Vaccination was originally a folk practice. English physician Edward Jenner’s (1749-1823) Inquiry into the Causes and Effects of the Variolae Vaccinae (1798) (1) introduced it into medicine. Edward Jenner was born in Gloucestershire, England. He was the youngest son of the vicar of Berkeley. When he was twelve years old, he served as a surgeon’s apprentice. He received a medical degree from St. Andrews University in 1792 and became a successful physician and surgeon. Jenner was aware of the belief that people, mainly farmers, who contracted cowpox never contracted smallpox. He realized that inoculating people with cowpox would immunize them against smallpox. He researched this issue and decided to perform a test to confirm his hypothesis. On May 14, 1796, he inoculated an eight-year-old boy, named James Phipps, with pus taken from a cowpox pustule. The pus was taken from the hand of Sarah Nelmes, who had caught the disease from a cow named Blossom. Phipps developed cowpox and quickly recovered. Several weeks later, Phipps was inoculated with smallpox, and did not contract the disease. Jenner reported his work in the book, An Inquiry into the Causes and Effects of the Variolae Vaccinae. This book prompted the medical professionals to adopt the practice of vaccination (2).

It is widely known that the publication of the Jenner’s treatise in 1789 did not receive the unanimous support by the learned circles in the Royal Society in London. However, this did not stop the introduction and spread of the cowpox inoculation as a mean of variola prevention in the United Kingdom, other European countries and worldwide. People and the public authorities were afraid of the serious consequences of variola, the disease that spread furiously and widely in the time when the plague epidemics were on the decline. Cowpox inoculation presented the only light of hope in the time of medical skepticism and therapeutic nihilism, restricted by the finiteness of the medical theories, scientific knowledge, and technology of that time (3).

It is not entirely verified how the first news of the Jenner method of cowpox inoculation found its way to the various parts of today’s Croatia before the late 18th century. According to the available published data, the earliest attempts were performed in the year 1800 by the physician Luko Stulli (1737-1828) (Fig. 1) who, on his own initiative, performed the first vaccination in Dubrovnik. Stulli was such a keen proponent of vaccination so that he wrote the elegiac poem Vaccinatio; De Jenneriano invento optime merito; Carmen elegiacum (Vaccination; On the Outstanding Jennerian Invention; Elegiac Poem) (4). The poem was originally printed in 1804 in Pest. Three original copies have been found so far, two in the British Library in London and one in the library of the Franciscan monastery in Dubrovnik. The complete, original Latin poem and its English and Croatian translation are found in the appendix of the article (p. 661).
Luko Stulli: His Life and Medical Works

Luko Stulli was a distinguished physician from Dubrovnik, a promoter of vaccination, and an important figure in the political and cultural life of the city. His family came to Dubrovnik sometime early in the 17th century. His father Luko di Pietro was superintendent of the port of Dubrovnik. Stulli studied literature and philosophy in Dubrovnik and, because of his exceptional talents, was sent by the Senate of the Republic of Dubrovnik to study medicine in Bologna. In Italy, he studied under the great medical professors of his time; one of them was Luigi Galvani (1737-1798). Upon his return to Dubrovnik Stulli was appointed the communal physician. In 1808, after the Republic of Dubrovnik came under Napoleon’s rule, Stulli became the leading physician of Dubrovnik’s hospitals. In 1812, Stulli became the chief physician of the city and supervisor of vaccinations. After the fall of Napoleon, Stulli became a proponent of Austrian monarchy.

Stulli wrote a number of medical texts, among them a short report on the outbreak of anthrax in the Dubrovnik region in 1803, a report on the 1805 plague epidemic that broke out on the outskirts of Dubrovnik, a description of the scarlet fever epidemic in Dubrovnik in 1823, and two texts on stuttering in 1827. He was also one of the first to make epidemiologic studies of heritable skin disorders. In 1826, Stulli wrote a text on mal de Meleda, a skin disease that had for centuries been present among the population of Meleda, an island near Dubrovnik. This text was published in Antologia (a Florentine periodical founded in 1821) as a letter to the editor, as we would call it today. Mal de Meleda was later proved to be a form of inherited palmoplantar keratoderma and ensured Stulli a significant place in the history of dermatology. The significance of Stulli’s discovery was later acknowledged by Fran Kogoj (1894-1983), a Croatian dermatologist, who based on Stulli’s writings, started the first study of mal de Meleda in the 1930s.

