 3. Box and Whisker Plot of Mean Carbon Content Distribution by Iron Age and Roman Period.

Results

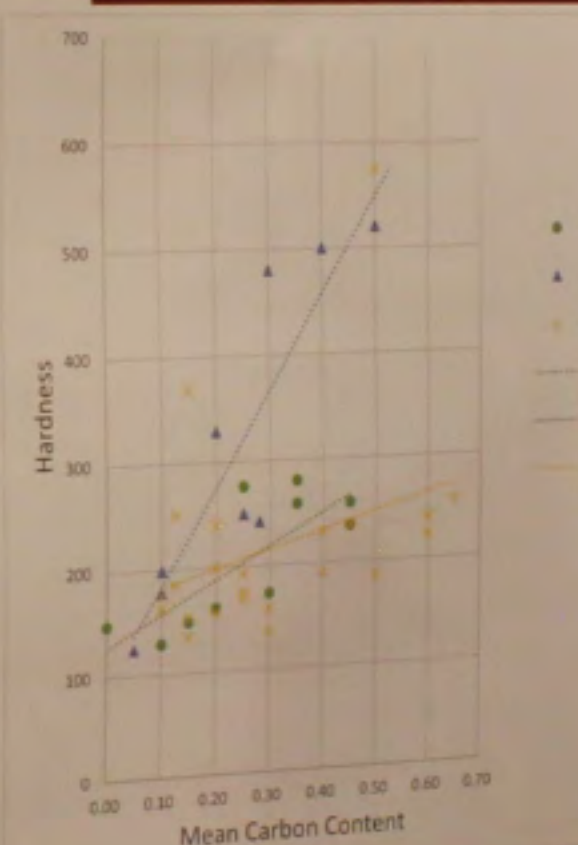


Figure 4. Scatterplot and Trendlines of Mean Carbon Content (wt.%) and Maximum Hardness of Weapons from Iron Age Periods.

Conclusions

- Steel similar to Roman steel already in Britain during early and late Iron Age.
- Carbon content remains at similar levels throughout Iron Age and Romano-British period.
- Hardness increases in late Iron Age due to unknown process.

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Acknowledgements

I would like to thank Dr. Amy Nicodemus and Dr. Arzigan for their assistance in editing, motivating me, and providing me with a wonderful education and career.

13

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

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Abstract

My research is a comparative analysis of virtual museum exhibits centered around artifacts. Artifacts are objects created or modified by humans. Many artifacts have a degree of historical or cultural importance, making it a sensitive task to display them. I learned how the method of displaying and presenting these artifacts differs with each type of museum. The study examined six different museums, two in each of three different museum categories: science museums, art museums, and history museums. This data comes from virtual exhibits and web pages from The Field Museum, The Art Institute of Chicago, The Metropolitan Museum of Art, The National Museum of the American Indian, The Children's Museum of Indianapolis, and the New Mexico History Museum. This comparative study aimed to show how the curation and exhibition of artifacts is changing within museums. There is a growing awareness of the sensitivity that is culture history, and my study looks at how this is reflected in museum exhibits. In addition, my research looked at how their exhibits were to and involve descendant communities, which are the communities or families descended from or still part of the culture from which the artifact came.

Background

There are different types of museums, based on the Cabinet of Curiosities of the 17th and 18th century. In recent decades, there's been an increased interest in cultural representation, as such museums are changing to work with descendant groups.

Descendant communities are modern descendants of a culture which an artifact comes 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.

	Field Museum	Art Institute of Chicago	Metropolitan Museum of Art	National Museum of the American Indian	Children's Museum of Indianapolis	New Mexico History Museum
Virtual Exhibit	Yes	Yes	Yes	Yes	Yes	Yes
Online Archives	Yes	Yes	Yes	Yes	Yes	Yes
Advertisements	Yes	Yes	Yes	Yes	Yes	Yes
Mission Statement	Yes	Yes	Yes	Yes	Yes	Yes
Word Choice	Yes	Yes	Yes	Yes	Yes	Yes
Reference to Descendant Communities	Yes	Yes	Yes	Yes	Yes	Yes
How they spoke of a different culture's practices and artifacts	Yes	Yes	Yes	Yes	Yes	Yes

