
THE FIRST TESTAMENT OF MARIA CANTEMIR, FROM 1725

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During the last decades, the subject-matter of the historical researches has enormously widened, new scientific subjects, directions and methodological approaches have appeared. In particular, the use of the biographical method and the gender approach has substantially changed the configuration of the research areas. This has allowed, to a significant extent, to change the attitude towards human individuality and to personalize the domain of history. Learning the life descriptions of particular people, at times even not quite remarkable figures, allows, in the presence of a reasonably rich documentary basis, to shed light upon the unstudied aspects of the past (Репина, Зверева, Парамонова 2004, 264).

It is exactly this kind of historical figure that is presented by princess Maria Cantemir (04.28.1700, Iași - 09.09.1757, Moscow), the daughter of Dimitrie Cantemir. The purpose of the given publication is the study of certain pages of the life of Maria Cantemir, based on the introduction of new historical source into the scientific field, namely – her first testament¹ dating back to 1725. The document that we have discovered is absolutely unique and is a priceless historical and juridical source as, first of all, for many years the cantemirologue researchers have been looking for the testament of Maria Cantemir, being certain that she only left one testament, of 1757. But no one had even imagined that there was one more – written in 1725. Secondly, the given source allows again

to shed light upon certain aspects related to the personal life of Maria Cantemir, her entire family and her inheritors. Thirdly, the content of the first testament of Maria Cantemir finally clears out the numerous discussions and suppositions related to the testaments of Dimitrie Cantemir and of his son, Antioh.

The first testament of Maria Cantemir was discovered in March 2016, during the documentary research on the topic *Testaments – wills of women of the 17th - 19th cc.* in the archives of the libraries of Sankt Petersburg. Working in the *Manuscript Department* of the Pushkin House of the Institute of Russian Literature of the Russian Academy of Science in Sankt Petersburg, in the *Archive of L.N. Maikov*², we have discovered the *Preparatory materials for the study «Princess Maria Cantemirova»* (Майков 1897), that contained two testaments of Maria Cantemir, two petitions on the name of Elizaveta Petrovna (1741-1762) related to the estates belonging to the family, thirty-nine letters to her brother, Antioh D. Cantemir and some other documents³. To our great astonishment, not one of the cantemirologue specialists has ever worked on the archive of L.N. Maikov. In our opinion, this archive is a unique depositary of the 19th century copies of the documents of Maria Cantemir from the first half and the middle

² Leonid Nikolaevich Maikov (March 28 (April 9), 1839 - April 7 (20), 1900) is a well-known researcher of the history of Russian literature, member of the Petersburg Academy of Sciences, president of the Russian Bibliographic Society (RBO), secret adviser.

³ Архив Л.Н. Майкова, Пушкинский дом Института русской литературы Российской Академии Наук в Санкт Петербурге, Фонд 166, Опись 1, Единица хранения №55 (Копии 1725-1758 годов). (*Archive of L.N. Maikov, Pushkin House of the Institute of Russian Literature of the Russian Academy of Science in Sankt Petersburg, Fund 166, Inventory 1, Item No. 55, sheet 1-1b (Copies, 1725-1758) (Further: PH, IRL RAS, F. 166, Inventory 1, Item 55, sheet 1-1b); Росийский государственный архив древних актов, Фонд 1374, Опись 1, Дело 24, Лист 1-1 об (Russian State Archive of Ancient Acts, Fund 1374, Inventory 1, Item No. 24, sheet 1-1b) (Further: RSAAA, F. 1374, Item 1, sheet 1-1b).*

¹ The sacred nature attached to the expression of the last wish of the “*dying*” is substantiated by the compliance to the “*holy rules*” in the presence of a confessor, and the denomination of the testament as a “*spiritual letter*”. The legal concept of a testament has only come into usage in Russia at the beginning of XIX century. Александр Манохин, *Завещания в генеалогии* (Alexander Manohin, *Wills in genealogy*). In: http://www.litera.ru/html/materials/2004_2101_zavewanie.html

of the 17th centuries, that were considered to be irretrievably lost. Maria Cantemir's first original testament has been discovered in the Russian State Archive of Ancient Acts, six months later.

