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Review of *Generous Man - Ahxs-i-tapina: Essays in Memory of Colin Taylor, Plains Indian Ethnologist.* Edited by Arni Brownstone and Hugh Dempsey.

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This volume celebrates Colin Taylor’s contributions to North American ethnology through the presentation of 14 research articles that reflect the diversity and vigor of Taylor’s scholarship. Taylor spent his entire life in the Sussex region of southeastern England and the majority of his career teaching at the University of Hastings. His interest in Native Americans began with a boyhood fascination that matured into a disciplined and enduring passion for research and scholarly discourse. Arni Brownstone and Hugh Dempsey, two respected scholars and close friends and colleagues of Taylor, edited the volume. The three of them, along with John C. Ewers, Christian Feest, Bill Holm, and several others comprised an important group of academics, museum professionals, and advocational anthropologists who shared a research focus on the Northern Plains and in the 1980s and '90s collectively produced a significant body of research and publications in ethnology and material culture studies. This group also participated in various conferences and gatherings at which they shared their research with a broader audience, particularly at the annual Plains Indian Seminar at the Buffalo Bill Historical Center in Cody, Wyoming. This combination of personality, scholarship, institutional reputation, and geographic location contributed to the ascendancy of the Plains Indian Seminar to one of the premier venues for Native American material culture scholarship.

The volume’s papers address a broad range of subjects and themes examined from diverse perspectives and orientations, ranging from highly formal analyses of stylistic distributions to more reflexive examinations of culture contact and exchange. The combined scholarship is exceptional and generally incorporates an unusually high level of Native documentation (largely drawings) and oral tradition in the examination of topics commonly addressed in more formalistic and static manners. Taken collectively the bibliographies for the individual articles provide an exhaustive guide to scholarly resources on the ethnology and material culture of Northern Plains Indians.

Readers unaware of Taylor and his contributions to Plains ethnography and ethnology would have benefited from an expanded biographical sketch and a complete listing of his publications. It would also have been useful to have had some biographical information for the contributors to better contextualize the diversity of perspective and experience represented in the volume. These minor criticisms aside, this title provides an important resource that will be of great interest and value to a broad readership of both academic and popular audiences. It will be of particular interest to students of Native American material culture and its social and ceremonial contexts. Daniel C. Swan, Department of Ethnology, Sam Noble Museum, University of Oklahoma.

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