

TALES OF
DOUKHOBOR HISTORY

Written by: Eli Popoff
Translated by: Judi Wishlow
For Mark Mealing
Anthropology 232-203

A+

Translations from

Rasskaz'i iz Istorii Dukhobortsev

TALES OF DOUKHOBOR HISTORY

Ilya A. Popov (Eli Popoff)

Eli A. Popoff

'Iskra' Publication
Grand Forks
1966

Texts, translated by Judy Wishloff, correspond to the following contents indexing in the Russian text:

Book 1:

1-a (How the Russian people lived...)
11 (Why the Doukhobors parted...)

Book 2:

1 (How the Doukhobors drove...)
2 (Why there are People of the Finnish race...)
12 (Funeral with the Pope)

Book 3:

6 (Secret Doukhobor Messages)
7 (Why the Doukhobors burnt their arms)

Book 4:

1 (The first Doukhobor who refused...)

Book 5:

7 (What ended the Exile)

Book 6:

1 (How John Makortoff & his friends...)

Book 7:

1 (The Trip to Canada)
3 (How the Doukhobors Plowed...)

HOW THE RUSSIAN PEOPLE LIVED 300 YEARS AGO

The country of Russia is extremely large, and covers one-sixth of the entire world. Within its borders are great expanses of fields, mountains, and wide rivers which crisscross the entire country. Beginning long ago, the people built cities along these rivers, and in the vast meadows grew grain and raised farm animals.

In the beginning, the Russian people were not stationary, but moved in groups throughout the country. However, as time passed, these people began settling down in different parts of the country. Food, clothing and other essentials were transported to the populated areas by boat and horses.

At the time when the first Doukhobours began to appear in Russia approximately 300 years ago, the country was still governed by what is known as 'strict rule.' The country of Russia was divided into provinces, or districts as they were more commonly known. These districts were divided into groups of several villages, and these villages were crisscrossed with major roads. Along these major roads and the rivers, people built their homes. At this time in Russia the people that farmed the land were known as peasants or serfs. The land that the groups of peasants lived and worked on was not owned by them but belonged to rich landowners. Sometimes,

one of these landowners had titles to several villages. The serfs on this land were obliged to pay very high rent to these people, and the landowner had the right to reprimand and punish these peasants for any wrongdoings or failure in paying their rent. Sometimes if the crops were poor, the peasants often went hungry because all their crops had to be used to pay the money owed. In addition, the serfs were often whipped for failure in paying what was due to the landowners.

Peasants lived like slaves to these landowners, and he had enough control to even forbid them to move. This was the time of very lard laws in Russia.

For every village or sometimes several villages together, was a church and a 'popé'. Officially, the Orthodox was the only religion recognized in Russia at this time. This church had very many ceremonial proceedings, and from the very beginning the peasants were drilled not to stray from the basic rituals of the church. These included the christening of the new-born, wedding ceremonies, candle-lighting, etc. These ceremonies could only be administered by the Pope and he took money from the poor peasant for his services. If they had no money he often took substitutes such as their much needed food products such as butter or flour. In the church and at home, these ceremonies were very strictly adhered to. The peasants had to do everything they were told. The lives of the serfs in Russia at this time was a poor, hard life and was not very enviable.

WHY THE DOUKHOBOURS PARTED FROM THE MOLOKANS

In the time of the great schism, many different groups were formed. These groups all had much the same ideas and understandings. These groups moved in different directions depending on which way their lead man chose.

At the time when Doukhobourism strongly fanned out over the province of Tambov, during the leadership of Pobirohin, there lived another group of people in the same province known as the Molokans. They got this name from the priests, during the Molkan's derision. In their fight against the church they did not accept some important church edicts. For this reason, and the fact that they used primarily milk products, they were called 'milk users,' or Molokans. These people called themselves simply 'God's people' or 'the Spiritual Christians.'

One of the important young people from the Molokan community was called *Сеня Укуин*. *Сеняка*, as he was known, often travelled over the Tambov province and at one time found it necessary to visit with the Doukhobour leader. *Сеняка* liked the understanding of Pobirohin so much that he moved to the village of *Воскресение* where Pobirohin lived, and eventually married the leader's daughter.