First Vaccination in Dubrovnik: Luko Stulli and Aloysio Careno

In 1800, Luko Stulli introduced vaccination in Dubrovnik. He did this with the help of Luigi Aloysio Careno (1766-1810). Careno was a physician from Pavia, who was a municipal health officer in Vienna. He was one of the first physicians to promote and administer vaccinations in Austria. In 1798, Careno translated the work of Edward Jenner (1749-1823) *An Inquiry into the Causes and Effects of the Variolae Vaccinae* into Latin under the title *Disquisitio de causis et effectibus variolarum vaccinarum* (16). Later in 1801, he translated Jenner’s *A Continuation of Facts and Observations to the Variolae Vaccinae* under the title *Continuatio disquisitionis et observationum in variolas vaccina* (16). Also in 1801, Careno published in Italian, *Instruzioni del dott. Careno sulla vaccina* (Instructions on vaccination by doctor Luigi Careno) in Vienna.

It is unknown to us under what circumstances Stulli and Careno became acquainted. Available sources indicate that Luko Stulli performed the first cowpox inoculation in 1800 with the vaccine that Careno sent to Stulli from Vienna in glass tubes and plates. This relation extended further on and in 1805 Stulli translated Careno’s booklet *Sur la vaccine* from French into Croatian and Italian. He then published it under the title *Instruzioni sulla vaccina del dott. Luigi Careno, socio di molte academie, tradotta dal francese in italiano, ed in illirico o O šešam i prisadu od krave* (Instructions on vaccination by doctor Luigi Careno, member of numerous academies, translated from French into Italian and Croatian or O šešam i prisadu od krave) (16). Stulli was so impressed and delighted with both the concept and successes of vaccination that he wrote an elegy in honor of vaccination entitled *Vaccinatio*. The poem was published in Budapest in 1804 and dedicated to his friend Careno.

On Croatian Latin Literature, Luko Stulli and His Poem *Vaccinatio*

Latin language and literature are important common denominators among many European cultures. The diversity of themes and genres, as well as the mythological, philosophical, historical, and delicate richness of expression make Latin literature a phenomenon that extended national boundaries from the Middle Ages to the modern period. The international spirit of Croatian Latinism is closely linked to Roman and Mediterranean influences. The repertoire of poetic metaphors and figures that represented Croatian Latinism and the type and style of thematic shaping of certain prose and poetry genres are closely related to ancient and contemporary European Latinism. However, the national spirit of Croatian Latinism can be observed in the selection of literary themes. Croatian Latinism always kept pace with crucial events in the
history of the nation. Some of the most important and prestigious works in Croatian literature were written in Latin (17).

In Dubrovnik, we find a strong tradition of Latinism in literature. Dubrovnik literature in the 18th century brought about a specific type of writers that cannot be found in any other part of Croatian Latin literature. We find a number of physicians whose excellence in the formation of Latin verses cannot be ignored. Among them are Gjuro Hidja (1758-1833), Miho Gregurević (1754-1820), and Miho Dadić (1772-1828); the last in that line is Luko Stulli.

These Latin writers and physicians wrote a number of epigrams, epistles, and other types of Latin poetry (18). The themes of their works were mainly connected to everyday life, some of them describing a life of a physician. However, no serious medical topics were ever treated in their poetry, except Vaccinatio: De Jenneriano invento optime merito; Carmen elegiacum (Vaccination; On the Outstanding Jennerian Invention; Elegiac poem) or shorter Vaccinatio, written by Luko Stulli.

