



APRIL 22, 2022: THE RUSSIAN-AMERICAN RESEARCH NEXUS 4TH FORUM

ABSTRACTS

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ARCHIVAL DOCUMENTS OF ALASKAN COMMERCIAL COMPANY: A NEW PERSPECTIVE ON ALASKAN RUSSIAN

Alaskan Russian is a language that emerged at the end of the 18th century as a result of Russian colonial presence in Alaska and was used for communication in Russian America until the end of the Russian period in 1867. By that time Alaskan Russian (AR) became the native language for the people of mixed Russian/Native origin (Creoles) residing in various parts of Alaska. As a result, some varieties of Alaskan Russian kept developing and serving as a means of communication, creating and maintaining cultural identity of local communities long after the “Russian period”.

By the end of 19th and at the beginning of the 20th century, due to educational efforts of the Russian Orthodox Church, many residents of Kodiak were trilingual and literate in at least two languages.

In this paper, we provide data from our fieldwork in 2019-2021 tracing archival documents from University of Alaska, Fairbanks and St. Herman Seminary, Kodiak in which the fate of Alaskan Russian is revealed through family histories, letters and reports of individuals who served Russian American Company (RAC) and later – Alaskan Commercial Company (ACC).

Specific linguistic analysis of these documents allows for retrieving data that confirms our conclusions about phonetic and lexical structure of the oral AR and also – the existence of AR varieties.

Campbell Darby

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Richard J. Chacon

(Winthrop University, Rock Hill)

BELIEFS ON PARENTAL ACTIONS AND OUTCOMES AMONG THE Q’EQCHI MAYA, HOPI, AND ACHUAR (SHIWIAR)

This presentation will focus on traditional beliefs occurring among the Q’eqchi Maya of Alta Verapaz Guatemala, the Hopi tribe of Arizona, and the Achuar (Shiviar) of the Ecuadorian Amazon). Specifically, how the actions and desires of parents are believed to affect the health of their children. Awas is a traditional Q’eqchi Mayan belief centered around their relationship with the natural world, and the ways in which they may affect the health of their children through emotions, and desires. Consequently, pregnant couples should refrain from strong emotions, desires, fears, and overindulgence when eating and drinking. Likewise, among the the Hopi of Arizona, the actions of a parent or close relative are believed to affect children. The Hopi attribute the birth of albino children to certain parental activities. Lastly, among the Achuar (Shiviar) of the Ecuadorian Amazon, subsistence hunters must refrain from harvesting certain prey types lest they jeopardize the health of unborn children. This particular belief affects prey choice and it promotes behaviors contrary to predictions made by Optimal Foraging Theory (OFT).

Vladislav V. Fediushin
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A “HARD RESET”: IMPACT OF CREATING PUEBLOS DE INDIOS ON EARLY COLONIAL MAYA SOCIOPOLITICAL ORGANIZATION AND SELF-IDENTIFICATION

The paper deals with the impact of mass relocation of Northern Yucatan’s mayas during the Early Colonial Era on their identification and social system. In 16th century, the Spaniards conquered much of Northern Yucatan’s territory, except inner lands where is now Guatemala’s Petén Department located. However, even in the areas closest to Spanish settlements there was almost any possibility to control the local population living in disperse farms and hamlets. In their desire to better control and Christianize it, the colonial authorities and the Church soon developed a new strategy, that of creating ‘pueblos de indios’: relatively big, urbanized towns where peasants from a certain political territory were relocated by force. Written sources tell us little about the opposition to these measures, although allege that a considerable part of local nobility could not survive them — literally. Curiously, however, in most cases, self-identification of the dwellers of such towns seems to have not suffered traumas caused by the relocation. As for the social and political organization, it drastically simplified under colonial rule, however, it is unclear what role in this process had the relocation.

Nicole Holbert
(Winthrop University, Rock Hill)
BLACK LOYALISTS: AFRICAN AMERICAN TRANSFORMATION DURING THE AMERICAN REVOLUTIONARY WAR

In the early stages of the American Revolutionary War, the Royal Governor of Virginia, Lord Dunmore, released a document offering emancipation to all able-bodied male slaves willing to serve the British in an effort to squelch the American rebellion. While Lord Dunmore’s plan was largely ineffective, Sir Henry Clinton extended its scope in 1779, offering emancipation to all slaves who sided with the British, regardless of age, gender, and capability. This overture on the part of the British, stemmed not from altruism, but rather, it formed part of a larger strategic plan in which African Americans served as pawns. The British had no expectation of losing the war, and thus little consideration was given for what freedom would entail for these African American refugees. Following the British defeat in 1783, freed African Americans, known as Black Loyalists, were evacuated to various localities within the British Empire including London, Nova Scotia, the Bahamas, and Sierra Leone. A complicated social dynamic emerged among the black population in these areas, as the Empire operated as a slave-based society. Consequently, a nuanced social class system emerged that included Black Loyalists, Loyalist slaves, and African American refugees. While Black Loyalists, technically, were free, they faced large-scale discrimination, oppression, and servitude in British society. An examination of primary and secondary documents reveals the complex social experience of being free and black within a slave-based society and illuminates how the British created a new system of bondage for Black Loyalists by way of empty promises of emancipation.

