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SECTION OF HISTORICAL SCIENCES

DEMO-CONFESSIONAL SITUATION IN THE SOUTH-WESTERN PROVINCES OF THE RUSSIAN EMPIRE IN THE MID-19TH CENTURY

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Abstract

The issues of the demographic and confessional situation in the South-Western provinces of the Russian Empire (Right-Bank Ukraine) features in the middle of the 19th century are considered, a statistical model of this phenomenon and options for its application in further research are proposed.

Keywords: Russian Empire, Right-Bank Ukraine, Orthodox, Christians, Catholics, Jews, spatial statistical model, demo-confessional situation.

In the last years of the Russian empress Catherine II reign, Lithuania, Right-Bank-Ukraine, and Kurland were joined to the Empire. By a decree of April 13, 1793, three governorates of Minsk, Bratslav, and Iziaslav were created from these new territories. The latter was divided soon into Volyn and Podillia provinces (1795). The next emperor Pavel I immediately made changes to the state system. Governorates were renamed to provinces, the number of which became less. In particular, this affected Ukraine: the Katerynoslavsk province was abolished, its northern territories moved to Malorossia, former Hetmanate, and all the rest were included in Novorossia, renaming the city of Katerynoslav in Novorossiysk. Instead of the abolished Bratslav governorate, a new Kyiv province was created on the Right Bank of the Dnieper. Chernihivska and Novhorod-Siverska provinces were abolished, and instead of them the Malorossia province was created with the inclusion some of the Left-Bank lands of the old Kyiv province. Kharkivska province was renamed to Slobidsko-Ukrainska and restored on the borders of 1765. With the beginning of Alexander I reign, admin-

istrative reform was continued. In 1801 the Malorossiiska province was divided into the Chernihivska and Poltavaska provinces. In the next 1802, the Novorossiiska province was divided into three new ones: Tavriiska, Katerynoslavska and Mikolaivska. Soon the latter was renamed the Khersonska province with the addition of the former Black Sea Cossacks territory. During the reign of Nikolai I in nine "Western provinces" (South-Western ore Right-Bank Ukraine, Belarus and Lithuania), the Lithuanian Statute was canceled with extending to them the Russian governorship management system (1840) and office work exclusively in Russian. At the same time, a series of new provincial governance laws were passed. According those three South-Western provinces from 1832 to 1917 formed the Kyiv, Podillia and Volyn governorate general (Figure 1), headed by "The military governor of Kyiv and the governor general of Podillia and Volyn". In the middle of the 19th century its territory occupied 144,666 sq. verstas (approximately 63,576 sq. miles) with a population of 4,684 million in 1851 (as in the then Denmark

