

BIOGRAPHICAL NOTES

José Maurício Nunes Garcia Jr.
(with notes of FRANCISCO CURT LANGE)

Biographical notes of the
corresponding member of the
Historical and Geographical Institute of Brazil
Dr. José Mauricio Nunes Garcia

Today 53 years old, I Dr. José Maurício Nunes Garcia – was born in the house no. 62 of the Barbonos Street, a house that is seen on the left of that which is below the aqueduct that carries water from the Carioca or Marricas to the convent of the Nuns of Our Lady of the Perpetual Help, on December 10, 1808, in this city of São Sebastião do Rio de Janeiro.

My mother Mrs. D. Severiana Rosa Martins, now widow of Antonio Rodrigues Martins^{1 [A]} and then Severiana Rosa de Castro, a free and unimpeded brown woman, natural daughter of João Castro Moreira – a white man, son of Oporto, with Andreza Maria da Piedade – woman of the *quartuor* race of naturalist *Visey*², that is she was born of the mulatto with black, both free and baptized in the parish of Saint Rita of this Court.

Having as parent Mr. Father Master José Mauricio Nunes Garcia, I was baptized at the church of S. Joseph on 18 March 1809³, having as Godfather – Professor of music and violinist – Francisco Joaquim, who died farmer in Irajá; and as Godmother my paternal grandmother D. Vitoria Maria da Cruz⁴, as will be on the proxy that she gave to Luis Manuel Alvares de Azevedo – to perform at the baptismal font on her behalf.

My paternal grandparents were – the Field Master – Apollinario Jozé Nunes, born in the City of Campos de Goitacazes, and his wife, named above – natural of Villa Rica, nowadays city of Ouro Preto, in the Province of Minas Geraes, both clear mulattos with thin and loose hair such as those of the many people who declare themselves white, and only for this reason think they can outdo me.

So it will be not subject of doubt I now declare – that until 1828, when the kinship recognition by my Father occurred, by deed entered in the notes of the Notary José Pires Garcia, I kept the name of Jose Apolinario Nunes Garcia; as in the books of the old Medico-Surgical Academy of Rio de Janeiro may be the Dispatch of the Baron of Inhomirim – as Director of that school – when I studied medicine, then being in the 5th year, recording the exchange of the last name, so that by the fact of paternal recognition fit me the name of José Mauricio Nunes Garcia Junior. I have this certificate among my papers and diplomas.

In maximum testimony of what I leave written up as exact, there is the Ecclesiastical Board – in the due diligence made by my late father when he took orders – his kinship and those of his parents, in case of do not appear the certificates I obtained which are now among my papers.

There is also a certificate of kinship issued by the Palace of Justice that I obtained only in 1831, when my father was already deceased.

There are also, in short, in the Baptism notes of the parish of Saint Rita of this Court, the Baptistery of my mother and my maternal grandmother, as in the book of deaths about my maternal grandfather, who was buried in that church.

Chosen by Divine Providence to suffer anyway, but with *fiber to resist*, from the cradle, to setbacks, hardships and sorrows ... And while my youthful vivacity – along with an incredible and early circumspection that always oriented me never to lie, to have the pleasure of seeing my Father point me as an example of correction for all my brothers when he had to

¹ Dr. José Maurício Nunes Garcia's mother had in her second marriage a son who was later a renowned physician, Dr. Severiano Rodrigues Martins, half-brother of Dr. Jose Mauricio and also mestizo. This Dr. Severiano was a close friend and doctor of Louis Moreau Gottschalk, when he lived in Brazil in 1869. He saved his life when he got yellow fever and when Gottschalk felt ill for the second time became again his patient; he treated him selflessly up

to his death in Tijuca, on December 18, 1869.

² Not readable.

³ One cannot distinguish well whether it is March 18 or 8.

