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METRICAL BOOKS IN THE UKRAINIAN PARISHES OF HALYCHYNA IN THE FIRST HALF OF THE 18 CENTURY - *Ihor Skochylias*

An abridged version of this article was first published in the Ukrainian language periodical ZHAK. This is the first published account in North America detailing the presence of Greek Catholic parish registers in Ukraine during the early 1700's. Ihor Skochylias (L'viv, Ukraine) is a graduate student currently researching in Rome. He will be defending his doctoral dissertation in Kyiv this fall.

[ed. Note: Some words in the original Ukrainian language article do not translate directly into the English language. Therefore, the following two words have been contrived in English: **Metrical** - Ukr. *Метри́ки* (*Metryki*), - a "register" as in parish register (vital register). Also refers to a "register" of other types such as a "land register", or simply a "registry" such as entries found in a family bible. In this article, the word refers strictly to parish registers. **Visitor** - Ukr. *Ві́зитатор* (*Vizytator*) - the bishop or his appointee who visited parishes primarily as an inspector.]

The L'viv Eparchy, which was one of the last in Ukraine to accept union (1700) with Rome (Greek Catholic rite), had its own tradition, worked out over the course of decades, for recording the natural movements of the population. The tradition finds its origins in the times of the Kijvan Orthodox Metropolitan Petro Mohyla (1632-1646). The subject of our report will be to clarify the degree to which the transfer of the eparchy under the authority of the Roman Pontiff had an influence on the improvement of the process of keeping the parochial metrical registers in its parishes in the first decades of the 18th century.

Metrical Register Reform at the Synod of Zamosc in 1720

The Synod of Zamosc, convoked by Metropolitan Lev Kishka, had decisive significance for the organizational strengthening of the Uniate Church in the 18th century. Among the numerous other affairs brought up at the Synod was the question of the keeping of metrical register books in the uniate parishes. It was not viewed as a separate problem, but raised in connection with the grass roots reform of the Liturgy and the Rite itself.

The successful implementation of the decrees of the Synod of Zamosc concerning "metrical" registration in the Lviv Eparchy depended in large part on the preparation of a working system of supervision for the fulfillment of its respective decisions. At that time, the single functional means of supervision were the general visitations, which according to the decrees of the synod, had to be conducted each year by the bishop in person or by persons authorized by him (general visitators).

The realization of the decrees of the Zamosc Synod dragged on in the Lviv Eparchy for a few decades.

Therefore, it is not strange that the reforms, begun at Zamosc, in the beginning did not bring radical change to the "metrical" registration of the population. The parochial clergy unwillingly, and sometimes even with opposition, accepted the introductions. However, pressure on the part of deans, visitators, and the legal-administrative power of the bishop, forced the parish priests to implement secretarial archives for themselves which were to help in the process of caring for souls, the focus of which at that time was a wide-spread catechization of the faithful. The hierarchy demanded exact information from the priests about their flock including the registration of births, marriages, deaths, lists of people who had communed at Easter ("status animarum"), etc. This would give them the capacity to be well oriented in the natural movements of the population, its numbers in the territory of the parishes, and to have sufficient information about each member of the religious citizenry.

"Standard" and "Disordered" Metrical Books.

But how did the priests of the Lviv Eparchy fulfill the pastoral obligation of recording the natural movements of the population? Visitators, keeping track of the churches of Halychyna during 1732-1733, discovered that the metrical books for between 270-280 parishes were sufficiently up to date and preserved in a suitable manner. Inspectors applied such terms as "in order", "sufficient", "very sufficient", etc. to them.

The best state of metrical registration of the population according to the information of visitators, was in the deaneries of Holohirs'ky, Horodenkivs'ky, Hrymaylivs'ky, Potots'ky, Rohatyns'ky, Skalats'ky, Ternopil's'ky (where over 20 parishes had metrical books "in order") and Ustets'ky. However, very few metrical books in the parishes of the Boynylivs'ky,

Zhydachivs'ky, Zabolotivs'ky, Kozivs'ky and Olijvs'ky deaneries were "in order".

Unfortunately, information about "standard" metrical books for the Lviv Eparchy found in the visitation acts for the years 1730-1733 is very poor. Entries about the metrical books is limited to a statement of fact concerning their appearance in the parish. Occasionally even the category of entries is indicated,¹ but these facts make it impossible to give their characteristics in full. Moreover, a similar lack of information is also characteristic for the contemporaneous acts of general visitation in the "Ukrainian" part of the Kijvan Metropolitan Eparchy in 1739-1741. Another large group of parish clergy (between 220-230 parishes) did not bind themselves very tightly to their pastoral obligations concerning the recording of the faithful. Because of this, their metrical books had numerous defects in chronology and incomplete entries. These books were often unformatted and frequently contained only information about new births. Thus, in the village of Pidhaychyka of the Olijvs'ky deanery the local priest kept entries in the metrical book of an "unusual character", and in the village of Nesluchiv of the Kam'yanko-Strumylivs'ky deanery the parish priest noted the orders of baptism and marriage in the metrical book in "unusual form". In three cases, visitators confirmed that only information about the baptism of children was entered in the book.² A few other metrical books of this category contained several gaps in the entries which themselves were confused. Therefore, metrical books of this kind received such designations by the visitators as "not very orderly", "disorderly", and "very disorderly".

