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ABSTRACTS

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**THE POLITICS OF INTERCULTURAL EDUCATION: NATIVE-
COLONIAL RELATIONS IN 17TH CENTURY NEW ENGLAND
LANGUAGE MANUALS**

In the 17th century, two Native language manuals were published in New England – Roger Williams’ “A Key into the Language of America” and John Eliot’s “The Indian Grammar Begun”. While drastically different in many respects, these two works shared a few common elements. While the authors chose different methods, their goals were somewhat similar – and were not limited to providing an overview of a Native language for English readers and potential students.

Both books were highly political in a number of ways. Indeed, any such work published in the colonies where relations with Native neighbors were an ever-present and important concern, was a political one out of necessity. It would have been seen as such by contemporaries even if the authors did not intend it as such. The attempt to teach a Native language beyond a few words and phrases necessary for trade was something of a challenge to the accepted models of native-colonial interactions in itself.

Perhaps even more importantly, both were also aimed at a wider audience than possible students. Issues of education, especially of language teaching, took a prominent (though by no means central) place in the political and ideological struggles in England itself, so by choosing a specific way of presenting the Native languages both Williams and Eliot expressed their views on certain aspects of public life – ones often unrelated to the Indians or even the colonies in general.

In the colonial context, both works offered “models” for native-colonial relations, quite different from the ones promoted by colonial leadership. While most colonists did not share their ideas, elements of the “models” suggested by Williams and Elliot did eventually play a part in the development of native-colonial relations.

This short presentation examines both texts and the context they were created and attempts to explore political dimensions of language education in British North America in the 17th century, focusing on both the “models” of native-colonial interactions and the wider implications of the authors’ intent.

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**IMAGODOLOGY OF NORTH AMERICAN INDIAN CULTURE IN
 THE WORKS OF GEORGE CATLIN**

George Catlin (1796–1872) – American painter, traveler, author of travelogues. Since the 1830s, he has been traveling through territories inhabited by various Indian tribes, studying the life, customs, and culture of various Indian tribes. He became famous as a master of the portrait genre, capturing images of representatives of various Indian tribes. He created hundreds of paintings depicting various aspects of Indian life. In 1841, Catlin published the “Manners, customs, and condition of the North American Indians” in two volumes with about 300 engravings. Catlin’s works are held in the Smithsonian American art Museum, the American Museum of Natural History in New York, the University of Pennsylvania Museum of Archaeology and Anthropology, and the Huntington library.

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**SUPERNATURAL GAMEKEEPERS/ANIMAL MASTERS
 AMONG THE MUNDURUKU (WUY JUGU), TUKANO, EMBERA,
 AND ACHUAR (SHIWIAR) OF THE NEOTROPICS**

This paper investigates the belief in Supernatural Gamekeepers/Animal Masters of wildlife among the Munduruku (Wuy Jugu) of Brazil, Tukano of Colombia, the Embera of Colombia, and the Achuar (Shiwiar) of Ecuador. Findings show that Supernatural Gamekeepers/Animal Masters are believed to grant success to hunters who adhere to prescribed restrictions. Specifically, among the Munduruku (Wuy Jugu), human trophy heads were believed to be pleasing to game spirits who, in turn, would promote the fertility of local wildlife and make them more vulnerable to hunting. For the Tukano, local petroglyphs and pictographs are believed to be the abode of the Master of Animals. At such rock art locations, Tukano shamans relay hunters’ petitions to this supernatural who grants success to foragers who do not exceed their allotted bag limits. Likewise, among the Embera, shamans mediate between hunters and the Supernatural Gamekeeper who grants success to those who refrain from harvesting in designated “no take” zones. Among the Achuar, a Supernatural Gamekeeper named *Amasan* grants hunters success as long as they take only what is needed. Findings indicate that belief in Supernatural Gamekeepers/Animal Masters fosters sustainable game harvests. However, as socio-economic and demographic conditions change in the Neotropics, continued belief in Supernatural Gamekeepers/Animal Masters may actually facilitate the overharvesting of wildlife by native peoples.