⁴ After a patient search we found the baptismal record of the composer José Maurício Nunes Garcia's mother. Original, in fact, of Minas Gerais.

punish them, so even it deserved to give me pain, and pain ... I can say that I opened my eyes on the lap of my grandmother and godmother because in it I had my crib when I left the breast of the slave, I was then six months old; and that between her and my father finding, about a natural selection, all the pampering and caresses, when they sent me to the maternal home I cried and kicked to return up to the point to cost me a lot of spanking, but also when I was a child I said to the woman who gave birth to me – “that my mother was Dindinha (paternal grandmother) and she was = the Girl =).

This my mother still refers to me with pain, but all of you can see that it was only due to the habit, since exclusively living with my Father and Grandmother, I naturally appreciate more to be with them than with my natural mother, who I only met at 18!

In 1816, on the occasion of falling severely sick my grandmother and godmother, I joined myself – in spite of my eight years old – to the number of those who made her company, just to have more pain to do see her die delivered to my guard; and the fact is that to tell my father of our misfortune, I ran and told him – “Dindinha is grimacing”. This he repeated to me many times often grateful, God willing it was myself the only one who accompanied him in his last hour, to hear him – when expiring – recite the Psalm of Our Lady!...

Delivered since then to myself, I learned the first letters with my Dad (who also taught me Italian, geography, logic and rhetoric – by the same printouts from the time he studied with teachers Alvarenga and Dr. Goulaõ, whom he had replaced sometimes). An old Portuguese – Martinho Alcamphorado taught me (at home) calligraphy and arithmetic up to add complexes; and with priest Antonio Manoel de Moraes I learned Portuguese grammar and French; those in Lobato, and that in the Tracy Bible.

In 1817 I began the study of Latin, by listening to the lessons of the Father Master Luis Antonio; but a strong *phenis* (?) that year had forced me to withdraw from this study temporarily, and then at once – to treat myself of the repeated accessions of asthma, by the system of a Portuguese surgeon – Manoel Felix Quevedo (aka Torototô) which required me to be vomited almost daily and for the space of six months, with Poaia and oximel scilitico ... My Father religiously fulfilled any requirements of the doctors. I do not know however, if by the barbarous treatment or by the

phenis itself, the fact is that my asthma disappeared; but on the advice of doctors they let me study just that what I wanted. There's Director Mr. Taurus ^[B] who in 1824 had very little concern about my complication and before that treated me for times to assure.

Bound by an abundant and natural curiosity to pay attention to everything I saw someone doing, from early childhood I got used not to know what was impossible! That's why I could since very small sew as a woman, backstitching and marking; as I cut (until recently) my white clothes. This skill was useful to me, because when resources lacked to my father – I used to cook for me and him (a witness of this is presently Mr. Claudio Antunes Benedicto ^[C]), I washed and ironed my clothes, and because having at home a professional shoemaker, when a child I was asked what I wanted to be, I used to answer foolishly – “I want to be a shoemaker to have my own store”. Upset with the mockery with my answer was received, I soon replied – “Well, give me the tools and you will see”. They handed me them, and the fact is that I wore shoes that I cut and did by myself, and since then they never persisted me, my motto was say – do; promise was to fulfill, and undertaking was – to do.

Having my Father a public class of music, as a child I threw myself to the study of the *artinha* he had written and whose original I still own⁵. The celebrated singer Faciotti heard me once (I was the 1st soprano in the class) singing the *Stabat Mater* of Hayden, whose *Quando Corpus* has a very difficult pitch, and in the classroom there was no instrument to sustain the voices: it missed me enough air, and he wanted to bet with me whom of us would reach a sharper note. We both sang the scale and I passed him in 3 notes, and with this I turned myself to music as if I was a great singer, forgetting my intellectual education, boasting I have defeated a castrated! ...

Religiously educated by the moral side, of which my Father did not neglect, I had him always as preceptor and with greater tenacity, since our D. João VI returned to Portugal, what allowed him to be more homey and quiet or rested. It is undoubtedly for this benefit that I got the habit to resign myself easily to all the sort of setbacks, and not to despair having God.