The analysis of the given group of documents has revealed lots of previously unknown information. The publication of the new sources, their comprehensive and complex study allows the researchers to shed light upon a lot of controversial and debatable aspects, related not only to the personal life of princess Maria, but also the personal, within-family relations.

From the very beginning, we would like to highlight that the goal of our article is the analysis of the first testament of Maria Cantemir (1725), that has not been published until now and no concrete scientific studies have been dedicated to it. A brief information has been published on the documentary discovery concerning the copies of Maria Cantemir's two wills as soon as they have been revealed (Заболотная 2016а, 19-40; Заболотная 2016b, 311-322). Therefore, one will not dwell on the historiographical aspect of the discovery. The main objective of this publication was its translation in English, in order to render the document in question available to a wider group of researchers.

The purpose of our article is to research the first testament of Maria Cantemir based on the biographical method and of the new historical discipline – *women's history*. The interdisciplinary approach in the analysis of the testament of Maria Cantemir allows us to highlight her personality, to show why it has been written, to explain the notional content and the traditionalism of the testaments of the first half of the 18th century, to observe the relations between her and her family members and also the relations between them, to try to understand the life style and the personal characteristics of a particular woman, the epoch's mentality, the level of the ethical and spiritual of the high society and much more. The concrete historical researches basically limit themselves to the observation of at least one of the aspects of the investigated matter, whilst the new methodological approaches have a synthetic way of interpreting the sources. In order to get the whole and comprehensive picture, we will proceed to the analysis of the first Testament of Maria Cantemir.

By its nature and structure, the content of the testament presents a great interest. First of all, the testament has a traditional structure, starting with a form of spiritual address⁴ in the form of a blessing prayer for the relatives, which invited them to pray, in response, for the author after its death ***In the name of the Father and of the Son and of the Holy Spirit. Amen***⁵.

Further on, after the exhaustive traditional opening line, Maria Cantemir is using a turn of speech that characterizes the reason for writing the testament: ***Feeling in the last state of weakness and fearing that my life would come to an end at an unexpected time*** and she addresses her relatives, in particular, her brothers: ***for the virtue of our brothers and of the servants that I leave behind, I feel it is my duty to declare***⁶.

In the first part of the *testament*, the conceptual block contains by a very important inventory of the property she owned, that was left to her by her father: ***about the adamants and the other things that were left to me by my praiseworthy father, who, in his will, wrote that those things have a value of thirty thousands, more or less, and was wrong about it; for those adamants and everything I and my deceased sister, Smaragda***⁷, ***had, have a value of no more than ten thousands and even less, that I confess to my Lord at this frightening time, when I can***

⁴The testament would start with the following words: *In the name of the Father and the Son, and the Holy Spirit ... I, servant of God (name and title) write this letter ...* The "spiritual letter" would then end with the saying: "the fore going document was acknowledged in the presence of the «spiritual father» (the priest) and the clerk has drafted the «spiritual letter» (the testament)". The presence of the confessor whilst drafting the testament was not only due to the spiritual reliance the testator perceived towards him in preparing "his last road", but also because the preparation of *Dukhovnaya* (Testament) was part of a complex set of preparations of the Russian Orthodox traditions regarding the transfer to the other world and prepare for eternal life. This act included not only the formulation of the latest orders, but also a sincere confession of sins to his confessor http://www.litera-ru.ru/html/mathaterials/2004_2101_zavewanie.html

⁵PH, IRL RAS, F. 166, Inventory 1, Item 55, sheet 1-1b; RSAAA, F. 1374, Item 1, sheet 1-1b.

⁶PH, IRL RAS, F. 166, Inventory 1, Item 55, sheet 1-1b; RSAAA, F. 1374, Item 1, sheet 1-1b.

⁷Smaragda (April 14, 1701, Istanbul - July 20, 1720, Moscow). Daughter of Dmitry Cantemir and Cassandra Cantacuzen. She died in early youth, presumably from diabetes and was buried in the family funeral vault of St. Nicholas Church in Moscow.

