Save the Date!
April 11–15, 2018

Society for American Archaeology
83rd Annual Meeting
Washington, DC
Visit www.saa.org for details
# The SAA Archaeological Record

*The Magazine of the Society for American Archaeology*

**Volume 18, No. 1**

**January 2018**

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**SPECIAL SECTION: CLIMATE CHANGE AND COMMUNITY ACTION**

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On the cover: Anthropology Department Collections, Smithsonian Institution. Photo by Chip Clark.
Climate change is upon us, as so vividly indicated by the storms, droughts, and fires of 2017. In September 2017, I breathed in the smoke of fires that scorched a million-plus acres of Montana timber while my daughter rode out Hurricane Irma in Fort Lauderdale, Florida, hunkered down in a thankfully stable apartment building. My family was okay, but many were not. Climate models project that the disasters of 2017 likely reflect the beginnings of a new normal in our warming world, and archaeologists have a critical role to play whether generating new knowledge of human-climate relationships, developing recommendations for coping with a changing world, or working with local communities to preserve vital heritage.

I attended Diane Gifford-Gonzalez’s President’s Forum in Vancouver, British Columbia, on climate change, archaeology, and community partnerships, and recognized that those discussions needed a wider audience. Consequently, Diane agreed to guest edit the special section of this issue of *The SAA Archaeological Record*. I have discovered that archaeologists who work at the forefront of climate issues in archaeology are extraordinarily busy people and it is not always easy for them to find time to write for a broad-audience periodical such this one. So I am extremely grateful for Diane and the contributors to the special section, Climate Change and Community Action, for stepping up and writing about these issues and their experiences. This is really important. In her contribution, Diane Gifford-Gonzalez reviews climate change projections and considers the importance of collaborative action in preserving the archaeological record and contributing to our collective understanding of climate change and the human experience. Joanna Hambly introduces the remarkable community archaeology program SCHARP (Scotland’s Coastal Heritage at Risk Program) coordinated by SCAPE (Scotland’s Coastal Archaeology and the Problem of Erosion), based at the University of St. Andrews. Isabel Rivera-Collazo describes the severe challenges of coastal heritage management in Puerto Rico and the critical role of citizen science and community engagement. Paul Backhouse discusses the case of Egmont Key, Florida, a sacred place to the Seminole Tribe that is also highly threatened by rising sea level and storms associated with climate change.

Additional articles include Torben Rick’s review of field trip options at the coming SAA Annual Meeting in Washington, DC. Our Volunteer Profile column is written by Anne Jensen, another important person on the front lines of climate change and archaeology. SAA President Susan Chandler discusses a number of important SAA initiatives. Finally, while I do not usually comment on obituaries, I note with some sadness the passing of Roger T. Grange Jr., one of my professors from my time at the University of South Florida, and perhaps this is a good opportunity to thank all contributors of obits to *The Record*. These are not easy to write but are so appreciated!
Happy New Year! SAA’s Board of Directors approved several actions at the end of 2017 that will be implemented in the coming months. I would like to take this opportunity to highlight a few of them here.

**Coalition for Archaeological Synthesis (CfAS)**

SAA became a partner organization in the new Coalition of Archaeological Synthesis (CfAS), which was established to promote and fund innovative, collaborative synthetic research conducted by small working groups. Through our partnership, SAA hopes to demonstrate our commitment to sharing and using archaeological data to advance science and benefit contemporary society. Individual SAA members who wish to participate can also join CfAS as Associate Members at no cost (http://archsynth.org/index.html).

**Valuing Archaeology Task Force**

In response to the “Valuing Archaeology Beyond Archaeology” workshop (see *SAA Archaeological Record*, November 2017), in which the question was posed, “How do we work to ensure that archaeology remains vibrant and relevant, especially considering today’s changing political and economic landscape?” the SAA Board has established the Valuing Archaeology Task Force. The charge of this Task Force is to identify what existing SAA committees and interest groups and other archaeological organizations are doing or would like to do to communicate the value of archaeology; to identify and prioritize needed actions within SAA; and to suggest new initiatives.

**SAA Principles of Archaeological Ethics**

Over the past few years, the Committee on Ethics has been working hard to evaluate SAA’s Principles of Archaeological Ethics. Because of the committee’s conclusion that the Principles merit revisions and updating, the Board has established the Task Force on Revisions of the SAA Principles of Archaeological Ethics. The first charge for the task force is to recommend a process of revising and updating the current SAA Principles of Archaeological Ethics that will engage, gather input from, and inform the membership.

**Interest Groups—Something for Everyone!**

SAA members currently have the opportunity to join 19 interest groups within the Society. Four of these are new for 2018: The Afro-Latin American Archaeology Interest Group, the Archaeologist-Collector Collaboration Interest Group, the Open Science in Archaeology Interest Group, and the Qualitative Methods and Statistical Computing in Archaeology Interest Group. An exploratory meeting will be held at the Annual Meeting in April for the newly approved Repatriation Interest Group. SAA is also updating the website functionality so that interest groups can interact with and share information with their members within an online community.

**Public Poll**

In 1999, SAA conducted a Harris poll to obtain data on the American perceptions of archaeology. The poll was useful in demonstrating public support of archaeology, but is now woefully out of date. SAA is currently developing a proposal for a new poll. As before, the poll results will be used to garner institutional support for archaeological programs and to provide information to legislations when making policy decisions related to archaeology and historic preservation.

**Government Affairs**

I hope that all of you who are interested in National and International government affairs subscribe to the monthly Govern-
ment Affairs updates (archived on SAA’s website http://ecommerce.saa.org/saa/Member/For_Members/Government_Affairs/SAMember/Members_Only/Government_Affairs.aspx?hkey=0650e532-d93d-4841-badb-65c541a91cef). SAA is actively opposing legislation that would threaten historic preservation, such as proposals to weaken the Antiquities Act, while working to support legislation to protect archaeological sites and cultural materials.

SAA and the Coalition for American Heritage (CAH) continue to respond to requests for comments on regulatory reform, most of which pertain to infrastructure legislation that would weaken or eliminate Section 106 reviews. SAA also recently provided comments to the World Bank regarding treatment of cultural heritage under their Environmental and Social Framework Draft Guidance Notes for Borrowers. SAA’s Climate Change Committee has also drafted comments on Volume 2 of the Fourth National Climate Assessment Climate Change Impacts, Risks, and Adaptation in the United States regarding threats to cultural resources.

SAA’s Government Affairs Network State Representatives (GANSRs) have been working with the Manager of Government Affairs to gather good examples of Programmatic Agreements for medium to large-scale infrastructure projects so that we can demonstrate to Congress how development projects can be effectively streamlined under the National Historic Preservation Act and its regulations.

SAA 83rd Annual Meeting
I hope that you are making plans to attend SAA’s 83rd Annual Meeting in Washington, DC, in April. Besides all of the other great reasons for attending, we are counting on you to meet with your representative and senators while you are there. Please make time to advocate for archaeology on Capitol Hill – SAA will be on hand to help navigate the corridors, and I suspect you will enjoy the adventure more than you think!

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FROM THE PRESS
IN BRIEF

Tobi A. Brimsek

Tobi A. Brimsek is the executive director of the Society for American Archaeology.

Getting Ready For Washington, DC!

You can explore the breadth and depth of SAA’s 83rd Annual Meeting through the preliminary program, posted on SAAweb since mid-December. Physical copies of the program were dropped in the mail at the end of December. Even though you may have already registered, you may want to browse the excursions and other events now open for registration. Questions? Please e-mail us at meetings@saa.org.

U.S. Meeting Attendees—Be An Advocate for Archaeology—Visit Capitol Hill during the DC Annual Meeting

Schedule meetings with your senators and representative on Capitol Hill, and tell them about the importance of archaeology!

