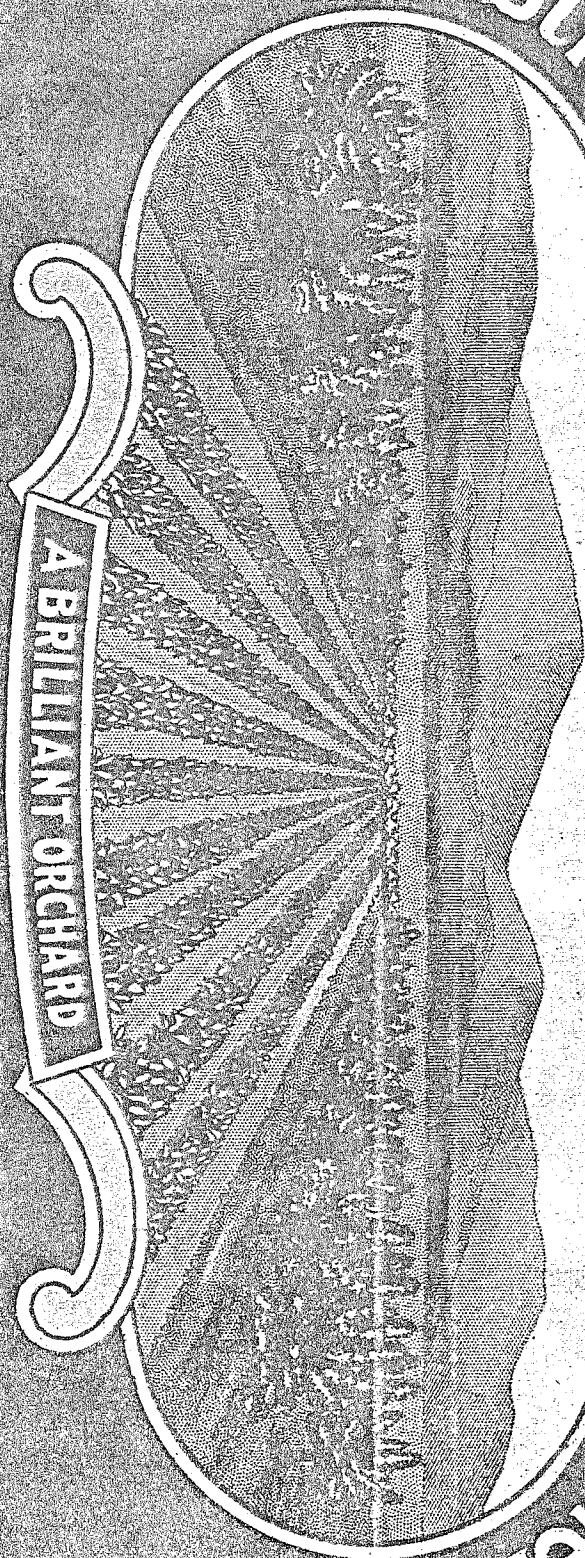


Christian Community of Universal Brotherhood



A BRILLIANT ORCHARD

DOUKHOBORS IN CANADA
BRILLIANT, B.C.

A+

April 24, 1973

Anthropology 101

Submitted to Dr. Mark Mealing

By Walter Stoochnoff

Ooteshenia

The Village " Big Sawmill"

The History of My House

I suppose there is no better way to begin than to expound my difficulties . Apart from my inability to type , my organization is catastrophic . Originally I had inserted descriptions below every photo but as new information was aquired I was forced to make additions , plus rearrange the pictures in order to give what was thought to be a clearer explanation. I ended up with little tags everywhere and now have decided to insert the description on full sized pages following each photo or photo's.

I only hope that this arrangement does not make for tedious examination . If so, feel free to hex .

My house's origin is attributed to the building of the big sawmill after which the village is named. Prior to the construction of the mill my house was built to house the workers. It was only meant to be a temporary dwelling but due to shortage of space, has been occupied ever since. The exact date of its construction I was unable to determine , this was partially due to the fact that I was unable to find anyone that was alive then and at present to tell me. In my literature research I was also unable to find any specific mention of the house or the sawmill. In Woodcock's book he mentions on page 230, that in 1909 the clergyman James McDougal saw two sawmills and a concrete reservoir with a capacity of one million gallons. I am almost certain that one of the sawmills was the "Big Sawmill" so that would date my house c.1909.

The informant who was able to give me the most information was my uncle John T. Stoochnoff , born 1910, so the early part

of my houses history remains a mystery to me. Since the construction of the sawmill required manpower and materials , it seems the village of big sawmill was the nucleus of industry during the early part of Ooteshenis's development. In the village the large communal house with the wood siding was built shortly after the erection of the sawmill. My house is situated at the base of a large alluvial fan and facing the base of the third plateau the foundation of the steam engine or anchor (~~the~~ sawmill), can be found about fifty feet to ones right. Also the fan was used to skid logs down from the third plateau. In front of what is now a barn but what originally ^{was} a large blacksmith's shop with two sets (that is two sets of everything ie. anvils) , was located a steam driven donkey engine used to pull the logs down the gulley formed by the glacier, and at the base of the fan was a pond with water to wash⁴ the sand off the logs before they were taken to the mill.

My house is situated on lot. 55 of the Ootishenia Improvement District. The house faces North East , as it seems all the buildings do , whether this was for some reason I was unable to find out. What I meant is that all the communal houses in Ooteshenia seem to stand relatively facing the same way.

Between my house and the base of the third alluvial plateau was the location of the second ~~location of the~~ blacksmith shop this time only having one set. Prior to being a blacksmith's shop , it used to be a kitchen. Just to the right of this shop, (all directions are given facing the plateau) used to be a huge stable. I have conflicting reports as to its size. One source explained that there were 24 teams of horses in the barn and my other informant states there were 12 teams . Anyway, when the villages were first constructed most did not have barns. So the men from each village would come in the morning have breakfast in their own private kitchen with their own cook, take a team of horses and go about their work. It seems to have been quite common for men employed at specific jobs to have their own cooks.