№ 24
 Гос. Ма. Цца і (но и) Цца і
 Аминь:

Будя съя върань работи и ѿпасаея буда-
 пнодо (суду) Хитно Мосъ Хитно буде Хитно се-
 бѣ проинаѣ для ѿбеси ѿ (шаша) послъ Мене
 Мои братиѣ и (суду) послѣ охачитъ (то) по-
 рыс ѿмазы и пролисъ вѣщи бѣла радниѣ ѿ (шаша)
 Мѣла Хитныя памяти ѿ (шаша) Мои, и бѣла (шаша) (то)
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 или бѣла или Мѣла бѣла ѿб (шаша) (то) ѿб (шаша)
 понохе тѣ ѿмазы и бѣла (то) ѿ Мѣла бѣла Мосъ
 и понодици (шаша) Мои (шаша) (шаша) бѣла
 десяти тысячъ рабѣ (шаша) Мѣла, (то) за (шаша) (то)
 (шаша) бѣла (шаша) бѣла (шаша) (шаша) Мосъ
 бѣла и Мѣла ѿ (шаша) (шаша) (шаша) и бѣла (шаша)
 Мѣла бѣла тѣла Мои и бѣла тѣла Мосъ
 (шаша) понодици бѣла и поно Мѣла бѣла по-
 (шаша) тѣла и поно (шаша) бѣла и (шаша) Мѣла
 Мои, и (шаша) Мѣла (шаша) бѣла Мѣла
 Хитныя Мѣла и бѣла бѣла.

Бѣла понодици Мосъ и Мѣла все бѣла и (шаша) тѣла
 ѿмазы, и бѣла тѣла бѣла и бѣла и бѣла бѣла
 ѿ (шаша) бѣла поно Мѣла тѣла Мои бѣла бѣла и бѣла
 бѣла Мѣла бѣла бѣла (шаша) и бѣла бѣла и бѣла
 бѣла бѣла бѣла тѣла бѣла бѣла бѣла бѣла
 и бѣла бѣла бѣла бѣла бѣла бѣла бѣла бѣла
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 Мѣла бѣла бѣла бѣла бѣла бѣла бѣла бѣла
 понодици бѣла.

Понохе Мѣла за (шаша) бѣла и бѣла бѣла Мосъ
 бѣла бѣла (то) тѣла и бѣла бѣла бѣла
 бѣла бѣла бѣла и ѿ понодици бѣла Мосъ про-
 шу (то) бѣла бѣла бѣла бѣла.

Княжна Мария
 1725

Will 1725 (sheet 1)

Nr. 24.

In the name of the Father and of the Son and of the Holy Spirit. Amen.

Feeling in the last state of weakness and fearing that my life would come to an end at an unexpected time, for the virtue of our brothers and of the servants that I leave behind, I feel it is my duty to declare about the adamant and the other things that were left to me by my praiseworthy father, who, in his will, wrote that those things have a value of thirty thousands, more or less, and was wrong about it; for those adamant and everything I and my deceased sister, Smaragda, had, have a value of no more than ten thousands and even less, that I confess to my Lord at this frightening time, when I can see the end of my life. And the above mentioned things that partly belonged to me, and partly to my deceased sister, things that, later on, my father wanted to leave me, and everything that the dowry of my mother contained, out of which many more other things were given to my stepmother, princess (knyaginya) Nastasia Ivanovna.

The above mentioned possessions of mine, in their entirety, the diamonds as well as my whole attire, the pearls and all my other things, I leave them behind to my three brothers, that is, prince Matvey, prince Sergey and prince Antioh, for them to equally share these things, and for no one else to touch these things or to claim any of them, for these things belonged to my mother and sister themselves, and my father wanted to leave them to me.

Thus, by word of mouth I have placed under the care of my brother, prince Antioh, the charge of sharing those things, and also of taking care of prayers made for my soul.

Princess Maria Cantemirova

The Justice College, Nr. 2.491, paper Nr. 24



1. Portrait of Maria (?) Smaragda (?) Cantemir. 1710.-1720. Painter: I.N. Nikitin (after <http://www.museum.ru/alb/image.asp?45476>).