Nearly 30 metrical books were described by inspectors as "not very orderly". "Disorderly" metrical books composed the most numerous group (almost 60) among the "defective" metrical ledgers. In descriptions of books for 19 churches of this category, it is reported that only entries for baptisms and marriages of parishioners are present. In a few official documents, we can figure out why, in particular, metrical books were "disorderly". For example, in the city of Ustyia of the Ustets'ky deanery a "disorderly book" appeared "incomplete", while in the village of Korelycha and the city of Stratyn of the Rohatyns'ky deanery, one was of "improper form". In particular, metrical books received a negative grade from visitators in the suburbs of Golohora (a church in the suburbs) and Chodriv; in the villages of Zhelechiv,

Spas, Strptiv (once Strepliv) of the Kam'yanko-Strumylivs'ky deanery; Lyachovycha Pidhirna of the Zhuravens'ky deanery; and Tovstoholova of the Zborivs'ky deanery.

Types of Metrical Entries

Let us recall that according to the decisions of the Zamosc synod, each parish priest was obliged to keep separate books for baptism, marriages, and deaths in his office. However, the official documents of the visitations witness that this requirement was practically not fulfilled anywhere. Not in a single church did visitators discover books that were kept separately. In the majority of parishes, the priests recorded only births and marriages, omitting registration of funerals. For a summary of visitations of the churches in the Berezhans'ky³ and Hrymalaylivs'ky deaneries, inspectors remarked that nowhere in these lands were entries made for the deceased. Often visitators in general did not differentiate the categories of entries. The majority of official descriptions of churches show, that the generally accepted practice for the Lviv Eparchy in the first three decades of the 18th century was to keep two categories of entries (baptism and marriage) in a single book. For one metrical book in the city of Horozhanka of the Ustets'ky deanery⁴, inspectors found that entries were not kept separately, but were kept mixed together in chronological sequence, one after the other. Only the churches of the villages of Bokiv of the Zavalivs'ky deanery; Korzhova, Ostra, and Yarhoriv of the Ustets'ky deanery; and the cities of Rohatyn and Ustyia had all three parts of the metrical book. In Stry Skalat, according to visitation protocol, a register of parishioners as a fourth part of the metrical book was to be kept. Not all priests who kept metrical records, made entries concerning marriage. According to our accounts, 4 parish priests of the Zhukivs'ky deanery, 4 of the Zabolotivs'ky, 4 of the Zavalivs'ky, 4 of the Potots'ky, 3 of the Budylivs'ky, and 3 of the Ternopil's'ky deanery kept exclusive metrical books for new baptisms. In general, between 40 and 50 pastors limited themselves to entering in the metrical books only new births.

Metrical books should have been preserved in the church. However, separate mention concerning their loss in the case of the destruction of priests' houses by fire witness that they also were kept in the private residences of the clergy. Despite the decrees of the Zamosc Synod, the majority of priests, leaving the parish for different reasons, took the metrical books

with them.⁵ We can assume that with the death of the parish priest the metrical books either became the property of family or were lost all together. Episcopal visitators remarked that parish priests had metrical books "from their own time" or "from their time of residency", that is concerning the time of their stay at the parish. Therefore, in the Lviv Eparchy at that time, a few uniate priests, receiving a parish, were forced to once again begin parish register keeping "from scratch", at first not at all being oriented in the number of parishioners or the natural movements of the population.⁶

Format, Lay-Out of the Books, Character and Completeness of Metrical Entries

Frequently visitators did not indicate the format and lay-out of the books. Information relevant to the visitation of churches has an accidental character; therefore, one should not draw precise conclusion or make generalizations. Nevertheless, let us try to note at least a few of the characteristic peculiarities of this information. A few metrical books about which information has been preserved had their format "in folio" and were laid-out "in fours".⁷ The lay-out of the books was supposed to aid in the more likely recording of the register entries. The statements of parish priests to visitators are preserved about metrical books being turned in for formatting.⁸ Some of these pastors remarked about this to justify the absence of metrical books in the parish.

