

DOI: 10.12731/2218-7405-2013-8-36

LINGUISTIC REPRESENTATION OF THE CONCEPT «MARRIAGE» IN THE METRIC BOOKS: THE OFFICIAL LIST ANALYSIS METHOD

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Object: This article identifies the characteristics of metric books of the Tyumen Clerical Board dated back to the XIX century understanding them as official texts belonging to a particular genre; it also describes the lexical units representing the concept of marriage from the subtexts of metric books.

Method / methodology of work. Methodological approaches in the present article are coherent with the methods of official text analysis elaborated by V.Y.Deryaginum (1980) (units of lingvotextological analysis are word combinations, sentence models with more or less settled lexical composition); O.V.Barakova (2003) (considers official texts as polysubtextual structures, provides the analysis of the style-forming lexical-and-phraseological means suitable for reconstruction of the linguistic worldview).

Results. The linguistic worldview fragments constituting the marriage concept of the linguistic worldview are not voluntary within the framework of the the metric records. They function as a part of certain subtexts (formulas). The linguistic worldview fragments form lexemes and clichéd combinations accompanying concepts reflecting typical life situations. Variability of the registration forms in many respects depended on the competence of the clerk.

Scope of the results application. Practical significance of the research is that its results find application in the University practice: when designing courses on the history of Russian literary language, special courses and seminars on onomastics, historical stylistics, linguistic source studies, linguistic study of local lore.

Keywords: official list, concept, metric book, specifier, lexeme, subtext, clichéd construction, substantival phrase.

ЯЗЫКОВАЯ РЕПРЕЗЕНТАЦИЯ КОНЦЕПТА *БРАК* В МЕТРИЧЕСКИХ КНИГАХ: ФОРМУЛЯРНЫЙ АНАЛИЗ

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Цель: В данной статье определена характеристика метрических книг первой половины XIX века Тюменского Духовного Правления как делового текста особого жанра; описаны в субтекстах метрических книг языковые единицы, репрезентирующие концепт *брак*.

Метод или методология проведения работы. Методологические подходы в статье согласуются с методиками анализа делового текста, разработанными В.Я.Дерягиным (1980) (единицами лингвотекстологического анализа являются словосочетания, модели предложений с более или менее постоянным лексическим составом); О.В.Бараковой (2003) (рассматриваются деловые тексты как полисубтекстовые структуры; дается анализ стилеобразующих лексико-фразеологических средств для реконструкции языковой картины мира).

Результаты. Концепт *брак*, вокруг которого формируются фрагменты языковой картины мира, употребляются в метрических записях не свободно. Они функционируют в составе определённых субтекстов (формул). Фрагменты языковой картины мира формируются вокруг концептов лексемами, а также клишированными сочетаниями, обозначающими типичные жизненные ситуации. Вариантность оформления записей во многом определялась компетенцией исполнителя документа.

Область применения результатов. Практическая значимость исследования состоит в том, что его результаты могут быть использованы в

вузовской практике: при разработке курсов по истории русского литературного языка, спецкурсов и спецсеминаров по ономастике, исторической стилистике, лингвистическому источниковедению, лингвистическому краеведению.

Ключевые слова: формуляр, концепт, метрическая книга, конкретизатор, лексема, субтекст, клишированная конструкция, субстантивное словосочетание.

This article is devoted to the research of problems of the linguistic representation of the concept «marriage» in business literature dated back to the first half of the XIX century (on the materials of the metric books of Tyumen Clerical Board).

Business writing of the XIX century is characterized by a number of specific features caused by both external circumstances (new socio-political situation, cultural and administrative tendencies), and by the evolution of the written forms of the Russian language. At that time «civilianization» was taking place leading to the gradual elimination of differences in state and local forms of business language [1].

Tyumen official lists of the specified above period leave much room for research from the historycostilistical and lingvistical viewpoint. Questions of the historical stylistics and genre differentiation of official texts of the past epochs remain only insufficiently explored. The analysis of metric books allows to expand and update the available linguistic data in order to form more holistic view of the Russian language stylistic system of the period under consideration, as well as to acquire more clear theoretical understanding of the principles of its functioning.

The study of the historical regional material is necessary for solving many problems of modern linguistics and for descriptions of functional varieties of the language.