The unfortunate days of April 1821 for Rio de Janeiro⁶ echoed very gloomily in my Father's heart! ... Since then,

⁵ This treatise (*Artinha*) is lost.

⁶ He refers to the departure of D. João VI and his court to Lisbon.

seeing him the derision of the Puritans and the greats of the earth, and soon reduced to the simple 600\$ the court found him earning as chapel master of the *Cathedral of the Rosary*, he ordered me to prepare for any job – for he had been told by the doctors that by my complication he should not count on me to major studies – and since with music I would not be happier than him... he handed me to my Confirmation godfather father André Vitorino then Vice-Rector of the Episcopal Seminary of St Joseph of this Court, and there I studied Latin grammar with Professor João Baptista Soares de Meireles. Such was at that time the strength of my memory, that even with a Latin scholar as rigorous as demanding I made the Artinha in three months to his satisfaction! ... Translating the 1st Selecta, because of a theme put out of place, he promised me spankings. I begged the Vice-Rector to go home, and complaining about the promise I made the mistake of leaving school to not take a beating, so I missed to learn Latin.

In 1823 I enrolled in the French class of the same seminar, being then the teacher Father Franche, Brother and successor of Father Boaré, Major Chaplain of the Army, and there I was classmate of Mr. Dr. Domingos Jozé G. M. Magalhães. Friar Peres taught philosophy in this seminar, so I could hear some of his lessons without even knowing what to devote me, since my Father intended to get me in the public treasury as a practitioner, I asked him not to do it, because *I would be there always the last!* ... I foresaw at that time what I had to suffer so grievously, for being mulatto ...

In 1824, due to the troop shortage in Rio Grande do Sul, there was here a strong recruitment, and one day my brother Apolinário José Nunes Garcia, a skillful musician and organist was sick, and I went to the Mass of the Parish of Sacramento to substitute him at the organ, I was drafted into the army and arrested. Led to the presence of Mr. João Paulo dos Santos Barreto, then Ensign's of the Armed Forces and at General Corado's home he treated me badly, and irrespective of the certificate I handed him of Chapel musician – certificate that had all the disciples of my Father by order of Lord João VI not yet revoked, I cannot remember which response I gave him when he said – "Okay, good for fife", and sent me right to the Hunter Battalion to swear the Flag. This Battalion was commanded by (in the absence of D. Francisco) a son of the Marquis de Inhambape, who said he was fasting until this hour (it would be six o'clock to Fernando) I asked for his permission to go home. He granted me that, sending me accompanied by a corporal, whom I

scoffed, because as soon as I stepped indoor I left him alone in the street and only when my father came back with the General's release order he calmed down, taking it to the Quarters instead of me. Where would I be today, a soldier, with the Art^o 24 of the Lippi Rules, dispossessed of all pampering and caresses of those who raised me; I, constitutional and free by nature, delivered to the insolence and barbarity of the instructors and superiors?! ...

In 1824 he enrolled in the first year of the Medical-Surgical Academy of Rio de Janeiro and in the Military School courses, that he attended from 1826 to 1828. He completed his medical course in 1829. (Transcriber's note)

P. 7

That was how I won all the esteem of my father, and some freedoms I deserved – up to the point of treating me more as a Friend than as a simple child – that he spied me everywhere and always saw that instead of strolling away I attended assiduously the Academies of Medicine and military at the same time and I still had time to go learn drawing in that of Fine Arts, where I had lessons of historical painting with professor João Baptista Debret, being sent there by a Notice or an Ordinance I obtained from the Minister of the Empire Mr. Araújo Lima today Marquis de Olinda, because the Director of this Academy Henrique José da Silva locked me the gates, giving me as a reason of that jealousy – to be him the drawing professor (in his classes he bored his disciples for 3 years when what I wanted most was to learn everything in one day). With my complaint I won everything, because within a few lessons and of the good method of Debret I soon made a copy of a picture of Saint Cecilia of Raphael, and so pleased was my teacher that he brought out of his pocket and gave me a piece of paper, and that piece of paper was a bank note of 40\$. I was a man! Shortly after I was making plaster copies with pleasure, but soon succeeded his departure for France, and I just missed to learn painting.

