



Anesthesiology Science, Critical Care Medicine. Medieval And Renaissance Medical Recepta Liber, Ethics of Taking Care in Linguistic Communication as Hypothesis of Narrative Medicine's in Human Health Field.

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Abstract

The Italian and Romance Philology is certainly the area of teaching development from which to begin the design of academic paths, already in place although still in a fragmented measure, in the contemporary world in order to form, in terms of experimental medical pedagogy, the resources and integrative activities of the learners to the medical humanities, in agreement with the major surveys that find the World Health Organization as a source, on binding issues such as the management, from the clinical point of view and from the point of view of neo-humanistic contemplation, of the narrative in medicine as to states of disease caused by the dissolution of linguistic circuits or in cases of amusia. It is therefore possible to start the shared design of new courses of study in compliance with Ministerial Decree 6/2019, with concrete results in terms of strengthening and effectiveness of clinical skills, transferred to humanists, and linguistic-communicative skills strengthened in clinicians in collaboration in teams with exemplum princeps cardio- pulmonary resuscitation to recognize the physiological or pathological nature of heart sounds, internists, cerebellar. Therapeutic writing can become a useful tool in the dialogical involvement between doctor-patient and encourage the communication of therapeutic strategies and care plans to which the patient is required to adhere. From the Franciscan medievalist, adverse inventor contra medico, endorsed by the argumentaria, Ubi tres medici, atheist duo, borrowed from the *Historia Naturalis* of Pliny the Elder, in the aftermath of the sizing of the Levantine contagions where Madonna Laura fell into periculum in 1348, to the so-called Marciano Code, the main medical and pharmakon prescriptions in protection of public health, are preserved not without gaps and interpolations, in the Libraries and Universities of the Venetian and Ravenna area, originating in truth from Latin and Provençal manuscripts. The interdisciplinary nature that is located between literature and medicine, in the branches of the Right to Health with the object of promotion and prevention the first, the management and treatment in pathologies the second, in the health and academic ecosystem, equally regarding before the arts and sciences, is widely commented in statistical terms by about 3,000 publications listed in the main international platforms devoted to diglossia.

Keywords: *corpora linguistics; humanistic philology; French medical recipe books; Occitan idiom; Thesaurus Pauperum Pisano; Seniles.*

1 Introduction.

Doctor-patient communication in the literature through the doors of perception and intrapersonal and interpersonal systems of representation, is proven to be an integral part of the curative treatment for the aspects, ordered with the analytical criterion of percentage progressiveness, in particular concerning gestures, relational content and prosodic and segmental traits of language and voice.

Communication in the field of health must be understood to consist of interacting plural components, in other words emotionality - to the content of which the interesting Atlas of Emotions has been created to an extent equal to 157 emotional geographies that arouse in the speaker and often in terms of probabilistic frequency the recursiveness of ancient cognitive maps learned in the developmental age - and the logical-

rational component, defined within the Saussurian scientific community the *word*. The variables that can stand in the way of the fluid development of conversational discourse in the context of verbal and spoken communication, have as their object physiological proprioceptive and defense mechanisms; the latter impactful and derived from the system, unique and unrepeatable, as pertinent to the culture and reference values useful for relating to the world. In order to protect the primary good of physical and mental well-being, *necesse est*, the virtue of decentralizing from one's own learning system to decode, therefore, understand the universe of the recipient, each other sick of physiological, emotional and cultural filters that like a cork emerge on the surface when a subject retreats into the comfort zone to exclude from awareness information judged unacceptable, since they are liable to cause these sufferings or levity in the case of open and exhaustive positive confirmation.

There are numerous national, international and global university research centers, engaged in the field of narrative medicine, which show relevance around the theme of communication in medicine: the Health Communication Research Center at the University of Cardiff in Great Britain, the Danish Institute of Humanities and Medicine in the University of Aalborg; in the United States the Geisel School of Medicine as an accredited structure with the *Dartmouth Institute for Health Policy and Clinical Practice*, in Utrecht conclude the mapping of centers of excellence that interpret the doctor-patient interaction and caregivers as an intercultural meeting of cooperative, salient and relevant alignment.

For the intrinsic purposes of the multidisciplinary union between linguistics and medicine, with what has already been introduced for only hints in the volume *The grammar of language in international contexts*, with regard to the biological Bases of language and verbal language disorders, *the decisum* is expressed in the ability to deal with pain, in particular oncological, from the world of law to the psycho-linguistic implications in patients who preserve for cause of illness or residual in the ability to communicate, without prejudice to the canonical axiom *you cannot not communicate*.

Known in the literature as an unpleasant sensation from a sensory and emotional point of view, acute or potentially such to manifest, associated with having reported tissue damage, pain is defined for the first time in 1979 as well as the foundation of the International Association for the Study of Neurological Pain (IASP, study pain), deepened in the group of the School of Medicine at Johns Hopkins University. In 2018 a team specialized in basic pain medicine and clinic, revisits the classic definition of pain from the following research question: *does the progress in our knowledge of pain over the years warrant a re-evaluation of the definition?*

The unspeakably of pain on the basis of the linguistic circuit that emerged simultaneously in the seventies from the considerations of Roman Jakobson, in the thematic terms of the dissolution of language in children, is examined beyond the diagnostic protocols, concerning

the information collected by the sense organs, in the innovative terms of the construct derived from the human sciences or perceptions, complex and mediated by expectations and memories modifiable by motivations and interests of the subject. The perception of pain in pediatric patients and the cognitive decline of the aphasic patient in advanced degenerative and / or oncological diseases, are categories of patients who experience pain, although they are inhibited from expressing it, in physical and phenomenal reality, determining the need to recognize pain in its somatoform and non-verbal manifestation through the modification of the mimicry of the face with the result of carefully representing the patchwork of emotions in the categorical, dimensional and ordinal imperatives, classifying them, studying the condition of regression of the disease to the regression of the intensity of the pain suffered, taking into account the different ways of learning through multiple and preferential sensory channels. The pain suffered and chronic, impeding the full realization of the protections with the object of prevention and safety of the sick patient, is constitutionally balanced in the world of the Right to Health by law n.38 of 15 March 2010; to the network of international research centers just mentioned, a network is established in the national case in charge of palliation and the practice of pain therapy, in force the obligation to include in the medical record of the individual patient the measurement of the gradient of tangible and intangible pain, respectively regulated by Articles 5-7 of the dictate mentioned below. The measurement of the pain threshold is of an analogical-visual type from the statistical parameters derived

from the evaluation scale entitled Wong-Baker Faces Pain Rating Scale (WBS) subjected to validation related to variance variables, on the basis of a sample of 120 pediatric patients, graduated in the range of six progressive items, as to the intensity of the pain suffered.

The lament of the child or the maternal well-being confuse and encourage us adults on the basis of the attachment theory of the mother-child dyad; well, the medical science in which the science of language interfaces often observes the manifestation of chronic pain not recognizable as physical malaise but with implications caused by bio-humoral deficit.

The behavior of the patient suffering from illness that causes pain and disability to pain, impacts in the sense of the work insertion or *so-called work-ability* and social of the person, determining a periculum of a social and economic nature in a society in which the demographic factor is relevant for the relationship between precocious aging and the development of distance pathologies in comorbidity with the primary affection in the workforce. The pain affair impacts on social governance for about 1.7 percentage points of Gross Domestic Product.

Pain in the semantic meaning of electro-physiological phenomenon as a response to a peripheral stimulus of our body, (tr. Gr. ἄλγος, πάθος), reconciles in the new definition already mentioned below the subjective experience of the patient suffering from disease that causes pain.

In the maieutic listening that builds the relationship between the health team and the patient it is of constitutive relevance to believe in the painful experience in both the affective and cognitive component, tr. Gr. Πάθος, which he refers to through the verbal expression that is overwhelming him, therefore, the reception of speech that concerns the relevance to the sciences of language. The perception of the pain gradient and its chronicization, unlike post-acute pain due to trauma or the natural postoperative course, is a disease of the Central Nervous System, offended by a disease of our body.

In the beginning in the fifties of the twentieth century the American algologist Dr. John Bonica grasped for the first time the psycho-emotional aspect of the expression of the different nerve pathways on the basis of painful stimuli along the conduction pathways that project to different cerebral pathways, seeing as a tangible datum a vivid interaction with each other through the activation of the amygdala plenus pain. In terms of measurement, pain is represented at the analogy-visual route by means of the Wong-Baker scale in order to identify the intensity of the physical pain suffered.

It should be noted that dual doctor-patient communication is an integral part of each treatment path due to the fact that caring cannot go beyond the quality of communication with the morbid person who asks for the objective observation of the quality of life and the functional psycho-physical state, recognizable as best practice through the McGill questionnaire (PRI).

2. Pain analysis and pain expression in clinical settings: teaching hospitalized patients undergoing early supportive care

Science has succeeded in demonstrating the impact that cognitions, emotions and behaviors have from the cerebral point of view in the ability to arouse or not to arouse pain. The brain can feel pain signals even in the absence of pathologies of the body, the more it is developed, often in patients of developmental age and their guardians, a hypersensitivity that must be contained in order to let the state of alarm that inevitably suspends the delight, movement and play in children, patients for delicate on site due to therapies or life-saving interventions.

Feeling pain is never pleasant, although the algia serves our brain, sentinel that observes our action, to protect and preserve us in the healing process and help the body to live in short-term memory with the certainly transformative experience of the disease: any perceived pain is produced by thalamic integrations, polymodal nociceptors, hormonal and vegetative reactions that arise in the brain.