Luko Stulli was one of the last writers who wrote in Latin in Dubrovnik’s literary tradition. Stulli wrote his works at the beginning of the 19th century but with a strong influence of the 18th century Latin tradition. The ideas of the Enlightenment and the Classical literary style can be found in his works. Stulli began writing his poetry at an early age. He was a member of Arcadia (a famous Roman literary society), where his pseudonym was Podalerios. According to a Greek myth, Podalerios was the son of Asclepius, who was mentioned by Homer in The Iliad. Among Stulli’s Latin works there is an interesting poetic account of an earthquake that took place in Dubrovnik in 1667. He also wrote many Latin poems honoring different personalities of the Enlightenment ideology (1789) and Stulli wrote Vaccinatio (1804). Classicism, which significantly marked 18th century Europe, gave way to the new requirements of cultural taste in the arrival of Romanticism (20). The period of the rule of reason, balance, rules, and conventions would cede its position to one of emotion, individualism, and originality.

Through his long poem Vaccinatio, Luko Stulli proved himself to be an intellectual of the highest order, having reacted to current events according to the ways of communication of the European elite. His choice of language and form, in which he presents this scientific discovery, ranks him among the champions of the Enlightenment ideology (21) of the classicist type (22), according to which poetry is a sublime form of scientific communication (23).

Vaccinatio is a well-executed literary work which establishes itself through merging of form and content. In the subtitle, Stulli defines it as an elegiac poem (carmen elegiacum), a poem written in elegiac couplet, where the term elegiac refers to its form as in Antiquity, rather than to its content. High style and demanding form are in conformity with the address-
planned structure built around the great scientific discovery of vaccination. All kinds of inventions in the period of Enlightenment, whether they are works of art or scientific accomplishments, were at the time associated with the special mission and capabilities of an individual, who was put on the level of a deity. The notion of genius, derived from the faith in man-creator, was put in the cause-and-effect relationship with the divine spirit, and thus incarnated in the character of Prometheus.

This Promethean view of a talented individual is evident in various places in Stulli’s poem. According to Stulli, Hippocrates and many others “have descended from the heavenly court endowed by God as the best in their particular skill to help all mankind who was hurting towards so many terrible disasters”.

...qui munere divum
Maximi in arte Viri sedibus, theriis
Demissi, humano generi in tot va ruenti
Exitia, in duris casibus adfuerunt? [39-42]

The praise of Jenner reaches its culmination in the final sublime invocations, where he is eventually identified with Prometheus as the most deserving for human progress: “the new Prometheus dared to this new theft from Heaven and he did not steal the flaming torch of life, neither did he shape bodies out of a thickened mud, but he brought from the heavenly court the medicine to cure ill and distorted bodies and to rescue them from the imminent death.”

Cum novus instituit coelo nova furta Prometheus,
Nec vit, igneolam lampada surripuit,
Mollia nec vinxit concreto corpora limo,
Sed tulit, theriis pharmacon e domibus,
Quo variis vitiata malis moribundaque membra
Instanti possent suprier exitio. [242-247]

Among those who are given credit for the development of medicine, from Hippocrates to Jenner, Stulli mentions implicitly only two brave experiments: an unknown hero who “for the first time defeated that devouring hydra and with his new skills prevented the disaster.”

Primus qui omnivoram saepis hanc contudit hydram
Perniciemque novis artibus edomuit; [81-82]

and “the brave heroine” (Magnanima Heroina), lady Mary Wortley Montagu, who was “the first one to conquer this big fear” and was not afraid “to give her son germs of deadly infection”, neither could she be “distracted by his sad whining nor by greatest motherly love.”

...magnos vicisti prima timores
Gnato & contagis semina luctific
Indere nec verita es, nec luctisoni vagitus
Plurima nec potuit flectere te pietas; [85-88]

The greatest credit goes most certainly to Jenner because he managed to eradicate plague and, according to his merits, Stulli praises and celebrates equally the inventor of the medicine and the country of his origin: “Hail English land, mother of heroes and great virtues, sweet home of Charity and divine Wisdom never known to a greater extent by our ancestors, nor will it be known by successive generations! Hail the pride of English people, hail glorious Jenner.”