P. 8

He enrolled again in 1829 at the Medical-Surgical Academy for the fourth year, because at that time one could not get in Rio de Janeiro a medical degree being valid only those of the University of Coimbra or another of Europe. (Transcriber's note)

In 1829 I enrolled again in the 4th year of the Medical-Surgical Academy being teachers of parturition – the only substitute teacher that was then – Dr. Jose Maria Cambury de Nolle^[D], and Jeronymo Alves de Moura, of surgery and equipment. The first was already my friend, and since my fourth year he devoted me his esteem, consideration and

intimacy; and he considered me so much that had not been that or him, by his Clinical class I would have lost my 4th and 5th years, since on the purpose of helping my father, by then very poor and valetudinarian, I became organist of the brotherhoods of Lampadosa and Sacramento and of the Thirds of St. Francis of Paulas, whose Masses happened at the same time of his classes. I exposed him that, and asked him to grant me go heal the sick of my ward when that service was over, and he only nodded, sorry for my needs or lack of resources; as ...

He was deeply convinced that the son of José Maurício Nunes Garcia would never fail in his commitments, as indeed it happened. (Transcriber's note)

P. 10

There was a conflict in the Academy by an unjustified complaint of a doorman, a third year student, future doctor. (Transcriber's note)

I went the next day with my Dad to the house of the Baron of Inhomerim, with the petition for wanton, and I was very well treated by him. I played, sang and accompanied him on the piano – admiring the beautiful tenor voice he had; he made my father also play, and thus ended this intrigue.

P. 10-11

In my 2nd year's examination there was a similar ending, which by concomitance should be referred here. Dr. Peixoto explained Physiology by the treatise of Magmdie (?). And after naming me discussant and questioning me about the human voice he got angry because I objected to disqualify this stupid Compendium, which applied to the mechanism of the voice that of the reed instruments (bassoon, oboe, clarinet and English horn): he took for granted that the reed produces and modifies the sounds. I already knew at that time that this could not be because everyone knows the sound of the bassoon, which is very different from that of the clarinet and other instruments; that the very timbre of a note produced by the same species of instruments varies according to their size and their state; I showed him that the changes in these were operated by the keys and the holes these instruments had, and that even this was still dependent on the skill, the school or the method and practice of players; however what happens to the larynx, as said Richerand and others (?); were – vocal strings – similar to those of the string instruments. XX In another questioning on hearing he wanted to explain with musical rules the change of the sounds for flats and sharps speaking as those unaware of the rules of harmony. I had the misfortune of willing to show myself a musician, and not to make a fiasco, I armed myself with my father's instructions

to well object the professor, as such since the questioning on voice I was no more appointed discussant, and by the flatterers (those a teacher always finds, although he may hate them) was I dubbed – *the reed* –. I managed to destroy the music theory of the discipline, but I just got the bad will of the teacher. In my examination however, it fell to me to discuss about the organ of hearing, and Dr. Peixoto realized (having I as examiner Dr. Mariano J[os]é Pera do Amaral, the most terrible of the old school examiners!), that I did not respond against the compendium, although still holding as nonsense all the ideas of the discipline by the notes I held. After the examination Dr. Peixoto deigned to hug me, showing himself rewarded with my conduct and confessing that he had mistaken me, so since then he has become my friend.