On the basis of experiences listed in international study groups and hereinafter shared in the editorial products of the research, composed of both clinicians and linguists, adding as a further specification the education in the hospital, provided as part of the ministerial project introduced by ministerial decree n.461 of 6 June 2019 *The school in the hospital*, it is easy and humanly edifying to obtain a study of a psycho-linguistic nature concerning the doctor- patient interaction given the mutual understanding from which to extract and decode the multiple interpretations of pain through a lexicographic vocabulary of social pain; in equal relevance the contact between specialized language and the social uses of language is at the center of an interest in announcing both semantic and affective nuances experienced by oncological, cardiopathic and hematological patients.

The area of analysis of greater relevance in order to observe the path of prevention and / or treatment of choice brings seco a challenge of interpretation of verbal and non-verbal signals, therefore pertinent to the linguistic sciences, between clinician and patient or to better assert, the flow of information between specialized language and basic language.

The identification of this theme of analysis is very relevant from a clinical point of view, since it facilitates the centering with respect to the objective of prevention visits, medium time and follow up, as a teaching action useful in order to eradicate, as far as possible, the habits, behaviors and lifestyle that can impact compared to the established therapeutic protocol; certainly implicit and observed the need to keep in balance the social role and power that each other assume in the therapeutic relationship in the principle of relevance-salience.

In the antechamber environments and following the citizen committees and the associations of patients already surgical, there is an inter-cultural meeting in the linguistic community within which cooperation and the overcoming of embryonic limits in the management of pathologies is equally beneficial for the purpose of preserving the residual and interactional skills of the patient and caregivers.

In the medical literature the specific dynamics of communication in the clinical context is often forgotten, therefore, worthy of deepening in the niche field of geo linguistics, if not in medical linguistics for the reasons just reported.

The doctor in the role of guide helps or should help to express tautologically the unspeakable and to address certainly delicate issues through the appropriate words.

The main research groups with an international tenor, among which it is necessary to specify for only hints Lancaster University or University of Oslo and overseas the Geisel School of Medicine, Harvard Medical School, all equally engaged in producing both quantitative and qualitative research results, as we note in the MIT method, in the following sub-categories of analysis: dialogic practices and international roles in consultation, share decision making, the RIAS analysis and interaction system, the program to consolidate relational and communication skills, the study on the correlation between communication and clinical outcomes given the involvement of patients in the care process, the transmission of information.

As demonstrated by the survey of prevalence, treatment and reactions administered to cancer patients, published in the European Annals of Oncology (2009), half of patients with chronic pain report that chronic pain was not adequately considered by their doctor or that in the economy of the morbid organism, priority was given to the treatment of the primary disease and the patient's own reluctance to ask about the treatment of pain related to illness.

The figurative language with regard to the director of style par excellence, the trope metaphor or figuration, understood in Jacobson's reasoning in the relationship between *contiguity* and *similarity*, a word is replaced by another that has with it a relationship of pragmatic similarity in which it is necessary for the purposes of the locutory act, the ability of the speaker, in this specific case of the patient, and to select and combine in the phrasal context the story of the pain caused by the pathology.

The method called *corpus linguistics*, *corpus linguistics (CL)* in the context of social research applied to medical science and the management of health facilities, is used and disseminated on a global scale with the precision of identifying through data analysis the various and distinct gradations aimed at conceptualizing the disease with the ability to notice what the patient is affirming at the center.

Collections of metaphors are thus drawn up in the availability of the clinician, linked to the correct understanding of pain in the open access interaction doctor-patient-health professionals-family: it is necessary to specify that there is a differential on how words are processed, in the original lack of a database weighed not in a psycho-linguistic key but classified in the lexicography of pain as a peculiar language worthy of being isolated and studied in a repertoire of 1.5 millions of lemmas; this sample, which was born within the International Observatory on the end of life in close collaboration with the University of Lancaster (UK), is a valuable source for obtaining verbal stimuli from experiments within wards, clinics, wards and a glossary to be able to fill a gap in the mechanisms of codification- decoding of pain perceived in patients in treatment.

Physical pain is described with less significant lemmas from patients and with significance accuracy in healthy patients. Narration in medicine is crucial for the right taking charge of the person; linguists are called to contribute and show that it is relevant not only what is communicated but also how it is communicated in a precise model of interpretation of the meaning and signifier of the common and personal word.

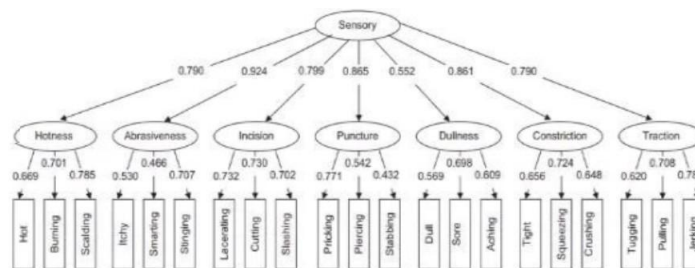
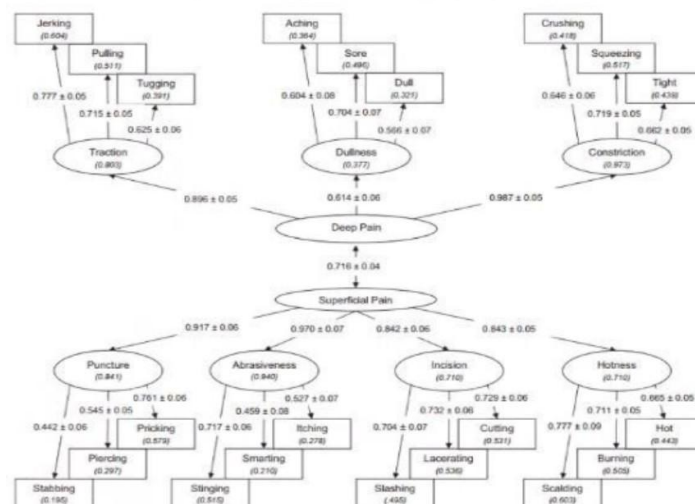


Table (1-2): Dual higher model of pain sensation descriptors.

Standardized regression weights are shown in the arrows with their respective standard errors. R2 values are represented in parentheses. Single higher order model of pain descriptions.



3. The presence of humanistic literature in the argumentation of scientific languages: medicines, letters and cookbooks in the Italian-Romance tradition of the fifteenth century.

Philippe Sabot in the work *Science and Literature* believes, in addition to the contrastive dialogues and

abstractions typical of both an institutional and diachronic construction, the best practices in use in the literature can be integrated comparatively with the best practices applied in scientific practices, also noting the specificities and also the tropes of a combination worthy of attention below to scholars. The idea is widespread in the research groups traditionally devoted to the *Studia Humaniora* that literary instruments, so on the point the comparative critic Remo Ceserani, come later regarding thematic convergences, which identify an area of possible interaction between plural literatures and other disciplines. Well it is possible to orient the analysis in the first order on the basis of writing or scientific communication that has a literary quality; in other words, sifting through the presence in the classics, *books that exert a particular influence both when they impose themselves as unforgettable, and when they hide in the folds of memory by camouflaging*

themselves from the collective or individual unconscious (Calvino, 1995 p. VI), of research topics related to scientific fields; finally, the literature permeates with certainty the scientific writings concerning the scientific argumentation on language from which adequate sources are found for language teaching training.

The proximity between the two fields of gnosis, philology and linguistics, one as the language of the book of humanity that gives meaning to exegesis, analysis and interpretation of texts, the other modern theory of the meaning of truth, have as a common subject the language or to better clarify, the linguistic field distinct for its abstract object, and for the different perspectives on it. If specialized linguistic knowledge converges in literatures through relevant themes such as the study of the modular mind in Fodor's cognitivism and psycholinguistics on language acquisition, the current focus analyses the literary dimension of scientific argumentation in the perspective of the analysis of dialogue and discourse in the development of natural language.

It is necessary to specify the essential sampling from which to begin to resolve the subjective bond through which it is possible to reach the awareness of cultures and knowledge and learners differentiated in the human sciences and in the mathematical sciences, the language of the book of nature.

Louis Jean Calvet in *carnet d'Atelier de Sociolinguistique*, examines structuralist linguistics *Pour et contre Saussure: vers une linguistique sociale* (1975), Elinor Ochs in the journal *Teoria Antropologica* n.12/2012, directs the epistemology of language in terms of *Experiencing language*. Semiological studies in the Italo-French axis emerge with the works of Claudia Caffi in book V of the monograph *Mitigations about clinicians' cases taken from literature*. Jean Jacques Lecercle in the Philosophy of Language in the English-speaking environment with *Language is worth a thousand pounds a word* in the journal *Angles* n.1/2015, Emanuel Schegloff on conversation analysis in reference to people and places in verbal interactions.

From the East Antilles to New Guinea, language and georeferencing in the speech of subjects in developmental age place language, the construction of identity and all those cultural practices that characterize the field of anthropological research on the infant and his social universe as a common factor. The socialization to language is an anthropological perspective complementary to the feeling of ethnographic belonging typical of autobiographical narratives connected to experiences of migration between peoples.

During an interview the academician Mario Lavagetto to the question: *Do you think it is always necessary to compare the knowledge and – if possible – cross them showing the contacts but also the discrepancies?* answer as follows: *I think it is very difficult to be able to do it, if not partially. However, I think that having a constant awareness of differentiated knowledge prevents, in the course of one's work, from abolishing that restlessness that accompanies (or should accompany) every attempt at knowledge, and which constitutes, it seems to me, a guarantee on the intellectual level, because it leads to keeping in the background of the conclusions to which a series of question marks have been reached.*

Finally, language teaching and university education succeed in recomposing ad *unum* the eternal comparison between interdisciplinarity and sectoral specificity by means of the relevance of the elements of connection between various types of Socratic knowledge in the introductory phrases, of access to specialized fields of knowledge such as linguistics in its sub categories of analysis and the training of languages. In particular, the science of language or the linguistic disciplines compared to all the others control a singular and privileged position: in fact, every informative or formative intent is confronted in its design with stakeholders for whom the topic of study - the language - is not known and there is a shared attention to it within a familist and innatism frame of reference that can be looked at with nostalgia, it can be abjured in the links between the collective and individual unconscious in all cases of deprivation and linguistic isolation from the myth of the *enfant sauvage* to the lexicon of the German rulers in the totalitarianisms of the twentieth century, to the science of language with the aim of knowing how to place Stem thought also within *Humanities Science*.