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

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15

Non-Cis Menstruators: Gendered Experiences and Stigma



Jenna Kantrovich
Department of Archeology and Anthropology
(Elizabeth Peacock, Ph.D.)
University of Wisconsin-La Crosse

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 a menstruator is not a cis-woman, societal expectations of what menstruation is and how it should be experienced is challenged, leading to further stigmatization and further

Gender identity corresponds to the person's sex
Non-cis menstruators' gender identity does not correspond to the person's biological sex
Enforcement of binary gender expression (gender expression prior or appearance)
Dysphoria (discomfort or distress caused by a perceived flaw in appearance)
Cis-normativity (the notion that all individuals are cisgender and should be)
Menstruation (the menstrual cycle to which menstruation should be)
Menstrual suppression (HRT), now commonly used for affirming treatment

structured interviews

Research Question:

What are the needs, experiences, of non-cis menstruators and how does stigma and concepts of gender impact their experiences?

Inadequate Period Products:

- current period product packaging and advertising is hyperfeminine
- Don't like "needing to consider my gender every time I need to change my pad"



- Period products, when used by, seen with, or discussed by a non-cis person, can signal to cis people that they have a right to police a person's gender and can, consequently, be a source of stress as well as violence

Health Care Experiences and limitations

- lack of social understanding of how to discuss non-cis issues and cisnormativity = awkward social environment for a patient
- Seeking gender-affirming healthcare (menstrual suppression/HRT) -> coming out to new health care providers -> need to validate their identity in those interactions
- Participants did not feel like they can trust doctors

Menstruation and Coding Gender

Assumption is: if you have a uterus then you want kids. Participants noted that this is the case for people with uteruses 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 cis-normative in nature.

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

- The current menstrual justice movement often does not include non-cis menstruators but the work being done is still "chipping away" at period stigma that impacts non-cis menstruators. But it reinforces concepts of what menstruation means in terms of birth and its ties to birth and "divine femininity"

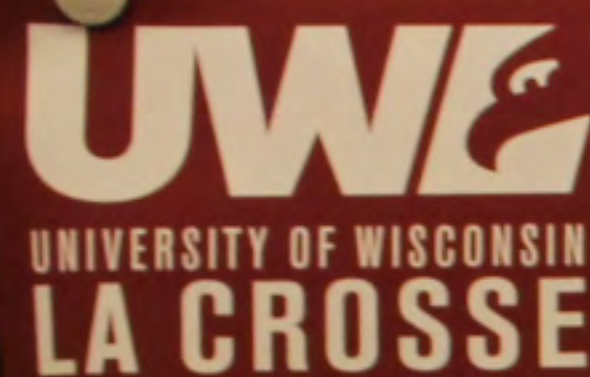
Conclusion

The findings give greater insight into how non-cis menstruators are impacted by period stigma and how efforts to counter period stigma should be altered to better serve all menstruators. Non-cis menstruators deserve gender-affirming products and a healthcare system that comprehensively caters to their needs.

Acknowledgements

A huge thank you to Dr. Peacock, family, and friends; your support has meant everything to me. To my participants, thank you for trusting me with your stories

15



Changes in Parietal Artistic Expression from the European Upper Paleolithic: A Temporal and Spatial Analysis

Katy Davidson

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University of Wisconsin-La Crosse

