

the typewriter, giving their summary of the day's events. The difference lies in the formal structure and audience for whom the captain was tailoring his narrative. In theory, both the personal and official narratives carry equal weight, yet many may automatically assume significantly greater bias in the captain's account. This is particularly true in the post-9/11 and post-Iraq War time period when a new baseline of mistrust in official accounts has been reached throughout American culture. Additionally, in many respects our hesitancy to trust the captain's story is an unconscious acknowledgement of strict, structural rules in his reporting. His audience is extraordinarily specific and much like Bill Brown notes in Roelstrate's *The Way of the Shovel*, the captain is curating his own archaeology.

*“Shannon Dawdy mentions Pumpelly as the original archaeologist of climate change in her essay on the “Taphonomy of Disaster,” taphonomy designating those processes (cultural and natural, small scale and large) that have gone into creating the archaeological record. She herself became part of the process in the wake of Katrina, serving as the liaison between the Louisiana State Division of Archaeology Office and the Federal Emergency Management Agency, helping to make decisions about what to discard (and where and how) and what to preserve – how to organize the material anarchy. She was, she says, performing a kind of archaeology in reverse, “writing my own laws of burial,” planning “how the archaeological record was to be formed,” and thus determining not only “my own future research in the area” but also that of future “generations of archaeologists” working on New Orleans. Given how materials, traditions, accidents, and emotions all contribute to the “active creation of a new archaeological record during recovery from disaster,” Dawdy considers the “resulting stratigraphy” not so much “a code to be broken” as “an artwork to be interpreted” – artworks, she emphasizes, that can teach us about how other societies and cultures endured ecological change or failed to.” (263-264)*