



## THE RUSSIAN-AMERICAN RESEARCH NEXUS 3<sup>RD</sup> FORUM

### ABSTRACTS

**J. Christopher Gillam**  
(Winthrop University, Rock Hill)

#### **SO LONG SIBERIA: JAPANESE ARCHIPELAGO BEST CANDIDATE FOR PEOPLING OF THE AMERICAS**

Recent publications, many with flawed methodologies and/or entrenched ideologies, continue to point to eastern Siberia as the primary cultural source for the peopling of the Americas. However, a growing body of evidence points to the Japanese Archipelago as the primary cultural hearth for an early coastal migration. Genetic evidence does suggest that the Amerind haplogroups A-D coalesce in Central East Asia (CEA) around Mongolia, but this area is not eastern Siberia. Likewise, genetic isolation, subsequent displacement and culturally pressured migration are more likely from a large island setting with low population density, nearly 20k years of prior occupation and diverse cultural adaptations, than a continental eastern Siberian landmass with little archaeological evidence dating prior to 15k BP. A southeastern migration around 35k BP from CEA to Japan set the stage, with northern Siberian migrants around 16k BP displacing Honshu's established Paleolithic cultures, driving some maritime-adapted populations northward along the opening coastline and onward to the Americas.

**John W. Hoopes**  
(Kansas University, Lawrence)

#### **CHIEFDOMS, CACICAZGOS, AND COMPLEX TRIBES OF THE AMERICAN MEDITERRANEAN: EVALUATING SOCIAL INEQUALITY IN THE ISTHMO-COLOMBIAN AREA AND NEIGHBORING REGIONS**

The Caribbean Sea, its surrounding territories, and the people who occupied this space can be viewed a kind of "American Mediterranean," a context that has also long been identified as a kind of archaeological laboratory for the evaluation of chiefdom-level societies, in which the predominant status holders were chiefs or *caciques*. In the ancient Mediterranean, the traditional focus has been on state societies. However, the "American Mediterranean" was predominated by rank societies in which there is evidence for significant social inequality but in the absence of centralized, institutionalized state authority and clear social stratification and in which heterarchies may have been more significant than hierarchies. This paper will address the archaeological evidence for the emergence and persistence of inequality and social complexity with reference to the art, archaeology, ethnohistory, and ethnography of the Isthmo-Colombian Area. Long regarded as a marginal periphery and "intermediate" bridge influenced by external forces, the cultures of the "American Mediterranean" have their own ancient, autochthonous, and distinctive characteristics, including alternative sociopolitical structures. These latter included *cacicazgos* and complex tribes, organizations that were politically decentralized yet characterized by social inequality as evidenced by high-status craft goods, long-distance exchange, and the ability to undertake complex community projects.

**Dmitri D. Beliaev**

(Russian State University for the Humanities, National Research University  
Higher School of Economics, Institute of Anthropology and Ethnology, Moscow)

### **THE KINGS OF THE “WESTERN HEGEMON”: HISTORIC EVIDENCE FOR CONTINUING EARLY CLASSIC TEOTIHUACAN IMPERIALISM IN THE SOUTHERN MAYA LOWLANDS**

The nature of Precolumbian imperialism always was an important topic of discussion in Mesoamerican studies. Recently this issue again attracted a lot of attention in the context of the 500 years of the Spanish Conquest of the Late Postclassic Empire of Triple Alliance (or Aztec Empire). From the other side, as Michael Smith (2017) noted, analysis of territory, boundaries, and networks became less popular in archaeology because of the theoretical transformations in the 1990s.

The nature and scope of the Early Teotihuacan imperialism of the Classic period is even more debatable. One of the key points in its history was the conquest (*entrada*) to the Maya Lowlands in AD 378. Various works were dedicated to this event and its immediate consequences, including the establishment of the so-called ‘New Order’ when the Maya Lowlands were dominated by foreign elites. However, the longevity of Teotihuacan hegemony is not clear at all, and many scholars believe that it was short-lived.

Combining new epigraphic evidence and re-interpretation of the well-known Early Classic Maya inscriptions, we suggest that Maya polities stayed under the Teotihuacan aegis for several decades after the *entrada* and that the members of Teotihuacan nobility were actively engaged in the internal Maya politics. Teotihuacan hegemony in the Southern Maya Lowlands probably lasted until ca. AD 460 when Tikal dynasty claimed to hold “western power” (*ochk'in k'awil*).

**Elena V. Novoselova**

(Russian Technological University, Moscow)

### **THE ANDEAN CONCEPT OF DEATH IN THE CONTEXT OF EURASIAN ANALOGS**

Taking into account that the concept of death is a universal constant for the humanity, it is not surprising that there are many similarities in the ideas about it in different cultures. However, sometimes these similarities exist between societies separated by considerable chronological, geographical and cultural barriers. For example, an analysis of the Andean concepts about the death shows that they have much in common with the concepts of the peoples of Siberia and the Far East. Similarities are found both at the ideological level (ideas about the road of the dead, the afterlife, etc.), and at the ritual level. There are also some iconographical similarities. Further analysis will allow us to show what kind of similarity we can see here: genetic caused by the common origin in the distant past or typological, caused by the universality of the death for all human societies.