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**CONTEMPORARY NATIVE SOVEREIGNTIES AND THE
 PEYOTE RELIGION: CASE STUDY OF THE NATIVE AMERICAN
 CHURCH CENTENNIAL COMMEMORATION**

Based on the literature and my own observations, I have tried to build the bridges between studies of Peyotism (in the form of the Native American

Church, officially incorporated in 1918 in the state of Oklahoma by the representatives of several Native peoples) and recent discussions around and reconceptualizations of Native sovereignties, theories of heritage as a cultural construct as well as critiques of “tradition” and “authenticity”, informed by the developing indigenous scholarship.

The core case study here is the Native American Church centennial commemoration, which took place in Concho, Oklahoma, in October 2018 and which I was fortunate to attend. In addition, my year-and-a-half fieldwork in the Native Methodist community in Norman, Oklahoma from 2017 to 2019 has provided material for this study as well. Contextualizing my discussion in this relatively small setting, I address the problems whose magnitude extends well beyond this particular context, and this study might be a contribution to a larger body of knowledge on these issues and have some important implications for the practice of anthropology, policy towards indigenous peoples, and social theory.

The main ideas which will be discussed in the two reports are spatiality (localization, delocalization, and relocalization) of contemporary indigenous sovereignties, the reassessed concept of history, and supplement to the cultural heritage theory (its expansion in temporal aspect).

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HERNANDO DE SOTO AND CHIKASHA: COLONIAL CONFLICTS AND HYBRID OBJECTS

The Spanish explorer Hernando de Soto led a force of over 600 men throughout southeastern North America in an expedition that lasted from 1539 to 1543 C.E. This first major European incursion into the interior of eastern North America led to numerous encounters—both peaceful and violent—with regional chiefdoms extending from the Gulf Coast to west of the Mississippi River. Since 2015 a consortium of universities and the Chickasaw Nation have been working on sites in the vicinity of the second winter encampment of the expedition (1540–1541) at the Native American town of Chikasha. De Soto’s army was forced out of Chikasha after a fierce battle with local peoples who had tired of his demands on their resources. Our archaeological investigations have yielded numerous metal artifacts of European origin that display a considerable degree of modification at the hands of Native Americans. We propose that communities in the vicinity of Chikasha were mining the town for the abundance of material left behind by the hastily departed Spaniards. The volume, variety and degree of refashioning of these metal artifacts have no parallels from contemporary sixteenth-century sites in the American Southeast, and they emphasize the importance of sites of conflict for the acquisition of European materials by Native Americans.

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COSMIC BEAVERS AND THE HERO TWINS: VISUALIZING SUPERNATURAL GAME KEEPERS IN THE LOWER MISSISSIPPI VALLEY

Supernatural game keepers are evident in the Lower Mississippi Valley as distinct transcendental beings: animal masters and masters of animals. Animal masters, such as cosmic beavers, controlled the availability and

behavior of their “subjects”, and are materialized as ceramic effigies. Masters of animals, on the other hand, are often culture heroes who freed captive and sequestered animals for the benefit and welfare of humankind. They too are depicted in ceramic forms, but also in shell media. These two otherworldly agents granted hunting success to those who maintained proper procedures and protocols with supernatural game keepers, and who performed appropriate rituals and adhered to veneration practices. I outline the social logic of reincarnation and requickening in terms of overharvesting game animals, and consider the concept of “renewing” game by game keepers, which countered conservation and sustainability among eastern North American Indigenous hunters and trappers. Thus, cosmologies based on animal masters or masters of animals, as well as beliefs in reanimation, allowed game animals to be overharvested to the brink of extinction.