After the death of Peter the Lordly and Peter Chistakov's division of the land into hundreds (100 people per section approx.) the big sawmill village was part of a section long and narrow extending to the Columbia River. Young men were either occupied in work pertaining to the functions of this 100 section or working outside the immediate area. Some worked for the C.C.U.B. directly and others for wages in operations not owned by the Doukhobor community. The elders (those of approx. 60 yrs. and over) worked around the immediate village, plowing and more or less directly involved with the women whom worked together looking after the village garden. Most of the land surrounding the village was planted in fruit trees so the village planted some of their garden on the third plateau. New soil was almost always seeded with wheat, for it grew best on virgin soil. After the land was no longer new, the crops were rotated with, potatoes, fall rye, and millet. The grain was stone ground at Brilliant or what is referred to as Kuminiya (means- rocky or stony). Even after more land was available on the area around the village (ie. after C.C.U.B. was bankrupt) the village members still planted a few crops on this plateau, believing the soil was more fertile up there.

If some activities are lacking a date it is because I was unable to obtain one. The big sawmill was eventually disassembled and moved when there was no longer any timber. The forest cover in Ooteshenia was predominately pine and its fate was not only lumber but also fuel. The steam engines running the sawmills and the water pump and electric power plant at Brilliant all ran on wood. Some of the cord wood was also sold to places like the smelter in Trail.

The plant at Brilliant mentioned above was used to generate power for the Jam Factory and in the summer it pumped water to the reservoir located approx. a thousand yards right of the village. In the spring the reservoir was filled from streams in the area but they dried in the summer thus the pump was utilized to fill it. Apart from the reservoirs use for irrigating the orchards, children found it a wonderful place to swim.



This picture was taken in 1950 and to me is symbolic of the influence that has changed my peoples way. It has changed it so much that if I had to make a choice or rather if I was able , it would be extremely difficult for me to decide.



1935 - A view of the village from the third plateau.
My house can be seen in the top right hand corner. Half way down
the right edge are the village hot beds, about a dozen of them.



Yours truly standing in the doorway to the later addition . The addition can be seen in the previous photo extending toward the direction of the plateau. The large communal houses seemed to have remained the same as when they were built ie. no additions , not the case in my house each tenant altered it as he saw fit and this door ~~was~~ is evidence at an attempt. I don't know what is inside the wall but it is a foot thick and possibly when grandfather made the cut he didn't find it easy thus my head never really heals. Each time I change shoes and alter my height I'm concretely reminded.



1973 - This was taken from the N.W. and shows more additions, three separate ones can be seen. On the left with a long chimney is the addition that the door in the previous photo leads to. It served as sleeping quarters, two rooms.

The addition with two windows facing you used to be grandfathers kitchen. They had to go outside and around the house to get to their kitchen. Grandfater and his family lived in the additions and the Reibin (Fred) family lived in the rest of the house. Their Kitchen used to have a large oven (made of brick like all the communal housed had) but as Fred grew old so did the oven and one day it burnt the floor. Unable to fix it he traded kitchens with grandfather and then the small door was made. The middle addition was called the summer kitchen where grandmother separated the milk and had stairs leading down to the rootcellar which ran parallel to the main house along side the bedrooms. Reibin's root cellar can partially be seen casting a shadow on the extreme right of photo.

When the house was used for a bunkhouse people used to live in the two rooms upstairs but since a long time ago no one has live up there.

The small house in the right of the picture is the out house. Only recently it has sneaked up on the house usually they were built at a distance from the house.

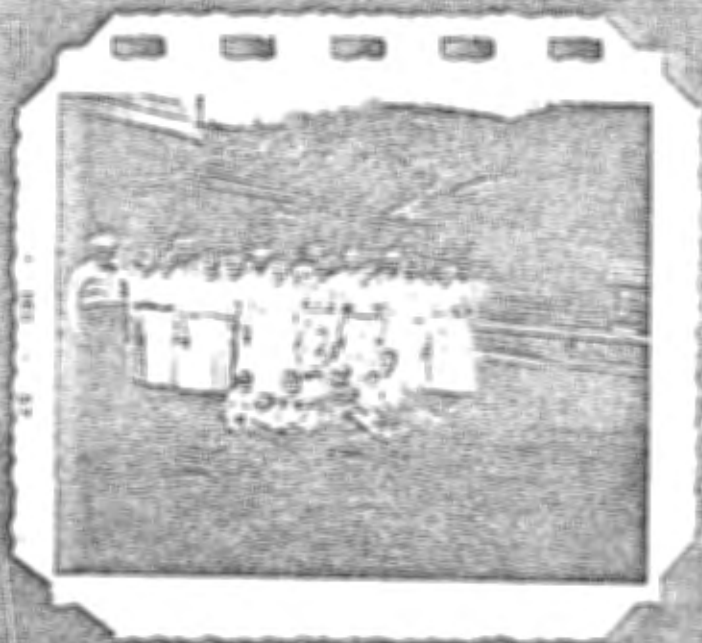


1948 - Yours truly just having arrived from Osooyos to visit granny.

N.E. end of house. Wooden sidewalk , which was typical around the houses in the village. Later a favourite material was the tarred board from the wooden irrigation pipes that were once made in Brilliant. Special planers were set up to make the pipes which were anywhere from 2 to 16 inches in diameter. After they were fitted they were wrapped with wire, dunked in tar then rolled in sawdust to protect the tar coat. A sixteen inch pipe led to the reservoir. the ends of the pipe were tar free to allow them to fit into wooden tar coated couplings. The white stones seen in the photo were ornamental and surrounded flower gardens.



1937 - Grandfather Timothy A. Stoochnoff , granny
Agnus , aunt Nellie an aunt Helen (the tallest smallest)
cousin John.



1954 - Grand father had six children , 4 girls
left to right - (will not add Stoochnoff) Andrew is grand fathers
brother, Lucy being his wife.

Timothy, Agnus, Helen, John, Mary Gretchin, Nellie, grandson Dick
Zoobkoff, Fred Gritchlin, Tanya Zoobkoff, Nellie Harshenin, Mike
Zoobkoff, Bill Harshenin, Margaret(my mom), Andrew, Lucy, Dick's
wife Doris Zoobkoff, 1-rfront ?, sister Diane, ?, sister Olien&? .
In the background can be seen the ravine used for skidding logs.
South East side of house with the bedroom addition seen more
clearly than previously.

Father Pete who was taking the picture in the above photo.

The above photo merely shows the children of our immediate
family plus a few unknown children, unfortunatley I can't
identify them. Other nieces and nephews ,cousins are absent
and I couldn't begin to name them.