P. 12

In 1830 I was attending the 6th year repeating the subject of the Law of the Trained Surgeons, when on 10 April this year, by 6 pm, I lost my Father! Although already surgeon but without clinical or clientele because the whole time I was absorbed by attending daily classes and the necessary study; and also to teach music and piano to the disciples who helped me get dressed and buy books (which consumed me a bunch of *patacas* to the bookseller Souza who was settled in the Latoeiros Street, – in whose records he had noted the books I loaned him not to be a bad doctor) anyone can assess by themselves the wretched state in which I found myself, knowing more that in my guard I had two younger sisters and those in a state of madness for a long time, while I needed to be in school and hospitals, and I only had at home to watch them an old black rented maid, actually free and well educated, serving us in as many years before she had served my unfortunate Father! ...

P. 13

An aunt of mine found in my Father's drawers 16\$ in coins, the remains of the salary that at that time was paid by the Treasury in such currency – this was the estate or fortune of those who dedicate themselves to the most honest and selfless public service ... So I could not afford a burial, when the music teacher Candido Ignacio da Silva came to my door, to express on behalf of the Brotherhood of Saint Cecilia the desire to perform the funeral with a solemn mass and obsequies, in the Church of St. Peter. To accept it was not a virtue... for it has been kept stuck in the pain of poverty and needs! ... Yes, this handful of Brothers, disciples and friends had more religion and charity than anyone, not to expect that

an unfortunate son would beg for the span of earth that should hide forever the remains of a good public servant, never paid enough, and just for the 48 consecutive years as chapel master; [had he been paid at least] as royal preacher; as a musician of the Imperial Chapel; as composer and creator of the immense archive of sacred music from the Cathedral⁷, under two Kings; as music inspector of the Royal Chapel by royal appointment; and even as teacher to the youngsters, which he dedicated to the science of harmony and counterpoint at the public class, which he effectively taught for 28 years for free... *Sic transit gloria mundi!*

After the days of mourning, that aunt Felizarda Moreira de Castro undertook the guard of the two orphaned girls by the pension of 20\$ that I would pay her monthly if I survived the pain of all my misfortune; and soon after the mass and the office of the 7th day, I returned home alone, (because the day before my sisters or adopted daughters had gone to the power of their *charitable mother*) to regret even more after having been warned by the landlady of the building – since the 5th day of mourning! – it would cost me twice what paid my Father, that is 32\$, when there was no vacant house for rent!!!

P. 13-14

On the eighth day after my father's death, I realized that there are no essentially evil men, and that God was for me! True, General Albino Gomes Guerra de Aguiar knocked on my door, bringing me 20\$, so as to designate the amount of every month I should get in his house until I graduated in medicine, something he did not expect me to do – but he did not only kept his word, as he further made it for another year, telling me that a new doctor could not have needs. I always could count on him in all my troubles and issues, when I just thought or hoped, with all spontaneity; and not only on the matters of his purse but with his friends – that he made mine, and all of his relationships and influences! I do not spare encomiums to the memory of this beautiful heart of a man, what I do state here only mean the truth, and the truth is that the more I am pleased to confess as it is certain that General Albino was not on the list of friends of my father; he never owed us any single favor, and only out of charity or goodness of soul, he had become the most notable of my friends and benefactors!

The generous and spontaneous offer of General Albino Gomes Guerra de Aguiar was followed by those of His Excellency Mr. Bishop José Caetano da Silva, and soon after, through Dr. Jose Maria Cambuey^[E] do Valle, three of his friends made a subscription to increase my monthly allowance so that I could continue to exist as I had to attend classes, and nothing else I could gain from my own work. The subscribers were Surgeon-Major Honorio José da Cunha Grugel do Amaral with 6\$; The representatives of Ceará Antonio Joaquim de Moura with 6\$ and Serpa Brandão – the administrator of the Botanical Garden of the Rodrigo de Freitas lagoon with 4\$, which together with the 20\$ from the General and 60\$ from the Bishop, resulted in a monthly allowance of 96\$. God's will was to end my hunger – I went through – and cover me of most of my deprivation, just to strengthen this longing that today never wither, and on the contrary, it revives, even in the equality of probations! ...