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ANTHROPOLOGY OF DISEASE IN THE UNITED STATES IN THE LATE 18TH CENTURY

The report will focus on three diseases that were reflected differently in the United States culture of late 18th century: smallpox, yellow fever, and tuberculosis. Smallpox was one of the worst diseases known to Americans at that time. It was the smallpox epidemic, along with other factors, that thwarted the American annexation of Canada. This disease gave rise to persistent rumors about the artificial spread of infection, which the British allegedly engaged in at the beginning of the War of Independence and on the eve of it. Smallpox was associated with the practice of inoculation, or variolation. In the United States, the attitude of society to inoculation during the War of Independence underwent a radical change: from inoculation as a danger towards inoculation as a salvation. Yellow fever, which broke out in Philadelphia in the 1790s, was not only the subject of cultural reflection in one of the first American novels (“Arthur Mervyn” by Charles Brockden Brown, 1799). The way it was treated became a cause for political controversy in the course of the party struggle during George Washington’s presidency. Tuberculosis was the cause of a persistent folk motif, first recorded in New England in the 1790s. Tuberculosis was associated with the idea of vampires.

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PRO-SOCIAL ARCHAEOLOGY OF THE ENSLAVED AT HISTORIC BRATTONSVILLE, SOUTH CAROLINA: BUILDING RELATIONSHIPS, COMPASSION AND EMPOWERMENT IN THE SOUTHEAST AND BEYOND

Ongoing research with descendants of the enslaved at Bratton Plantation, interaction with descendants of other southern plantations, and continued fieldwork on slave quarters at Historic Brattonsville, South Carolina, are enabling new pro-social activities and discourse between descendants of the enslaved, historic site managers, universities and the general public. Annual continuing education programs at Brattonsville such as “By Way of the

Backdoor” held each February and “By the Sweat of Our Brows” held in September, highlight the lifeways, hardships and contributions of the enslaved to the plantation system. Brattonsville’s slave descendants are very active in these and other educational programs throughout the region. Recent interactions with descendants of the enslaved at James Madison’s Montpelier Plantation and James Monroe’s Highland Plantation in Virginia have led to the organization of the Brattonsville African American Descendants’ Project (BAADP). This pro-social research and outreach effort is a means of further improving historically-tense race relations in the region, encouraging the embracement of slave descendancy within the African-American community, and the promotion of understanding in a shared, yet divergent, cultural heritage through pro-social educational and archaeological activity.

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**THE UNIVERSE OF CONQUISTADORS: RELIGIOUS,
JURIDICAL AND POLITICAL CONCEPTS OF HERNAN CORTES
AND HIS COMPANIONS IN ARMS THROUGH THE COLONIAL
SOURCES OF THE 16TH CENTURY**

The paper analyzes religious, juridical and political concepts of Hernan Cortes and his companions of arms reflected in the colonial sources of the 16th century and their subsequent perception in historiography of the Conquest of Mexico in course of five centuries of Colonial and Postcolonial Mexican history. The comparative focus permits to present ample panorama of conquistadors’ ideology and its influence in memories of the Conquest during Colonial period and present time. The emphasis is made on reconstruction of idiosyncrasies and ideological, juridical and political thought of Hernan Cortes and his companions in arms before and after the fall of Tenochtitlan in the first years of constructing new society on the ruins of the Tenochca Empire.

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**AFROCENTRICITY IN THE USA: TOWARDS THE QUESTION
OF CULTURAL IDENTITY OF AFRICAN AMERICANS**

African Americans or Black Americans are a unique ethnocultural community, emerged owing to the transatlantic slave trade. Throughout the centuries they have occupied the ambivalent position of being an integral part of American society while at the same time, confronting with it (primarily with White Americans). Under the prevailing circumstances, many African Americans have experienced an identity crisis. The overcoming of it has lasted for centuries. Being descendants of African slaves, they encountered the discrimination, came through racial segregation (1865–1955) and fierce fighting for civil rights (1954–1968). Different social conceptions and movements sprang up inside the black community in response to discrimination. Afrocentrism, as one of them, is considered to be the paradigm. It includes theory and practice, social movement and methodology of research, culture and lifestyle.