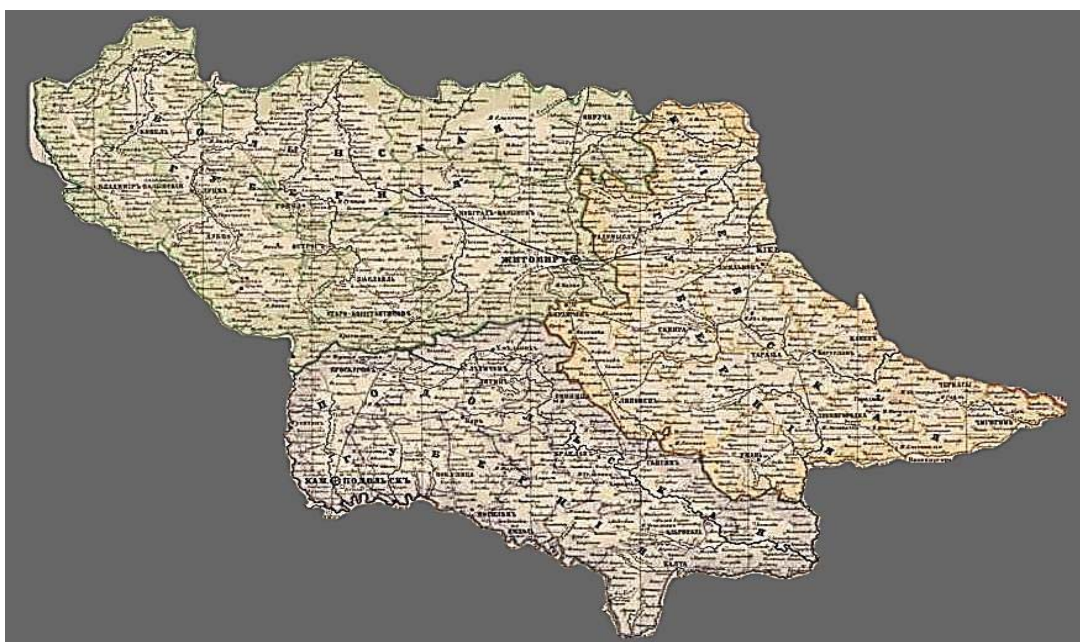


Figure 1. South-Western provinces of the Russian Empire in the mid-19th century [7 and Switzerland combined) [20, pp. 59, 67, 77 – 80, 82, 92, 102, 110 – 117, 132, 139, 141, 145 – 146, 149, 152 – 153, 155 – 158; 5, pp. 222 – 223; 16, pp. 131 – 133; 6, pp. 33 – 35; 4, pp. 282 – 292; 12, p. 45].

There were many critical moments in the Ukraine history, and the middle of the 19-th century was one of them. Shortly before the reforms of 1860–1880, attempts to combine the private property of the Russian Empire nobility and state on the “souls” of serfs and other relations, based on feudal law, with the new economic realities were made. The most dramatic events unfolded in the South-Western provinces (Right-Bank Ukraine), where the highest concentration of feudal-dependent peasantry contributed to the large-scale production of local wheat for export, the creation and prosperity of the sugar agro-industrial cluster with impressive production. At the same time, primary on this historical region, social differences between population groups acquired a distinct ethno-confessional connotation that signed of caste relations. Nobles were almost always Poles, Catholics; merchants, financiers, entrepreneurs, artisans, with some exceptions, were Jews who lived in cities and towns; the vast majority of peasants were Orthodox Ukrainians.

Orthodoxy became the official religion of the overwhelming majority of the native population from the turn of the 10 - 11th centuries. Small Jewish communities were known in Kyiv and some other Dnieper cities before the Eastern Slavs adopted Christianity, especially since until 969 the Khazar Kaganate with Judaism as its top religion was a powerful eastern neighbor of the Rus [13, pp. 148 – 154, 222 – 227]. The Emperor Otton I embassy, headed by Bishop Adalbert, who was going to preach Christianity in Rus, arrived in 961, but was expelled by the pagan prince Sviatoslav [8, p. 71]. A massive invasion of the Catholic gentry, along with their entourage, priests and numerous Jewish merchants, renters – “possessors”, usurers with their families and communities, to Volyn, Podillia and the Middle Dnieper region occurred after the creation of the Ist Polish-Lithuanian Commonwealth in 1569, when these lands passed from the jurisdiction of the Grand Duchy Lithuania to the Kingdom of Poland [10, pp. 580 – 588; 18, p. 25]. Persecution of the local population began in the case of adherence to Orthodoxy, most of the elite adopted Catholicism, and many Orthodox peasants by the beginning of the XVII century became serfs of Catholic landowners. In such a form, these territories became the South-Western provinces of the Russian Empire at the end of the XVIII century.

On that times after the Peter I reforms, the Orthodox as the state religion in the Russian Empire got a new system of organization and management. The Holy Ruling Synod was the highest governing body of the “Greek-Russian” church and religion, monitored the observance of divine laws and the moral behavior of priests and believers. By its status, the Synod was equal to the civil Senate. It was headed by the Chief Prosecutor. The Holy Synod was in charge of the commission of theological schools, the spiritual censorship of books and the dioceses of three classes. The diocese of the first class in Ukraine was only in Kyiv; the dioceses of Katerynoslav, Chernihiv, Podillia belonged to the second class; the dioceses of the third class were in the Poltava, Volyn and Slobidsko-Ukrainska (since 1835 Kharkivska) provinces. The diocese of the first class was led by the metropolitan, the second class by the

archbishop, and the third class by the bishop. The monasteries were also divided into three classes. The first two classes were headed by archimandrites, the third by simple abbots [2, pp. 1023 – 1024].