The given article presents a description of lexical content of metric books of Tyumen Clerical Board dated back to the first half of the XIX century in the aspect of the official document analysis implying consideration of a text within the structure of

text-based associations (subtexts) and their reflection of the linguistic worldview fragments.

Practical significance of the research is that its results can be used in the University practice: when designing courses on the history of Russian literary language, special courses and seminars on onomastics, historical stylistics, linguistic source studies, linguistic study of local lore.

Appeal to the archival sources is motivated by insufficient information volume concerning the regional material. Introduction into the scientific circulation of the ICB significantly supplements the information about the state of the business language of the first half of the XIX century and enables to trace the origins of the specifics of separate functional-style, genre and text formations.

The object of the study is the Tyumen metric books of the XIX century four churches (Grado-Tyumen Proroko- Ilinski, Grado-Tyumen Voznesenskaya, Grado-Tyumen Pokrovskaya, Grado-Tyumen Znamenskaya). Business documents data is studied in the aspect of the linguistic content that allows us to get an overview of the linguistic worldview with its value parameters of the Tyumen population of the given historical period.

This article will present the characteristic of this type of official texts along with the composition of the typological subtexts, representing the local linguistic worldview.

To achieve this goal the following tasks were solved: identification of the characteristics of metric books of first half of the XIX century Tyumen Clerical Board considered as official texts of a particular genre; description language units representing for the concept of marriage in subtexts of metric books.

The material for the present study is handwritten metric books of the Tyumen city preserved in Stock of the State archive of Tyumen region (GATO): metric book of the Grado-Tyumen Proroko- Ilinski church (prior to 1895 - Pokrovskaya), the Fund-104, inventory 1, case 2, 1802-1842, in 369 pages; the metric book of the Grado-Tyumen Voznesenskaya Church, the Fund-112, inventory 1, case 6, 1830, in

273 pages; the metric book of the Grado-Tyumen Pokrovskaya Church, the Fund-104, inventory 1, case 8, 1843-1856, in 640 pages; the register of births Grado-Tyumen Pokrovskaya Church, the Fund-104, inventory 1, case 16, 1857-1862, in 307 pages; the metric book of the Grado-Tyumen Znamenskaya Church, the Fund-104, inventory 2, 1853, in 120 pages; the metric book of the Grado-Tyumen Znamenskaya Church, a Fund-254, inventory 1, case 27, 1860, in 302 pages; the metric book of the Grado-Tyumen Znamenskaya Church, the Fund-104, inventory 2, 1865-1867's., in 530 pages; the metric book Grado-Tyumen Proroko- Ilinski churches (prior to 1895 - Pokrovskaya), the Fund-104, inventory 1, case 26, 1865, in 116 pages.

The chronological framework of the research covers the period from 1802 to 1867. The development of Tyumen in the first half of the XIX century is associated with strengthening of the Institute of the Russian Orthodox Church. The priests carried spiritual mentoring within the territories of eparchy entrusted them for the purpose of maintaining the Orthodox tradition in Tyumen. Metrical books reflected the process of organizing parish life of the various groups of the population.

The metric books were first introduced by Peter I in 1722 with the aim of obligatory registration of births in the Orthodox Christian population and were in practice till the end of the 30-ies of XX century. The XIX century holds a specific position in the history of metric records keeping: on the 22nd of November, 1837 a revised form of metric books came into force and remained in force over the rest history of metrics.

From XVIII century onwards metric books were the source from which the historians have been obtaining the knowledge about religion and law, publication and comments of legislative provisions regarding parish record-keeping; demography, documenting of acts referring to civil population state (A.I.Parvov (1864), A.M.Lukanin (1879), I.Chizhevskiy (1893), S.P.Grigorovskiy (1896), K.B.Litvak (1897), L.P.Novikov (1907), V.M.Kabuzan (1963), N.A.Minenko (1977) and others). They acknowledge that by the end of the XIX century metrics became one of the

most wide-spread system of documenting (V.I.Pronin (1997), A.R.Ivonin (2000), A.A.Khramkov (2002), D.N.Antonov and I.A.Antonova (2006) and others).