4. The medieval therapeutic literature in *practica medicinae* and the Marciano da Seniles codex, the epistolography collection of Petrarch's mature personality.

The first studies on the tradition of medical prescriptions are consolidated in the Medieval Romance philology and in the Occitan miscellaneous production in terms of accessible sources, contained in *the Bulletin of the Society on French Texts in Antiquity*, tr. Fr Bulletin de la Société des anciens textes français 1913, to content, object and purpose the Sloane Manuscript 2412, entitled *News* at the British Museum, in other words *Trattato French of medicine attributed to Hippocrates*, by the French-speaking philologist Marie Paul Meyer. In equal importance in the seventies of the twentieth century, the Rivista di Storia dei Testi, published in the years 1974-1985, publishes the version French of *la Chirurgia Parva* by Lanfranc de Milan, and the scientific article to be considered indisputably interesting for the purposes of the specific treatment, *Ricettario di Jean Sauvage*, in the extended name *Contamination, interférences et tentatives de systématisation dans la tradition manuscrite des réceptaires médicaux français. Le réceptaire de Jean Sauvage*, such referencing shows the author's openness to research, already announced in 1970, with the publication that belongs to the genre of epistles entitled *Letter of Hippocrates to Caesar*, all exempla with novel traits often handed down in the Vulgar Latin idiom, similarly *Regimen sanitatis and Caesarem*.

The main linguistic phenomena of contamination and the foreignisms that arrive from the Recipe Book of Jean Sauvage to the Letter of Hippocrates and the Thesaurus Pauperum Pisano of Pope John XXI in the Niemeyer edition of 1988, are represented, in the judgment of De Tovar (ibid., 1973), in the formal aspects with showy anarchist traits, since they are located beyond the literary canon, contravening, in the twentieth-century Anglo-Saxon debate with regard to formal, linguistic and moral characteristics, the compositional principles in the wake of the immutable Virgilian, biblical and Homeric tradition, situating itself more appropriately in the de-constructionist and otherwise modern thesis, adapted of the literary work in scientific extension to become dynamic in the communication and controversial reception of the text among the community of learners

The textual collations often consist of texts of all kinds, from formulas or apotropaic prayers to conjurations, written by the hand of copyists fasting of the medical lexicon, in these the Letter of Hippocrates (from now on Letter) and the Thesaurus Pauperum attributed to Petrus Hispanus, counselor and prior of Alfonso III of Portugal (1273), there is interpolation, mutually the textual apparatuses are marked; their interweaving makes identification even more difficult. Within an active tradition, the recipe book, given the limited authority of the text, leaves the copyist free to innovate and modify the model with the result of producing an open text in terms of structure and content.

The exegesis of the Letter to Hippocrates is rich in linguistic spies attributable to the reconstruction of the Parisian historical *princeps* in the fragment 1319 below to the National Library French of which the following extract is reproduced:

LE RÉCEPTAIRE DE JEAN SAUVAGE

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Paris, Bibl. nat., fr. 1319

o cervoise et vin blanc buvéz,
ce vaut autant com oignement
pour rongne, qui la boit souvent.

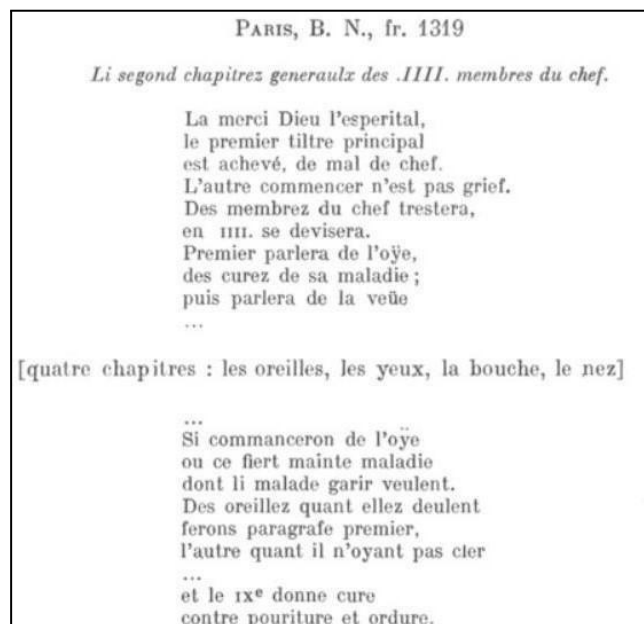
Pour gratelle et pour mengeure
et pour roigne si trop, vous dure :
de la rouge dosse¹ prenez
les racinez et les tribléz
o burre de may o viex oint
de porc, puis coléz bien a point
parmi .i. drap, et puis oignéz
sa rongne au feu, si en guerrez.

L. H., Harley 2558, f. 181

ou serveyse, e bevés.

Item encoutre le reyne e encoutre
menguwe e grature :
pernés le ruge docke e ostés tut
for la racine, e triblés le racine
ou bure de may e ou veuz uynt,
e quiset mult e culeys parmy un drap,
si vous uynéz al fu e garrez.

Text n.1-2. Written tradition of ancient french medicine taken from Jean Sauvage recipe book(Blois, one of the three collections of medical texts, in the middle of 14th century). Paris BNF 1319, L.H. Harley 2558, BNF 1319).



Based on a broad treatment of common liver metabolisms, in order to demonstrate the synergy between literature and scientific communication, there is the correspondence in verse between a very excellent physicist such Magnificent Giovan da L'Aquila which is certainly comparable to the odes of Domenico di Giovanni's contemporaries, so-called Il Burchiello, in the Sonnet LXXXIX and Agnolo Firenzola, Florentine novelist, cured of malarial disease after twenty-six months of afflictions to which corresponded a pilgrimage between Rome and *Fiorenza and Prato* to change air and *countries*, in the period 1526-1533, in the Chapter entitled *In praise of holy wood* with a stay so long as to tire even the main masters of *medical science*, as always attracted as a man of letters for the purposes of his poet by being present in the learned Bologna in the *forest of gentle ingenuity*.

The Letter to Hippocrates is replicated in the Italo-Romance vernacular within Venetian codes from which derives with anonymous authorship the most influential recipe book before 1300. The intrinsic complexity in the study of works of this type is caused by the *varietas* as in particular to contamination and interpolations with other medical texts. The anthologies of the Middle Ages were often drawn up on the basis of criteria of urgency by means of amanuensis or free copyists of active tradition.

In the original hypothesis the recipe book, in the opinion of Claude De Tovar, appeared in short paper not in Latin but in the Anglo-Norman language in the statistical prevalence of Occitan witnesses compared to the Latin ones. Well, the Letter is handed down from the existence of two codes in the Italian-Romance vernacular, both contiguous in terms of familiarity, since they report the same passages in the same order as evidence of considerable circulation of manuscript texts.

Text n.3-4-5. The Occitan Idioma application below the Ippocrate Letter. Poetry Italian Results (chansons, petrarchan sonnets, comical poems) into Florentins Novelists Angelo Firenzola, Domenico Di Giovanni Burchiello.

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L'auctor scrive il presente sonetto a M(agnific)o Gioa(n) da l'Aquila excellentissimo physico	
<u>Del figato io son molto mal sano,</u>	
nè trovo alchun remedio physcale,	
e se a' medici mando lo orinale,	
rari di quello intelligentia gi hanno.	4
El mal francioso mi dà summo danno,	
<u>la smilcia mi fa uscir del naturale,</u>	
hagio guasto il pulmone e <u>sputo sale</u>	
et ansio da cantar cum molto affano.	8
<u>Un mantice par che habia in le budelle</u>	
<u>si forte il corpo mi va brombolando</u>	
che i fumi exalan fino alle cervelle:	11
per questo il capo mio va vacillando,	
nè più mi giova pilole o gilelle,	
ché 'l tempo corre et io vo peggiorando.	14
E si non fusse quando	
<u>che 'l natural tartir spesso me aita,</u>	
harei persino a qui perso la vita.	17

I sonetti del Burchiello, LXXXIX	
Son diventato in questa malattia com'un graticcio da seccar lasagne: l'un viso agro sospira e l'altro piagne si son duro in sul far la cortesia.	4
Sento cadermi andando per la via le polpe dietro giù nelle calcagne e le ginocchia paion duo castagne, si son ben magre da far gelaria.	8
<u>Fuoco ho il fegato e ghiaccio la sirocchia,</u> tosso, sputo, anso e sento di magrana, e 'n corpo mi gorgoglia una ranocchia.	11
Cresciuto m'è un palmo la fagiana e scemato un sommessio la pannocchia: nol truovo, è sì smarrito fra la lana.	14
Non mi dà più mattana, è erbolao e non strolaga piùe e piscioni fra 'peli come il bue.	17
Firenzuola, <i>In lode del legno santo</i> , vv. 66-71	
E cava delle pene dell'inferno Le mani e' piè della <u>gente gottosa</u> , che v'eran confinati in sempiterno. Se un non mangia, s'un non si riposa, <u>se ha 'l fegato guasto o le budella,</u> egli è la man di Dio a ogni cosa.	

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Appendix A

To John of Padua, distinguished physician, *Seniles*, Liber XII, Letter II.

I see, friend, your devices: you took the field with the whole army. Now who will it be that does not fear in the presence of a warrior so strong of his value, fully armed, and ready to explain all the ranks to decisive battle? I understand you.

