

The Doukhobors of British Columbia

Recorded in British Columbia by Barbara Bachovzeff Folkways Records FR 8972



THE DOUKHOBORS OF BRITISH COLUMBIA / FOLKWAYS FR 8972

SIDE I

- Band 1: FOUR COFFINSM SACRIFICED TO GOD
- Band 2: WE WILL THANK THE HOST AND HOSTESS
- Band 3: SONG OF THE MOSQUITO
- Band 4: O MOUNTAIN OF HOLY ZION (Psalm)
- Band 5: LAND OF TREASURE
- Band 6: END OF MEETING SONG
- Band 7: YOUNG MEN WERE BORN FROM HOLY CROWDS (Psalm)
- Band 8: HIGH WENT UP THE STAR IN THE SKY

SIDE II

- Band 1: DECLARATION OF FAITHS
- Band 2: MOUNTAIN ASH
- Band 3: FATHER, THEN, OUR FATHER, KING OF ISRAEL
- Band 4: MEMORIAL SONG
- Band 5: THERE ARE MANY WONDERFUL TEACHINGS

DESCRIPTIVE NOTES ARE INSIDE POCKET

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Recorded and Notes
by Barbara Bachovzeff



Group of Sons of Freedom women, waiting for the meeting to start at Shoreacres. Meeting was held in honour of Stephan Sorokin who is a leader of the Sons of Freedom Doukhobors and Anna Markova, mother of John Verigin, leader of Orthodox group of Doukhobors. First from left sitting, is Gania Tarassoff, old lady well over 80, who is still regarded by Doukhobors as a good singer.



Doukhobors from settlement in Shoreacres. From left to right: Nicola Machortoff, Grisha Bilkoff, Misha Mojelsky. Despite their very ripe age, they are still active, and take part in the activities of the community and enjoy their life. They live closely with the families of their children.

THE DOUKHOBORS

The Doukhobors, a people of Russian origin, are a religious sect originating in the second half of the eighteenth century. This determined group repudiated most of the religious ceremonies and outward rituals of the contemporary Russian Orthodox Church, and shunned among other things baptism by water and the ceremony of communion involving the partaking of bread and wine.

In the beginning this sect was a dispersed lot; however, the teachings of this new faith sprang up almost simultaneously in various parts of Russia, gaining support and followers among the peasants. Unfortunately, the Doukhobors soon found themselves flogged, sent to Siberia or other prisons as a result of the Russian Orthodox clergy and government authorities' fervent attempts to stamp out this new religion.

In the year 1895, the Doukhobors felt compelled to protest against militarism. In a few huge fires they burned all their arms and those serving in the army refused to serve any longer. Once again, as in the early beginning of their religion, they were subjected to severe persecution. Among the sympathizers, The Religious Society of Friends was most instrumental in helping eight thousand Doukhobors leave Russia and settle in Canada in the year 1898. (Their number here has now grown to twenty thousand.) Despite all the difficulties which confront people of one culture when they must co-exist with other cultures, the Doukhobors have managed to save some of their traditions and ways of worship.

The name Doukhobors, meaning Spirit Wrestlers was given to the sect by the Bishop of Ekaterinoslaf in the year 1785. The Spirit Wrestlers believe that no external rituals are necessary in the work of salvation. In keeping with this belief, they have no churches, holy images, or ministers. Neither do they have any special days of worship; however, for general convenience, their meetings are usually held on Sundays. The meetings may take place in a member's home or in the open if the weather permits. Contrary to many religions, the Doukhobors do not regard the Bible as a holy book or of being outstandingly important. Instead they believe that God is innate in every man and reveals himself in time of need.

The Doukhobors do not keep written records of their psalms, poems or history, but in the fashion of the old English ballads, they are handed down from generation to generation by mouth. "Write in your heart, tell by your mouth", is an old Doukhobor saying. Teaching of the young starts early and it is not unusual to see a young child of three or four already reciting psalms which the Doukhobors consider most important to their culture.