Anastasia Kalyuta
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CHILDREN MARRIAGES AMONG NAHUAS OF EARLY COLONIAL MORELOS: REGIONAL PRACTICE?

In 2003 the study of Early Colonial censuses from the territory of present state Morelos in Central Mexico realized by Canadian demographer Robert McCaa revealed extraordinarily high percentage of children marriages before the age of puberty. In 2021 the results of McCaa research were confirmed by young Polish scholar Katarzyna Granicka. This evidence explicitly contradicts categorical statements of Spanish and

native historians that children marriages were not practiced among Nahuas except very few cases of dynastic marriages in rulers' families. Therefore, the question rises whether children marriage in the Early Colonial Morelos were traditional regional practice caused by specific local circumstances or response to demographic crisis after the Spanish Conquest? In search of answer the paper examines both local factors that could prompt this practice and cross-cultural perspective of children marriages among different ethnic groups.

Pavel I. Kostogryzov

(Institute of Philosophy and Law, Ekaterinburg)

COMUNEROS, RONDEROS, GUARDIAS: COMMUNAL INSTITUTIONS IN ANDEAN COUNTRIES BETWEEN NEOLIBERAL AND POST-NEOLIBERAL GOVERNMENTALITY

The paper looks at the array of community defense institutions, which have existed in Latin America for a long time. Its aim is to discuss from the viewpoint of anthropology of security social and juridical nature of such bodies and their role in strengthening or undermining the state's sovereignty.

Some scholars connect the rise of vigilantism (including community police and self-defence) in Latin America with neoliberal politics of 1990s – early 2000s. It is reasonable to some extent, but in fact non-governmental security bodies had been existed in Andean countries long before neoliberalism was “invented” (such as *rondas de hacienda* in Peru etc). So, we have to conclude that institutions of this type are much more deep-rooted in the region and their existence is due to some essential characteristics of Andean societies and states. In recent decades, after the crisis of neoliberal politics in the region, communal institutions have even strengthened their presence in political field and consolidated at local and national levels.

Zachary A. Lemhouse

(Culture & Heritage Museums of York County, South Carolina)

HIS TRUTH IS MARCHING ON: CAPT. JAMES WILLIAMS AND THE KU KLUX CRISIS IN RECONSTRUCTION YORK COUNTY

The Reconstruction Era was a tumultuous time in American history, especially for Freedmen. As civil rights legislation and new amendments gradually enfranchised African Americans, whites saw their power over them diminish. In some cases, this loss of power led to anger that manifested in racial violence perpetrated by the Ku Klux. York County, South Carolina was a hotbed of violence. Attacks on Freedmen in York County peaked between 1870 and 1871 with eleven murders and 600 beatings. The eleventh murder was that of civil rights leader James Williams. Williams' story embodies the struggles and sacrifices faced by Freedmen during the Reconstruction Era. He was an active civil rights leader and a vocal critic of the Ku Klux who was appointed captain of an African American militia. His heroic efforts cost him his life at the hands of the Ku Klux in March, 1871. His murder, in addition widespread racial violence, prompted Congress to pass three pieces of legislation called the Enforcement Acts. President Grant used the power granted in the Enforcement Acts to impose martial law in nine counties in South Carolina, including York. Additionally, he sent federal troops to York County. Their commander, Lewis Merrill, conducted detailed investigations into the violence. His notes became the basis for the South Carolina Ku Klux Trials. Williams' case eventually made it to the Supreme Court, making it the first case born of the Enforcement Acts to make it to America's highest court.

This paper explores the life, legacy, and significance of Capt. James Williams and his contributions towards civil rights.