The American version of Afrocentrism as a particular historical and cultural construct was raised within the scope of an intellectual tradition that dates back to the second half of the 19th century. The term “Afrocentrism” is polysemous. It contains a whole range of trends and teachings based on the

idea of centeredness of Africa and Africans in history and culture and therefore requires detailed consideration.

The Afrocentric theory (Afrocentricity) propounded by Molefi Kete Asante in 1980 was intended to create new pattern of African American identity and to consolidate all people of African descent on the grounds of race. The Afrocentrists proposed African Americans to re-Africanize their self-consciousness, turn to African cultural roots in order to get rid of an inferiority complex formed by slavery and segregation.

Afrocentrism as a phenomenon and as a concept had existed for many years before Asante. However, he was the first one to propose the theoretical basis for this concept. Asante has recognized that his predecessors invented the term “Afrocentric”, but he emphasized that he is the one who created the theory of sociocultural transformations, a new practical philosophy for African Americans.

Asante highlights the following three principles: 1) The assessment and interpretation of any political, economic, social, cultural or historical phenomenon or event should be carried out in accordance with the idea that Africans (in Asante’s opinion, all people of African descent) have been and will be in its center; 2) All spheres of life of all Africans and African Americans, suffering from the loss of their roots, should be revised, de-westernized, and reoriented in conformity with the values, customs and moral standards of African ancestors; 3) The Afrocentric theory should be an intellectual, moral, and spiritual basis for the consolidation of all people of African descent.

This paper presents a brief outline of the history of Afrocentrism in the USA. During almost 40 years of its history, Afrocentricity has experienced transformations. This theory is characterized by a wave model of development, reflecting periods of ups and downs in the popularity of Afrocentric ideas. Afrocentrism arose and gained popularity in the 1980s. In the mid-1990s the conception experienced the crisis caused by the abundance of criticism and counterarguments, which, slowing down the process of renewing the circle of adherents. At the present stage, there is an escalation of Afrocentric ideas, which is due to a number of factors. Among them are numerous manifestations of racial sentiments among black Americans, who attempts to return to their roots, and also an increased interest in the problems of ethno-racial identity on the part of representatives of African Diasporas around the world. Due to the charisma, activity, enterprise, and the eloquence of its leader, Molefi Kete Asante, who knew how to provoke interest, the Afrocentric agenda became familiar to the African American academic community. While several scholars completely refuted fundamental assertions of Afrocentricity, others accepted it, trying to expand it.

The examination of the essence of Afrocentrism gives a new vision for a number of issues related to the genesis and dissemination of socio-political teachings and ideologies alternative to Eurocentrism, transformations of cultural self-determination, representations of the history and culture of black people.

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RESPONSES OF TWO URBAN ALASKAN RELIGIOUS COMMUNITIES TO THE COVID-19 OUTBREAK

The Covid-19 outbreak has brought new methodological and ethical shifts and challenges to ethnographical fieldwork. This paper examines observations being carried out during a recent and still ongoing ethnographic fieldwork on urban indigenous religious identity preservation in Anchorage, Alaska. The fieldwork in progress is being implemented in collaboration with

the urban Yupik population. One part of the target population are the parishioners of the Russian Orthodox Church, while others are members of Anchorage Moravian Church. The Russian Orthodox Church in Alaska is considered to be “native” (Vinkovetsky, 2015), while Anchorage Moravian Church preserves the heritage of the Moravian Church in Alaska, the self-supporting and self-governing Indigenous church (Henkelman, 1986; Nicholson, 2019).

The outbreak of Covid-19 led the author to using various, novel methodological approaches, in particular, to carrying out observations during online services offered by both churches during the lockdown time. While both churches are transitioning back to in-person services, their reactions and adjustments to constantly changing requirements vary. Thus, a comparison might help underline the differences and similarities.