Укуин helped Pobirohin in the everyday work and also helped explain the faith to the people. All went well

until about five years after Ykaiun arrival, when he and Pobirohin began to have differences. At this time, a new leader arose among the Molokans. Ganyuka got to know him and began to agree with his understandings and teachings.

Ykaiun left the village and from that time he began to work with Damiannotun.

Soon after, Ykaiun and Damiannotun wrote down their rules of faith and preached to the people by these rules. These written rules did not coincide in many ways with the Doukhobour beliefs, and thus the two streams became separated.

In spite of this fact, the Molokans continued to protest the ways of the church and refused to go to them. However, they continued to govern their affairs with 'spiritual writings' or, the Bible.

The Doukhobour leader Pobirohin taught the opposite. He believed that the Bible and all the 'spiritual writings' were written by people, and in them were mixed up much of which could lead a person to a wrong understanding of the true rules of God.

Pobirohin said that the secret voice of God is inherent in each person. This voice is always alive and with each man. It is with this voice that a person must govern his life and not with dead books. He explained that the rules of faith among the Doukhobours were passed on wholly by memory

from mouth to mouth. This was known as 'The Living Book' which the Doukhobours followed by the highest standards.

The Molokans did not agree with this explanation by Pobirohin and for this reason there came about a complete separation.

Among the Molokans were many excellent orators and singers. When the Molokans and the Doukhobours parted *Самуїла Уквіт* said to Pobirohin, "we will take away from you all the best orators and singers and you will be left without any."

Pobirohin answered the Molokans thusly:

"We will be left in ourselves only with God, and with him we will do great things."

And from this time on the Molokans and the Doukhobours carried on their history on separate paths.

HOW THE DOUKHOBOURS DROVE A HERD OF HORSES TO TAVRIA

When, by the manifesto of King Alexander I, came the permission for all Doukhobours to freely settle in Tavria, almost immediately a large group of Doukhobours took their belongings and moved there. These Doukhobours owned a large herd of horses. The care of these animals was the responsibility of four young Doukhobours who were the best riders. The leader of these four young men was the outstanding rider, Peter *Makarets*. He was a tall man, broad shouldered, with a brisk, fast walk. He could mount a horse with one leap and there was no horse which he could not train, either for riding or for work. He came to the *Tamobatsky* province from the Don region with his father *Apostovskii Makarets* and he served with the Doukhobour leader, Kapustin, as his horse-herder.

The distance from Tambov to Tavria is very long, approximately 1000 km., and the journey took several months. When the four Doukhobour youth, with their herd of horses, had travelled approximately one-third of the way, they came to an important Russian river, the Don. It was necessary for them to cross this river, but it was very wide and deep.

Horses and all animals, of course, can swim but they do not like to do so. Because the river Don was so wide, and the horses could not distinguish the shore on the other side, no matter how many times the riders would drive the herd into

the water so that they would cross the river, they would circle and swim back out. The riders spent several nights on the shores of this river. They were frustrated and simply did not know what to do.

One morning, Makaev awoke very early and walked to the shore of the river in deep thought. The river Don is very wide and deep, but it flows slowly. In his thoughts and in the silence and peacefulness, Makaev was inspired with a thought. With quick steps he walked back to camp, woke his friends, and told them of his plan. They made ready to carry it out.

Makaev had a likeable and very well-trained white mare named Elsie. She had a long mane which was as white as snow. In the past, when the Doukhobours had horse races for fun, this mane flew up like wings. Others would say, "That is why you can never beat Makaev. His horse Elsie has wings and she simply flies!"

This mare followed every order from her master and thus with her help, Makaev planned to move the herd across the great, important, Don river.

Peter led his likeable Elsie to the shore. He patted her on the head, stroked her mane, talked to her, and walked into the water pulling Elsie after him--Makaev was an outstanding swimmer. He began to swim and the mare followed. In the middle of the river, she turned her head and neighed

loudly. On the shore the other horses answered her. Here the friends on shore drove the horses into the water, and one by one they swam following the path of the white mare. Everyone of the horses got safely across to the other shore.

In Tavria, the horses were badly needed for the breaking of the land and other work. The leader Kapustin was very grateful to the four young Doukhobours for bringing the horses from Tambov. He always favored Makaev for his heroism in the crossing of the river Don with his beautiful white mare, Elsie.

