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"GENEALOGY OF DONETSK REGION": GENEALOGICAL SOURCES of XVIII - the beginning of XX century

The purpose of research is to identify the features of information record in metric books, confession lists and revision "skazki", their use in making genealogical trees of representatives of different denominations and social categories of XVIII - the beginning of XX century, that are stored in the State Archives of Donetsk Region. Methodology of the research lies in the use of methods of typologization and classification, historiographic, historical-genetic, and historical-comparative methods that allowed for comprehensive processing of sources, revealing their information capabilities and features. An attempt was made to investigate their information potential and their use in making genealogical trees of representatives of different denominations and social categories of Donetsk Region. Metric books are the primary genealogical source, because they recorded the main events in human life: birth, marriage, death. Their information potential makes it possible to explore the family relationship of all segments of Ukrainian society. Another important all-segment source of genealogical information is the confession lists of the churches: the annual family and nominal registers of the parishioners of the church, who were confessed to the priest. The information potential of these sources should be used at the beginning of genealogical research, when the number and names of family members, the exact dates of birth are unknown. The source of the most practical importance in the reconstruction of genealogical trees of taxable segments of the population is the materials of the all-Russian taxable population censuses, which were conducted in the territory of the Russian Empire in the period of 1718-1857. The results of these censuses were the so-called revision "skazki". Metric books, revision "skazki" and confession lists are sufficiently informative sources and have a high level of reliability, their information potential makes it possible to reconstruct genealogical trees of representatives of different denominations and social categories of Donetsk Oblast. Their scientific value is increasing today because of the inability of Ukrainian researchers to study part of these complexes due to Russian aggression in the East of Ukraine.

Keywords: *metric books; confession lists; revision "skazki"; genealogical sources; Donetsk Region; Greeks, ethnic groups, birth, marriage, death.*

Introduction

The increasing relevance of genealogical researches at the present stage requires revealing an array of sources that contain genealogical information and involving them to scientific circulation and genealogical practice. With the help of genealogical sources important dates in a person's life (birth, marriage, death), as well as names of their parents and other close relatives can be found. Metric books, revision "skazki", confession lists take perhaps the most important place among these sources of times of the imperial era. However, using these sources, peculiarities of information record for representatives of different faiths in a particular territory and the presence of lacunae in archival holdings should be considered. In particular, the fact that the archival materials remain in the temporarily occupied territory and their fate remains unknown today complicates greatly the genealogical heuristic of the population of Donetsk Oblast.

The problem of the study and involvement of these

sources in genealogical practice is reflected in the works of source study and genealogy. V. Kabuzan's research contains a comparative analysis of the data of the "revizski", church and administrative-police records. The author emphasized the importance of metric books in the study of the untaxed population of the Russian Empire, which was not covered by revision accounting (Кабузан, 1963). Fundamental research on metric books as genealogical sources belongs to A. Yelpatievskiy (Елпатъевский, 1971) and B. Mironov (Миронов, 1998).

Since the mid-1990s, P. Arsenych had used metric books in biographical researches of known Ukrainians (Арсенич, 2005). I. Lyman paid attention to the laws of the 1930s on metric books (Лиман, 2001). S. Huzenkov drew attention to the probability of information of metric books of the population of Southern Ukraine (Гузенков, 2005). Metric books for genealogical study of colonists of the Northern Pryazovia region were used by O. Vasyk (Васик, 2011). I. Skochylas drew attention to the informative potential of

metric books as sources of genealogy (Скочиляс, 2002). Yu. Lahun emphasized the importance of metric books, revision "skazki" and confession lists for the genealogy of peasant families (Лезун, 2005).

The materials of the revisional population census as sources from the history of the foreign colonists of the Northern Nadzovia region are considered in the study by A. Hedo (Гедьо, 2009) and N. Honcharova (Гончарова, 2003).

N. Lobko's dissertation is devoted to the research of genealogical information, which is presented in metric books, confession lists and books of registration of acts of civil status (Лобко, 2008, 2014).

The purpose of the article is to identify the features of information record in metric books, confession lists and revision "skazki", their use in making genealogical trees of representatives of different denominations and social categories of Donetsk Oblast.