Around March 1, 2018, contact the DC offices of your senators and representative and ask for a meeting between April 11 and 13 (contact information can be accessed at the House and Senate main pages—www.house.gov and www.senate.gov).

Daily briefings will be held at the Washington Marriott Wardman Park from 7:00 a.m. to 7:30 a.m. on Wednesday, Thursday, and Friday. SAA recommends that you attend a briefing prior to your Capitol Hill meetings. If you can’t go to a briefing, the manager, Government Affairs, will also be available throughout the meeting to answer any questions.

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SAA will also explain the best strategies on how to converse with Members of Congress and their staffs. A free online seminar, Charging the Hill: A Guide to Survival, was given in October to help you make these visits as effective as possible. The seminar is publicly archived on SAAweb and available from the homepage.

SAA lapel pins will be given to individuals to wear on the Hill during the Annual Meeting.

Contact the manager, Government Affairs (david_lindsay@saa.org), for more information.

Policymakers must hear from us. We would like to see as many archaeologists as possible on the Hill during the Annual Meeting. Thank you in advance for your time and consideration in helping us spread our message. We are available to answer any questions. We want to see a record number of archaeologists on the Hill that week in April!

Already Registered as a Presenter for SAA’s 83rd Annual Meeting in Washington DC?

Don’t forget to check out the preliminary program (online and in your mailbox) for the wonderful excursions developed for this meeting!

Please Vote

As is customary, the 2018 SAA election opened in early January. Please participate in your Society by casting your ballot. There are slates for President-elect, Secretary-elect, two Directors, and two members of the Nominating Committee. Please check your e-mail for your ballot link and engage!

Planning Ahead!

It is never too early to plan for the next SAA Annual Meeting. The lineup to date:

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<tr>
<td>Albuquerque, NM</td>
<td>April 10–14, 2019</td>
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<tr>
<td>Austin, TX</td>
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<td>San Francisco, CA</td>
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<td>Chicago, IL</td>
<td>March 30–April 3, 2022</td>
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Possibly by this spring, the Board will have selected the location for 2023. Mark your calendars!
46 Field Schools.
22 Countries.
All programs peer-reviewed.
Highest quality of research & pedagogy.

ifrglobal.org
Although the cold grip of winter has taken hold of Washington, DC, spring is just a few short months away and so is the Annual Meeting. While we await the warm days of spring, we have the perfect opportunity to finish up lab research and other projects, and prepare for the vibrant hallway conversations and sessions of the SAA Annual Meeting. In April, cherry blossoms and other harbingers of spring will be in full bloom in Washington. Three formal SAA field trips will also be in full swing; please see the preliminary program for more details (http://www.saa.org/AbouttheSociety/AnnualMeeting/PreliminaryProgram/tabid/187/Default.aspx).

The first field trip, on Thursday, April 12, is a tour of George Washington’s Mount Vernon estate on the Potomac River in Virginia. This is a great chance to get a behind-the-scenes look at this historical treasure that also boasts a prehistoric record extending back to at least the Archaic period. This tour includes the mansion and grounds, as well as a look at the archaeology labs and programs.

Repatriation is a central part of archaeology in North America. The process of consultation and repatriation is a core practice that can help enhance relationships between communities, archaeologists, and institutions. On Thursday, April 12, SAA is offering a tour of the Smithsonian Institution’s Museum Support Center in Suitland, Maryland. This tour will focus on the

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_Anthropology Department Collections, Smithsonian Institution. Photo by Chip Clark._
repatriation activities of two of the world’s largest museums, the National Museum of Natural History (NMNH) and the National Museum of the American Indian (NMAI).

There are more than 3 million cultural objects housed in the collections of the Smithsonian Institution’s National Museum of the American Indian and National Museum of Natural History. On Friday, April 13, the final SAA tour will provide attendees with a choice of touring the collections of either the NMAI or NMNH, which are located in two separate buildings on the same campus in Suitland. Don’t miss this once-in-a-lifetime opportunity to see world-class cultural objects that form a key part of research, education, and collaboration with communities.

Each of these tours should prove to be a remarkable experience sure to enrich all who attend. Whatever your choice, you will not be disappointed. For those of you who have time conflicts or cannot make the tours, don’t fret; there are still other amazing opportunities in Washington, DC. See the September issue of The SAA Archaeological Record for a recommendation of museums and other sights, and the November issue for a discussion of local restaurants and bars.

As many of us long for winter to come to a close, I look forward to seeing you all in Washington, DC, this spring at the SAA Annual Meeting.
I am an Arctic archaeologist. I am Senior Scientist for UIC Science LLC and responsible for cultural resources issues on Utqiagvik Inupiat Corporation (an Alaska Native corporation) lands. I supervise an active cultural resource consulting practice and conduct grant-funded research.

My volunteering in archaeology began, as I suspect it does for many people, as an excavator on various historic and prehistoric projects in the US and elsewhere. Some of my work was with groups composed mostly of volunteers. In one, I got to drive Freddie Delaguna's 1958 Chevy NSF-funded truck. On one of my own early projects, I had a high school volunteer, Senta German, who went on to become a professor. The first professor to volunteer on some of my projects was John Cotter, the father of American historic archaeology.

Once I began working in the American Arctic, I started participating in North Slope Borough School District teacher in-service trainings through talks and laboratory tours. I give archaeology/anthropology talks to classes, either in my laboratory or at schools. Local residents have come to see me as a source for identifying old things, especially faunal remains, as most artifacts are still easily identifiable to local residents.

I volunteer in the discipline at the state level. I started and still edit the Recent Research column in the Alaska Journal of Anthropology. That topic had dropped from American Antiquity. There are important sites in the Arctic where the only published data is from a research note. I also joined the Public Education Group of the Alaska Anthropological Association. A few years ago, I decided to volunteer for the SAA. I responded to several calls for prospective committee members with no success.

I have been fortunate to work at a series of important coastal archaeological sites with extraordinary preservation. Erosion rates are accelerating and warming permafrost allows site contents to decay more and more rapidly. This has been happening just as aDNA and isotopic and chemical studies are opening new avenues of research. These studies, to be most effective, require collections to be excavated to modern standards. Preservation in place had been the rule for decades, but it is no longer a viable strategy. All of my work is amplified by student and professional volunteers in the field, in the laboratory, and at my collaborators' institutions.

The increased pace of site destruction poses real problems. With newly reported sites or sites newly eroding, by the time a proposal is written and evaluated, the site may be destroyed. Local funding is limited. Local residents are interested, but few can spare enough time away from subsistence and jobs to volunteer for an entire field season, so I also recruit nonlocal help. We have had US and international volunteers ranging from established scholars, to graduate students at various stages, to undergraduates. Many paid their own way to Utqiagvik. A small NSF grant has supported some student travel, and we have made liberal use of my airline miles.

Preservation problems are widespread and not limited to Arctic sites, which currently are among the most severely affected. The SAA recognizes the issue, and the Committee on Climate Change Strategies and Archaeological Resources has been created, with Tom McGovern as Chair. I was invited to be a member. Recently, I agreed to replace Tom when he steps down as Chair. We organize sessions, give presentations in other sessions, and publish articles and books to raise awareness and consideration of the issues. My blog and public presentations highlight preservation issues. I also present at different disciplines' meetings, since the data being lost is equally important to other (relatively well-funded) disciplines.
BE AN ADVOCATE FOR ARCHAEOLOGY—
VISIT CAPITOL HILL DURING THE ANNUAL MEETING

Meet with your senators and representative on Capitol Hill, and tell them about the importance of archaeology! Here’s how to participate:

• Around March 1, 2018, contact the DC offices of your senators and representative and ask for a meeting between April 11 and 13 (contact information can be accessed at the House and Senate main pages: http://www.house.gov and www.senate.gov).