1950 - Nellie Stoochnoff's marriage to Bill Harshenin.

l to r back

Mike Zoobkoff, Pete Stoochnoff, John Stoochnoff

front Tanya Zoobkoff, Margaret Stoochnoff, Nellie Stoochnoff

Agnus Stoochnoff, Helen Stoochnoff, Timothy Stoochnoff, Nellie &

Bill, Steve Harshenin, Polly Harshenin, Polly and Sam Holoboff

Front front

Walter Stoochnoff, girl ? , Larry Stoochnoff, Violet Stoochnoff

Olien Stoochnoff.

In the background is a haybarn.

Location of photo is in front of my house , base of plateau in
the background.



1931 - 34

1937 - same location as last photo

l-r Andrew Stoochnoff, Mike Zoobkoff, John Stoochnoff, Fred
Gretchin, Pete Stoochnoff

The building in the right hand corner is the second location
of the blacksmith shop which was formerly the kitchen for the
horse stable. Just above it is the alluvial fan.



1938 Nellie Rebin & Pete Stoochnoff

S.W. end of house, the root cellar is visible on the left side

1938 - right photo.

Nellie Perepolkin & Pete Stoochnoff

S.W. end of house

This cast iron pot is the same as ones used in the traditional Banya (bath house) , although here it was used in the early spring to heat water for the Parneek (hotbed)

SEKIRK COLLEGE LIBRARY
CASTLEGAR, B. C.



1936 - l-r Helen and Florence REBIN , girls whom
with their father Fred occupied the house with grandfather
and his family.

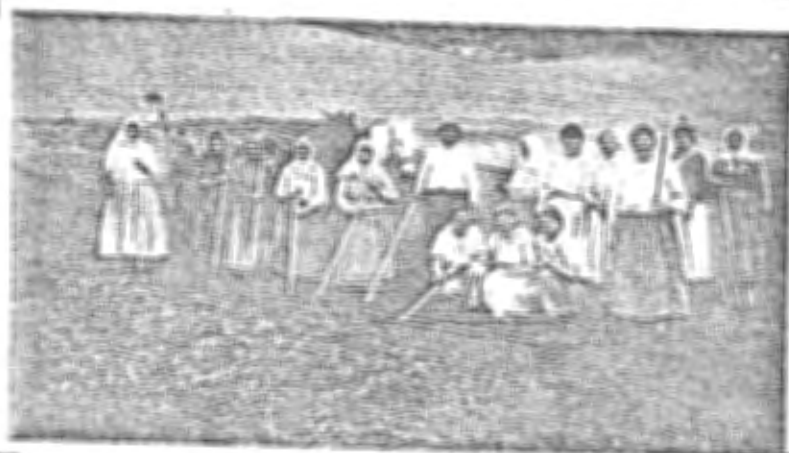
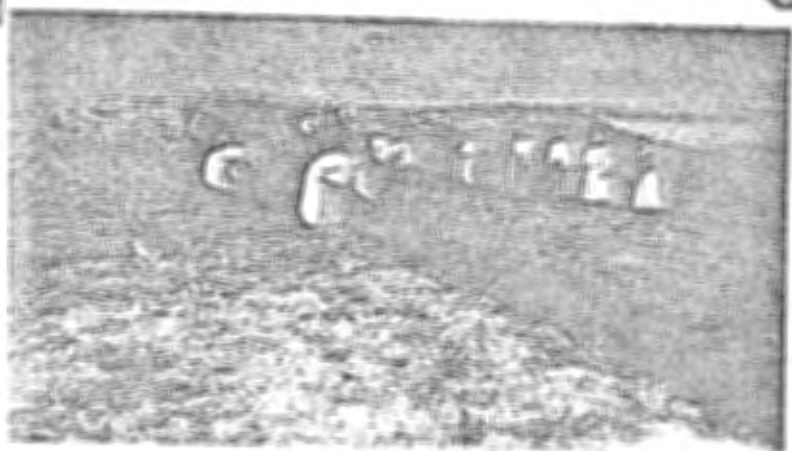
1952 - new addition to our family , sister Diane and Pete



1942 - the big blacksmith shop-barn in the background.

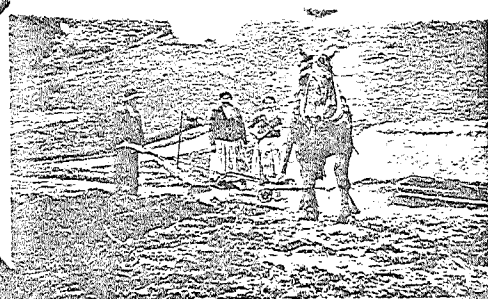
l-r Harley 74 - 1929 - Pete Stoochnoff

Indian 74 - 1931 - George Kootnikoff



1935 - women working communally shaking the weeds from
the earth. The elder plowing is Fred Rebin

l-r Polly Kanigan, Anne Lovrenchinkoff, Anesia Sapriken, Anne Markin
Agnus Stoochnoff, Tanya Reibin, Nellie Stoochnoff, Mary Markin,
Lucy Stoochnoff, Miss Alice Lovrenchinkoff, Nellie Markin,
Front l-r Miss Helen Reibin, Miss Vera Soukoroukoff, Miss Nellie
Kanigan.



Top - 1973 -taken from the third plateau to show the area where the plowing is being done in the lower photo's and also in the next photo.

The reservoir is located in the left hand corner there is a burnt patch of grass on the mound infront of it.

The two plowed patches of ground in the centre of the photo show the approximate location of the big sawmill, then to the right of that where the new house is situated is the location where the horse is plowing in the pictures below.

1940 - grandfather ,grandmother and aunt Helen, horse *Roy



1938 - The third plateau showing a fenced in garden

The village is immediately below and can not be seen.



1973 - looking down on the house and barn.

On the right is a burnt piece of grass with a small shed with a pole behind it. If you look carefully in the middle of the burnt patch you can see the concrete foundation where the steam engine was anchored. Immediately to the left of this was the hole in the ground where the logs were washed.