WHY THERE ARE PEOPLE OF THE FINNISH RACE

AMONG THE DOUKHOBOURS

Doukhobourism is not a race but a faith of many peoples. To this faith came people from many different races.

During the time when the Doukhobours in Russia were persecuted and exiled to far away regions, one large group was sent to the Russian part of Finland. Later, their families followed them into exile. At the time of the last quarter of the 18th century between 1775 and 1790, there were approximately 90 families living in exile.

The Finns--a race of people which very long ago had broken away from Mongol Russia, and moved from the southern part of Russia to the northern area. They had lived there for many hundreds of years and already had separated into various other races. The Doukhobours had been sent, for the most part, among the race which were called *Mordva*.

Thus, sever Doukhobour families lived a good deal of their time in exile--10 or more years--and, with the passing of time, they established close ties with the Mordva people.

The Mordva people were simple and poor; very similar to the Doukhobour standards. Their religion was not deep either in the Greek orthodox nor in any other. Good friendships grew between the Doukhobours and this race. They began to intermarry; Doukhobour girls married Mordovski men and vice-

versa. In addition some Mordva families began to attend the Doukhobour meetings.

So, when Alexander I proclaimed his manifest, and the Doukhobours from all regions of Russia began their migration to Tavria, the original 90 Doukhobour families was greatly increased by additional Mordva people.

Most of them did not forget their Mordva language or songs. These songs were passed on by word of mouth. Even many years later, when the Doukhobours were already in Canada, among such well-known families as Ozerovs, Vasilenkovs, Stoopnikovs, Lukianovs, and Koorbatovs were older members who could speak and sing in the Finnish tongue of the Mordva people.

FUNERAL WITH THE POPE

While they were living in Tavria, the Doukhobours developed the beautiful, harmonious group singing of psalms. At this time there were still grandparents that had learned to sing psalms from the leader Pobirohin and his first group of outstanding singers in the Doukhobour history such as

Knyazev, Cadypaev, Kuznetsov, and others. Doukhobour meetings--here was beautiful singing and recitation of psalms. Wedding ceremonies and funerals were very plain. Every Doukhobour could recite a psalm but the group sang all together. For the newborn, they had no ceremony at all.

In all their dealings which needed a Christian ritual, the Doukhobours were very decent, proper, and modest. They got along without a Pope and without unnecessary church paraphernalia and ceremonies. Watching all this, the popes that lived in the surrounding churches were very distraught and afraid that many other Russian people would go over to the Doukhobour beliefs and faith. They took the story to higher authority that the Doukhobour weddings weren't Christian and not legal, and that their funerals were ungodly and shouldn't be allowed to take place.

When an elder died at one of the villages, the Doukhobours received instructions as follows: You cannot hold a ceremony

for the dead without a church representative. You certainly must definitely bury the dead with a pope!!

The Doukhobours went on with their ceremony as always and asked the Pope not to intrude. The Pope, however, interrupted everything and tried to do his own church ceremony. At the cemetery, when the grave diggers were ready to cover the coffin and fill the hole with dirt, the pope was still trying to say his customary speech and went on lighting his incense. But the Doukhobours couldn't take it any longer. They pushed him into the grave and started to cover him up along with the coffin. He cried to let him out, but the Doukhobours answered, "We were instructed to bury the deceased with a pope!"

The Doukhobours finally let him go, but from that day neither the pope nor his assistants ever attended a Doukhobour funeral again.

SECRET DOUKHOBOUR MESSAGES

All faithful Doukhobours were very disturbed when their leader Peter Lordly^{was exiled} They had begun to like him during the reign of Lukeria for his deep understanding of Doukhobourism and the way he carried out the council of their leader Lushechka.

After the arrest of Verigin, the Hubanov party began to more strongly insist that the orphan home assets belonged only to them and not to all the Doukhobour and the matter was turned over to the courts. Lordly was sent from his jail to the Archangel Province in Siberia and his faithful followers were very disturbed and didn't know what to do. Their unity began to break down and quarrels and friction increased.

At this time Lordly sent the Doukhobours a long letter. In it he explained the deep Christian principle of love and calmed the Doukhobours in their anxiety and sorrow. He asked the faithful not to hold a grudge against anyone and spoke thusly: "Do not proceed with the court case and don't be angry at the Hoobanov party. The seized property will only serve them in their destruction."