Although conducted observations allow for throwing light on recent ritual innovations of the churches (for instance, confessions by phone, online service transmissions) as well as on the current role of digital ethnography, at the moment, their analysis is considered by the author as preliminary, as the churches’ responses to constantly changing local mandates, requirements and recommendations are still being under investigation. The observations analyzed in this paper will contribute to deeper understanding of recent religious responses to the outbreak of Covid-19, while comparing how two different churches, that are both considered to be “Indigenous” have been adjusting to the new reality.

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TECHNOLOGIES OF TERROR: MIMESIS, MATERIALITY, AND THE ART AND RITUAL OF AMERINDIAN HEADHUNTING

The archaeological recovery of curated human trophies, including dismembered, modified, isolated, and severed human heads attest to their sacralized role in rituals of violence identified with the Amerindian cosmos. This is apparent in those civic-ceremonial contexts specific to the elucidation of agricultural metaphors, the performance of cosmological rituals, human sacrifice and social violence, and the martial arts. Throughout the Americas, the taking and displaying of the severed heads of enemy combatants and captives was central to those dimensions of ritual violence specific to the performance of state power, and the choreography of terror management and escalation dominance. The most notorious of such technologies were the *tzompantli* skull towers or trophy racks that once graced the principal ritual and administrative precincts of Mexico-Tenochtitlan and allied Mesoamerican towns and centers. Such armatures once boasted upwards of 135,000 skewered human heads at any given time. Where ancient Peru is concerned, Nazca, Paracas, Wari, and Moche headhunting and trophy taking was ubiquitous, and the portable human trophy heads of each region often bear perforations or other modifications at the coronal suture or frontal bone, and at the base of the cranium or foramen magnum. As such, this paper reappraises archaeological, ethnographic, and iconographic contexts for said human trophies and or extracted and curated severed heads. We advance new interpretive schema for both Mesoamerican and Peruvian human trophies and their material representations based on the respective roles of mimesis, materiality, and transactional violence in the arts and rituals of Amerindian headhunting in the Americas.

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INDIGENOUS MORTUARY PRACTICES IN THE EARLY COLONIAL PERU

Mortuary practices belong to one of the most important religious elements in every culture, and colonial Peru is no exception. Moreover, forced christianization made this period of the peruvian religious history very dramatic and complicated. This completely applies to mortuary practices.

Ethnohistorical sources describe many peruvian mortuary traditions, which combine traditional prehispanic and christian elements. Such situation was very common in the XVI and XVII centuries, when the Church tried to eliminate different types of idolatrias among indigenes. One of the most important sources are documents of processes of the extirpation of idolatries (especially from the Archiepiscopal archive in Lima), which contain many descriptions of mortuary traditions and rituals. Among them we can mention innumerable sacrifices, thefts of corpses from cemeteries and reburying them in caves, different ceremonies with blood. We can find parallels to these rituals in the prehispanic period of the peruvian history, and not only in the incaic period, but also in earlier cultures. All of this demonstrates that mortuary practices of the colonial period have a very long history and complicated structure. We will try to analyze these practices and ceremonies in a wide historical and ethnographic context.

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IMAGES OF THE INHABITANTS OF THE NEW WORLD IN EUROPEAN ART OF THE 16TH CENTURY

Images of the New World appeared almost immediately after its discovery. Many of them had some characteristic traits: rigidity (exploitation of schemes and images of art of previous epochs); persistent characteristics associated with savagery, weakness, harmlessness of inhabitants of the New World; representation of superiority of Europeans over them; dichotomy (mutual opposition) of characteristics; representation of inhabitants of the New World in a limited number of subjects (sketches of their everyday life, scenes of discovery of the New World, clashes between them and Europeans).

In first pictures (first half of the 16th cent.) fantastic images dominated. First of all, it were those of fantastic peoples (ideas of whom appeared in Antiquity): cynocephaly, sciapods, cannibals etc.