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NEW ANNUAL MEETING SESSION
POSTERS AFTER HOURS!

- Thursday, April 12, 2018, 5 p.m. - 7 p.m.
- 100 Posters
- Cash Bar
- Connect with your Colleagues in Relaxed Atmosphere

Save the Date!
April 11–15, 2018
SAA 83rd Annual Meeting
Washington, DC, USA
Visit www.saa.org for details

JOIN THE DISCUSSION ABOUT THE 83RD ANNUAL MEETING ON TWITTER!
#SAA2018
Climate disruption and change is a global phenomenon experienced by every living being at the local level. At the SAA 2017 Annual Meeting in Vancouver, British Columbia, the authors of this section’s papers participated in the President’s Forum, “Climate Change, Archaeology, and Community Engagements.” They each work with local communities on heritage documentation and protection in a time of climate disruption. I found their work inspirational and deserving of wider dissemination simply because each, in its own way, represents a model for those of us who work with, or want to work with, local communities. When the editor of The SAA Archaeological Record asked participants if they would be willing to submit written versions of their presentations for publication, I was delighted that they agreed.

Since the 2017 Annual Meeting, three powerful hurricanes have wreaked havoc in the Virgin Islands, Puerto Rico, parts of Florida, and coastal Texas, and wildfires have taken scores of human lives and destroyed homes in California. Current governmental neglect of the needs of US citizens in the Caribbean may be due more to racially based “othering” than to institutional inability to respond effectively to emergencies, but at some future date, climate change may compromise the response capacity of even affluent nations.

“Tangible cultural heritage” will necessarily rank lower than clean water, shelter, and medical care in disasters, but the articles here demonstrate that community identity often involves material traces of past history. It’s at least worth considering whether contemporary dialogues between local communities and representatives of government agencies or other organizations on local priorities regarding heritage are generalizable models for productive engagement and empowerment for facing other, climate-driven challenges. I invite you to see the diversity of perspectives and approaches exemplified here and hope that you take away useful information.
In the late 1980s, with perestroika and glasnost in the air, the American Anthropological Association (AAA) invited Soviet anthropologists to a session at their meetings on “anthropology in the new era.” However, by the November 1989 AAA Meetings, disruptions in USSR were so severe that only one Soviet scholar managed to attend. Russian ethnologist and historian Victor Shnirelmann said the following, loosely paraphrased: It was a fascinating time for him as a student of the collapse of economic structures and social institutions and loss of faith in an ideology. But he had little time to study what he was witnessing because he was standing in line for bread all day.

We archaeologists know that abrupt transitions in societies such as ours are rather common. As scientists and citizens, we see global climate change conspiring with human greed and self-delusion to create grave problems for the future of life on the planet. People in the Arctic, on desert margins, on Pacific islands and low-lying places all over the world are already facing threats to their ways of life. We can anticipate radical changes to economy and society over the next 30 to 100 years.

So, what can archaeologists who presently have the luxury of not standing in line for bread do, even as major climate changes unfold? I suggest that we consider our actions in two possible scenarios—recognizing that these are not necessarily mutually exclusive. The lowest, dark blue bar on Figure 1 from the Intergovernmental Panel on Climate Change graph (Stocker et al. 2013) represents the coolest path, which the planet has already missed. The next best-case scenarios—with atmospheric CO2 stabilizing between 2 and 3%—are represented by the light blue and the orange lines and bars. These changes will involve inundation of existing coastlines, extreme climate events, wildfires, desertification, and climate-forced human conflicts and migrations, all of which are already underway, as articles in this section attest. We should consider how archaeologists could work within economies increasingly compelled to allocate resources to cope with impacts of climate disruption on other social sectors than academia. But this is—with difficulty—workable.

The second context represents the worst-case scenario, that is, the red line and bar in Figure 1. This would be akin to effects of an all-out, global war for centuries. Under this scenario, as archaeologists, our main goal may be preserving and transmitting two centuries of knowledge about the deep human past, as well as our craft methods. I have no recipes for the latter, but I believe we have an ethical obligation to consider, discuss, and plan for this contingency.

These papers offer some excellent examples of tactics that deal with the problems already underway under these scenarios. The SCAPE (Scotland’s Coastal Archaeology and the Problem of Erosion) model that Joanna Hambly and Isabel Rivera-Collazo discuss,1 and the partnerships of archaeologists and local communities discussed by Paul Backhouse all mobilize and give people agency in decisions and actions about preserving—and letting go of—evidence of their past histories, in one form or another.

At the international level, Thomas McGovern and others have referred to these records of past life as “Distributed Observational Networks on the Past” (DONOP). At the global level with fisheries and wildlife managers, archaeologists are sharing records of the historical ecology of marine and terrestrial plant and animal species. Archaeologists and historical ecologists participating in the iHOPE section of Future Earth have recently published an important article in PLoS ONE that presents their model for defining and refining 50 globally relevant research questions to guide archaeological contributions to scientific understanding of climate change effects (Armstrong et al. 2017). These cover a range of scales of application and do not neglect the local scales of communication.

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At the local level, this knowledge is vitally important to indigenous peoples who see themselves as responsible for the care of the land and its living beings. In the cases discussed in this section, archaeologists have reached beyond traditional heritage management to empower local communities as the first responders in archaeological conservation and documentation—making them true knowledge producers, rather than conceiving of them solely as knowledge consumers. The SCAPE approach trains non-archaeologists in excavation and high-tech equipment use so that they can document sites that are about to be destroyed. These practices erode the status of the archaeological “expert” in at least the practical sense while conserving and growing a shared expertise.

In all this, as stressed by Armstrong and colleagues, communication is crucial. Archaeologists have valuable information and skills to share with local communities and colleagues in other disciplines, if we can learn to listen and talk across traditional barriers—whether they be based in class, colonial history, or disciplinary divergences. This is not easy. However, many scholars across a wide range of disciplines now state that the climate crisis in which we find ourselves requires us to erase the divides among the natural sciences, social sciences, and humanities—and some see archaeology and historical geography as bridges between them (e.g., Smail 2012).

We must also find ways to communicate, not only with far-flung “marginal communities,” but also within our own, media-muddled societies. Sorting out mutual misunderstandings and searching out spaces for constructive conversation among researchers and the communities with which we are linked is crucial. In the USA, even as federal efforts are being stymied or cut, we see state governors, city mayors, and community activists reaching out for precisely these contacts and conversations.

We archaeologists also need to consider how to train students in new ways of listening and conversing, beyond traditional, debate-based academic models, and, as Armstrong and colleagues note, this is under way. This topic was central to participants contributing to the still-developing Manual for Decolonization of the Arctic, a compilation of experimental writing that explores communication and consequential storytelling among scientists, humanists, and indigenous peoples. John Law, a prominent Science and Technology Studies scholar, contributed a piece on the silences and listening of Quaker meetings, in which he has long participated, asking how this mode of communication may be relevant to moving beyond conventional academic discourse. I contributed a reflection on the space that sometimes opens in repatriation negotiations, as people of disparate histories and worldviews find a place to stand while working respectfully toward a common goal from their different positions. In such engagements, we learn to engage with others differently—and perhaps become different people—than we were trained to. Looking at the future, should we ask, What kinds of listening and speaking, as well as expertise, are needed for our next generations of archaeologists?

