

## TATAR VILLAGE IN THE FIRST HALF OF THE 19TH CENTURY

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**Abstract.** The urgency of the problem under study is due to the role that the demographic factor, along with socio-economic and national, plays in society, and the need to turn now to Russian historical experience in the field of reproduction and population preservation, a necessary condition for its successful development. The paper is aimed at analyzing the dynamics of the civil status of the Russian Muslim community on the basis of the information potential of census records concerning residents of the village of Staryie Tinchali, Buinsk district, Simbirsk province, from 1795 to 1858. Mathematical-statistical and demographic (calculation of general and special demographic coefficients) methods became the leading methods for the study. The study shows the value of the census records for studying the history of population on the example of a particular Muslim Ummah. The indicators that reflect the demographic state of the Tatar village at the end of the XVIII - the first half of the XIX century are analyzed: sex and age composition, population growth, birth rate, mortality, marriage, childhood and family typology. It was found that by the middle of the XIX century, in the Tatar village there was an improvement in the situation with the reproduction of the population. The thesis on early marriage of Tatar Muslim women was rejected. Materials of the paper can be useful in the study of demographic, historical, geographical, and socio-cultural problems of the history of the multi-ethnic, multi-confessional Volga-Ural region of the Russian Empire in the new time.

**Key words:** census records, socio-demographic image of the Tatar village, historical demography, fiscal accounting of the population, Simbirsk province.

### 1. INTRODUCTION

The urgency of the task of studying the state and development of the population is caused by the general demographic crisis experienced [1, 2]. Socio-demographic processes among the Tatars were a reflection of the all-Russian events and processes, but they had pronounced specificity determined by various reasons. The population of Simbirsk province was multi-ethnic and multi-religious, the Muslims constituted the most visible non-Christian group in it. Its formation in the national historiography is traditionally, but illegally associated with the colonization of the Middle Volga region, which began after the conquest of Kazan in 1552 and intensified in the XVII century. The characteristics of the resettlement of Muslim Tatars are explained by the involvement of the population in the construction of the Korsun and Simbirsk abatis lines and the need to draw the military and watchman service [3]. Meanwhile, many villages existed already in the period of the Kazan Khanate, which also included the territory of Buinsk district. In the period under review, the Muslim Tatars did not represent a numerical majority in any of the counties of Simbirsk province. They were mostly concentrated in Buinsk, Simbirsk and Kurmysh counties. The Muslims often lived in the neighborhood with the Orthodox Christians population: the Chuvash, Russian and Mordovians. The modernization of Russian society, which took place at the beginning of the 18th century, changed the social image of the Tatar village and was accompanied by the transformation and evolution of the existing strata. All this makes it relevant and legitimate to study the demographic situation in the Muslim community. This paper attempts to study the dynamics of the civil status of the Tatar rural community in the late XVIII - first half of XIX centuries by the example of one of the largest villages which inhabitants belonged in the recent past to the lower stratum of the ruling strata — the service class estate, signed away in the early 18th century in the taxable class.

### 2. METHODS

The basis of the study was a set of census records of residents of the village Staryie Tinchali, Buinsk district, Simbirsk province, from 1795 to 1858. It was stored in the funds of the State Archive of the Ulyanovsk Region and has not yet been introduced for scientific use [4]. Census records are the primary documents for population registry and registration, which was compiled during a census at a separate spatial point. We have the primary part of registering materials that are part of the six (fourth, fifth, sixth, seventh, eighth and tenth) of the ten censuses held in the XVIII and XIX centuries. The procedure for recording civil status allows us to trace and identify patterns and peculiarities in the development of the Tatar rural community of Simbirsk province during the life of two generations for the male and three generations for the female line. Census records were compiled by headmen and represented a certain list of names of residents, indicating the name, patronymic and surname (if any) of the tax-paying persons (head of the household, head of the family), his age, the names of family members with fixing the age and attitude to the head of the family. Registering of the tax-paying population was carried out in order to identify those fit for military service and to correct the capitation tax load. With the exception of 6th revision (materials of 1st and 2nd revisions were not involved in the analysis), they took into account the persons of both sexes, but female persons did not appear in the summary tables. The census records were clarified between the censuses, the presence or absence of a person was recorded at the time of the current record census, with indication of a reason for departure (died, on the run, resettled, soldier, etc.). By the end, each "recorded capita" was considered available until carrying out of the next revision, even if a person died, which allowed the state to increase the collection of the poll tax and created conditions for abuses. The high degree of

preservation of census records in the XIX century and availability of Muslim metric books allow us to assess the reliability and information content of the registration materials of the XVIII century [5, 6, 7, 8].