**Vyacheslav R. Nikolaev**

(Tomsk State Pedagogical University)

### **COMPARATIVE ANALYSIS OF THE FUNERAL RITUALS OF THE NAVAJO INDIANS AND KETS**

The study carried out a comparative analysis of the memorial and funeral rites of the Indians of the Na-Dene (Navajo) group and the Yenisei (Kets). The work on this issue is in demand in the modern scientific world due to the intensive study of the issue of possible kinship of the peoples of the Yenisei group and the peoples of the Na-Dene group. Since elements of similarity between these groups have been identified on the linguistic material, much more linguistic research is being carried out on the relationship of the languages of these two groups of peoples, while ethnographic research is less intensive. The purpose of this study is to conduct a comparative analysis of ethnographic material in order to identify any cultural similarities and parallels in the

memorial and funeral rites of the Navajo Indians and Kets and to collect data that would allow to analyze the nature of these ties themselves afterwards.

The comparative analysis revealed a significant number of similarities. So, it was discovered 1) both the Kets and the Navajo have many worldview aspects which are similar such as the perception of the soul consisting of several parts (the partiality of the soul), the mythological explanation of the emergence of human mortality due to the fault of another creature and the mention of the canine family mortality (dog or coyote) in mythological explanations of human, 2) there are similar aspects in the ritual sphere too such as limited number of people participating in the funeral rite, the practice of burials in the warehouse and on trees, the orientation of the deceased's body to the east, the absence of a single cemetery for all relatives and the lack of tradition visit burial sites.

Conclusions: 1. There are both significant (the burials in a warehouse and a tree, an explanation of human mortality and the orientation of the deceased in an eastern direction) and not significant similarities among the characteristics in the funeral rituals of the Kets and Navajo Indians. 2. There are cultural ties in memorial and funeral rites that allow (with great caution) to evaluate the existing similarities as cultural and genetic, which may become an additional argument in favor of the theory of the Na-Dene Indians' and the Yenisei's kinship.

**Anastasia V. Kalyuta**  
(St. Petersburg Institute of History)

**“THE TALE ABOUT UNKNOWN PEOPLES IN THE ORIENT SIDE AND DIFFERENT TONGUES”: NATIVE AMERICANS AND INDIGENOUS PEOPLES OF SIBERIA THROUGH THE EYES OF SPANISH CONQUISTADORS AND RUSSIAN EXPLORERS OF SIBERIA IN THE 16<sup>th</sup> CENTURY**

The paper compares the notions about Native Americans and indigenous peoples of Siberia recorded in the chroniclers and reports of Spanish conquistadors and Russian explorers of Siberia in the sixteenth century. Its main objective is to elucidate both common features in portraying of distant, “exotic” peoples which probably have origin in the Classical tradition and Apocalypses and specific traits which attracted attention of Western observers. Particular attention is paid to the widespread subjects such as fabulous cities and monstrous creatures which once strongly influenced perception of Westerners in time of their first contacts with Native Americans and indigenous Siberian peoples in late 15<sup>th</sup> – 16<sup>th</sup> cc.

**Jennifer A. Lucido**  
(California State University, Monterey Bay)

**DRIP, DRIP, DROUGHT: CLIMATE PATTERNS AT THE PRESIDIO & MISSION OF SAN CARLOS DE MONTEREY, 1770–1800**

Climatological information contributes to the understanding of climate variability and trends within a given locality or region. Such studies employ proxies based on oxygen isotopic analyses, ice core records, dendrochronology, sediment cores, and other means to reconstruct past climate, chronicle change over time, and create predictive models. Documentary-based evidence (i.e., diaries, records, letters, maps, etc.) of climate data can provide additional insights regarding changing environments and weather from a historical perspective. In turn, primary sources can inform the history of social, economical, and or agricultural developments and can document peoples' responses to such events. This paleoclimatic approach is applicable to not only learning about the historical weather conditions during the 18<sup>th</sup> century Spanish colonization of Monterey, but also the impact of these events on the colonial landscape.

The purpose of this paper is to examine changing climate patterns, specifically that of historic drought, in the Monterey Peninsula during the founding decades (1770–1800) of the El Real Presidio de San Carlos de Monte Rey and Mission San Carlos Borromeo de Monterey. The time period under study falls within the period of cool climate known as the Little Ice Age, ca. 1400 C.E. to 1850 C.E. This study compares multidisciplinary

datasets, including the Palmer Drought Severity Index which informs the drought generated from the tree-ring-based North American Drought Atlas Spanish period weather-related observations from the documentary record, and other secondary sources in order to provide a cursory overview of climate and drought conditions during the colonization of the Monterey Peninsula.