Methods

Methods of typologization and classification were used to study metric books, revision "skazki" and confession lists, as well as historiographic, historical-genetic, and historical-comparative methods allowed for comprehensive processing of sources, revealing their information capabilities and features.

Results and Discussion

Metric books, as church acts, recorded information about births, marriages and deaths. The obligation to maintain metric books was entrusted to priests of different denominations, but it was under the constant supervision and control of government, since it served as one of the sources for fiscal activity (tax collection, recruiting duty, etc.).

It is generally accepted that Peter I introduced metric books, but it should be noted that the first attempts at metric records were made by Petro Mohyla in the seventeenth century. Unfortunately, the practice of constant maintenance of church acts was not extended to all Ukrainian lands, as priests were not ready to follow orders of church authorities (Лобко, 2008).

On the legislative level, the registration of births and deaths in Russia was established by the decree of Peter I of April 14, 1702¹. The log of metric books, which confirmed the presence of three parts of church acts about births, marriages and deaths, was approved in 1724. Since then an appropriate record format had been set for each part of metric books. In particular, the priests had to enter the date of birth of newborn, information about his parents, information about the baptismal ceremony and information about the "godparents" (godfather and godmother) in metric book. For the second part, the information about a bride and groom and guarantors (witnesses) had to be entered. Later, a graph listing the bride and groom's age appeared. The form of the third part of the metric books required information on the deceased, his age and cause of death, and it should also be noted by whom the deceased was confessed, given communion and buried.

Metric books were introduced for the entire population of the Russian Empire, for representatives of different faiths, including the population of the Dnieper Ukraine. The analysis and use of metric books of representatives of different denominations of the population of Donetsk

Oblast demonstrates the presence of specific, traditional features. In particular, metric books of the German (Lutherans, Catholics, Mennonites) and the Jewish population contained certain features. In particular, lists of born Mennonites did not contain information on infant baptism, because for religious canons, Mennonites did not baptize infants, but performed only water baptisms of people who were 18-20 years old (Бондарь, 1916). In analysis of the birth records of the child, attention is also drawn to the following: "baptism when necessary". For Lutheran faith representatives, such rite was envisaged in statute and performed in certain cases: if the infant was born very frail and could die before the preacher arrived; unless there was an evangelic-Lutheran preacher who could perform the baptismal ceremony near the place of birth, as well as in other emergency situations. The peculiarity of maintenance of a metric book of the Jewish population concerning born children was the compulsory indication of the dates of birth of children and indication of carrying out of circumcision of newborn boys, which was performed on the 8th day after birth of the baby.

As N. Lobko notes, the metric books of the Greek-Catholic churches contain more genealogical information in comparison with the metrics of the Orthodox churches. Thus, in addition to name, date of birth and information on receiving baptism, the name and surname of the child's father, in the graph "condition", the place of residence and social status of a father, whose son was he, mother's full name, her parents' full names, as well as the midwife's ("baba") full name was compulsorily recorded (Лобко, 2008).

The metric books of the second part had a marked difference - about married people. In particular, it was compulsory for the Orthodox population to conduct a marriage search, for the German-speaking population - a triple announcement of marriage and the presence of short chronological lists of married, lists of betrothed and, and for Jews - contraction of marriage - kesubah / ketubah. The metric books of the Jewish population are notable for the presence of a separate section that contained divorce records.

In 1838 a new form of metric records was developed, according to which the name of the newborn was recorded in a separate graph, the parents' data had to contain religion, the age of a newly married couple was recorded in a separate graph, and information on the deceased was also entered separately. Information about the priest performing rites and information about the persons who confirmed the fact of performing rites was also marked². It should also be noted that since then, metric books had been recognized as the most important acts at the state level and therefore they had to be maintained clearly and accurately. The period of existence of metric books ended with the introduction of acts of civil status.

Metric records also include information on first and last name changes, confirmation of the legality of birth or adoption, which is important in genealogical practices.