The psalms are divided into three categories: the Praises, Prayers and Funeral chants. It is impossible to find out who was responsible for the creation of the psalms. As is often the case with folk music, their origin is lost in obscurity. However, it is known the Savely Kapustin, one of the first leaders of the Doukhobors introduced several psalms to his followers. He took them from the Psalter, the Bible and the Revelation of St. John of the New Testament, and even from the Russian Orthodox Church Prayers. A few of the more recent psalms may be attributed to Peter Verigin, the first leader of the Canadian Doukhobors. Often original material from which the psalms were taken went through changes in order to suit the Doukhobor ideology better.

The psalms are sung in old Gregorian chant -- the original style of the Russian Orthodox Church singing. Although the Russian Orthodox Church has modernized its style of singing, the Doukhobors still maintain a style characteristic of singing dating back a few hundred years.

Barbara Bachovzeff
September, 1960

TAPE 1, Song 1

Sung by Michael and Polia Arishekoff, of Shore-acres, British Columbia, this song is probably of non-Doukhobor origin.

Four coffins sacrificed to God are put inside
And in each coffin is hidden a body)
From the Land of Love and Ideals) 2

Strengthened by love and joyful at the sight from
the cliff

The voice goes ahead)
Between diamond shores) 2

There, where the spirits are united together
by holy sacrifice

Mountain Zion, land of God)
Will look down on you with joy) 2

So it is said in a Holy Scripture
Mountain Zion come forward,)
Suffering people will come to thee,) 2
In love God you give us happiness.)

Tired in spirit and in hearts
Under your eternal cover)
Mountain Zion the Alter of Heaven) 2
Is the Mantle of Holy Peace.)

TAPE 1, Song 2

Sung by Michael and Polia Arishenoff. This song is sung in honour of the host and hostess at the dinner table. The song is probably taken from the Molokans.

We will thank the host and hostess
For their bread and salt
And with our hearty song
We will make them merry.

You gave us the gift of God
And made us welcome
We will thank you
With our song, in return.

You pleased us with your feast
And we will pay back with song
You gave us friendship
We will respond with song.

What a joy, what merriment
To be with the friendly family
It is God's will
To see happiness among us.

TAPE 1, Song 3

The Song of the Mosquito is of Russian origin, and popular with the Doukhobors. It is sung by Michael and Polia Arishekoff.

The mosquito (Комарик) decided to get married
He took himself a fly.
She could not spin or weave
And refused to live on gold.

Mosquito flew to the woods
Sat mosquito on a oak.
The storm came
And blew off mosquito.

Fell mosquito under bridge
Broke mosquito his bones
His mosquito bones.

Song 1.

Четыре гроба, жертвы Бога, положены
в утробу там
(И в каждом гробе скрыто тело
(Страны любви за идеал.

Любовью жизни укрепленный, веселой
из скалы рукой,
(Где голос впереди приденный
(в мире бриллианских берегов.

Где силы в ряд сплелись едино площадкой
жертвою святой
(Гора Сион, отчизна Бога
(Посмотрит радостно на них.

Так сказано в святом писании --
Сион Гора, выйди вперед,
(Придет к тебе народ страдания
(В любви, ты, счастье дал Господь.

В умах и сердце утомленный, в покрове
вечном власть твоей
(Гора Сион престол небесный
(Покров утешения святых.

Song 2.

Мы хозяйина с хозяйкой за хлеб-соль
возблагодарим,
И мы громкой своей песней так же их
повеселим.

Вы дар Божий нам подали и устроили
привет,-
Благодаренье мы воздали песнью громкою
в ответ.

Вы трапезой усладили, а мы песней
воздадим,
Вы нам дружество явили, а мы пением
в ответ.

Что за радость и веселье быть во
дружеской семье,
Ведь это Божие веленье видеть радость
у себя.

Song 3.

Задумал комарик на мухе жениться,
Взял себе муху-полетуху.
Ни прясть, ни ткать не вразумела
И на золоте жить не схотела.

Полетел комарик во лесочек
Сел комарик на дубочек.
Налетела шур-мура,
Комарика сдула сдула.