As a survivor of the excesses of the New Archaeology’s “relevance” fad, I nonetheless dare to wonder if archaeologists’ engagements could enable what Galician artist Isaac Cordal described in discussing his Cement Eclipse series, perhaps the most famous of which, “Follow the Leaders,” shows a group of business-suited men up to or over their heads in rising waters. He described what he hoped to achieve in confronting passers-by with these and other urban installations:

These pieces reflect our own decline. We live immersed in the collapse of a system that needs change. Cement Eclipses is a critique of our behaviour as a social mass. It refers to this collective inertia that leads us to think that our small actions cannot change anything. But I believe that every small act can con-
tribute to a big change. Many small changes can bring back social attitudes that manipulate the global inertia and turn it into something more positive [Phaidon Press 2012].

At least, by working with local communities, we may find a way out of that inertia through collaborative action.

The worst-case scenario outlined above demands that archaeologists seriously consider and prudently develop overall strategies for preserving the last 200 years of archaeologically based human history knowledge amid radical changes in the very urban, middle-class nation-states that allowed archaeology to emerge in the first place. Over the next 10 years of breathing space, our professional organizations could collaborate on a few long-term strategies for integrating and preserving archaeological knowledge of human history in several scales, loci, and forms. I return to the idea raised earlier, this time as a question: Can we dare to devise ways to transfer our expertise that may erase our social roles as experts?

With our knowledge of our species’ long-term history, and its ability to weather severe environmental changes—the Last Glacial Maximum was no cakewalk—we should have the courage to collaborate on preserving the human story archaeology has produced, and to imagine new ways of weaving that knowledge into human life.

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1. Parallel documentation along Atlantic Europe’s façade is underway with the eSCOPES Project.
The climate change effects leading to global warming, rising sea levels, altered weather patterns, and more intense storms amplify the natural processes that cause change and decay in the historic environment. This puts cultural heritage across the globe at increasing risk of damage and loss, and we can expect this to accelerate over the coming century according to climate change projections. The scale of the issue can seem insurmountable. However, it also presents opportunities for fresh thinking about the role of heritage in society. This paper discusses an example in Scotland, where the need to better understand the nature and scale of the problem of eroding coastal heritage was used as an opportunity to expand volunteering in the sector by involving people from the communities affected.

Between 2012 and 2016, over 1,000 volunteers took part in the Scotland’s Coastal Heritage at Risk Project (SCHARP), coordinated by SCAPE (Scotland’s Coastal Archaeology and the Problem of Erosion), based at the University of St Andrews. SCHARP builds on nearly 20 years of experience in SCAPE of public involvement in tackling the issue of eroding coastal heritage. The project was developed to address the need to review and update data on the condition of important sites threatened by coastal processes. We needed to update evidence about what was most at risk and where, upon which to base management options and practical action plans. Our aim was to place volunteers at the heart of the research in order to grow capacity in the local stewardship of Scotland’s coastal heritage, to enhance site records through the contribution of locally known information, and to gain a more nuanced sense of the community value of cultural heritage affected.

**Tools of Engagement**

Existing coastal heritage records were made available through a web-based, interactive Sites at Risk Map (www.scharp.co.uk/sites-at-risk). Each site record acted as a portal from which survey forms could be downloaded, and completed surveys and photographs could be uploaded to the project database.

The interactive map formed the basis of a ShoreUPDATE Android and iOS app, which also contained the coastal heritage site records linked to a survey form. The app democratised participation by making the data as widely available as possible using familiar technology. Volunteers were able to use their own devices to download site records and maps to take into the field (Figure 1). Widely understood mapping and GPS functions first helped volunteers navigate to sites, and then use their device GPS and camera functions to refine site location and take photographs before submitting records using Wi-Fi or 3G connectivity. The app includes an “Add New Site” feature, also utilising the built-in GPS and camera functions of most smartphones (Figure 2).

Using the app . . . allowed us ... go for a walk with a purpose. It really meant that you do go from looking at a beach landscape where there are a couple of ruins—to actually starting to understand people lived there, people worked there . . . It really did just bring the landscape alive. —Volunteer, Highland

Training in how to use the website and app, including a site visit to practice a survey in the field, was delivered in 43 communities around Scotland. Eighteen training events involved extended periods of field survey with groups of volunteers, increasing participants’ confidence and developing skills and consistency in archaeological observation and recording. Every record submitted was moderated, which allowed project officers to keep track of the information and maintain a dialogue with volunteers (Figure 3).

You have great access to the people involved and that really makes it worthwhile. You find a new site and go onto the system, add the sites to the system and
there’s your spot! It’s instantly there, in seconds. . . . The images that you put on explain the story and people can then revisit it and they can add their own section to the same result, so it’s a really good interactive way for community involvement. — Volunteer, North Uist

Outcomes
Volunteers submitted 1,074 site surveys and an additional 400 records of new sites not previously documented. Translated into person hours, the contribution from volunteers equates to 695 days of fieldwork!

We’ve come to recognise things and there is definitely this sixth sense you develop about spotting things in the landscape, suddenly you get this feeling at the back of your neck when you’re looking at something that shouldn’t be there. We’re becoming better at the recording. — Volunteer, Benbecula

The large sample size achieved by the survey enabled a comprehensive review of the data. The significant research and management outcome of the SCHARP survey was the identification of the highest priority sites, of potential national, and international, importance, most vulnerable to damage and loss as a result of coastal processes. The results have been welcomed by the heritage sector in Scotland.

We plan to use the SCHARP prioritisation report in order to address the problem of coastal eroding archaeological sites in Scotland strategically. — Senior Archaeology Manager, Historic Environment Scotland

Locally, the results will feed into regional archaeological research frameworks and will inform local heritage priorities. The SCHARP model also has wider implications for how we collectively approach and manage transformation and loss in the historic environment as a consequence of climate change. We have shown that involving volunteers in collaborative research can produce the robust evidence base...
Figure 2. Volunteer using the app to record an eroding eighteenth-century limekiln on the north coast of Scotland near Durness (Photo courtesy of SCAPE).

Figure 3. Examining an eroding structure with volunteers on a ShoreUPDATE field trip on the Island of Sanday, Orkney (Photo courtesy of SCAPE).
needed to develop management strategy. But the benefits extend much further. SCHARP has resulted in a network of trained volunteers embedded in communities who will continue as stewards in the monitoring and local management of the coastal heritage resource and as ambassadors and leaders in raising awareness about coastal change.

I learnt skills of how to actually get people who would normally not be interested—to sort of set them alight so that they were interested and I found that a great skill. — Volunteer, Eyemouth

Running alongside the surveys, communities were encouraged to put forward project ideas which addressed management, interpretation, or the need for further investigation at locally valued sites threatened by coastal erosion. These projects were an important mechanism for widening participation and providing opportunities for volunteers to develop a range of skills. The resulting projects form inspirational case studies of what can be achieved through community action at eroding sites (Figure 4), and can be found at www.scharp.co.uk/shoredig-projects.

It feels like something is really happening at the caves when there are people who take them seriously and realise the threat they’re under and want to do something about it. — Volunteer, Wemyss Caves ShoreDIG

Some Reflections

We often express the SCAPE approach to threatened coastal heritage as one of addressing a national issue through a local lens. We use eroding heritage as an agent for bringing benefits to us all by breaking down a seemingly insurmountable problem into smaller manageable windows of opportunity—where we work closely with local communities at locally valued sites. However, approaches like this thrive because of societal conditions that we probably take for granted in the
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UK. Public, online access to historic environment records is fundamental to being able to develop the interactive tools that enable people to participate in the discovery, documentation, and stewardship of their local heritage. In Scotland, the right to roam is of enormous benefit in allowing volunteers easy access to heritage sites everywhere. The Scottish Government’s high level Historic Environment Strategy, which drives heritage policy and practice, explicitly encourages maximising volunteering opportunities in the heritage sector and supports research to better understand and address the impacts of climate change on the historic environment. Without these conditions, it would be much harder to work in partnership with volunteers from local communities; and we would lose the results and insights that such collaborative research brings to our understanding and responses to some of the challenges of climate change.