This letter had a very calming effect on the faithful and added a great love towards their suffering leader.

With the passing of time, the faithful Doukhobours had a greater and greater need to be in contact with their leader. In every matter, they wanted to ask of his wise council. But the government supported only the Hoobanov party and treated the other Doukhobours very severely and unfairly. They soon even prohibited Lordly to write letters to the Doukhobours and in this way they removed the last contact the true believers had with their beloved leader..

Lordly was first sentenced to Siberia for only five years, but then this was extended a further five year and even then he was not released. The faithful Doukhobours didn't know what to do. Because the orphan home assets were taken away from them, it was necessary for them to restructure their lives. It was mandatory for them to get council from their leader. Because of this they developed a system of secret messages for this most important purpose.

With the knowledge of only the most faithful elders, a man was selected who would secretly travel to faraway Siberia to visit Peter. He would there tell of everything which was happening among the Doukhobours and Lordly would send the important council and messages which the faithful Doukhobours, with great happiness, would accept and carry out. These councils were never forced on anyone. Peter Verigin gave them on request of the true Doukhobours and his followers took them freely, but only who wished to.

WHY THE DOUKHOBOURS BURNT THEIR ARMS

In the history of every people, there are events which stand out as the most memorable guideposts of their history on this earth. The Doukhobours too have a guidepost that can never be forgotten--the Burning of Arms which took place on St. Peter and Paul's day, June 29, 1895.

Since the time that the Doukhobours protested against the priests and the churches they suffered tremendous hurts for their beliefs. They were always troubled by the government conscripting the young Doukhobours. Sometimes, they avoided service by hiding or using devious means. There were times when persons of Doukhobour understanding would refuse to serve even before they lived in Tavria, but these protesters were shot on the spot.

In their life in the Kavkaz region, while Luscheska was their leader, the Doukhobours were regularly conscripted to the army. During the Russia-Turkish war in 1877, the governor, *Реманска*, asked for assistance. Doukhobours with their own wagons and horses served as supply convoys for the Russian Army. However, all this sorely troubled all faithful Doukhobours and over this their beloved leader was sick at heart.

When Peter Lordly lived with her in the "Orphan Home", she many times told him of this problem, and with tears in her eyes asked him to help the Doukhobours to free themselves from this great evil.

So, when *Benyazun* arrived from his visit with Peter Lordly with the message that the time had come and the hour arrived when the Doukhobours would end their war service, the Doukhobours, with their great faith, accepted this message with great happiness. This was what they had been waiting for and of what their beloved Lushechka had often spoken of. Verigin was that great leader who they had waited for and who would help them carry out this great task.

The time for the first refusal of those Doukhobours who were serving as soldiers was set--the first day of Easter week. But, since it was necessary for all true Doukhobours to show their sign to the world that from this time they were making the final refusal of war and killing, Lordly counselled them that in an appointed place in each important Doukhobour centre, *Холмогорск, Елизаветин, ит Капачане*, all Doukhobour arms would be burned on a large fire.

The Burning of the Arms was set for the evening before the celebration of Peter's Day--the 29th of June. This day was also the birthday of Peter Verigin.

For their part in transmitting this message, *Benyazun*, *и Баба Бенузи* were nearly put to death. However, at the final hour the government relented and they were sent to Siberia instead.

All this time that Peter spent in exile, there were several secret servants; the most important of them were:

Погоморет, Ефсебур, Коккун, Бернгард.

The most important messages for the Doukhobours were carried

by Иван Коккун . He carried the council for the Douk-

hobours to abstain from alcohol, tobacco, and meat, and to

share their material riches with the poor. Following this

was the message carried by

of the refusal to serve as soldiers and the burning of arms.

All of these messengers were deeply religious, intelligent,

and talented Doukhobours. They operated under great danger

without fear or trembling, and carried out their tasks rightly

and truly.

All faithful Doukhobours are grateful to these secret servants for their self-sacrifice and their dedication to the common Doukhobour cause.