Abstract

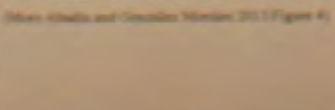
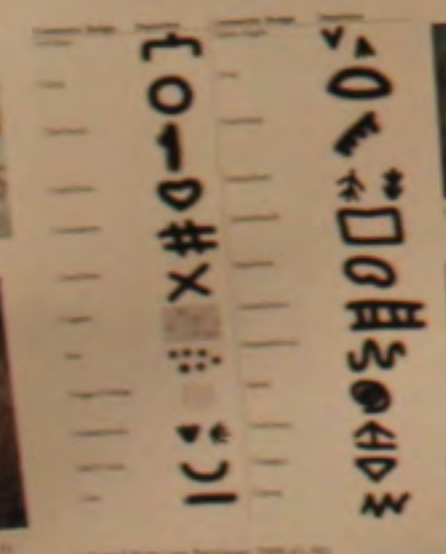
In Europe, during the Upper Paleolithic (40,000 – 10,000 BP), early humans created art with repeated artistic expression in caves: hand depictions, geometric designs, and animal imagery. Artists potentially utilized these cave sites for ritual practices, and broad changes in artistic expression throughout the Upper Paleolithic can indicate changes in the focus of these practices. Archaeologists have continually studied changes in individual European Upper Paleolithic artistic expressions, but changes in frequency amongst all types of artistic expression are underdeveloped. This study utilizes previously published literature to look at changes in artistic expression in European Upper Paleolithic parietal art temporally and spatially. Each site is analyzed by its date, location, and the presence of artistic expressions. If a cave was utilized during multiple periods, the art created during each period was noted separately. The data is analyzed by looking at the spread of sites through European regions and comparing the frequency of artistic expression types during each Upper Paleolithic period. This study shows that hand depictions were less frequently created over time, whereas geometric designs were more frequently created in the French and Iberian regions.



(Olsen, Kibbala and Giesen 2010 Figure 2)

Background

- Who: *Homo sapiens*
- Where: Europe
- When: Upper Paleolithic (40,000 – 10,000 BP)
- What: repeated artistic expression in parietal cave art
- Caves with artistic expression are assumed to be for rituals
- Are different artistic expression utilized at different times throughout the Upper Paleolithic?
- Are differences in artistic expression observed regionally?

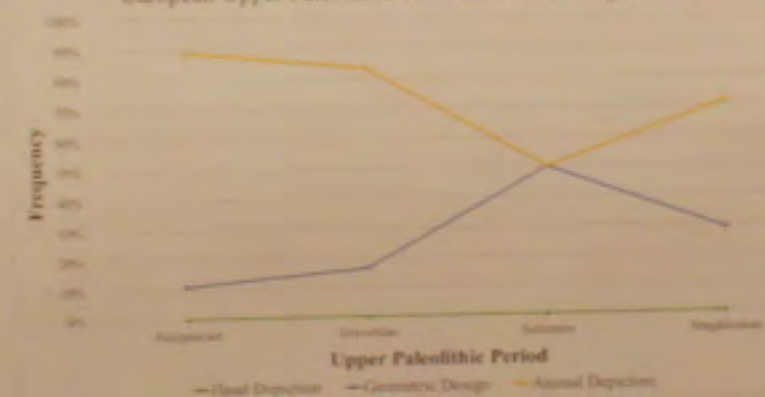


Methods

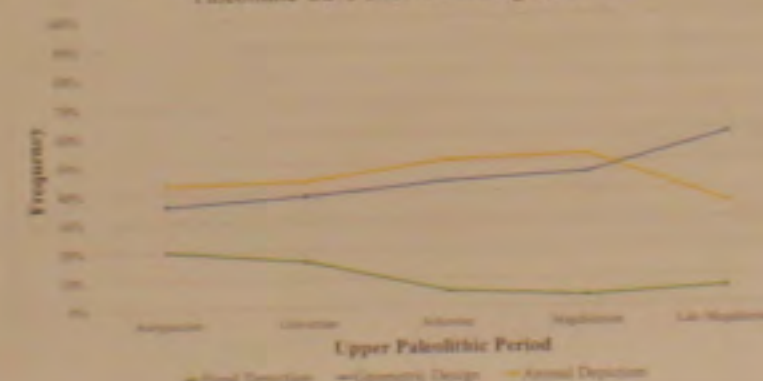
- Dataset: 271 European Upper Paleolithic cave sites containing artistic expression discussed in literature
- Variables: Site name, location, period, type(s) of artistic expression present
- Temporal analysis: what artistic expression was created during what period
- Spatial analysis: what artistic expression was created in what region throughout the Upper Paleolithic

