



Great-grandfather Archpriest Georgy Mikhailovich Bistrov (1864 — 1931)



Version 2023.

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Other documents on our family history are available
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Novokuznetsk, 2023



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About the versions of this text

The first version of this text was published on the Internet five years ago: in 2018. In subsequent years, I received letters from other descendants of G.M. Bistrov, who, as it turned out, now live all over the world: in Ukraine, Latvia, USA, Australia, New Zealand, Ireland, Israel. Some of these distant relatives have shared with me information that has been preserved in their families. In the present version of the text, I have tried to make the appropriate additions. I am especially grateful to Toms Bisenieks from Latvia (e-mail: toms.bisenieks@inbox.lv). I also used information from the memoir “Ludmila” by Baiba Ejups from the USA.

In 2013, I received a letter from the USA from the monks of the Russian Orthodox Church Abroad (ROCA). From them I learned that back in 1981, the wife of G.M. Bistrov — M.P. Bistrova (Protasova) — was canonized as the Holy New Martyrs. In this regard, I conducted additional research and prepared the text “**The Life of the Holy Great-Great-Grandmother**” New information obtained in the process of working on “**The Life of ...**” now needs to be included in this text. So we get the new 2023 version.

At present, not all descendants of G.M. Bistrov speak Russian. Therefore, the English version of this text has also been published, which is available via the links:  or . This is all the more important because the new memoir (“**The Life of the Holy Great-Grandmother**”) is difficult to translate into English due to the peculiarities of its form and content.

This is the English version of the text, obtained mainly by machine translation. The machine translation, of course, was edited by hand. The compiler of the text apologizes for his very modest knowledge of the English language.

Epigraph:

*I shall die for some day we all reach our last destination.
And I'd rather be stabbed, than decease just like that in my bed.
People pity the killed, pay them tribute and promise salvation...
I'm not sure of the living, however, we cherish the dead.*

Vladimir Vysotsky

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Reference books of the Tomsk diocese

Starting this work on Christmas night 1918, I had only the following information:

- *the maiden name of my grandmother Lydia (from the mother's side) — Bistrova;*
- *patronymic of grandmother — Georgievna;*
- *grandmother's father was an Orthodox priest in the position of dean;*
- *grandmother studied at the Tomsk diocesan school.*

So, grandmother Lydia studied at the Tomsk Diocesan Women's School for girls of clerical rank – so you need to look in the documents of the Tomsk Diocese.

1910 year

The source: «Справочная книга по Томской епархии за 1909/10 год : с дополнениями и изменениями в личном составе священно- церковно-служителей : по 1 - е марта 1911 г.» Томск, 1911. ("Reference book on the Tomsk diocese for 1909/10: with additions and changes in the personnel of the clergymen: until March 1, 1911" Tomsk, 1911) ⇒ 

According to the list of names mentioned in the book, there was then only one priest Bistrov with a name starting with the letter «Г» (lower in a red frame) in the lists of the Tomsk diocese:

Быстрицкий П. А., псал.	471
Быстровъ А. М., свящ.	230
Быстровъ Г. М., свящ.	13, 588
Быстровъ Е. П., псал.	353
Быстровъ И. С., свящ.	700
Быстровъ М. И., свящ.	699, 750
Быстровъ П. П., псал.	459, 755, 770
Бычковъ П. Г., свящ.	756

We have for G.M. Bistrov links to pages 13 and 588.

On page 13 we see (in translation):

Diocesan administration				
Name of institutions, position, rank or dignity, name, patronymic and surname, insignia and content employees.	In the service and in the department	In real dignity or rank	In this position	The last award
34th district. — Priest Grigory Mikhailovich Bistrov: mailing address: village Kyshtovskaya, Kainsky district.	since 1888	since 1890	since 1897	1907

Here the names Grigory and Georgy could have been confused, especially since in a similar book for 1914 (see below) Georgy appears in the same position. My grandmother (his daughter) was called *Lydia Georgievna*. As it became known now, our great-grandfather *Georgy* (diminutive — *Yegor*) had a brother *Grigory* (diminutive — *Grisha*). This brother was also a priest, but he served in the Tobolsk diocese, which means that he could not be on the lists of priests of the *Tomsk diocese*.

I have heard the toponym *Kyshtovka* more than once from my grandmother. She was probably born there. Later this assumption was confirmed, and at the end of the text we will see a copy of her *Birth Certificate*.

Today the village of *Kyshtovka* is located in the *Novosibirsk region*, Russia. Coordinates of *Kyshtovka*: 56.562356, 76.622754.

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Further, on page 588 of the *Reference Book on the Tomsk Diocese*, we see (in translation):

Deanery of the 34th district	
<p>504. 1. Kyshtovska: a wooden church - one-altar, in the name of St. Nicholas the Wonderworker, built in 1895; there is no land with her; distance from Tomsk is 750 versts. (<i>Russian verst is approximately 1 km</i>).</p> <p>Postal address: <i>Kyshtovka's post office, Kainsk district.</i></p> <p>Parish composition: the village of Kyshtovskoe, Kainsky district, village: Vyatskaya, 5 versts, Novo-Lozhnikova — 16 v., Novo-Chekinskaya - 15 v., Eremina - 17 v., Novo-Karbalykskaya - 12 v., Verkhne-Chekinskaya — 20 v., Lyubimova — 25 v., Voroninka - 30 v., Pakhomova - 18 v., Agacheulak - 2 v., Korovina - 7 v., Gavrilovka — 15 v.</p> <p>Parishioners — 4143 souls, including 145 schismatics.</p> <p>A state clerk: one priest, a deacon, and one psalmist.</p> <p>Maintenance of the clergy (housing is provided by the parish): salary from the state 212 rubles, <i>ruga</i> (grain) from parishioners 600 poods and income from the Church services.</p> <p>Attached church, in the name of the Intercession of the Most Holy Theotokos in the village of Pakhomova, built in 1908.</p>	<p><i>Dean, priest</i> Georgy Mikhailovich Bistrov, 45 years old, graduated in the Samara Theological Seminary, 2 grade; ordained deacon on Oct. 1. 1888 and a priest on April 29. 1890, appointed dean of churches 34 okr. in 1897; has awards: a legguard, a skufia and a kamilavka, the last one he received in 1907; in its present place since 1907.</p> <p>Staff <i>deacon</i> Konstantin Petrovich Smirnov, 54 years old, studied at a rural school; identified by the psalmist on December 21, 1885, ordained deacon to this church on May 14, 1906. <i>Psalmist</i> Andrei Gavrilovich Zaborsky, 24 y., Finished. in a 2-grade (4-year) elementary school; in this position and with this church since 1905.</p>

In the index of names, the priest from Kyshtovka was named *Grigory*, and in the text – *Georgy*. In the list of graduates of the *Samara Theological Seminary* in 1888, who graduated from the 2nd grade, it is written: *Bistrov Yegor*.

Yegor Bistrov also had a brother named *Grigory* (Grisha), also a priest, but in the *Tobolsk diocese*. That is why during the years of study of both brothers in the seminary, their great-grandfather was even referred to in documents as *Yegor Mikhailovich Bistrov*: so as not to be confused with *Grigory Mikhailovich Bistrov*.

And here is the new one. In the previous version of this text from 2018, we did not pay attention to the name *Bistrov A.M.*, preceding the name of *Bistrov G.M.* on the list of priests. Now from a relative from Latvia it became known that one of the 7 Bistrov brothers (they all became priests), *Arseny*, was a priest in the village of *Poperechnoye*, Tomsk region.

We look at page 230 of the *Reference Book on the Tomsk Diocese* (in translation):  :

101. 3. **Poperechno-Iskitimsky**: a wooden one-altar church, in the name of the Holy Apostles Pyotr and Paul, built in 1861; the land with her arable and hay-making 99 tithe; distance from Tomsk 114 versts. (1 tithe = 1.09 hectare, 1 verst = 1.07 kilometer).

Postal address: through the *Bolotinskoe* post office.

Parish composition: the village of Poperechno-Iskitimskoe, Tomsk district, village: Taimenka 25 versts, Popova — 25 versts, Ust-Iskitim — 25 versts, Kulakovskaya — 20 versts of Kornilov — 25 versts, Arlyukova — 10 versts, Oparina — 20 versts, Belyanina — 15 versts, Novo-Gutov — 12 versts, Bolshoi ulus — 10 versts, Shalaev — 14 versts. Parishioners 3790 souls, including 77 schismatics.

Parishioners — 4143 souls, including 145 schismatics.

A state clerk: one priest, a deacon, and one psalmist.

Maintenance of the clergy (housing is provided by the parish): salary from the state 212 rubles and income from the Church services.

Attached church. In the village Taimenka is a wooden chapel.

Church Schools of Literacy:

1) in the village Poperechno-Iskitimsky, opened in 1885,

2) in the village Shalaeva, opened in 1907;

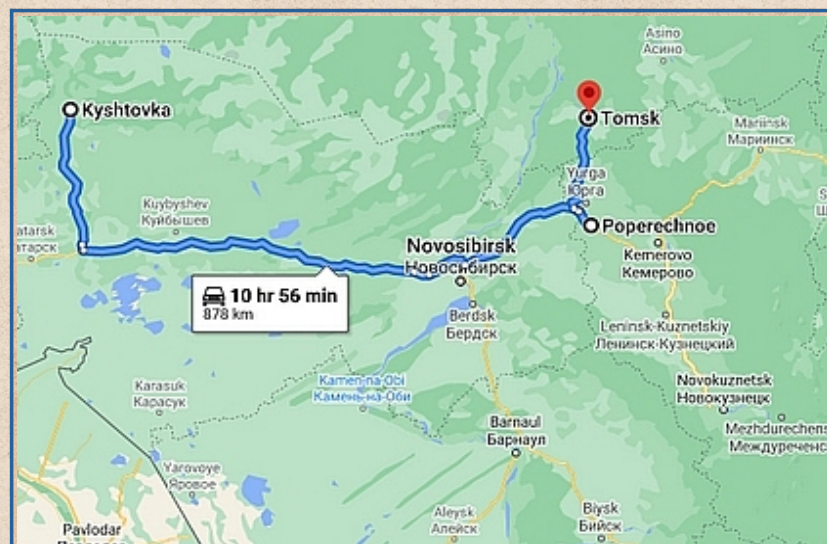
Students in both schools 41 people.

Priest Arseny Mikhailovich **Bistrov**, 42 years old. From the 2nd class of the Samara Theological Seminary, he was appointed psalmist on March 20, 1890, ordained deacon on August 2, 1898, and as priest on May 6, 1899, awarded a legguard in 1905; in the present place since 1907.

Psalmist, in the regular position of deacon, Grigory Feodorovich **Fedorov**, 28 years old., He graduated from the course in a two-class (4-year) civil school. departments; was a teacher in a church school from 1901 to 1904, in this position from January 9. 1904. In the present place since 1909.

Psalmist Vasily Danilovich **Nikiforovsky**, 44 years old, graduated from a theological school. He served for the State service for the postal and telegraph department for 10 years and retired with the rank of *provincial secretary*, has been in this position since December 9. 1905 and in the present place since 1908

Now the village of *Poperechnoye* and other toponyms mentioned in the parish of *Arseny* are located in the *Yurginsky municipal district* of the *Kemerovo region (Kuzbass)* of Russia. The city of *Yurga* appeared here already in the second half of the 20th century. There are several villages with the name *Poperechnoe* in *Western Siberia*, but the coordinates of the village we are interested in are 55.506751, 84.977199. It is not so far from *Tomsk*, but it is very far from *Kyshtovka*, where *Georgy Bistrov* lived, even now (more than 800 km).



It is known that *Arseny* died shortly after the 1917 revolution. It is also known that he

had three daughters, one of them became a dentist.

So, in 1910, we learned the following to our great-grandfather

— **Georgy Mikhailovich Bistrov, born in 1864, priest.**

— **Education: Samara Theological Seminary, graduation year: 1888.**

— **In 1910 — Dean of the 34th district in the village of Kyshtovka, Kainsky district, Tomsk region.**

— **In Kyshtovka — since 1897.**

Город Каинск теперь называется Куйбышев и является административным центром Куйбышевского района Новосибирской области. Кыштовка ныне является центром Кыштовского района той же области.

The city of Kainsk is now called Kuibyshev (coordinates: 55.445972, 78.311111) and is the administrative center of the Kuibyshevsky district of the Novosibirsk region).

1914 year

Source: Справочная книга по Томской епархии / сост. служащими консистории под рук. В. А. Карташева в янв. - марте мес. 1914 г. — Томск : Товарищество "Печатня С. П. Яковлева", 1914 (Reference book on the Tomsk diocese / comp. employees of the consistory at hand. V.A.Kartashev in Jan. - March month. 1914 - Tomsk: Partnership "Printing S. P. Yakovlev", 1914) - VIII, 594, 25, XXI, [18] p.

In the list of names of The reference book of the Tomsk diocese in 1914, we see:

Быстрицкий П. А., псал.	342
Быстровъ А. М., свящ.	25, 534
Быстровъ Г. М., свящ.	17, 413
Быстровъ Е. П., псал.	564
Быстровъ П. П., діак.	104
Бычковъ Н. Г., свящ.	219

Here are links to pages 17 and 413.

On page 17 we see (in translation):

34th district, - priest Grigory Mikhailovich **Bistrov**; mail. adr.: village Kyshtova, Kainsk district, at service and department since 1888, in present dignity since 1890, in current position since 1897, last award in 1910.

And yet, in another place in the same book we see (in translation):




Dean Priest Georgy Mikhailovich Bistrov, 48 years old, graduated from the Samara Theological Seminary with the 2nd grade, has been serving in the diocesan department since October 1. 1888 ordained priest on April 29. 1890, appointed dean of churches of the 34th arrondissement in 1897, in the present place since 1898, the last award was received by the Order of St. Anna, 3rd class, in 1910.

Only the award was added in 1910. Officials and priests then received *awards* on a *regular basis*, «for length of service», if they did not have any violations. From what follows, it follows that in 1910 the *Order of St. Anne of the 3rd degree* was added.


According to the decree of 1847, it was decided to award officials with the Order of St. Anne of the 3rd degree who had served at least 12 years in one position of at least 13th grade. From that time on, the order actually began to be relied on as a reward for length of service.



Other awards were specific to the church and were elements of priestly vestments, the right to wear of which was received by the recipient.