Episcopal ambassadors in all deaneries without exception found books laid out incorrectly. Due to this, their actual physical state in the majority of cases was unsatisfactory.⁹ What were books of this kind like? Mention by visitators of metrical books in school note-books¹⁰ obviously signify that a significant number of priests used separate notebooks (they could be of various different formats) for metrical registration, which at that time were mass produced by papermills and which were significantly cheaper than the standard, pre-formatted books (such as the metrical book of J. Shumlyans'ky of 1687). The priest could have several such notebooks that usually had up to 24 pages. The parish priest did not always turn the notebooks in for formatting after he had filled all the blank pages¹¹ and, therefore, the majority of these "school books" are irretrievably lost for us.

The content and character of the entries, their completeness, the frequency and sequence of the

entries brought to light in the official documents of the visitation is also insufficient. Only in a description of the church of the Dormition of the Holy Mother of God in Horodentsa, was it remarked that names were written in the metrical book only under the heading for the baptism of children.¹² Inspectors often complained that it was not possible to understand a single line in the books, and that the priest himself sometimes wasn't able to read the entries.¹³ Investigating the church in the village of Olezkhiv of the Zabolotiv'sky deanery, one visitator, spoke about the ineptness of the entries and expressively remarked that they were "neither for the village nor the city".¹⁴

Visitators were forced to direct attention to the internal contents of the metrical documents, in order to be sure about the plenitude of entries, the validity and conscientiousness of the priest. Of course, the results of such an acquaintance with the texts turned out to be doubtful. Thus, during the visitation of the churches of the villages of Rudnyka of the Zabolotiv'sky deanery and Chrabuzna of the Pomoryans'ky deanery it was clear that the local clergy had attempted to falsify the metrical entries.¹⁵ Priests of the villages of Vul'ka Zhovtanets'ka of the Kam'yanko-Strumyliv'sky deanery and Hukalivtsa of the Zolochiv'sky deanery in general did not like being told what to do by the visitators and openly told them that they did not write anybody down in their metrical books. In more than 30 cases, inspectors stated that the clergy "had written down almost none" and that metrical books exist more for show, according to visitation protocol, as if it was possible find out "everything according to a few entries". Concerning the metrical book in the village of Lanchyn of the Zhukiv'sky deanery inspectors left such an entry: "in general there is nothing except a few baptisms and some weddings".

The more disciplined clergy treated the fulfillment of their obligations more honestly. Thus it was in a few villages of the Holhirs'ky, Zhydachiv'sky, and Koziv'sky deaneries, but even here visitators stated that "not all baptisms and marriages are written in the metrical books", "the books are not fully written in" or that "metrical books are not always kept". Sometimes visitators remarked that beginning and finishing entries were absent for the metrical books (for example, concerning the villages of Dubivtsa of the Ternopil'sky deanery and Zamulyntsa of the Zabolotiv'sky deanery).

The turning of the visitors attention to the chronology of the entries was more the exception than the rule. Relevant information is given here in full to partially reconstruct this chronology in separate parishes of the Lviv Eparchy. In the city of Mariampol of the Ustets'ky deanery, the metrical entries were not kept for two years. In the villages of Kolodne of the Ternopil's'ky deanery and Matvijvtsa of the Zabolotivs'ky deanery, there was also a lack of entries about the baptism of children for "several years". Significantly more gaps in the metrical book (for seven years) were left by the priest of the village

of Belzets' of the Bilokamenets'ky deanery. Reviewing the metrical book in the church of the Transfiguration of the Lord in the city Dunajv of the Dunajvs'ky deanery, visitors found that entries in the book were absent for eight years. In the village of Pleskivtsa of the Olijvs'ky deanery, the metrical book was for all intents and purposes not kept for nearly 13 years,¹⁶ while in the village of Yankivtsa of that same deanery for 20 long years!¹⁷ Visitors investigated the entries in the book of the church of the Ascension with more detail than in any other parish. It was discovered that in the part of the book where baptismal entries were kept, there was a gap of entries from the years 1726 to 1730 and a lack of wedding entries between the years 1728 and 1732.