P. 14-15

I almost forgot a fact, whose birth had taken place just before the year 1830. It was a proposal that made me my Father of a girl – beautiful and very rich, which had by relatives a godmother who had raised and educated her – the girl was willing to marry me, and her Father – a slave trader⁸ – now deceased, deposited in the old Bank 15 contos in gold to be withdrawn when she got married.

Without understanding the unfortunate circumstances by which I and my Father were going through, I could only believe that he expected such a marriage for him and for me! Going by his order to talk to the girl's godmother and wondering her I did not know what I was going there for, I said "that I did no more than to obey my Father". Before telling me anything she called her goddaughter and introduced me, telling me it was herself who wanted to be my wife; I had to decide because deserving her it all, she had entrusted to an Aunt of mine – Joana Maxima Leite Pera – who is there to witness, because she needed to recover her fortune deposited in a Bank, being it in bankruptcy, and such was not predicted by her deceased father. This girl did not hide her burning desire or even her passion, in front of me where she sat. For my part however, I do not know whether – by a great mistake – and so expensive the mistake I had to pay! ... or by the influence of the greenness of age, this love

⁷ The treasure of manuscript files of father José Maurício Nunes Garcia is now in the Cathedral of Rio de Janeiro, but it has been reduced to a very small part. Many of the works were burned not many years ago, to make cleaning of old papers, as is known to

those who are interested by the work of this great composer.

⁸ *Angolista* (one who had business with Angola) in the original text. (Translator's note).

which always I had to work only to have whatever gain without breaking the innate independence of my character; or because of me or against me I had to be appointed as a bad example to the heedless children that although no lack of respect for parental dictates, oppose them *an always childish and somewhat foolish, thoughtless and disgraced veto*, I responded to Mrs. D. E. ... – “that nothing could I decide, as I had no means, I was just a student without a position or clients, and of course I could not settle down”. This response, far from disappointing the girl, soon had the following reply – “why not, we have much money to spend”. I took this as evidence that she was proud of her fortune, more than of the conquest of a husband. I replied to her – “that this was against my principles, because I was decided to settle down only after graduation”. In a rejoinder she asserted me “that being so, she would wait until whenever I wanted”. Then I turned myself to her godmother, and already upstanding, I assured her, “that I would disgrace her goddaughter, because waiting could she lose a better husband”, and left. Waiting for me was my Father, to whom all I mentioned at home, noticing in him *just the silence with which he heard me*.

One hour before he expired, when I asked him if he wanted me to bring the viaticum so that I should not be exposed to the censorships of our neighbors, my Father observed – “don’t you see I prayed the Mass yesterday? ... I just regret that you did not fulfill my will and got married with ...”. I replied him that when he made me this proposal I answered I would do it for obedience; then I gave him my word I would marry. After the mourning, however, I knew that the girl was already proclaimed to be married to another man – her unhappiness I did not do, but therefore I failed to fulfill the word I have endeavored in that solemn hour, believing although was it well done! Error upon error, and this incurable... God will forgive me, for He knows the pain with which I confess this! ...

P. 17

He moved to a small house in Hospice Street, No. 218, next to the Vala Street. He completed his studies in March 1831 and decided to devote himself to obstetrics, despite the war against him made by the midwives; he got clientele, although “little profitable and at the expense of some of my music and piano disciples, it kept me up to 1832”. On July 16, 1833, after being approved in a public tender, he was appointed “Sectional Substitute in Surgical Sciences” at Rio de Janeiro Medical School. (Transcriber's note)

P.21

He is named "Trainer of the descriptive anatomy

course" at Rio de Janeiro Medical School. (Transcriber's note)