*see the end of my life*⁸. We have deliberately entirely highlighted this part of the testament, for it is this information that plays an important role in the evaluation of the events that, later on, became the object of literary speculations and falsifications.

The text makes it obvious that Maria stresses the discrepancy in the number and value of the gems that were left to her by her father. The amount is three times smaller – not 30.000, but only 10.000 roubles. Moreover, she points out that, even together with the property of her deceased sister, Smaragda, this amount barely goes up to 10.000. What's more, Maria, apparently in order to avoid further conflicts in the family, stresses that the things that previously belonged to her mother and her sister were given to her stepmother. She also has the courage to mention that this is the father's fault, as he "was mistaken" and gave these things to her stepmother: ***And the above mentioned things that partly belonged to me, and partly to my deceased sister, things***

⁸ PH, IRL RAS, F. 166, Inventory 1, Item 55, sheet 1-1b; RSAAA, F. 1374, Item 1, sheet 1-1b.

that, later on, my father wanted to leave me, and everything that the dowry of my mother contained, out of which many more other things were given to my stepmother, princess (knyaginya) Nastasia Ivanovnae⁹ (Русский журнал 1897, 470-471)¹⁰.

In order to clarify and elucidate this matter, let us turn to the testament of Dimitrie Cantemir, where he mentions the properties that he left to his daughter. It says: *My daughter, Maria Dimitrievna, possesses diamonds and other stones and the things that I have specially done for her and I have given her; also, all the diamonds and gems and dresses that I have made and belonged to her worshipful sister, Smaragda, and upon her death were given to my daughter Maria, about which she also has a letter: for that brother of hers and to my children and my daughter Smaragda*¹¹, ***that my wife, Anastasia Ivanovna, gave birth to, have nothing to do with those things; but all those things, together with the diamonds, I think they have a value of thirty thousand roubles, more or less*** (Беррь 1783, 306).

It seems from the above, that Dimitrie Cantemir has solely bequeath the jewellery to Maria. A noteworthy fact is that the wealth he has endowed to his children derived partly from his personal estate and partly from the heritage belonging to his deceased daughter Smaragda (1719). It appears that Dimitrie Cantemir has authenticated his last will via an additional written document. To en-

⁹ Anastasia Ivanovna Trubetskaya (October 4, 1700 - November 27, 1755), the second wife of Dmitry Cantemir. The wedding took place on January 14, 1717. She gave birth to Smaragda-Ekaterina (in Golitsyn's marriage). After the death of D. Cantemir, she had seemingly not received the legal share of his estate she was entitled to, which led to a long lasting legal process with the first marriage descendants of the deceased spouse. Maria Cantemir played a big role in resolving the conflict with her stepmother. A.I. Trubetskaya remarried on January 21, 1738 with General-Feldsegmehmeister Prince Louis of Wilhelm Hesse-Gombursky.

¹⁰ PH, IRL RAS, F. 166, Inventory 1, Item 55, sheet 1-1b; RSAAA, F. 1374, Item 1, sheet 1-1b.

¹¹ Catherine - Smaragda Dmitrievna (November 4, 1720, Petersburg - November 2, 1761, Paris) – the youngest daughter of Dmitry Cantemir, from his marriage with Anastasia Ivanovna Trubetskoi. On November 6, 1751 she married a diplomat, Prince Dmitry Mikhailovich Golitsyn. Home-schooled, she received a brilliant education under the supervision of Ivan Ivanovich Betsky and was considered one of the most cultivated women of her time. Also, she was socially keen and considered the founder of obstetrics in Russia. In her spiritual testament, she left a large sum of money for formation of students department of the Moscow University in Strasbourg. In memory of his spouse D.I. Golitsyn built Golitsin's hospital.

sure the accuracy of the testament, he indicated in the document in question, drafted in accordance with the appropriate formalities, that neither his sons (Maria's brothers) nor his daughter from the second marriage were to claim ownership of the personality in question. It appears that the precise worth of the bequeathed assets could not be precisely estimated, resembling to *more or less 30.000 roubles*¹². It is therefore adequate to presume that Dimitrie Cantemir has only left jewellery to his daughter, since there is no mention of money, let alone real estate.