Пал комарик под мосточек,
Разбил, расшиб свои кости,
Свои косточки комаровы.

There came flies - polituchi
Gathered together mosquito bones
Made for him a grand coffin
And they put in mosquitobones.

There was passing by a gentleman
Tzar and colonel himself.
Who is the dead?
This is a body, this is a white one
of mosquito
The glorious soldier.

TAPE 1, Song 4

A psalm, believed composed by Peter Verigin,
the first leader of the Doukhobors in Canada.
It is sung by the choir of elders in the Sons of
Freedom Village of Christova in British Colum-
bia. None of its members were younger than
sixty, and some were over eighty.

O Mountain of Holy Zion
Altar of God stands there.
To you my heart turns in longing
There where the sun is always shining.
Where there is no sorrow, no misfortune.
Eternal joy reins there.
There my Saviour lives)
And praise of the Lord is heard always.)²

There where Jesus shows his face
To the children of redemption
And he himself wipes their tears)
There, where praise of God is heard always.)²

TAPE 1, Song 5

"Land Of Treasure" - popular with the Doukhobors,
this song, probably of Russian origin, is sung by a
choir of old people in Cristova.

I have reached the Land of Treasure
Honey and bread are in my hands
In this land there is always day
And the darkness of night is forgotten.

REFRAIN:

O wonderful land
Joy of hearts
I stand on your mountain
And look across grey seas
And there in the sun's rays
The palace is shining
I see the beautiful shores and the world of Heaven
Which is my dear home.

The Saviour is coming with me
He communes with me
And leads me with his own hand
Through land of treasure toward the skies.
(refrain)

The trees are shining in the land
And pour aroma around
Everywhere the brooks are running
And flowers never wilt there.
(refrain)

And breeze, caressing your ear
Brings from the heights wonderful sound
It is a song of saintly angels
They sing about the happiness of human souls.
(refrain)

Налетели мухи полетухи,
Собрали кости комаровы,
Зделали гробницу комарище
Собрали кости комаровы.

Ехал пан, ехал царь
Ехал сам полковник,-
Это что же за покойник?
Это тело, это бело комарище,
Славного война солдатище.

Song 4.

Гора Сион, гора святая,
Престол для Господа стоит,
(К тебе стремлюсь гора родная
Где солнце вечное блесит.

Где нет печали, нет несчастья,
Где радость вечная царит.
(Где мой спаситель обитает
Где вечная хвала звучит.

И там Иисус свой лик являет,
Искупленным детям своим,
(И сам слезу их утирая
Где дивная хвала звучит.

Song 5.

Страны богатства я достиг
И мед и хлеб в моих руках.
В стране той вечной день горит
Там ночи мрак на век забыт.

Припев:

О, чудный край, привет сердец
Стою я на горе твоей,
Смотрю я в даль седых морей
И там в лучах блесит дворец,
Я вижу берег неземной
Свет неба и свой дом родной.

Спаситель мой идет со мной,
Общение мне дает с собой.
Меня рукой ведет он сам,
Чрез край богатства к небесам.

Припев:

Деревья в той стране цветут
И аромат повсюду льют
Везде журчит волной вода
Цветы не вянут никогда.

Припев:

И ветерок, лаская слух
Несет с высот чудесный звук,
То песня ангелов святых
Поющих счастье, душ людских.

Припев:

TAPE 1, Song 6

This song is sung at the end of the Doukhobors meetings. (religious and otherwise). It is sung here by a choir of old people in Christova, B. C.

We have finished our meeting and shall
go home
All the good teaching we heard)
We will take home with us.) 2

REFRAIN:

Quietly and in peace we shall go home
Taking with us all the good we have heard.

Please give us, our wish, Lord,
Come to those meetings
So that with knowledge of high teaching we)
will benefit ourselves.) 2
(refrain)

We shall wait until next meeting
To come again)
To hear instructions on how to behave.) 2
(refrain)

TAPE 1, Song 7

Sung by old people in Cristova; a psalm or chant.