You want to win at any cost. This, according to Plato, was the custom of the Spartans who always stuck the dagger with an indomitable proposal to come out victorious. Today this custom is made universal, and we are all Spartans. But tell me, in your faith, O illustrious friend, when by the effect of your strength, or my weakness, you are made to overcome me, do you believe that you will have won at the same time the reasons for the truth, and those of your conscience?

So much I appreciate you so much. I esteem you of the nobly modest soul, that even if you managed to win your argument in the dispute, I believe that by being silent you would confess to yourself that you are overcome by the power of truth. There are many reasons that from this dispute, indeed from this literary battle would portray me, without saying anything about the robustness of your ingenuity, and your art in fighting. And before any other extreme weakness in which, I do not know if forever, has reduced the serious illness I suffered before. Then the continuous occupations that keep me busy, and not only the old and known to you of my used studies, which are always growing, but new again and not known by you for domestic needs. I am a farmer: I am an architect. See the effectiveness of doctors' advice on my soul. I seek with great care from all parts as many fruitful trees as I can, and of every kind, taking advantage of this season, which is the most suitable for grafts.

And it seems to me that I can do it with more certainty, since you yourself clarified to me not an enemy of fruit, indeed an amateur of those. As for moderation in using it, I pray to the sovereign dispenser of all good that this virtue, not for fruit alone, but for all things useful and necessary, will deign to infuse and maintain in my soul. And although the other care so that I am now occupied, that is, that of manufacturing, begins to be little hairstyle the present season, even if I did not laugh, nor do I go slowly; on the contrary, I hasten to make a room for you, which has nothing but country but quiet and silence, where if you like sometimes to shelter from the noise of the city, we can unanimously and agree in all other divine and human things, arguing endlessly about food. To the causes I put forward, another one is added stronger, and that is that I am afraid to offend you. You fear as much as you love. If I freely put out what I have inside the soul, I fear saying things that displease you, and I would be very sorry: if on the contrary I keep silent, you could suspect that I did not take into account what you say: and this is very false. You see dangerous crossroads that is what I am at. I strive to keep myself on the middle road, and to avoid whether one danger and the other is possible: but if by the nature of the subject it will be force to fall into the one of the two, I will offend you rather than opinion to despise you: because the offenses between good friends are compensated with an excuse, while contempt truncates friendship from the roots, and can in no way reconcile with it.

It often happens that the friends among them are offended, indeed rare are the friendships that never disturb any offense. Speaking of Seneca, a friend: "I would not love him, he says, if sometimes I did not offend him." So perhaps I will offend you; but I will work as a whole man so that this does not follow. I also foresee that if I really want to use the rights that friendship gives, that is, nothing to conceal, nothing to hide, and I want to speak freely as I would talk to myself, not displeasing me will be better impossible than difficult. Therefore, cautiously proceeding, of my fear I made you warned in time, if it ever happens that in anything I offend you, I ask you from now on forgiveness, and from your courtesy I promise myself that you willingly already from this moment will grant it to me. One more thing even before we get into the subject.

In looking at you I consider you in two respects; of friend and doctor. As a friend, I see you to me so factually agree that it seems to me that I cannot be a thing or thought that I do not like you as well; nor can I form any other idea of friendship from the one that represents two souls united in one soul. On the contrary, with the doctors of many and very serious things I have long found myself in contrast: and not without reason, but yes because a long experience and careful observation convinced me that very rare times to their promises keeps behind the effect, and this is something that the nature of my soul is so opposed, as to the nature of the body the poison. All this I wanted to preface so that you do not have to complain about some sting that could come from my speech, and you remember this distinction that I make.

Because although you really are only one, and materially you cannot divide yourself in two, you know well that by the work of the intellect you can also divide indivisible things. If, therefore, you are made to find in this letter anything sweet and quiet, dress it as told to the friend: and what you read bitter send it back to the doctor,

and without taking indignation or wonder, say to yourself: this is indirect to the doctor, not to John. Now here I am dealing with the subject, in which I do not hope as much as I wish to be brief, yes because many times I have spoken with friends and with doctors that it now becomes boring to return to it, yes because, if I cannot spare you the disgust that arises from the contradiction, I would at least decrease it by making it short: but even of this hope has taken away from me from the acrimony of the style that you used in defense of medicine. Nor do I know how to blame you: because I know well how not your free election, but the will of fate, according to ordinary custom, young man pushed you in the footsteps of his father, although this ingenuity to more noble hairstyle treatments was demonstrated, and was worthy of seeking not vain drugs for this vile and transient human bare, but effective and certain remedies for that part of us, who is truly noble and immortal. And oh! if it had been so: for thou art the fruit of glory, and I have drawn from it, I would have given comfort to life. But this is useless to talk about: because you cannot be another from what you are, and more for you it is not time to change course, although we know of some illustrious characters who in old age already changed their profession and studies. But I am silent about them so that it seems that on the verge of beginning the duel, I try the opponent to flee and desert the flag. The first thing, therefore, you take up arms to defend your writers, towards whom I seemed less reverent than you should: and to give strength to the discourse with the authority of example, you call with them to compare Priscian and Cicero, to whom you add Virgil, Homer and others, but last of the Ptolemy array. And it is that he is cutting me: so that it may truly appear before my tribunal with the doctors; not for all his things, but for those in which he becomes a follower of astrologers, and imitating their presumption, boldness and impudence, he speaks of prognostics, and from the stars he argues human destinies in shame to religion, to faith, to all the dictates of true philosophy. Circumvented therefore in many words this is the question you ask me.

If Priscian deserves faith when he speaks of the parts of speech, correction and their convenient ordering, if Cicero deserves it by teaching how to adorn the prayer, if Homer and Virgil are good masters of poetic artifice, why should we not equally believe doctors about the health of the body? And you bring in the middle other names of famous people of whom each worthy is of faith in his own art. But since all of them, beating almost the same path, go to succeed, to the same end, answering for one or a few of them, I will have answered for all.

From which, moreover, will I draw principle? I find myself at a bad pace, and it would be better for me to be silent; but I cannot: because they forbid me and the respect I bring to you, and a famous sentence that in your fellow citizen Livy we read of that very prudent man who was Annon Cartaginense: "If a senator or a wise man who questions me (he says) I deny to answer, I will be believed or proud or servile: of which things the first does outrage to the freedom of others, the second to his own." Strength is therefore that I speak, nor speaking I must say anything else from what I hear; for if silence is sometimes worthy of praise, worthy of reproach is always worthy of reproach. Now tell me in your faith: what deaconry common with doctors can have a contest that you have appointed? The subject or the purpose that we want to say of a grammarian is nothing more than the correction of speech. The rhetorician teaches to adorn him, and of the speaker's office is to speak appropriately to persuade, as it is his end to persuade by speaking. Of the first thing I see that they treat Priscian's and some others according to the nature of the Latin language, and although being a positive thing it could not be different from what it is, he especially whom you name wanting to teach us to use it correctly, uses the example of those who first invented it, that is, of Cato and Ennius, as Horace says, and of Tullius also and Virgil, and of others who dictated their books in the ancient sermon homeland.

Comparing the language of these with the precepts, I cannot doubt that he teaches me grammar well. That if in his rules there were no errors, not him, but those would be to be blamed, and the fault would be of the inventors, while he exposing the fact to them would deserve praise of fidelity, I do not blame anyone. As for Cicero, the ear and the intellect force me to confess that it is not possible for the human tongue to speak sweeter than him, more elegant, more effective in persuading and convincing. It is not already the lying of poets, as the ignorant vulgar says; that if this were the case, the Muses would have to be held in little account; and the poets, where there is so much shortage, that only that of the oratories is greater, would meet at every turn in all the squares, in all the crossroads. Their office is imagining to create, which is to say with ingenious finds drawn from nature or from the order of moral things, to adorn the truth with beautiful colors, and to overshadow it under the veil of pleasant inventions, removed which the more beautiful it shines, the more difficult it is to

discover it. And everyone knows this with the supreme magisterium to have been practiced by Virgil and Homer.

Now we proceed ahead, and you prepare to hear me suffering. Subject of medicine I believe to be health, not the ornaments of speech, and doctor's office not speaking with elegance, but treating effectively. What was the outcome of the care of Hippocrates and other ancient physicians we do not know, even if it is not those who esteem is obliged to give faith to his disciple Galen, use to use great boast, and to believe that Aesculapius called Hippolytus back to life because he was dead, and so with the fact of him we think we can answer the prophet King who asked: Can the dead be resurrected from doctors?

But whatever our opinion may be around the ancient doctors, of which the remoteness of the times and places lets run those judgments that everyone in his own right likes to form, if I should speak of those who live in our times, and in our countries, posed by a song the impostures of the Arabs, I can say that I have known some very eloquent ones: after all, the laws of urbanity advise me to keep quiet. I do not know for what case or for what guilty their election anything else they study to learn from what suits their profession: and how little they are worth in the care of the sick, no one knows it better than you, no one I believe more than you would be willing to recall the vituperation due to them: because more than any other the wise abhor by ignorance: and if I did not believe you capable of this, I would not love you or esteem you because I do. You are silent, it is true: but it is not already to show you are magnanimous with them, although to avoid the danger of attracting the enmity of your colleagues. Yet it would be better for you than for others to challenge the indignations and wrath of not a few murderers, but of the whole world, and these crews shouting at full throat: why are you going to deceive the whole world? Why by abusing the credulity and ignorance of the unhappy, do you sell lies at a high price and pass off as truth? and while in all the others the crime of murder is punished by torture, in you the crime of murder is reproached as an unworthy prize?

Oh, how beautiful, oh how useful these words would sound on your lip! But you run away from the danger of being hated, and the others meanwhile remain silent out of ignorance and shyness. I only go out and it is not who listens to me.