Results

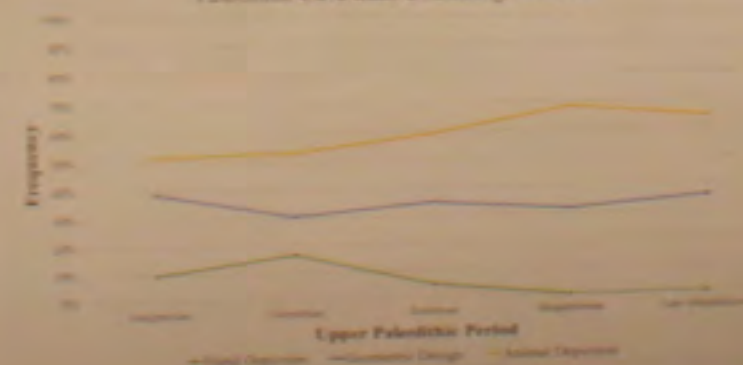
Frequency of Artistic Expression Types at Central Eastern European Upper Paleolithic Cave Sites Containing Cave Art



Frequency of Artistic Expression Types at French Upper Paleolithic Cave Sites Containing Cave Art

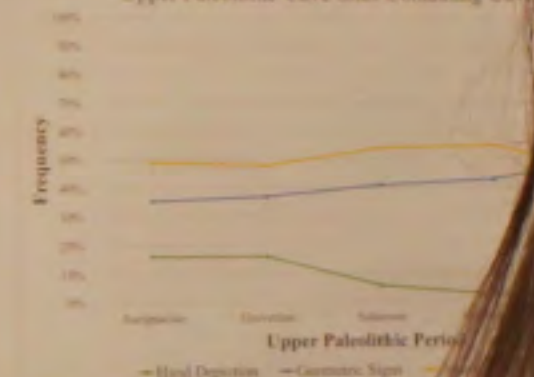


Frequency of Artistic Expression Types at Iberian Upper Paleolithic Cave Sites Containing Cave Art



Results

Frequency of Artistic Expression Types at European Upper Paleolithic Cave Sites Containing Cave Art



Frequency of Regional Cave Site Artistic Expression Throughout the European Upper Paleolithic Period



Conclusion

- Noticeable changes in artistic expression
- Temporally and regionally
- Spatial analysis reflects human movement
- Humans less frequently depicted
- Changes in ritual focus?
- Future studies – mobile artists
- Were humans depicted elsewhere?

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Acknowledgments

I want to say a special thanks to Dr. Amy Nicodemus for helping me construct my ideas into a coherent paper. Europe. I would also like to thank Dr. Vincent Hermon for how they can relate to my study. I am very appreciative of the helpful feedback when refining my paper. Also, for encouraging my studies and motivating me to do for your individual efforts to help me during this process.

4

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

UW
UNIVERSITY OF WISCONSIN
LA CROSSE

Background

The Apostle Islands Indian Pageant took place in 1924 and 1925 in July of both years, in Red Cliff, WI. The pageant was a way to draw tourists to area and participate in the economy. History pageants, a popular tourism attraction in the early 19th and 20th centuries, were performed in many towns and cities.



Apostle Islands Indian Pageant Participants, 1924 (BHA)

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-1600s to the 1700s. Ojibwe 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 2021 collaboratively by the Red Cliff THPO and GAICAP.

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

Shovel tests were the archaeological field survey method. The ceramic and glass artifacts found show how areas of the site were used during the pageant. The soil data show what areas of the site were graded for the pageant. This information is mapped in ArcGIS to visualize patterns in the artifact densities and pageant land disturbance spatial distribution.

SH Denotations	Number
Definitely Pageant Fill	13
Possible Pageant Fill	30
Possible Not Pageant Fill	22
Definitely Not Pageant Fill	168
Path or Road Fill	5
Total	229

Criteria for the "Pageant Fill" soil layer and the number of shovel tests in each category



Shovel Test with Pageant Fill present; the white and red layers are mechanically graded sediments

Spatial Analysis Results



Shovel Test without Pageant Fill present



Shovel Test with Pageant Fill present

Pageant Fill is generally 7.5YR 6/3 light brown silty clay layers mixed with 5YR 4/4 reddish brown clays, ~20-40 cm below surface. Natural sediments at the same depths fit the Munsell color range 7.5YR 4/4 brown, silty clay loam without reddish brown clay below.