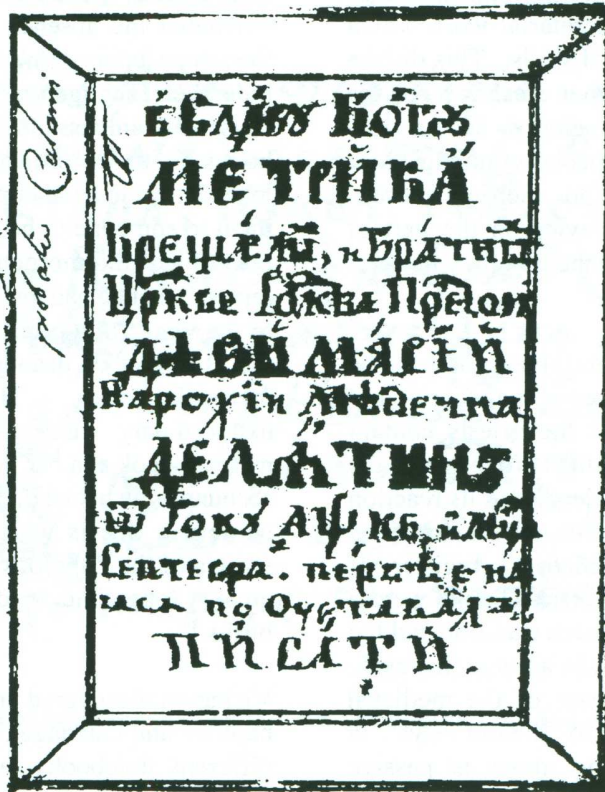
Priests explained the huge gaps in the entries by the small numbers of parishioners, since "a small parish", "doesn't have anyone to baptize", etc. Thus the parish priest of the village of Kupychbolya of the Kam'yanko-Strumylivs'ky deanery witnessed that "there are few entries in the metrical book because there is nothing to write, since the parish only has 10 faithful".

The neglect by priests of their pastoral obligation bothered not only higher church dignitaries, but even the common faithful. We find a manifestation of their church community activism in a complaint of the parishioners in the village of Derniv of the Horodenkivs'ky deanery against their priest in a statement that "that priest has a disorderly metrical book and it is rarely that he writes anything in it".

Causes of the Absence of Metrical Books in the Parishes

In 202 of 691 parishes, visitors did not find metrical books at all. They frequently limited themselves to laconic entries because of this.¹⁸ They were not concrete about the reasons for the lack of metrical books. The most critical situation regarding the registration and recording of the natural movements of the population occurred in the Voynylivs'ky, Zhukivs'ky and Olijvs'ky deaneries. In the Voynylivs'ky deanery, only 6 of 37 parishes kept metrical books. Also, while visiting the village of Zhukiv of the Zhukivs'ky deanery, an inspector remarked with displeasure that in this village "there were similarly parochial books, just as in the rest of that viceregency". Almost a third of the clergy of the Bilokam'yanetsky, Budylyvs'ky, Horodenkivs'ky, Zhydachivs'ky, Zborivs'ky, Kam'yanko-Strumylivs'ky, and Potots'ky deaneries did not have books. A similar situation was found not only in the Rus' palatinate, but even in Podillya. Thus, conducting a summary for the inspection the Derazhnens'ky and Ploskyrovs'ky deaneries, visitors stated that "metrical books are rarely found".

This very difficult state of affairs in the recording of parish activity among uniate churches was characteristic not only for the Lviv Eparchy, but also,



Title page of the Metrical book for the town of Deliatyn [Pol. Delatyn] in 1725.

in general, for the Kijevan Metropolia. Petro Levyts'ky, a graduate of the Kijevan Spiritual Academy, in his unpublished dissertation, relying on material from the general visitation of 1739-1741, comes to the conclusion that the metrical books at that time were not kept by the majority of the priests of the Kijevan palatinate.¹⁹ It is the received opinion that in the Roman Catholic Church in the Republic the situation was markedly better in the carrying out of this plan, though even here researchers point to significant abuses and neglect.²⁰

We can affirm that a significant part of the clergy showed some dislike to the secretarial work which demanded exactness and special skills. This dislike was also provoked by some other reasons. For the most part in that era, the clergy had a low cultural/educational level. Especially among those parishes where there were no metrical books, visitators assumed amoral behavior on the part of parish priests and the neglect by them of their pastoral obligations.²¹

The admissions of the priests themselves turn out to be very interesting regarding neglect of the recording of liturgical rites. Statements of the priests contain various and clear testimony in which are reflected the general spirit of the Ukrainian clergy and its reaction to the introduction of 1720. Some priests explained their reluctance to keep a metrical register of parishioners by the fact that metrical books were a "novelty", not proper to their church tradition and the customs of their fathers.²² We can assume that aside from the traditional conservatism of the medieval community and the inclination to "the old ways", in this case what we are talking about is passive resistance by a part of the clergy to the uniate introduction of Latinism which, in the eyes of some of the clergy, the metrical books must have seemed. Therefore, it is worthy to note that in his metrical book J. Shumlyans'ky also noted that some parish priests treated the implementation of the metrical books by Petro Mohyla in the Kijevan Orthodox Metropolia as a "novelty", unknown to them and their predecessors.

