

Известия Алтайского государственного университета. 2025. № 2 (142). С. 41–45.
Izvestiya of Altai State University. 2025. No 2 (142). P. 41–45.

Original article

УДК 94(571.1):314

ББК 63.3(253.3)513 + 60.73(2)5

DOI: 10.14258/izvasu(2025)2-05

Size of Plant Parishes in the South of Western Siberia in the Second Half of the 18th — Early 19th Centuries (on the Example of the Barnaul Spiritual Board)

Dmitry E. Sarafanov

Altai State University, Barnaul, Russia, d_sarafanov@mail.ru

Научная статья

Размеры заводских приходов юга Западной Сибири во второй половине XVIII — начале XIX в. (на примере Барнаульского духовного правления)

Дмитрий Евгеньевич Сарафанов

Алтайский государственный университет, Барнаул, Россия,
d_sarafanov@mail.ru

Abstract. This article examines the issues of forming a network of factory parishes of the Barnaul ecclesiastical government as well as their size (analyzes the dynamics of the households number). The author refers to confession lists and clerical records for 1750–1829. It is concluded that the network of factory parishes in the region was formed in the 1750s–60s. In the 1750s small, medium and large church units are recorded as part of factory parishes. By the end of the period under study (1829), only one parish corresponded to the norm (triple), the rest exceeded it. During the period under study, the size of the factory parishes of the Barnaul Spiritual Board changes (mainly upwards), and their boundaries also change. The active migration to the region territory as well as the active activity of the authorities for the development of industry in Altai determined the increased size of parish communities. The rate of population growth outpaced the church construction pace, which determined the "lag" of legislation in regulating the size of parishes.

Keywords: Barnaul spiritual board, parish population, territory of the parish, parish size, confession lists

Аннотация. В работе исследуются вопросы формирования сети заводских приходов Барнаульского духовного правления, выявляются их размеры (на основе анализа динамики количества дворов). В качестве источников использованы материалы исповедных и клировых ведомостей за 1750–1829 гг. Сделан вывод, что на этапе формирования сети заводских приходов (1750–1760-е гг.) в их составе были представлены малочисленные, средние и крупные первичные элементы церковной системы. На протяжении изучаемого периода изменялись размеры заводских приходов духовного правления — главным образом в сторону увеличения, менялись и их границы. Значительный приток населения на территорию округа, активная деятельность властей по развитию промышленности на Алтае определяли повышенный размер приходских общин. Темпы роста населения опережали темпы церковного строительства, что определяло «отставание» норм законодательства в вопросах регламентации размеров приходов.

Ключевые слова: Барнаульское духовное правление, население прихода, размеры и территория прихода, исповедные ведомости

For citation: Sarafanov D.E. Size of Plant Parishes in the South of Western Siberia in the Second Half of the 18th — Early 19th Centuries (on the Example of the Barnaul Spiritual Board). *Izvestiya of Altai State University*. 2025. No 2 (142). P. 41–45. DOI: 10.14258/izvasu(2025)2-05.

Для цитирования: Сарафанов Д.Е. Размеры заводских приходов юга Западной Сибири во второй половине XVIII — начале XIX в. (на примере Барнаульского духовного правления) // Известия Алтайского государственного университета. 2025. № 2 (142). С. 41–45. DOI: 10.14258/izvasu(2025)2-05.

Orthodox churches in the south of Western Siberia appeared in the first half of the 17th century. Researchers note their presence at this time in Tomsk (Trotskaya, Voskresenskaya at the Uspensky Monastery, Bogoyavlenskaya, Blagoveshchenskaya, Dukhovskaya Churches), at Kuznetsk (Preobrazhenskaya Church and Khristorozhdestvenskaya at the Monastery) and Ketsky Ostrog, in Narym [1, p. 39; 2, p. 60]. Church construction in Altai is developed later — in the first half of the 18th century. The first Orthodox churches were built in 1735–1736 in Belyarsk and Biysk Fortresses, as well as at the Kolyvan Plant. It is known that in Biysk Fortress by this time only a chapel was cut down, the church itself appeared by the middle of the century [3, pp. 16–17; 4, p. 6].