The vulgar is deaf: the learned do not want to come to contention: those that I unmask lead me in suspicion almost that I moved question for a consulate, a court, a patrimony, or I intended to avenge an insult, or I spoke in a partisan spirit, I who alone defend the reasons of the truth. Therefore, while on the one hand you are silent, I am unnecessarily made already hoarse, and the universal of men lazy and inert by connivance concealing doze, the erroneous opinion expands the roots, deep in the soil, and helped by the insanity of the vulgar, licentiously lords, and not that unpunished, but caressed and widely rewarded, emboldens and triumphs. I who teco speaking more than to a doctor fo reason to speak to a friend, I have no restraint to tell you that often comparing the speeches of the doctors with the treatments they operated, I remember that sentence in the rhetorical books of Cicero: to be a very easy thing to talk about an art, but to practice it very difficult: which in no other proved to be as true as in this one. We see all day long medicating with words, and with deeds sent to the other world, so that at their works you would judge them to be completely different that are not at speeches: yet, horrendous what to say, no less to the works that to their sayings generally lends itself full faith.

In addition to all the merits you mentioned, one and singular has the medicine: that of being among the arts the safest. The use of a barbaric voice, a solecism that so easily slips from the pen, shames the grammarian: a period, a verse that for lack of harmony offends the ear, makes the cross cry out on the speaker and the poet. The doctor kills, and no one puts him to crime: neither having killed him is enough, but he always finds against whom he turns the accusation. He died from the cold, those from fasting, one for eating fruit, the other because he drank water. No one dies without him being blamed: and if he heals, the praise is all of the doctor. Not kind, not flattering, not sweet are these things that I say, but they are true, and you are persuaded in my own way: because I well understand what the evil saying of doctors to a doctor mount.

But the doctor to whom I speak is distinguished and most noble, as vulgar and from nothing are the doctors who vituperator: nor would I do this if I did not know that he is divided to the whole by the common flock, and yet rightly had the name of egregious, and I had not learned that often the shame of many returns to the

praise of one. I therefore know very well what I am saying to myself, and to which I say it, nor without realizing it has entered this juniper. Hard, rude are the things that I have disposed of, but although they are such that they cannot ungarter to a man friend of the true, enemy of the sects, and I use to follow not the vulgar opinions, but the reality of things. Against medicine, even if nothing happens, no one will be able to say that I have ever said a word; but against those who call themselves doctors I have often written and spoken, and God testifies to me that I always did so with great strength and reluctantly. If I could think of them quite the opposite, there are many reasons why everyone will understand how I should be happy. First of all, there is no class of men given to the study in which I have had as many friends as that of the doctors. But the strength of friendship is never so great that in me the love of truth can win.

Secondly, I know well that I have a body subject to a thousand infirmities, and although I must one day die, I do not know how to keep myself from craving health while my life lasts. And yes, for this purpose very often in these years I felt, and now more than ever, I feel the need for a doctor. But the need for help did not respond, and instead of effective remedies that I never obtained from them, I had the comfort of promises and solemn speeches, as if my ills were in the soul and could be cured in words, and in these not in the work consisted the exercise of the medical art. But just as medicine does not make man eloquent, so eloquence is not worth to return him healthy: nor without why the Poet aware of the natural secrets (since always speaking of this matter comes to mind) called mute the art of medicine, which for us not that talkative has become a charlatan. And in the many diseases that I suffered, of words from the doctors I had more and more than I did not want, but of remedies I did not have even one: and if so far I came out safe and sound, it was because my hour had not yet come.

From the things said so far and from a thousand others that I leave out so that the joke does not degenerate into satire, you will have understood why to your doctors I cannot lend that faith that soon for the grammar to Priscian, for the oratory to Cicero, and for the poetics to Virgil and Homer, and you will cease to cling to presumption and insolence. I keep for sure that any doctor of non-pertinacious soul, and especially if he is more learned, returned home and retired to his room stands behind closed doors to meditate solitary all that I wrote so far, if deceiving does not want himself, although externally he gives a sign of contradicting, he will have to confess in his heart that everything is true, and among himself, remembering what happened to him, he will remember how many times the hopes of others were disappointed for him, how many times he himself was deluded by his own art. Nor did I already happen to stop this sentence in my soul, but beyond the repeated proof of the facts I am guided by the authority of famous writers. Nor do I doubt that you know, nor am I repeating, because of very well-known things, what Pliny the Second left written about you, and how much before your coming from Greece, if you predicted that most wise de' Romans who was Cato the Censor. And here is fully answered to everything that with a long turn of words from me you asked in the first part of your letter. But before going forward, let me encounter a difficulty that could move me those who are used to writing down every word: and it is that I seemed to doubt whether there is medicine. It would be folly to deny it, since such and so many famous talents speak of it as a real thing.

And I believe that there is medicine, a most noble art that in the sacred pages is said to have been created by God, and in the profane books so honored, that it was pretended to have found the Gods, and cultivated Apollo and his son Aesculapius. I know that even if everything perished the human race, not medicine would perish, nor any of the other arts. But this naked existence in the abstract order and in the mind of God what pro, what advantage can it ever bring to the health of bodies, to the happiness of our souls? For men to be useful, it is not enough for the arts to exist: men must know them. And now I will tell you how in my opinion men know medicine. If you consider how often the mildest infirmities succeed in a very fatal end, if you see how miserably doctors also often live, you will not be able to keep yourself from suspecting that this which we call medicine, whatever it really is in itself, was introduced into the world to deceive us and push us in the midst of dangers, just because, with manifest damage of many, few could enrich, or that art in itself noble and useful, by men is not a point understood, or finally that although it is understood by them, it is not of its nature applicable to the infinite variety of human needs.

And how could it bring different judgment if he considers how among a thousand and a thousand drugs there is not one that benefits, many succeed in harming, and many still lead to death? You already mean that I speak

of those doctors who called me, and heaven wanted them to be, physical doctors: because of those others to whom surgeons say, and to whom they attribute almost to shame the exercise of a sordid art and little more than mechanical, in myself and in others I have experienced the remedies very effective, and many times I have seen them with fomentations and heal completely in a little while, or make lighter and less painful crabs and serious injuries. That of the remedies they see them and fans see the effects: but the remedies of those others act in the dark, and if they attack the bowels, the sick is doomed. It will therefore be, if you want me to say so, very noble art in itself and divine, and worthy of the whole of the unbridled praise of which you honor it, which, however, I would like more nor facts to consist than in words: but it must be confessed that the doctors themselves doubt it very much, and that therefore, while they exalt it verbally, with the fact they demean it. So it is strength to believe looking at the doctors of our age.

Of the ancients for adventure I would have uttered a different judgment: since if the fame is true, we know of a certain doctor, and it seems to me it was Asclepiades, to have said that he allowed to declare himself unworthy of the name of doctor if any disease, even in extreme old age, except that of death, had gone subject, and to have deserved that of that name everyone considered it very worthy, because until the last day of his life he always lived very healthy: that, indeed, it was the effect of chance or of his free will, he softened even more than he had promised, having died not for natural infirmity, but because already very old he fell falling from above, and so he remained extinct. But today that we see everyday very young and robust doctors infirm and die, what do you want others to hope? Do you crave an example and a very recent one?

That fellow citizen of mine who in the previous letter I adduced you as a living witness of my robust complexion, a doctor overthrown and so esteemed in his art that they said of him to be able to raise the dead, still green of the years, and vigorous because a bull, in the blink of an eye has passed from this to the other life. See fickleness of luck, uncertainty and uselessness of medicine. What can you answer? not having possessed his science? This certainly is not, because you would be contradicted by fame and truth. It therefore remains that you grant me either no worth medicine against diseases, or he has not done any account of that medicine he professed. And really, I can tell you, and many others know it, that he was very fond of figs, apples, cherries, so that he was not happy to eat them with that parsimony that everyone has in use, but to make it used to make a meal to satiety, as the mares do hay.

And this also the thousand times it happened to me to observe, that many doctors disagree with me in principle, were in practice in full agreement with me: especially when it came to those other and disgusting potions, which with such currentness to others prescribe, and from themselves keep away the thousand miles, of which I would like to praise them, if less ready they offered themselves to propose them to others. Whichever of these sentences of mine you like to follow, it will certainly not seem to you a sacrilege this my reluctance to venerate medicine, and to believe impossible to live healthy without it, which we see either fail in the most urgent need to the prince of his followers, or be placed by him in non-cable for himself. And yet you can do the wonders of my way of thinking? Do you believe me, then, so stolid by nature, or so rebounded by old age, that while I need more advice for my health, I wanted to deny listening to them? He is that in the midst of so much uncertainty, seeing how nothing certainly has you even for those who profess that art, and not knowing what to flee, what to learn from, which to hold for false, which for true, I feel abhorred by this garbage of doubts, and I consider it more prudent to entrust myself to my nature, or to put it better to say to divine assistance. Now what do you find to say about my facts? Imagine seeing me on the bank of a dangerous river, while inexperienced and unaware of the ford, so I feel invited to pass it in one point, then in another, and in the meantime, I see those, who offered themselves to me as guides, fall and go overwhelmed and submerged in the waves. If at this spectacle I stop and look for a bridge, a boat, any other means of safer passage, will I seem worthy of being mocked or not rather praised?

And is my hesitation less reasonable? Or does the torrent of life not seem dangerous enough? Are the shipwrecks of those who see us on the way, and pretend to show us the safest ways, rare? I am firm in believing that they or everyone deceives with good reason, or are themselves victims of their own deception, and do not know what they are saying: since I see them sowing advice with full hand, and in the meantime of the advice that they give or not to avail themselves point, or to prove in themselves the disastrous effects. So do not hope to induce me ever to believe the doctors by persuading me or garrirmi. And one and the other means

will fail you to the end. Do you want me to lend myself confidently and reverently to them? May I see them follow their precepts themselves, and show me that they reap good fruit from following them. If of the two things only one I see not to come true, you lose time and breath. What if neither of them comes true? Rumors and syllogisms are useless.