The first linguistic works devoted to studying of metrics appeared much later, in the twentieth century, and their number is insignificant. Those studies had the anthroponymycon of different regions metrics for a research object (I.A.Koroleva (2000), Alexander Volkov (2001), O.V.Naymova (2004), A.I.Nazarov (2003), O.V.Palovetc (2006), L.G.Zamalutdinova (2007), E.P.Abramova and A.S.Sesitckaya (2007), L.N.Verkhovukh (2008), N.V. Statina (2010), O.V. Gorelova (2012), and others). Linguists are also presented by some observations stylistic and of lexicographic nature of the data sources (N.N.Parfenova (2002), M.S.Vukhrustyuk (2008) and others).

Taking into account the classification of metrics [2; 3; 4; 5; 6], proposed by historians, the Tyumen Clerical Board metric books dated back to the first half of the XX century can be ranged in classes as follows: according to the place of document repository and documenting - the parish; according to the religion denomination – Orthodox Christian; according to authorship – double-clerical and three-clerical; according to the information media – fair copies of the Church parish books; on the Church status - metrical books of the monastic churches having their own congregation.

In this article the form of an official document will be understood as the composition and the order of the subtexts. Subtext of an official text considered the compositional and conceptual text unit possessing its own structure but, at the same time, subordinate to the general text intention [7]. Formula herein is understood as the phraseological unit (of nominative or communicative nature) as well as the phrase, syntactic construction (sentence model) with more or less settled lexical composition [8].

The existing functional-and-stylistic approaches to the study of an official document are focused on identifying stylistical and textual organization determined by a certain linguistic universal - concept [7; 9].

In this work for the sake of description of the content of the concepts as fundamental, we adopted the following provisions: 1) the system of cultural-and-national worldview passes through generations by means of the linguistic worldview; 2) the concepts are considered as universals organizing the structure and system of an official text meaning and affect its genre-and-stylistic peculiarities; 3) Language means of different levels (lexical, morphological, stylistic, grammatical) serve as the representatives of the concept in the language.

In «incarnation» of a concept in a certain linguistic expression, the language tools in use act as a means of verbalization, language representation, language objectivization of the concept.

We can only consider the fragments of the linguistic worldview reflected in the official literature of the XIX century - representations of the worldview with settled complex of communication features. Fragments of the linguistic worldview shall be considered herein as the set of models having different interpretations of the same concepts.

Concepts are related to genre and stylistic features of a document and reflect its origins and the history of its existence. Description of the concepts, presented in the official texts formulas, reveals some regularities in reflection of certain parts of the linguistic worldview (in metrics - related to registration of civil population state).

In the metrics of Tyumen Clerical Board dated back to the first half of the XIX century the concept «marriage» could comprise concretizations indicating the ordinal number of marriage, status of the couple and also could include the information about the people present at the ceremony and about the person(s) who conducted the ceremony.

The ordinal number of marriage or church wedding was written down in metrics with use of such phrases as *pervym brakom sochetalsya, vtorym brakom sochetalsya, pervym brakom, vtorym brakom, 2-oy brak, pervyy brak, vtoroy brak, pri brake, pervym brakom vhnchat, vtorym brakom vhnchat: Stepanov Golovin pervym brakom sochetalsya Gradskogo Blagoveshchenskogo prikaza ...* [10. Т. II.

C. 115]. *Chgo Voznesenskogo Prihoda kuhtsa Yegora Proskurinoa dvorovoy iz Kalinova Aleksandr Gerosimov vtorym bracom sochetalsya, sozonovskogo prihoda s krestyanskoy docheryu dhvitsey Maryey Egorovoy Krivozinovoy* [11. Т. II. С. 144]. *Goroda Tyumeni derevni Bukinoy krestyanin Jacov Kondratov Chikishev pervym brakom toy zhe derevni s krestyanskoy docheryu dhvitsey Maryey Andreevoy Voronovoy* [12. Т. II. С. 97]. *Ivan Yakovlev Tikanov vtorym brakom s dhvitsey Annoy Nikolaevoy Burylevoy* [13. Т. II. С. 11]. *Gradotyumenskogo prihoda derevni Ozheninoy krestyanin Alexey Osifov Proskurikov 2-oy brak: Ilbinskogo prihoda Tyumeni s vdovoy krestyanskoy zhenoy Akulinoy Efimovoy Vilizhanovoy* [10. Т. II. С. 146]. *Dvadtsatogo chisla Tyumenskogo uhzda Pushminskogo ptihoda Danil Yakovlev Mirin pervyy brak i vdova Olga Onisimova Shurilina vtoroy brak* [11. Т. II. С. 184]. *Svyashchennik Prokhor Kosmin Dizertovckiy pri brake byli diyakon Gregoriy Ivanov Kosmakov ponomar Ioann Yakovlev Mashanov* [13. Т. II. С. 212].