A really good idea to get community involvement where amateurs can feel that they can make a real contribution. —Volunteer feedback following training event in North Uist

Notes


2. 11,500 sites recorded during Historic Environment Scotland-sponsored Coastal Zone Assessment Surveys, analysed and prioritised according to urgency of action by Dawson, 2010—see http://scharp.co.uk/media/medialibrary/2017/09/CZAS-Prioritisation-Review_2010.pdf.


Cultural heritage codifies local responses to climate change, encourages people to identify with where they live, opens the door to conversation about climate change, and helps transform abstract numbers into tangible, real-life effects for local communities (Funari and Garraffoni 2016; Schaepe et al. 2017; Zabala et al. 2015). However, it is also threatened by climate change. Archaeological sites and other depositories of cultural heritage are being eroded and destroyed by rising sea levels, wild fires, floods, melting permafrost, displacement of people, and many other impacts at local and regional scales (Hambrecht and Rockman 2017; Rockman 2015). In this article, I describe the situation of cultural heritage in Puerto Rico, and the role that grassroots movements can play to engage multiple stakeholders to catalyze climate and cultural heritage action at a local level.

Climate Change: Discourse vs. Experience

Based on ethnographic observations, for some people in Puerto Rico climate change is not personal. The scientific discourse on climate change is the polar bear hanging onto the chunk of ice, and in Puerto Rico there are no glaciers or polar bears. The message about CO₂ in the atmosphere is also distant. Going to work using an old car, tricked to pass the exhaust test without a catalytic, in order to spend over two hours in traffic to earn a below-poverty-line income, makes perfect sense in a place with no efficient public transport and no other actionable options for securing livelihood and housing. Coastal communities, though, are already feeling the impact of sea level rise, and Puerto Rican specialists on coastal research have been actively engaging communities and the media regarding coastal erosion. However, there are few options for practical action, especially given the economic situation of the island, and given that many options—such as building breakwaters or relocating communities—bring a multitude of other problems. Among these very complex issues, assessing the vulnerabilities of cultural heritage to climate change is not in the plans of the cultural institutions, which are themselves battling against political agendas that threaten to eliminate them.

A 2017 assessment of Puerto Rican cultural heritage vulnerabilities, prepared for the Puerto Rico Climate Change Council (Rivera-Collazo and Ezcurra 2017), showed that, under current sea level at high tide, a total of 27 sites in the Institute of Puerto Rican Culture terrestrial archaeology database are below sea level, on the shore, or within 1 m elevation of it. NOAA’s sea level rise (SLR) projections to the end of the century (https://coast.noaa.gov/digitalcoast/tools/slr) showed that 56 sites would be inundated by 2050 assuming a 0.6 m rise in sea level, and another 140 by 2100 assuming 1.8 m SLR. Many other sites are also threatened, being located within 1 m of the new high-tide lines. These are very conservative projections given that NOAA’s most recent SLR projections increase those limits to 2.5 m by the end of the century (Sweet et al. 2017).

Hurricane María

One of the expected effects of climate change is the intensification of tropical storms. The 2017 hurricane season demonstrated the severity of these changes, and exposed our vulnerabilities to the impact to these types of events. The Caribbean islands of Antigua, Barbuda, Dominica, Martinique, Saint John, Saint Croix, Saint Thomas, Vieques, Culebra, Puerto Rico, Hispaniola, and Cuba were directly or indirectly impacted by Hurricanes Irma and Maria as major storms (Category 4 or 5). Focusing on Puerto Rico specifically, the impact of Irma followed by Maria, in the context of a society very vulnerable to crisis (Rivera-Collazo et al. 2018), triggered a catastrophe of a magnitude that has no precedent in recent history. Hundreds of people have died, hundreds of thousands of houses were damaged or destroyed, the aging
infrastructure collapsed, and health and relief services have not been able to cope with the situation. As a hurricane, Maria was a catastrophic event, but the crisis, the disaster, was not the hurricane itself but the lack of preparedness and the absence of effective response.

Hurricane Maria brought a 9 m high storm surge, flooding, massive erosion and landscape restructuring, and mudslides (e.g., Figure 1). A preliminary assessment (Jorge Ortiz Colom, personal communication, 2017) estimates that thousands of historical buildings, possibly two-thirds of the built heritage, have been partially damaged or totally destroyed (Figure 2). The assessment of the impact on archaeological sites has not begun, but there are reports of eroded sites on the coasts and rivers (Figure 3), and of looting to exposed sites. Maria also caused other impacts to heritage. Museums, such as the Museo de Arte de Puerto Rico, flooded, and historical archives, such as the Archivo General de Puerto Rico, have been left without power to maintain atmospheric controls. Some governmental officials have suggested transferring archaeological sites currently managed at a local level to the National Parks Service, further undermining Puerto Rican empowerment and ownership of our past.

The hurricane, however, also demonstrated the role that heritage can have for resilience. Some communities and individuals have reclaimed historical infrastructure, such as cisterns, wells, and bridges, often against governmental orders, to supply their needs and achieve self-sufficiency. Historical documents and events have been shared to develop comparisons and recover the memory of how Puerto Rico survived hurricanes in the past. People are also developing agricultural communities by recovering ancient farming strategies of food production. But at the same time, Puerto Rico is losing intangible heritage. Hundreds of thousands of people are leaving the island every week, and many of the dead and dying are elders. With them the memory of intangible heritage—the social memory that might or might not have been transferred to the next generations—is also gone.

And What Now? An Incomplete Conclusion, Grassroots Activism, and Plans Ahead

Maria brought Puerto Rico’s vulnerabilities to the fore. The loss of tangible and intangible heritage as sources of resilience might leave the Puerto Rican society post-Maria even more vulnerable to sudden catastrophic events. However, notwithstanding the crises in administrative and academic circles, there is an urgent need to identify innovative ways to mitigate loss. Given the complexity of the situation, communities, regional organizations, and international groups must cooperate to develop and share management tools to increase the resilience of documentation, monitoring, intervention, and other action plans, acknowledging the potential for total loss. Existing models of assessment and prioritization, such as those developed and implemented in
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Figure 2: Damage to historic structures after Hurricane Maria. The image to the left shows damage to the structure of a nineteenth-century Criollo-style house in downtown Arroyo. The image to the right shows damage to the Batey structure of Central Columbia in Maunabo, built in 1901. Photos supplied by Jorge Ortiz Colom.

Figure 3: Images of eroded coastal heritage. The image to the left shows the headlines of a newspaper article published by El Nuevo Día reporting erosion and looting of a coastal archaeological site (https://www.elnuevodia.com/noticias/locales/nota/elhuracanmariadejaaldescubiertoysitioenbarceloneta-2372794/). The image to the right is one of the artifact fragments found by a citizen scientist in the same area. Photo on the left supplied by Hector M. Rivera.
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Scotland (Dawson 2016), France (Lopez-Romero et al. 2013), and several places in North America (e.g., Ives et al. 2017; McCormack 2017), will simplify the proposal of site-specific adaptation strategies.

Citizen science and public archaeology are useful tools in the management and preservation of cultural heritage. During the first weeks and months of Hurricane Maria, the only effective action has been grassroots movements. The catastrophe activated the deeply rooted tradition of tapping into the support of long-distance social networks—which today use social media such as Facebook and WhatsApp to activate the local and diasporic communities. In Puerto Rico, ethically aware public archaeology, inclusive of communities that live on or near local heritage sites, or that value them, can lead to effective management practices by not only prioritizing societal needs but also by using citizen science to aid in the management and monitoring of these sites.