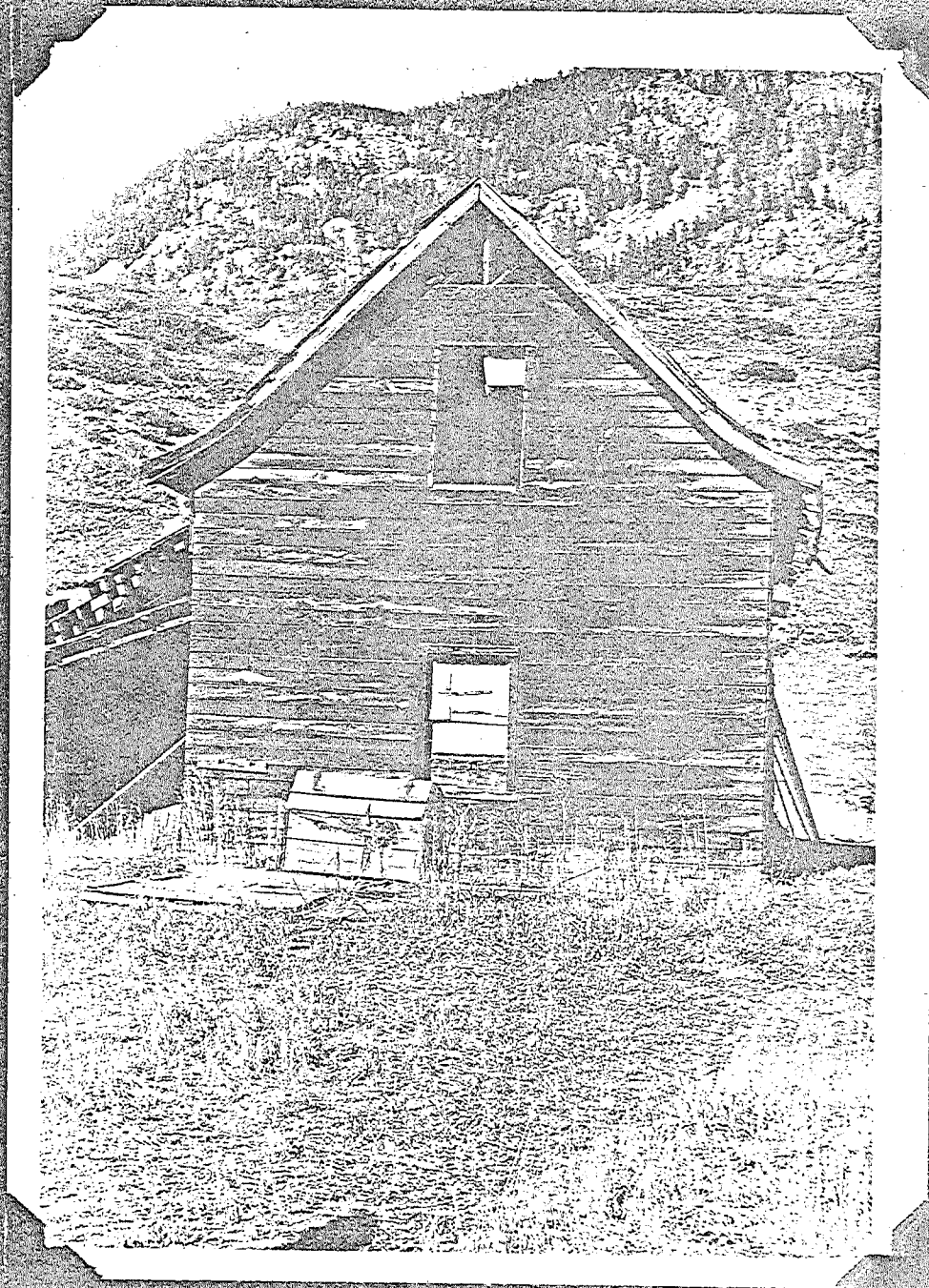
Now in the left corner (bottom of photo) there is a dark speck in the field. the kitchen for the stables stood there.

If you look at the barn you can see an addition, well it's not an addition but the storehouse for the coal for the forge in the blacksmith shop.



1973 - In the right hand corner can be seen the same dark object identifying the kitchen. To the left of it , all the way to the row of trees was the location of the large stables mentioned in the intriduction.

The house is in the left edge of photo.

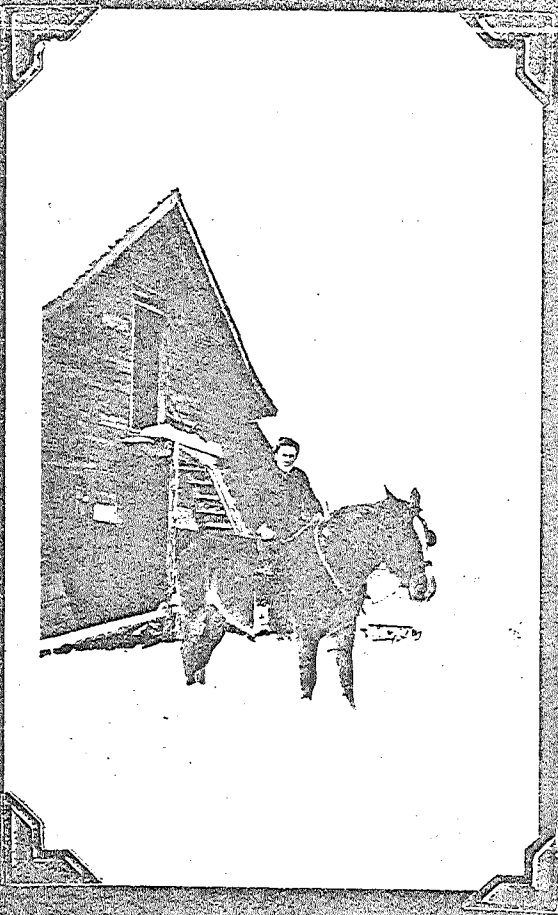


1973 - The blacksmith shop , the window above was for the temporary quarters of two or three families that resided there when the village was short of room.

In the foreground there used to be a warehouse where the threshing machine and other equipment was kept. Later it was converted into a hay barn and some children playing with matches burnt it down.



1937 - John Stoochnoff Jr. and Bill Stoochnoff and
spot , leaning against the hay barn previously mentioned but
they didn't play with matches.



1935 - Pete Stoochnoff

Blacksmith shop in the background with stairs leading up
to the dwelling previously mentioned, which became a hay loft.

Right photo - Pete again 1929
alluvial fan in the background.



1973 - brick oven converted into one where bread could be baked.