There are several examples of it. In the metric books of the Nativity-Theotokos Church of the Katerynoslav Theological Consistory, Mariupol, Mariupol powiat, Yekaterinoslav Governorate, a record of change of the last name of the father of the newborn was found: "Born on August 22, 1885, baptized on August 28, number 52, Peter, parents: Mariupol bourgeois Feodor Ivanov son of Kovalenko / aka

¹ ПСЗ-1. Т.4. № 1908. С. 192. *Complete Collection of Laws of the Russian Empire*. The first meeting [PSZ-1]. Т.4. № 1908. С. 192. (in Russian).

² ПСЗ-2. Т.13. №10956. С. 92. PSZ-2. Т.13. № 10956. С. 91-92. (in Russian).

Golub / and his lawful wife Anna Kuzmina, both Orthodox. Godparents: Mariupol bourgeois Ilya Konstantinov Pichakhchi and Elena Kirillova, wife of retired non-commissioned officer Andrei Lutechenko"³.

Records of the adoption of a child by the parishioners of the Bergtal Roman-Catholic Church of Mariupol powiat, Yekaterinoslav Governorate, Bergtal village, had the following form: "Born on April 18, 1912, baptized on June 19, number 52, Anton, son of a peasant woman from the Popovka village, the Taurida Governorate, Berdyansk uyezd, Evdokia Samko, an illegitimate son born on April 18, 1912 in the Nikolsky village. Godparents: Conrad Franz and Eva Schafner", the priest noted below that as a result of the order of Taganrog district court dated October 23, 1912, under No. 20811, Anton Samko was adopted by a peasant, Dolgobichev village, Tomashiv district, Lublin Governorate, Joseph Mikhailov Karpovich, and his lawful wife, Evdokia Samko⁴.

Due to the inaccessibility of the materials of the state archives of Donetsk and Luhansk Oblasts for Ukrainian researchers, the experience of cooperation of the state archives of Ukraine with the international organization "Family Search International", known as the Genealogical Society of Utah, is relevant.

Under the agreement between the Society and the General Archive, signed on April 25, 1996, the Society microfilmed metric books in the state archives of Ukraine. After V. Yanukovich' coming to power and his replacement of leadership of the State Archive Service of Ukraine in 2011, the cooperation was terminated by the Ukrainian side in connection with the entry into force of the Laws of Ukraine "On Personal Data Protection" of June 1, 2010 and "On Amendments to Certain Legislative Acts Of Ukraine on Increasing Responsibility for Violation of Personal Data Protection Legislation" of June 2, 2011. According to the letter of the State Archive Service of Ukraine of October 21, 2011 No. 1079/06 "On Cooperation with the Utah Society, USA" the cooperation was terminated from January 1, 2012 (*Держархів Донецької області. Ф. 209. Звіт про роботу держархіву області за 2012 рік*).

By the time of termination of digitalization, Family Search digitized metric information in the Autonomous Republic of Crimea and four regions (Ivano-Frankivsk, Sumy, Ternopil, Cherkasy). Digitization was in process in eleven regions, nine more were planned but digitization did not begin.

In 2017, a great deal of work was done by the State Archives of Donetsk Oblast with the support of Family Search, Utah, USA, the documents of about 4,086 archival files contained in 273 church funds, chronologically covering the period of 1809-1928, were microfilmed⁵. On April 20, 2018, on the website of the Central State Electronic Archives of Ukraine, online access to digitized copies of metric books of the State Archives of Donetsk Oblast, obtained in the framework of the joint project of the State

Archive Service of Ukraine with the International Organization "Family Search International", was given⁶ (<https://tsdea.archives.gov.ua>).

However, due to the termination of cooperation, funds with metric books of Jews, Germans (Roman-Catholics, Mennonites, Lutherans) were not digitized. Their careful study as a comprehensive source will allow researchers to distinguish the ethno-confessional features of the population of Donetsk Oblast.

Another universal genealogical source is the confession lists of the churches. The confession list is an annual register of names of parishioners of a church who were confessed by a priest. In absence of metric books, they are a valuable source in making genealogical trees.

The record-keeping history of confession lists is very similar to the history of metric books. The advantage is that, unlike metrics, it is a "family source" recording the annual dynamics and structure of the family. Every Orthodox Christian should confess at least once a year and receive the Sacrament. The sacrament of communion was documented in the confession lists, that is, in the list of the persons who were in confession.