In the middle of the 19th century the office of the High-Ranking Member of the Holy Synod, Metropolitan of Kyiv and Galicia, as well as the Kyiv spiritual consistory, spiritual administrations, the department of spiritual education, the Kyiv Theological Academy and the Theological Seminary were located in Kyiv. [15, p. 182 – 185]. Believers of the Kyiv province were united in 35 parishes of the provincial capital, 24 parishes of 11 district cities and thousands of rural parishes, which were part of 88 deaneries with 10-20 thousand parishioners in each. A separate place took the deanery of the Kyiv-Podillia military settlement in the Uman district with over 42,000 believers [3, The Kyiv province]. The ruling Holy Synod Archbishop Podilskyi and Bratslavskyi in Kamianets-Podilskyi was the head of the Podillia province Orthodox hierarchy. He controlled the activities of urban and rural parishes, united in 53 deaneries, including 5 deaneries of the Kyiv-Podillia military settlement with more than 70,000 believers [3, The Podillia province]. The Volyn Orthodox hierarchy was administered by the archbishop of Warsaw and Novo-georgievsk with the vicar bishop of Ostrog to help. He led the Volyn spiritual consistory in Zhytomyr and 58 dean's offices [26, pp. 102 – 104; 3, The Volyn province].

Since 1803, the Collegium of the Roman Catholic Church has become the highest governing body of the spiritual affairs of Catholics in the Russian Empire, empowered to resolve all issues of internal church life, subject to full loyalty to the state. After the suppression of the first Polish uprising, in 1832, the Department for Religious Affairs of Foreign Confessions, designed to control all foreign Christian churches and sects in the Russian Empire, to control the activities of the clergy, to protect church property and finances, and to monitor the activities of Islamic, Jewish and other religious communities was established under the Ministry of Internal Affairs. The Collegium was subordinate to the Ministry through the Catholic department of that institution. In 1841, all land holdings of the Catholic clergy were transferred to the Ministry of State Property, and the clergy were assigned a monetary allowance from the treasury, the only case in relation to the clergy of “foreign” religions. In the provinces, the affairs of believers were led by bishops, who headed the local Roman Catholic consistories, to which the priests of parishes and abbots of monasteries, heads of educational and charitable institutions were subordinate. The parishes were united into deaneries, of which there were 6 in the Kyiv province, 11 in Podillia and the same number in Volyn [11, pp. 33 – 35; 3].

Numerous Jewish communities enjoyed ancient rights of the self-government, subject to loyalty to local authorities and the state. At the Empire level, they were required to coordinate their actions with the above-mentioned Department of the Ministry of Internal Affairs for organizational, legal and property issues. In contrast to the Catholics, the state was interested not so much in the ideological or political aspects of Jewish activity as in the territory of their distribution, primarily for economic reasons. According to the decrees of 1791 and 1794, Jews had the right to reside only in the 15

provinces of Russian Empire: Bessarabia, Vilna, Vitebsk, Volyn, Grodno, Katerynoslav, Kaunas, Minsk, Mogilev, Podillia, Poltava, Tavriia, Kherson, Chernihiv, and Kyiv [18, p. 73]. In 1835, the Regulation on Jews of the Committee of Ministers was approved, according to which Jews were allowed to permanently reside in the provinces mentioned in the decrees of 1791 – 1794, except for the cities of Kyiv, Sevastopol, Mikolaiv, villages and settlements in the provinces of Mogilev and Vitebsk, state and Cossack villages of the Chernihiv and Poltava provinces. In the Western provinces, a 50-verst zone was introduced along the border, where newly arrived Jews were forbidden to settle. Merchants of the 1st and 2nd guilds and Jewish manufacturers were allowed temporary visits to Moscow, Riga, Nizhniy Novgorod, Irbit, Kharkov and Sumy fairs. In the cities of permanent residence, Jews were considered members of the civil community and could be elected to representative bodies of self-government; additionally 3 - 5 commissioners (kagal) were elected to manage their internal affairs, which were responsible for collecting taxes from Jews. It was allowed to have one prayer school for every 30 houses and a synagogue for every 80 houses. The rabbi, who was elected for 3 years, was considered the guardian and interpreter of religious issues. He was considered the chief head of all schools and synagogues was obliged to keep registers of birth, like the abbots of all other religious communities. These books were an important source of demographic statistics. In 1844, the Emperor's command followed to liquidate the kagals in the cities and to subordinate the Jews to the general system of government. In 1848, 1851, 1852 decrees were issued to eliminate the external differences of Jews from the rest of the population in clothing and customs. In 1859, Jews merchants of the 1st guild and foreign citizens were allowed to live permanently outside the Pale of Settlement; in 1861 Jews merchants of the 1st and 2nd guilds with families were again allowed to live in the city of Kyiv [28, pp. 137 – 141].