Rubén G. Mendoza
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**THE LITURGY OF LIGHT: SACRED AND SOLAR GEOMETRY
IN THE MILLENNIAL NEW WORLD, 1530-1812**

The messianic and millenarian worldview and prophetic doctrines of the Order of Friars Minor fueled a cascade of divinely-inspired Spanish colonial religious and military objectives that ultimately sought the wholesale conversion and or subjugation of the indigenous populations of the American hemisphere. Such was the evangelical zeal of that time that the Spanish colonial world saw through the construction of some 100,000 churches and civic buildings in New Spain or Mexico in the period spanning 1530 through 1800. According to art historian Gauvin Alexander Bailey, the New World variant of the Catholic Church can thereby be credited with “the largest and swiftest building campaign in the history of the world.” Moreover, the majority of these structures were built to accommodate and or integrate millenarian cosmology and eschatological archetypes specific to the elaboration of earthly structures that mirrored the Heavenly Kingdom, and thereby, the New Jerusalem. One particularly salient dimension of this effort to conjure visions of the millennial kingdom was that centered on the integration of sacred and solar geometry into the ecclesiastical architecture of the period. In an effort to calibrate the calendar of Saints or Feast Days, the Church deployed solar geometry and the Metonic or Lunar Calendar into ecclesiastical architecture. In so doing, the whole of the enterprise sought concordance with solstitial and equinoctial alignments and Meridiana which are the subject of this study. This paper will survey a host of such sites where solstice, equinox, and Feast Day solar geometry has been documented to produce otherworldly “illuminations” of main altar tabernacles, Church icons, and the representations of the Christ.

Elena V. Novoselova
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CONCEPT OF THE SOUL AS A PART OF THE ANDEAN WORLDVIEW

The idea of the soul itself as a component of the worldview is universal, but it is expressed differently in various cultures. In the case of the Andean civilization, the situation is complicated by the fact that a lasting period of its existence (from the beginning to the late prehispanic era) is not reflected in written sources. Even chronicles dedicated to the Inca state don't reflect this topic clearly, so the general picture has to be restored on the basis of late data relating mainly to the 20th century. This problem requires further investigation, but some preliminary conclusions can be drawn already now. In particular, it seems obvious that the Andean concept of the soul assumed its materiality, its preservation of a number of physical characteristics that are typical for a living person (the ability to experience hunger, cold, thirst, etc.). Besides, the sources prove the existence of the idea of the multiplicity of the soul.

Aleksandr B. Okun
(Samara University)

**FACE TO FACE: HOW RUSSIAN AND AMERICAN FILMMAKERS
DEFINE FRIENDS AND ENEMIES**

Films reflect perceptions and attitudes that are deeply rooted in mass consciousness. But they also create such perceptions and stereotypes. In that sense, they are both “source” and “agents” of history (Marc Ferro). This paper will focus on the mutual representations of each other in American and Russian cinema during last decades. Exploiting images and myths regarding Russia and America filmmakers reflect an evolution of relationships between two countries. At the same time, they play a great role in the construction of the image of the “Other” as an important aspect of popular geopolitics.

Veronica Usacheva

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**BLACK LIVES MATTER MOVEMENT:
PAN-AFRICANISM, SOLIDARITY AND ANTI-COLONIAL STRUGGLE**

The Black Lives Matter movement, which emerged in the United States, has now gone global. The Black Lives Matter protests in the United States, and the movement as a whole, is working to bring attention to how colonial ideologies have historically justified the violent exploitation of Black people worldwide.

Historically, the imagination of the African-American experience has occupied much of the focus of the political philosophy of Pan-Africanism: Mother “Africa”, distinct culture and identity, on one side, and the irrevocable horror of the slave trade and European colonialism, on the other. All that has indeed affected the birth and development of the large diasporic communities across the globe, with high concentrations in the United States.

Although the #BlackLivesMatter movement was birthed after the tragic murder of Trayvon Martin in 2012, the movement itself extends beyond the extrajudicial killings of Black people in the United States and addresses how other structural elements such as racism are embedded in American society. However, as BLM activist pointed, the ideological application of Pan-Africanism is essential and crucial to the Black Lives Matter Movement because it “serves as a holistic, liberatory mechanism for all Black people in the African Diaspora” (<http://www.forharriet.com/2015/07/why-pan-africanism-is-important-for.html> by Jaimee A. Swift. Kimberly Foster is founder and editor-in-chief of For Harriet, a multiplatform digital community for Black women that reaches over 2 million visitors a month).

The paper will argue how does today’s Black Lives Matter resonate to ideas of Pan-Africanism and anti-colonial struggle, what’s a response to BLM in Diaspora and across the African Continent.

Evgenia S. Zakharova

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**FROM EXPLORERS TO COLONISTS:
LETTERS FROM RÍO DE LA PLATA TO SPAIN OF 1556**

The year 1556 was a turning point for Río de la Plata as its governor Domingo Martínez de Irala granted *encomiendas* to his followers. Having to comply with the Crown’s order, Martínez de Irala officially initiated a transitional period in the region. Before that the Spanish were mainly exploring and showing little interest in controlling the indigenous population. However, since the ordinances were issued, the conquistadors started to settle and colonize the land.

These events provoked a great excitement on the part of the Spanish and resulted in a flow of letters addressed to the Council of the Indies or the Emperor. The correspondence is a valuable ethnohistorical source that is necessary for understanding the Spanish conquistadors’ identity.