<p>Nabédrennik (Church Slavonic: <i>набедренникъ</i>, "on the thigh") — belonging to the liturgical vestments of an Orthodox priest of the Russian tradition. It is worn on a long ribbon at the hip. Symbolizes "the sword of the spiritual, which is the Word of God"</p>	
<p>Skufia, — the daily headdress of the Orthodox clergy and monks. The purple velvet skufia is given to representatives of the white (non-monastic) clergy as a reward — the second after the legguard. The monks have black skufia.</p>	
<p>Kamilávka - a headdress in the Orthodox Church of dark blue, purple or black (for monks) colors in the form of a cylinder expanding upward, is a reward for priests.</p>	

В дальнейшем, просматривая *Томские епархиальные ведомости*, мы узнали, что прадед получил еще две награды:

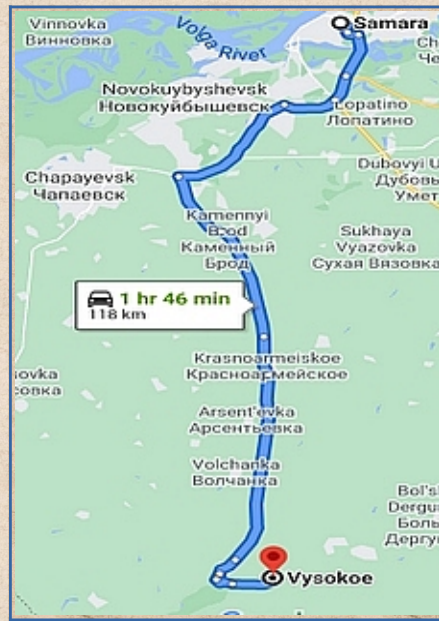
<p>Pectoral Cross of the Holy Synod (in 1914) — was the fourth specific award for priests after the navedrennik, skufya and kamilavka. Archpriests and priests who were awarded a pectoral cross were allowed to accept gifts of pectoral crosses with precious decorations from parishioners. At the same time, it was forbidden to wear more than one presented one simultaneously with the usual (award) cross.</p>	
<p>The rank of archpriest (in 1918) — “first” priest (senior priest). Before the term “archpriest” appeared, the common title for a senior priest in Russia was “protopop.” In a solemn or official speech, it is customary to address the archpriest “Your Reverence.”</p>	

Family of Georgy Bistrov

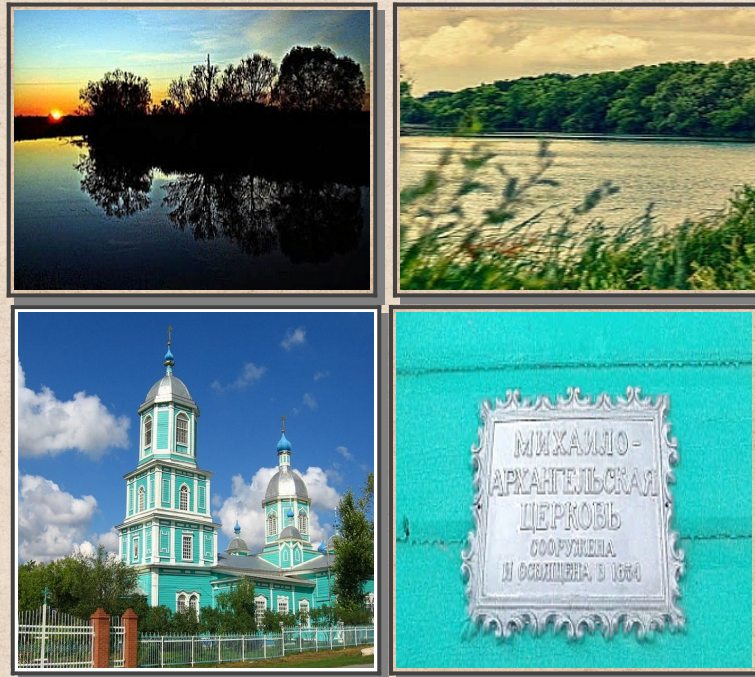
Place of Birth

From the archival information about the arrest and death of great-grandfather in the prison hospital of Biysk, Altai Territory in 1931 (see below), we learned that the great-grandfather of G.M. Bistrov — a native of the village of Vysokoe of the Pestravskaya volost of the Nikolaev district of the Samara province. Now the city of Nikolaev is called Pugachev and belongs to the Saratov region. The village of Pestravka is now the center of one of the districts of the Samara region, which also includes the preserved village of Vysokoe (coordinates: N 52 ° 23 '46.5324 "E 50 ° 2' 16.4328"). The distance from Vysokoe to the city of Samara is 118 km.

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The village arose when, after liberation from serfdom, the poor of the *Voronezh province* began to organize in groups for free settlement on undeveloped lands.



Parents

From my grandmother *Lydia*, daughter of G.M. Bistrov, I heard that my great-grandfather was the son of a *psalmist* at the local church, which allowed him to study at the *Samara Theological Seminary*. Above ↑ is a modern view of the Church of St. Michael the Archangel in the village of Vysokoye.

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Psalmist

The title of *psalmist* was approved on February 16, 1885 by the decision of the Holy Synod to all clergymen in churches – clergymen whose duties include reading from service books, singing in the kliros and generally participating in all church services. The duty of the psalmist, under the supervision of the priest and by his order, was entrusted with the performance of *kliros* reading and singing, accompanying the priest when visiting parishioners for the performance of *spiritual requirements*, and all writing in the church and parish. He kept registers of births, books for recording married marriages, confessions, clerical records with detailed designation of all data regarding the temple, the means of maintaining the clergy, the amount of land, the library, as well as the families of all members of the clergy. At the present time (the beginning of the 21st century), the choir directors of small parish choirs are most often called psalmists.

Toms Bisenieks from Riga read the memoirs of his great-grandmother *Ludmila*, daughter of G.M. Bistrov (and my grandmother's *Lydia* sister), written by her at the age of 70, in part even already in Latvian. From Toms' letters I learned the following.

Georgy's father was called *Mikhail*, mother – *Fedosya*. In the service of the church community, Mikhail used a small house. The house had a garden and a livestock barn. The villagers paid for the ritual services mainly with their products: eggs, meat, grain, wool, etc. From all this, the priest received 2/3, and the psalmist - 1/3. In addition, since the church had a land allotment, Mikhail was engaged in peasant work, like the rest of his fellow villagers.

Prosfora (ancient Greek προσφορά - “offering”; plural: *pro'sphoros*) – liturgical bread used in Orthodoxy to commemorate the living and the dead.



Brothers

Mikhail and *Fedosya* had 7 sons: great-grandfather Georgy had three younger brothers and three older ones.

In those days, as I found out from the *Samara Diocesan Gazette*, 15% of the income of each church was allocated for the upbringing and education of orphans of clergy. Therefore, all the Bistrov brothers studied either at a *theological seminary* or at a *theological school*. They studied for free and on full board (housing, food, clothing), since they were orphans. All the brothers eventually became priests. They simply had no other way to get an education. Those clergy who avoided studying in theological schools or seminaries were excluded from the clergy. However, studying in a theological school or seminary in Russia was only one type of education. This did not mean mandatory and forced acceptance of holy orders upon graduation. Many later chose other areas of activity.

Georgy Bistrov studied at the *Samara Theological Seminary*.

A full course of study in a seminary in the 19th century could consist of seven classes: six general education classes for one year each and the seventh - theological classes - for two years, that is, a total of eight years. The theological class did not exist in all seminaries. There was no theological class at Samara Seminary. In those days, the Samara Seminary consisted of three two-year departments.

— In the *lower department* they studied: *Russian literature*, *algebra*, *geometry*, *general history*, *Latin* and *Greek*, *catechism*, *Paschal*, *introduction to liturgics* and the *Holy Scriptures of the Old Testament*.

— In the *middle department* they studied: *logic*, *psychology*, *natural science*, *physics*, *Russian history*, *biblical history*, *hermeneutics*, *patristics*, the *Holy Scriptures of the Old Testament* and *ancient languages*.

— At the *higher department* they studied: *dogmatic theology*, *Holy Scripture of the New Testament*, *moral theology*, *pastoral theology*, *accusatory theology*, *liturgics*, *homiletics*, *canon law*, *general church history*, *history of the Russian Church*, as well as *German* and *French languages*, *medicine* and *agriculture*.

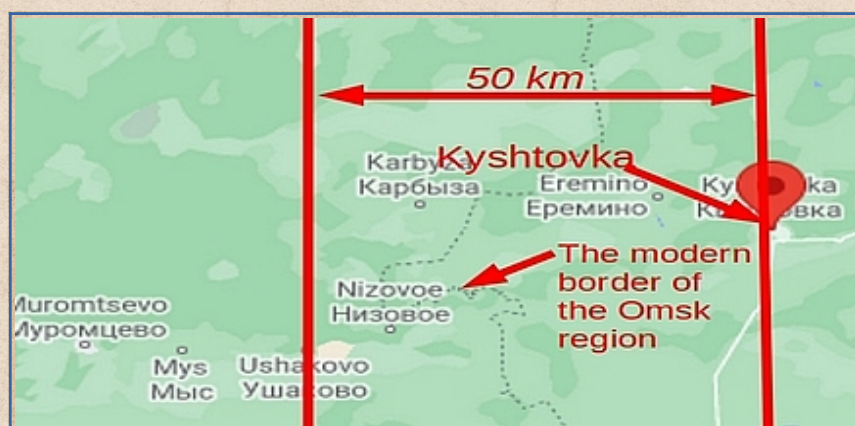
In those days in Russia, young people of the Orthodox confession from all classes were accepted into the seminary, both those who had already studied in other educational institutions and those who received home education. For admission to 1st grade, the age range was from 14 to 18 years. Most of the pupils were assigned by the diocesan authorities to positions as priests and clergymen or to positions as teachers and supervisors in religious educational institutions. At the end of the 19th century, the best graduates of seminaries had the opportunity to enter two secular universities: Tomsk and Yuryevsky. Only shortly before the 1917 revolution, seminary graduates received the right to enter other universities.

While studying at the seminary, Fedosya continued to help her sons, and they always stayed together. The older brothers, when they became independent, helped the younger ones.

It is known that in 1902, *Georgy's* brother *Alexey* was a *priest* in the same church in the village of *Vysokoe*, where his father once served as a *psalmist*. The brothers *Dmitriy* and *Yakov* served as *priests* in the *Samara province*.

The above-mentioned brother *Arseny*, in the book of the *Tomsk diocese* of 1914, is already mentioned as a *dean*, heading the church district around one of the railway stations.

Brother *Gregory*, after graduating from the theological seminary, served with the archbishop (metropolitan): he helped him around the house and on trips. Conducted the Metropolitan Choir. After his marriage, *Gregory* was ordained a priest and a parish in the *Tobolsk diocese*, 40-50 km from *Kyshtovka*. Geographically, this is understandable. *Kyshtovka* is located in the northeast of the modern *Novosibirsk region*, at the very border with the *Omsk region*. At that time, the *Novosibirsk region* was part of the *Tomsk province*, and the *Omsk region* was part of the *Tobolsk province*. To the east of *Kyshtovka* there are villages of the *Omsk region*, located just at the specified distance. It is impossible to find out more precisely where *Gregory* served, since I could not find a list of priests of the *Tobolsk diocese* of those times on the Internet.



Gregory was the only one of *Georgy's* six brothers who lived relatively close to him and communicated with him regularly. *Grigory's* wife was much younger than him, and according to the memoirs of *Ludmila*, she stayed with her with one of her daughters in 1919 in the village of *Chany*, where *Ludmila* then lived. During the Civil War, *Gregory* and his wife already worked as teachers. *Ludmila* recalled that her sister *Lydia* (my grandmother) wrote to her in the USA in the 1950s that *Gregory* was still alive and was over 80 years old.

I doubt very much that my grandmother Lydia in the 1950s could have so easily corresponded directly with her sister from the United States. Perhaps only through the sons of Ludmila who remained in Latvia. She was very careful in this sense. Then, when applying for any job, it was necessary to fill out a questionnaire, which included the question "Do you have rel-

atives abroad?" The correct answer was "No." "Yes" did not mean that they would have been refused employment, but who needed extra questions ?!

The youngest of the Bistrov brothers, Vasily, was a priest in the south of the Samara province in the city of *Novouzensk*. He combined service in the church with work as a teacher in a secondary school.

We have already mentioned about brother *Arseny*. From the above documents of the *Tomsk diocese*, it follows that *Arseny* did not graduate from the seminary, and from the 2nd grade in 1890 he was assigned to the *psalmist*. In 1898 he was promoted to *deacon*, and a year later – to *priest*.

Service in the Samara diocese

Ordination as a deacon

In the *Samara Diocesan Gazette* [🔗](#) we found the date of Georgy's graduation from theological seminary: April 1888. All reference books say that Georgy "graduated from the seminary *in the 2nd category*." What did this mean? The mentioned "category" was then applied not only to graduates of theological educational institutions. Graduating with *first class* roughly meant the same thing as the modern term *graduating with honors*. There weren't many of them. The majority graduated in the *second category*. In addition, in the published lists of those who graduated from an educational institution, the names of graduates were arranged in descending order of the sum of their academic scores. I won't lie and I won't hide: my great-grandfather Georgy Bistrov was the last on the list of those who graduated in the second class in 1888.

The photo below shows the ordination ceremony. Ordination is the laying on of the hands of a bishop or bishops on a person who is ordained as a deacon, priest, or bishop. Ordination to the deacon or priesthood is performed by one bishop. Two or more bishops can consecrate a new bishop.

After ordination, the deacon has the opportunity to help the priest conduct services in the church. A deacon cannot perform divine services independently.



We learned above that Georgy was "ordained deacon" on October 1, 1888.

Marriage to Maria Protasova

In the Orthodox Church, ordination to the rank of deacon or priest is possible only after marriage or monasticism.

Below is a photo of Georgy Bistrov, taken in Samara, and next to it is the reverse side of this photo.



Here's what we managed to make out on the reverse side.

1888 Apr 27. As a keepsake from a 6th grade pupil.
Samara Theological Seminary. Egor M. Bistrov – Maria P. Protasova.
Remember and not forget.

And here is a joint photo of Georgy and Maria in the same year.



It follows that Georgy Bistrov and Maria Protasova got married after Georgy graduated from the seminary between April 27 and October 1, 1888, old style.

Georgy's wife Maria Protasova (in marriage — Bistrova) was killed in 1919. She was canonized as the Holy New Martyrs in the Russian Orthodox Church Abroad (ROCA) [in 1981](#).

Now her title in the ROCA is:

Holy New Martyr Maria (Bistrova),

Mother Kyshtovskaya and Novosibirsk († 1919)

Saint's Day of Remembrance in 2023 — July 30 (July 17, old style)

(Trinity Orthodox Russian calendar of the ROCA for 2023, year, p. 103, link: [link](#))



Our separate text: **«Житие Святой прабабушки»** (“The Life of the Holy Great-Grandmother”) is available at the following links: [🔗](#), [📄](#). Due to the specificity of its content, this text exists only in Russian. We do not intend to translate it into English.

About the family of Maria Protasova

Maria's grandfather *Mikhail Protasov* (1800-1888) was a priest in the village of *Dyakovka* [🔗](#), Saratov province. Below is information about him, kindly provided to us by the modern priest of the village of Dyakovka, *Archpriest Dmitry Shevchenko* [🔗](#). This is information from the *Clearing Sheets* [🔗](#).

Protasov Mikhail Semenovich, 1817, priest of the village. Dyakovka the sexton's son.

