

Distinguished Service Award (conferred annually upon a person whose career in scholarship, teaching, publishing, librarianship, institutional development of other fields demonstrates significant contributions to the advancement of the study of Latin American history in the United States):

Richard Graham (University of Texas at Austin)

IN MEMORIAM

David J. Weber (1940-2010)

David J. Weber, an outstanding scholar, teacher, and mentor, dedicated his productive career to the Ibero-American borderlands. He held the Robert and Nancy Dedman Chair in History at Southern Methodist University from 1976 until his retirement in June 2010, only months before his death on August 20, 2010, from complications following his three-year struggle with multiple myeloma. David Weber endured his illness with dignity and courage; his ashes remained in his beloved New Mexico, where he received his graduate training and focused his early research.

David J. Weber reconstituted the field of borderlands studies, thus establishing his enduring legacy for the historical profession. His brilliant mastery of the historiography, rooted in the U.S.-Mexico borderlands, extended to the breadth of the continent. Within the American Historical Association and the Conference on Latin American History, David Weber founded the CLAH Committee for Frontier and Borderlands Studies, creating a forum in which North American and international scholars have widened the conceptual framework for borderlands and enriched their individual research projects for over two decades.

Weber was the founding director of the William P. Clements Center for Southwest Studies at Southern Methodist University and developed the SMU History Department's doctoral program. Under his direction, the Clements Center provided a lively intellectual environment for SMU graduate students, faculty, and post-doctoral fellows. The Clements Center became one of the leading institutes in the United States for the study of the American West and the U.S.-Mexico borderlands through its support of academic publishing, semiannual thematic conferences, and workshops that continue to bring together national and international scholars and students.

David Weber earned his B.A. at SUNY-Fredonia and his Ph.D. in Latin American history at the University of New Mexico. He began his teaching and scholarly career at San Diego State University (1967-1976) and joined the SMU History Department in 1976. Over the course of his highly productive career, Weber wrote and edited more than 70 scholarly articles and 27 books, demonstrating his strengths in both regional histories and ambitious narratives of comparative borderlands in both North and South America. In his own words, David Weber developed his lifelong interest in the bor-

derlands “through serendipity” and the timely influence of mentors and colleagues during his formative years in New Mexico and California, a tradition that he himself took to new heights in his highly productive career.

The titles for which he is best known include *The Taos Trappers: The Fur Trade in the Far Southwest, 1540–1846* (University of Oklahoma Press, 1971); *Foreigners in their Native Land: Historical Roots of the Mexican Americans* (University of New Mexico Press, 1973); *The Mexican Frontier, 1821–1846: The American Southwest under Mexico* (University of New Mexico Press, 1982); *Myth and History of the Hispanic Southwest: Essays* (University of New Mexico Press, 1988); *The Spanish Frontier in North America* (Yale University Press, 1992); and *Bárbaros: Spaniards and their Savages in the Age of Enlightenment* (Yale University Press, 2005).

I first met David Weber over a quarter century ago, in Hermosillo, Sonora, Mexico, when he came to that provincial capital in 1973 to give a series of lectures in which he spoke of the different frontier histories that spanned the U.S.-Mexico border, contrasting the Anglo-Hispanic intersecting borderlands from California to Texas. That vision rooted in broad territorial comparisons would later mature in his seminal works *The Mexican Frontier*, *The Spanish Frontier in North America*, and *Bárbaros*.

When David began his research in South America, he selected a comparative framework that arose from a simple, historically grounded question: Did the importance that Bourbon administrators placed on the professionalization of the presidios in the northern frontier of New Spain carry into the Spanish borderlands of South America? And its corollary: What did Spaniards mean when they labeled so many different indigenous groups “bárbaros”? Thus, David staked out two important comparative markers for his research on Spanish frontier policies. His engagement with the Spanish frontiers of the interior of South America led him in new directions both geographically and intellectually. *Bárbaros* became a hallmark of his honed skills of historical synthesis as well as an innovative intellectual history of the principles and pragmatic choices that undergirded Bourbon administration in the borderlands.

Weber’s books individually have won numerous prizes, including the American Historical Association’s 2006 award for *Bárbaros*, as “the best publication in the history of Spain, Portugal or Latin America.” He received the highest honors bestowed by Spain, as a member of the Real Orden de Isabel la Católica in 2002, and by Mexico, with his reception into the Order of the Aztec Eagle and his election to the Mexican Academy of History in 2005. In the United States, Weber held fellowships from the Huntington Library, the American Philosophical Society, the National Endowment for the Humanities, the American Council of Learned Societies, the Stanford Center for Advanced Study in the Behavioral Sciences, and the Lamar Center at Yale University. In 2007, he was inducted into the American Academy of Arts and Sciences. His service to the AHA extended to association-wide elected office in the Professional Division, a responsibility he attempted to meet even during the last year of his life. Scores of colleagues, former students, and friends remember David Weber’s unstinting generosity.

We honor his enduring contributions to creative scholarship and his dedication to the highest ethical standards of our profession.

*University of North Carolina, Chapel Hill
Chapel Hill, North Carolina*

CYNTHIA RADDING

A. J. R. Russell-Wood (1940–2010)

Renowned historian Anthony John R. Russell-Wood died August 13, 2010, after a brief battle with melanoma. He was the Herbert Baxter Adams Professor of History at Johns Hopkins University, where he began teaching in 1971, twice serving as department chair (1984–90 and 1996–99). He was a former director of Hopkins' Program in Latin American Studies and a contributor to the university's pivotal Atlantic History and Culture Program, as well as serving on numerous university committees. The recipient of numerous professional honors and distinctions, Russell-Wood authored and edited ten books, over eighty articles and essays, and dozens of book reviews. He was a firm believer in the civic responsibility of academics; he chaired the Maryland Committee for the Humanities between 1980–82, presented several Congressional testimonies on behalf of the historical profession, and contributed to the work of the Smithsonian Institution, the Fulbright Commission, the National Endowment for the Humanities, and public history initiatives around the world.

Though a specialist in Brazil, John Russell-Wood is also remembered as one of the great chroniclers of the vast empire commanded by Portugal in the mercantile era, eventually receiving a knighthood as Commander of the Order of Dom Henrique, bestowed by the President of Portugal, and in 2006, honorary citizenship in his fondest corner of the empire, Salvador da Bahia, Brazil. His work helped build the foundations of modern social history, Latin American history, world and comparative history, and African diaspora studies. His accolades and scholarly contributions might suggest the image of a stuffy historian, most at home away from the world. Yet it was precisely his vitality, his fascination with even the seemingly smallest, quirkiest, least significant moments in life, that helped him connect with the humanity of the early modern era and bring it alive for his readers. Those who knew him will miss his vivacity and cheerfulness, his compassion, his humor, and long, far-ranging conversations over a glass of Brazilian cachaça.

On the day I first walked into John Russell-Wood's sunny office in Johns Hopkins' old Gilman Hall, I was stopped in my tracks by the figure of Exu standing at the center of his desk, precisely on the invisible border between the professor's space and that of his guests. This enigmatic Yoruba deity has an impish demeanor that belies his very serious work of opening communication between the everyday world and the worlds beyond and is constantly in motion. He is a central figure in Afro-Atlantic spirituality. As I did a double-take, taking in both the orisa figure and the professor who rose to greet me cheerily with his Oxford accent, tie, tweed jacket, and all the trappings of a