

CALL FOR NOMINATIONS

For the

Robert F. Heizer Award

Presented by the

AMERICAN SOCIETY FOR ETHNOHISTORY

This prize is awarded for recognition of the best article in the field of ethnohistory. The award was established in 1980 to honor Dr. Robert F. Heizer, ethnohistorian and archaeologist noted for his research in California and Mesoamerica.

This prize applies to journal articles or essays in books *published in 2009*, and will be judged by a committee appointed by the President of the American Society for Ethnohistory.

To nominate an article or book essay published in 2009:

By JUNE 15, 2010, send a PDF of the article to

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PLEASE NOTE:

All articles published in the Society's journal *Ethnohistory* are automatically nominated for the prize.

American Society for Ethnohistory

Recent winners of the Robert F. Heizer Award

- 2009 Karen E. Richman "Innocent Imitations ? Authenticity and Mimesis in Haitian Vodou Arts, Tourism, and Anthropology" *Ethnohistory* Spring 2008
- 2008 Brian Delay for his article, "The Wider World of the Handsome Man: Southern Plains Indians Invade Mexico, 1830-1848." *Journal of the Early Republic* 27, no.1 (Spring 2007): 83-113.
- 2007 Heidi Bohaker, "Nindoodemag: The Significance of Algonquian Kinship Networks in the Eastern Great Lakes Region, 1600-1701," *The William and Mary Quarterly* 63.1 (2006), 23-52.
- 2006 Miranda Warburton and Richard M. Begay, "An Exploration of Navajo-Anasazi Relationships" *Ethnohistory* 52: 3 (Summer 2005), 533-61.
- 2005 Peter M. Whiteley, "Bartering Pahos with the President" *Ethnohistory* 51:2 (Spring 2004), 359-414.
- 2004 Lisa Sousa and Kevin Terraciano, "The 'Original Conquest' of Oaxaca: Nahuatl and Mixtec Accounts of the Spanish Conquest" *Ethnohistory* 50(2) (Spring, 2003)
- 2003 Linea Sundstrom, "Steel Awls for Stone Age Plainswomen: Rock Art, Religion, and the Hide Trade on the Northern Plains." *Plains Anthropologist* 47 (2002): 99-119.
- 2002 Jeffrey C. Kaufmann, "'La Question des Raketa: Colonial Struggles with Prickly Pear Cactus in Southern Madagascar, 1900-1923.'" *Ethnohistory* 48, 87-121 (2001).
- 2001 Paige Raibmon, "Theatres of Contact: The Kwakwaka'wakw Meet Colonialism in British Columbia and at the Chicago World's Fair." *Canadian Historical Review* 82(2): 157-90 (2000).
- 2000 Meredith McKittrick, "Faithful Daughter, Murdering Mother: Transgression and Social Control in Colonial Namibia." *Journal of African History* 40: 265-283 (1999).
- 1999 Kevin Terraciano, "Crime and Culture in Colonial Mexico: The Case of the Mixtec Murder Note." *Ethnohistory* 45(3): 709-745

SAMPLE CITATIONS USED IN THE PAST FOR THE PRIZE PRESENTATIONS

- 2008 "In the spirit of the Robert F. Heizer Prize award, Brian DeLay deftly combines ethnography, history and ethnohistory with an engaging writing style and the use of a wide range of primary and secondary sources. DeLay weaves a complex and compelling Texan-Mexican-Comanche history into a gripping story of international politics over a period during which Mexico gained independence and lost a sizeable portion of its territory, and Texas became both independent and a new U.S. state. Establishing what might otherwise be construed as a "periphery" as its own area, DeLay centers the Comanche in the processes he describes. As DeLay shows how "northern Mexicans were bound together with southern plains Indians" he also makes important contributions to borderlands scholarship. Through these contributions, DeLay links what appears to be a small slice of the past to multifaceted and broad changes that had consequences for Native American, Texan and Mexican peoples, as well as for governments. As DeLay crosses borders in "The Wider World" by following the Comanche into Mexico while simultaneously attending to their story in the U.S., he also complicates the academy's area studies model, thus encouraging cross-area as well as cross-disciplinary dialogues."
- 1996 Examining the oral histories of migration told to her by the people of Palau Langkaw, Malaysia, Janet Carsten finds villagers' accounts to be fragmentary and vague. Many have forgotten where their immediate ancestors came from or even who they were. Rather than viewing this in negative terms, as a kind of "genealogical amnesia" (reported in the literature for many Southeast Asian societies), Carsten argues that even though the process of what people forget and how they forget it is implicit, gradual and unmarked – as when grandchildren are told little about their grandparents – it is nonetheless collective, systematic and vital to the acquisition of attributes and relationship in the present and future. For ethnohistorians, her work raises important questions about the relationship between narrative and memory, and how people, like the villagers she works with, may, through their efforts at constructing an identity in the particular political and historical context they find themselves, transform the one into the other.