Magna Virum nutrix & Virtutum Anglia salve,
Et Charitum & di grata domus Sophi,
Qua nil prisci olim majus novere Parentes,
Ventura aut noscet postmodo progenies!
Angligen, salve Centis decus, inclute salve
Jennere... [123-128]

The central part of the poem is dedicated to the description of the discovery of vaccination around which Stulli skilfully evokes a series of associations. Beginning with general reflections on life and mortality and the role of medicine in increasing human life expectancy, Stulli goes on to present historical facts, describes the outbreaks of small-pox and plague, gives the chronology of the discovery of infectious agents and of the cure, provides a detailed account of the vaccination procedure and does not forget to include the worldwide reactions to this great discovery and a gradual expansion of its application. As a skilful narrator, Stulli manages to achieve a drama in rhythm, an intensity of the sequence of events to become eventually involved in the poem himself as an enthusiastic supporter of “that kind of novelty” and to close the poem’s function: using some conventional expressions of modesty (“... a humble admirer...”,”...I cannot produce magnificent creations of mind, neither can make the old lady Fame talk about me, because Parca did not bestow on me a spirit capable of great things nor a gift of eloquent speech...”) – “...tenuis cultor, non possum grandes mentis depromere foe tus, nec facere, ut de me fama loquatur anus, magnis namque optum rebus mihi Parca negavit ingenium & venam divitis eloquii...” [222-225] Stulli admits that he used poetry to teach his fellow townsmen (of Dubrovnik) and their neighbors (Turks) medicine and Jenner’s theorems:

Dogmata & impatiens Jenneri pando, meosque
Cives, finitimos doceo Otmanidas [236-237]

Aloysio Careno certainly did not need to be informed about Jenner’s theorems because he already knew them very well. However, the poem of vaccination was dedicated to him and he was directly addressed several times. For example: “...Careno, the great pride of medicine...” “...ingenies medicin, o fana...” [37]; Careno was also one of the first to use the vaccine (... sed primos inter celebrabere vaccinantes... [212]), therefore Stulli dedicates the poem to him as an incentive and encouragement for new medical achievements: “Go on, Careno, carry on with your studies with a renewed strength, because glory on its difficult path often remains short of breath.”

Perge agedum atque studiis intende, Careno,
Vires; per durum gloria anhelat iter. [216-217]
Another interesting aspect from the content viewpoint is the author’s urge to include in those lines, where he is talking about himself, a patriotic motif that is discrete but historically and geographically defined, resonating a pre-Romantic inspiration: “...And I...born in Illyria, which famous for its heroes and long-standing freedom, stretches between East and West...” “...ego interea algenti natus in Illiery, quae praecella Viris & librate perenni Eos inter surgit &Hesperios” [218-221].

Both elements of Enlightenment, mostly through the classicistic style, and pre-Romanticism are present in the poem. Classicism is evident in the form of the verse, in numerous rhetoric figures according to Classical models (e.g. very successful comparisons) and especially in choice of motifs from Classical mythology (e.g. Persephone’s law, Apolo’s skills, Venus, Chaitite, Hymen, Hydra, Thystes, Charon, Hercules, Itylus, Jupiter, Erinves, Amor, Eumenides). On the other hand, the didactic quality of the instructions and morals is contrasted with certain lyrical passages such as moving descriptions of terrible pestilences or of a mother’s fear over her sick child [89-96], which is a typically pre-Romantic feature. In his long poem Vaccinatio, Luko Stulli merged the knowledge of profession with his love for literature in a way that was usual for the 18th century that had just ended, but at the same time, at the start of a new age, he anticipated the aesthetic reforms that would come.

**Literature, Science, Poetry, and Vaccinatio**

The combination of science and poetry was not uncommon in European literature in the 18th century. Erasmus Darwin’s The Botanical Garden (1789) and John Armstrong’s The Art of Preserving Health (1774) are among the best examples. Here we have two men involved in natural sciences, one a botanist and the other a physician, who in their work tried to combine poetry and science (24).