Another striking aspect in Dimitrie Cantemir estate affair is that he also, only bequeathed jewellery to his second wife, Anastasia Ivanovna, a matter resulting in long lasting legal proceedings regarding property issues with the children from his first marriage: *My wife Anastasia Ivanovna has all the diamonds, dresses and other things that I gave her, before and after the wedding; And my children have nothing to do with these things, under the sole condition that she would preserve them intact for the dowry of my daughter Smaragda* (Беррь 1783, 306-308).

Concerning Maria Cantemir second testament, the academic and historical interest of this document resides in its depiction of the family affiliation. Maria writes that all her estate and *precious* personality is to be equally divided between her three brothers: ***The above mentioned property belonging to me, such as dresses, gemstones or pearls as well therestof the heritage, I bequest to my three brothers, namely Prince Matvei***¹³ (Савелов 1897, 135; Мурзанов 2011, 195), ***Prince Sergei***¹⁴ (Савелов 1897, 135; Мурзанов 2011, 195) ***and Prince Antiochus***¹⁵ (Шимко 1891, 320-322), ***divided***



2. Portrait of Dimitrie Cantemir from the first edition of *Descriptio Moldaviae* (1716) (after https://ro.wikipedia.org/wiki/Dimitrie_Cantemir).

into equal shares between them to the exclusion of – is to have a claim or demand with regards to it, as this property belonged to my mother¹⁶ and my deceased sister¹⁷, and it has been granted to me by our father¹⁸.

From our point of view, the content of this paragraph is both compendiary and comprehensive. Firstly, Maria Cantemir bequeathed her estate, divided into three equal shares, to her three brothers Matvei, Sergei and Antiochus, prominently excluding her other brother Constantin¹⁹ as well as her step sister Ecaterina-Smaragda, who was only five (5) at the time. A matter of fact concerning Constatin was that he previously had unilaterally pre-empted the entire estate of his

Sergey. He left not hing to his brother Konstantin. According to the testament, it would seem that Antioch had provided for an unlawful family in France. He fathered two children with a French lady name d'Angelber twho died as infants.

¹⁶ Smaragda (†1720).

¹⁷ Cassandra Cantacuzin (1682 - May 11, 1713, Moscow), mother of Maria Cantemir.

¹⁸ PH, IRL RAS, F. 166, Inventory 1, Item 55, sheet 1-1b; RSAAA, F. 1374, Item 1, sheet 1-1b.

¹⁹ Prince Constantine Dmitrievich Cantemir (1703-1747) married to Princess Anastasia Dmitrievna Golitsyna (1698-1746), daughter of Dmitry Mikhailovich Golitsyn (1665-1737) and Anna Yakovlevna Odoyevskaya, since 1724. No descendants.

¹² PH, IRL RAS, F. 166, Inventory 1, Item 55, sheet 1-1b; RSAAA, F. 1374, Item 1, sheet 1-1b.

¹³ Prince Matvei Dimitri Cantemir (10.18.1703 - 11.30.1771), Captain Lieutenant of the Preobrazhensky Regiment. Married to Princess Agrippina Yakovlevna Lobanova-Rostotskaya since February 7, 1735 (01.20.1708- 01.5.1772). Infertile.

¹⁴ Prince Sergey (Sherban) Dmitrievich Cantemir (1705-1780), Officer. In 1736 he became the lieutenant of the Preobrazhensky regiment, but was dismissed by the brigadier in 1762. His wife was Avdotya Moiseevna Alfimova and daughter Elena (1744 -?). Among his assets, one can count the land he owned in the *Three Saints Lane* (Trehsvyatitelsky Lane) in Moscow. He was buried in the Donskoy Monastery in Moscow.

¹⁵ Prince Antioch Dimitrievich Cantemir (09.10.1708, Istanbul - 03.31.1744, Paris). Diplomat, secret adviser, a well-known Russian poet and satirist, an outstanding figure of the early Russian Enlightenment era. No descendants. His estate was bequeathed to his sister Maria and brothers Matvei and



3. Portrait of Casandra Cantacuzino (unknown author) (after <https://www.slideshare.net/audiovideotecanationala/dinastia-cantemir-n-contextul-patrimoniului-cultural-european>).