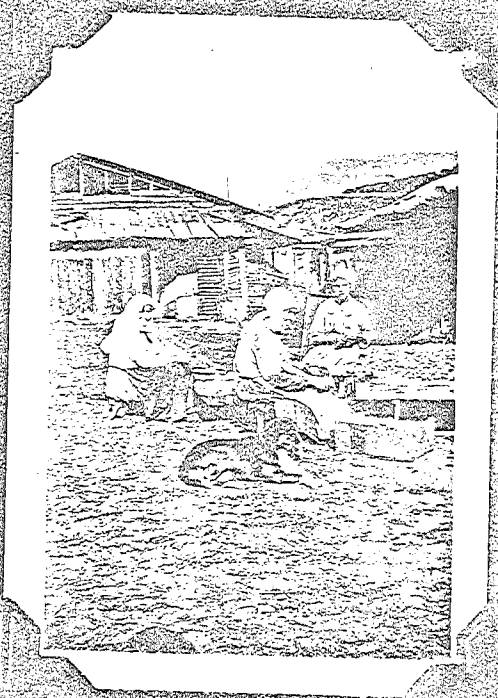
Originally this used to be a oven to heat and shrink wagon wheels. The forge in the blacksmith shop (located to the right of camera man), could not possibly heat an entire wheel so this oven was built for that purpose. Wagon wheels were not made in the community but they were repaired. After the wheel is used it or rather the metal on the wheel begins to get loose. The blacksmith would heat the wheel place it in a large press and squeeze it tight around the rim the quickly dump it into cold water.



1973

Showing side view of the oven with the house in the background. You can see the brick fallinf out of the side of the oven.

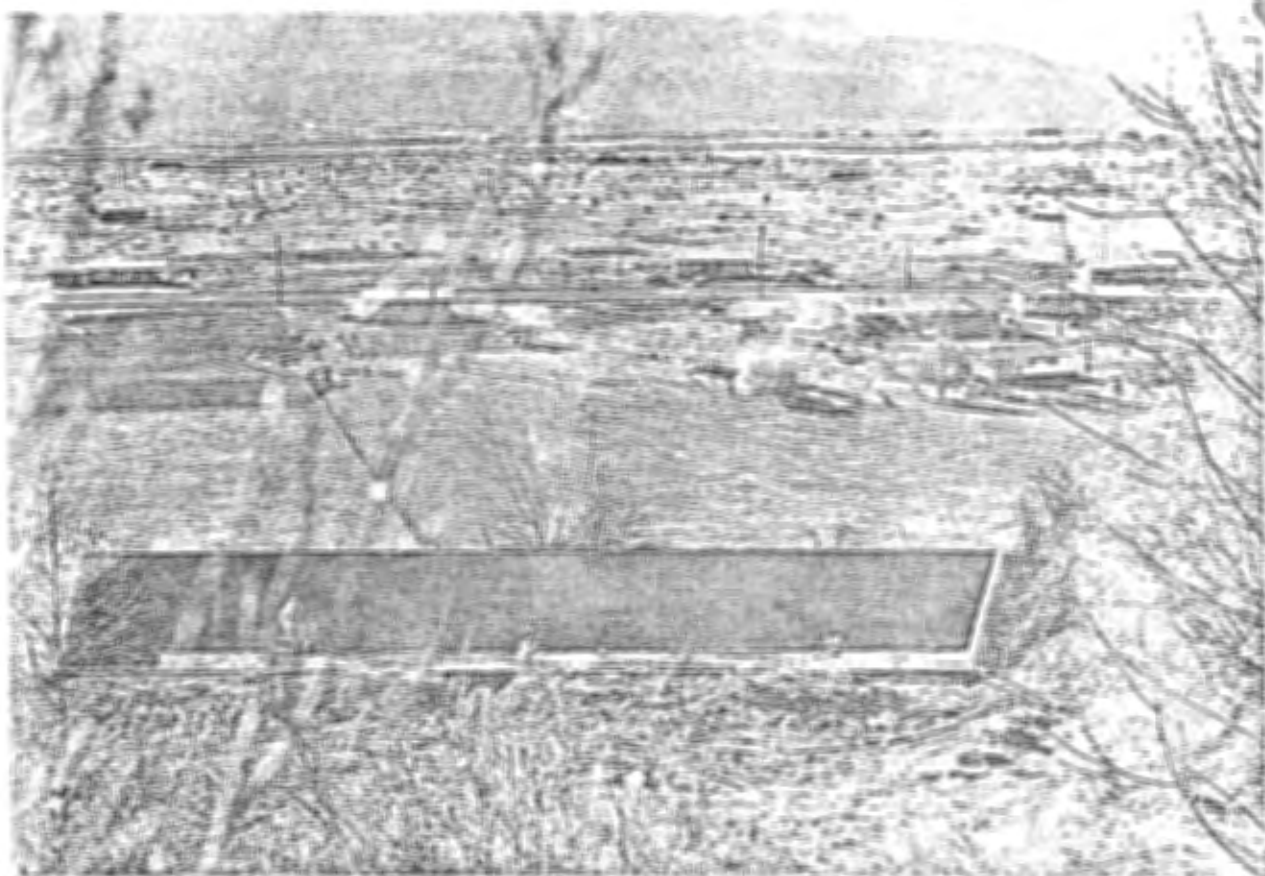




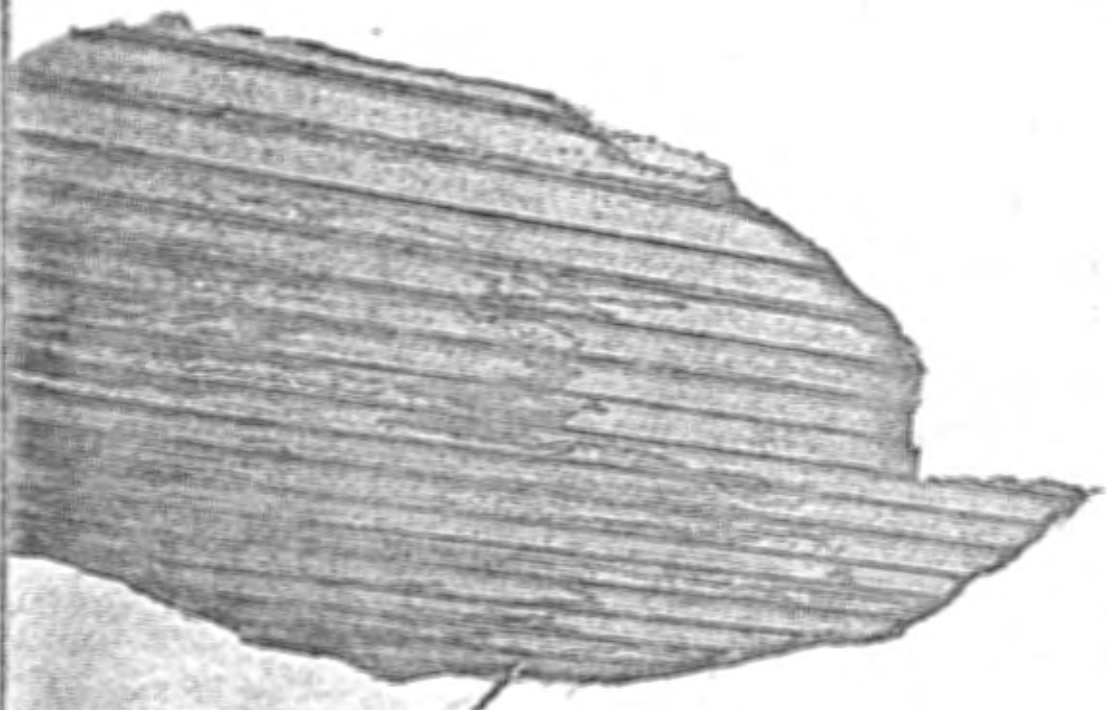
1940 - Mita Stoochnoff chopping kindling