Another representative of the same tendencies is Giuseppe Parini (1729-1779). Parini was an Italian writer and poet, the prophet of equality among men and a key Enlightenment figure in Italian literature. In his poems La salubritá dell’ aria (Air Health) and L’innesto del vaiuolo (Smallpox Inoculation) the same pattern of merging poetry and science can be observed. La salubritá dell’aria was written in 1759. It has a form of an ode as does L’innesto del vaiuolo written in 1765. La salubritá dell’aria was recited by Parini during the meeting of L’academia dei Transformati (a famous literary and scientific society in Milan in the 18th century) in 1759. Parini wanted to give a poetic form to one of many discussions led in L’academia concerning the quality and healing properties of the air. The poem was written in Italian model of anacreontic versification used in Italy in the 18th century (25). The other poem L’innesto del vaiuolo was also written in connection with Parini’s involvement in L’academia dei Transformati. The smallpox inoculation became in 18th century Italy one of the most important topics in a scientific and cultural debate that went on for many years.

Although, L’innesto del vaiuolo was written in the 18th century and explores the invention of smallpox inoculation and Vaccinatio celebrates the vaccination, certain similarities in style, contents and historical background can be observed. Both poems are dedicated to physicians. Stulli dedicated his Vaccinatio to his friend Luigi Aloysio Carenio. Parini dedicated his poem to Giannamaria Bicetti (1707-1778). Bicetti was a physician and a member of L’academia dei Transformati. Bicetti was one of the pioneers of the introduction of smallpox inoculation in Italy. Parini’s poem was first published in Bicetti’s treatises in the Osservazioni sopra alcuni innesti del vaiuolo (Observation on some the smallpox inoculation efforts) in 1765 (26). However, Parini’s poetic account of smallpox inoculation is shorter and literally more successful than Stulli’s Vaccinatio.

Vaccination as a topic in poetry except for the Stulli’s vaccination is rarely mentioned in the world literature. It is known that great English poet Samuel Taylor Coleridge (1772-1834) wrote to Edward Jenner proposing to write a poem and an essay on the subject of vaccination. However, Coleridge never wrote either the poem or the essay (27). In the 18th century John Williams, the Minister of Stroud in his Sacred allegories (1810) (28) adds an anacreontic on the discovery of vaccination and Robert Southey, talks about Jenner in The Tale of Paraguay (1825) (27). In the 19th century John Urquhart in his poem The happy state of Great Britain in the present advanced period of the world (1829) made allusions to Jenner and vaccination (29). However, those poetic accounts are shorter and not as well developed as Stulli’s Vaccinatio.

In 1804, the year of publication of Vaccinatio, a poem by English poet Christopher Anstey (1724-1805) entitled Ode to Jenner (30) was published in London. Anstey is most famous for his satirical epistolary novel in verse The New Bath Guide which went through more than 30 editions between 1766 and 1830. Ode to Jenner was published together with a compendium of vaccination consisting of two tables: one shewing the advantages of vaccine inoculation, the other containing instructions for practice written by John Ring (1752-1821), physician and supporter of vaccination who wrote a number of works promoting Jannerian method of smallpox prevention. Although, the two poetic accounts differ from each other (partly in topic, poetic form, language, length, additional medical text that was published together with the poem of Anstey) their simultaneous publication shows that the medical and literary tendencies in Dubrovnik did not differ from those in London and England and the rest of the Europe of that time. Thus, Vaccinatio by Luko Stulli, remains a successful example of merging poetry and science in the world literature dedicated to the topic of vaccination.

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Correspondence to:
Ana Borovečki
Andrija Štampar School of Public Health
Zagreb University School of Medicine
Rockefellerova 4
10 000 Zagreb, Croatia
abor@mef.hr
VACCINATIO. CARMEN ELEGIACUM.

(VACCINATION. ELEGY.)

(VAKCINACIJA. ELEGIJSKA PJESMA.)

ALOYSIO CARENO
MED. ET PHIL. DOCT.
REG. IMP. ACAD. MANTUANAE, SOCIET. PATRIOT. MEDIOLANENS.
REG. TAURIN. MEDICO-CHIRURG. IN HELVETIA,
SEVEN. VENET. VINDOBON. MONACH. MADRIT. SOCIO
VINDOBONENSII MEDICO CLINICO

DOCTRINA ET VIRTUTIBUS CLARISSIMO
DE JENNERIANO INVENTO OPTIME MERITO
CARMEN HOC ELEGIACUM
L. S.
RAGUSANUS PH. ET MED. D.