The Doukhobours did what they set out to do and the time of the Burning of Arms became a landmark in their history. It was done for this reason; so that they could show that not only the young men who were serving in the army refused the military, but also that the entire Doukhobour community once and for all refused to have anything to do with this great evil, and its killing and violence.

THE FIRST DOUKHOBOUR WHO REFUSED TO
SERVE AS A SOLDIER-- ~~Samantell~~
Bacutabur Nedegob

In Southern Russia, not far from the place where the Doukhobours lived in the Kavkaz region was a place where many soldiers were trained. When the Doukhobours were conscripted they were sent in groups to these places where they were trained in the same manner as other young people who had to join the army.

In one of these centres, in the *Lyubensk* province, were trained a part of the Russian army known as the Reserve Battallion. In this group were eleven Doukhobours. They were from different Doukhobour vihlages, but they were all young, handsome and physically supple men. Among them stood out a dark haired, broad shouldered young man--Lebedov. He was from the village of *Neznamenka*, of the *Lyubensk* region. He was of average height but he was well-built physically; straight, and supple with yellow, sparkling, bright eyes. He kept his moustache short and very handsomely curled. He was a descendant of an ancient-suffering Doukhobour family--his father and grandfather were farmers and carpenters.

In training, Lebedov was outstanding, and in spite of the fact that he did not possess any special education

or social standing, he was appointed as an *uppermost*, or young trainee officer. He was always alive, brave and aggressive. This, and his perpetual grin kept him well-liked among the common soldiers and even the officers.

Lebedov and his Doukhobour friends all well remembered the time when they were leaving for service, and how their parents and grandparents all said: "Remember, boys, this war does not belong to the Doukhobours and one day we will be finished with it. Don't forget this!!"

All this was still fresh in their minds, and they often talked of their Doukhobour faith between themselves; of the suffering of their forefathers, of the prophecies of their leaders, and also of the question which always disturbed them. This was the taking away of the orphan home from the Doukhobours and the exile of their beloved leader, Peter Lordly, to the far-away Siberia. Of all this the young Doukhobours often talked and the real deep faith of their fathers and grandparents developed in their hearts. They even sometimes sang their Doukhobour psalms which solidified their faith.

In 1895, *Берендарин и Берун* brought back the message from Lordly of the protest against war and killing. The youth's parents were given this advice to pass it on to the Doukhobour youth in service. The prescribed time drew near--the first day of Easter. In the evening before, Lebedov and his friends spent the entire night in prayer. They called for help from their God in Heaven so that he would help them

accomplish this necessary objective.

In the morning, they did not go on parade with the others. One soldier was sent for them and they followed him in a group. When they arrived outside, the senior officer in their group, a sergeant-major, cried out "Christ has risen!" Lebedov answered, "In truth, Christ has risen. Today I feel the real rising of Christ in my heart and from this day forth, I serve only him, and will not serve you any longer!"

Lebedov stepped forward and announced that he would never take his gun from the armory again. Following his example, the others did the same.

The soldier in charge began to curse them: "Are you out of your minds?" he questioned. "No," Lebedov quietly replied. "We haven't gone out of our minds, but rather just the opposite. Today we are set free from all this evil."

When the Major understood that cursing them would not help, he tried to coax the Doukhobours. He talked to Lebedov a long time--praising him: "How talented you are, and how organized and worthy of great things." He promised not to punish them for their actions as long as they would agree to take up their guns again.

But nothing influenced the Doukhobours. They remained firm in their convictions. The major became very angry and ordered them to be taken away and put in a dark, underground dungeon. Here there was no heat or light, and the men were

given only a little bread and water, as well as being threatened to be shot if they did not resume service. But the Doukhobours were not afraid and did not turn from their convictions.

Their court martial was convened on June 14, 1895, and Lebedov was sentenced to three years and the others two years in the *Екатериноградский* disciplanarian batallion for submission and correction.

WHAT ENDED THE EXILE

The intolerable Doukhobour exile among the Tartar and Georgian villages for their fight for the grand ideal, "Do Not Kill" lasted a little over three years. During this time, more than 1000 Doukhobours lost their lives. Perhaps all them would have perished had not many strong efforts been made to get them out.

The Doukhobours themselves made petitions to the governor of the Kavkaz and to the emperor in Moscow. Peter Lordly wrote an imploring letter to Emperor Alexandra Federovni so that she would beg her husband to free the Doukhobours.