1935 - Honusha Kanigan, Anne Lovrenchinkoff, Helen Stoochnoff.

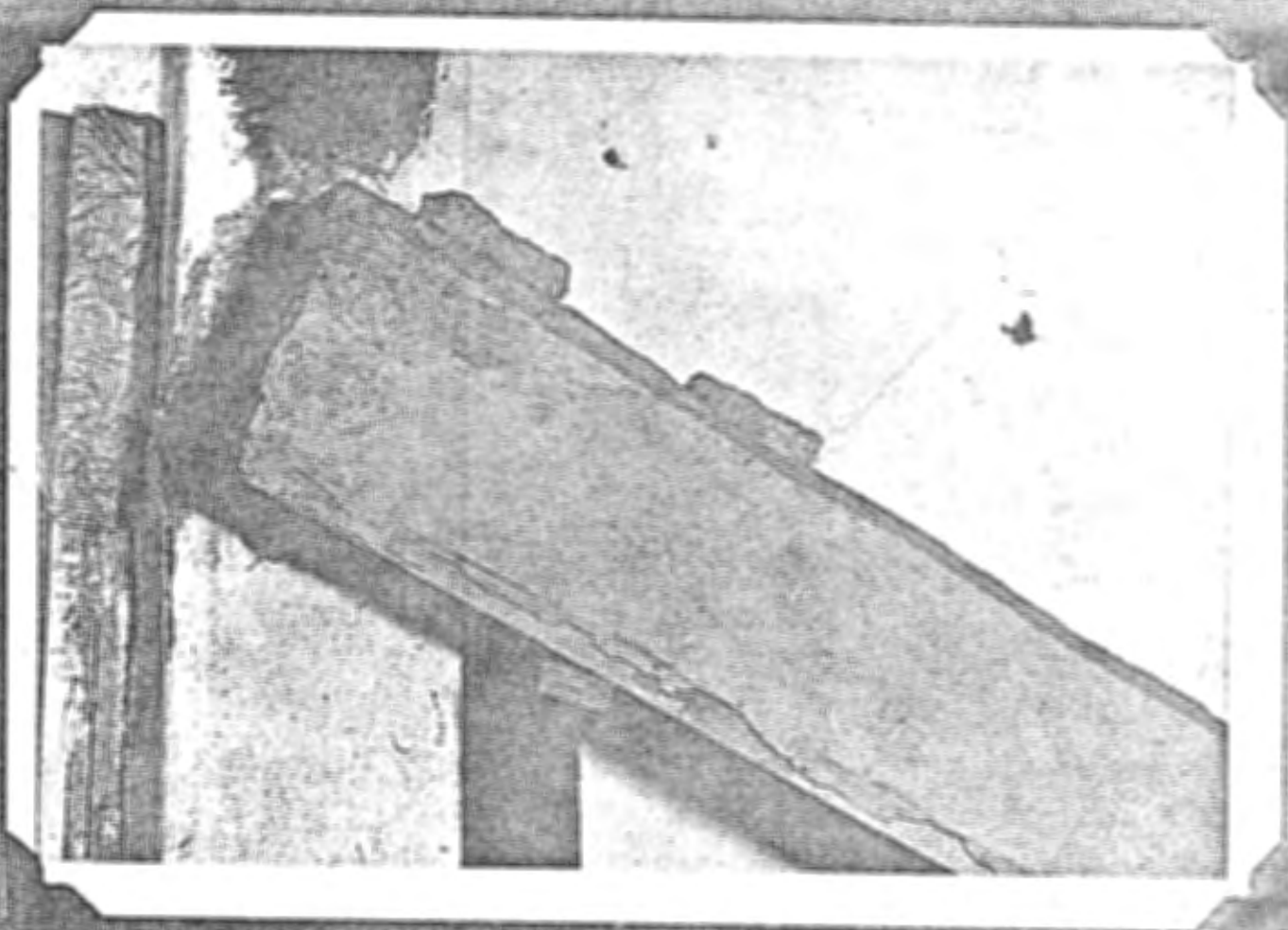
Apples were peeled and sliced then put on the drying rack to dry in the sun. Once dried they were used for winter snacks,