Regardless of whether global plans for future climate change mitigation take place, the 2017 Atlantic hurricane season demonstrated that many of the projected impacts are already in motion, and adaptive response is already necessary in most sectors. The tangible and intangible cultural heritage of Puerto Rico supports social memory that helps us identify threats to our food and habitat security. We need the deep-time perspective to identify our own vulnerabilities. We cannot let that be destroyed. And we need communities to help us do it.

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My father, King Phillip, told me I was made of the sands of Florida, and that when I was placed in the ground, the Seminoles would dance and sing around my grave.
— Coacoochee

I write this article on September 10, 2017, shuttered in the dark, waiting for the largest hurricane in Atlantic history to make landfall in southwest Florida. I wonder what will be left of the Gulf Coast island of Egmont Key, which I write about here, after the storm? Heritage is always fragile, disputed and vulnerable, and climate change has always been a major factor in what remains preserved in the archaeological record.

The Seminole Tribe of Florida (STOF) and south Florida are bound together in a union that defines the very being of one another. Today, the Seminoles’ home in the low-lying Everglades is critically threatened by climate change. The offshore island of Egmont Key has become the front line for the Tribe in a community effort to remember a difficult past that is today threatened with being washed away. Community engagement, archaeology, and climate change collide on Egmont, an island that is central to the past, present, and future of the Tribe.

Who Are We?
The Seminole Tribe of Florida is one of two federally recognized tribes residing in the modern State of Florida. Descendants of a group of less than 500 who held out against impossible odds in the swamps of south Florida, the proudly unconquered Seminoles now number roughly 4,000 members. During the nineteenth century, United States history records three wars between the Seminoles and the United States, which have been collectively dubbed “the Seminole Wars” (Covington 1993; Mahon 1967; Missall and Missall 2016). The Seminoles do not recognize the US military historians’ distinction and consider the whole period to be one in which their very survival as a people was in peril (Willie Johns, personal communication, 2017). It is estimated that thousands of Seminoles were shipped or forcibly walked west during this period of bitter conflict. The social memory of the hardships the Tribe faced very much affect their identity in the modern world.

Historic preservation is traditionally aligned with the core values of the Seminole people, who philosophically strive to live in harmony with their environment (Cypress 1997). However, as is the case across Indian Country, the manifestations of indigenous forms of historic preservation often look very different from how they are enacted by non-indigenous practitioners (cf. Atalay 2012). This is also the case at the Seminole Tribe of Florida (e.g., Backhouse et al. 2017). The Seminole Tribe of Florida Tribal Historic Preservation Office (THPO) works in unison with the Tribal government and Tribal communities to protect and preserve a collective and fragile past.

Yanh-kaa-choko
Micosuuke speakers have a separate word for an island in the ocean (Yanh-kaa-choko) that differs from the name given to their island homes in the interior of the Florida Everglades. One such oceanic island, located in the Gulf of Mexico, in the channel of the entrance to Tampa Bay, is Egmont Key (Figure 1). This small elongate spit of land, approximately 1.75 miles long and half a mile wide, exhibits all the trappings of a tropical paradise—crystal clear water, white sand beaches, and copious palm trees—all of which attract both itinerant day-trippers and sun bathers. This tropical mirage, however, hides a much darker Tribal past.

The island first came to the attention of the Seminole Tribe of Florida THPO during a routine government-to-government consultation meeting with the US Army Corps of Engineers (USACE). We learned the island was in danger of
washi ng away, and Corps staff wanted to get an opinion from the Tribe regarding activities focused on the possible preservation of the island. Having a vague recollection of reading about a Seminole presence on the island, the THPO began to investigate further.

“It’s Kind of Like Our Holocaust”

A letter dated August 15, 1857, written at Egmont Key and recently uncovered by historian Patsy West, illuminates part of the heartbreaking history: “Sir, I have the honor to report that one of the Indian Prisoners at this station a young female child whose mother was not taken – died on the 15th inst. – disease fever. This child was very sick when it left Fort Myers” (M. L. Lothrop to Maj. Gr. N Page, Asst. Adjt. General, Fort Brooke, Tampa, Fla: National Archives, 1979).

During our research it became apparent that during the late 1850s (non-Seminole historians’ Third Seminole War) the army was having difficulty holding Tribal members in Fort Myers, on the Florida mainland, while they awaited deportation. Rather than risk losing potential deportees back into the tropical labyrinth of Florida’s interior, the army identified a simple and harsh solution. Seminoles were transported by boat from Fort Myers to Egmont Key while they waited for the paddle steamer called the Grey Cloud to take them to New Orleans and the west (New York Herald, 27 May, 1858). As the letter above illustrates, captivity on this remote island was a harsh ordeal for a people that had already been mercilessly hunted down for nearly half a century. Seminoles could visibly see the land they loved, but could not get there. Under guard on the island many Seminoles perished. A story of a Tribal member named Tigertail ingesting a crushed glass bottle on the shore of Egmont reinforces the desperation and fear that must have permeated the group (Thompson and Thompson 2012).

The Dark Place

The Tribal members that survived the horrific ordeal of incarceration on Egmont faced more perils on their trail of tears to the west. Indeed, the descendants of those who survived form part of the Seminole Nation of Oklahoma today. Anthropological interviews with the Oklahoma community
reveal a distant memory of Egmont Key, which they identify as the “dark place” (Brent Weisman, personal communication, 2014). For the modern descendants of the 100 or so Seminoles who survived unconquered in south Florida, the harrowing story of what happened to their sons, daughters, parents, and grandparents was lost to history.

**Washing Away**

Temporarily setting aside the cultural history of the island, the physiological transformation of Egmont Key over the last century is striking. The earliest accurate survey of the island in 1870 shows a landmass that is roughly twice the size of that remaining today (Figure 2). A 2006 Cultural Resources Management report cites “sea level rise, a decrease in the landward transport of offshore sands, and changes in tidal hydraulics and wave refraction as being responsible for the loss of landmass over the last 125 years” (Panamerican Consultants, Inc. 2006:6). With the majority of Egmont Key lying below 4 feet in elevation, a rise of just 0.5°C would put the island largely underwater.

**Do We Want to Remember?**

The question for the Seminole Tribe of Florida became “Do we want to remember?” In seeking an answer the STOF THPO began, as it always does, by actively engaging the Tribal communities and government we serve in the story of Egmont Key. Because the island is small and very remote (there is one ferry in and one ferry out each day), we structured engagement via field visits for community members and communication of the emerging story in the Tribal newspaper (*The Seminole Tribune*). Concurrently Tribal leadership was kept informed through ongoing updates and discussion. Finally, a program of archaeological research was initiated to determine whether physical traces of the concentration camp still existed on the island.

**Community Engagement**

Community members visiting the island were greeted with a stark reminder of the Tribes’ fight for survival in Florida. In a poignant moment during one early visit, Seminole spiritual leader Bobby Henry freed an entangled pelican from...
some fishing line, Mr. Henry’s brightly colored patchwork jacket standing out in stark contrast to the white sand beach (Figure 3). Moments like this allowed Tribal members the opportunity to discuss and reflect on the brutal story of the island and whether it was something that they felt should be preserved. Because the field visits involved both Tribal youth and elders the opportunity to share knowledge across generations was inadvertently facilitated.

The archaeological survey consisted of largely remote investigative options including historical document reviews, map analyses, pedestrian survey, GPR survey, and a “catch and release” metal detector survey. The archaeological surveys allowed additional Tribal Members to visit the island and participate with the field crew to learn the history and phenomenologically think more about their cultural connections to the island. The archaeological survey demonstrated that despite the palimpsestic nature of the cultural occupation of the island, which is overshadowed by the massive footprint of the later Fort Dade (1898–1921), physical traces of the imprisoned Seminole presence remained.