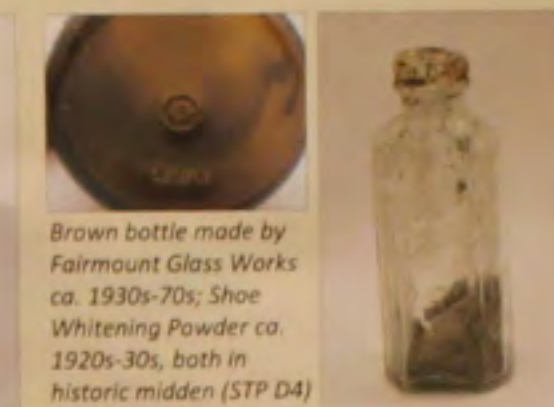
Relocating Pageant Activities

PAGEANT READY!

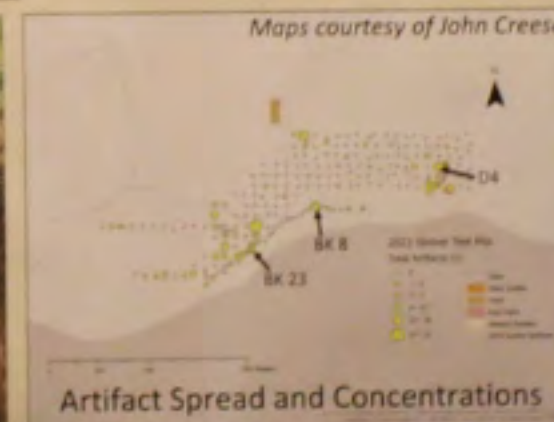
Newspapers like the Bayfield County Times (30 July 1924) advertised the event heavily



Spectators facing south watching the Pageant from a "natural amphitheater"



Brown bottle made by Fairmount Glass Works ca. 1930s-70s; Shoe Whitening Powder ca. 1920s-30s, both in historic midden (STP D4)



Quartz blade drill from layer under pageant fill, possible earlier occupation (STP BK 23) 1850s-70s (STP BK 8)

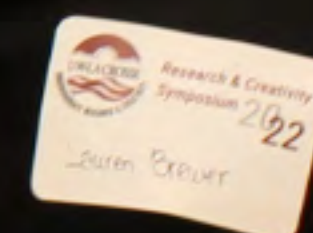
Conclusions

This work helps the Red Cliff THPO office preservation as erosion occurs along the shore. It increases the Red Cliff community knowledge and creates awareness of Ojibwe history.

- Archival research shows significant connections from across the region to the Pageant.
- Artifact concentrations near "hotel" along the bank date to the early 20th century.
- The site is eroding into the lake and structures and artifacts from the Pageant are being lost.
- Identified a distinct area of soil disturbance at the historically documented location of the Pageant.



Glass bottle, likely Fairmount Glass Works, and shoe whitening powder container (Photo: Lauren Brewer)



28



Examining Ceramic Motifs as Markers of Oneota Identity: A Case Study from the 47LC288 Site, Wisconsin

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Abstract

A case study of Oneota ceramics recovered from a late Brice Prairie to early Pammel Creek site called the Onalaska Village and Cemetery, 47LC288. Upon analysis by the Mississippi Valley Archaeology Center, a significant portion of the assemblage was identified as stylistically unique. In order to determine if these stylistic abnormalities were possibly a result of motifs being modified to indicate personal/familial identity at this site, methods of visual and spatial observation were applied to variables of Oneota vessels. Variables included decorations on vessel lip, neck, shoulder, and body sherds. Observations were to determine whether there is evidence of the Oneota using ceramic motifs to mark individual identity. It was observed that a large portion of the population at this site practiced modifying motifs and these modifications were the potential product of familial influence or were markers of individual or familial identity. Clusters of patterns of motifs were also identified in distinct spatial settings throughout the site, further supporting the possibility of familial or social transmission at 47LC288.

Background

- Who: Oneota Culture**
 - Small, semi-sedentary bands of hunter-gatherers & agriculturalists
- When: AD 1300-1625**
 - Brice Prairie: AD 1300-1400
 - Pammel Creek: AD 1400-1500
- Where: Mississippi River Valley region of southern Wisconsin**



Objectives

- To determine the frequency of unique ceramic motifs vs. typical motifs in the whole assemblage.
- To find evidence of familial influence on motifs and the use of motifs as markers of identity.

