

Alaska history and students of Inuit culture, and the book can be comfortably situated in the genre of ethnohistory or Alaska studies. His discussion of material culture items including the manufacture and use of a wide range of items from skin-processing tools to water-storage containers and will be of particular value to archeologists, as well as his generously detailed descriptions of variations in seasonal round activities between different regional groups.

Burch presents us with a well-researched and authoritative characterization of historic Inupiaq social organization founded on a wide range of highly organized data. Burch's goal of reversing the historical misperception of Inuit people as having little to no social organization (an important undertaking) has clearly been realized and should be applauded. Yet the manner in which he articulates a counterclaim in support of Inuit social organization does not take into consideration individual agency, local historicity, or expressions of territoriality that transcended colonial expansion and continue to be articulated as a context for contemporary engagements with lands and animals. Presenting his argument in this fashion, Burch undermines part of the potential impact of his project. Through his work we do not receive a more nuanced and detailed understanding of people but, rather, yet another—albeit richly detailed and excellently researched—characterization of “traditional” Inupiaq societies situated in a precontact historical ethnographic setting. But, although it is not intended, this characterization may also enforce a stereotype that indigenous people only remain “traditional” through continued replication of older patterns, thus not allowing for the flexible adaptability that remains an actively sought dimension of life for contemporary Inupiaq peoples.

Burch's valuation of his informants' knowledge is clearly reflected in this work as well as in his previous publications, but he does not provide an opportunity for local voices to be heard. In this work, there is no effort to explore the social and cultural factors shaping historical knowledge claims, oral or academic. Burch recognizes that dimensions of the way of life he describes were articulated both prior to and beyond the period of his temporal focus. But readers looking to learn about how Inupiaq people construct meaning in their lives and history will not find a systematic account of that here.

Burch's work contributes much significantly illuminating data to regional research; it supplies a wide range important data that is now largely inaccessible because of the passing of elders who so generously shared their knowledge with Burch. The publication of *Social Life in Northwest Alaska* also represents partial closure to Burch's larger historical project, one that has been informed by over 40 years of regional scholarship. The very extensive data, in addition to Burch's earlier work, will serve as catalyst for sparking regional debate on the character and actualization of Inupiaq territoriality and the ethnographic characterization of Inupiaq people. As I have suggested above, it can be imagined that such debates are ones that Burch would no doubt welcome.

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Human Remains: Guide for Museums and Academic Institutions. Vicki Cassman, Nancy Odlegaard, and Joseph Powell, eds. Lanham, MD: Rowman and Littlefield, 2007. 310 pp.

ALEX BARKER

University of Missouri, Columbia

Human Remains: Guide for Museums and Academic Institutions provides a working guide for the management of human osteological collections, broadly defined. The book's 17 chapters discuss recommended policies and procedures for human osteological collections, condition assessments, treatment, conservation, sampling, examination and analysis, handling, storage and transport, pest management, associated remains, archives and documentation, fieldwork, and health concerns for those working with human remains. They also examine indigenous or traditional treatment of human remains and value orientation of descendant communities, ethical issues relating to human osteological collections, laws regarding human remains and burials, and museum policies regarding access to and exhibition of human remains.

The volume does not address analytical or research topics, except by providing definitions of some of the more commonly employed techniques, nor does it address the complexity of managing other kinds of human biological samples or materials (e.g., tissue samples). Instead, it focuses on the management of osteological or closely related collections and their maintenance for research or other purposes. General discussions of principles are augmented by case studies, including the celebrated examples of the individual remains of Kennewick Man, Spirit Cave Man, Sarah Baartman, and Ramses I. A particularly welcome feature is a series of “inserts” in each chapter, essentially sidebars with more detailed discussion of key topics and definitions of useful terms. Also associated with the volume is a Windows-based software package (Bones, Version 1.0, which can be downloaded from the publisher's website) to create skeletal records and basic skeletal databases.

The contributors attempt to be sensitive to the constraints faced by smaller museums or repositories (at one point they suggest either transferring remains to a larger institution or holding a unique community or international fundraiser to support preservation efforts), but some recommendations will be daunting to museums with limited resources. Vicki Cassman and Nancy Odlegaard, for example, call for full condition assessment of osteological collections and provide a good overview of the sequence of steps necessary for baseline condition recording. A more rapid assessment technique not discussed is collection profiling, in

Academic Guide Human Institution Museum Remains

**Vicki Cassman, Nancy Odegaard, Joseph
Powell**

Academic Guide Human Institution Museum Remains:

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In a fast-paced world fueled by information and interconnectivity, the spellbinding force of linguistics has acquired newfound prominence. Its capacity to evoke emotions, stimulate contemplation, and stimulate metamorphosis is really astonishing. Within the pages of "**Academic Guide Human Institution Museum Remains**," an enthralling opus penned by a highly acclaimed wordsmith, readers embark on an immersive expedition to unravel the intricate significance of language and its indelible imprint on our lives. Throughout this assessment, we shall delve into the book's central motifs, appraise its distinctive narrative style, and gauge its overarching influence on the minds of its readers.

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