These and other processes are reflected in Ukrainian and foreign historiography [9, pp. 391 – 454]. But so far there is no generalizing picture of the 19-th century Right-Bank Ukraine history. Unfortunately, neither the elder nor the younger generation of Ukrainian historians, with some exceptions [22], demonstrate desire to use special methods of processing statistical data, thereby reducing their information content to the

level of digital illustrative materials. In the hope of contributing to the gradual filling of this gap, the author prepared this publication, which is based on various sources and covers almost twenty years of the mid-19th century, from the late 1840s to the beginning of the 1860s.

Exact definition of demographic indicators for the Russian Empire on the first half and middle of the 19th century is a case that is not feasible. The fact is that the first true census of the entire population took place only in 1897. Before that, they were carried out the so-called “revisions” to determine, first and foremost, the number of the male “souls” that could be taxed and recruited to the troops. In total, such revisions since 1719 were 10, with five in the first half and middle of the 19th century (1811, 1815, 1834, 1850 and 1858). Subsequently, in 1859, 1864, 1868, 1871, 1886, 1896 the population was selectively calculated [17, p. 10]. Clarification and addition of the “revision” reports took place with the use of data obtained more or less systematically by local state authorities and “police” (this was the name of the entire state administration in cities and regions), spiritual institutions of districts and provinces [19, Preface, pp. VIII – XVI]. Questionnaires for all revisions and censuses of the Russian Empire included information on the confessional affiliation of its inhabitants instead of ethnic affiliation.

As we could make sure, the South-Western provinces of the Russian Empire had a pronounced multi-confessional character, not typical to the eastern and southern Ukrainian regions in such a contrasting form and even more so the inner provinces of the Russian Empire. However, to establish the real extent and local peculiarity of this phenomenon is possible only with the involvement of relevant data of demographic statistics. This opportunity arose in the mid-1840s, when the authorities first published reliable statistical data on the demo-confessional situation in the state and the region of interest to us. A feature of these publications was that the information was grouped not only by provinces, but also on districts. The quantitative distribution of the three main confessions representatives by districts was shown only for the Kyiv and Podillia provinces in 1846, for the Volyn province in 1846 – 1847 it can be reconstructed using additional sources (Table 1), but in all other cases only the Orthodox part of the population was described in detail [27, Table 7; 14, Table 3; 23, pp. 6-7; 21, pp. 135 – 136; 25, p. 739]. After that, more or

Table 1

The main confessional groups of the South-Western provinces population by provinces and districts (1846 – 1847)

#	Province / district	Orthodox		Catholics		Jews	
		quantity	%	quantity	%	quantity	%
n	1	2	3	4	5	6	7
<i>Kyivska: in total</i>		1,484,286	85.38	90,738	5.22	163,243	9.39
1	Kyivskiy	173,858	94.51	4,389	2.39	5,722	3.11
2	Berdychivskiy	97,110	56.41	27,328	15.88	47,700	27.71
3	Vasylkivskiy	129,942	84.93	6,732	4.40	16,326	10.67
4	Zvenyhorodskiy	122,967	91.39	2,043	1.52	9,532	7.09
5	Kanivskiy	124,170	87.89	2,575	1.82	14,533	10.29
6	Lypovetskyi	102,807	84.69	9,683	7.98	8,903	7.33
7	Radomyshl'skyi	119,547	82.89	8,480	5.88	16,197	11.23
8	Skvyrskiy	117,098	84.82	9,756	7.07	11,194	8.11
9	Tarashchanskyi	115,952	86.04	12,356	9.17	6,455	4.79
10	Umanskyi	144,703	89.52	4,979	3.08	11,954	7.39
11	Cherkaskiy	132,121	95.42	1,349	0.97	4,989	3.60
12	Chyhyrskyi	104,011	90.59	1,068	0.93	9,738	8.48
<i>Podil'ska: in total</i>		1,059,319	73.53	213,237	14.80	168,189	11.67
13	Kamianetspodil'skyi	80,538	65.38	20,650	16.76	22,005	17.86
14	Baltskyi	98,937	78.99	10,636	8.49	15,675	12.52
15	Bratslavskiy	94,988	76.89	11,345	9.18	17,205	13.93
16	Haisynskiy	91,468	86.38	6,025	5.69	8,397	7.93
17	Letychivskiy	50,783	65.95	18,417	23.92	7,803	10.13
18	Litynskyi	91,062	74.47	18,143	14.84	13,069	10.69
19	Mohylivpodil'skyi	89,337	71.09	16,864	13.42	19,464	15.49
20	Novoushytskyi	83,667	67.97	25,494	20.71	13,940	11.32
21	Olhopil'skyi	111,714	85.04	7,062	5.38	12,585	9.58
22	Proskurivskiy	74,197	56.76	42,376	32.46	14,155	10.83
23	Vinnytskyi	90,719	75.99	16,782	14.06	11,884	9.95
24	Yampil'skyi	101,909	76.42	19,443	14.58	12,007	9.01
<i>Volyn'ska: in total</i>		1,055,419	74.14	193,648	13.61	174,421	12.25
25	Zhytomyr'skyi	115,094	68.55	31,689	18.87	21,125	12.58
26	Dubenskyi	71,108	71.24	13,262	13.29	15,441	15.47
27	Kovel'skyi	88,477	86.34	4,973	4.85	9,029	8.81
28	Kremenetskyi	106,030	75.58	15,996	11.40	18,264	13.02
29	Lutskiy	72,446	71.01	17,173	16.83	12,417	12.17
30	Novogradvolyn'skyi	105,928	72.16	21,952	14.95	18,919	12.89
31	Ostrozkyi	72,728	76.26	11,091	11.63	11,548	12.12
32	Ovrutskiy	69,397	84.43	5,491	6.68	7,308	8.89
33	Rivnenskyi	81,083	69.17	21,047	17.95	15,097	12.88
34	Starokostiantynivskiy	78,910	65.81	24,709	20.61	16,296	13.59
35	Volodymyrvolyn'skyi	103,879	79.14	12,510	9.53	14,866	11.33
36	Zaslavskiy	90,339	76.43	13,755	11.64	14,111	11.94
South-Western provinces		3,599,024	78.20	497,623	10.81	505,853	11.00