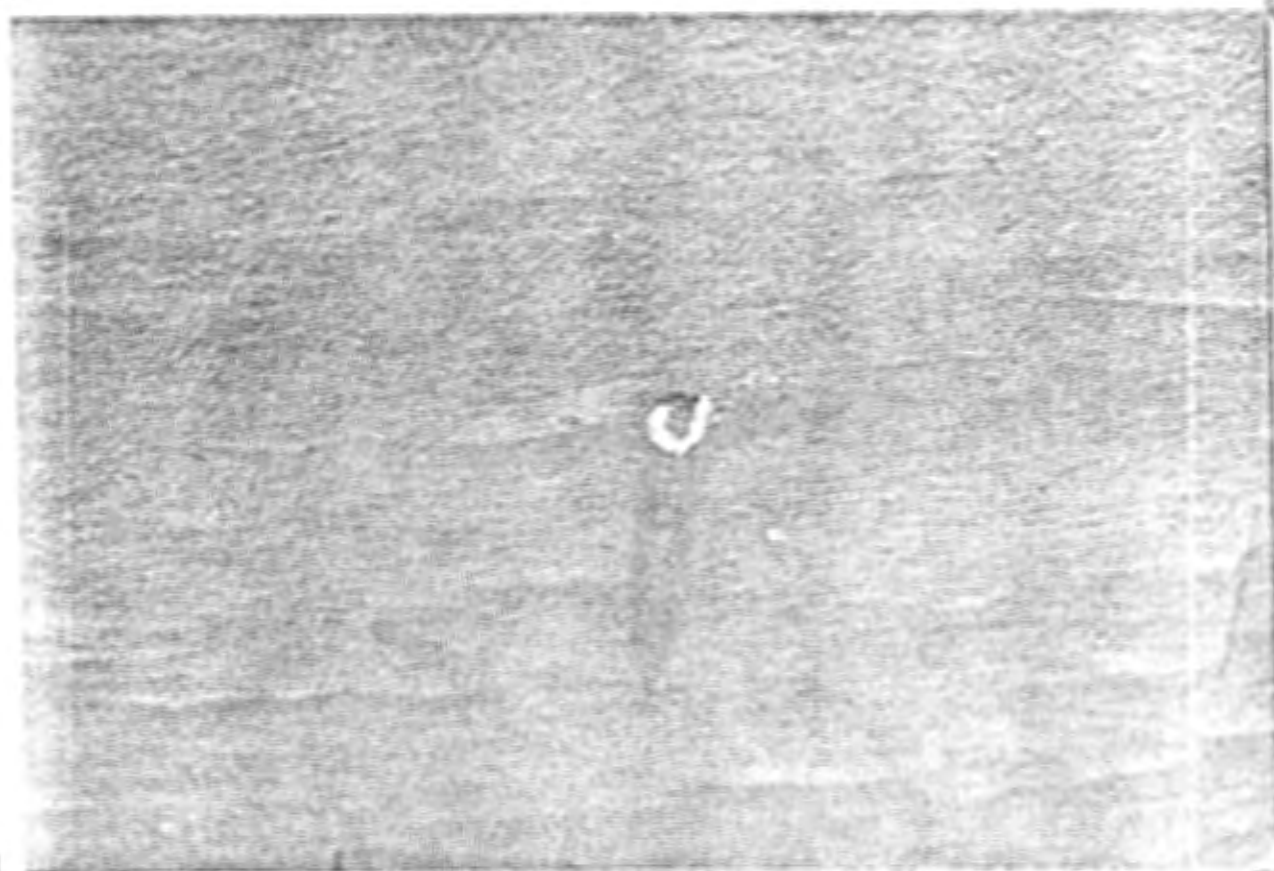
1973 - The million gallon reservoir, built c.1909



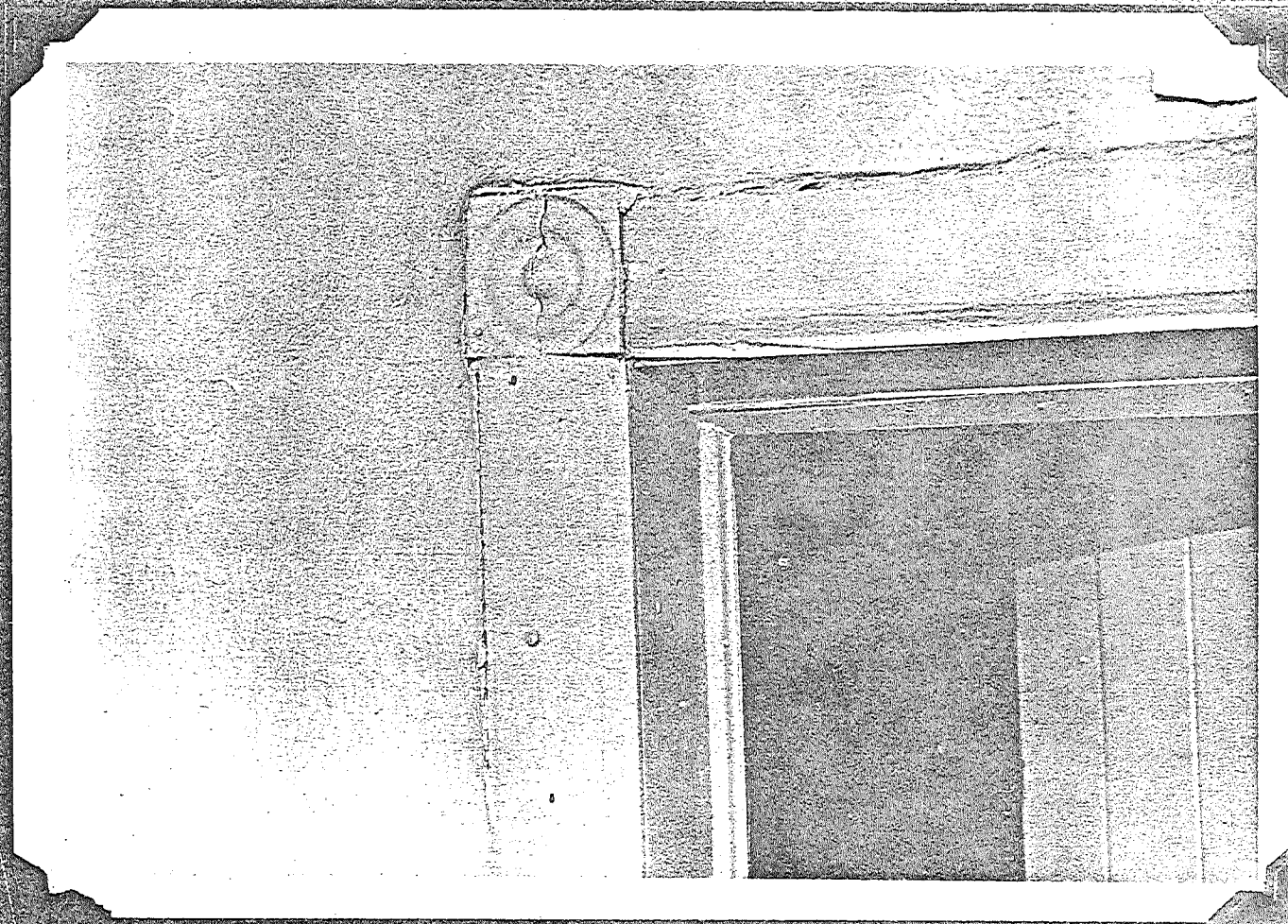
1973 - showing lats behind the clay and horse manure
or clay and mulched straw mix that was applied to the walls
and ceiling of my house and also the communal houses. After
the clay is dry an application of lime and sand is painted
over it. If a pure white colour is wanted blueing is added.