In a number of the metric subtexts a lexeme *to wed* was introduced into the composition of the phrases: *vhchat: Vladimirskoy gubernii, Sela Stavrova krestyanin Andrey Ivanov Kopylov pervym brakom venchan s mhshchanskoy docheryu dhvitsey Annoy Milevoy* [12. Т. II. С. 97].

In the dictionary by V.I.Dal the following cognates of the lexeme *marry* (*venchat*) are given: «Povenchat, obvenchat, svenchat – to administer the sacrament of marriage. Venchevati (church term) – to marry smbd. Venchanie (church term) - action and status as indicated by inflexions *-t* and *-sya*. *Venchatelstvo* - same meaning. Marry or wedding relating to the rite of the wedding of belonging; wedding. *Venchatelnyi* or *Venchalnyi* – before wedding (do venchanya), related to the ceremony of wedding, *podvenechny*. *Venchalnoye* (noun) – *povenechnoye*, *povenchalnoye*, fee for the ceremony, *Venchatel* (a person who administers the ceremony) masculine gender. – *venchayushiy*, *venchavshiy*» [14. Т. I. S. 123]. In modern Russian language the meaning of the lexeme *venchat* (*marry*) is also related to the administration of «the Church marriage ceremony» [15. Т. II. С. 149].

In some records about the married couples containing a phrase having a verb *sochetalsya* for a key we also find the information about the marriage: A merchant's son Nikolai Grigoryev Reshetnikov of Gradovoznesenskiy parish entered first marriage with a merchant's daughter Fektistoy Gavrillovoy Barashnikovoy [12. Т. II. С. 182].

In the dictionary by V.I.Dal we find: «*Brakosochetanie, brachenie, venchanie, povenchanie chety (marriage of a couple), the rite of marriage consecration in accordance with the established by the Church ritualistic rules. Brachnyi, odnosyashchiysya k braku, svadbe (related to marriage, wedding). Brachit kogo, venchat, [more often used] obrachit; brachytsya, sochetatsya brakom, venchatsya, byt obvenchannym. Povenchat kogo s kem ili chety (to marry a couple), obvenchat, svenchat, sochetat brakom, obrachit (-sya), obvenchatsya* [14. Т. I. С. 123].

As is evident from the above lexical entry the verbs *brachit (kogo), venchat, brachytsya, sochetatsya brakom, venchatsya, povenchat* belong to one synonymic row.

The lexeme *venchat* and the phrase having a verb *sochetalsya* for a key word in subtexts of metrics of Grado-Tyumen Proroko-Illinskiy, Grado-Tyumen Voznesenskaya and Grado-Tyumenskaya Pokrovskaya churches were used in unified records and, apparently, were considered by the scribes as synonymous.

However, in the dictionary by V.I.Dal in the lexical entry several meanings of the word *brak (marriage)* are identified: 1) «lawful matrimony of husband and wife»; 2) «marriage»; 3) «the rite of marriage uniting the couple by church authority»; 4) «the union of the Church and God, the reunion of man with God by virtue of the Church» [14. Т. I. С. 123]. In the modern Russian language the meaning of the word *brak (marriage)* is also associated with the fulfillment of the Church ceremony (Cf.: 1) to unite someone in marriage in accordance with the church ceremony»; 2) «marry [smbd]» [15. Т. I. С. 111]).

In the literature we used the set expression *brakom sochetalsya* and the lexeme *venchan* stand for «to marry in accordance with the church rite».

In the studied metrics the lexemes *kholostoy*(unmarried) and *devitsa* (maiden) also represent the concept of marriage.