Young men were born from holy crowds
Cried the young men before God:
"O Lord, O Lord we are all alone
We have no country and no kin.
Only have we sisters and brothers in spirit.
Our children are growing
But nobody counts their years."
These young men will go on Earth
With a great glory and beauty of men
Shown by the blood they have shed
In the name of their Lord Christ and in God's word.

Antiochus - king - put young men in prison
In tears cried young men before God:
"Lord O Lord let us out from the dark prisons
We wanted to go to see your Jerusalem-City.
To see how great is the pillar of flame
Which will shine itself from earth and to heaven."

My young men, my Jerusalem-City is far.
Behind the steep mountains
Behind the dark forests
Behind black seas.
My young men, open my Lord's gates against the
gates of hell.

In tears cried young men in front of God.
"Lord O Lord it is difficult for us to open
your heavy gates
Your gates are blocked by native stone
Are buried under sea sand.
For us to open your gates is to shed our
blood on earth."

My young men, you go through dark forests
Climb the steep mountains
Approach the black sea
Step on a Noah boat.

Wild wind came in a fury
Black sea came in waves
In tears cried young men before God.
"Lord O Lord why do you let the wind get so wild

Song 6.

Мы окончили собрание и домой пойдем.
(Все благие наставленья
мы с собой возьмем.

Припев:

Тихо мирно, тихо мирно
Мы домой пойдем, все благия
Наставленья сердцу мы возьмем.

Дай спаситель нам желанье, те собрания
посещать -
(И науки высших знаний
себя просвещать.

Припев:

Будем ждать мы до собрания чтоб опять
придти,
(Чтоб послушать наставленья
как себя вести.

Song 7.

Зарождались младые юноши
от святых облацев.
Возопиют младые юноши
перед Господом.
Господи, Господи нет у нас
ни роду ни племени.
Только есть у нас братья
сестры духовные.
А дети наши на возрасте,
годами, летами не числены.
Пройдут молодые юноши
по земле.
Со славой со великою
с красотой человеческой.
Красота бо человеческая,-
проливающих кровь на земле
во имя Господне.
Запленил Антиох-князь
юношей в темную темницу.
Слезно заплакались младые
юноши перед Господом.-
Господи, Господи, выпусти нас
из темных темниц.
Нам хотелось пройтись
в твой Ерусалим-Град
Посмотреть как велик столб
огненный,
Он же возсияет от земли
и до неба.
Младые, мои юноши, мой
Ерусалим-град далеце.
за горами крутыми,
за лесами темными
за морями черными.
Младые мои юноши отворите
мои ворота Господни,
Супротив ворот адовых
слезно заплакались младые
юноши перед Господом.
Господи, Господи, тяжело
нам твои ворота отворять.
Ворота твои завалены
камнем самородным.
Засыпаны морским песком,
Нам твои ворота отворить
На земле свою кровь пролить.
Младые мои юноши,
Вы пройдите леса темные
Взайдите на горы крутые
Приступите к морю черному,
Станьте же Вы на Ноев корабль.
Буйные ветры взбушевались,
Черно море всколыхалось.
Слезно заплакались младые юноши
перед Господом.-

And disturb the sea waves
And sway the sea black so that we cannot get
to your Erusalem-City
To see how grand is the pillar of fire; one
that will shine from the earth and to heaven?

Young men, stay by the sea, wait for good weather
Until the word of God comes to you
To witness before all sinners
To testify against sinners.

My young men you are standing on my pillars
But my pillar you do not see.

TAPE 1, Song 8

A psalm sung by the old people of Chistova, B. C.

High went up the star in the sky
When Mother Mary gave birth to Christ
The Lord was born
God to all Gods
The tzar was born, tzar to all tzars.
Herod the king was worried
Took gifts, gold crowns
To all hearts, to all infants to all widows
Do not cry you widows, do not weep
Your children are under Christ's wings.

TAPE 2, Song 1

Sung by choirs from Grand Forks and Brilliant B. C.
(orthodox Doukhobors) This song was sang on
August 1st, when the Doukhobors celebrate their
Declaration of their Faiths.