5. Portrait of Ekaterina (Smaragda) Golitsina, born Cantemir. Painter: Charles-André van Loo (1759) (after https://it.wikipedia.org/wiki/Ekaterina_Dmitrievna_Golitsyna).

deceased father, blatantly disregarding his brothers and sisters, leading thereupon for the Dmitrie Cantemir's heritage to be the subject of a heavy family embroilment, which did not limit itself to the children from his first marriage. It should be noted that in the last longing legal proceedings the step mother, Maria played a central part in resolving the legal issues.

Secondly, Maria persistently emphasised the origin of the bestowed property, notably that it belonged to her deceased mother (and not to her father sic! - L.Z.), merely granted to her by Maria's father. Legally wise, she tried to retreat



4. Portrait of Anastasia Trubetskaya. Painter: A. Roslin (1757) (after https://en.wikipedia.org/wiki/Anastasija_Trubetskaya).

the maternal heritage from the joint inheritance ownership.

Far from least important aspect of Maria's spiritual testament, is the conclusive section mentioning the verbal agreement with her younger brother Antioch²⁰ (Шимко 1891, 320-322), according to which she had entrusted him with the responsibility of winding up her affairs, leaving instructions with the regards to the customs and traditions to be followed at her commemoration: ***I personally told my brother (in spoken words) Prince Antiochus, how to divide***

²⁰ Mary and Antiochus shared a very special relationship. They cared for each other throughout life and shared similar interest, like science, music and art. According to I.I. Shimko, the correspondence between the two siblings during the prolonged absence of the brother from Russia, sheds a light on the spirits of these two people, suffused with softness and compassion, antagonising with the savagery and cruelty satiated in the society. The interest of this correspondence also resides in the depiction of Antiochus Cantemir's personality. According to its content, he had refused a profitable marriage with the richest bride of that time, Princess Varvara Alekseevna Cherkasskaya, daughter of an influential state man. The reason behind this rejection was the unwillingness to give up literary and scientific studies. Antiochus Cantemir devoted himself mainly to diplomatic activities, because staying abroad gave him the opportunity to expand his education and at the same time freed him from a direct involvement in the political intrigues and conflicts.

my property and honour my soul; I thereby inquire you comply to his will²¹.

Revealing the devotion describing the relation between Mary and Antiochus, the above mentioned lines reflect the trust and affection toward her brother, whom Maria, despite his young age, trusted more than the rest of the family to properly render her last will.

A particularly important aspect of Maria's testament, is that it had been nominally registered at the Justice Collegium under the number **№2.491, д. №24²²** and signed **Princess Maria Cantemirova**. Representing the centre of the judiciary body, the Justice Collegium was perceived as the *main retribution authority* during the XVIIIth century²³ (СИЭ 1976, 382; Иванов 1850; Ерошкин 1968). Letters addressing to the Justice Collegium were drafted as formal acts and the sale deeds or arrangements involving transfer of property were authenticated throughout this institution, seeing that the register in the Court record book represented the essential term for the validity and the enforceability of the transaction. After the establishment of the Justice Collegium in the provinces, independent special offices of serfdom were formed, consisting of scribes and overseers. Supervision of the activities of the main offices was entrusted to a special secretary or commissioner who was appointed by the Justicia Collgium (Щенникова 2002, 74). Since 1740 – the High Court (Justice Collegium)



6. Engraving of Antiochus Cantemir. Engraver: Jacobo Amigoni (after https://cs.wikipedia.org/wiki/Antioch_Dmitrijevi%C4%8D_Kantemir).

managed a system of notary offices in the field (Государственность 2001, 462-465).