Methods

- 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



Vessel/Motif Type	Count	Percentage
Typical	37	63.8
Atypical	19	32.8
Exotic	2	3.4
Total	58	100



Results



Conclusions

- Nearly 1/3rd of the ceramic assemblage consisted of vessels with atypical motifs, indicating a large portion of Oneota individuals were intentionally modifying ceramic motifs.
- Three distinct clusters of spatially related vessels with motif patterns were identified:
 - Possibly indicating individuals or groups using motifs to mark identity.

References

Arzigian, E., Stanley, L., & McAndrews, J. (2014). *Report on Archaeological Investigations of the Onalaska Village and Cemetery, 47LC288, Wisconsin*. University of Wisconsin-La Crosse.

Acknowledgements

I would like to thank my readers Dr. Arzigian, Dr. McAndrews, & Dr. Nicodemus, and Clayton Bruckner for assistance in research.



5

MAINTAINING A SUSTAINABLE BUSINESS IN TODAY'S INDUSTRIALIZED FOOD CULTURE

Maadi F.
Department of Architecture
Dr. Elizabeth
University of

Abstract

Environmental and social issues are becoming increasingly important in the food industry. This research explores the challenges of maintaining a sustainable business in today's industrialized food culture. The study focuses on the role of the consumer in creating a more sustainable food system.

Background

The sustainable food movement has gained momentum in recent years, driven by concerns about environmental degradation, social justice, and food quality. However, the industrialized food system remains dominant, prioritizing profit over sustainability. This research examines the barriers to sustainable business and explores potential solutions.

Sustainable Actions Taken

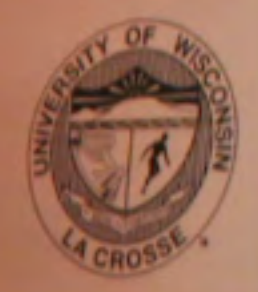
This research has led to several sustainable actions, including: 1. Increased awareness of the food system's impact on the environment and society. 2. Development of a sustainable business plan that prioritizes environmental and social goals. 3. Implementation of sustainable practices, such as using local and organic ingredients, reducing waste, and supporting fair trade.



11

STATUS AND INEQUALITY IN THE EASTERN EUROPEAN BRONZE AGE: AN ANALYSIS OF DIET IN THE MAROS CULTURE

Maddie Lenardi
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Faculty Mentors: Dr. Amy Nicodemus (PhD) and Dr. David Anderson (PhD)
University of Wisconsin-La Crosse



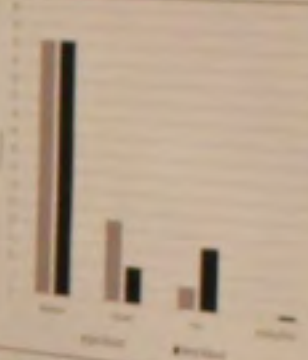
Abstract

The Maros are one of many cultures that lived in Eastern Europe during the Bronze Age (2000-1500 BC). The archaeological site of Radek Area Site is an Early to Middle Bronze Age site in Northern Serbia. Excavations conducted in 2018 revealed two distinct mounds. Analysis of artifacts and faunal remains from these mounds points toward the possibility that individuals of higher status occupied the eastern mound. Status differences between these two mounds will be confirmed. Analysis of faunal remains will provide a line of evidence to material terms for status organization at Radek. The goal of this project is to determine if there are status influenced dietary differences in faunal and skeletal remains from the 2018 excavation were differences in faunal and skeletal remains of higher status will have been determined. Thus, it can be determined if status by measuring the faunal remains of high status individuals. The western mound is the site of the excavation.