less detailed publication of demo-confessional statistics was resumed only in the early 1860s with the organization of data at the level by provinces [19, pp. 34 – 37].

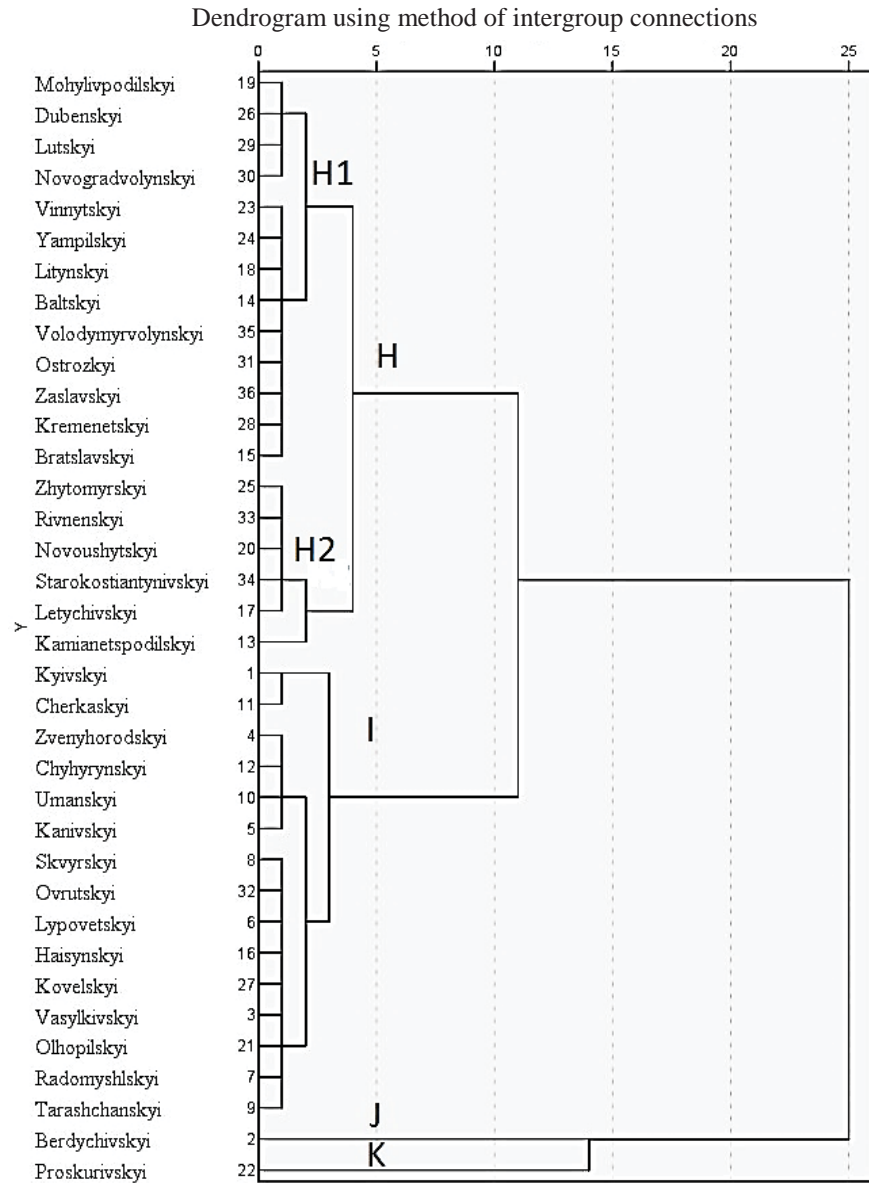
As follows from the Table 1, in 1846 – 1847 about 3,599,200 Orthodox (78.2%), 497,620 Catholics (10.8%) and 505,850 Jews (11.0%) lived in the South-Western provinces of the Russian Empire. With the overall dominance of the Orthodox in the region, the ratio of confessions in the provinces and districts was different. So, in the Kyiv province, the Orthodox population numbered from 95.42% in the Cherkaskiy district to 56.41% in the Berdychivskiy one with an average of 85.53%. In the provinces of Podillia and Volyn