As a final note to this study, we would like to emphasize the scientific interest Maria's 1725 year testament represents to the historical research community, seeing that its insertion in the academic sphere led to the relinquishment of numerous myths concerning her biography. Firstly, one has subsequently learned that, contrary to the conventional historical belief, Maria has drawn two wills, not just one, on the account of which the case study of Cantemir family history can be restored. Secondly, the analysis of the its arrangement reveals that, structure wise, the 1725 will appears to be rather condensed and phlegmatic. The semantic content however exposes the testator's anguish. At the first glance, the testament exposes a hasty writing, sustained by an inconsolable emotional state sheathed in a tragic context. Contrary to the customs in the matter, whereby the testator would instruct their beneficiaries on the property division, burial and commemoration customs (Климкович 2009, 72), Maria's testament is characterized by its generality. The constrained framework of the document applies both to the details concerning the burial and commemoration instruction (their absence) and the number of the beneficiaries, as it does not mention neither her brother Konstantin nor her half-sister Smaragda - Catherine. Seemingly, the family relations were already tense and edgy at that point.

²¹ PH, IRL RAS, F. 166, Inventory 1, Item 55, sheet 1-1b; RSAAA, F. 1374, Item 1, sheet 1-1b.

²² PH, IRL RAS, F. 166, Inventory 1, Item 55, sheet 1-1b; RSAAA, F. 1374, Item 1, sheet 1-1b.

²³ Justice Collegium (J.C.) – the central judiciary unit in Russia during the XVIIIth century. Dependent local courts have been established in 1717, each of them being presided by an appointed judicial official. The main institution has been created on May 9, 1718 in Moscow, through the integration of perennial judicial decrees. It regulated the local establishment and was the appellate court in civil and criminal cases. In 1722, it has been relocated in St Petersburg. During the period 1718-1720, J.C. has been assigned the authority to oversee the Local Decree, which included (1718-1740) the Land/Property Office and the authority to issue Official Deeds on possession of land and serfs operation principles; During 1730-1763, it has been granted with the power of inquiry. The establishment of the provincial courts in 1775 has led to the transfer of the judicial power of the J.C. onto the local institutions, whose regulation has been placed under the authority of the Senate. J.C. has dealt with old cases for a number of years and eventually ceased to function on July 27, 1786. Chief Justices of J.C.: I.J. Trubetskoy in 1744, P.T. Kvashnin-Samarin (1744-1753), N.M. Zhelyabuzhsky (1753-1760), I.I. Divov (1764-1767), A.A. Yakovlev (1767-1780).

Points out her attitude towards her father, in that Maria specifically underlines the inadequacy of his bequest. More specifically, she indicates that this part of the inheritance initially belonged to her late mother and sister and further illegitimately conveyed to her stepmother. Unequivocally, the grief towards her father surfaces through the lines of the document.

The focus on these aspects aids to the reconstitution of events taking place in the life of the twenty-five-year-old Maria Cantemir from a different perspective, inferring a distinct narration of her autobiography. They present Maria Cantemir as

a strong-willed and self-confident young lady, showing a remarkable awareness of her family's material state of affairs.

Summarizing the above, emphasis should be placed on the major role the publication of Maria Cantemir's testament played in the diversification of historical sources, previously considered lost.

Furthermore, this document is particularly important for the gender study field, seeing that it relates a historical event from the standpoint of a woman's view on the various aspects of life (family traditions, spiritual values etc.).

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Primul testament al Mariei Cantemir din 1725

Cuvinte-cheie: Maria Cantemir, primul testament (1725), metoda biografică, studii gender, familia Cantemir.

Rezumat: În martie 2016, în *Arhiva* L.N. Maikov (Secția de Manuscrise, Institutul de Literatură Rusă al Academiei de Științe din Rusia, Sankt Petersburg) au fost găsite copiile testamentelor Mariei Cantemir – din 1725 și 1757, care erau considerate iremediabil pierdute.

Imediat după această descoperire, autoarea a publicat un scurt comunicat și două materiale documentare în reviste științifice (din România și din Rusia) și a continuat căutarea testamentelor originale. Peste șase luni documentele au fost găsite în fondurile Arhivei Istorice de Stat din Rusia (РГДА) din Moscova. Aceste documente au generat dezbateri științifice, în special în Republica Moldova. Din acest motiv autoarea a considerat necesar de a traduce testamentele originale în limba engleză, cu scopul ca documentele să devină accesibile pentru o comunitate științifică mai largă.