The sustainability of the form, the systematic collection of information, the uniformity of civil registration according to predetermined parameters over a long period of time make it possible to judge about the changes that have occurred in the quantitative, social, and confessional spheres of community life, and allow the records to be subjected to statistical analysis. These data were used to collect statistical data on the movement of the population in the Russian empire.

Fulfillment of a number of secular functions by records (registration of births, deaths, marriages, recruitment, and even fixation of runoffs) predetermined the interest of scholars studying regional history of the population, and scientists involved in genealogical research. The value of the primary materials of the revisions lies in the fact that they make it possible to supplement the genealogical file of a specific family not only with male, but also with female related lines. The processing of census records was carried out by means of mathematical-statistical and demographic (calculation of general and special demographic coefficients) methods. The identification of objectively recorded hidden information was carried out by the method of complex analysis and comparative historical method. Thanks to this, the analysis of census records allowed us to restore along with the history of certain groups of the population also the pages of the history of the rural community as a whole.

### 3. RESULTS AND DISCUSSION

A comprehensive study of census records as an integrated source for a specific settlement in a region densely populated by the Tatar population and an appeal to the map of the Simbirsk province in 1822 made it possible to determine the spatial organization, localization and type of settlement within the Buinsk district and the latter in the Simbirsk province. Tracing of property boundaries, population, social and age composition, dates of birth and death of people, time of mobilization of residents for recruits and other parameters reflecting the civil status of the rural community of Staryie Tinchali, genealogies, etc. were also established. Analysis of the audit material showed that since 1795 to 1858 the total population of the Ummah increased in 2.6 times - from 517 to 1366 people. The number of men was less than of women: in 1795 by 14%, in 1816 - by 1.67% in 1834 - by 14.1%, in 1858 by 3.7%. There has been an increase in the number of monogamous marriages. By 1795, out of 129 families, 88 were monogamous (68.3%), 36 men entered into a second marriage, including widowers (27.9%), 5 men had three wives, including a widower. In 1816, 94 out of 123 families were monogamous (76.4%), 28 heads of the households each had two wives (22.8%), one villager had three wives. In 1834, 223 families were recorded (an increase of 44.8%), of which 192 families (86.2%) were monogamous, 30 men (13.4%) had two wives, and one resident had three wives. By 1858, there were 254 families in the rural community, of which 222 were monogamous (87, 4%), 32 had two wives (12.6%), and there were not any three times married men. The heads of the households were men, with the exception of 1795, when 5.4% of the households were headed by widows. The thesis affirmed in the literature about the early marriage of Tatar Muslim women was not confirmed by the data of the census records. The brides were girls of 20–30 years old; the upper age limit for women got married was 40 years. The bulk of the girls entered into marriage after reaching the age of 20, with the exception of a few cases when 12 and 13-year-old girls were married. Repeated marriages were concluded on average in 30- 47 years. The difference in age between a husband and a wife was 2-3 years; each of the subsequent wives was younger by 8-10 years.

The average number of children in a family was 4-5; there were families with one child. In the years 1816-1858 the proportion of families with 8–9 children increased significantly. The number of boys to girls in the community was approximately equal: on average, a family had three boys and three girls. It should be noted that in the 1811 census records did not indicate women, in 1816 a family had 4 girls and 3 boys on the average, but after a decade and a half the number of girls in a family decreased to 2-3, and the boys grew to 3-4. In some families nephews and nieces, adoptees and stepchildren lived. There was an unwritten law in the community whereby orphans were brought up by relatives, and if they were absent, the villagers which were more affluent.

The birth rate consistently exceeded mortality, and in terms of 1811 it increased 2.5 times. However, in 1816 there was a decline in the birth rate. The reason for this should be associated with the mobilization of men for the Patriotic War of 1812. In 1811, recruitment increased by 16%. Another decline in the birth rate caused by the Russian-Turkish wars and the Crimean War was reflected in the 1858 census.

In the XVIII century, the sex of a child did not affect the quality of birth registration. The facts of the birth of children out of wedlock are not fixed. The birth of twins was often not indicated, or information was given only about one of the babies. Mortality rates in the rural community were close to the average for the province. In the records of the XVIII century, no deaths were reported for newborns. The lower threshold of the age of the child whose death was registered was two years. In the first half of the XIX century, already data on all three components of infant mortality were given, although the level of perinatal mortality is clearly underestimated in the sources.