When we have no faith
Our days are spent in worry
Busy with our chores we do not seek God's help.
Lost in an utter void and dreams
True light is forfeited by us.

When there is no faith
When there is no faith
When there is no faith
There is no security
Where sorrow and need oppress us
And our companion, worry,
Does not help us in our tasks.

Even to the worm God gives his warmth
Why not us?
We have no Faith?

When we have no faith things frighten us
We do not know our enemies
When friendship fails us
We do not know where to look for peace
The Lord is our shield
Lord is our light
But we still tremble
Because we have no faith

TAPE 2, Song 2

Sung by a choir of Doukhobors in Shoreacres B. C.
A Russian folk song by origin. "Mountain Ash"
(Rebina)

What stand you swaying, supple mountain ash
Bending your head so low that you touch the fence
Over the road, by the river wide.
Lonely only stands the tall oak.

Господи, Господи, почто попустил
Буйные ветры бушевать,
Морские волны волновать,
Черно море кольхатъ,
Что нельзя нам прийти
в твой Ерусалим-Град.
Посмотреть там, велик столб
огненный,
Он же возсияет от земли и до неба.
--Младые юноши постойте вы у моря,
Обождите погоды доброй
Дондеже придет к Вам слово Господне.
Всем языкам на свидетельство
На обличение всех нечестивых.

Младые мои юноши -
На столпе моем стоите
А столпа моего не видите.

Song 8.

Высоко звезда восходила.
Мать Мария, Христи спородила.
Родился Бог, всем Богам Бог.
Родился царь, всем царям царь.

Ирод царь возмущаться стал
Неусдырил венцы золотые
Всем сердцам, всем молоденцам,
Всем вдовам.
А Вы вдовы не плачьте, не рыдайте.
Ваши молоденцы у Христа
Под крылошком стоят.

TAPE 2 Song 1.

Коль веры нет мы дни в тревоге проводим
Мы средь сует, не ищем благодати в Боге.
Теряясь в пустоте-мечте, так гаснет
истинный в нас свет.
Коль веры нет, коль веры нет.

Коль веры нет, и нет оплота
Где скорбь и нужды нас гнетут.
И наша спутница забота
Не облегчает нам наш труд.

Ведь Господом и червь пригрет
--Зачем не мы? --
В нас веры нет.

Коль веры нет, нас все смущает
Не известно знать врагов
Когда нам дружба изменяет,
Не знаем, где найти покой.
Господь наш щит
И Господь наш свет
Но мы дрожим, в нас веры нет!

Song 2.

Что стоишь качаясь тонкая рябина
Головой склонившись до самого тына.
А через дорогу, над рекой широкой
Также одиноко, дуб стоит высокий.

"How much would I like to get to the oak
Than I would not have to bend and sway
With by slender limbs.
I would lean to him and in winter and spring
Day and night, whisper to him.
But it is impossible for Rebina to get to the oak
And so poor orphan
She must sway lonely, for ever.

TAPE 2, Song 3

Father, then, our father, King of Israel
You are waiting by the altar,
Where are lying books
Straight, wise and living
Books of the whole world,
Containing no lies
On these books flowers are blooming.
On these flowers souls are born.

Those, who will hurt the flowers
Will doom their own souls
Those who hurt the flowers
Will doom their own souls
Those who have crucified
The temple of our God
Our Father shall reveal
Our Tzar of heaven on his millennium
To judge righteous, about salvation of mankind.

TAPE 2, Side 4

A memorial song for the leader of the Doukhobors
who died in Russia in 1942. Sung by choirs of
orthodox Doukhobors from Brilliant B.C. and
Grand Forks, B.C.

With your pale hands folded on your breast
Sleep, you who made a hard journey
From the leaves of the silver weeping willow
Like tears, little drops of water fall on your breast.
The hard work of your life was not in vain.
You have spoken against mighty evils.
Honestly you stood for the good cause
With hot love your heart was burning
sleep
Over your green grave
Birds are singing among dark branches.
Nothing will disturb your sleep
Nor whisper of black jealousy
Nor persecute those in power.
Bees, who are attracted to here by flowers
Sing sweeter than lips of slander
Sleep forever, lulled by sweet sounds.
With your pale hands crossed over your chest
To your lonely and sombre retreat
People will not come with slander
On the steps of your grave.
Only rays of sun and shadows are playing.