Articolul este consacrat analizei primului testament al Mariei Cantemir din 1725. Din considerentul că acest document nu a fost publicat anterior, autoarea consideră necesar să facă o analiza istoriografică generală, consacrată Mariei Cantemir.

Introducerea în circuitul științific a acestui document are o valoare însemnată și constituie o contribuție esențială din mai multe raționamente. În primul rând, cercetătorii și, în special, cantemiologii, erau convinși că există numai un testament, cel din 1757, și erau preocupați de căutarea lui. Pe parcursul anilor nimeni nu a avansat ipoteza că ar exista încă unul (din 1725) și că Maria Cantemir putea să scrie un testament la vârsta de numai 25 de ani. În al doilea rând, acest izvor important aruncă o lumină asupra unor aspecte legate nu numai de viața personală a Mariei Cantemir, dar și a familiei sale, precum și a moștenitorilor. În al treilea rând, conținutul primului testament al Mariei Cantemir, în sfârșit pune capăt numeroaselor discuții și ipoteze despre testamentele lui Dimitrie și Antioh Cantemir.

Lista ilustrațiilor:

1. Portretul Mariei (?) Smaragda (?) Cantemir. 1710-1720. Pictor: I.N. Nikitin (după <http://www.museum.ru/alb/image.asp?45476>).
2. Portretul lui Dimitrie Cantemir în prima ediție a operei *Descriptio Moldaviae* (1716) (după https://ro.wikipedia.org/wiki/Dimitrie_Cantemir).
3. Portretul Casandrei Cantacuzino (autor anonim) (după <https://www.slideshare.net/audiovideotecanationala/dinastia-cantemir-n-contextul-patrimoniului-cultural-european>).
4. Portretul Anastasiei Trubețkaia. Pictor: A. Roslin (1757) (după https://en.wikipedia.org/wiki/Anastasija_Trubetskaya).
5. Portretul Ecaterinei (Smaragda) Golițin, născută Cantemir. Pictor: Charles-André Van Loo (1759) (după https://it.wikipedia.org/wiki/Ekaterina_Dmitrievna_Golicyna).
6. Gravură reprezentându-l pe Antioh Cantemir. Gravor: Jacobo Amigoni (după https://cs.wikipedia.org/wiki/Antioch_Dmitrijevi%C4%8D_Kantemir).

Первое духовное завещание Марии Кантемир от 1725 года

Ключевые слова: Мария Кантемир, первое духовное завещание (1725 г.), биографический метод, гендерный подход, семья Кантемир.

Резюме: В марте 2016 г. в Рукописном отделе Института русской литературы (Пушкинского Дома) Российской академии наук в Санкт-Петербурге, в *Архиве* Л.Н. Майкова автором были обнаружены два духовных завещания Марии Кантемир (от 1725 и 1757 гг.), которые считались безвозвратно утраченными. После открытия копий двух завещаний Марии Кантемир была опубликована краткая информация об этих документальных открытиях и были продолжены поиски оригиналов. Спустя полгода в Российском государственном архиве древних актов нами были обнаружены оригиналы. Эти научные открытия вызвали оживленные дискуссии в научной среде Молдовы. Автор посчитал нужным перевести документ на английский язык, чтобы сделать его доступным широкому кругу читателей. Статья посвящена анализу первого духовного завещания Марии Кантемир. Так как по этому документу не известно научных публикаций, автор не сочёл нужным повторяться в историографическом анализе.

Введение в научный оборот данного источника имеет особую значимость и уникальность, так как, во-первых, на протяжении многих лет исследователи-кантемиологи искали завещание Марии Кантемир, будучи уверенными, что она оставила только одно завещание – от 1757 года. Но никто даже не предполагал, что было еще одно, написанное в 1725. Во-вторых, данный источник позволяет по-новому пролить

свет на некоторые вопросы, связанные с личной жизнью Марии Кантемир, всей ее семьи и наследников. В-третьих, содержание первого духовного завещания Марии Кантемир наконец-то ставит точку в многочисленных дискуссиях и предположениях относительно духовных завещаний Дмитрия Кантемира и его сына Антиоха Кантемира.

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