Lexemes *kholostoy* and *devitsa* indicate the status of the spouses: *Rezanovskoy Gubernii Spasskogo Uhzda Gavrilovskoy volosti krestyanin Ivan Vlasov holostoy* [10. Т. II. С. 13]. *Vyatskoy gubernii Urzhumskiy mshshchanin Mikhail Alexeev Vlasyev holostoy* [11. Т. II. С. 191]. *Krestyanin Ivan Mikhailov Parfenov s krestyanskoj docheryu dhvitsey Daryey Danilovoy Elkinoy* [12. Т. II. С. 65]. On the 22nd Gradotyumenskoy Pokrov of the Bukin village parish Gavriil Vasilyev Voronov is idle Tyumen region Pushminckoy yard with damosel Pelageya Maksimova Maxim Fedotov Mepin's daughter [13. Т. II. С. 213]. In the XIX century dictionary for the lexeme *kholostoy* the following notions are provided: 1) «unmarried, single, not married»; 2) «widowed»; lexeme *devitsa* - «(1) a «single, lonely, not entering into marriage»; 2) «widowed» [14. Т. IV. С. 123]. In modern Russian language the meaning of these words is undergoing semantic narrowing: «not married, not entering marriage», *devitsa* «a female person, physically-mature, but not married» [15. Т. IV. С. 618; Т. I. С. 375].

In subtexts of the analyzed sources the lexemes *kholostoy* and *devitsa* stand for «unmarried man» or «unmarried woman».

The concept «marriage» is represented by lexemes *po zhenikhu* (on bridegroom), *po neveste* (on bride), guarantors, which characterize persons засвидетельствовавших marriage by the groom and the bride: For the groom city parish peasant Ilya Leontyev Bryumanov, bride of the city parish of the Bukin village peasant Andrey Ivanov Voronov [10. Т. II. С. 213]. Guarantors bourgeois was found in Stefanov Inguld and Egor Fedorov Pantekeev [13. Т. II. С. 146].

Lexemes *nevesta*, *zhenikh* according to the dictionary by V.I.Dal have the following meanings: 1) «*devitsa*, *vdova* ili *ravodka*, *sgovorennaya zamuzh* (a maiden, a widow or a divorces woman who agreed to marry the man who made her an offer

for marriage)»; 2) «obrechennaya ili obruchennaya muzhu, zasvatannaya, prosvatannaya, zaruchennaya (a young woman who was promised to a man) »; 3) «zapitaya devka»; 4) «voobshche, vsyakaya vzrosloya devitsa, o kotoroy govoryat, chto ona zanevestilas, voshla vo vse goda (a girl who has reached the age in which she can be bestowed in marriage) »; 5) «o vzrosloy i nezamuzhney voobshche: prinimat vid nevesty, krasovatsya, kazotitsya; ili skromnichat, styditsya I pryatatsya, kak prilichno neveste (any adult and single woman: to put on a fiancée-like look, e.g. to be shy and to put on a modest air as it is expected of a fiancée) » [14. Т. II. С. 508]; *zhenikh* - 1) «sgovorivshiy sebe nevestu ili sgovorenniy s nevestoyu (to win a girl's heart, to receive her)»; 2) «suzhenny, zaruchenny, inogda obruchenny (a man betrothed to a girl, and sometimes someone who's passed plighter)»; 3) «every man in search for a fiancée or having intention to enter into a marriage, or just a man who has reached the marriageable age, a young man» [14. Т. I. С. 533]. The only meanings of these words that have survived into the modern Russian language are: for *zhenikh* - a man who has a fiancée, a future husband. Unmarried man seeking for the bride, intending to marry»; for bride - «A woman who has a groom, a future wife. An unmarried woman who who is in search of a groom, willing to enter into a marriage [15. Т. I. С. 477; I. II. С. 426].

Data of metric books of the first half of the XIX century allow to specify the meaning of the lexeme *zhenikh*: «an unmarried man who's found himself a fiancée and planning to marry her in accordance with the rites established by Church»; the lexeme *nevesta* - «an unmarried woman who found herself a groom and going to marry him in accordance with the rites established by Church ».

The concept «marriage» is verbalized by the lexeme *poruchiteli*. In the XIX century this lexeme had the following meanings: 1) «khodatay, poverenny, zastupnik (confidant, interceder, paraclete)»; 2) «zalozhnik, otvetchik v chem za kogo (a guarantor, surety, e.g. a person who advocating for someone)»; 3) «poveritel, ili dayushchiy poruchenie (confider, charging somebody with a task)» [14. Т. III. С. 124].