1973 - Upstairs in my house showing clay mix used on the chimney coming from the kitchen. Its been that way for years. I asked uncle John what type of clay one uses but he was unable to tell me. He knows where to get it and says not all clay will work. He knows two locations for clay and still uses it in his house and white washes the entire house once a year.

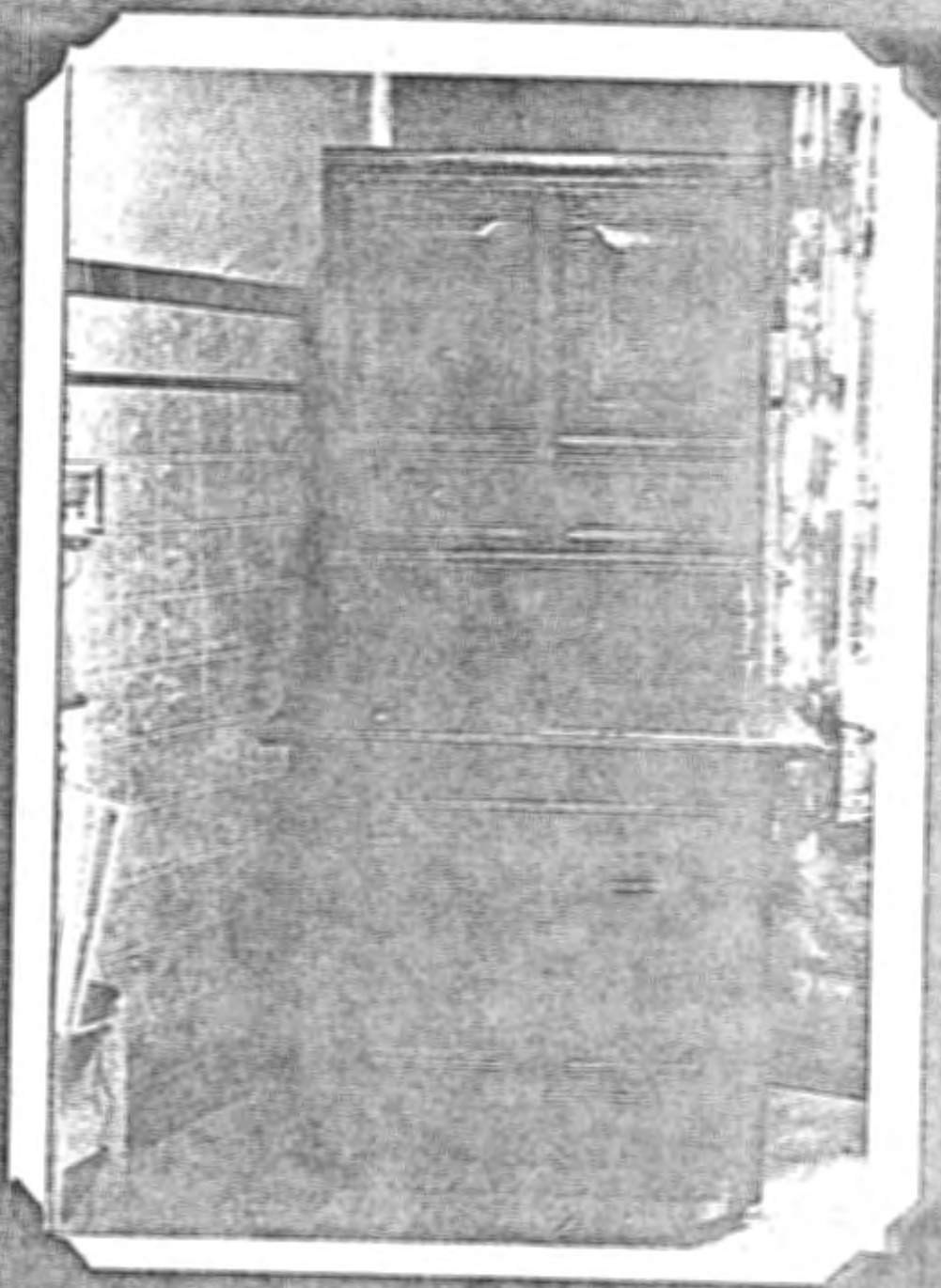


1973 - These are ceiling hooks for the russian cradle or (lulka). Also used to hang lanterns from but if they were specifically for lanterns they would be of much lighter construction. The lulka generally hung from the ceiling and was in the parents bedroom at night and could be carried to the kitchen or where ever in the day. It was quite convenient, at night mother could breast feed the infant without getting out of bed and if mother got tired of rocking baby father was in reach and could help.



1973 - carved or lathe turned decoration in the
door jam. Uncle John feel that it must have been hand
carved for he can't figure out how it could be turned on the lathe.







1952 - Timothy A. Stoochnoff , my grandfather
Millwright, Ferry builder , Carpenter and ran the Co-op
store at brilliant for many years.

He built the cabinet shown in the next to photo's in the
winter of 1924 , uncle John helped him sand it and when
I asked him where he (grandfather) got the plans from
he said he didn't know. He said that grandfather had
a russian book of designs but does'nt know if he used
it or not. During the summer the men worked but in the
winter they made things like this cabinet.

Conclusion

My informants are; my grand mother Agnus Stoochnoff, my father Pete Stoochnoff, and most of all uncle John Stoochnoff. Grandmother is 86 years old and her memory is failing, thus unable to offer me much assistance. Father is ten years younger than uncle John, being born in 1920, thus was not old enough to remember very much of the activity , although if not for him I would not have most of the photo's in this collection. Uncle John was invaluable, his vivid memory and picturesque descriptions are a joy to listen to. I think I have revived his interest in the good old days , I can see him now, as he gazes into the distance and says oh it was happy then. Uncle worked in the jam factory and also helped grandfather in the co-op store. My only regret is that I don't have more questions to ask.

Many thanks to Dr. Mark Mealing for the suggestion of this topic. I ~~X~~now feel much closer to the heritage I've spent so many years denying. Thanks, my houses doors are always open.

Braguette

Numrober

Cmyrrob