Almost simultaneously an “emphatic” representation of them appeared: it were ethnographic and anthropologic sketches with more precise details representing their lives without Europeans' presence. There also existed images sympathizing the inhabitants of the New World which represented cruelties of Europeans towards them.

In the end of the 16th and further on in the 17th century allegorical representations of the New World, and its inhabitants appear and develop. However, the ideas of eurocentrism and superiority of Europeans in various forms remained in most of these images.

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**CANADIAN ARCTIC: TERRITORIAL DEVELOPMENT OF
THE ABORIGINAL POPULATION THROUGH ITS
INVOLVEMENT IN THE TRAVEL INDUSTRY**

The indigenous peoples of Canada were forced to adapt in a short historical time to the changes in the global economy. In this transformation, they preferred a traditional way of life, the destruction of which cannot be compensated for by any cash payments.

The search for socio-economic ways of developing the indigenous peoples of Canada turned out to be very difficult. The main directions of development of the North of Canada are diversification and sustainable development of the economy through the development of tourism, which is most suitable for the traditional use of natural resources by indigenous peoples. Tourism development depends on the territorial and resource component of the northern territories, which contributes to the formation of demand and supply for the offered tourist services. The appearance of the tourist centers in the North of Canada became due to the development of territories, economic development and the involvement of indigenous people in this activity.

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**SIBERIAN CHOICE OF “PRE-COLUMBIAN PATHS”:
PERSPECTIVES AND PROBLEMS OF THE DEVELOPMENT OF
AMERICAN STUDIES IN SCIENTIFIC AND EDUCATIONAL
FORMATS**

Taking into consideration the degree of situation with COVID-19 and problematic possibility to participate in 1st Forum in Moscow in person we would like to confirm our high interest in the activities of Russian-American Research Nexus for the perspective, and would like to be in permanent contact.

My idea as the scientific advisor of students (both Bachelor and Masters programs) of Novosibirsk State University with the specialization in Pre-Columbian archaeology is to present the variety and thematical scope of their topics and interests along with the problems of logistics, contacts, funding and field/museum/language practices on this way. In other words, educational and scientific formats.

We were thinking about joint presentation (advisor + students) with the introduction (history of Pre-Columbian studies in Siberian Institutions and Universities, Russian archaeological expedition in South America, international cooperation etc.) and conclusion by the scientific advisor, and short (2-3 min) comments of 2-3 students about their choices, interests and research topics (Manteño culture, Ecuadorian coast; Norte Chico culture, Northern Peru, monumentality and its analogies in Meso- and North American cultures; early cultural development on the southern part of Peruvian coast etc.) – so, 20-25 min for the whole presentation in English.

We believe that such presentation could be of interest for wide audience and will help to develop new forms of cooperation between Russian

institutions, and, from the other hand, with American scholars and Universities with programs and/or fieldschools in Pre-Columbian archaeology.

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**COLLABORATIVE ARCHAEOLOGY AND COMMUNITY
DEVELOPMENT IN THE SOUTHERN MAYA LOWLANDS:
BRIDGING THE GAP BETWEEN SCIENTISTS AND
DESCENDANT POPULATIONS**

Collaborative or community archaeology as a methodological approach has a long history and is becoming increasingly common in the Maya world. This article draws from the author's experiences on three distinct archaeological projects to discuss the benefits and obstacles he confronted while conducting collaborative research with contemporary Maya communities as well as lessons learned that can increase the odds of a mutually beneficial partnership. After summarizing the history of the research projects and the expectations for and contributions of the scientific and community stakeholders, he proposes several characteristics that were particularly helpful. These include the need for all parties to engage in sincere and sustained dialogue, to be flexible, and to take others in account when making any plans that affect them. Most importantly, this presentation is a call to action to urge archaeologists to collaborate with community endeavors beyond those that are directly related to their research, offering a few examples of how archaeological skills, equipment, and social capital can be used to address a wide range of local concerns beyond patrimony and heritage.