In the materials of the metrical books the lexeme *poruchiteli* is often used with the meaning of «a spiritual libellee who in the course of the sacrament of wedding accept the responsibility before God to bear the spiritual care for the spouses».

Concept can be considered as the fundamental basis of the linguistic worldview in metric books. By concept we deem a substantive unit of mental lexicon, which resides in the memory of speakers in verbal form and is intended to convey information. Various linguistic means act as representers of a concept (lexical, morphological, stylistic, grammatical).

In subtexts of metric books the concept of marriage is fixed within particular formulas and is represented by the following lexemes and word combinations:

1) *kholostoy* (single, unmarried): *Tretyey gulduu kupets tsygan Ivan Vasilyev Chetverikov holostoy* [13. T. II. C. 212];

2) lexemes *(po) zhenikhu*, *(po) neveste* (singular nouns in Dative case with the preposition *po*): *(po) zhenihu*, *(po) neveste* (singular nouns in D.P. with the preposition-*po*): *Po zhenikhu krestyanin Ivan*, *po neveste krestyanin Andrey* [11. T. II. C. 213];

3) lexeme *poruchiteli* (plural noun Common case): *Poruchiteli mshshchanin Stepan i Egor* [10. T. II. C. 146];

4) word combinations which comprise the lexeme *s devitsey*: *s dhvitsey Annoy Ivanovnoy* [12. T. II. C. 214];

5) clichéd constructions:

a) word combinations *pervym brakom*, *pervy brak*, *vtorym brakom*, *vtoroy brak*, *2-oi brak* and the lexeme *brak* (*pri brake*, *brakon*): *pervym brakom toy zhe derevni s krestyanskoy docheryu... ..* [10. T. II. C. 97]. *Danil Yakovlev Mirin pervyy brak i vdova Olga vtoroy brak... ..* [11. T. II. C. 184]. *... .. pri brake byli diyakon I ponomar* [13. T. II. C. 212];

b) word combinations *pervym brakom venchan, vtorym brakom venchan* (with a participle for the main word): *Iz poselentsev Alexey Filippov Malygin vtorym brakom venchan s poselenkoy Evdokiyey* [11. Т. II. С. 6];

c) verb word combination *pervym brakom sochetalsya* (with a verb in imperfective aspect, past tense and masculine gender acting the main word) first marriage, combined (with a verb in imperfective aspect, past tense and masculine gender acting as the main word): *Nikolay Stepanov Golovin pervym brakom sochetalsya... ..* [12. Т. II. С. 115].

Language objectivization of the concept «marriage» in metric books is achieved with the help of specifiers: lexemes *kholostoy; brak (pri brake, brakom), (po) zhenikhy, (po) neveste* (singular nouns in Dative case with the preposition *-po*), *poruchiteli* (plural noun in Common case), word combinations *pervym brakom sochetalsya* (with a verb in imperfective aspect, past tense and masculine gender acting as the main word); *pervym brakom, pervy brak, vtorym brakom, vtoroy brak, 2-oi brak; pervym brakom venchan, vtorym brakom venchan* (with the short form of the participle *venchan* in the past tense, masculine gender); with the help of simple sentences.

The concepts around which fragments of the linguistic worldview form are used in metric books not voluntary. They function within particular subtexts (formulas). Fragments of the linguistic worldview form around the concepts as lexemes and clichéd combinations reflecting typical life situation. Variability of the registration forms in many respects depended on the competence of the clerk. The concept of marriage receives the linguistic expression through:

- lexemes: *sochetalsya, venchany, kholostoy, po zhenikhu, po neveste, poruchiteli, pri brake, brakom;*

- word combinations: *vtorym brakom, vtoroy brak, pervym brakom, pervy brak, pervym brakom venchan, vtorym brakom venchan;*

- substantival phrases, including the word form *s devitsey (devitsey)*: peasant with a peasant's daughter damosel, merchant gitano with damosel.

The concept *brak* (marriage) inherent to the Church Institute of Tyumen Clerical Board of the Russian Orthodox Church of the first half of the XIX century, was part of the Russian culture semantic core. System of cultural-and-national worldview is passed through generations by means of the linguistic worldview which is mediated by cultural knowledge.

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SPIN-код в Science Index: 2147-4905