Churches were initially subordinated to the Kuznetsk Zakaz (church administrative unit which covers around 1 hectare) of Tobolsk Diocese. In 1750 the Barnaul Spiritual Board was established (Barnaul Zakaz). In 1747, the Kolyvano-Voskresenskoye Mining Authority established a chancellery to deal with all matters related to the church in its territory. The spiritual board (zakaz) operated parishes at plants, mines (Zmeinogorsk), military fortifications (fortresses, ostrogs), urban and rural parishes.

On the basis of the analysis of the dynamics of the number of households in the plant parishes of the Barnaul Spiritual Board (BSB) we pursue the goal of studying the size of parish communities. It should be noted that the plant parishes were “formed” not only at the expense of parishioners of plant settlements, but also included the population of rural districts [5], which significantly affected the size of Orthodox communities, the composition of the population, and the territory of the parish itself. The lower chronological boundary (1750) is conditioned by the time of the formation of the spiritual board; the upper one is connected with the reorganization of the parish system in the BSB in 1829. In our work we relied mainly on the data of confession lists and clergy lists [6; 7].

The history of the parish Orthodox community has aroused great interest in recent years. Given the vast amount of research on this topic, it seems important to highlight the monograph by the researcher A.L. Beglov. This work provides a detailed analysis of studies on the subject and, among other things, demonstrates the regional nuances in the study of the parish/parish population [8]. It should be noted that considerable work was done by researchers on the West Siberian Region [1; 2; 9; 10; 11; and others]. The information provided by N.D. Zolnikova about the size of parish communities (the number of households) in the registered spiritual boards of Western Siberia was very interesting to us. Especially the data for the factory parishes in the Urals from the second half of the 18th century were relevant. Our attention was focused on the ways the population is distributed spatially in Altai, as well as on its socio-demographic development. [5; 12; 13; 14; and others].

Written sources show that in 1752 there were 14 churches in the Barnaul Zakaz. Among them were five already existing churches: in the Belyarsk and Berdsky Ostrogs, Malyshevskaya Sloboda, Kolyvansky Plant and Biyskaya Fortress. There were also nine new churches: in the Barnaul Plant (Zakharievskaya Church), Meretsky Village, Kasmalinskaya, Atamanova, Chinginskaya, Legostaevskaya, Talmenskaya, Glukhovskaya and Kosobokovskaya Villages [4, pp. 34–35]. However, we cannot consider the final figure as reliable because, according to the report on the progress of church construction for 1753, two churches were listed as unfinished, and in the Glukhovskaya Village no work was done at all [4, pp. 35–36]. The cathedral of St. Peter and St. Paul in the Barnaul Plant is not included in these records.

The complex of confession lists for 1755 preserved in the State Archive of the Tomsk Region “fixes” the presence of 12 parish churches in the BSB, according to the materials of 1760 there were already 16 of them, in the second half of the 1780s — 24 (taking into account the church in the Shulbinsk Plant, removed from the BSB in the 1760s). The number of parish churches, apparently, remained unchanged until 1829.

Russian legislation regulating the size of parishes originally (in the 18th century) determined the number of priests and churchmen (staff) depending on the number of households. Thus, according to the decree of the Most Holy Governing Synod in 1722, for one parish, a unit of 100–150 households was taken (1 priest, 1 deacon, 1 acolyte). A church with a community of 200–250 households (two priests, two deacons, and two acolytes) was considered a two-parish church. A three-parish church had a community of 300 households, with three priests, two deacons, and three acolytes [15, p. 756]. According to the new standards established in 1778, a single-parish church had an area of 150–200 households, a two-parish church had a range of 200–300 households, and a three-parish church had an area of over 300 households [16, p. 753]. Legal acts from a later period, such as the 1841 «Charter of the Spiritual Consistory», started to determine the staff based on the number of parishioners [17, p. 231].