The absence in many parishes of the Lviv Eparchy of an established tradition for recording the population made the wide-spread implementation of the metrical books more complicated. Sometimes the clergy interpreted its reluctance to keep parish records by the small number of parishioners.²³ In this case,

obviously, we are dealing with the wide-spread old practice of a parish priest to create a memory for himself and his parishioners. In the sparsely populated villages, new births, marriages and funerals were rare events, which might only take place once every several years. Visitators met with such cases in a few of the parishes of the Voynyliv'sky and Zhukiv'sky deaneries.²⁴ Thus, during the inspections of the church of the village of Dobrovoda of the Ternopil'sky deanery it was explained that the metrical books had burned during a fire on the property of the parish priest.²⁵ The local priest in the Delyatyn'sky parish of the Zhukiv'sky deanery also attributed the absence of metrical books to a fire, though visitators didn't really believe him. In order to hide their negligence, clergy very often informed Episcopal ambassadors that "they had handed the books in to be properly laid-out", that "they had loaned them to another parish", or that "they had given them to someone to be copied". The parish priest of the village Skomorocha of the Skalats'ky deanery reported that he had lost the metrical book. According to the words of a priest of the village Kupchyn'tsa of the Budyliv'sky deanery his cantor had stolen the metrical book. There even occurred such extraordinary cases as when a priest pawned a metrical book at a bar not being in a position to settle accounts with his landlord in cash for "hospitality". In particular, this is what the priest of the village of Lyntsa of the Zabolotiv'sky deanery did, because for quite a long time he did not keep records of new births.²⁶

Visitators discovered entries of the liturgical rites of baptism and marriage on separate pieces of paper, in different notebooks and even in the margins of liturgical service books. Priests did not always have the funds for the binding of sheets of paper filled with entries in a single separate book and in such cases were forced to make entries wherever they could. It is difficult to investigate the statistics of this phenomenon since visitators did not always designate it in their official documents. However, let us attempt to at least explain in general how much it was characteristic of the Lviv Eparchy. Over 20 similar cases are recorded. Still, it is known that there are significantly more. For example, in the village Zaluche of the Zabolotiv'sky deanery the local priest kept entries for baptism of infants on "note-cards". Therefore, metrical records of this kind could contain chronological gaps (eg., the priest of the neighboring village of Matvijtsa even on these "note-cards" hadn't

kept entries for the last few years before the visitation). Fr. Ivan Kobylans'ky of the village Obetyn of the Zhukivs'ky deanery at first also noted a number of baptisms on separate cards, but in 1730 ceased doing even this. The visitor met similar states of affairs in the villages of Vypyska of the Holohorivs'ky deanery,²⁷ Hlyadka of the Olijvs'ky deanery,²⁸ Monastyrets' of the Zhuravens'ky deanery,²⁹ Zastinka of the Ternopil's'ky deanery,³⁰ Obertyn of the Zhukivs'ky deanery³¹ and others. The parish priest of the village Slavna of the Pomoryans'ky deanery took it upon himself to enter metrical data on a hand-written calendar (obviously kept at his home)

recording of the natural movements of the population within parishes. During 1732-1733 visitors recorded more than twenty cases where the priests either already began to keep entries in the metrical books or recorded new births and marriages during the last several years of the visitations. The process, unnoticeable at first glance, was helped by several factors, including the strengthening of church discipline and an attempt by the Uniate hierarchy to create a working chain of command within the executive power. The main elements of this at the beginning of the third decade were the general visitations and the eparchial meetings of the clergy.

Рокъ: 1729: Мѣсѣцъ: ФЕВРВАРІА 9. ДНѢ.
 А у въ Іерей Баснаій Слѣвскій, Прѣвнтеръ Мѣ
 течка Делатина, Цркви Рождества Престой
 Бѣн. въ Цркви Крѣтхъ и Миромъ стѣмъ помл
 ра, мѣсѣцъ Рождѣнаго Рѣдѣе Дно Іма Ісѣанъ
 шродителе законо Бѣчанънѣ, шѣа его Імене,
 Адре, навнше, Гичокъ, и мате его Феѣдосіа.
 Кѣмотрѣ бы, Ісѣанъ полгнѣ, Кѣмотрѣ
 шѣа Іаковкѣ Сѣакова, сего: мѣтека и храмъ.

Register entry in the Metrical book for the parish town of Deliatyn [Pol. Delatyn] from 9 February 1729.

which aroused the intrigue of one visitor.³² Some priests (eg., a cleric of the village of Yunashkiv of the Zavalivs'ky deanery) sewed the pieces of paper they had written on into a single separate notebook. The majority of note-card entries were lost in the personal papers of the priest or used for some unprescribed purpose. Metrical data also occurs as marginalia in liturgical service books.