I don't let myself be fooled. Let there also be a speaker, a dialectic to show that I wear horns: do you hope that I want to feel my forehead with my hands? Although indeed unripe that are not the things that I have so far discouraged, I am right that you read them with a calm and quiet soul: you are such that you are disdained you cannot for what a friend said, and in defense of the truth that is very dear to you: and although true to you did not seem, it would be enough for true to seem to those who say it, as very true now it seems to me, that to the reality of things more than to words I give faith. Such, however, are not your friends who, although absurd and harmful to others, stubbornly defend their own opinion because it is useful to themselves, and go on a rampage against anyone who is careful to contradict them. And I knew him well to the test, when, many years have already passed, being in France, the same quarrel arose between me and the Pope's doctors, supported in that war by all the doctors of the Cardinals. After many writings on both sides coming out of the seeded they burst into contumelies, and perhaps ignoring all the evil they could say about me, they began to spew insults against poetry. Taking it as a game I replied to them wondering that while I was offended by me, they wanted to blackmail the poor Virgil who did not have the least fault: and he added that although as a young man I had little cultivated poetry, for a long time left it aside, to more serious care kept the mind understood. Sparkling then of anger asked those that they tell what art I professed by me, boasting that whatever it was, they proposed to vituperate: with what words they already made manifest not the truth, but revenge to be the only purpose to which they aimed. And remembering the saying of Paulinus Bishop of Nola I replied to them that of no art he knew me nothing but being a gardener.

And if then this was true, today it is very true, nor ever as much as now I could tell myself everything gardener, while you instead move open war in Pomona trying to persuade me to abandon the grafts and the cultivation of herbs. But leaving the jokes, if anyone now asks me what art I profess, I will not hesitate to answer. Requested one day Pythagoras did not burn to call himself Sophos or Wise, as the seven ancients had done: but invented a new name he said philosopher who is worth not wise, but of amateur wisdom: name then very modest, became poscia proud and superb, and a 'di our tumid and vain, because usurped by people who do not profess wisdom but vain ostentatious, and the dispute of things that do not mount a blend. And this is the art that I say not to profess and to possess, but yes to love it and to desire it as the one that can make me better: and if there are those of that desire to say evil, not against me will be directed offenses, but only against the good and the true. But taking up the thread of your discourse you went on to say that you owed to the doctors' faith and reverence because great are the efforts that they sustained. Whether this is true I do not know: nor can I deny it or grant it. But it is necessary that you prove to me that every effort. If you reverse the sentence, I answer you with the denial: because always to the glory goes before the fatigue, but not always to the fatigue keeps behind the glory. The farmer, the sailor struggles much more than the captain and the philosopher.

Therefore, glory is always tiring, but fatigue is not always glorious. You go on to say that with a man who reasons, since I do, cannot dispute a doctor. And I say the same again; indeed, if you remember me well, I began by protesting that I intended not to argue with the doctor, but to joke with my friend. Nevertheless, you attack me with more force by cornering me, and since the authority of the doctors can do nothing about me, convince you tell me of my own confession, so that you are reduced to not being able to escape from hand I must be defeated by my weapons. This is not new: many perished for their weapons. So, Saul in the mountains of Gilboe asked in vain that the squire pierce him, on his own sword he threw himself and took his own life. So, David in the valley of Terebinth, having no sword of his own, took it away from Goliath, he took it off to cut off his head. So near Troy on that last night Corebus provided himself with the weapons kidnapped from the enemies, and urged them to feel the abhorred smell of the rose. Yet I do not know if the fragrance of anything other than that fruit, or that flower is sweet and grateful.

Now suppose that these two were writers in medicine: you would find in their books electrocuted condemnation of quinces and roses, and forbidden their use to the universal. But these, my friend, are not judgments. It is a sign of defective nature to subscribe to things that are generally covered and appetite by everyone. There are many on the contrary who praise and exalt everything that pleases, and reason admits to

taste. One of the these whom I knew, and if you remember me well you knew him as well, was John of Parma, my canonical colleague in that church, who, without seeking his other merits, procured himself in medicine a great celebrity, and not only in his homeland, but and in the Roman Curia from all those satraps, and among the troubles of the doctors who on all sides agreed with you, if not kept the first, certainly among the first was counted.

Well: he echoed the other doctors, forbade the use of all the fruits, but allowed that of figs. And why? because the others did not like him, and he was a figs greedy devourer. Following rules made so we should regulate our lives on the taste of others. It is also given to me to hope that on these two points all discord with you and with Hippocrates will cease: because he does not forbid drinking pure water, and you allow the use of fruit, but wanting both to do both things in moderation. But this as necessary I already recognized in all things, nor the good itself I think is good if you disappear from her. So, what does this dispute of ours come back to? Why do you want me to repeat what I exuberantly said and said in the previous letter? It is not the use of fruits and water, but the excessive abuse of this and those that can be considered harmful: and here we agree. But you return to the same, and you come to the field with difficulties that were already reduced to nothing by me. This is going against the proverb that says: do not redo the already done.

You see, therefore, that the swords and spears that you removed from my armory sprouted on my shield and on my lorica. If you want to come out victorious from the duel you are strong to find the best ones, or give them the tip back to another court. Here, however, next to it come out new causes to Rapid Care the dispute. From three of the things that you forbid as harmful, I meekly promised to abstain forever. And why then, you ask, not do the same as the other three? as if you were to believe in one thing you were obliged to give it for all. And you would perhaps have reason to ask if from those I abstained in respect of the doctors, being in your opinion common to all and the reason and authority of the counselor. But I already told you to abide by the advice of nature alone. Therefore, if you want reason for my work, ask her, who for these so far gave me a piece of advice, and another for those: and if it happens, which I do not believe, that the advice or command given to me for the first it was also common to the others, I will not delay in following it, because never escaped from my mind that memorable saying of Cicero: having to be those who oppose nature, equal to the giants who waged war on the Gods.

Now against all my expectations I should go back again to argue or joke with you about fasting. With regard to which mocking myself almost because I said I could do everything with the help of the One who comforts me, you answer me that as a doctor you cannot judge this: to believe that God can do everything, and not that in fasting, but in the absolute deprivation of all food, keep man alive, in health, and make him still immortal: but for the rules of medicine according to which you speak, it is impossible that by observing fasting I can keep myself healthy. Now you see how great the dissent of our opinions is. Without fasting I despair of my health. And I said that I could fast with God's help, because I believe that nothing good, however slight and nothing she is, can be done without that.

But nothing singular or prodigious I ask for this from God, what would it be like to keep a man alive without food, or to make him immortal. I only say that, despite the prohibition of medicine, and following the laws of nature and my inveterate custom, I feel I can fast, as always, I fasted since I was a child, and I will fast as long as I can and can, as long as I live. Nor do I say already as long as I am healthy: because when I was sick I would fast not by my own will but by force, not being able, in that state to take food of any kind, and being sad, but sufficient nourish the same disease. You in context your speech of fasting, fruit and all the rest show believe that I am one of that rough of which the vulgar says, who never believes he has eaten enough except when he feels that his belly hurts. And you return to the division of meals, to which not only the doctors advise, but all fans applaud the followers of voluptuousness, among whom I really did not want to include you. Now I see that you also approve of their sentence, to which I replied enough in my other letter.

Whatever the doctors think, I believe that eating several times a day does not benefit the body, and does not suit the practice of virtue. We must not stimulate the throat, nor return several times to expose oneself to the temptations of voluptuousness: because uncertain, lubricious, very dangerous is the struggle, in which Augustine already confessed that he had often been overcome by food, while, to use his words, exiled the

unhappy soul, under the pretext of health, offered food to voluptuousness. Bastar should once for each day feed this slave, this mare of the soul. Ouch! but that most men and perhaps all, as it is recalcitrant and indomitable, study to do it Pingue and plenty: and let hunger languish the soul to whose service he was destined; of her caring for so little that they show or not to know her or to have her in hatred, almost nothing else was the man than body, and of him one did not read: man is the mind, and not already what is seen and touched of him. You follow the doctrines of Aristotle, whom Cicero himself calls the master when he thinks of the soul.

But neither from you nor from him of this other soul is sought that knowing what it is, and what his passions are: and content with a few definitions, point not caring to nourish it, since it suits her, all your study place on this frale and putrid body esteemed by you very noble, but by anyone who has flower of sense in himself known for what it is worth.

And oh! this at least what you do, you did well. I would say that you should not expect more from a doctor. But how well you do you do just now, and at another time I said it in words that, if they were too many for the peace and tranquility of my spirit, too many were not for the defense of the truth. As for the material example so that you try to corroborate your reasons, as to a small focherello so to the stomach of an old man having to offer himself not much food suddenly, but little by little so that he can cook it, and digest it (I force to use these same words as a doctor used by you) I admit it of good will without the need for evidence. But what for this? You lay a great foundation on my age: because while others hide it, deny it, and verbally and in writing they insist on diminishing the years, as if they could keep death away from them, I make no secret of it and openly I say it to anyone who wants to know it. But don't you know that some at forty are older than others at sixty? Not everyone has the same old age as not everyone is alive. I could quote you a thousand vulgar examples: but more I like the illustrious. Don't you remember reading how weak and weak the young son of the African was at the same time that Cato was already old, and Massinissa nonagenarians very robust proved to be, and able to sustain the greatest labors? You count my years without thinking about the vigor of my complexity: and many things must have regard to those who just want to pronounce the sentence.