It is characteristic that mortality among the male and female population was almost the same. From the materials of the audit for 1795 it can be seen that the proportion of dead men was 41%, and women - 45%. An analysis of the age structure showed a high degree of accumulation, typical for the sources of the XVIII century. Gradual increase in the accuracy of the data on the age of the dead can be observed in the materials of the XIX century. The distribution of the dead by age groups was carried out by us in accordance with modern demographic practice of classification into groups [9]: 1) up to a year; 2) from 1 to 4 years; 3) from 5 to 14 years; 4) from 15 to 59 years; 5) from 60 years and older. Mortality among women was higher than among men. The maximum age of death for men was 64–

79 years, and 59–79 years for women. The causes of death were outbreaks of epidemics: cholera, tuberculosis (the poor people mostly suffered from the disease) and smallpox. Children died for various reasons, but the vast majority of children under the age of 3 years suffered from rickets. In the XIX century, the data on the causes of death became more accurate, but the “indefinite” formulations of the causes of death for persons over 60 years old (70% of cases) and children from 1 to 4 years old (20% of cases) remained. This shows the perception by society of the death of a person who has reached the age of 60 as the natural logical conclusion of his earthly life, and the difficulty of determining the cause of death of a child. In general, in the period under review, mortality rates have steadily declined: from 24% in 1795 to 7% in 1858.

Recruitments in connection with the beginning of the Russian-Turkish wars (1787-1791, 1806-1812, 1828-1829) and the Crimean War of 1853-1856 did not pass the Staraya Tinchaly. On the eve of and during 1812 Patriotic War, 16 young men were taken to recruits, and 22 people in 1816. Young men and men from 16 to 44 years old old became conscripts. Cases of runoff from the rural community were extremely rare: in 1784 three girls-sisters escaped, in 1795 - one man.

E.P. Podyapolskaya first drew attention to the information potential of census records in her article "Census records as a historical source" which was published in 1952. After a 35-year hiatus, experts interested in historical and demographic issues turned to these sources: V.M. Kapuzan, Ya.E. Vodar, A.L. Perkovsky, P.A. Kolesnikov, I.V. Vlasova, N.A. Minenko and others. The next stage of the revival of interest in this massive and reliable source occurs in connection with the development of the problems of socio-economic history, historical demography and genealogy. Today, the census records of not only peasants and mining workers, but also merchants are introduced into scientific use. Demographic behavior, family history, and their typology are being discovered. Expansion of research topics was accompanied by the addition of such large academic and university centers for the study of the history and population problems of Russia as St. Petersburg, Moscow, Tambov, Yekaterinburg, Barnaul, the Urals and Siberia. A significant breakthrough in attracting to the analysis of primary materials of revisions and metric books is allowed to be made by computer technologies, facilitating the work on statistical processing of information sources [10, 11]. Russian scientists took part in projects for the study of the historical demography of individual settlements in the years of 1780-1917 according to a unified program (developed in Netherlands). The historians of Tambov, Kursk, Tula, Yaroslavl together with American experts conducted a study of the demography of the peasantry in Russia at the XVIII- XX centuries. [12, 13, 14 ] A historiographical understanding of the results achieved was carried out [15, 16, 17, 18]. However, Russian rural community was mainly in the focus of attention of scientists, and the demographic situation in the Tatar community has not yet become the object of research.

#### **4. SUMMARY**

Tatar community in the late XVIII - first half of XIX centuries was traditional and classical, where it was taken as the norm to marry upon reaching the age of maturity, the marriage was universal. Polygamy permitted by Shari'a norms was atypical. It happened that a man remained a bobyl (solitary man) for all his life. Population growth, as well as mortality, was also uncontrollable. In quantitative terms, women prevailed over men, although more boys were born. Families were nuclear. The average family size was 6-7 people (husband, wife and children).

#### **5. CONCLUSIONS**

An appeal to the primary materials of the revisions made it possible to restore a number of historical and demographic parameters of the Tatar community, the originality of which determined the confessional affiliation of the population. The heuristic capabilities of data from a multidimensional mass reliable source, such as census records, suggest that the established norms of demographic behavior, especially marriage, large families contributed to the growth of the population of the rural community by the middle of the 19th century, despite the factors that reduced this indicator (infant mortality, recruitment, epidemics). It can be ascertained how characteristic such a dynamic was for other Tatar communities, provided that the whole array of census records that were deposited in the archives is involved in the analysis. The possibilities of computer processing of census records make this task quite feasible.

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