Increased Recording of Parish Activity in the Lviv Eparchy at the End of the Second Decade and the Beginning of the Third Decade of the 18th century
 Despite the blatant abuse by the parish clergy in the matter of keeping metrical books, at the end of the second decade of the 18th century, a growing activism is observed among parish priests with regard to the

Confirmation of this comes from the priests themselves. Thus, the parish priest of the village Zhukivtsa of the Olijvs'ky deanery "began to write in the metrical book only after he had heard of the visitations". Episcopal inspectors, concerning a young priest of the village of Pechys'ka who had just received his parish in 1732, optimistically remarked that although that priest did not yet have a metrical book, "nevertheless he would have one, since it had been ordered". Not long after visitors discovered that metrical books were being kept in the villages of Baluchyn of the Bilokam'yanets'ky deanery, Kolokolyn of the Knyhynyns'ky deanery, Krasne of the Zhukivs'ky deanery, Nosiv of the Zavalivs'ky deanery, Stryhantsa of the Dunajvs'ky, Tulukiv of the Zabolotivs'ky deanery and in the cities of Kozliv of

the Dunajvs'ky deanery and Monasteryshche of the Potots'ky deanery. Here and there in the acts of the visitations concrete information is given about the beginning of the parish recording of the faithful. In particular, in the villages of Bobrovnyky of the Ustets'ky deanery and of Bohutyn of the Pomoryans'ky deanery metrical books appeared in 1729 and in the city of Ruda of the Zhydachivs'ky deanery metrical entries began to be kept in the "last two years", that is from 1730. Visitors discovered "new metrical books" also in the village of Zherebka Mala of the Skalats'ky deanery. As a rule, already at the beginning of the third decade newly ordained priests kept new metrical records, even if these books were not kept in the parish by their predecessors. Thus, during a visitation to the church in the village Trostyanets' of the Ustets'ky deanery the local priest explained to Episcopal Embassaries that there had only been a book since 1733, since only in that year had he been ordained. Fr. Stepan Duchenko of the village of Stil'che of the Horodenkivs'ky deanery, as was explained, also had a metrical book from "his own time", from 1730, when he came to the parish.

Aside from praise, priests were honored even by the critical comments of some visitors, which would sometimes be mixed with sarcasm. Thus, visitors compared one unwilling cleric of the city of Burshtyna who, after a residency of many years in the parish at the beginning of the third century took up the pen, with the negative personage from the Old Testament of Holofernes,³³ leader of the Assyrian army who for a long time besieged Bethulia without success and finally was beaten by Judith.

Facts discovered in such a way bear witness to the active recording of the faithful at the turn of the second and third decades of the 18th century, which in the next decades led to the wide-spread implementation of metrical books and the stabilized practice of keeping registers in all the parishes of the Lviv Eparchy without exception. This was conditioned not only by infra-ecclesial acts (the reforms of the Synod of Zamosc in 1720 and the implementation of regular canonical (above all Episcopal) visitations, but even by external ones: the understanding of the importance of a witness to parish activity in the Ukrainian lands of the Republic. Land owners who demanded the return of their escapee villagers needed exact information about the place,

date of birth and denomination of the individual. The hierarchy of the Uniate church required this information in order to have authentic information about candidates for priestly ordination. This information assisted the nobles who, in the conditions of the demographic explosion of the 18th century, tried to supervise the natural movements of the populations on their properties.³⁴ In addition, nobles and burgers could present the data from their parishes in civil and property trials.

Conclusion

The recording of the natural movements of the population in the Lviv Eparchy in the first third of the 18th century in practice was far from that ideal which the Fathers of the Synod of Zamosc had worked out in 1720. According to the state of affairs in 1733, only 270-280 parishes out of 690 Halychynian and L'viv registered parishes kept metrical books sufficiently updated and preserved in an appropriate way. In 220-230 parishes metrical books had numerous chronological gaps because as a rule they contained only two categories of entries, baptism and marriage, which did not lack inaccuracies and incompleteness. In 200 parishes there were no metrical books at all.

Regional and socio-topographical peculiarities of the recording of parish activity befell this era. If in the surrounding areas of L'viv and in other significant city centers (Berezhana, Horodenka, Ternopil') books were filled out frequently with care, then in local village a significant portion of the clergy contrasted this with negligence. In particular, blatant abuses were discovered in Prykarpattya in the Voynylivs'ky and Ustets'ky deaneries.