P. 28

In 1834 he fell seriously ill with double pneumonia. He was promoted to “Professor of Descriptive Anatomy” by decree of November 4, 1839. Intrigues qualified him “as the most shameless negro in School”. (Transcriber's note)

P. 32

He was appointed “Full member of the Imperial Academy of Medicine”. He received the "Knight Medal of the Imperial Order of the Rose” and declares that his father, José Maurício, resigned the same in his favor in 1828, with prior permission of Dom Pedro I, by public deed before the "Notary" (Registrar) Jose Garcia Pires. (Transcriber's note)

P. 33 bis

A list of subscriptions to the equestrian statue of Pedro I was organized at the School, but the name of Dr. Nunes Garcia, as adherent, was intentionally omitted. This fact made him write a rough and brave criticism on the social situation, which is in fact a document about the time in which he lived and worked (Transcriber's note):

I do not blame nor care about the nicknames of posterity, or whether those who will erect such statues had a good or bad idea in a country whose beaches and landings are a derision for the foreign that approach them; nor whether the people that go to these monuments to contemplate them (in days of hunger and poverty) have no rights to contrast their woes with these works of occasional enthusiasm and wit; and even less – If the memory of the heroes is more durable in the material prepared in the artists’ tent, than in the blessings of the poor inhabitants of nursing homes and destitute orphans that benefit of a good medical policy, a good paving system, sewers, sewage and urban constructions!

P. 34

He received the medal of “Official of the Imperial Order of the Rose” for having selflessly fought yellow fever. (Transcriber's note)

Pág. 35

After much hesitation and thinking perhaps that the many sick people he saved could help him, he took part in the political struggle by joining the Liberal Party. His defeat was total and his reaction is read in the following paragraphs (Transcriber's note):

The newspapers say the reasons why I presented myself to this fight, which ended up with the condemnation of castes, and in a place of so many mulattos as Rio de Janeiro, is already the Mulatism a principle prefixed to the doctrine of the Art. 179 of the Constitution of the Empire, so the prevailing light and dark mulatto distinction, however

some of them are as clear as white men – indeed children of black women; and very dark, legitimate children of two mulattos!

For those who look at these vagaries of nature, the fact was sufficient to justify the excuses of a lot of people who are with me and that is: such distinctions only affect those who need to justify themselves as white, for they feel more humiliated before the conviction of not being so, than if they would be taken as libertines, thieves and rascals, but white and very white!

On this same page he briefly mentions his brother Apollinario, the musician. (Transcriber's note)

P. 36

In a moment of indignation against the bureaucracy of the State he exclaims, to qualify his father as the greatest victim of that organism (Transcriber's note):

As a recognized or legitimized son, by the Palace of Justice, of a man who stood out in the reign of Mr. D. João VI, a man whose services, honors, awards and privileges to this Court are stated on the certificate of kinship that I petitioned for, and got conceded; a man I repeat, that for the simple 600\$ that the Monarch found he receiving at the old Cathedral of the Rosary from the time of the Viceroy as Chapel Master, to which he served for 48 consecutive years, passing to the Royal, later Imperial Chapel; always teaching music in public classes to young people who were intended to embrace this vocation, with whose disciples he supplied the lack of singers of the Cathedral of the united Kingdom for 28 years; still he acted as royal inspector of music of the Royal Chapel for 24 consecutive years, in which he was also led to compose innumerable sacred pieces to the Files of that Cathedral, and for it he never had any remuneration, and I dared not ask it to me, for the scorn would be in the mandamus! ... If I do not prove with it the terrible impression that on me had the fact of seeing him expire in complete disgrace, surrounded by troubles and hardships, and rejected even in his rights, with all inequality, since to Marcos Portugal continued from the privy purse the same valet remuneration that was taken away from my Father, when his whole life had been already spent in selflessly well-servicing the state, that when this King his friend told him – “the Father never asks for anything” – he soon replied – “when Y.M. understand I deserve I’ll be rewarded”; at least prove how the strength of the examples of a severe moral can

achieve, in the independence of a well inherited character!