there were approximately the same number of Orthodox Christians (73.53% and 74.14%), but in proportion to other confessions it was less than in the Kyiv province. Least of all Catholics lived in the Kyiv province (90,738 or 5.22%), although in the Tarashchanskyi district their communities numbered 12,356 people, and in Berdychivskiy 27,328 parishioners. In the Volyn and Podillia there were 2 - 2.4 times more Catholics and they accounted for 13.61% – 14.80% of the local population. The most numerous territorial Catholic communities lived in the Proskurivskiy district of the Podillia province (42,376) and the Zhytomyr'skyi district of the Volyn province (31,689); Catholic communities in 20 or more thousand believers were also known in the

districts of Kamianetspodilskyi and Novoushytskyi in the Podillya, Novogradvolynskyi, Rivnenskyi, and Starokonstantynivskyi in the Volyn. The distribution of the Jewish population in the region, with an equal number with Catholics, looks more even, although it obeys general trends. In the Kyiv region, Jews made up 9.39% of the population against 5.22% of Catholics, in the Podillia 11.67%, in the Volyn 12.25%. However,

the largest local community of Jews (47,700) in the period under review is known in the Berdychivskyi district of the Kyiv province, which before the administrative re-subordination of the Berdychiv city from Volyn to the Kyiv province in 1844-1845 was called as Makhnivskyi. The second and third places in the number of Jews were occupied by the central districts of the Podillia (Kamianetspodilskyi – 22,005) and the Volyn (Zhytomyrskyi – 21,125) provinces.

Table 2
Hierarchical cluster analysis of the South-Western provinces demo-confessional groups' distribution by districts (1846 – 1847)



The data from Table 1 became the basis for the classification of the South-Western provinces districts by demo-confessional structures of their population, expressed as a percentage of the total population of each administrative unit (Table 2). The result of the cluster multivariate statistical analysis was the selection of several groups of objects based on the similarity of the demo-confessional structures of their population (Table 3). Group I included 11 districts of the Kyiv province (all except for Berdychivskyi), Olhopilskyi

and Haysynskyi of the Podillia province with significant contingents of the Kyiv- Podillia military settlement in them [3, The Podillia province], Ovrutskyi and Kovelskyi districts in the north and north-west of the Volyn. The participation of the Orthodox population is higher here (87.66%), and the Catholic and Jewish population is lower (4.52% and 7.82%) than the regional average. Another group H included districts of the Podillia and Volyn provinces with a share of the Orthodox population close to the regional average or some lower. Accordingly, there are two subgroups - H1 and H2.