TAPE 2, Song 5

Sung by Brilliant B.C. choir

There are many wonderful teachings
How to deal with sorrow and conquer evil.
But so many generations have passed
And people still cannot love without evil.
Everybody knows this teaching
But still do opposite
That's what it says
They hurt one who is weak
But in front of a strong one people keep quiet

Как бы мне хотелось, к дубу перебраться
Я б тогда не стала гнуться и качаться.
Тонкими ветвями, я б к нему прижалась
И зимой-весною, день и ночь шепталась.

Но нельзя рябине к дубу перебраться,
Знать ей сиротинке век одной качаться.

Song 3.

Батюшка ты Наш, Царь Израилев,
Сам ты на престоле сожидаш.
На престоле лежат книги
Прямые, толковые, животные
Во всем мире
Нету в них лжи до ныне
На тех книгах цветы цветут.
На тех цветах - души рождаются.

Кто эти цветы поручает,-
Тот сам свои души погубляет,
Кто Храм Бога нашего распинает.
Разопнет наш Батюшка, небесный царь,
Во своем втором пришествии.
Судье праведному, о спасении роду
человеческому.

Song 4.

Бледные руки сложивши на грудь,
Спи, совершил ты, тяжкий свой путь.
С листьев плакучей, серебристой березы,
Капать на грудь твою росинки, как слезы.

Жизнь трудовая, не даром прошла
Радовал ты, против мощного зла.
Честно стоял ты за доброе дело
Сердце горячей любовью кипело.

Спи над могилой зеленой твоей
Птички поют в темной чаще ветвей.
Мирного сна не встревожит шептанья,
Зависти черных и сильных гоненья.

Пчелки, которых здесь манит цвет,
Слаще поют, чем уста клеветы.
Спи беспробудно, под сладкие звуки
На крест сложив свои бледные руки.

В твой одинокий могильный приют,
Люди с своей клеветой не придут.
Только скользят по могильным ступеням,
Солнца лучи, да волнистые тени.

Есть много прекрасных высоких учений
Как с горем бороться, как зло победить.
Но много и много пришло поколений,
А люди не могут без злобы прожить.

Ведь это ученье святое все знают
И с этим ученьем в разрез все идут,
Безсильного давят, пред сильным смолкают,
А слезы людские текут, да текут.

And people's tears are flowing and flowing
 What is the use in disagreement
 Why not have things together
 Why should we quarrel among ourselves
 Let us in love and peace do our work
 So that we could live happily.
 Take the chains off, give us freedom
 To each other, brother to brother,
 In our motherly land here
 There is a place for everybody
 To work sensible
 And eat bread in peace
 In the land of God.

Что пользы в разладе, зачем нам делиться
 Зачем нам вражду меж собой заводить.
 Давайте любовно и мирно трудиться,
 Чтоб весело было на свете нам жить.

Снимайте оковы, давайте свободу
 Друг другу, брат брату в родной стороне
 Ведь места всем хватит разумно
 Трудиться
 И мирно хлеб кушать на божей земле.



Grisha Rolkoff, who is eighty years old, lives in Shoreacres with his daughter's family. He is still very active, and helps to look after the cow; he also takes care of the garden. In this picture we see him attending the tomato plants.

Doukhobors are vegetarians and for food depend largely on what they are able to grow themselves in their gardens.



Once a year on a day of Declaration of Doukhobor faith, after the meeting for worship, the Doukhobors join for a communal feast or picnic. A cloth is spread on the ground and the Doukhobor women spread their best. After the meal is over, people stay together for a few more hours to give reports, speeches, talk and sing. At this meeting, choirs from different Doukhobo settlements are usually present, and they all take part in friendly competition.



Three generations of Doukhobor families in Gilpau. Old folks come from Russia. Their daughter, Barbara, was born on the Canadian prairies. The little girl was born in British Columbia. The father of the child - Mr. Verigin - is away at work.