Pet-Elee-Ke

A participatory project to construct a Tribal map for display during the President’s Forum during the SAA Annual Conference in Vancouver, Canada, allowed for additional community engagement (Figure 4). In order to make the map as culturally authentic as possible, it was almost necessary to completely rethink the mapping process. Custom symbology, background geographic regions, and viewpoint of the observer were all discussed, as was the level of detail the Tribal Members wanted to present in such a document. The resultant map is richly symbolic of the Tribes’ deep connectedness to the cultural geography of south Florida. Rather than presenting a static image of camp locations and physiographic regions, it communicates the key ideas of movement and interconnectedness. The Colonial elements of the map stand out in stark contrast to the color palette selected for the indigenous themes. Perhaps most strikingly the use of the Miccosukee word Pet-Elee-Ke or “Death Boat” designates the Grey Cloud that would carry Tribal Members west. This is a map of resistance, remembering, and defiance.
A Journey to Remember

Interest in the history of the island and the story of Tribal Member Emateloye (Polly Parker), who was held there, ignited community interest. The fact that Polly managed to escape when the Grey Cloud docked in north Florida to refuel added to the interest, as her lineage is traced to many families in the modern Tribe (Billie 2013). Descendants and community members rented a boat in 2013 to recreate the historic voyage and celebrate the life of Polly, a true Seminole heroine (Gallagher 2013).

We Never Want to Forget What Happened Here

Chief Justice of the Seminole Tribe Willie Johns most succinctly summarized the overwhelming reaction to the emergent history from Egmont Key with the statement, “We never want to forget what happened here.” Since the government-to-government consultation with USACE, Tribal Members of all ages had reengaged with the story, and the overwhelming sentiment was that any possibility of saving the island should be investigated. On July 29, 2013, then-Chairman of the Tribe James E. Billie took the call to action by writing to then-US Secretary of the Interior, Sally Jewell: “The history of this island is a matter of cultural memory for our people and we wish it to be preserved if at all possible so that the youth of our tribe can visit this place and learn how far we have come together” (Letter on file at the Seminole Tribe of Florida, Tribal Historic Preservation Office, 2013).

We will likely never know if the community activism helped Egmont, but in 2015 USACE committed $38.6 million to fight erosion on the island (Guzzo 2015), and more recently in 2017, the Florida Trust for Historic Preservation listed Egmont as one of the 11 most endangered historic sites in Florida (Hollenbeck 2017). Perhaps more importantly the interest in the story has been persistent and is now something that has entered into the curriculum at the Tribal school and been featured in a Tribal Museum exhibition (Struggle for Survival, CLIMATE CHANGE AND COMMUNITY ACTION

Figure 4. Community map of the Seminole homelands and the imposed removal routes in the 1850s. (Map courtesy of Juan J. Cancel and Quenton Cypress, Tribal Historic Preservation Office, Seminole Tribe of Florida)
2016–2017). A Climate Change Summit hosted in partnership with the Florida Public Archaeology Network on the Hollywood Reservation in 2017 featured the Egmont story prominently and allowed Tribal Members to engage with a largely non-Tribal scientific community to discuss this important issue (Snyder 2017). The story above is atypical of the “normal” National Historic Preservation Act (NHPA), Section 106 consultation process, but hopefully demonstrates that the Trust Responsibility and government-to-government consultation really can make a difference.

Acknowledgements

A version of this paper was originally presented at the President’s Forum on Climate Change, Archaeology, and Community Engagements during the 2017 Society for American Archaeology Annual Meeting in Vancouver, British Columbia, Canada. The author is grateful to former SAA President Diane Gifford-Gonzalez for the opportunity to participate in the session and to Anna Prentiss for encouraging submission to The SAA Archaeological Record. We remain committed to a humanistic and community-driven approach to archaeology and thank the Seminole Tribe of Florida leadership and communities for all their continued support.

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CHRISTOPHER L. NAGLE  
1950–2017

Christopher L. Nagle, a North American archaeologist who specialized in lithic analysis, GIS, and archaeometry, and did his most important work in the Arctic, passed away on March 30, 2017. Chris died from complications resulting from a brain-diminishing disorder that went undiagnosed for decades.

Christopher Lippincott Nagle was born December 5, 1950. Chris grew up in Pennsylvania and graduated from Central Bucks High School in 1968. He attended Brown University, graduating in 1972 with a BA in anthropology, archaeology, and statistics. His graduate work at Brandeis University, supervised by George Cowgill, stimulated his career focus on archaeological informatics and led to his 1984 dissertation, “Lithic Raw Materials Procurement and Exchange in Dorset Culture along the Labrador Coast.” This cutting-edge analysis of Dorset culture trade and exchange of Ramah chert and soapstone along an 800-mile Labrador coast is one of the most detailed applications of “down-the-line” exchange models in archaeology. The study was based on quantitative metrics and weight analysis of chipped stone tools and debitage, and chemical trace element analyses of steatite lamps and cooking vessels. He was the recipient of numerous fellowships and grants, including a postdoctoral fellowship in materials analysis at the Smithsonian Institution’s Conservation Analytical Laboratory (now Museum Conservation Institute).

Chris began his archaeology career in Alaska before transitioning to work with William Fitzhugh in Labrador, Canada. He was a key member of the 1977–1978 Torngat Archaeological Project, a joint Bryn Mawr College–Smithsonian Institution archaeological survey of central and northern Labrador. In the 1980s, he focused on archaeological and archaeometric studies of soapstone, chert, and nephrite artifacts, and conducted field and laboratory studies identifying their geological sources. With chemist Ralph O. Allen, he published papers on rare earth element analysis of Labrador soapstone quarries and identified the likely source of a Dorset lamp found in the Norse smithy at the L’Anse aux Meadows site in Newfoundland. Following his Torngat Project work, he organized the first computerization of the Smithsonian’s anthropology collections. In the 1990s, Chris began doing cultural resource management fieldwork in the mid-Atlantic region as well.

Throughout the early part of his career, Chris taught archaeology, GIS, quantitative methods, and computer applications courses at a number of institutions, including Catholic University, University of Maryland College Park, and Georgetown University. He was equally comfortable working with undergraduates and graduate students, and assisting faculty, administrators, researchers, and budget managers, for whom he custom-designed, ran, and managed computer and statistical programs.

In the late 1980s, Chris began to lead a peripatetic life, which his family, friends, and close colleagues found inexplicable at the time, but which is now understood as revealing the early symptoms of his increasingly debilitating brain disease. In 1998, upon the birth of his son Robert, he became an extremely proud and devoted father who, over the years, regaled friends with stories of his son’s achievements.

In addition to adjunct teaching, in 1989 he was employed as a computer analyst by the Federal Aviation Administration, and from 1990–1992 as a senior statistical consultant at University of Maryland College Park. He did cultural resource management work for Dames & Moore from 1992 to 1993. Between 1995 and 2003, Chris served as the manager of network integration services and academic technology/GIS coordinator at Georgetown University. From 2003–2008, he operated Nagle Research, a consulting firm, before moving to Arizona where his former Brandeis colleague, Jeffrey Altschul, employed him as a project director and senior lithic analyst at Statistical Research, Inc. In 2010, he returned to the mid-Atlantic region, settling in Virginia.

Chris was predeceased by his parents, Robert E. Nagle and Ruth L. Nagle, and his ex-wife, Ann Rebecca Myles. He is survived by his son Robert Nagle, stepdaughter Elise Hoffman, twin brother Malcolm Nagle, sister Suzi Hesse, and first wife Greta Hansen. He spent the last two years of his life in the home of his loving caregiver Sandra Scott and her family, who valiantly sought to reconnect him with some of his friends, colleagues, and family.