Forgive me, friend: but this is the reason for the mistake in which you are on my behalf. I do not doubt that you want, that you desire to heal me from my ills; and I know for sure with Cicero that doctors, when they have discovered the cause of the disease, are sure that they can cure him. But here's the thing: that's the hard part. The advice that you give me with so much love cannot succeed in me, because looking at my age you prescribe remedies that invigorate me, and in this way, you meditate on me not because of my needs, but because of the years: where all my ills arise from a loss of vigor and strength. Well, I was often warned of it, but I was never so much persuaded as in this same year, then because for the news that came to you of my infirmity, and for demonstration of the affection you bring me, you liked to come and visit me among these mountains, in the company of that courteous and very kind colleague of your profession and name, of which you yourself had already earned me the knowledge and friendship before. I remember that as soon as you entered my room, and felt as if suffocated by the heat, you did both the greatest wonders so that my body could send out as much heat as it would as soon as it would be believed to come from a young man. And I, although oppressed and almost dormant by fever I could not utter a word, listened to all those exclamations of wonder without point wondering myself, like those who approached that fire, felt nothing in me that had happened out of the ordinary. Frosty for the most part and weak is the old age: but there are also warm and robust old men. Like ancients, I like myself in the memory of the illustrious moderns. I saw myself in Rome Stefano Colonna, a wonderful man in every age, who was already close to turning eighty, was looking out from a window at the hands of very strong young people who practiced chivalry games. There was on the one hand a famous rod that no one until that day had been able to break, but not even bend, and he in the air of joke made rampogna to those young people accusing them of little vigor. His son, his firstborn, valiant that he was and strong warrior, "Little cost, O father, he said, stand with his hands in his hands to look at from the window those who sweat in fatigue, and chop sentences proverbial the young, and raising to heaven the ancients."

To those words taken by generous ardor he descended to the low the noble old man, and shouting "believe you perhaps that I am no longer a man," he mounted on the horse that was closest to him, said of spurs, and clutched with a firm hand that rod made it fly in minute splinters, filling with amazement those who saw him, and more than all his son. I was never among the robust, not even then that robust was the age: now I am weak and weak;

but until this moment I have been very healthy; even now, convalescing since I am, I do not feel any weakness in my stomach: and God willing that I could say the same as the other members. What I can say with all truth, calling heaven a witness, is that never when I was healthy, no food or drink harm me: because if only once this had happened to me, I am sure that I would have been able to abstain forever. - But maybe you noctule without noticing. - It can be, and it cannot be. I certainly do not know for me, nor would I believe those who said it, while all day I hear this and that complaining *ahi!* that the lunch of this mane, the dinner last night, this wine, that water hurt me. Nothing like this happened to me, even if Avicenna is not aware of my evils more than myself. And if that were, I would long for having always been devoid of stomach and taste. Many who are ugly and believe themselves to be beautiful, and this is either because they cannot see themselves, or because seeing themselves willingly they deceive themselves, and want to be deceived by others, or they allow themselves to be deceived by the mirror. But what can be an insensitive and torpid man to sign not to feel that he is sick, and especially to the stomach, whose infirmities from those who experience them are said to be very annoying? Reminds me that I had heard of a man who, having lost an eye, and asked mockingly how he was, replied: "The doctors say that I see us: to me, moreover, it seems not to see." But as for me, as if I were sick, I would not believe anyone who told me that I am fine, so feeling healthy no one can give me to understand that I am sick. The *focherello* that nevertheless burns inside me, is enough to nurture what I put in it, and also something more, if there is a need. - But once he was able to do much more than now, he does. - It's true: but I put in more stuff, because more stuff felt appetite. It is already time that this for all things in me came to a degree diminishing: and of this, like Cato, I hold great obligation to old age, which, since you see, grew in me the greed to reason, and diminished that of eating and drinking. But neither then did it happen to me, nor now did I ever happen to put in my stomach more than what he endures, indeed I was always cautious to put something less in it. I know that around this there can be no certain rule, because the amount of food that is too much for one can be little for another, since it is written in the ethics of Aristotle, and confirmed with the example of Milone Crotoniate, who was said to eat at dinner without feeling a whole seriousness a big ox. But my meal, as if the weaker stomachs were for adventure even too much, related to that of the commune of men was always scarce, and I always worked rather to thin it than to grow it. And since I speak I can in God glory, I will tell you that since I reached the manly age, it never happened to me to rise from the table, whether it was my modest and frugal, or that of friends, or the most lavish of the princes, without bringing meco a remnant of hunger. Nor under the pretext of fasting do I grow the dose, although the abstinence of the day ahead sometimes made me eat with more appetite: and while even the religious are used to apprestare, when they fasted, double dish, I never kept this custom, and of a single and small I was content and I was happy. Now who would believe that so many words I spent around food and stomach? But I will have been excused by those who think that I speak to a doctor, although such he is better off talking about more serious and nobler things. What I have told you, however, is the true pretty and not out of useless pride, but only in deference to the truth I understand of things that more willingly I would have kept silent.

But I wanted to seem rather boastful to you, that I suspect you of covering under the name of a virtuous practice a guilty intemperance by calling fasting eating a double dose, because although exceeding the measure once a day is less bad than doing it twice, and both is always bad. But against what I said and fasting and other things you, again insisting, reply to me having to tell the doctors from me to believe in what at least nature proves true: it is certainly true to be that the human body composed of contrary elements and exposed to a thousand damages without interruption is changed and altered. And who doubts it? There is no need for anyone to bother to persuade me. But not to doctors in this, yes to nature I give faith; indeed, it is not by faith that I lend others, but by my own experience that I am certain. And you must remember how many arguments confirming this truth I have already given you, nor do you know how many others could be adduced, if proof were needed a fact that unfortunately to each one in itself manifests itself. To this, thinking, as if you held an inscription of my fist in your hand, you raise your voice boldly, and shout victory. I believed you a serious philosopher, not a childish pedantic of the race of those waves today are full of squares and streets, which do not know how to speak that by arguing, cannot dispute because they ignore the art, and what is more they never learned what for them was the best, that is to say, to keep silent, and always clinging to the worst, they shout, cackle, enter into fanatic.

Here is the syllogism with which you assault me. Or that for the years, or that for any other cause nature is changed in man, the standard of his life must also change. - He's fine. But you changed nature for the years

together, and for the disease. - And this I cannot deny because I had already confessed it. Ergo... no, urbanely and with gravity using you do not use that annoying formula preferred to the schools of Paris and Oxford, which was the torment of a thousand ingenuities: and you say instead that from these premises, practical as they are of the syllogistic form, what should be drawn the consequence I must see clearer than the sun at noon. And yes, I see it, and clearly, I see it: but and you do not see clearly you too that you waste time uselessly to try with syllogisms what I already spontaneously granted you? Costume was this of Caesar, who was told: To obtain what you already hold in your hand is the fighting madness. Read my first letter again, read this one, and you will see that the standard of my life has changed, but in those things especially in which nature advised me to change it.

- And why not yet in the others? I told you; and to the same questions I can only give the same answer. Let me advise you, and I will obey her as for the others. And this very answer is due to that other argument with which you intend to prove that when you have changed in one thing, you must also change in the others, as if all things were the same, and while one harms, the other could not help, and between them did not correct the difference greatly. Or do you also want to have the goodness to hear from me a crude syllogism rough and all to the good? Here it is. According to the change in us of nature and 'it is better to change the standard of our life.

But as nature changed in me, so the tenor of life changed. Ergo? The consequence does not need to be expressed. Whether nature, as it seems to me, or as you say, the medicine that commands it, I have already obeyed. But the change in my nature was a change in quantity and not in quality. I was already very hot, and now I am not very hot: but I am still hot enough. The water, the fruits of their nature are cold. If, therefore, as doctors say, ills are cured with their opposites, it is good that one day I used them abundantly, and now more sparingly continue to use them. But this is precisely what I do: you therefore pull the consequence. You say that I am stubborn in the defense of fruit and water: and it seems to me that the doctors are more stubborn than me in the accusation, and what makes me most angry, without being able to give reason that it applies. You yourself after so many rumors find nothing else in them bad, first of all everything seems good to you about them, except for abusing them. But of this how can you stack the fruits and water.

And why did the doctors of their hatred sign her? What demerit can they have in their eyes in comparison with pheasants? Doctors are friends of these, and they do not want to denigrate their fame. And fans well; but why take it away from other things without reason? Wondering for the truth to say, I tried several times so that your friendship for those nozzles would be born. Perhaps they came as it is famous from the banks of the Fasi, the river of Colco where they had the name, and brought to Greece on the ship of Jason, they were in all the greater value kept the more distant the origin was, and the more difficult it was to procure them, and so made object of praise to the different nations, which little by little knew them, entered into the grace and esteem of the doctors. But by force of affection one does not change, although it is often altered, the truth of things. Good because they seem to you and to you preferred, if you abuse them, pheasants will also be bad, that is, not them, but their abuse will be bad. Now say the same as fruit, water, everything else. Of water you speak more to the expanse; but I would not know what to add to what I had already written about. While it seems that we oppose each other, in essence we both say the same. I know that, if too much is drunk, water hurts; but what about wine? It does worse, and you do not deny it: because water can harm the body, and wine often harms the body and soul. You, however, like to praise the wine more than it seems convenient, among its other merits that of increasing the heat. Nor will I repeat here in vain that I do not need this, because it seems to me that I have shown that in much happier times than ours many lived very well, and many also live in the present without knowing wine, and drinking only pure water: because this from nature, and that was given to us by the throat. But of all that I said, your expert disputation almost by inadvertence you pass, showing that you do not know what the excellence of water is, if you are aware of the few advantages, and the serious damage that comes from wine. Also, since I told you, I will go more park in using it: more park, I say, and reluctantly: but that I leave it is not possible, until to leave is forced whatever is of these earthly drinks, which Chetan for a short time but do not quench our thirst, and for heavenly favor I be allowed to go up there where man quenches his thirst, not with the fabulous nectar of the Gods, but with the water of the spring gushing into the kingdom of eternal life.