But the greatest efforts were instituted by the great Russian writer, Leo Tolstoy. He sent his friend and helper Paul Berdikoff to find out the state of the Doukhobours in exile. He reported to Tolstoy of their pitiful state, and right away was sent an urgent cry titled "HELP THEM." Under this urgent petition the friends of Tolstoy signed their names: *Натали Бурков, Прокопий и Лидия Мезыдова*. For signing this appeal, *Буркова и Чепикова* were exiled from Russia and *Мезыдова* was exiled from Moscow.

In spite of the fact that the government punished these people, the whole world soon began to talk of the Doukhobours and their plight. Thus, in a short time, the Russian Government

gave them permission to leave Russia and, with the help of the Quakers from England and America, began their efforts to move the Doukhobours to Canada. Part of the money for the migration came from the Doukhobours themselves, part was donated to them by Leo Tolstoy, from the sale of his book "Sunday", and a part was donated by the Quakers. With the help of all these good people, the Doukhobours forsook their native land and moved to Canada.

HOW JOHN MAKORTOFF AND HIS FRIENDS
WERE PUT INTO CHAINS

From the disciplinarian batallion, all the young Doukhobour sufferers were driven to Siberia. This was the first group. Afterwards were driven all the young men who refused to serve in the army, as well as those older Doukhobours who were counted as leaders. Thus, in this way there were five different parties of Doukhobours which were sent to Siberia. Altogether, there were over 100 men.

To Siberia were driven three young protesters from the *Disciplinarian batallion*. Among them, the most serious protester was John Makortoff. He was a tall man, black haired, slim, and straight. Always happy, he knew many psalms which he recited and sang. He knew at least 50 prayers by heart. His voice was soft and flexible and in his village he was one of the outstanding singers. He had a gentle character and got along with everyone in a friendly and loving manner. When they took him for sentencing and to jail, all the people of *Снагобку* were very sorrowful.

John and his friends were supposed to have served in the *Кыдальскоу* province and there John was the first

to suffer the shameless beatings. When he refused to take the gun into his hands the officer ordered the other soldier to drop his gun and beat John with his fists as hard as he could until John fell to the ground. Then the officer ordered John's removal to the cold dungeon to remain in solitary confinement.

This occurred in December and it was very cold, but in the dungeon was no heat and even the window was broken. There was no bed, bench, or even a box on which he could sit down. John, hurt and hungry, shivered through the whole night. All night he recited his prayers and asked God to give him the strength to bear these tortures. In the morning, they took him to a warm prison and gave him a little bread and water.

John's friends were treated the same, but they would not give in, and so, they were taken to the disciplinarian battallion.

In the battallion they again would not give in. They were given the lash and they were beaten in many different ways. John refused to go to a church and for this reason he was sorely beaten and dragged by his arms and legs to the church.

The most terrible beating in the battallion was administered to John when he refused to take the gun in his hand. They would take him into the column with the other soldiers, and give him a gun. John would not take it and it would fall on the ground. The officer would hit John on the cheeks and on his head with a gun butt, but John, nevertheless, would

not take the gun, and he would again be taken to the cold
dungeon.

All of John's body began to turn black from these
beatings. His cheeks were always swollen, and remained dark-
red for the rest of his life. John and his friends were tried
in the Disciplinary Battalion for three months and then
they were driven like the rest on foot to Siberia.

They were glad to leave the horrible prison, but in
leaving this area they were leaving the land of their birth,
where they had spent their entire lives, and where all their
loved ones remained. It was not even permitted to say good-
bye to their relatives. In their sorrow, during this sad
time, they sang a sad hymn: "From our Loved Ones We are
Parted, but Everywhere is God's Hand. They will not drive
us farther than the sun; Siberia is also God's land."

John and his friends were transported by train to an
important town, *Врагужабказ*. Here there was a large
temporary penitentiary and also a smaller jail. The convicts
were taken to the penitentiary. Since the arrested often
tried to escape, when they were disembarking from the train,
they were put into iron handcuffs.