ALKWAYS RECORDS NUMERICAL LIST G

AMERICANA 10"

- FA2061 Sq. Dance, Plute Pete
- FA2062 Xmas Carol, Summers
- FA2063 Daring Cease, Seeger
- FA2064 Take This Thing, Leadbelly 1
- FA2065 Am. Flings, Seeger
- FA2066 Washboard Band, Terry
- FA2067 Cumberland Mt., Clayton
- FA2068 Creole Songs, Van Wey
- FA2069 Lonesome Valley, Seeger, others
- FA2070 Dust Bowl, Leadbelly
- FA2071 RR Songs, Houston
- FA2072 Rock 'n' Roll, Leadbelly 2
- FA2073 Sea & Logger Sngs, Eakin
- FA2074 Seeds of Love, Summers
- FA2075 Cowboy Ballads, Cisco Houston
- FA2076 Solomon Valley, Jimson
- FA2077 Ohio Valley, Beckley
- FA2078 Get On Boy, Pickmesters
- FA2079 Brownie McGhee, Blues
- FA2080 Martha's Vine Sngs.
- FA2081 Easy Rider, Leadbelly 4
- FA2082 Harmonica, Sonny Terry
- FA2083 Mormon Songs, Hillson
- FA2084 Anglo-American, Uye
- FA2085 Negro Spirit, Hall, Reed
- FA2086 Joe Hill Sngs, Glazer
- FA2087 Smoky Mts., Lunford
- FA2088 Lady Gay, Summers
- FA2089 Hard Travlin', Houston
- FA2090 Sampler, Seeger
- FA2091 I Ain't Laid My Sngs
- FA2092 Gooding, Seeger
- FA2093 N. W. Ballads, Robertson
- FA2094 Peggy Seeger, Seeger
- FA2095 Little Lightrive, Eddie Manion
- FA2096 Ottawa, Ill., Keith Clark

SONGS OF THE STATES 10"

- FA2100 Masa., Clayton
- FA2101 Virginia, Seeger
- FA2102 N. Carolina, Moore
- FA2103 Texas, Nye
- FA2104 Minnesota, Buestein
- FA2105 Kansas, O'Bryan
- FA2106 Kentucky, English

AMERICAN HISTORICAL # 10"

- FA2151 Revolution 1, House
- FA2152 Revolution 2, House
- FA2153 War 1812 1, House
- FA2154 War 1812 2, House
- FA2155 Frontier, Seeger 1
- FA2156 Frontier, Seeger 2
- FA2157 Civil War
- FA2158 Civil War 2, Uye
- FA2159 Heritage USA 1, Morrison
- FA2160 Heritage USA 2, Morrison
- FA2161 Heritage Speeches 1, Kurlan
- FA2162 Heritage Speeches 2, Kurlan

MUSIC U.S.A. 10"

- FA2201 Cntry Dance, Seeger, Terry
- FA2202 Creole Sngs, Van Wey
- FA2203 Span. Sngs. of N. M., Hurd
- FA2204 Penn. Dutch Sngs
- FA2205 Drums, Baby Dodds
- FA2206 Mary Lou Williams
- FA2207 Am. Tatum

AMERICANA 12"