P.41

Dies his friend, Dr. Francisco Júlio Xavier, obstetrician doctor like him, leaving five children. To take charge of taking care of them as godfather, he visits the Emperor Pedro II, who is touched by the plight of the orphans and send thereof in a short time, to a fund of economic resources to them, 500\$ of his particular savings and the 400\$ of the Empress’s. This year the children’s mother dies and Dr. Nunes Garcia takes them to his house, “with two slaves and a maid of the youngest and 3 more black children, in total: 11 more mouths [to feed]”. He also tells that he went to the Emperor’s palace to thank the support received, taking with him the children; they were led to the Empress quarters, and she was kissed by all of them. (Transcriber's note)

P. 43

At this time in his life he realized that his wife, in collusion with the slaves, put in his food ground glass and timbó (a toxic plant), a fact which caused his immediate separation, as reported in previous pages. (Transcriber's note)

P. 44-45

Without going to detail the reasons my parents split up, for this reason I went to the guard of my paternal grandmother, with 6 months of age; it is true that, as a boy, I ran away to be with my natural Mother for the putative one that caressed me so much; and that is no less so, but for the love with which she raised me, that of my grandmother and godmother heard my father often this: – “do not carry forth to the others what belongs to José, for that’s him who is your son”. It is therefore the reason why, being 4 of my brothers on father and mother at the time of my paternal recognition, and for whose rights was I striving, the fact of becoming void the deed, or not signed by the grantor almost happened, because of that maternal precept. Nevertheless, he had donated to be equally shared an area of land 200 fathoms wide and half a league long, filled with Brazil wood trees, which he possessed in Maricá, in a place called Ubatuba; these lands nowadays I do not even know who benefits of them, because in vain I spent money to examine it, and finally I understood to be best left to the two planters who took possession, leaving me with the purchase deed drawn up on behalf of my paternal grandparents, the transfer of due diligence for the legal action proposed to expulse the squatters.

P. 48

On March 15, 1857, he submitted his resignation from office, asking for retirement. (Transcriber's note)

P.61

I heard of my ancestors always – "Who does not hear the word hear the blow", and who gives wills or freedoms to children, captive or sacrifice them to addiction and destruction.

P.67

When referring to the "Honorable Senator of the Empire José Martins da Cruz Jobim" he said that "thanks to the trickery of a brother he became my bitter enemy ..."
(Transcriber's note)

P. 71

He states that he had bought a Typography^[F]. (Transcriber's note).

P. 73

In this postscript he states that he is unable to revise the pages of his autobiography, which were returned to be expanded twenty years after having written them.

He said his latest work in medicine deals on "the vital or animal magnetism and its questions (Allan Kardec)".
(Transcriber's note)

EDITOR'S NOTES

- [A] This was the first wedding of Severiana Rosa de Castro, since marriage was, as it still is, interdicted to clerics. Dr. José Maurício Nunes Garcia refers, appropriately, to his mother as a "free and unimpeded brown woman".
- [B] Probable error of transcription of "Tavares".
- [C] Musician, horn player. Named Director of the Dramatic Company Orchestra in Laemmert, Eduardo. *Administrative, commercial and industrial Almanak of the court and province of Rio de Janeiro*. Rio de Janeiro, 1852, p. 287.
- [D] Dr. Jose Maria Cambucy do Valle, co-author of the *Plan to organize the medical schools of Rio de Janeiro and Bahia. To be presented to the House of Messrs. Deputies by the Medical Society of Rio de Janeiro, in satisfaction the invitation by the same Board on October 7, 1830*. Rio de Janeiro, 1830.
- [E] José Maria Cambucy do Valle.
- [F] That was the "Typographia Imparcial," which published the first edition of the first volume of Joaquim Manuel de Macedo's *A Walk in the City of Rio de Janeiro*.