Expelled from the lower department of the Saratov Theological Seminary in 1836.

In the same year, he was appointed a cleric and ordained as a surplice [🔗](#) to the Saratov Mother of God Church.

His Grace Yakov, Bishop of Saratov, ordained him a deacon in the village of Nechaevka, Atkarsky district, to the Trinity Church on December 12, 1838.

Moved to New Vyselok, Atkarsky district, to the Trinity Church on December 12, 1850.

Moved to Novouzensk to the cathedral church on June 28, 1856.

He was appointed as a teacher of law at the Novouzensky girls' school on July 28, 1856, a position he held for two and a half years and was dismissed from it on the occasion of a transfer to the village of Perekopnoe.

Moved to the village of Perekopnoye, Novouzensky district, to the Kazan Church on November 4, 1858.

Moved to the Orlov Gai settlement of the same district to the Archangel Michael Church on February 15, 1862.

His Grace Gerasim, Bishop of Samara, ordained him a priest in the Orlov Gai settlement on August 21, 1866.


He was appointed teacher of a rural school on January 5, 1869.

Moved as an assistant rector to the village of Dyakovka in the same district on January 21, 1875.

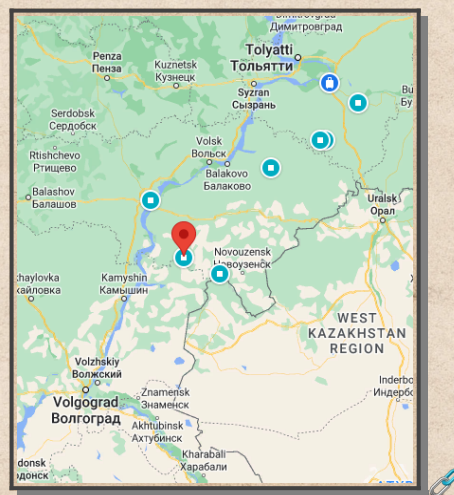
During the service, he converted three souls from the Molokans and four souls from the Lutherans.

Archpastoral gratitude was declared for the conversion of three Molokan souls by decree of the Saratov Spiritual Consistory No. 5062 of March 13, 1848.





He has his own house in the village of Dyakovka. Very good behavior.

In 1887, his family included his wife Elena Ivanovna, 68 years old, son Peter, a 2nd class clerk , 39 years old.


It is known that in the 1880s there were about 5,000 inhabitants in Dyakovka. Two priests, a deacon and two psalm-readers served in the church, for whom the parishioners built houses. Probably, one of the two priests of the Dyakovka church was Mary's grandfather.




The presented fragment of the *Google map* displays the Samara and Saratov regions of Russia. The illustration includes a hyperlink, by activating which you can open the map in a web browser and, if necessary, examine everything in more detail.

The village of *Dyakovka*  is located on the *Eruslan River*. The distance to *Saratov*  is 106 kilometers. Dyakovka is separated from the nearest railway stations *Lepekhinskaya*  and *Usatovsky crossing*  by just over ten kilometers.

So, Maria's grandfather, *Mikhail Protasov*, towards the end of his career in the ecclesiastical department, was a junior priest in Dyakovka.

Since 1936, the Dyakovka church was used for other purposes. It was returned to believers only in 1992. Now the temple has been restored thanks to the enthusiasm of its rector, *Archpriest Dmitry Shevchenko* .

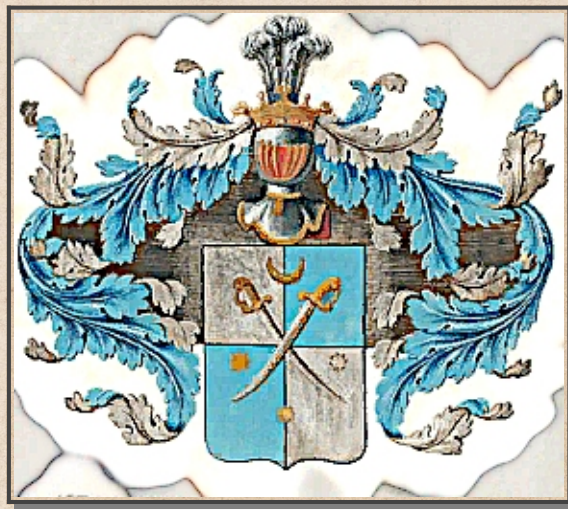


In all likelihood, Maria's grandfather and father came from the *Protasov*  family, which is still

numerous today. The *Protasovs* from the Samara and Saratov provinces are a *boyar and ancient noble family*. The *Protasovs* trace their ancestry back to the *boyar Luka Protasyevich*, who was the ambassador of the *Moscow Grand Duke Ivan III* in *Tver*. After the *Time of Troubles*, this family became poorer. Most of the *Protasovs* became *nobles-odnodvortsy*. *Odnodvortsy* were impoverished nobles who owned one house and a plot of land, which they cultivated with their own hands, essentially like simple peasants.

In the Samara province there is also the village of *Protasovka*. In those parts there are other villages with names corresponding to historical surnames known before the *Time of Troubles*. Once upon a time they were inhabited by impoverished descendants of once glorious noble families.

In fact, the *odnodvortsy* differed little from *state peasants*, that is, *peasants free from serfdom*. However, they themselves did not think so, and did not even marry peasants. In the 18th and first half of the 19th centuries, *odnodvortsy* had to *confirm their nobility by service*. After 6 years of military service, a nobleman could receive the first officer rank, which also implied “real” nobility (personal). Some of the *Protasovs* rose to very high ranks. This is how the *Counts Protasovs* appeared. The *Protasov* family is mentioned in the *Velvet Book*.



Coat of arms of the Protasov family

Some of the *odnodvortsy Protasovs* moved into the clergy. Priests with this surname still exist in those places today.

From family legends it is known that the wife of Dyakovka priest Mikhail Protasov, *Elena* (1806-1905), was the daughter of a captain in the Russian army. Elena's mother was from the merchant class, not from the nobility. Because of this, the *regimental ladies* (officers' wives) did not accept her into their circle. The mentioned wives of the officers most likely also came from *odnodvortsy*.

Great-grandmother Maria kept a gold pocket watch, which her great-grandfather received for valor shown in the war with Turkey. These watches were taken away by bandits who considered themselves revolutionaries in July 1919. The next day they shot Maria. A few days later, the approaching troops of the government of Admiral A.V. Kolchak and the killers of great-grandmother Maria were shot. But this is still to be discussed.

Mikhail Protasov had only one son — *Petr* (1842-1916). According to family legend, Petr was expelled from the theological seminary allegedly for burying the rector's dog according to the Orthodox rite. Therefore, Peter did not have to become a priest. In those days, many churches had land plots. In the European part of the country - 33 *dessiatines*, in Siberia — 99 *dessiatines*. In small parishes they served as the main source of food for church ministers. There was, undoubtedly, a land plot attached to the church in Dyakovka. This is where Peter fed himself while farming. In addition, he helped his fellow villagers with the preparation of various documents (“clerk of the 2nd category”). Peter and his wife *Matryona* (1852-1908) had seven sons and daughters. Maria was the eldest daughter.

I also heard the story about the dog's funeral from my grandmother Lydia. In those days, this was a very popular story: this is how people who were expelled from the seminary talked about the reasons for their expulsion from the seminary for other reasons. However, in the biographies of I.V. Stalin, if you know, was always written that the reason for expulsion was

reading revolutionary literature. But this was a completely different era.

Maly Uzen (Малый Узень)

What was the office of *deacon*? This position was not mandatory in the staff of Orthodox churches. In times close to those described, the only obligatory position to ensure the proper conduct of rituals, in addition to, naturally, the position of a *priest*, was the position of a *psalm-reader*. The office of *deacon* was restored in 1885.

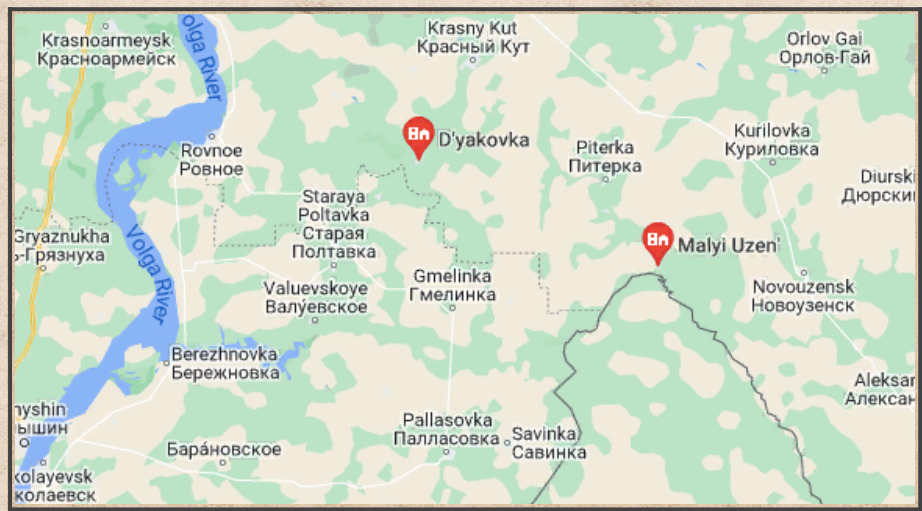
Next I quote from the “Samara Diocesan Gazette” of 1886:

Taking into account that when restoring full-time deacons in the parishes, it was intended to entrust them, as members of the clergy, least burdened with the daily demands of the parish, to teach the law of God and other subjects in parochial schools, and that the elevation to the deacon sky san persons unprepared for the arduous task of teaching will create an important difficulty for the correct organization of the educational part in the church-parochial schools that are being opened everywhere, ... students of the seminary can be ordained to the diaconate upon completion of their course... At the same time... undergoing the diaconal ministry, being natural preparation for the priesthood, combined, if possible, with the duties of a teacher of the law and teacher in parochial and primary schools ...

So, the position of deacon was considered as an intermediate one after graduating from the seminary and before being elevated to the rank of priest. A kind of *internship*. The main responsibilities of a deacon in a parish are conducting classes in parish and primary schools.

About the schools of that time, about the responsibilities and position of teachers, you can see, among other things, in our notes on the education system of the Empire: 📁, 🔍.

The village of *Maly Uzen* is located in the south-eastern part of the district on the left bank of the *Maly Uzen River*. *Malouzensk railway station* is 4 km away. *Maly Uzen* is a fairly ancient village: it is believed that in 2012 it turned 250 years old. By the manifesto of *Catherine the Great*, Russian people who fled abroad, as well as foreign colonists, were allowed to freely return to their Fatherland and settle in the Volga region. The permit was related to the development of the *Elton salt deposit*.



The salt mined on *Lake Elton* had to be delivered to the Volga piers under the protection of the Cossacks. So, since 1747, settlements arose in the steppe *Trans-Volga region*. Their inhabitants were Cossacks and salt carriers.



Subsequent settlers chose lands for settlement along the banks of a few rivers: along the *Uzen*, *Eruslan* and others. There was water, fish, and fodder grass for livestock in the flooded meadows. New settlers were also attracted to land for growing grain crops. At the end of the 18th century, a permanent

Cossack garrison appeared in the village of *Maly Uzen* to protect farmers from raids by nomads.

These days, the village of Maly Uzen is small: about 1,300 people live there. It wasn't always like this. The peak of development of this settlement was before the First World War. Then it was a small city with a population of about 10 thousand.

In 1890, in Maly Uzen there were 235 wooden houses (one third), and 495 houses made of adobe. Most of the sown areas were allocated to wheat. 4 yards (625 roots of fruit trees and shrubs) were engaged in gardening. There were 3365 working horses, 2514 working oxen, 1178 dairy cows, 360 camels, 4727 sheep, 8 goats, 537 pigs. 3916 people lived in the village.



Church of the Intercession



Old school

In 1888-1900, there was only one more church in Maly Uzen: the *Church in honor of the Intercession of the Blessed Virgin Mary*. It was built in 1870, and later (in 1900) it collapsed. One archpriest, 2 priests, 2 psalm-readers and a deacon served in the church.

Maly Uzen was traditionally considered a “sectarian” village. In 1892, there were 467 followers of three sects: Sunday Molokans, Methodists and Baptists. The most powerful missionary preacher who worked with sectarians was priest *Alexey Serebryakov*. Serebryakov also worked a lot *as a healer for his parishioners*. He also founded a *meteorological station* in Maly Uzen, where he himself made weather observations. The memory of him lived for a long time among the people. This priest was among Georgy Bistrov’s mentors during his deacon “internship.” In those years, he was already “out of state,” that is, retired. Subsequently, while serving in Siberia, Georgy Bistrov constantly participated in missionary work among the *Old Believers* 🔗.

We were also interested to know that after Maria and Georgy left for Siberia, in 1912-1917, one of the priests in Maly Uzen was Georgy Bistrov’s younger brother, *Vasily*. A family legend has been preserved that after the revolution of 1917, Vasily Bistrov resigned his priesthood and worked as a teacher.

We already know that the *deacon's* main job was to teach in schools. Here is what is known about the schools of Maly Uzen during that period.

Since 1858, there were men's and women's schools in the village, opened on the initiative of Archpriest Alexei Serebryakov. In 1867, a Sunday school at the church began operating. At the end of the 1880s, there were 42 boys and 20 girls attending the schools.

Ordination as a priest. Barinovka

We continue to track the life path of Georgy Bistrov, looking through the “*Samara Diocesan Gazette*” 🔗 starting in 1887.

In No. 13 of July 1, 1890

in the “*Place Appointments*” section we read:

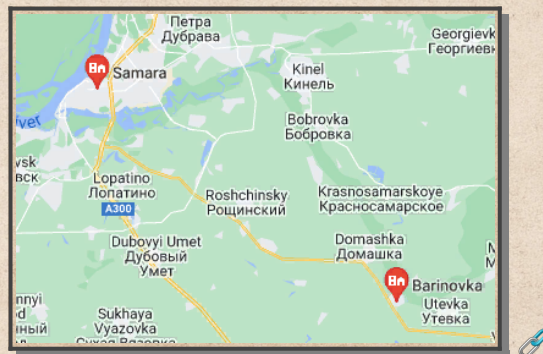
«Priestly:

... May 25 to the village Barinovka, Buzuluk district, deacon of the village Maly Uzen, Novouzensk district Georgy Bistrov ... »

Earlier, from the materials of the Tomsk diocese, we learned that Georgy was “ordained a priest” on April 29, 1890. The *rite of ordination* was probably performed by a bishop in the city of Samara:



The village of Barinovka, where Georgy was sent, is located just 50 km from Samara:



From “Samara Diocesan Gazette” No. 6 dated March 15, 1892, we learned that «... in 1888 the church in the village Barinovka was destroyed by fire...»

Further there we read that

«...church in the village Barinovka was rebuilt and consecrated...»

So a priest was needed for the new church. The new location was considered good due to its relative proximity to Samara.