Subgroup H1 (75.05% Orthodox, 12.61% Catholics, 12.35% Jews) can be considered typical for these two provinces, it includes the districts of Mohylivpodilskyi, Vinnytskyi, Yampilskyi, Litynskyi, Baltskyi, Bratslavskyi (Podillia) and Dubenskyi, Lutskyi, Novogradvolynskyi, Volodymyrvolynskyi, Zaslavskyi, Ostrozkyi, Kremenetskyi (Volyn). Subgroup H2 (67.12% Orthodox, 19.81% Catholics, 13.06% Jews) consists of 6 districts - equally from the Volyn and Podillia provinces. The Kamianetspodilskyi, Novoushytskyi, Letychivskyi, Starokostiantynivskyi districts formed a compact territorial cluster, the prominent significance

of which will be discussed below, the Zhytomyrskyi was a focus of the Catholics religious life in the Right-Bank Ukraine, and Rivnenskyi was known as the patrimony of princes Lubomirsky. The last two groups contains one object each, the demo-confessional structures of which were unique for this region in the middle of the 19th century, since they reflected a situation typical for small cities, but not for large areas. They are: gr. J - the above-mentioned Berdychivskyi district (56.41% of Orthodox Christians, 15.88% of Catholics and 27.71% of Jews); gr. K - Proskurivskyi district (56.76% Orthodox, 32.46% Catholics, 10.83% Jews), located

Table 3

Classification results of the South-Western provinces demo-confessional groups' spatial distribution (1846 – 1847)

#	Group / district	Orthodox	Catholics	Jews
		%	%	%
n	1	3	5	7
H (average)		72.55	14.88	12.57
H1 (average)		75.05	12.61	12.35
19	Mohylivpodilskyi	71.09	13.42	15.49
26	Dubenskyi	71.24	13.29	15.47
29	Lutskyi	71.01	16.83	12.17
30	Novogradvolynskyi	72.16	14.95	12.89
23	Vinnytskyi	75.99	14.06	9.95
24	Yampilskyi	76.42	14.58	9.01
18	Litynskyi	74.47	14.84	10.69
14	Baltskyi	78.99	8.49	12.52
35	Volodymyrvolynskyi	79.14	9.53	11.33
36	Zaslavskyi	76.43	11.64	11.94
31	Ostrozkyi	76.26	11.63	12.12
28	Kremenetskyi	75.58	11.40	13.02
15	Bratslavskyi	76.89	9.18	13.93
H2 (average)		67.12	19.81	13.06
25	Zhytomyrskyi	68.55	18.87	12.58
33	Rivnenskyi	69.17	17.95	12.88
20	Novoushytskyi	67.97	20.71	11.32
34	Starokostiantynivskyi	65.81	20.61	13.59
17	Letychivskyi	65.95	23.92	10.13
13	Kamianetspodilskyi	65.38	16.76	17.86
I (average)		87.66	4.52	7.82
1	Kyivskyi	94.51	2.39	3.11
3	Cherkaskyi	95.42	0.97	3.60
12	Zvenyhorodskyi	91.39	1.52	7.09
4	Chyhyrskyi	90.59	0.93	8.48
10	Umanskyi	89.52	3.08	7.39
5	Kanivskyi	87.89	1.82	10.29
8	Skvyrskyi	84.82	7.07	8.11
32	Ovrutskyi	84.43	6.68	8.89
6	Lypovetskyi	84.69	7.98	7.33
16	Haisynskyi	86.38	5.69	7.93
27	Kovelskyi	86.34	4.85	8.81
11	Vasykivskyi	84.93	4.40	10.67
21	Olhopilskyi	85.04	5.38	9.58
7	Radomyshlskyi	82.89	5.88	11.23
9	Tarashchanskyi	86.04	9.17	4.79
J – K (average)		56.59	24.17	19.27
2	Berdychivskyi	56.41	15.88	27.71
22	Proskurivskyi	56.76	32.46	10.83
South-Western provinces		78.20	10.81	11.00

in the center of the subgroup H2 territorial cluster of districts in the west of the Podillia province.

Mapping the classification results made it possible to create a spatial model of the phenomenon under study (Figure 2).