The maintenance of a register of parishioners who had been confessed to the priest was suggested by Petro Mohyla, but again met resistance from the priests (*Скочиляс, 2002*). At the beginning of XVIII century, at the legislative level, the maintenance of "confession lists" was established, according to which it was possible to determine the population and to control the Old Believers (*СМОЛІЧ, 1997*).

By the decree of February 8, 1716, "On going to confession throughout a year, on the penalty for non-implementing this rule, and on laying of double pay on schismatics"⁷ Peter I imposed a tax on those who shrank from Orthodoxy. The obligingness of maintaining the confession lists was enshrined in the Synod Decree of March 7, 1722 and the Senate Decree of July 16, 1722. The decree of the Synod "On sending statements of those who did not attend confessions and of schismatics, as well as of penalty money to the Holy Synod" pursued primarily a fiscal aim⁸. The Senate decree obliged all parishioners "to present their children of both sexes from the age of seven to their priests for confession"⁹. In case of a long absence, the parishioner had to confess to the church of a parish of a place of his temporary stay and to give a certificate of confession to the priest of his settlement: "to receive from them the secure letters which they give to their parish priests on return, and then confess to them"¹⁰. Maintenance of confession books in the 20's - 30's of the XVIII century was under the control of the state, which primarily monitored the regularity and correctness of the payment of fines.

The Senate Decree of April 16, 1737 introduced the forms of confession lists. The form had the headline: "A list of the city or uyezd, or sloboda, of the Church of the

³ ДАДО. Ф. 214. Оп. 1. Спр. 6. Арк. 181. *Derzhavnyi arkhiv Donetskoi oblasti*. [State Archives of Donetsk Oblast] (DADO). Retrieved from https://tsdea.archives.gov.ua/ua/affair_dn/?f_id=1023378&a_id=1025689#g=1&slide=179.

⁴ ДАДО. Ф. 472. Оп.1. Спр.5. Арк.9-10. *DADO. F. 472. Op.1. Spr.5. Ark. 9-10.* (in Ukrainian)

⁵ Публічний звіт Голови Укрдержархіву Баранової Т.І. у 2017 році. URL: https://www.kmu.gov.ua/storage/app/media/17-civik-2018/zvit_2017/Derjarhiv_%202017.pdf. *Publichnyi zvit Holovy Ukrderzharkhivu Baranovoi T. I. Pro pidsumky diialnosti derzhavnoi arkhivnoi sluzhby Ukrainy u 2017 rotsi*. URL: http://www.archives.gov.ua/Archives/zvit_2017.pdf

⁶ Центральний державний електронний архів України. Офіційний сайт. URL: <https://tsdea.archives.gov.ua>. *Tsentralnyi derzhavnyi elektronnyi arkhiv Ukrainy*. URL: <https://tsdea.archives.gov.ua/ua/metric-books/>

⁷ ПСЗ-1. Т.5. № 2991. С. 166. *PSZ-1. T.5. № 2991. S.166.* (in Russian)

⁸ ПСЗ-1. Т. VI. № 3914. С. 513-514. *PSZ-1. T. 6. № 3914. S. 513-514.* (in Russian).

⁹ ПСЗ-1. Т.6. № 4052. С. 737. *PSZ-1. T.6. № 4052. S.737-742.* (in Russian).

¹⁰ ПСЗ-1. Т.6. № 4052. С. 741. *PSZ-1. T.6. № 4052. S.737-742.* (in Russian).

Priests (names and patronymics)". In the first graph, order numbers of houses or yards were indicated, in the second graph, number of women and men was indicated, in the graph "spirituals and their household", which indicated the family members' names (most often recorded once), for spouses names and patronymics and for children only names were indicated. To show years since birth, there were other graphs, separately for men and women, indicating the number of years of each family member for that year. Despite the fact that children from 7 years were obliged to confess, the confession lists often included information about children older than one, but, at the same time, the priest put a dash in graph of the confession. The "testimony of action" graph contained information about "those who had confession and the Holy Sacrament", "who were confessed and did not receive the Sacrament, and for what reason" and "who did not have confession"¹¹. The second column of the graph had records rarely, such cases were exceptions. In the last column about those who were not in confession, a note of how many years the person had not been in confession with the priest was made, indicating the reason, most often - "because of the excommunication".