Chris will be remembered as a rigorous and innovative researcher who understood the mechanics of lithic production and the growing array of statistical and analytic techniques required to study them. His background ensured that these methods and the results of analyses were grounded in sound anthropological theory. His friends and close colleagues remember him as a gentle, fun, and generous person whose good humor, harmonica playing, and singing enlivened many a gathering, be it in living rooms, boat fo’c’sles, or fishing shacks along the Labrador coast.

—William Fitzhugh
IN MEMORIAM

ROGER T. GRANGE, JR.
1927–2017

Roger Tibbetts Grange, Jr., founder of the University of South Florida’s Department of Anthropology and its first archaeologist, died Saturday, August 26, 2017, in New Smyrna Beach, Florida. He leaves behind a legacy of scholarship and teaching in archaeology with numerous accomplishments in Plains and British colonial archaeology.

Roger was born in Chicago, Illinois, October 6, 1927, to Roger Tibbetts Grange, Sr. and Norma Francis Brown. After graduating from high school, Roger enrolled at Morgan Park Junior College in 1944. He later switched to the University of Chicago where an Introduction to Anthropology course caused him to abandon his early interest in geology for a life devoted to anthropology.

After a brief stint in the Army, Roger graduated with his bachelor’s degree in 1948 and subsequently enrolled in the University’s master’s program in anthropology. His first excavation experience was a field school at Starved Rock, Illinois State Park, in 1949 under the direction of Kenneth Orr and Robert Braidwood. In 1950 he was hired as George Quimby’s assistant at the Field Museum of Natural History and worked there until he completed his master’s degree in 1952. For his thesis, Roger analyzed wooden artifacts from Paul Martin’s excavations at Tularosa and Cordova caves in New Mexico.

It was at the Field Museum that Roger was introduced to Plains archaeology, excavating at the Talking Crow site in South Dakota under Carlyle Smith’s direction. In the summer of 1953, while working as field assistant to Smith at the Spain site, Roger met his future wife, Jane Randolph Whitner, a fellow crew member. The two were married October 16, 1953, and were together until her death in 2012. Together they had three children: Dorothy Katherine Grange, Roger T. Grange III, and Thomas Randolph Grange. All three have pursued successful professional careers—Katherine as a clinical geneticist, Roger as a cinematographer, and Randy as an architect.

After graduating from the University of Chicago, Roger entered the University of Arizona’s PhD program. He was working again with Smith at the Two Teeth site in South Dakota when he accepted a position as curator for a new museum at Fort Robinson in Nebraska, moving there with his family in 1955. In 1959 Roger was transferred to Lincoln to become assistant director, and later director, of the main museum of the Nebraska State Historical Society. All the while he continued work on his PhD, graduating in 1962.

Roger joined the faculty of the University of South Florida (USF) in 1964 and was assigned originally to the Geography Program. When the university reorganized into discipline-oriented departments, Roger was designated chair of the newly created Anthropology Department, serving in that capacity from 1967 to 1971 and again from 1988 to 1991. Along with J. Raymond Williams, he developed the department’s MA program in public archaeology, the first program in the nation to focus on the emerging field of cultural resource management. Roger was Archaeology Track Leader from the program’s origin in 1974 until his retirement in 1994. Many of Florida’s leading CRM archaeologists graduated from USF’s program under Roger and Ray’s guidance, establishing successful careers in both the public and private sectors.

During his tenure at USF, Roger began working at French and British colonial sites, first at Castle Hill in Newfoundland, Canada, and later at Fort Lennox, Quebec, and then Michilimackinac and Fort Mackinac in Michigan where he conducted field schools during the summer months.

New Smyrna Beach was a frequent vacation spot for the Grange family and it became Roger and Jane’s permanent residence following his retirement from USF. It was here that Roger began researching, identifying, and excavating sites related to Andrew Turnbull’s eighteenth-century Smyrnea Settlement, the longest-lasting British settlement in Florida. Excavations utilized local volunteers, and a small lab was established at the New Smyrna Museum of History. Roger continued field work at Smyrnea sites into his mid-80s and was still conducting historical research on the settlement until just before his passing in 2017.

During his last year, and despite declining health, Roger wrote and published a 400-page autobiography, A Funny Thing Happened on the Way to the Dig: An Archaeologist’s Autobiography, a compilation of his life experiences augmented by his sly wit and a “keen perception of the obvious.” A scholar, mentor, teacher, and friend to many, as well as a loving husband, father, and grandfather, Roger’s warmth, intellect, and quirky sense of humor will be dearly missed but not forgotten.

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Roger Grange’s partial bibliography can be found at the SAA website: http://saa.org/AbouttheSociety/Publications/The-SAAArchaeologicalRecord/tabid/64/Default.aspx.

—Bob Austin

The SAA Archaeological Record
Patricio Núñez Henríquez died in Santiago, Chile, on November 8, 2017. Núñez, an outstanding Chilean archaeologist, was born in Santiago on January 10, 1938. He was a member of the first generation of professional archaeologists that were part of the Universidad de Chile program in Santiago. He accomplished his first field work as assistant to Professor Bernardo Berdichewsky working at the sites of Cachagua and Concón in central Chile. He later joined the staff of Universidad de Chile in the northern city of Antofagasta. There, as a member of an interesting team of archaeologists, he participated in numerous archaeological projects in important coastal and inland sites such as Caleta Huelén, Tiliviche, Pisagua, Camarones, Taltal, Tarapacá, Guatacondo, Tulor, and Socaire.

In 1967, Núñez collaborated in the excavations of Tagua Tagua, an early man site in central Chile, and two years later, he joined Junius Bird in excavating Fell’s Cave in Patagonia. He also did field work on Easter Island in the region of Tahai; therefore, he worked throughout the entire country, from the arid Atacama Desert in the north to the cold southernmost Patagonia, dealing with varied subjects from early peopling of the Americas to the European contact situation. His studies about historical sources from Colonial times to Independence and the Republican periods demonstrated his interest in archaeology related to aboriginal groups with a pre-European past who were neglected by written history.

Although his archaeological production was intense, he concentrated a good deal of his career on the writing of books for the general public, works open to reflecting on art, science, technology, cultural identity, power, life, and death. His books, including Doce milenios. Una visión social de la historia del Norte Grande de Chile (1999), El Poder en las comunidades prehispánicas del Norte de Chile (2000), Nuestras Identidades: Reflexiones. A propósito de la prehistoria de Tarapacá y Antofagasta (2001), and Vivir y Morir en los Andes: Reflexiones (2005), reflect some of those subjects.

Patricio was also very interested in issues regarding restoration and conservation of archaeological heritage. In fact, monumental sites were for him an interesting mechanism for teaching past history. Among his most important works in this context are Pucara of Quitor in San Pedro de Atacama and the archaic village of Los Bronces 1 in Taltal. From his perception, archaeology was understood as a social science. As such, it studies societies, people, and ideas. Material objects only constitute a means for studying the former but never as an end in themselves. He never thought of archaeology as an instrument solely for reaching academia. On the contrary, he posited archaeology as a way to extend its study to society.

In his latest book, Vivir Después de Soñar (2016), he wrote about prehistoric art, stating that “art is to be able to transform the landscape that humans have to their disposition and to produce works not only with subsistence purposes but also to reassure their condition of creators towards a new interior and exterior reality that allows to generate objectives and concepts, ideas, emotions or feelings with aesthetic criteria.” Patricio Núñez will be missed deeply, but his legacy will continue nourishing Chilean archaeology.

Mario A. Rivera, ICOMOS Chile
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