By clicking on the link next to the map above, on the Google map we see that, like in Maly Uzen, the church bears the name of the Intercession of the Blessed Virgin Mary. Nowadays this church has been rebuilt. This is what she looks like now:



The appearance of the village of *Barinovka* dates back to 1725, but at that time the name of the settlement was *Barovka*. Barovka was located near the *Samarka River*. The main activity in the village was agriculture and cattle breeding.

In 1840, a wooden church was built in the village, but the church was consecrated only four years later.

In 1861, a school was built in Barinovka.

The number of residents of Barinovka in the 1890s is unknown. It is only known that in 1904, 1952 people lived there. Currently — about 1000.

Traces of Georgy Bistrov's service as a parish priest in Barinovka are found in the Samara Diocesan

Gazette for the years 1890-1893. Then Georgy disappeared from the Samara Diocesan Gazette forever. Then only his brothers come across. Some were still studying at that moment, others had already become priests.

During her life in Maly Uzen and Barinovka, Maria managed to give birth to two children: a girl *Antonina* and a boy *Vyacheslav*. These children died almost immediately. Presumably from measles. Maria was very worried, but she still had everything ahead: children were born into their family 12 more times! This was the norm back then. Only six survived to adulthood. Instead of medicine, *natural selection* worked. All surviving children were female.

A family legend has been preserved that after the death of her first children, Maria insisted that Georgy petition his superiors for a transfer to another place. Georgy's bosses didn't like this. Nevertheless, they met him halfway, and radically. As a warning to others, he was transferred to Siberia. According to "Samara Diocesan Gazette" No. 21-22 dated November 1 and 15, 1894, there was already another priest in the village of Barinovka: *Vasily Krasnosamarsky*.

However, perhaps there was no prejudice against Georgy. When looking further at the Tomsk Diocesan Gazette, it turned out that three more of Georgy's brothers were later transferred to the Tomsk diocese.

*If you don't own a puppy
Your neighbor won't poison your pet.
And you will not clash with your buddy,
If you have not, if you have not,
If you have not made a friend,
Not made a friend.*

*Bass players are strumming with gusto,
A trumpeter's tooting his blare.
See for yourself,
Decide, if must you,
To have or not to have!* 🎧 🔗



Service in the Tomsk diocese

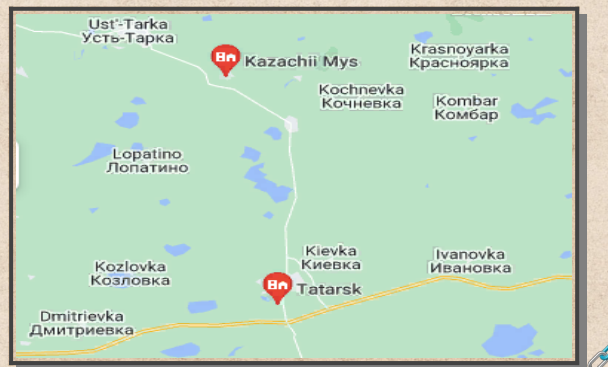
Kazachiy Mys (Казачий Мыс — Cossack Cape)

The Bistrovs' first place of service in Siberia was the village of *Kazachiy Mys*. Nowadays this village belongs to the *Tatarsk district* of the *Novosibirsk region*. The Bistrov family lived in Kazachiy Mys for about 4 years.

When you hear the name of this village, you can't help but think that Cossacks or their descendants live there, like in the Don or Kuban. This is not typical for Siberia. Our names are historical. So, in the vicinity of the city where I live (*Novokuznetsk*), there are also villages with "Cossack" names: *Esaulka* and *Atamanovo*. Now coal miners live there. Perhaps only specialists from the local history museum know when the Cossacks lived there. Such settlements arose as border outposts. When the borders moved back, the Cossacks moved further. Only the names remained.

The emergence of a Cossack post on the coastal ledge (cape) of the *Om River* was associated with the construction of *overland road* to Siberia. Before this, the path to the first Siberian cities — *Tobolsk*, *Tyumen* — went through the Northern Urals only along rivers, lakes and portages. The new road went through the south of the Urals. The *Siberian Highway* was the name of the route that *Artemy Babinov* began to build at the end of the 16th century.

The modern *Trans-Siberian Railway* passed in these places a little further south: *Kazachiy Mys* is located 40 km from *Tatarsk* station.



Once upon a time, *Kazachiy Mys* was part of the defensive line that protected Russian possessions in the *Baraba steppe*. In the middle of the 18th century, the southern branch of the Moscow-Siberian Highway ran 15 versts from the Kazachiy Mys. Cossacks guarded merchant convoys from attacks by nomads. It looked like this:



There is information that in the second half of the 18th century fairs were held in the village. They traded agricultural products, dried fish, wild poultry meat, cow and hemp oil.

Maria and Georgy Bistrov served in the village of Kazachiy Mys between 1893 and 1897. This is what is written about this parish in the *Reference Book for the Tomsk Diocese for 1898–99*.

«Kazachiy Mys [parish] — a wooden church in the name of the Great Martyr. Demetrius, built in 1861, land with it: arable and haymaking 99 dessiatinas.

Clergy by staff: priest and psalm-reader.

Contents: salary from the treasury 180 rubles. Promotions from parishioners 175 pounds, ready-made premises and income from demands.

Male parishioners item 1850, female 1801, including the schismatics 37 vol. P.

Distance from Tomsk in 695versts , from the dean in 60 versts🔗.

The parochial school was opened in 1886, housed in an apartment, 24 children studied there. and 14 girls, graduate teacher course in a women's gymnasium, salary receives 204 rubles. from Eparch. School Council.

There are 3 home literacy schools in the parish, 47 boys studied in them. And 5 girls are supported by local funds.»

In the village at that time there was a public drinking establishment, 2 shops and a grain warehouse. The ruins of the latter are still visible today:



The village even had its own fire department, which consisted of a horse-drawn crew.

Saint Demetrius (or Demetrios) of Thessalonica🔗, in whose honor the church in Kazachiy Mys was traditionally named, is considered the patron saint of the Cossacks. Today this church looks like this:



Looking through the *Tomsk Diocesan Gazette*🔗, we received confirmation of the family legend that Maria Bistrova treated parishioners. In No. 3 dated February 1, 1899🔗 we read:

«... Circularly forwarded to the Chief Prosecutor of the Holy Synod dated September 27, 2010, No. 20304, 15 copies of the book compiled by Doctor of Medicine Feigin under the title “Care for the sick, wounded, insane, postpartum women, newborns and first aid, in cases of emergency life in danger” according to the resolution of His Eminence dated January 13 this year. g. were sent to the priests most zealous in the matter of protecting public health in rural life, namely: ... the village of Kazachiy Mys Fr. Georgy Bistrov...»

Georgy himself, in addition to performing routine priestly duties, has traditionally always been engaged in missionary work with sectarians and Old Believers. Therefore, there is no doubt that the noted diligence in providing medical care to parishioners is the merit of Mary. From No. 6 of March 15, 1898, we also learn that

«... for pious behavior and diligent service to the Church of God ... p. Kazachemyssk priest. Georgiy Bistrov... awarded the Nabedrennik🔗 ...»

Kyshtovka (Кыштовка). The position of dean (благочинный)

In the *Tomsk Diocesan Gazette* No. 5 dated March 1, 1898 we read:

«... Confirmation in the position of dean».

Priests correcting the position of dean No. 19 Ioann Smirnov, No. 25 - Stefan Khmylev, No. 5 - Vladimir Vyshegorodsky, No. 20 - Vasily Lebedev and **No. 34 - Georgy Bistrov...**»

Here “No. 34” is the number of the district with its center in the village of *Kyshtovka*, which in subsequent years was to be headed by Georgy.

Dean (in Russian — **blagochinniy**) is an administrative position of a priest in the Orthodox Church, upon appointment to which he becomes one of the bishop’s assistants in overseeing order in a certain church district within the diocese, called the deanery. The dean is a kind of intermediary between the parish and the diocesan administration on a number of issues. The dean is appointed by the ruling bishop of the diocese from among its clergy (as a rule, living in this territory). In the Catholic Church, the equivalent of a *blagochinniy* is a *dean* (archpresbyter), in Lutheran churches it is a *provost*.

The 34th District originally consisted of 11 parishes. Between 1907 and 1914, the population of Western Siberia doubled due to the resettlement of peasants from the European part of the Russia. The number of parishes increased accordingly. In the *Directory Book of the Tomsk Diocese for 1914*, the listing of churches and employees of the 34th district takes 10 pages. The territory of the 34th district extended over a hundred kilometers. These are places on the southern border of the *Vasyugan swamps*. In small settlements located tens of kilometers apart, there were often no representatives of the state other than parish priests at that time.



At the same time, Georgy became the rector of the church in Kyshtovka. The wooden church of the *Wonderworker Nicholas*, whose rector was his great-grandfather, has not survived. Among the photographs of the exhibitions of the *Kyshtov Museum* available on the Internet, there is a photo of the model of the old church. G.M. Bistrov was the rector of this wooden church.



Kyshtovka is located approximately 120 km north of *Kazachiy Mys*. There G.M. Bistrov served for more than 20 years. In this post, in 1918, he received the rank of *archpriest*. This is the highest rank that Orthodox priests who have not taken monastic vows can receive.

The following is known about the parish in Kyshtovka, which was managed by the dean himself, according to data for 1899.

«The wooden church, in the name of St. Nicholas the Wonderworker, was built in 1895.

There is no land with her.

Clergy by staff: priest, deacon and psalm-reader.

Contents clergy. Salaries from the treasury 212 rubles, from parishioners 600 poods, finished premises and income from needs.

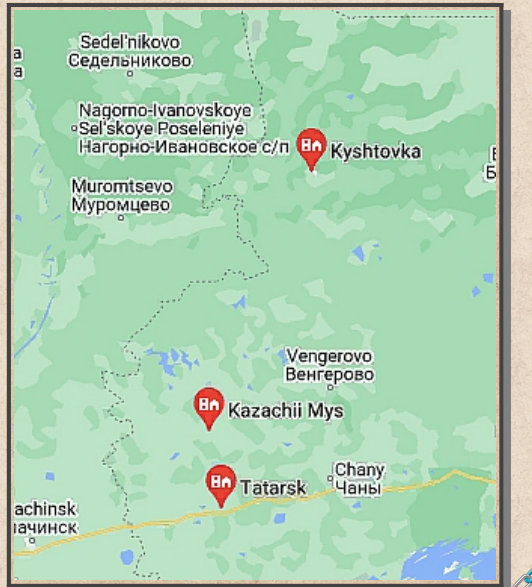
Male parishioners n. 1947, female 1989, including 230 schismatics of both sexes.

The distance from Tomsk is 750 versts.

The assigned church is being built in the village of Varaksino, in the name of the Entry into the Temple of the Blessed Virgin Mary.

The parochial school in the village of Eremino, opened in 1891, is located in its own building, 21 boys studied there and 3 girls. Teacher — from 6th grade. gymnasiums. Receives a salary from the Eparch. School Council 180 rub.

There are 2 home literacy schools in the parish, 39 boys studied in them and 6 girls, supported by local societies.»



Kyshtovka was founded by settlers from the European part of Russia. The first mention of the village was in 1730. It is believed that the name “Kyshtovka” comes from the Turkic “Kyshtau” - bird mountain. Since 1870, Kyshtovka has been the center of the *Kyshtovka's volost* of the *Kainsk's district* of the *Tomsk's province*. Due to the increase in the number of resettlement settlements and residents, in January 1903, the *volost* was divided into three: Kyshtovka's proper, Verkhne-Maizas's and Verkhne-Tars's. In 1922, the *volosts* were abolished. The *Kyshtovka's district* was created.

Today (2023) the population of Kyshtovka is about 5,000 people. At the same time, modern Kyshtovka is a multinational village in which representatives of different religious denominations live. In addition to the Orthodox Church, there are two Muslim mosques in the village.

Kyshtovka is located on the Tara River.



Let's go back 120 years and continue our story about Bistrov's life and service in Kyshtovka. We don't have many sources. These are several old photographs and a few memorable stories from our grandmother *Lydia* (Maria's daughter). There are also memoirs of *Lyudmila*, one of Maria's eldest daughters, registered in the USA by her granddaughter with the Latvian name *Baiba Ejups*. Finally, *Tomsk Diocesan Gazette* for 1880-1919 are available on the Internet.

During his service in Kyshtovka, Georgy was regularly mentioned in the Diocesan Gazette in connection with his participation in missionary activities among the Old Believers.

As already mentioned, in the family of Maria and Georgy Bistrov, children were born 14 times. Only six survived. All surviving children were female.

While still in Kazachiy Mys, they had two daughters: *Antonina* and *Lyudmila*.

The descendants of this Antonina now live in Kiev and Israel. Lyudmila's descendants live all over

the world: in Latvia, the USA, Australia, New Zealand. Lyudmila herself died in the USA around 1980. The fate of Lyudmila is written in detail here: [🔗](#).

Already in Kyshtovka, the Bistrovs had more daughters: *Claudia, Valentina, Nina, Lydia, Elena*. What is known about their fate and the fate of their descendants can be read in this memoir.

For the education of the sons of church ministers in the Empire there were *Theological Seminaries*, and for the daughters there were *Diocesan Schools for girls of the clergy*. Like the seminaries, there was a 6-year course of study. For families with many children (and orphans) — free and on full board. It was assumed (and usually was so) that graduates of the school would become the wives of priests. Such education was then considered *secondary*.

The Bistrovs' daughters studied at the *Tomsk Diocesan School*. The school also had an additional pedagogical class. Upon completion of this additional 7th grade, girls received the title of *home teachers*.



Tomsk Diocesan School for girls of the clergy

In the spring of 1918, the school was closed. Our grandmother *Lydia* studied there only in a preparatory class and continued her education in a secular secondary school.

I prepared a review of the education system in those days, "*Public education in the Russian Empire and the early RSFSR*": [🔗](#).




In the photo — Georgy, Maria and one of their daughters. On the trestle is Daniel, an Austrian prisoner of war. The photo was taken approximately 1915 - 1916. The girl (one of the younger daughters) is being taken to Tomsk, to the Diocesan School. To get to the nearest railway station to Kyshtovka, *Chany*, you had to travel about 150 kilometers on horse.

After the section about *Kyshtovka* was written, I found an electronic copy of the Birth certificate of my grandmother Lydia in the family archive. It confirms her birth in *Kyshtovka*, as well as the names of her father and mother.