Confession lists were sometimes added to metric books, making it difficult to find them. In particular, metric books of the Holy Trinity Church of the Yekaterinoslav Theological Consistory of the Staryi Kermenchyk village of the Mariupol powiat, Yekaterinoslav Governorate for 1912 also included the confession lists: "House number 247, Patrykats family:

Vasily Ilyin (66 years old) and his wife Varvara Ignatieva (69 years old);

Fyodor Ilyin (54 years old) and his wife Sarra Grigoryeva (54 years old) and their children - Alexander (20 years old), Lubov (19 years old), Nikolay (16 years old), Georgy (13 years old);

Grigory Feodorov (23 years old) and his wife Anna Evfimova (19 years old) and their daughter Elena (1 year old);

Ilya Feodorov (28 years old) and his wife Anna Georgieva (21 years old) and their children - Sofia (3 years old), Maria (2 years old);

Gerasim Ilyin (49 years old) and his wife Maria Konstantinova (35 years old) and their son Ilya (18 years old); widower Ivan Gerasimov (26 years old)¹².

From the record, information on three generations of the family, three sons of Ilya Patrykats - Vasily, Fyodor and Gerasim with their families and grandchildren can be found.

The confession lists, like the metric books, finished their period of existence with the establishment of Bolsheviks authority. Their information capability makes it possible to study genealogical trees of all segments of the population of Donetsk Oblast until the 1920s.

Due to its annuality, regularity of maintenance, all-segment, mass coverage, confession lists are an important source for conducting genealogical research for all segments of the Ukrainian society. They are a list of the whole family and sometimes of several generations. Considering that the confession lists were compiled annually in two copies - the parochial one and the consistorial one,

they help to determine an approximate year of marriage in the absence of metric books, as well as to identify information about births and deaths of children in the family during the inter-revision period.

The disadvantage of the confession lists is the inaccuracy in writing names of family members, as no supporting documentation was required. Information of the deceased man of a widow was also missing from confession lists.

An important source for the reconstruction of genealogical trees of the taxpayers in the absence of metric books and confession lists are revision "skazki" - the materials of the all-Russian taxable population censuses, which were conducted in the territory of the Russian Empire in the period of 1718-1857.

Since the first census, the government had always emphasized the fiscal aim of mass accounting of people. However, its results were used for other purposes: statistical, juristic (the record to the revision fixed the civil status of the person), military, etc. At the same time, the state sought to collect additional evidence of its citizens. Therefore, in course of particular revisions, the female population, non-taxed segments, foreigners were enumerated, other separate additional information, such as nationality, religion, physical defects, etc. was indicated.

When working with the materials of the revision accounting it should be taken into account that the revision considered the taxable population, composition of which was constantly changing during the XVIII-XIX centuries, so the extent of reporting of entire population of the country in revision "skazki" was also changing. Thus, the first, second and sixth revisions considered only souls "of male sex", the other considered "male and female souls". The unit of the census was the so-called "revision soul", which remained relevant as a taxpayer until the next revision.

For a long time, there was no clear form of revision "skazki". Thus, the first, second, fourth revisions did not record information about women. Children who were born between the revisions also were not recorded.

In addition, it is worth considering that the revisions were not conducted throughout the territory of the empire. Only since 1781, the fourth revision, the system of nationwide revisions was extended to Ukraine. However, it covered only the lands of the Dnieper Ukraine. Only from the fifth revision (1794-1795), the revision accounting of the population was extended to all Ukrainian lands that were part of the Russian Empire.

The large number of cases with revision "skazki" of the late XVIII should be noted. For various reasons, these archival units were often combined into one volume of censuses of villagers of tens of villages. Such concentration of lists contributes to their faster description, but makes it difficult to conduct genealogical research at the place of residence of the representatives of the family.