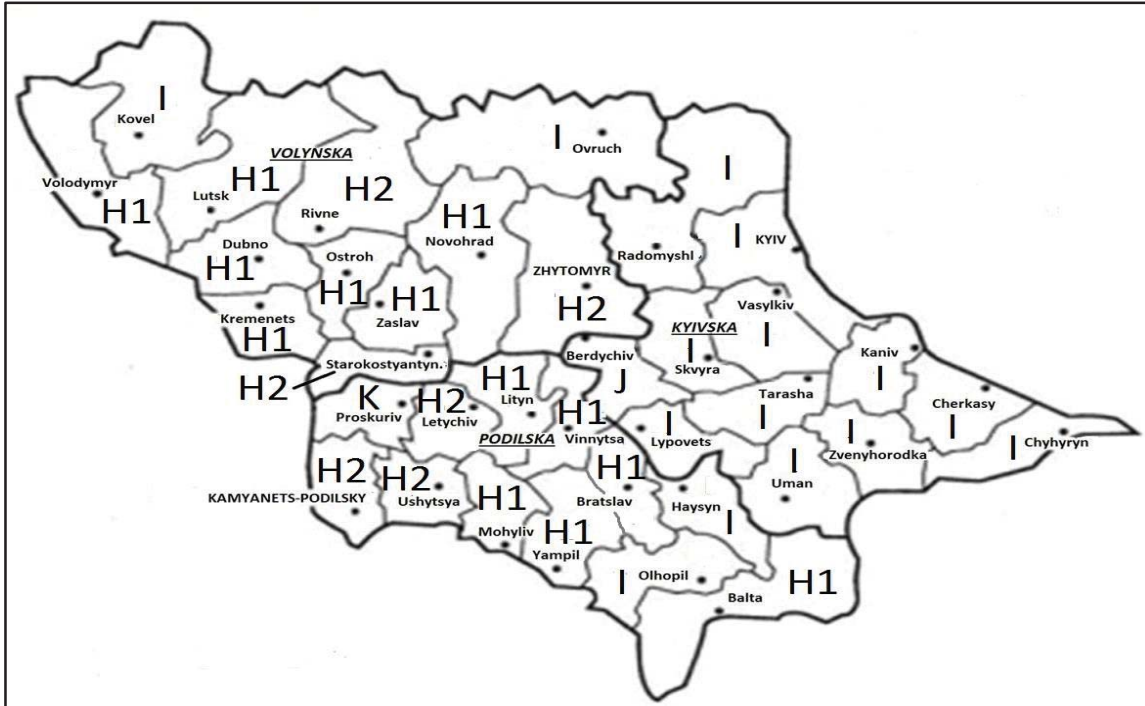


Figure 2. Spatial model of the demo-confessional situation in the South-Western provinces (1846 – 1847)

It is hard not to notice that the areas of the groups basically coincide with the administrative divisions of the Right-Bank Ukraine within the Ist Polish-Lithuanian Commonwealth in the final stage of its existence: group I – the Kyiv voivodeship, five districts cluster of group K - subgroup H2 in the west of the Podillia province – the Podillia voivodeship, area of the subgroup

H1 districts – the former Bratslav and Volyn voivode-ships (Figure 3). Such a legacy of the Ist Commonwealth, even half a century after its liquidation, has not been eliminated and largely determined the unique features of the social life on the Right-Bank Ukraine in relation to the Eastern Ukrainian lands for a long times (Table 4).



Figure 3. The Volyn, Kyiv, Bratslav and Podillia voivodeships of the Ist Polish-Lithuanian Commonwealth (1764) [1]

Table 4

Dynamics of the Forest-Steppe Ukraine main demo-confessional groups ratio (1846 – 1847 and 1863) [27, Table 7; 14, Table 3; 223, pp. 6-7; 25, p. 739; 19, pp. 34 – 37]

Province / year	Orthodox		Catholics		Jews	
	quantity	%	quantity	%	quantity	%
1	2	3	4	5	6	7
Kyivska	1,484,286	85.38	90,738	5.22	163,243	9.39
Podilska	1,059,319	73.53	213,237	14.80	168,189	11.67
Volynska	1,055,419	74.14	193,648	13.61	174,421	12.25
S-W prov. – 1846-1847	3,599,024	78.20	497,623	10.81	505,853	11.00
Kyivska	1,666,794	82.84	85,722	4.26	250,804	12.49
Podilska	1,391,830	74.47	227,130	12.15	205,165	10.98
Volynska	1,190,074	74.25	163,081	10.18	194,803	12.15
S-W prov. – 1863	4,248,698	77.48	475,933	8.68	650,772	11.87
Poltavska	1,869,224	97.79	1,620	0.08	39,003	2.04
Chernihivska	1,390,990	93.52	2,022	0.14	36,711	2.47
Kharkivska	1,585,977	99.69	1,097	0.07	485	0.03
Eastern Ukr. prov.– 1863	4,846,191	97.12	4,739	0.09	76,199	1.53

The results obtained can be used to build more complex and versatile models of the Right-Bank Ukraine past social organisms with the involvement of other statistical data. For example, the fluctuation in the concentration of the Jewish population, according to the Jewish scholars themselves of the early 20th century, is a good indicator of the business activity degree in the region [24, p. 746], especially when there is a lack of other information on this matter.

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