Results

Taxon Composition

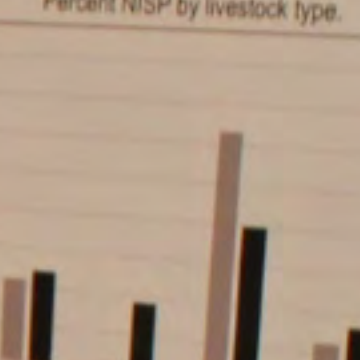
Percent NISP composition by class



Percent NISP wild vs domesticate mammals



Percent NISP by livestock type



Utility Class Composition

Percent NISP by utility for large livestock



Percent NISP by utility for medium livestock



Methods & Materials

- Faunal remains collected from 2018 excavation
- Residential areas on the eastern mound and western mound
- Identify taxon (class, order, or species), element (which bone?)
- Compare taxon and element composition
- Within taxon, class, mammal type, and domestication composition
- Within element, utility value (all mammals, livestock size class)



Conclusions

- Taxon Composition
 - Western mound – more horse (highest value)
 - Eastern mound – more mussels (lowest value)
- Utility Composition
 - Western mound – more high utility cuts from large livestock
 - Likely high-status individuals
 - Taking into consideration other artifact finds
 - Provides more knowledge of...
 - Maros lifeways and social organization

Acknowledgements

My research was supported by the University of Wisconsin-La Crosse. I would like to thank Dr. Amy Nicodemus and Dr. David Anderson for their support and guidance. I also thank the staff of the Department of Archaeology and Anthropology for their assistance.

References

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6

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

OLIVIA BULL

Cultural Anthropology, Elizabeth Peacock

BA In Cultural Anthropology and Film

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Background

Within education, the discussion of LGBTQ definitions, identities, and histories has been at the forefront of social and political movements for and against the integration of LGBTQ topics into the public school setting.

LGBTQ people experience major disparities in sexual 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 fragmentation of health services, discrimination from providers, and insurance issues, all of which can be exacerbated by racism and intersecting oppressions.

Methods

Interviews with five queer women, informally or their experiences in their sexual education, health care related to their sexual orientation, where they seek care, ideologies on STDs, protection, and heteronormativity in the medical community.

Additionally visited local queer spaces to gain an understanding of their resources specifically for queer women.

6.5 hours of unstructured interviews

Acknowledgements

Dr. Elizabeth Peacock

All 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 abstinence-focused with limited discussion of safe 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 etc.

Health Care:

-Queer women reported never being asked their pronouns or sexual identity in gynecological settings.

-When sexual identity was discussed, queer women felt dismissed and avoided, leaving them feeling unwelcome and unable to discuss their sexual and reproductive needs.

-Individuals reported being forced onto medications such as birth control etc. despite their queer identity.

Resources:

-Queer women reported they do not feel welcome in the Pride Center on campus due to male and non-binary focus of the space.

Many LGBTQ spaces are still mainly curated toward gay men, which might be the reason queer women do not seek out representation in these spaces.

-Their identities do not feel recognized or "gay enough" for these spaces.

Conclusion

-Queer women are sometimes the "silent majority" as they are continuously absent from educational and LGBTQ discourses.

-Queer women are struggling in academia and the health care system 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 healthcare is a human necessity, and therefore right, queer women no longer need to fight for their community and stay in their queer neighborhoods.

-By working on platforms in public spaces, the way we represent rights should be shown.

5

Bronze Age Zooarchaeology: Inequality in the Maros Culture

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Abstract

The Maros culture group lived in Eastern Europe during the Bronze Age (2700-1500 BC) during which increases in social stratification and inequality occur. Smaller villages connected via trade and social networks to larger regional centers with elites. In these larger centers, there was much variation in size. This variation in size reflects differences in economic and production roles and social inequality among elites. However, the relationship between the size of a larger center and inequality has not been

explored. This study uses faunal assemblages from a large primary center (Pecica, Romania) and a secondary center (Rabe, Serbia) to explore inequality. This is done by looking at the distribution of animal species and elements at each site. It is hypothesized that Pecica will have a greater occurrence of elite animals as it is larger.