It is important to note that the revision committee received the materials in two copies, and after processing and closing the case, one copy remained in a powiat treasurer and the other one was sent to the powiat treasury Chamber. The latter were created in 1779 and were under the authority of the governorate treasury chambers. It explains the fact that the revision "skazki" of the population of the Mariupol powiat, Yekaterinoslav Governorate are stored in the funds of the Mariupol Powiat Treasury of the State Archives of Donetsk Oblast and the Alexander Powiat Treasury of the State Archives of Zaporizhia Oblast (Гончарова, 2003) and constitutes the majority of revision "skazki" preserved up to now and suitable for analysis as a historical source of the history of foreigners.

¹¹ ПСЗ-1. Т.10. № 7226. С.114. PSZ-1. Т.10. № 7226. С. 114-118. (in Russian).

¹² ДАДО. Ф. 417. Оп.1. Спр.19. Арк. 85. DADO. URL: https://tsdea.archives.gov.ua/ua/affair_dn/?f_id=1526781&a_id=1528441#lg=1&slide=85.

The Mariupol Powiat Treasury Fund of the State Archives of Donetsk Oblast (ДАДО, ф. 131) contains files of five revisions of revision "skazki" in 73 cases (1811, 1816, 1835, 1850, 1857 pp.).

The materials of the sixth revision of 1811, which have been preserved in a very poor state, are represented by only two settlements of foreign colonists - the Greeks of Komar and Bogatyr villages¹³. There are no summary statements on settlements of 1811-1812. Because of the peculiarities of the sixth revision "skazki" form, its materials are of considerable interest to researchers. According to the decree of Alexander I of May 22, 1811, it was required to "add people of all those segments that were recorded in the previous revision" to the revision "skazki"¹⁴. Thus, two main graphs were added to the main text: 1) on the previous revision; 2) had left before the revision began. The first column indicated the age on the previous revision. If the recorded person was born between the revisions, the term "newborn" was used. In the second, the reason why recorded person was missing on the previous revision was indicated. For the record of reasons for revision "skazki" typical were "moved to another village (indicated to which one)", "died" with an indication of the exact date. The presence of the information on the number of the population on the previous revision in the revision of 1811 provides the possibility of reconstruction of the information of 1795.

The title of the revision "skazki" indicated the date and place of the revision - the name of the governorate, powiat and settlement. The family number was indicated in the table, then all its members were rewritten and the range of family relations was indicated. If the person arrived to a powiat from another territory, then the place and date of departure from the previous place of residence was stated in the document. The next graph provided information on a decrease in population, that is, the deceased or people who left residence and the reasons of it were identified. The last graph indicated the age of the person at the time of current revision. It should be noted that the more complete revision "skazki" of the Mariupol powiat of the sixth revision were preserved in the fund of the Alexander Powiat Treasury of the State Archives of Zaporizhia Oblast¹⁵.

The documents of VII revision were preserved only partially. In total, the 15 cases presented by the materials of the VII revision contain separate information or general data on the 15 Greek villages of Greeks and Mariupol¹⁶.

Preservation of the materials of the VII revision is even worse. Information about only seven Greek villages is available: Velyka Karakuba, Nova Karakuba, Karan, Laspa, Velyka Janisol, Stila, Mala Yanisol and Mariupol¹⁷.

Revision "skazki" of the seventh revision of the German colonies of Mariupol powiat Kirschwald, Rosenberg, Rosengart, Nigenhoff, Shoenbaum, Kronzdorf, Rosenberg, Grunau, Vikerau, Reichenberg, Kampenau, Mirrau, Kaizendorf, Gotland, Neuhoff, Eichwald, Elizabethdorf, Lug-

wigstahl, Tiegenort, Tirgart are dated 1824-1829¹⁸. This is explained by the fact that most of these settlements were founded in these years and the Mariupol colonial district was formed. The number of colonies in this district varied from 17 to 27 at different times.

In the revision "skazki" of the eighth revision of the Mariupol Colonial District, information on the inhabitants of 24 colonies was provided: Kirschwald, Tiegenhof, Rosenhardt, Shoenbaum, Kronzdorf, Grunau, Rosenberg, Vikerau, Rosenberg, Kampenau, Mirrau, Kaizendorf, Gotland, Neuhoff, Eichwald, Elizabethdorf, Lugwigstahl, Tiegenort, Tirgart, Elizabethdorf, Bili Vezhi, Kalchinivka, Rundewiese, Klein Werder, Groß Werder¹⁹.