СВИДЕТЕЛЬСТВО О РОЖДЕНИИ		РОДИТЕЛИ:	
Гражданин (ка)	Бестров	Отец	Бестров
Лидия Георгиевна		Георгий Михайлович	
рождения (даты)	1 марта 1906 г.	национальность	русский
Писма девятисот		Мать	Бестрова
шестого года		Мария Петровна	
Место рождения: город, село	Кыштовка	национальность	русская
район	Кыштовский	Место регистрации	Кыштовский
область, край	Новосибирская	Засе Новосибирской	
республика	РСФСР	области	
о чем в книге регистрации актов о рождении		Дата выдачи	10 апреля 1974
1906 года марта месяца 13 числа		И-ЕТ № 414482	
произведена запись на № 25			



Date of issue of the Birth certificate – 10.04.1974. Grandmother Lydia specially went to *Kyshtovka* to fetch him, as she was going to draw up an inheritance after her sister Nina, who died in *Semipalatinsk* at that time. It was as if Nina had her own home. Then, most likely, she fell ill herself, and the matter did not come to formalizing the inheritance.


The year 1919. Every village had its own Robespierre

The words in the section title are from the fundamental work of Prince Peter Kropotkin “The Great French Revolution 1789-1793” . P.A. Kropotkin believed that all revolutions must have common patterns. The events of the early 20th century in Russia largely confirmed this.


Siberian peasantry at the beginning of the 20th century

There have never been landlords (landowners) in Siberia. The peasants always had enough land. This is evidenced by the fact that, if in the European part of the country 33 *dessiatines* were allocated for the needs of church clergy (1 *dessiatine* ≈ 1 *hectare*), then in Siberia - 99 *dessiatines* each. There were few poor people among the Siberian peasants who wanted social reconstruction of society. This was the case at the turn of the 19th and 20th centuries, when our Bistrovs were assigned to Kyshtovka.


The situation changed after the *revolution of 1905* , when *Stolypin's agrarian reforms*  followed. Then many peasants from certain parts of the country, especially from *Little Russia (Ukraine)*, moved to Siberia. In 1906-1910 about 2.5 million people resettled. This led to a doubling of the population in Siberia. In the Siberian village at the time described, two categories were sharply distinguished: *old-timers* and *new settlers*.



Nowadays, after 4-5 generations, Siberians with Little Russian and Great Russian surnames are no longer different from each other. At the same time, the new settlers differed significantly from those who had previously moved to Siberia, both in character and in their value system (*mindset* ).

The absence of landlordship, the multitude of exiles, the insignificance of the administrative apparatus and its remoteness from the villages scattered far from each other formed the specific features of the psychological makeup of the *old-timers* of Siberia - rationalism, individualism, independence, self-esteem.

A relatively low level of religiosity was also a characteristic feature. This circumstance was also reflected in folklore, primarily in proverbs and sayings: “*I pray not to the priest, but to God*”, “*For the earth, manure is more useful than the word of God*” .


Initially, old-timers were interested in including new settlers in their rural societies: this created a market for cheap labor. The land management carried out by the authorities limited the plots of old residents and settlers to 15 *dessiatinas*. At the same time, new settlers were allocated land at the expense of old residents. On average, in Western Siberia there were 13 *dessiatinas*. Formally, this was more than enough for a comfortable life. Those settlers who really wanted and knew how to work managed to establish farming on the land provided to them before the outbreak of the First World War. However, not all. It should also be taken into account that with the outbreak of the World War, many men were drafted into the army.

In 1918-1919, the government of Admiral A.V. *Kolchak*  was in power in Siberia. Bolshevik troops were advancing from the west into Siberia.

The Minister of War of the Siberian government, General A.P. *Budberg*  wrote in May 1919 :

“Uprisings and local anarchy are spreading throughout Siberia; they say that the main areas of uprising are the settlements of *Stolypin agrarians* who have not adapted to Siberian life and want to profit from the rich *old-timers*.”

For Siberia, the stratification of peasants into *old-timers* (who included those who had already successfully resettled 10-15 years ago) and *new settlers* who had not yet taken root in the Siberian soil was almost tantamount to a class division. The first are small landowners, farmers, often living in stone houses with painted floors. The second are the proletariat, partly landless, partly horseless, huddling in dugouts, making their way as farm laborers. Such disadvantaged newcomers sympathized with Bolshevism, which is characterized by a psychology of hatred and anger towards any superiority in position.

Mostly new settlers joined the *partisan detachments* that arose subsequently, while wealthy *old-timers* united into *squads* that acted against the partisans on the side of the government troops of A.V. *Kolchak*. In Soviet historiography, these squads are usually called *kulak*  *squads*.

Urman uprising

Urman is a dark coniferous forest of fir, cedar and spruce, growing in swampy places in the north of Western Siberia, in the Vasyugan swamps. In the south of Western Siberia, where we live, the terrain is mountainous. We have almost no swamps. Therefore, the word “urman” is unknown to us. We use the word “taiga” to refer to wild forests.



Among the swamps in Urman there are also large dry areas — islands. Only local hunters know the passages to the islands. Therefore, Urman was a convenient place for creating and hiding partisan detachments.

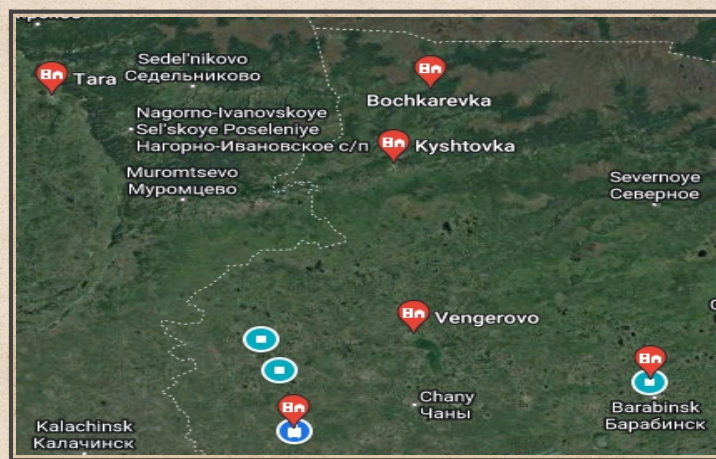
The main reason for dissatisfaction with the Omsk government of A.V. Kolchak was forcibly mobilized by the peasants into the army for the war with the Bolsheviks.

Another reason is the restoration of *forest guards*. On marginal lands, forestry was an important source of livelihood for a significant part of the rural poor. The ban on the free use of forests, which was temporarily established here under Soviet rule (in 1917), caused indignation. Clashes between peasants and the authorities began in October 1918. Village assemblies made decisions on the expulsion of guards, free use of forests and a ban on recording felled trunks. Only in January 1919 did the authorities manage to break the resistance of the population and begin to collect fines from the cutters.

Hunter *I.S. Chubykin* and his brothers from the village of *Bochkarevka*, located north of Kyshtovka, played a noticeable role in the events. Knowing the area well, he helped soldiers who deserted from the front hide in Urman. At the beginning of July 1919, a *squad created by old-timers* tried to arrest Chubykin. A hunter shot three vigilantes from an ambush. The rumor about the open performance of the famous hunter spread throughout the villages of the Kainsk district. Chubykin was joined by former front-line soldiers and youth from neighboring villages. The *militia* department reported:

“The Reds gather in the (impenetrable) forests, buy rifles and ammunition, recruit volunteers among the peasants who help Ivan Chubykin in any way they can. The recruits living up the Tara River went to Chubykin, and not to the military commander. Chubykin teaches them openly military formation... The militia (5 people) are terribly intimidated...”

Government of A.V. Kolchak banned (until the convening of the Constituent Assembly) all political parties. Therefore, not only the Bolsheviks, but also other socialist parties (*Socialist Revolutionaries*, *Mensheviks*), who at that time had extensive experience in underground work, opposed the Siberian government. They also played a role in agitation, creation and unification of partisan detachments.



You can view the map in more detail by opening the link in your browser. [🔗](#)

On July 10, there was a traditional fair in Kyshtovka. The population's dissatisfaction with Kolchak's order resulted in a clash with the authorities. The rebels put the small garrison and the volost militia to flight. In the shootout, an officer, the chairman of the zemstvo council, several merchants and a forester were killed. The rebels arrested 47 Kolchakites, including two officers, policemen, and forest guards. The Whites sent a Cossack detachment of 125 people to Kyshtovka. Having learned of his approach, the rebels shot those arrested and went into the forest.

Soon four partisan detachments approached the village. Kolchak's troops were surrounded and defeated. The defeat of the punitive forces inspired the rebels. A volost congress convened in Kyshtovka. Its work was led by underground workers led by the Bolsheviks. The congress dissolved the government and elected the *Council of Peasants' Deputies*. The mobilization of soldiers of 1892-1894 birth was announced. A *headquarters* was created to direct the military operations. According to the tradition that existed at that time, the congress also elected a *revolutionary tribunal*.

On July 10, in the village of *Spasskoe* (now — *Vengerovo*), a meeting was held to discuss the division of hayfields. Members of the underground organization of the Bolsheviks addressed the peasants with a proposal to liquidate the Kolchak regime. The gathering decided to join the uprising. Here a *revolutionary committee* was formed under the chairmanship of the Bolshevik M. T. Vengerov, who was instructed to carry out mobilization and form a partisan detachment. The order to mobilize was greeted with enthusiasm by the rural poor in all settlements of the volost. 600 people joined the partisan detachment.

By mid-July 1919, the uprising covered 56 volosts of Tarsk, Tatarsk and Kainsk districts. Up to 10 thousand people took up arms. The rebels threatened the Siberian Railway, which was of decisive importance for the troops of the Omsk government.

At that time, the *Battle of Chelyabinsk* was taking place at the front (July 20th). The Urman rebels diverted significant white forces to themselves when there were not enough soldiers for the front of the fight against the Bolsheviks in the Urals.

The actions of both *Whites* and *Reds* during this period were characterized by extreme cruelty. Both sides spoke and wrote about each other's atrocities.

Murder of Maria Bistrova

There are two known versions of the murder of Maria Bistrova.

The first is from the Novonikolaevsk (Novosibirsk) newspaper “Siberian Life” dated October 5, 1919. It is believed that the note was sent by a local resident. But, most likely, this is a stylization of a newspaper employee. Below is the text of the note.

“The village of Bochkarevo, Kainsky district (Atrocities of the Red Gangs). The Bolshevik movement began in our country on July 6th. On this day, deserters fleeing from the front accumulated in the Maslovovolost, and one of them, a local peasant from the village of Chubukino, organized them into a detachment.

The gang consisted of 300 people, and all of them were well armed with rifles and hand bombs taken from the front, and also had 200 rounds of ammunition each.

The gang headed to the city of Kainsk, carrying out thorough searches in the villages along the way, taking away rifles, sporting gun and mobilizing the male population.

At Kyshtovka, the gang split into two parts: one headed to Kyshtovka and the surrounding villages, the other to Spasskoe... The local teacher Matsukh, a Little Russian, also joined the gang. In general, the majority of the gang consisted of Little Russian immigrants...”

Inaccuracies are immediately visible in the note.

“Local peasant from the village of Chubukino” — in fact, *Ivan Savvateevich Chubykin* and his brothers, famous hunters in those places. They really took an active part in the partisan movement.

Another inaccuracy: “local teacher Matsukh, Little Russian”. *A.P. Matsuk* was not local at all. He appeared in these places at the end of 1918. He came from Krasnoyarsk. He created an underground group of Bolsheviks. For camouflage, they opened a workshop for repairing hunting rifles. The group's influence spread to the surrounding villages. In Kyshtovka itself, supporters of Soviet power gathered in the blacksmith shop.

Let's read the note further.

“In Kyshtovka, the Bolsheviks first of all announced that Soviet troops were standing 20 versts from Omsk, that Novonikolaevsk and Kainsk were being bombarded, and then the arrests began. A total of 65 people were

arrested, of whom only 13 survived.

Local residents are especially outraged that the innocent wife of the archpriest, Fr. Georgy Bistrov, was stabbed to death by a Red Army soldier. The Red Army soldier entered the house of Fr. Georgy, demanded bread from his wife, but she replied that they had taken everything she had, and fresh bread was still in the oven, and told the Red Army soldier to come back later, when the bread was ready. The Red Army soldier left, but, as they say, at the Red headquarters they began to laugh at the fact that he was unable to get food for himself. He returned to the archpriest's house and again began to demand bread, but when he heard the previous answer, he took his mother out into the yard and stabbed him to death, and then, entering the house again, began to demand from the old woman the servants:

— Let's eat, crone, otherwise the same will happen to you...

"Eh, soldier," she said, "you ruined an innocent soul..."

However, she gathered something for him to eat, but the soldier ordered:

— at it yourself first, otherwise you'll probably poison yourself...

And only after that did he begin to eat. Local peasants were so outraged by this murder that they demanded the arrest of the Red Army soldier, but he disappeared."

Previously, I also thought that great-grandmother Maria was killed with cold steel, believing that the partisan bandits had a lack of ammunition. The partisans often killed with edged weapons. However, from this article it follows that they had full cartridge pouches.

The text of the note says that its author is from Bochkarevka. There is about 70 kilometers Between Kyshtovka and Bochkarevka.

The second version was recorded from the words of Maria Bistrova's daughter, Ludmila. Ludmila then moved to Kyshtovka from Tomsk, being a widow with two children after the death of her husband. She worked as a teacher. Ludmila's story seems more reliable to us: everything happened in her presence. Ludmila told this story several decades later, when she was already living in the USA. She died in *Boston* around 1980. The story of Maria's murder was recorded by Ludmila's granddaughter, *Baiba Ejups*.

"On July 17, 1919, bandits came to the Bistrovs' house, searched and robbed them... Among other things, they took from Maria her grandfather's gold watch, which they had once received for distinguished service in the war with Turkey.

The next morning they came again. Some of these men were local, and Lyudmila knew them personally. They burst into the house and demanded breakfast... Maria said that they would have to wait until the dough rises, and then they would bake the bread. She was ordered to go outside, into the yard. There they immediately shot her dead in front of her family. Then the killers returned to the house and sat down at the table waiting for breakfast. Someone ran to their neighbors for bread so that they would not kill anymore.

In the following days, the bandits forbade Maria to be buried in the cemetery near the church next to the graves of her dead children, which was the usual resting place for priests and members of their families. They were allowed to bury her only in the general rural cemetery. Many fellow villagers came to the funeral service in the church. Maria was loved in Kyshtovka..."

The bandits who killed Maria Bistrova were shot within a few days. More on this in the next section.

I started working on the story of Georgy Bistrov on the night before Christmas 2018. Now it's autumn 2023. All these years I could not understand where Georgy himself was when Maria was killed.

Now in the same article in the Novonikolaevsk newspaper "Sibirskaya Zhizn" dated October 5, 1919, where the murder of Maria was published, I drew attention to the lines at the end:

"...They wanted to kill the local **dean priest of the village Bochkarevo**, they summoned him to Headquarters, but during the interrogation the peasants stood up for him, saying that they had not seen anything bad from him, and they released him..."

↓↓



A check of the *Reference Book for the Tomsk Diocese for 1909/10* showed that the “local deanery priest” in *Bochkarevka* simply could not exist in nature, since Bochkarevka was then part of the 34th deanery of the Tomsk diocese, which was ruled by Georgy Bistrov. Only he himself could be discussed in the newspaper. The priest in Bochkarevka was *Ioann Mikhailovich Bogoroditsky* (by the way, killed by the rebels). Probably at that moment Georgy was in Bochkarevka on official business.