The handcuffs for the convicts were made in this way--
a thick chain six feet long and across it three smaller
chains, one in the middle and one at each end. These
crosschains were about two feet long and on each end was an
iron ring was locked on the arm. To each chain were locked

six convicts; three on each side. In this way they chained John and his friends and drove them across the city from the railway station to the transfer penitentiary.

John and his friends suffered further hardships on their way to Siberia and in their life there. Doukhobours remember all of these sufferings with great sympathy and thankfulness.

THE TRIP TO CANADA

The first Doukhobours that came to Canada were called *Холодигицкии*, as they had already spent four years in Siberia. They got on a boat in *Еамыяна*, on the Black Sea in Russia. The name of the first ship was the Lake Huron. The person who sent them off was a friend of Leo Tolstoy, *Сырскунтский*.

When they were on their way for some time, there arose a great storm. Waves rocked the boat so strongly that everyone became very concerned and upset. But with this group was a very distinguished Doukhobour elder, grandfather *Ванюшка Панфили Максимов*. In his youth, he was an important sailor and this storm did not cause him to panic in the least. "Don't panic", he assured them, "This storm will pass. The ship is strong. This is not a boat!" The Doukhobours obeyed and calmed down.

Within a short time, the storm passed and the Doukhobours crossed the wide Atlantic Ocean safely and finally reached the town of Halifax.

Here they were met by a distinguished prime ministerial cabinet: one of the heads of the American Quakers named Elkington and a number of other dignitaries. They presented a few very good welcome speeches and the Doukhobours were very happy, and elated after their hard journey that had stretched over 32 days.

In checking the Doukhobours, the doctor was amazed at the cleanliness and order in which they kept themselves and the boat throughout their long hard journey. Unfamiliar with the Doukhobour ways, the doctor did not know that the children were taught this from a very ^{young} age and therefore the ship was clean and in order, even though they had lived on the ship for a month with some 2000 people.

They came off the ship in a neighbouring town of Halifax, St. John. From here they boarded a train and travelled to Winnipeg. Here they lived in a large immigrant building for a time and awaited spring. Early in the spring, Doukhobour groups began to move to their designated areas not far from Yorkton where they immediately began to organize their settlements.

During the summer, three more ships came to Canada and altogether 7500 Doukhobours came from Russia.

When the Doukhobours arrived at their designated sites, there was a great rush to put up their homes. Some of them managed to put up log homes with sod roofs and dirt floors; very simple, but warm. However, many people that came with the last group did not have time to build before winter set in, and had to live in underground houses.

In these dugouts it was always damp. However, this first winter in Canada made it necessary for the Doukhobours to spend that winter in these homes. Many people had to suffer great hardships but the Doukhobours did not fall in spirit.

HOW THE DOUKHOBOURS PLOWED THE LAND WITH WOMEN

In Canada, the Doukhobours were assigned land on which they had never been anyone living before. They had to settle in places where there had never even walked a human foot. There were places with great swamps and hordes of mosquitoes. Some land was forested, but there were also places with great, beautiful meadows on which grew the native grass and beautiful wild flowers.

At this time, all of this region where the Doukhobours had settled was a part of the unsettled land of the western North American Continent called the 'Wild West.' Here it had been only ten years since the great war with the Indians. Among the settlements were still standing the fortresses where the last battles were fought in this wild Canadian west.

But the Doukhobours weren't afraid of this wilderness. Wide, level field on the Canadian prairie reminded them of the *Евгений* fields in the Kavkaz, and a handful of villages which were more to the north were similar to those in *Холмский*.

The Doukhobours, with a great deal of energy, began the building of their homes and preparing for the seeding and breaking of the land.

It was very difficult to break the virgin soil. For their gardens and small fields, they dug the ground with shovels, but for the large fields, it took too long and

was not practical to dig by hand. Also, during the first year most of the men had to go out and work, so the breaking of the land and the work at home was laid on the shoulders of the elderly and the women. To buy enough horses so that there would be enough for ploughing at every village was impossible. Horses at that time were very expensive, and it was necessary to bring them from in from afar. They Doukhobours had no money. They had become poor during the exile, and the long migration took the rest of their wealth.