In 1850, the IX people's census was conducted. According to this revision, the revision materials of only five Greek settlements were preserved, namely: Nova Karakuba, Velyka Yanisol, Mangush, Velyka Karakuba, Beshevo²⁰. Revision "skazki" of the IX revision of Mariupol are stored in six cases (101, 102, 103, 104, 105, 106, 112) with a total number of 1722 sheets.

The "Summary list of the Mariupol city on the number of merchant and burgher souls present in this city on this IX revision" is of considerable interest. According to it, there were 131 male and 98 female merchants in the city, among them "of Greek class: male - 101 and female - 78 and Russian: male - 30 and female 20 souls"²¹. According to the IX revision, number of bourgeois people was 1655 male and 1501 female bourgeois (1483 of them Greek-male, 1484 Greek-female, and 35 Russian, of whom were 17 male and 18 female)²². This indicates that representatives of other ethnic groups began to settle in Mariupol long before the "highest approved opinion of the State Council" of March 30, 1859, which allowed the creation in Mariupol, in addition to the Greek, of a community of representatives of other nationalities²³.

According to the X revision, the number of merchants in Mariupol decreased to 100 male and 89 female. In the national dimension (Greek-male merchants - 68, female - 57) the number of Russian merchants increased (male - 32, female - 32)²⁴.

Since 1835, the merger of five Mennonite colonies into the Mariupol Mennonite District began. 145 Mennonite families from Khortytsia colonies of Yekaterinoslav Governorate moved to the North Pryazovia and founded the colonies Bergtal (1836), Schönfeld (1837), Schöntal (1838), Geyboden (1841). Mennonite colony Friedrichsthal, which was immediately included to the census, was founded the latter in 1852. The materials provide information on 788 men and 707 women of the Mariupol Mennonite District²⁵.

In general, the analysis of the revision "skazki" allows

¹³ ДАДО. Ф. 131. Оп.1. Спр. 61. DADO. F. 131. Op. 1. Spr. 61. (in Ukrainian)

¹⁴ ДАЗО. Ф. 12. Оп. 1. Спр. 3. Арк. 16. *Derzhavnyi arkhiv Zaporizkoi oblasti*. [State Archives of Zaporizhzhya Oblast] (DAZO). F. 12. Op. 1. Spr. 3. Ark. 16. (in Ukrainian)

¹⁵ ДАЗО. Ф. 12. Оп. 1. Спр. 38. DAZO. F. 12. Op. 1. Spr. 38. (in Ukrainian)

¹⁶ ДАДО. Ф. 131. Оп.1. Спр. 78. DADO. F. 131. Op. 1. Spr. 78. (in Ukrainian)

¹⁷ ДАДО. Ф. 131. Оп.1. Спр. 64-99. DADO. F. 131. Op. 1. Spr. 64-99. (in Ukrainian)

¹⁸ ДАДО. Ф. 131. Оп.1. Спр. 79. DADO. F. 131. Op. 1. Spr. 79. (in Ukrainian)

¹⁹ ДАДО. Ф. 131. Оп.1. Спр. 92. DADO. F. 131. Op. 1. Spr. 92. (in Ukrainian)

²⁰ ДАДО. Ф. 131. Оп.1. Спр. 101-112. DADO. F. 131. Op. 1. Spr. 101-112. (in Ukrainian)

²¹ ДАДО. Ф. 131. Оп.1. Спр. 112. DADO. F. 131. Op. 1. Spr. 101-112. (in Ukrainian)

²² ДАДО. Ф. 131. Оп.1. Спр. 112. Арк. 1. DADO. F. 131. Op. 1. Spr. 112. Ark. 1. (in Ukrainian)

²³ ПСЗ-2. -Т. 34, 1-е отд., № 34308. С. 246-247. PSZ-2. Т.34. № 34308. S. 246-247. (in Russian)

²⁴ ДАДО. Ф. 131. Оп.1. Спр. 116. Арк. 1. DADO. F. 131. Op. 1. Spr. 116. Ark. 1 (in Ukrainian)