The norms of «parishness» were used as a way to measure the size of the basic units of the church system. They divided parishes into three categories: small, medium, and large, based on their size. A parish with an area between 100 and 200 yards was considered small, one with an area between 200 and 300 households was medium-sized, and one with an area over 300 households was large. As we see it, this grouping was quite logical in the 18th century. However, later on, it became more conventional due to the significant growth in the size of the parishes in the BSB.

In the 1750s, there were four factory parishes in the BSB: two in Barnaul, one in the Kolyvansky Plant, and one in the Shulbinsky Plant. The largest of them was the Voskresensky Parish of the Kolyvan Plant, which in 1755 consisted of 356 households. By the end of the decade, it had more than 400 households. It was one

of the oldest churches in Altai, with construction completed in 1735, although the establishment began in 1729. Initially, the number of households in the community was comparable to that of the Barnaul Zakharievsky Parish, which was founded in 1754 and had 317 households. However, the main Barnaul St. Peter and Paul Cathedral, which was completed by 1749 and consecrated in 1751, initially trailed behind in this regard, with only 261 households. The reason for this is that at that time, the clergy of the church served only the population of the Barnaul Plant, as there was no rural population to serve.

Since the establishment of the third (Odigitrievskaya) Church in 1759, there had been a redistribution of settlements between the parishes in Barnaul. The St. Peter and Paul Cathedral has "acquired" its own rural district. After that, the parish community of the church began to grow rapidly, starting in the early 1760s. In those years, the St. Nicholas Parish at the Shulbinsky Plant was among the small parishes, with 34 households.

The industrial policy of the authorities played a crucial role in shaping the network of plant churches. Therefore, until the early 1760s, there was a combination of silver and copper production in the same process. The initial smelting of raw materials took place at the Kolyvan Plant, and the subsequent processing occurred at the Barnaul Plant, where silver was produced. In 1762, a decision was being made to close the Kolyvan Plant due to the exhaustion of the forests. A special copper-smelting plant and a mint were planned to be built in its place [18,

pp. 66–67]. However, instead of building one enterprise, two were constructed: the Novo-Pavlovsk Silver Smelting Plant, which was opened in 1764, and the Nizhne-Suzun Copper Smelting Plant, built in 1766. At the same time, the Kolyvan Plant was not closed.

These processes led to the formalization of the quantitative composition of the plant parishes of the BSB in the 1760s. This composition remained unchanged throughout the second half of the 18th and early 19th centuries. Their number grew to six. In 1759, the third church in Barnaul, known as the Odigitrievskaya Church, was built. In 1766, the Vvedenskaya Church at the Pavlovsky Plant was constructed, followed by the Voznesensky Church in Suzun in 1771 [19, p. 248]. The first mass church sources for the Odigitrievskaya Church in Barnaul date back to 1760. The Vvedenskaya Church at the Novo-Pavlovsky Plant and the Voznesenskaya Church at the Nizhne-Suzun Plant appeared later — in 1767 and 1769, respectively. The St. Nicholas Parish of the Shulbinsk Plant, which was under the jurisdiction of the Barnaul Spiritual Board in the 1750s, was transferred to the Omsk Spiritual Board in the mid-1760s.

As seen in *Figure 1*, the Petropavlovsk Parish of the Barnaul Plant had the largest number of households during the period under study. In the second half of the 18th century, it had an average of 503 households. By the beginning of the 19th century, that number had risen to 905. Overall, between 1755 and 1829, the absolute number increased 4.9 times.