What was to be done? The Doukhobour women did not think long. They decided to pull the ploughs and break the land themselves. And they did. They had made harnesses which were very simple but effective. Tied to the plough was a rope twenty feet in length and across this were tied, about every two feet, sticks about four feet long and two inches thick. In this harness, 12, 14, or 16 women placed themselves in pairs, one on either side of the rope, and thus they pulled the plough. The ploughs were hand held and behind the ploughs walked one of the older men who was still fit.

In this way the Doukhobours ploughed many fields until the time when they were able to raise enough money to buy horses.

THE STORYTELLER-- Baba Konkum

One of the most outstanding young Doukhobours who left his home, parents, and his life time assets in Russia and embraced the true Doukhobour way was

Johnny, as he was called, was a man of great strength. He was taller than the average man, but he wasn't as tall as he was broad-shouldered. He had a compact build, dark hair with a reddish tint, and a moustache which hung down along the edges of his beard like a sea lion's. His face was full and red. In his time he possessed one of the better voices in all of the Doukhobour community. He knew how to sing over 100 long and difficult Doukhobour psalms, and he could sing in every separate harmony--bass, soprano, lead. He could even change his voice to a falsetto and sing with a lovely woman's voice.

Aside from the singing, John had an exceptionally persuasive talent as a storyteller. With the elders, he could carry on a mature, older conversation. With the young, he could always tell interesting stories at the children's level.

As he told the stories, he could take the place of the people in the story in such a way that if you closed your eyes, you would believe that the story was actually taking place.

When John was a youngman, he was a friend of Peter Lordly. They had learned to read and write together, they did their chores together and they played together as the two most close friends.

When he grew up, John married Peter's sister, and they lived together in happiness and good fortune. However, soon the separation of the Doukhobours came about. Lordly was exiled to Siberia and between the Doukhobours developed two parties. John decided that he would go along the true Doukhobour path. However, sadly enough, his father did not join with him. The Konkens were rich, important, and respected by all the leaders of the communities.

John was the only son of ~~Евдоким~~, and his father begged John not to join the faithful Doukhobours, but with no avail. From his birth, John had been gifted with a deep and outstanding mind, and he clearly understood the path which he must take.

His mind worked rapidly to formulate his reply to his father. His father even asked the elder and the judge of the village to leave their work and convince John to change his mind. Very troubled, ~~Евдоким~~ turned to the elder and said, "Ask him please, why he is so stubborn and why he is more dear to me than I am to him?" The elder asked the question. John did not think long, but immediately replied, "I am not stubborn, but I am convicted, and I follow my convictions. I am more dear to him because his blood is in me, but he is less dear to me because my blood is not in him."

John travelled to Siberia to visit Peter Verigin. As a true servant of Doukhobourism he returned with the important message so that the Doukhobours would stop eating meat, drink, and smoking, and to share their wealth. For carrying this message, John was also exiled to the city of *Иркутск* in Siberia. When he had completed his first sentence, he was with his wife, *Варвара*, who had come to *Иркутск* to live with him. They were exiled to the *Иркутская* province with the rest of the Doukhobours.

In Siberia, even from the city of *Иркутск*, Peter had sent him to visit the *Амурские* Doukhobours, and to look over lands for the purpose of settling all of the Doukhobours. He had travelled extensively through Siberia, but the way to *Амур* was very far and difficult and he could not get there. His wanderings over Siberia were similar to the fairy tale travels of legendary heroes, and he would often relate them to his friends in exile during the long winter evenings.

In Canada, John Konken was a constant helper to Lordly in all things. He travelled to different villages and helped with all matters. He wrote important letters, corrected the old forgotten psalms and never lost an opportunity for story telling. His favorite saying was, "Do not let an opportunity to ^{do} good things pass by."

SUMMARY

Each story in this book explains a different aspect of the Doukhobour history. Every different section of their lives, Siberia, Canada, Russia, was represented in Popoff's short stories. His writing ability has created an enjoyable and knowledgeable collection of tales which will remain in an important historical position for many years to come.

I found this term paper very interesting and enjoyable because, instead of reading dull dates, names, and places, I was able to delve directly into the personalities and events in these stories. I found myself actually experiencing the events as if I were really there. I even found myself becoming quite emotional at times. However, these tales were also extremely educationally beneficial, and I learned many new things about my ancestors and their lives. My feelings for these people has become much more respectful in that I learned to realize how these people suffered and died so that I might have a peaceful, rewarding life.