Thus, in the newspaper article, Georgy was divided into two characters: “Archpriest Fr. Georgy Bistrov” and “local dean priest of the village Bochkarevo”. Probably, the person who wrote the note did not know this. It is even more likely that he had never been to Bochkarevka, but wrote the note from hearsay.

“... Hieromonk Seraphim was killed in Orlovo. Eyewitnesses reported that at first he managed to escape, but he was caught, arrested, wounded, changed into bast shoes, and then tied to a horse’s tail and dragged somewhere. The corpse of Fr. Seraphim was never found.

In the village of Maslovskoye, the psalm-reader of the village of Chernovskogo, Chelmodeev, was shot: his wife found his grave, but it was not necessary to take away his corpse, since he was badly decomposed. Priest Fr. Ioann Bonin was kept under arrest for six days, beaten, half of his beard was torn out and then also shot... In the village of Maslovskoye... when retreating under the pressure of government troops, the Reds made many arrests, took those arrested with them and killed them on the road. So, for example, one forester was chopped into pieces...”

Allah is great!

Those involved in the murder of Maria Bistrova were punished just a few days later.

Алла велик. Тогда султан

Был духом гнева обуян.

(Allah is great. Then the Sultan

Was obsessed with anger's spirit.)

A.S. Pushkin



Alexander Vasilievich Kolchak

To suppress the *Urman uprising*, the Omsk authorities sent large forces in mid-July 1919. Lieutenant Colonel Okunev's volunteer chasseur regiment (over 1000 bayonets) arrived in *Tatarsk* from *Novo-Nikolaevsk* (now *Novosibirsk*). The size of the *Tara* garrison was increased to 1,100 people. A detachment of *Polish legionnaires* of up to 1000 bayonets and sabers with twenty machine guns and two guns was stationed in *Kainsk*. In addition, teams of Polish legionnaires were stationed at railway stations and sidings.

The armored steamships of Colonel Frank, with troops on board, moved from *Omsk* along the *Irtys*. The entire local *militia* was involved.

Volunteer squads of peasants (*old-timers*) who fought on the side of the Whites were also pulled together to help the regular troops.

The total number of White troops was at least 4,000 people.

Concentrating all these forces, the Whites launched simultaneous attacks *on the twentieth of July* from Tara, Tatarsk and Kainsk *in the direction of the village of Kyshtovka*, located in the center of the partisan region. By the end of July — beginning of August 1919, the main forces of the rebels were defeated.

The Reds left the “capital” of the partisan region — *Kyshtovka*. The surviving fighters from different parts of the rebel territory, in scattered groups, fought back to the north, to Urman. Throughout almost the entire August, reprisals against captured rebels took place in the villages of Tarsk, Tatarsk and Kainsk districts.

During the *Urman uprising* and the subsequent massacre, 1,600 rebels died. Dozens of mass graves appeared on the territory of the partisan region.

↓↓↓↓↓↓↓↓↓↓↓↓↓↓↓↓↓↓↓↓↓↓↓↓↓↓↓↓↓↓↓↓



Mass grave of partisans shot in Kyshtovka in August 1919

Novosibirsk region, Kyshtoka district, village of Kyshtovka, Red Partisans Square

Local residents consider them their heroes and bring flowers to the grave. History is written by the victors, and the final victory then went to the Bolsheviks. Over the 70 years of Soviet power, the residents of Kyshtovka became accustomed to the veneration of the *Red partisans*. Previously, the mass grave was on the central square of Kyshtovka, which is now called the *Square of the Red Partisans*. Nowadays, a *Monument in memory of the residents of Kyshtovka — participants in the Great Patriotic War of 1941-1945* was built on this square. During the construction of the monument, the partisan tombstone was moved and updated. The very remains of the executed partisans are still located under the asphalt of the square.

Canonization of Maria Bistrova

In November 2022, completely unexpectedly, I received an email from America. The letter was from the *Holy Trinity Monastery* of the *Russian Orthodox Church Abroad (ROCA)*, located in the village of *Jordanville*, New York.

The letter stated that my great-grandmother, Maria Petrovna Bistrova, who was killed during the Civil War in 1919 in *Kyshtovka* (Novosibirsk region, Russia), was canonized by the Russian Orthodox Church Abroad back in 1981. They found me based on materials I published on the Internet related, among other things, to this event. It followed from the letter that great-grandmother Maria *was glorified as a New Martyr*, and her name was included in the *Council of New Martyrs and Confessors of Russia* (according to the ROCA version, which, as it turned out, differs from that in the Russian Orthodox Church of the Moscow Patriarchate).

The canonization was carried out on the basis of lists of murdered church ministers and members of their families, published in 1919 in several Siberian newspapers. There were no photographs of the great-grandmother or any information about her life in the ROCA. At the same time, every Saint should have an *icon* and a *hagiography* (description of *life and deeds*).

It just so happened that there was no one but me to fill these gaps.

The **icon** I made using a photo editor based on old photographs is presented below. I read that there are professional artists in Jordanville. They can take this improvised icon as a basis.



Holy New Martyr Maria (Bistrova),

Mother of Kyshtovska and Novosibirsk († 1919)

Saint's Day of Remembrance in 2023 — July 30 (July 17, old style)

(Trinity Orthodox Russian calendar of the ROCA for 2023, p. 103, link:)

The text conventionally entitled “*The Life of the Holy Great-Grandmother*”, is available at the following links: [🌐](#) or [📄](#).

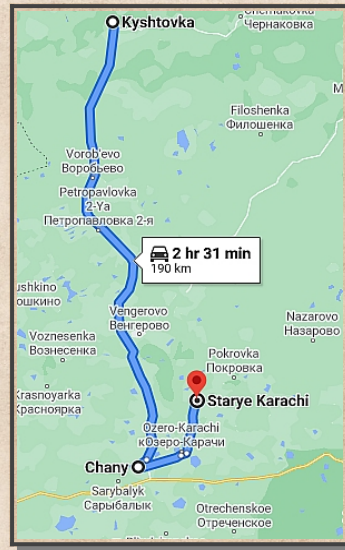
The text of “*Life...*” is in Russian. It is not planned to fully translate it into English due to its specificity.

Moving to Chany — Karachi

During that period, many church ministers were forced to flee from their parishes. Safer places were along the railway, which was controlled by White troops (more precisely, Czechoslovaks). *Chany* is the station of the *Trans-Siberian Railway* closest to Kyshtovka.

G.M. Bistrov and the daughters who still lived with him left Kyshtovka for the village of *Karachi* (now – *Starye Karachi (Old Karachi)*). *Georgy* received the post of a parish priest there. His eldest daughter *Ludmila* with her children settled in Chany. There she worked as a school teacher.

They hoped that at least some kind of *power* remained along the railway, and that it would be safer for them there. Power in Siberia was really established soon, the bandits were gone, but this was already another, *Soviet power*. The new government was extremely hostile to the ministers of the church. In subsequent years, G.M. Bistrov was arrested several times.



Soviet power and the Orthodox Church in the 1920s

At this time, it is believed, on the unspoken initiative of the Bolsheviks in Siberia, structures of *church renovationists* began to emerge.

In *Tomsk*, in the summer of 1922, the «*Living church*» renovation group under the leadership of 25-year-old «*archpriest*» *Pyotr Blinov* announced the creation of the *Tomsk higher church administration*, which was soon transformed into the *Siberian Church Administration (SibChA)*. It claimed the leadership of all church parishes in Siberia.

Since the beginning of 1922, the *bishop of Yakutsk and Vilyui, Sofroniy (Arefiev)*, was in *Novonikolaevsk*, who in the fall of 1922 also joined the *church renovationism*. He announced the *non-recognition of the Moscow Patriarch Tikhon*, who was under house arrest at the time. *Sofroniy* organized the *Siberian Higher Church Administration (SibHiChA)*. He did not recognize either the renovationist *Moscow HiChA*, or the *Tomsk SibChA*, and offered the heads of the other Siberian dioceses to unite under his authority — the *Provisional Administration of the Siberian Metropolitanate*.

A notification was sent from the *SibHiChA* in *Novonikolaevsk* to all diocesan councils in Siberia that the *Tomsk SibChA* had no powers, *there were no married bishops*, and a spiritual investigation was appointed over *P. Blinov* for the usurpation of power.

Probably, my grandmother *Lydia* mentioned that at the *congress of priests* her father was offered an *election to the bishop*, including because he was already a *widower*, which would be a compromise between a *married* and *monastic bishop*. The *congress of priests* in *Novonikolaevsk* did indeed take place at that time.

From June to October 1922, the authorities did not intervene in the conflict between the two church groups, but at the end of 1922 they arrested the leadership of the *SibHiChA of the SibMetropolitanate* and urgently transferred *P. Blinov's SibChA* from *Tomsk* to *Novonikolaevsk*. However, this did not prevent them from shooting the same *Pyotr Blinov* in 1937, but that was already in *Murmansk*.

V.V. Kuibyshev (a prominent Bolshevik) explained:

«The party firmly adheres to its principled position, hostile to any religion ... But for the party it is far from indifferent whether the church organization, embracing tens of millions of believers, is headed by counterrevolutionary conspirators or elements loyal to Soviet power. It is recommended to provide all possible, but unofficial support for the renovation movement ...»

In the 1920s, the authorities' support for the *renovationist split* became one of the main means of the anti-religious struggle in the country. The clergy who resisted *Renovationism* were repressed. In Siberia, the actions of the renovationists were directed by party organs and special services.

Nevertheless, one should not assume that the movement for the *Renovationism* of the Orthodox Church was wholly inspired by the Bolsheviks. By the beginning of the revolutionary upheavals of 1917, the Russian Orthodox Church was in a state of deep internal crisis. The need for internal reforming of the church was then recognized by many.

Since the mid-1920s, a process of widespread closure of churches with the aim of demolishing or re-equipping them for various economic and other needs has been outlined in Siberia. Some churches were closed under the pretext of dilapidated buildings. On December 15, 1926, the *Siberian Regional Administrative Department* issued a circular for all district departments, according to which:

«... if a religious building has fallen into disrepair and threatens to endanger its users, then it must be demolished ... etc., it is quite advisable to sell for the needs of theaters, clubs and other cultural and educational organizations ... It is quite acceptable to sell such things in open form for various kinds of products, for example, for hats, shoes, etc. Such objects of worship, as icons, iconostases, not accepted by believers, if it is impossible to sell (due to low cost), are subject to destruction ...»

Probably after 1926 the wooden church in *Kyshtovka* was also demolished.

Only old men remained priests in Siberia, and even those ahead were waiting for prisons, exile, concentration camps and executions.

In 1927, a priest was allowed to perform his duties only after *registering with the local department of internal affairs*. He was given a *Certificate for the right to worship*. Both the *registration* and the issuance of the *Certificate* took place only after a thorough check of the candidate, his past, his reliability. Most often, the *parish community* turned to the appropriate *diocesan administration* to obtain a *priest*. The latter sent its candidates for approval to the *internal affairs bodies*. Failure to issue the *Certificate* was inter-

preted as a *prohibition of worship* for the applicant, and in this case he passed into the category of so-called *secret priests*, that is, to an illegal position. There were *wandering priest* who traveled through the villages and cities, sent out treasures and helped the people who had sheltered them with the household chores. They carried all the necessary accessories for the performance of the rituals with them.

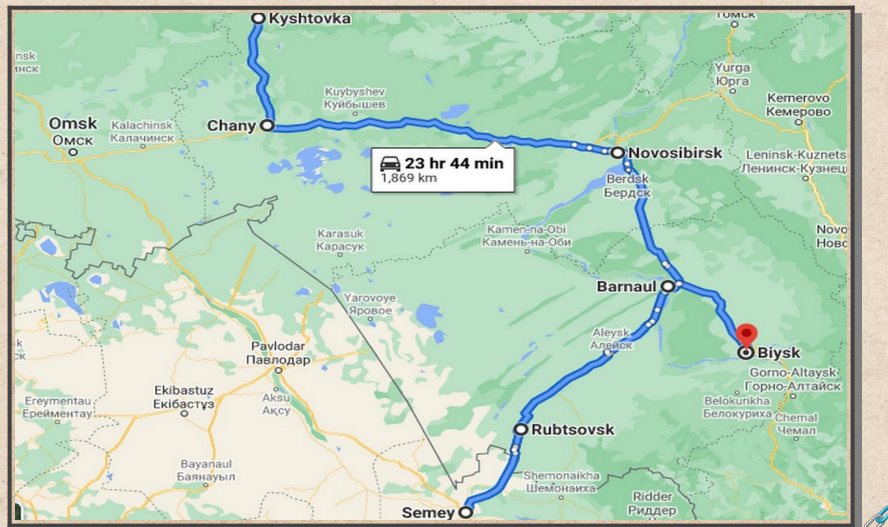
The last trace of great-grandfather

Did Bistrov's great-grandfather have a *Certificate*? Obviously not. The *Certificate*, after all, allowed worship only in a *certain place* in it. It was issued by the *local internal affairs bodies*. **Probably, in the last period of his life, great-grandfather was just a *wandering priest*.**

The last of the daughters who saw him was *Nina*. *Nina Bistrova* lived in *Semipalatinsk* (now the city of *Semey* in *Kazakhstan*). Saying goodbye to *Nina* in *Semipalatinsk*, the great-grandfather asked *not to look for him*.

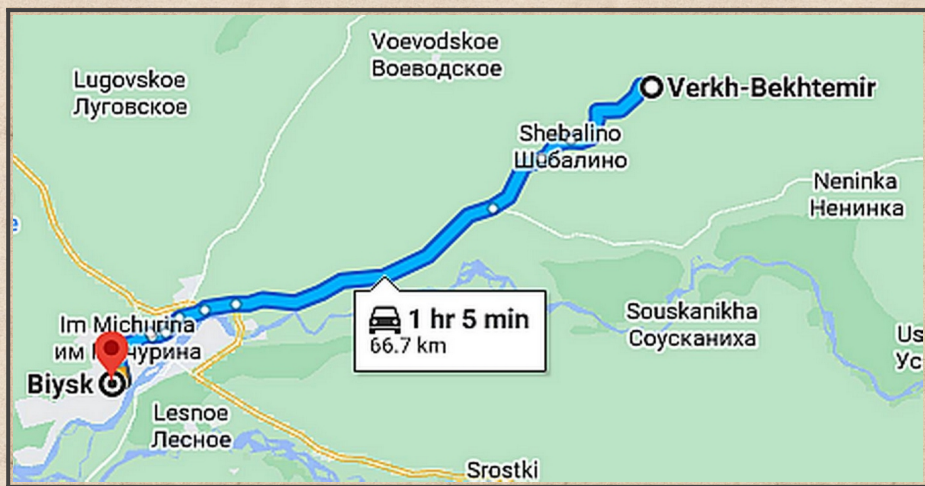
I think that after *Semipalatinsk*, great-grandfather *Georgy* headed north by rail to *Barnaul*, and then to *Biysk*.