²⁵ ДАДО. Ф. 131. Оп.1. Спр. 115. Арк. 1. DADO. F. 131. Op. 1. Spr. 116. Ark. 1 (in Ukrainian)

to get necessary information for genealogical research: names, dates of birth and death, information about social and marital status, as well as a number of additional information about ancestors. However, this source also has a number of disadvantages. It is quite natural that the state sought to maximize the number of taxed "souls". Typically, serious distortions can be found in information on population that is counted only for accounting (such as the female population) and is not obliged to pay taxes. Nobody was interested in accounting for this category of the population, so sometimes it was conducted inconsistently and carelessly. The age of the person is the most unreliable item of revision "skazki". Comparing it to the evidence of metric books indicates a systematic distortion of the age rate. Therefore, another reason for the chronological inaccuracy of the audit records may be haste of the scribes and the unwillingness to delve into the details.

Conclusion

Thus, the analysis of metric books, revision "skazki" and confession lists as the main genealogical sources, as well as the peculiarities of information record in the territory of Donetsk region, show the importance of using the information potential of mentioned sources to reproduce family history, make genealogical trees, complete the blank spaces in the information about family members. The metric records contain information about the ethnic and cultural features of the population of Donetsk: honoring the saints and giving their names to infants in the Orthodox population, conducting the circumcision, signing a marriage contract of a search, presence of a metric book on divorced Jews, indicating the legality of birth of a child, indicating all family members in metric books, about the dead of the German-speaking colonists. The confession lists contain information about the family members who were confessed and make it possible to determine the age of each family member in the year of confession and relationship within the family. Revision "skazki" do not always contain information about the female population, there is no information about babies born during the period between revisions, but they contain information about the nationality and physical defects of the population. Studying the peculiarities of family structure and their interrelation with different ethnic characteristics using revision "skazki" provides understanding of the demographic situation in the region. Of great importance is the study of ethnically mixed marriages as a factor for the process of assimilation.

The analyzed sources differ in the quality and quantity of genealogical information provided. However, since the preservation of these sources is incomplete and many of them are inaccessible to Ukrainian researchers, genealogical exploration requires comprehensive use of all possible sources.

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"РОДОВІД ДОНЕЧЧИНИ": ГЕНЕАЛОГІЧНІ ДЖЕРЕЛА XVIII - початку XX ст.

У статті виявлено особливості фіксації інформації у метричних книгах, сповідних відомостях та ревізьких "сказках", їх використання при складанні родоводів представників різних конфесій та станів XVIII - початку XX ст., що зберігаються в державному архіві Донецької області. Методологія дослідження полягає у використанні історико-генетичного та історико-порівняльного методів для дослідження витоків та розвитку метричних книг, ревізьких "сказок" та сповідних відомостей представниками різних конфесій регіону. Метричні книги, ревізькі "сказки" та сповідні розписи є достатньо інформативними джерелами й мають високий рівень достовірності, їх інформаційний потенціал дає можливість реконструювати родоводи представників різних конфесій та станів Донеччини. Їх наукова цінність сьогодні збільшується через неможливість опрацювання частини з цих комплексів українськими дослідниками через ситуацію на Сході України. У розвідці здійснено спробу дослідження їх інформаційного потенціалу та його використання при складанні родоводів представників різних конфесій та станів Донеччини. Метричні книги є первинним генеалогічним джерелом, адже саме в них реєстрували головні події в житті людини: народження, шлюб, смерть. Їх інформаційний потенціал дає можливість дослідити родинні зв'язки усіх прошарків українського суспільства. Іншим важливим всестановим джерелом генеалогічної інформації є сповідні відомості церков: щорічні родинні та поіменні облікові реєстри парафіян церкви, які сповідалися у священника. Інформаційний потенціал цих джерел варто використовувати на початку генеалогічного дослідження, коли не відомі кількість та імена членів родини, точні дати народження. Джерелом, яке має найбільше практичне значення в реконструкції родоводів оподатковуваних верств населення, є матеріали загальноросійських переписів податного населення, які проводилися на території Російської імперії в період з 1718 по 1857 рік. Результатами цих переписів були так звані ревізькі "сказки".

Ключові слова: метричні книги; сповідні відомості; ревізькі "сказки"; генеалогічні джерела; Донеччина; греки; етнічні групи; народження; шлюб; смерть

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