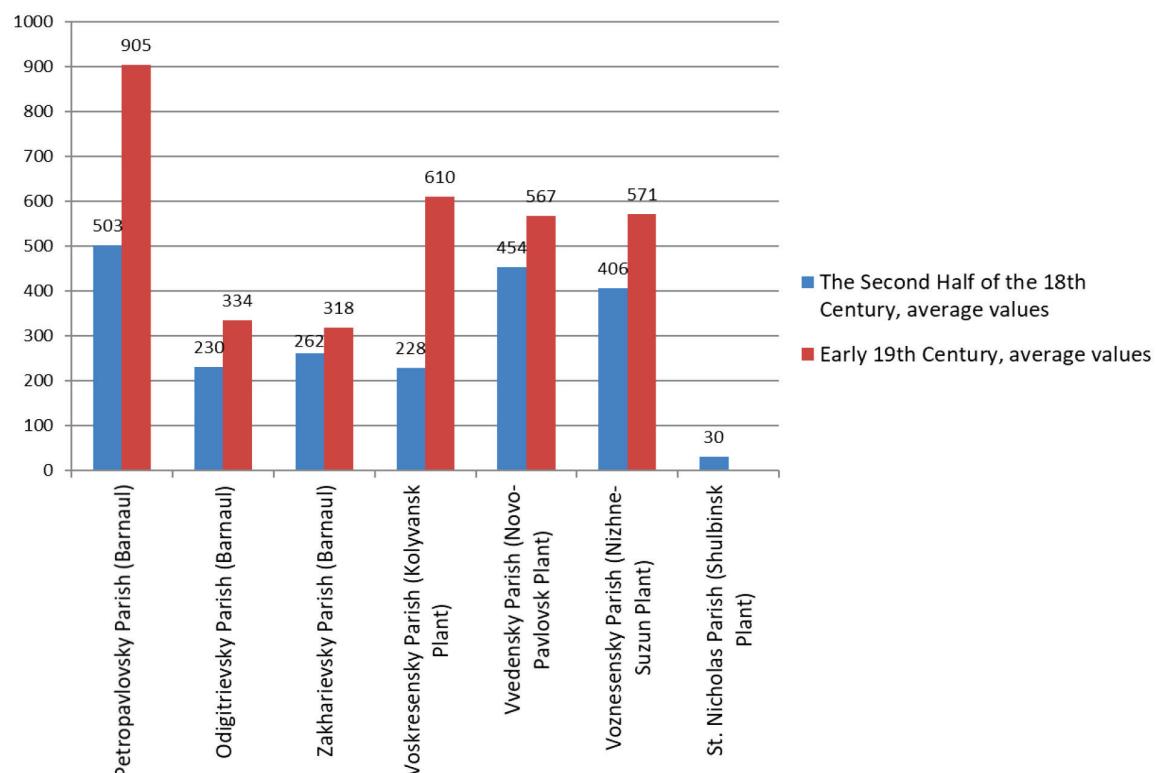


Fig. 1. Number of households in the plant parishes of the BSB in the second half of the 18th — early 19th centuries, averages.

As already mentioned, in the 1750s, the Voskresensky Parish of the Kolyvan Plant took the lead in terms of the number of households. In the 1760s and early 1770s, however, the size of his parish community declines greatly. The depletion of forests around Kolyvan and the lack of fuel to meet the needs of the enterprise have led to a decrease in population. The decline was also caused by the formation of the Preobrazhensky Parish of the Zmeinogorsk Mine in the late 1750s. This parish included a number of Kolyvan settlements. Later, the trend reversed. Between 1772 and 1829, the rates increased 7.6 times. Despite the active growth rate, the parish in the second half of the 18th century could be considered medium-sized, with an average of 228 households. According to the data for the beginning of the 19th century, the community of the Voskresensky Parish of the Kolyvan Plant consisted of an average of 610 households. This made it the second-largest community after the St. Peter and Paul Church in Barnaul.

At the time of formation, the parishes of the Novo-Pavlovsk and Nizhne-Suzun plants were large church units. In the second half of the 18th century, the Vvedensky Parish of the Novo-Pavlovsk Plant was the second largest in terms of the number of households (454), surpassing Voznesensky Parish (406 households). In the early 19th century, there was a significant difference in the number of households between these two parishes (see Figure 1).