**Gleb V. Aleksandrov**

(National Research University Higher School of Economics, Moscow)

### **TEACH SLAVES TO BE SUBJECT TO THEIR MASTERS IN EVERYTHING: FORCED LABOR IN EARLY NEW ENGLAND**

The popular image of New England is to this day partly based on the idea that, unlike the Southern colonies, its economy was not based on slavery. In reality, New England colonies, especially in the early decades of their existence, experienced labor shortages, especially when it came to unskilled, but physically demanding labor. As a result, the colonists quickly began searching for sources of labor outside their own communities. While chattel slavery, mass indentured servitude and plantation-based agriculture were indeed absent, New England colonies did still use a labor system based on various forms of coercion, particularly of Native Americans. Various forms of coercion, both direct and indirect, existed, from forced labor of prisoners captured during armed conflicts to debt servitude. Labor was intertwined with social hierarchies, certain types of labor associated with inherently low status. More importantly, in the 17<sup>th</sup> century a racial hierarchy, indeed a new understanding of the concept of race was taking shape, and the reason for these ideological developments was often the need to justify appropriation of labor. Based partly on existing ideas (like those on which forced apprenticeship in England was based), partly on interpreting certain passages from the Bible, and partly emerging from the colonial experience itself, ideas of race not only became a foundation of the forced labor system in New England itself, but influenced the understanding of race throughout the British colonies, and were used as a justification for continued enslavement of African-Americans until late 18<sup>th</sup> century in New England itself, and for a whole century more in other parts of the United States. This presentation examines the development of the New England forced labor system, its relation to the economy of the British North American colonies in general and its connection to the racial hierarchy which emerged by the late 17<sup>th</sup> century.

**J. Edward Lee**

(Winthrop University, Rock Hill)

### **SHIFTING THROUGH THE DEBRIS ONCE MORE: LESSONS FROM THE UNITED STATES' CIVIL WAR**

While scholars have written thousands of papers, articles, and books on the American Civil War, this presentation suggests that there is still significance in taking a fresh look in the Twenty-First Century at a conflict which cost 750,000 lives, wrecked the South's economy, upended society, and created issues between ethnic groups which still need study. Among the questions addressed are, "Why did the war erupt?", "What led the South to secession?", "What conditions were faced by the former enslaved people?", "Who protected them?," "Why did Reconstruction fail?," "What problems did the war create for later?"

**Nadezhda E. Khokhol'kova**

(Institute for African Studies, Russian State University for the Humanities, Moscow)

### **THE AMERICAN ROOTS OF PAN-AFRICANISM<sup>1</sup>**

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*Pan-Africanism* is a multidimensional term that refers to a variety of phenomena related to the idea of unity and solidarity of people of African descent. The historical development of Pan-Africanism as an intellectual tradition or a dynamic system of views was largely sporadic, at different periods of time manifesting itself in one or another part of the "triangle of transatlantic influences. Immanuel Geiss, the German historian, called it the "triangle of Pan-Africanism" and pointed out that it replaced the "triangle of the slave trade". North America (the USA), West Africa (primarily Liberia and Sierra Leone), and Europe (Great Britain) are considered as its "corners" – peculiar points of emergence and dissemination of Pan-African ideas. The paper is devoted to the "American corner of the triangle". The author focuses on proto-Pan-African initiatives, African American pioneers of Pan-African thought, the genesis and evolution of the Back-to-Africa idea.

**Veronica Usacheva**

(Institute for African Studies, Financial University under the Government of the Russian Federation, Moscow)

### **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"<sup>2</sup>.

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.

**Valentina N. Bryndina**

(Institute for African Studies, Moscow)

### **EVOLUTION OF REPRESENTATION OF SLAVERY IN THE 20TH – 21ST CENTURIES AMERICAN MOVIES: HISTORICAL AND CULTURAL CONTEXT**

The paper focuses on historical and culture background of evolution of slavery's representation in 20<sup>th</sup> – 21<sup>st</sup> cc. American movies. Two main questions were considered through the compression movie's storylines such as "The birth of a nation" (1915, 2016), "Roots" (1977, 2016), "A woman called Moses" (1978) and its sequel

<sup>2</sup> <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.

“Harriet” (2019). Firstly, which changes took place in assessment and interpretation of events related to history of slavery and what stay unchangeable and why? The second question is how images of “Planter” and “Slave” were transformed. Much attention was paid to intellectual atmosphere of American society because it affected movies. These factors influenced on choice of historical episodes and its interpretations and on characteristics of main and secondary heroes. The phenomenon of sequels has shown importance of these storylines for society. Moreover, sequels rethink it in the spirit of modern time. All that presents a wide field for researchers because through an analysis of the cinematographic industry production we can better understand social transformations in any society.

**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.