- FA2305 Ballads Beliques, Nye
- FA2310 Anglo-Am. Ball., Clayton
- FA2312 Sea Songs, Mills
- FA2314 Banjo, Scripps Style
- FA2315 Stoneman Family Banjo
- FA2316 Ritchie Family, doc.
- FA2317 Mt. Music, Kentucky
- FA2318 Mt. Music, Kentucky
- FA2319 Am. Ballads, Seeger
- FA2320 Fav. Amer., Seeger
- FA2321 Fav. Amer., Seeger
- FA2322 Fav. Amer., Seeger
- FA2323 Walk in Sun, Robinson
- FA2324 Country Blues, Robinson
- FA2327 McChes, Terry, Blue
- FA2330 Walt Robertson
- FA2333 Women's Love Songs, Marshall
- FA2334 Men's Love Songs, Ross
- FA2336 American Ballads, O'Bryan
- FA2338 Cisco Houston, Folsongs
- FA2346 Andrew Ross, Summers, Sngs
- FA2354 N. Y. Lumberjack, Steket
- FA2356 Old Harp Singing
- FA2357 Gospel Songs, West
- FA2358 Amer. Flngk Fest., Thomas
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- FA2364 Unquiet Gt. Summers
- FA2369 Sonny Terry, J.C., Sticks
- FA2372 Flk Jubilee Singers
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- FA2393 Mickey Miller, Folsongs
- FA2396 New Lot City Builders, V. 2
- FA2402 Folsmiths
- FA2409 Country Gent., (Bluesgans)
- FA2412 Seeger at Carnegie, Terry
- FA2416 Roll Call, Calif. Concert
- FA2421 Trad. Blues #1, B., McChes
- FA2428 Ritchie, Band Concert
- FA2429 'ole Sngs, Clayton
- FA2439 Nonesuch, Seeger, Hamilton
- FA2448 Freedom Sngs, B., McAdon
- FA2452 Sing with Pete Seeger
- FA2453 Love Songs
- FA2454 Rainbow Quest (Seeger)
- FA2461 Music New Or., 1, Dance Hall
- FA2462 Music New Or., 2, Sacka Band
- FA2463 Music New Or., 3, St. Music
- FA2464 Music New Or., 4, Jazz Orig.
- FA2465 Music New Or., 5, Flowering
- FA2476 Snooks Englin, Blues
- FA2480 Sngs Open, Seeger, Cisco Houston
- FA2481 Bound for Glory, Guthrie

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- FW2512 Hootenany Carnegie Hall
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- FA2605 -Man Band, Backman
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- FA2632 Music from South 3
- FA2633 Music from South 4
- FA2634 Music from South 5
- FA2635 Music from South 6
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- FA2671 A & 7/8 String Band

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- FW2804 Anth. 4, Jazz Singers
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- FW2806 Anth. 6, Chicago 2
- FW2807 Anth. 7, New York
- FW2808 Anth. 8, Big Bands
- FW2809 Anth. 9, Piano
- FW2810 Anth. 10, Sngs, K.C.
- FW2811 Anth. 11, Addenda

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- FW3002 Irish Rebellion, House

- FW3006 Scottish War Ballads, Dunbar
- FW3007 Israel Army Sngs., Hillel
- FW3008 Recording Indiana, Hubau
- FW3009 Newfoundland, Peacock
- FW3010 Amer. Folsongs, John Lomax
- FW3011 Folk Songs Sussex Eng.
- FW3012 Scottish Folsongs, Holland
- FW3013 Irish Folsongs, Holland
- FW3014 Boogie Woogie, Memphis Slim
- FW3015 Eliz. Cortes, Bal-go-Guitar
- FW3016 Indian Raj, Balakrishna
- FW3017 Am. Guitar, Badaux
- FW3018 Memphis Sngs. Vol. 2
- FW3019 Tambourine to Glory
- FW3020 Handy Blues, Kath. Handy
- FW3021 Guy Carawan Sngs.
- FW3022 Guy Carawan 11
- FW3023 Brownie McGhee, Blues
- FW3024 French Canada, Labrecque
- FW3025 Mrs. Lamb, Bagre Piano
- FW3026 Eng. Sngs., Shirley Collins
- FW3027 Sngs. W. Pa., Richman
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- FW3029 Blind Willie Johnson
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- FT3819 Bahamas Music, vocal 2
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- FT3821 Indian Summer Filmcore (Seegers)
- FT3822 Cannonville Story
- FT3823 Debnony Suite, Kolliak
- FT3824 Piano pieces, Gerwin, Kern
- FT3825 Song & Dance Man, Mehan
- FT3826 My True Love, vocal, sax
- FT3827 Picasso Film Music
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- FT3830 Cowardler's Interview
- FT3831 Seeger & Bronny Internac
- FT3832 Gregorian Chants, documentary
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