In the second half of the 18th century, Barnaul had two parishes: Zakharievsky and Odigitriyevsky. These parishes were of average size, with around 262 and 230 households, respectively. Between 1800 and 1829, the parish communities grew slightly. In the Zakharievsky Parish of the Barnaul Plant, an average of 318 households were recorded, while in the Odigitrievsky Parish there was 334 households.

The St. Nicholas Parish of the Shulbinsky Plant was a small community, reaching its peak in 1763.

N.D. Zolnikova provides average figures for the size of parishes in seven districts of Western Siberia in the 18th century. After extracting the data on plant parishes from the second half of the 18th century, we can compare it with the materials from the BSB. Thus, in the Western district of "long-standing settlement" (in two out of eight zakazes — Tyumen and Verkhotursk) there were 3 plant parishes, the average size of which amounted to 111 households. There were few parishes with plant centers in the Southwestern District: in two zakazes out of fourteen (Yalutorovsk and Chelyabinsk) only three parishes are recorded. However, in terms of size, they were more than three times the standard size for households. The first one was over 300 square meters, the second one was over 400 square meters, and the third one was over 1,000 square meters. The four

zakazes in the Ural Mining and Plant District recorded 27 plant parishes in the 1770s, 19 — in the 1780s, and 20 — in the 1790s. The size of parishes in this area varies a lot because there are both private and public enterprises here. Thus, in the Ekaterinburg Zakaz and the Nevyansk Zakaz the sizes on average corresponded to double and triple norms. In the Alapaevsk Zakaz and the Nizhny Tagil Zakaz the average size of plant parishes already from the 1770s amounted to more than 500 households, in the subsequent time the indicators increased. There was only one plant parish in the Eastern District (in the Kuznetsky Zakaz) in the 1780s with more than 300 households. In the Prieniseisky Krai (in one zakaz out of three — Krasnoyarsk) 2 plant parishes are recorded, which were single-parish in 1780-1790s. There were no plant parishes in the Northern District [9, pp. 191–234].

It can be said that the plant parishes in the BSB are more similar in size to the parish communities in the Southwestern and Ural districts, where churches with two or more parishes were more common. All these areas were distinguished by their enlarged parishes. To some extent, this is due to the fact that there was an influx of people to these territories. It should also be noted that plant parish communities with the highest population concentrations (such as the Barnaul Peter and Paul Parish) are also found in the Urals. These include the Vvedenskaya Church of the Nizhny Tagil Plant and the Preobrazhenskaya Church of the Nevyansk Plant [9, p. 210]. Additionally, it is worth noting the similarity between these indicators and the Kuznetsk Zakaz of the Eastern District, from which the «Altai mining plants district» was «derived».

To sum up, we can say that the network of plant parishes under the Barnaul Spiritual Board was established in the 1750s and 1760s. After that, their number remained constant, while the Spiritual Board continued to grow other types of parishes (until the mid-1780s). In the 1750s, records were kept of small (fewer than 100 households), medium-sized (between 100 and 400 households) and large church units (more than 400 households). These units were part of the plant parishes. By the end of the study period (1829), only one parish matched the norm (triple), the rest exceeded it. Throughout the period under study, the size of the plant parishes of the BSB changed (mainly upward), and their boundaries also changed. The parishes were notable for their growing congregations, which was partly due to an active influx of people into the region. The growth of church buildings lagged behind the growth of the population. This resulted in a situation where the size of parishes did not meet the legal requirements. In addition to active colonization of the region, these processes were also conditioned by the policy of the authorities to develop the metallurgical industry in the region.

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Информация об авторе

Д.Е. Саранов, доктор исторических наук, доцент, профессор кафедры отечественной истории, Алтайский государственный университет, Барнаул, Россия.

Information about the author

D.E. Sarafanov, Doctor of Historical Sciences, Docent, Professor at the Department of Russian History, Altai State University, Barnaul, Russia.