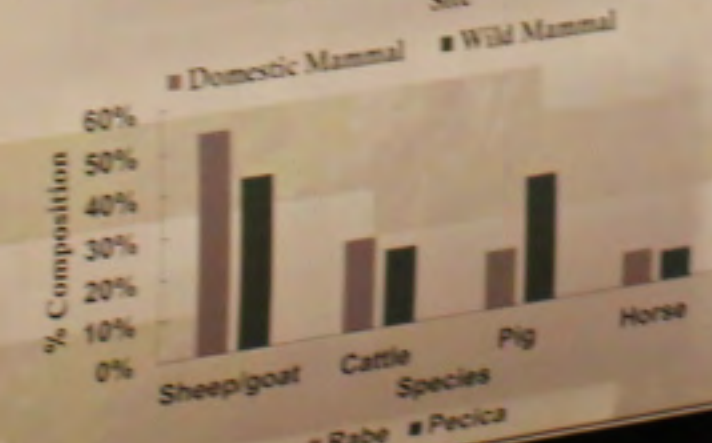
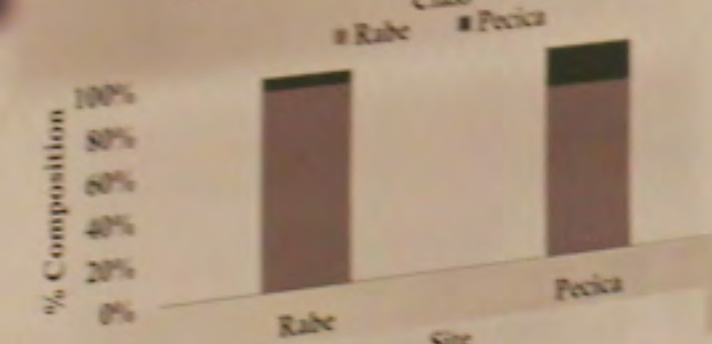
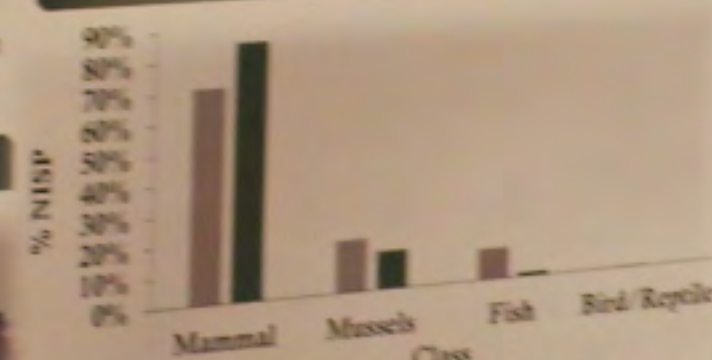
Introduction

The Maros culture group lived in the Carpathian Basin (Hungary, Romania, Serbia, and Bulgaria) during the Bronze Age. They were known for their sheep, goat, pig, and cattle, as well as their fishing as well as their two large, regional centers, Pecica, Romania and Rabe, Serbia. The Maros culture is reflected in food

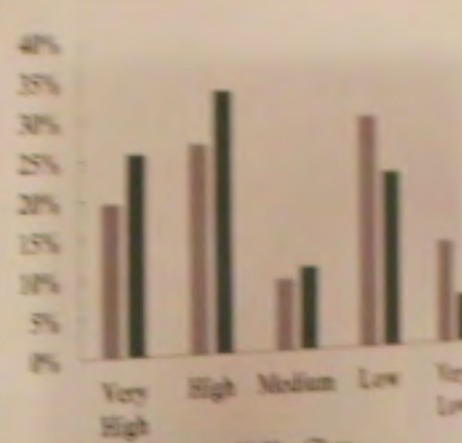
Methods & Materials

- Compared taxa and elements present at Rabe and Pecica
- Higher status individuals have access to better foods:
 - Larger, resource intensive mammals, fewer aquatic
 - Elements with better portions of meat (ribs, vertebrae, femurs, pelvis) - Binford 1978
- Rabe - self collected data
- Species and elements identified
- n = 994
- Pecica - from Nicodemus 2014
- n = 8912

Results



Results



Conclusions

- Environment plays a role in resource availability
- Greater proportion of mammals at Pecica, fewer aquatic resources than Rabe, indicates higher status
- More wild animals at Pecica, higher status individuals require greater energy investment
- More sheep/goat at Rabe, pigs at Pecica
- Unexpected results given environmental conditions - more research needed
- More elements in higher utility classes at Pecica than lower classes at Rabe
- Supports hypothesis that more higher status elites are present at Pecica than Rabe

Acknowledgements

Thank you to Dr. Nicodemus and Dr. Arrigiani for their guidance and mentorship on this thesis. Additionally, thank you to Maise Lenards for help in analyzing the Rabe assemblage.

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