The author of these lines is now about the same age as he was then. I have a pension, housing and everything I need at the minimum of modern standards. He only had a bag over his shoulders. At the end of his life, he turned out to be an «*enemy of the people*» persecuted by the authorities.



In my family, about the future fate of G.M. Bistrov knew nothing. The last trace of great-grandfather I discovered only in the process of working on the first version of this text in 2018.

This trace was found in *Altai*, near the city of *Biysk*, in the village of *Verkh-Bekhtemir*, which is located approximately 70 km north-east of *Biysk*.



“Open List” — a database of victims of political repression in the USSR

On the Internet resource, the name of which coincides with the title of this section, there was also a page dedicated to G.M. Bistrov. It is located at: [link](#).

Initially (in 2018) the page looked like the one shown in the figure below (translated from Russian into English).

Bistrov Georgy Mikhailovich (1864)
Date of birth: 1864
Gender: male
Nationality: Russian
Profession / place of work: priest
Place of residence: Biysk district, village Verkh-Bekhtemir

Where and by whom he was arrested: Altai Territory, Biysk district
Date of arrest: April 19, 1931
Conviction: June 13, 1931
Condemning body: The [special troika](#) at the PP of the [OGPU](#) in [Zapsibkrai](#)
(Transcript: Special Tribunal of the Plenipotentiary Representation of the [Unified State Political Department](#) in the [West Siberian Territory](#))
Article: 58, paragraph 11
Sentence: to 5 years of expulsion

Date of rehabilitation: October 19, 1989
Rehabilitation body: Rehabilitated by the AK prosecutor's office

Service
Altai Territory, Biysk district
 priest
 End date: 1931

Subsequently, this page was significantly changed and supplemented by me.

The coincidence of the *name, patronymic, surname, year of birth and profession* allows us to unambiguously conclude that the person arrested in Verkh-Bekhtemir is my great-grandfather. At the same time, *it does not follow* from this fact that he really lived there and was a priest in the local church.

The document «*Representatives of Altai clergy, shot in the Biysk prison of the NKVD*» [link](#) states that in 1937 another priest of the Verkh-Bekhtemir church, *Nosov Petr Ivanovich* [link](#), was shot. Most likely, *P.I. Nosov* was also a priest in Verkh-Bekhtemir in 1931.

Verkh-Bekhtemir

The village of *Verkh-Bekhtemir* [link](#) is located 70 kilometers north-east of the city of *Biysk* [link](#). Verkh-Bekhtemir already existed in the 18th century, but the *Mayak Bekhtemir* (Bekhtemir Lighthouse) on the diagram below of the *Kolyvano-Kuznetsk Cossack fortified line* [link](#), indicated northeast of the *Biysk fortress*, is another settlement, on modern maps called *Stan-Bekhtemir*.

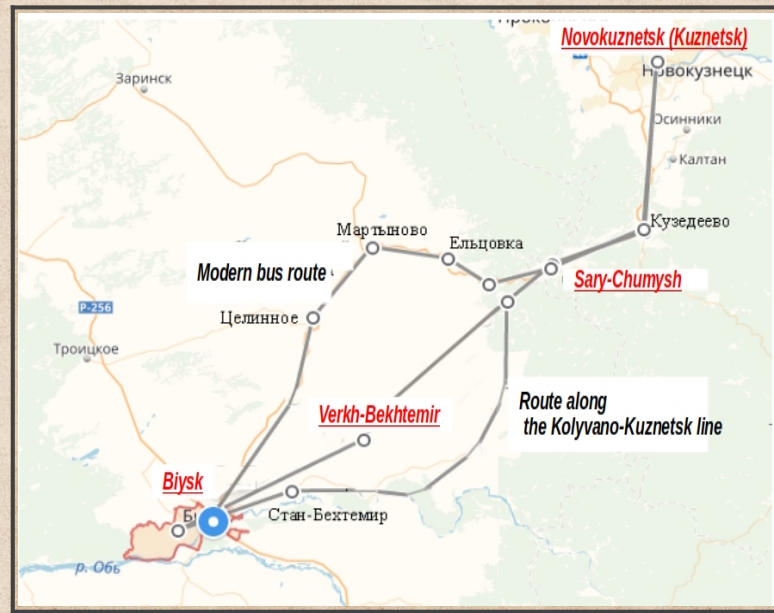


The *Cossack fortified line* was created in the 17th century on the border with the *Dzungar Khanate* [link](#). In the first half of the 18th century, the *Dzungar Khanate* was defeated by *China*, and for some time the

border with *China* began to pass here. Later, as a result of the conclusion of agreements between *Russia* and *China*, the border began to run hundreds of kilometers to the south.

It is logical to assume that the *old road* between *Biysk* and *Kuznetsk fortresses* ran along the former fortified line. The modern bus route between *Biysk* and *Novokuznetsk* goes much further north, through *Tselinnoye*, *Martynovo*, *Yeltsovka*, but also not along the shortest route.

In the picture below, we see three routes from *Biysk* to *Sary-Chumysh* (then they coincide).



We obtained the bottom line by connecting on the modern map the points of the same name with the points of the *old fortified line*. The upper one is a modern bus route. The *shortest* (middle) route just passes through *Verkh-Bekhtemir*.

It is logical to assume that it was the shortest route through *Verkh-Bekhtemir* that was used after the loss of the value of the fortified line, but before the emergence of the modern bus service.

I suppose that the great-grandfather of G.M. Bistrov in April 1931 *simply passed through Verkh-Bekhtemir on the way from Biysk to Kuznetsk*. Indeed, one of his daughters lived in *Kuznetsk* (not far from the gates of the *Kuznetsk Fortress*). Perhaps he stayed in *Verkh-Bekhtemir*, and, most likely, he just fell ill on the way and took to bed. Maybe some of the local residents sheltered him for a while.


Verkh-Bekhtemir at that time was a large prosperous village. In 1929-1931 there was a period of *collectivization*, when peasants were forced to unite their farms into *kolkhozes* (collective farms). Three *kolkhozes* were created there at once: «*Winner*», «*Red Banner*», «*1st May*». The peasants were reluctant to use them. Back in 1933, there were 478 *middle peasant* farms and even 49 *kulak* farms in the village! Rural party functionaries had to prove their diligence and vigilance to the higher authorities. To avoid getting into a concentration camp or being shot, the easiest way was to catch and surrender some «*enemy of the people*». So they turned in an old man, a *wandering priest*, who was not even a resident of the village, *but simply passed by*. It was better for them than giving up one of their fellow villagers!

Under *article 58-11 of the Criminal Code* of those years, only those who could *potentially* carry out anti-government activities, *but did not really do it*, were condemned *only to deportation*. At that time it was so easy to «*prove*» even the *anti-Soviet agitation*, which was then supposed *to be shot*, that they would not have done it only if there was a complete lack of credibility. At the time of G.M. Bistrov was already 67 years old. Perhaps his state of health was already such that there could be no doubt about his «*harmlessness*».

Reference from the archives of the Altai Territory

These assumptions about the circumstances of the arrest of G.M. Bistrov in Verkh-Bekhtemir, I then presented on the above-mentioned page of the site «The Book of Memory of the Altai Territory». After some time, I received the e-mail from the editor of this site, in which I was told how and where I can turn to get information about the circumstances of my great-grandfather's arrest. It turned out that this can be done completely free of charge, which was essential for me.

As a result of the subsequent correspondence from the State Archives of the Altai Territory, I received the Reference presented below.

<p>УПРАВЛЕНИЕ АЛТАЙСКОГО КРАЯ ПО КУЛЬТУРЕ И АРХИВНОМУ ДЕЛУ КРАЕВОЕ ГОСУДАРСТВЕННОЕ КАЗЕННОЕ УЧРЕЖДЕНИЕ «ГОСУДАРСТВЕННЫЙ АРХИВ АЛТАЙСКОГО КРАЯ» (КГКУ ГААК)</p>	<p>Петрову В.Б. ул. _____ д. _____, кв. _____, г. Новокузнецк, Кемеровская область, 654041</p>
<p>ул. Анатолия, д. 72, г. Барнаул, 656049, тел./факс: (3852) 63-15-45, e-mail: gaak@tib.ru</p>	
<p>08 МАЙ 2018 № Б-743</p>	
<p>На № _____ заявление от 14.04.2018</p>	
<p>АРХИВНАЯ СПРАВКА</p>	
<p>По документам архивного фонда Управления ФСБ РФ по Алтайскому краю «Архивно-следственное дело по обвинению Быстрова Г.М.» за 1931-1989 гг. установлено, что Быстров Георгий Михайлович, 1865 (1964) (так в документе) г.р., уроженец «с. Высокое Пестровской вол. Николаевско-го уезда Самарской губ.» (так в документе), проживал в «с. Верх-Бехтемир (В-Бехтемир, В-Бехтимир, В-Бихтимир) Бийского р-на» (так в документе).</p>	
<p>Быстров Г.М. был арестован «ОГПУ» (так в документе) 19.04.1931 по обвинению в том, что он «... занимался антисоветской агитацией направленной к срыву коллективизации ...» (так в документе).</p>	
<p>Быстров Г.М. был осужден Особой тройкой при ПП ОГПУ по Западно-Сибирскому краю 13.06.1931 по ст. 58-11 УК РСФСР и приговорен к высылке в Восточно-Сибирский край сроком на 5 лет.</p>	
<p>Согласно сообщению Барнаульского оперативного сектора ПП ОГПУ по ЗСК от 09.01.1932 «... арестованный Быстров Георгий Михайлович умер в больнице Бийского домзакза 02.08.1931» (так в документе).</p>	
<p>По данному делу Быстров Г.М. реабилитирован по заключению прокуратуры Алтайского края от 19.10.1989.</p>	
<p>Основание: КГКУ ГААК ОСД. Ф.Р.2. Оп.7. Д. 18339. Лл. 52, 72, 96, 101, 106, 109, 125, 148, 154.</p>	
<p>Заместитель директора</p>	<p>Л.Н. Богомолова</p>
<p>Начальник отдела спецдокументации</p>	<p>Т.Ю. Месенцова</p>
<p>Сергеев Антон Владимирович (3852) 33-36-41</p>	

↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓

Reference translation:

ARCHIVE REFERENCE

According to the documents of the archival fund of the Directorate of the FSB of the Russian Federation in the Altai Territory "Archive investigation case on the charge of G.M. Bistrov" for 1931-1989 it was established that Bistrov Georgy Mikhailovich, 1865 (1964) (as in the document), born in "v. Vysokoie of Pestrovskoy parish. Nikolaev district of Samara province " (as in the document), lived in "s. Verkh-Bekhtemir (V-Bekhtemir, V-Bekhtimir, V-Bikhtimir) Biysk district "(as in the document).

Bistrov G.M. was arrested by the "OGPU" (as in the document) on 04/19/1931 on charges that he "... was engaged in anti-Soviet agitation aimed at disrupting collectivization ..." (as in the document).

Bistrov G.M. was convicted by the Special Troika at the PP of the OGPU in the West Siberian Territory on 06/13/1931 under Art. 58-11 of the Criminal Code of the RSFSR and sentenced to deportation to the East Siberian Territory for a period of 5 years.

According to the report of the Barnaul operational sector of the OGPU PP on the ZSK from 01/09/1932 "... the arrested Bistrov Georgy Mikhailovich died in the hospital of the Biysk domzak on 08/02/1931" (as in the document).

In this case, Bistrov G.M. rehabilitated by the conclusion of the prosecutor's office of the Altai Territory from 10/19/1989.

The *Reference* states that the great-grandfather *still lived in Verkh-Bekhtemir* and allegedly was engaged in *anti-Soviet agitation*. Sentenced by a *special troika* of the *OGPU* to 5 years of deportation to the East Siberian Territory on 06.13.1931.

It may be fortunate that the matter did not come to *expulsion*:

«... *the arrested Bistrov Georgy Mikhailovich died in the hospital of the Biysk house of detention on 08/02/1931*».

Here the phrase "house of detention" meant the *prison*.

Recently, from the memoir "*Ludmila*" by *Baiba Edjups*, I learned that at that time daughter of G.M. Bistrov living in Latvia received a letter from Russia, over which she cried for a long time. Whether this was an official message from prison about the death of her father or it was his farewell letter is unknown.

My grandmother *Lydia* never even heard of *Verkh-Bekhtemir*.

After 58 years, Bistrov G.M. was rehabilitated by the conclusion of the prosecutor's office of the Altai Territory on 10/19/1989.

Since the beginning of 1930, by order of the OGPU plenipotentiary representative for the Siberian region, Latvian L. M. Zakovsky (real name – Henrikh Ernestovich Shtubis, Latvian Henriks Štubis), 10% of all priests in the region were shot. As usual in those years, this executioner himself, in turn, was shot in 1937. By the way, L.M. Zakovsky (Henriks Štubis) was a supporter of the use of torture in the interrogation process. He was condemned not so much for the use of torture as for their excessiveness! Torture «within reasonable limits» was then considered even a useful tool! In fairness, it should be noted that Zakovsky was a consistent internationalist: he destroyed his Latvian compatriots as diligently as he did Russians. The Motherland must remember its heroes. The Motherland also remembers its martyrs. But the people often remember their executioners and traitors, although it would be better to erase the latter from the people's memory.

Instead of prayer



Vladimir Vysotsky

APPLES FROM THE GARDEN OF EDEN

Listen in Russian performed by the author:  or 

Listen in English performed by Tony Fata: 

© George Tokarev. Translation, 1998; Edited by Robert Titterton

As they say, I will die - people tend to die sooner or later,
But I'd rather be killed - hate to die on my own, paralyzed.
Not to those alive - to the dead do we really cater,
Taking care of them, chanting, promising them Paradise.

Stabbed, I'll fall in the mud, fall apart, so handsome and hapless,
And my soul will rush on a stolen mare towards the sky;
In the Paradise gardens I'll pick several pink seedless apples,
But the gardens are watched, and the guards zap you right in the eye.

Eden was the last name for the place where I came with my mare -
Barren grayness around, it's a kingdom of "Nothing & Nix",
And in front of the gate in the center of that nowhere
Several thousand inmates would silently stand on their knees.

Then my mare would neigh - so I calmed her with handfuls of oats,
And I pulled out the burs from her pasterns and plaited her mane...
A gray-haired old man tried to open the gate, swearing oaths,
But he failed to unlock it and quit, swearing dirty again.

Those folks at the gate neither groaned nor uttered a sound,
They just squatted, because knees went numb due to long kneeling there;
Dogs left prints on the sand - oh, my God, it's a prison compound!
It is not Paradise, though the Crucified soared in the air.

I am looking around - other prisons must envy this prison!
Smell of bread from the gate - it holds better than shackles and chains.
I am safe so far, but too much of the ozone has risen,
I am nearly choked, I can't curse as it gives me great pains.