D. D. D.

(A CITIZEN OF DUBROVNIK, DOCTOR OF MEDICINE AND PHILOSOPHY, L. S. IS DEDICATING THIS ELEGY ABOUT JENNER’S VERY VALUABLE DISCOVERY TO ALOYSIUS CARENUS, DOCTOR OF MEDICINE AND PHILOSOPHY OF THE ROYAL ACADEMY IN MANTUA OF THE HOMELAND SOCIETY IN MILAN, TO THE ROYAL DOCTOR IN TURIN, SURGEON IN SWITZERLAND, MEMBER OF THE ACADEMY IN SIENA, VENICE, VIENNA, MUNICH AND MADRID, TO THE DOCTOR OF THE VIENNA CLINIC FAMOUS FOR HIS SKILL AND VIRTUES)

(ALOJZIJU KARENU DOKTORU MEDICINE I FILOZOFIJE KRALJEVSKE CARSKE AKADEMIJE U MANTOVI, ZAVIČAJNOG DRUŠTVA U MILANU, KRALJEVSKOM LIJEČNIKU U TORINU, KIRURGU U SVICARSKOJ, ČLANU AKADEMIJE U SIENI, VENECIJI, BEČU, MÜNCHENU, MADRIDU, LIJEČNIKU NA BEČKOJ KLINICI SLAVNOM PO UMJEĆU I VRLINAMA O JENEROVOM VRLO VRIJEDNOM OTKRIĆU OVOU ELEGIJSKU PJESMU POSVEĆUJE
L. S.
DUBROVČANIN, DOKTOR MEDICINE I FILOZOFIJE)

Nec te, blande puer, nec nostras perdimus artes.
(Let us not spoil, oh dear boy, nor you nor our skills.)*
(Ne kvarimo, mili dječaće, ni tebe ni svoje vještine.)**

---

*Ovid, Remedia Amoris, 11.
**Ovidije, Remedia Amoris, 11.
Grandia Romulidum quisquis monumenta revolvens,
Atgue inhians prisci temporis historiae
Degeneres animos, aut longe deteriore
Nunc homines fictos clamitat esse luto,
Despict & magnos ausus & dia repeta,
Quae nostra haec aetas protulit, omnigenis.
Excellens studiis & miris artibus aucta,
Despit aut foeda livet ab invidia.
Pyramidum moles, magnae miracula Memphis,
Aut Triviae templum, Daedaleusque labor,
Pausylipi aut rupes, tumulo praeclara Maronis,
Jamdudum aerisonis pervia quadrijugis,
Horrendamve palus spirans Pontina mephitim
Conversa in campos protinus innocuos,
Laetarum agricolae segetum genus omne ferentes
Regium opus , quo nil grandius esse queat,
Ostendunt, populi quid possit vivida virtus,
Dum numero innumero jussum opus aggreditur:

(Anyone who remembers magnificent monuments to Romulus' descendants and admires insignificant people in the history of ancient times and then claims that the mud people of today have been made of is much worse, and despises great enterprises and divine discoveries that our era has brought, the era so exceptional because of all kinds of sciences and so rich with marvellous skills, is either foolish or green of ugly envy.

Huge pyramids, miracles of big Memphis or Triva's temple and the work of Daedalus or mount Pausilipon, famous for Maron's grave, now long passable for brass four-horse carriages or Pontian swamp from which noxious vapours used to evaporate, have now been turned into useful fields that bring the peasant all kinds of fertile crops, royal deed that nothing can exceed, all that shows what human life force can do, while the assigned task is approaching in a big scope.)

(Svatko tko se prisjeća veličanstvenih spomenika Romulovih potomaka i divi se beznačajnim ljudima u povijesti drevnih vremena pa tvrdi da su danas ljudi stvoreni od daleko lošijeg blata i prezire velike pothvaćenja i božanstvena otkrića koje je donijelo naše doba, izuzetno po naukama suvih vrsta i bogato čudnovatim vještinama, taj je ili lud ili zelen od ružne zavisti.