In the meantime, I will drink with the right measure the water of this world, and I will also use wine sparingly, not because I use it to estimate it, but because we must also style ourselves to the costume of these boons, whose life is more in wine than in blood: because if I didn't do, they would have me in account of a wild and ferocious man. But I want to tell you that if Jesus Christ our teacher and our God, in whose life he is the model of every most sublime virtue, all in himself welcoming, from sin out, human miseries, had not himself nourished himself with flesh, and had not drunk wine, I would be firm in the intention to abstain constantly from that food and this drink, not to follow the doctrine of Pythagoras, but out of a feeling of Christian devotion; and they could not remove me point the praises so that the doctors with admirable obstinacy exalt the merits. Yet, if not the merit of temperance, it should at least the fear of shame retain from so made praise the men scholars and writers: but since the Arabs we should listen to them. I also drink wine as a fan as everyone else, but I do not praise it, and I let myself be drawn to follow the general custom although I do not approve of it.

And here of one thing I must ask you before to put an end to the letter: and that is that never in advising me you do not avail yourself of the authority of the Arabs. I abhor its race. Of the Greeks I know well that they were great for ingenuity and facondia: and I know that many were among them illustrious philosophers, admirable poets, eloquent orators, distinguished mathematicians, and solemn professors of medicine. But as for the Arabs you can think and say of the doctors whatever you want: as far as their poets are concerned, I know that they are no longer weak, more unnerved, uglier; and although in all nations, according to what you say, differently disposed and to different kinds of things always flourish preclears ingenuity, from Arabia I do not believe there has ever come anything good. And I don't really know for what cowardice of the soul it happens that, learned since you are, you alleviate them with undeserved praises to the stars, in a way that reminds me of having heard that John of Parma, of whom I spoke earlier, say in the presence of other doctors, who applauded his words, that if among the Latins there were still no scholars as Hippocrates, he could perhaps speak to be praised, but that no one from the Greeks and Arabs outside would be able to write, and if he wrote he could not reap but contempt. I cannot tell you what piercing, indeed what deep wound those words made in my heart: and if I had ever been a doctor too, I swear to you that I would have forever thrown away all the medical books. Will I therefore have to mourn the fate of the Latins, and especially of ours, to whom, according to his opinion, the road to glory is closed, which in the opinion of Laberio consists in public praise? After Plato and Aristotle dared to write over all parts of philosophy Varro and Cicero; in terms of eloquence to Demosthenes he kept Cicero himself: in the poem Homer was followed by Virgil, and both of us either reached or surpassed those who had preceded them. Livy and Crispus Sallust wrote the story and entered before Herodotus and Thucydides who had written it before them. In Lycurgus, in Solon, the laws of the twelve tables were held behind our jurists, and from the few seeds thrown into the furrows by the ingenious Greeks, so great and rich messe of civil prudence accumulated in the granaries of the Roman Republic, which in the science of the oath by judgment of the universal brought back the palm. After the Greek mathematicians published his works, our Severino. The four theologians of Greece were followed by our four, and so were their books, that by the consent of all, they far surpassed them. And will the Arabs alone be made that after them no one can dare to write? Now if often we Latins were given to win in a work of ingenuity and style the writers of Greece, indeed if to the words of Cicero, how many times we put ourselves in charge of competing with them, so many we succeeded winners, much more we must believe not to fear the comparison with other people whatever we are. And would you like to exclude these Arabuzzi of yours?

Oh, infamous exception, oh strange upheaval of ideas, oh miserable sleep indeed death of Italic minds! And yes, truly, I am sorry for your ingenuity, in seeing it so made a mistake obscured and oppressed. And you forgive me if coming out of the seeded I burst into this unpleasant and bitter zampogna. I let myself be carried away by the impetus, and if you knew from what and how much I am troubled, you would be stunned. Meanwhile, it ceases to put before me, as it soils, the experience of the past, or the prognostics of the future to show me that water, fruit, fasting have been or are to be causes of all my infirmities. If you succeed, I should give up, lift my finger, and give up my weapons. But neither came to you, nor will it ever be done to you, for I hope to prove it; and I, on the contrary, cannot so much prove to you, as I have reason to keep for sure that none of those things will ever harm me, indeed they all benefited me. I do not speak of abuse: because this of whatever it is what was and will always be harmful. As far as water is concerned, you then tell me that Hippocrates praises its use: for apples and other fruits you allow yourself, who for me is among the most

authoritative doctors of Hippocrates.

The excess in the use of both I have said and I repeat that I absolutely condemn. The only point of quarrel between us remains fasting: neither this (believe me) can ever cease, if you do not give up. And yes, you can do it without shame: because more worthy of praise is surrendering to the truth, than obstinacy and winning by supporting the error. And although it was not true, my sentence would be more and more honorable. And here I am back to the subject so I started. Holy thing is fasting, useful and healthy no less to the body than to the soul. To men who are dedicated to study, or to other serious occupations, absolutely necessary I consider it as a feeling of pity, so by means of easier success. You already mean that I am not talking about boxers, miners, or those who await other laborious servile works.

To a sober, chaste man, and who likes to preserve the world, incorrupt his body, to a magnanimous man who turns noble enterprises in his mind, to those who nourished the ingenuity of beautiful doctrines waits to produce sublime fruit, it is ill advisable to waste time sitting long hours at the table, and dividing this short and fleeting life by means of voluptuousness, dedicate to the most serious care, prayer and philosophy only the hours that advance to the symposia, and to the banquets. To use from us we owe all the opposite, and what is left to those granted to these. That not to have lordship over our soul was made the body, but yes to serve it: and the servant should be happy with the leftovers of his master. And here I am shocked to tell you how often I heard noble characters from beyond the Mountains, and especially prelates of the Church, speaking of our customs, doing the greatest wonders, and saying vituperator of the dinners of the Italians, to whom for other respects they showed to have great esteem. And to me he regretted it because the reproach seemed right to me, and in accordance with the judgment that Plato gives to him: who also in a letter to Archita Tarentino censors the Italian canteens and dinners. And to the reproof of such a great philosopher, of good will I resign myself; but how without immense pain do I resign myself if I think that we owe to a barbaric nation the pride of sobriety? And I know well how the ancient fathers of our Romans did not have the custom of having lunch, wherefore the poet said: And the same convicts in the evening. I leave it to the doctors to define what is the time of the meal that best suits health: because as in many other things, so too they disagree with each other. What is certain, however, is that those who have to do, and the Romans always had a lot, find it more appropriate to postpone it to the evening: because the day to operate, and the night is more styled to refreshment and rest. Nor do I blame dinner for itself, only I disapprove of it in those who make it beyond lunch.

But the doctors transmit from hand to hand admirable and very strange sentences, and with the favor of the throat and the opinions of the vulgar they teach each other not to give each other something worse than fasting. And can you do wonders and say that you have never known that the advice of doctors is contrary to those of God, and to his divine precepts? Well, I make her say that a man like you are saying that he has never understood what even those who know nothing; but I know well that to that, which I am sorry to hear, they all want to turn their ears. Nor do I want to point out to you where you have to look for what you would then regret having found: I will only say that you will find it, if you look for it. How could you not disagree with the divine counsel, if you provide for the good of the body to the detriment of the soul, since you do precisely when it comes to fasting? And what strength would ever be enough to correct mistakes that put so many and so deep roots? And oh! Heaven would have it that while you advise me against fasting, I could induce you to practice it, and at least on this point I could detach you from the doctrines of medicine?

Believe me: you would be happy to have let me report this victory: and without talking about many other advantages that would come to your soul and body, you would see with your eyes manifest the effect, when looking at yourself in the mirror you would see the color of your face livelier. Gathering therefore in a little the much that I wrote over the three things that were the cause of this war to us, I will say that I proposed to stick to the middle way and to want to be sober: but if I were to fall into one of the extremes, I would rather be pale for the use of water, which I do not steal for that of wine. Whether I should harm my food, even if it is fruit and not meat. And if I owe myself the fast or the crapula, it will be less bad that I fail for languor than what the era for overflow of fullness cracks me. Less filthy at least, the less filthy my corpse will appear. Too much and more than too much I have stretched out on the subject unusual and completely alien from my ordinary studies: nor certainly this dispute I would have supported with any of those who are doctors, and nothing but doctors, especially now that from quarrels and disputes I abhor more than ever I did not do for the

past. And to be honest, how can we hope that others will suffer in peace to see the house put on, give breakdown to their foodstuffs, and torso off the shoulders of the only cloak that covers it? Who would not want in that case to make the face of the weapon and everything vent the resentment of hatred and revenge? And this is what happened to me once, as I told you, with the Pope's doctors. But from you nothing I keep: because of the vast treasure of science that you possess a small part is medicine. Out of youthful vagueness, as many people do with other things, you liked to profess it: but everyone knows and everyone confesses that without that your doctrine would be even greater. And I realize that I have freely introduced myself into a poor field of a very rich friend of mine who owns vast charitable funds, and seen it cluttered with bronchi and thorns, minus the sickle with freedom and frankness, longing and hoping to eradicate and disperse them, so that they no longer hinder the fervent culture of his fertile lands. However, you judge of my fact, while perhaps you are preparing to continue the war, I will come to you in person. Coming together, seeing each other face to face, repeatedly took the weapons out of the hands of the fighters, and it was the principle of concord and peace.

Perhaps it is not difficult for this to arise suddenly, while on one side and on the other the ranks are preparing for the fiercest battle. Although doctors think so differently from each other, and I from you, one is the thought, one is the desire common to both of us: that is, that healthy and happy I live that little time that still remains to me, and that this little lasts longer than is possible. But it also lasts for a long time, if there is something down here that lasts for a long time, at the end of the day the strength is that I die. Farewell. From the Villa Euganea feverish waves, I wrote to you trying in this way not to feel the fever. To the 17th of November.