Therefore, in general, the value of the metrical books of the designated period is limited as a large scale resource for genealogical-demographic research. At the same time one should remember that among the common people in the Ukrainian lands at that time the priest was the one competent person who was frequently well oriented in the natural movements of the population and in the time of need could offer accurate information concerning the births, marriages, deaths, denominations, nationality and descent of an individual. For the first third of the 18th century the exclusive source of such information were the metrical books which in the majority of cases were the only church documents of the parish archives at that time.³⁵

Endnotes

[ed. note: *in these endnotes, ark. - Ukr. Аркуш (Arkush) is the archive's term for an individual sheet or leaf (either bound or unbound) in a file. Arkush numbers are only marked on one side of a sheet. To refer to the opposite side of the sheet the arkush number has the abbreviation "v." appended to it. For example "ark. 167-v." would be the reverse side of the sheet marked 167. see EEG, Vol.5, No.4, pp.14-17 for "Ukrainian Archival Terminology"*]

- 1 As, for example, in the act of the visitation of the church of John the Baptist in the city of Horodenka: "...complete registers are kept as with baptism, so also with marriages..." (Protocols of the general visitation of the Lviv Eparchy for the years 1730-1733 - hereafter PHV [Ukr. *Протоколи генеральної візитації Львівської єпархії 1730-1733 - далі ПГВ*]) in the National Museum in Lviv, RKL-11, ark. 16-v.
- 2 In the village of Derchiv of the Voynyliv'sky deanery "there is no metrical book for marriages; however, there is one for baptized children..." (PHV, ark. 3-v.); in the villages of Mechyshchiv and of Svystel'nyka of the Zavaliv'sky deanery the parish priest "has only a registry for baptisms..." (PHV, ark. 167, 167-v.).
- 3 For example, concerning the Berezhans'ky deanery inspectors remarked that there "the clergy record only two parts of the metrical registry - baptism and marriage - and that nowhere are deaths recorded" (from the summaries of a visitation of 12 deaneries conducted in 1732 PHV, ark. 182]).
- 4 "Baptisms and marriages were written together with out any order and moreover were in an unusual way" (PHV, ark. 130).
- 5 The priest of the village of Vypyska of the Holohips'ky deanery complained to visitors that, coming to the parish, metrical books "were not found at all" (PHV, ark. 49).
- 6 Especially in the city of Zborovya visitors remarked that the local priest "began to keep a parish register for himself from the time he came to the parish" (PHV, ark. 49).
- 7 For example, in the village of Ladychyn of the Terebovlyans'ky deanery the parish registry the parish registry "was orderly, with the four categories in two parts" (PHV, ark. 216).
- 8 Similar testimony was given by priests of the small city of Butsniv of the Ternopil's'ky deanery, of the villages of Koropets' of the Potots'ky deanery, Lypytsya Horishnya of the Zavaliv'sky deanery (PHV, ark. 104-v. , 175-v. , 209-v.).
- 9 In the village of Berezhnysya of the Zhydachiv'sky deanery there was an "unbound parish registry"; in the village of Sknyliv of the Bilokam'yanets'ky deanery the priest although have a bound registry, "nevertheless in disorder..." (PHV, ark. 90-v.).
- 10 Thus, in the village of Domarych of the Ternopil's'ky deanery the priest kept his records in new notebooks" (PHV, ark. 211-v.). In the present case we can understand by "note-book" a collection of 6 double sided sheets of paper (cf. Polish Archival Dictionary, Warsaw 1974 (in Polish), p. 76), which served the priest as a ledger for metrical entries.
- 11 In the village of Kabarivtsya of the Zboriv'sky deanery the priest "kept a registry, only a disorderly one, since it was not bound into a note-book" (PHV, ark. 54-v.); in the village of Remezivtsya of the Pomoryans'ky deanery there was a registry written sloppily and moreover was unbound and contained in scattered note-books" (PHV, ark. 159-v.).
- 12 "Baptismal names were given to children, and not pagan ones. The baptismal names were written in the registry immediately after baptism." (PHV, ark.12-v.).
- 13 In the village of Chechiv of the Potots'ky deanery the priest "scribbled some nonsense which no one will ever read" (PHV, ark. 98); in the village of Pidhaychyky of the Olijvs'ky deanery the registry even though it had not a bad countenance, was nevertheless contained an unusual handwriting" (PHV, ark. 73); in the village of Poboch of the Zolochiv'sky deanery the registry was "disorderly and because of this what was written in it couldn't be understood" (PHV, ark. 71); in the village of Nesluchiv for the Kam'yano-Strumyliv'sky deanery the registry "existed, but was written in a strange fashion" (PHV, ark. 22); in the village of Sarnka Horishnya of the Zavaliv'sky deanery the priest had a "registry totally out of order, since there had been written something about baptisms, but even that was not able to be read" (PHV, ark. 168-v.); in the village for Vurliv for the Pomoryans'ky deanery the priest "wrote down baptisms however he felt like, and marriage entries were useless, since they were done in an unusual way; and so thus for a year began to write, in the end not writing anything at all" (PHV, ark. 155-v.); in the village of Travotoloka of the Pomoryans'ky deanery the parish priest "wrote some kind of nonsense, but, really it was as if there were nothing, not being coherent" (PHV, ark. 90).
- 14 "Recently the priest has begun to make scratches in the current case "to make entries" (ed.)] about baptisms; however, as the saying goes, they are "neither for the village nor the town", nor were they in a usual form, nor on suitable paper, since he drew something and even that is hard to make out" (PHV, ark. 90).