I at once understood - it is Peter, the doorman of Eden,
And he is the apostle, and I am an ass, passing by;
In the Paradise gardens picking apples is strictly forbidden,
And the gardens are watched, and the guards zap you right in the eye.

I do not ask for much - though others adore goods and chattels,
All I need is my friends and a wife who will wail when I die,
And for them I will steal in the Paradise gardens some apples,
But the gardens are watched, and the guards zap you right in the eye.

Saints in khaki are clad, from the doghouse cherubim swear;
Ice-cold apples I pick, into my shirt those apples I slip,
And then - bang! - here's the shot, I am killed in the eye, and my mare
Takes me down to the Earth, madly galloping back on this trip.

We may die once again - only this time in Eden it happens,
Then the soul will trot down the old familiar track.
Out of Eden I carry a shirtful of pink seedless apples,
I will bring them to you, 'cause you waited for me to come back.

About the descendants of Georgy and Maria Bistrov

It is known that Maria Bistrova gave birth to 14 children. All the sons born to her died as children. Only daughters survived to adulthood, but their number is now unknown for sure. According to a Latvian relative, Toms Bisenieks, in the memoirs of his great-great-grandmother, Ludmila Bistrova, who died in the United States in 1980, six daughters are mentioned: Ludmila (Luda), Klavdia (Klava), Nina (Nina is), Valentina (Valya), Lydia (Lida), Elena (Lena). However, I do not have full confidence that there are no more of them. I do not currently have information about all the Bistrovs' daughters. Below is what is known today (October, 2023).

1. Antonina

Antonina (*Tonya*), in Lyudmila's memoirs is indicated only as having died in infancy in Samara. Probably the next girl born to Mary was also named by this name. Meanwhile, from the *Tomsk Diocesan Gazette* it follows that Antonina and Lyudmila studied in the same class at the *Diocesan School* for two years.

About a year after I published the first version of the text about Georgy Bistrov on the Internet, in 2020, I received an *email* from *Natalia Ilik* from *Kiev*. Natalia wrote that her great-grandmother *Sinyavskaya Antonina Georgievna* has the maiden name of *Bistrov*. At the same time, she mentioned the descendants of another daughter of the Bistrovs, *Elena*, who lived in *Chernigov*, with whom her family keeps in touch. I have heard more than once from my grandmother *Lydia* and from my mother (Lydia's daughter — *Nina*) about relatives in Chernigov. I remembered that I had heard about relatives in *Kiev* too.

Here is what Natalia Ilyk said about the Kiev branch of the Bistrovs' descendants.

Antonina Bistrova married a priest, *Alexander Nikolaevich Sinyavsky*. In 1920, her daughter *Tatyana* was born. Judging by the available photo of her Birth certificate, they lived in Kazakhstan, near the city of *Alma-Ata*. There A.N. Sinyavsky was killed in 1929. Antonina and her daughter moved to Kiev, where she lived until 1968. She was buried in Kiev at the *Berkovetsky cemetery*. *Tatyana*, her daughter, had two sons: *Boris* and *Alexander*. Alexander is already retired, Boris died in 2021. Natalia, who wrote to me, is Alexander's daughter. She herself already has two daughters. Currently, Natalia and her family moved from Kiev to Israel, since her husband has Jewish roots. Below are the photos that I received from Natalia Ilyk.



2. Ludmila

About *Ludmila Bystrova* is known thanks to the memoir «*Ludmila*»[🔗], written by her granddaughter *Baiba Ejups* from the USA. The years of life of *Ludmila Bystrova*: 1895-1980.

Ludmila graduated from the *Diocesan School* in *Tomsk*[🔗], including an additional (7th) *pedagogical* class. As a result, she qualified as a *home teacher*. *Lyudmila*'s first husband was *Alexei Konstantinov* – also a teacher. They lived with *Alexei* in *Tomsk*. They had two children: *Yuri* and *Konstantin*. *Lyudmila*'s first husband died after 4 years of their marriage.

Lyudmila's second husband was *Jekabs Duks* – a Latvian with whom *Lyudmila* moved first to *Latvia*, then to the *USA*. With *Jekabs* they had five children: *Viesturs*, *Mirdza*, *Maya*, *Aija* and *Luda*. The descendants of *Ludmila Bystrova* now live in the *USA*, *Australia*, *New Zealand*, *Ireland*, *Latvia*.

Here are some photographs from *Baiba Ejups*' memoir, «*Ludmila*»:



Below is a photo from our family archive (however, this photo is also in the work of *Baiba Ejups*). On the back of our photo there is an inscription (in Russian, of course): «*In memory of dear sister Lida and niece Ninochka from the family of Latvians Duka*». Here *sister Lida* is my grandmother, *niece Ninochka* (diminutive of *Nina*) is my mother. The photo definitely dates back to the second half of the 1930s. One of the sons (*Konstantin Konstantinov*) — in the Latvian national military uniform. This means that the photo was taken even before the accession of *Latvia* to the *Soviet Union*.



3. Claudia

To date, I do not know anything about this sister and her descendants. If this text is read by any of them – write me at e-mail vbp1953@mail.ru

4. Valentina

She lived in the city of *Kuznetsk*. Now it is part of the city of *Novokuznetsk*. She lived near the gates of the *Kuznetsk Fortress*. She died around 1956 when I was 3 years old. I remember going to her funeral.

I remember well her son, *Nikolai Nikitich Bezborodov*. He died when I was already an adult. After him, his son *Anton* remained, who still lives in Novokuznetsk.

My great uncle Nikolai Bezborodov had a sister who married a Greek. That Greek was in our area the chief engineer of the construction of a coal-fired power plant in the city of *Kaltan* (refers to the Novokuznetsk agglomeration). His surname was *Khristokin*. Then he was transferred to *Kharkov*. My brother *Konstantin* remembers that in the 1980s two women came to Novokuznetsk: a mother and a daughter from Kharkov.



They were, respectively, the daughter and granddaughter of that grandmother's sister who lived in Kuznetsk. Then N.N. Bezborodov was still alive.



Nikolai Nikitich Bezborodov



Caption on the photo: Aunt Lida and Nina from their niece and sister Lyuba. *Stalinsk*, 2.05.1951 (*Novokuznetsk* in 1951 was called *Stalinsk*)



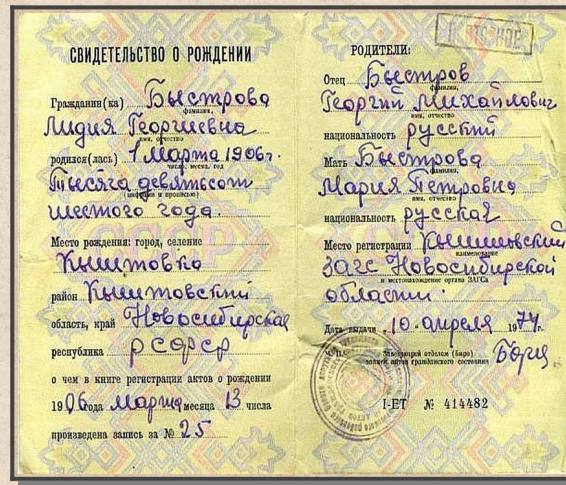
The photo shows the gates of the *Kuznetsk Fortress* and the adjacent *semi-bastion*. This is how they

СПРАВКА О РОЖДЕНИИ № 184
 для получения пособия по случаю рождения ребенка
 г.р. Быстрова Нине
 (ОТЦА И МЯ, ОТЧИСЛО)
Георгиев
 рождена 15 ноября 1902 года
 в кем и книге записей актов гражданского
 состояния за 1902 года произведена соответствующая
 запись № 184
 Подпись отца Быстров
Георгий Михайлович
 (ОТЦА И МЯ, ОТЧИСЛО)
 мать Быстрова
Мария Петровна
 (ОТЦА И МЯ, ОТЧИСЛО)
 Место рождения с. Кудымово
Новосибирской обл.
 (М. П.)
 Заподписный изданием (бюро)
 записей актов гражданского состояния
 Новосибирск, Тел. № 1 Подпись/Подпись. Запись № 370

My grandmother Lydia was the penultimate of the daughters of Archpriest Bystrov. She was born in 1906 in *Kyshtovka* and died around 1980 in *Novokuznetsk*.

Below is her *Birth Certificate*. The document confirms her birth in Kyshtovka, as well as the names of her father and mother.

The date of issue of the Birth Certificate is 04/10/1974. Grandmother Lydia specially went to Kyshtovka to pick it up, as she was going to formalize the inheritance after her sister Nina, who then died in Semipalatinsk. Nina seemed to have her own home. Then, most likely, she fell ill herself, and the matter did not come to registering the inheritance.



Lydia Georgievna Bystrova (Deryagina) in different years of her life

Lydia, like her other sisters, studied at the *Tomsk Diocesan School for girls of clergy*. However, she studied there only in the *preparatory class*, since this educational institution was closed in 1919. She continued her education in a regular Soviet school. I heard the toponyms *Kyshtovka*, *Chany* and *Karachi* from her more than once.

Around 1928, Lydia married *Alexander Deryagin* 📦 🗺️, who worked as an accountant in the village of *Kolyvan* 🗺️ (*Zmeinogorsk District, Altai Territory*) .

By the time of the arrest and subsequent execution of *Alexander Deryagin* in 1933 (during one of the *Stalinist terror campaigns* 🗺️), Lydia already had four children, and she was pregnant with my mother.

According to the recollections of my brother *Konstantin*, the grandmother told him that soon after her husband's arrest, she let a woman with her children spend the night with her. After that, her own children fell ill with *diphtheria* 🗺️ and died in two weeks. For some time, Lydia found shelter with friends or relatives of her husband, probably already *Rubtsovsk* 🗺️. There she worked in a canteen at the station.

However, the host *was strictly warned* that he had sheltered the family of *an enemy of the people*. Lydia could only run as far as possible. On the train to *Tashkent* 🗺️, she was advised to go even further, to *Khodjent* (now – *Khujand* 🗺️). In those days this city was called *Leninabad*. She got a job as a *cleaner* in a hotel in *Leninabad*. Soon, Lydia received the position of an *accountant* in the same hotel where she worked until the start of the war with Nazi Germany in 1941.

In the first year of the war, famine began in *Leninabad*. Grandma's younger sister *Elena* lived in the village of *Tsvetopol* 🗺️ in the *Altai Territory*. Elena's husband, *Aleksey Erastovich*, was in charge of the *MTS* (machine tractor station) 🗺️. He helped arrange documents for moving to them.

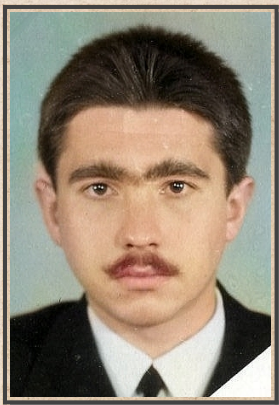
Lydia worked at MTS, first as an *accountant*, then as the *head of a refueling base*. There my mother *Nina Aleksandrovna* finished school, and then studied in *Omsk* as a dental technician. After graduation, she was sent to work in the city of *Prokopyevsk* in *Kuzbass*. After my birth in 1953, my grandmother Lydia also moved to Prokopyevsk. Subsequently, our family lived in the city of *Novokuznetsk*, 30 km south of *Prokopyevsk*.



Daughter of Lydia, *Nina Alexandrovna Deryagina (Petrova)* in different years



Nina Alexandrovna and *Boris Georgievich Petrov* are our mother and father. 1973 photo



Lydia's grandson, *Vladislav Borisovich Petrov* in different years



Lydia's grandson, *Konstantin Borisovich Petrov* in different years

Lydia's great-grandchildren:

Ekaterina Konstantinovna Shvets (Petrova) – daughter of Konstantin, Vsevolod Vladislavovich Petrov – son of Vladislav.

Great-great-grandchildren of Lydia:

Maria Mikhailovna Shvets, Daria Mikhailovna Shvets – daughters of Ekaterina Shvets (Petrova),
Varvara Vsevolodovna Petrova – daughter of Vsevolod Petrov.

7. Elena

Elena Georgievna is the youngest daughter of the Bystrovs.



Elena Georgievna Bystrova. 1960 photo

Elena's son, *Eduard Ivanovich Bystrov*, was the same age as my mother, *Nina Alexandrovna Deryagina (Petrova)*, and they grew up together.



Eduard received a law degree, worked in Omsk in the special services, and then in the party and state bodies.



In the photo Eduard Bystrov with his mother Elena and son *Konstantin*. It seems there was also a daughter, *Olga*.

In Omsk, Eduard rose, it seems, to the rank of *mayor of the city*. My grandmother Lydia recalled that when he was taking her from the station in his official car, the policeman saluted.

*But everything passes, does not last forever,
And the stars in the sky go out without a trace ...*

The Omsk period of Eduard's life ended due to a divorce from his first wife, who, they say, wrote denunciations against him. As a result, Eduard lost his high position.

At the advanced training courses for party workers, Eduard met *Maria Yakovlevna* from the city of *Chernigov* on the Ukraine. She became his new wife. They lived in Chernigov. Their son's name is *Victor*. It is known that Eduard died in 2020, having lived to almost 90 years.

Other online publications dedicated to family history

The files from this table are located on my [Google Drive](#) and my [Yandex Cloud](#). These storages will exist for another 1-1.5 years after I stop using my Google and Yandex accounts. Since I am already 70 years old, it will be safer if you download them to your computer.

Sincerely, Vladislav Borisovich PETROV, email address: vbp1953@mail.ru

Name	Link	Language
List of victims of political repressions. <i>Bystrov Georgy Mikhailovich (1864)</i>		Russian
V.B. Petrov. <i>Great-grandfather Archpriest Georgy Mikhailovich Bystrov</i>	 , 	Russian
V.B. Petrov. <i>Great-grandfather Archpriest Georgy Mikhailovich Bystrov</i>	 , 	English
V.B. Petrov. <i>Grandfather Alexander Dmitrievich Deryagin</i>	 , 	Russian
K.B. Petrov. <i>Father Boris Georgievich Petrov</i>	 , 	Russian
Baiba Ejups. <i>Ludmila Bistrova. Part 1. Translation and notes by V.B. Petrov</i>	 , 	English + Russian
V.B. Petrov. <i>Life of the Holy Great-grandmother</i>	 , 	Russian
K.B. Petrov. <i>About Tomsk</i>	 , 	Russian + English
K.B. Petrov. <i>About me and my family</i>	 , 	Russian + English
V.B. Petrov. <i>About Latvia and Latvians</i>	 , 	Russian + English
V.B. Petrov. <i>Public education in Latvia 1920-1930s</i>	 , 	Russian + English
V.B. Petrov. <i>Public education in the Russian Empire and the early RSFSR</i>	 , 	Russian + English
V.B. Petrov. <i>About Latvia and Latvians. World War I and Civil War</i>	 , 	Russian + English
V.B. Petrov. <i>Latvia, which they lost (1920-1940)</i>	 , 	Russian + English