- 15 In the village of Rudnyka inspectors discovered that the parish priest " has one person recorded has having been baptized in a year and that was written in fresh ink; know that he has made money off his registry" (PHV, ark. 88-88-v.), and in the village of Chrabuzna "there are baptisms and marriages, but one is written over the other; know that things are falsely noted" (PHV, ark. 155).
- 16 "Disorderly, unbound, for more than nearly 13 years he has not written down more than 10 people" (PHV, ark. 76-v.).
- 17 "...in general he has not written an names in the registry, since for 12 years each year hardly any entries can be found" (PHV, ark. 78).
- 18 These entries concern 83 churches, in particular the churches of the Voynylivs'ky deanery.
- 19 Petro Levytsky, Uniate Visitations, or inspections at the beginning of the 18 c. as church-historical material. 1908, in the Manuscript Institute of the Central Academic Library of the National Academy of Sciences of Ukraine - V. Vernads'ky, reserve 304 (Dissertations of the Kijevan Spiritual Academy), #2029, p. 347.
- 20 Irena Gayshtorova, Introduction to Ancient Polish Demography, Warsaw 1976 (in Polish), s. 201-202.
- 21 In the village of Torhvytsya of the Horodenkivs'ky deanery visitators met with open and insolent disregard for their requirements: "when they asked the parish priest about his registries he replied: My registry is the church patroness, Dmytrycha" (PHV, ark. 34-v.).
- 22 The priest of the village of Volytsya of the Zhydachivs'ky deanery "did not show the registry and it was not according to the custom of those times" (PVH, ark. 40-v.); in the village of Rudnyky of the Zabolotivs'ky deanery the parish priest "informed us that in these parts to the current days there has been no such custom" (PHV, ark. 87-v.); in the village of Yanchyn of Rohatyns'ky deanery the priest decisively announced to visitators: "our didn't keep these things and neither will I" (PHV, ark. 112).
- 23 In the village of Marmuzovycha of the Bilokam'yanets'ky deanery visitators explained that "there is no registry because, as the priest informed us, there is no reason since there are no parishioners except six" (PHV, ark. 87).
- 24 We can take for an example several types of visitor testimonies: in the village of Dora "there is not a single registry, since there are only 10 parishioners" (PHV, ark. 57-v.); in the village of Zahaypil' the Father "didn't have a single registry until up to the current times, since he informed us that since the time of his ordination he had performed neither baptisms nor marriage" (PHV, ark. 40); in the village of Sadzhavo the parish priest "did not keep a single registry, since the people were neither being baptized nor wedded since there was no one to be doing these things" (PHV, ark. 54-v.-55); in the village of Studnyanko the parish priest was justified by saying that "even I don't remember the last time someone was baptized" (PHV, ark. 5-v.).
- 25 "There is no registry, it burned with the estate and all countable possessions" (PHV, ark. 207-v.).
- 26 A visitor remarked that this priest "recorded only a few baptisms and even these were sold for drinking money to a Jew some years ago in Zabolotovyva and were altogether lost there." (PHV, arch 85-v.).
- 27 "He did not show us the registry, justifying himself by saying that "he did not find it, but the entries of those he had baptized he showed us" (PHV, ark. 103).
- 28 "He did not keep a registry, except on little note cards" (PHV, ark. 78-v.).
- 29 "...the registry] was disordered, he only kept track of things on note-cards just for the sake of writing something" (PHV, ark. 37).
- 30 "The registries are kept on a few note-cards as a formality" (PHV, ark. 205).
- 31 "...he only noted some baptisms on note-cards and even that already from 1730 he stopped doing" (PHV, ark. 51).
- 32 "There was not a single registry, marking down something instead in a calendar on blank cards sewn together (as happens with simple people) and even that can't be read, has a totally strange handwriting and is totally irrelevant" (PHV, ark. 156).
- 33 "There is not a single registry from his predecessor, only lately (as they say "Oloferon being overthrown, only with out his head") has he bound the papers together and entered a couple weddings, though there are still no marriages" (PHV, ark. 117).
- 34 Landlords of a small Chodorivs'ky village belonging to Lyantskopons'ky magnates needed registration testimony for their bondservants already at the beginning of the 18c. Especially, during the years 1707-1758 priests from the villages of Demydova, Zahirochka, Molotova and Suhrova sent some extracts from their entries to the landlords secretary at the request of mandators which witnessed to the place of birth and descent of villagers.
- 35 Concerning the fact that registries were almost the only type of church document in the parish archives witnesses the stereotypical name for them at that time: "parish books". §