Goleme piramide, čuda velikog Memfisa, ili Trivijin hram i Dedalovo djelo, ili planina Pausilip, slavna po Maronovom grobu, sada već dugu prohodnu mjedenim četveroprezima, ili Pontinska močvara iz koje su se pušile kužne pare, a sada je pretvorena u korisna polja koja seljaka nose sve vrste plodnih usjeva, kraljevsko djelo od kojeg ništa ne može biti veće, sve to pokazuje što može ljudska životna snaga, dok se zadano djelo približava u velikom opsegu.)

1Diana's – probably temple of Artemis in Ephesus, one of the seven miracles.
1Dijanin – vjerojatno se misli na Artemidin hram u Efuzu, jedno od sedam svjetskih čuda.
2Mount Pausilipon located between Naples and Pozzeoli (today monte Posilipo).
2Planina Pausilip nalazi se između Napulja i Puteola (današnji monte Posilipo).
Non ego, sed coecum miretur talia vulgus,
Et toto attonitum pectore suspiciat.
Credo equidem, saeclis obliviscentibus, aetas
Romani extremas conteret imperii
Reliquias, quarum cineres & nomen inane
Impigra vix poterit noscere posteritas:
Sed quae compertas vitam excoluere per artes,
Et procul obscoenam barbariem expulerunt,
Quae foede horribant homines, cum more ferarum
Squallentes crassa corporis illuvie
Aspera miscebant pro vili proelia glande,
Nullum aevum cursu praepete dissolüet.
His nec longa dies ingrata oblivia ducet,
Nec memori haec hominum diluet ex animo.
Urit adhuc fulgore suo lux alma nepotes,
Nec tenebras, ullum nec timet interitum,
Qua primum affulsit ratio, decor, utile, rectum,
Insita & humani vis animi enituit.
Quae cum ita sint, ingens medicinae o fama ,CARENE,
Quidnam de magno dicier Hippocrate
Atque aliis aliisque potest, qui munere divum
Maximi in arte Viri sedibus aetheriis.

(I will not admire this, let the blind mob admire it and accept it enthusiastically with whole heart. For I really believe that in centuries that bring oblivion, time will erase the last remnants of the Roman Empire, whose dust and insignificant name the future generations, although diligent, will hardly be able to know. But that, which has improved life by means of newly discovered skills and driven far away the dirty barbarianism (in which people used to act wildly as beasts and, stinking, with thick layers of dirt on their bodies used to go to cruelest wars for no more than an acorn), that will not be destroyed by time and its quick flow. Long time will not bring the hateful oblivion to these achievements, nor will it erase them from the human spirit which remembers for long. Mild light is still, to this day, giving warmth to the descendants, and the light of reason, decency, goodness and justice with which the force innate to human spirit has shone, does not fear darkness or destruction. If that is so, oh Carenus, big pride of medicine, what can be told about Hippocrates and all the others who had descended from the heavenly palace as the best in their)

(Ovome se ja neču diviti, tome neka se divi slijepa svjetina i neka to prihvaća oduševljeno i svim srcem. Jer doista vjerujem da će u stoljećima koja donose zaborav vrijeme izbrisati zadnje ostatke Rimskog carstva, čiji će pepeo i beznačajno ime jedva moći upoznati, iako marljivi, budući naraštaji. Ono, pak, što je poboljšalo život novootkrivenim vještinama i daleko otjeralo prljavo barbarstvo (u kojem su ljudi grozno divljali kad su poput zvijeri, smrđljivi i s debelom prljavštinom na tijelu kretali u najstrašnije bitke za najobičniji žir), to neće uništiti nikakvo vrijeme u svom brazom tijeku. Ovim dostignućima neće dugo vrijeme donijeti mraki zaborav, niti će ih izbrisati iz ljudskog duha koji dugo pamti. Još i danas blago svjetlo svojim žarom grie potomke i ne boji se ni mraka ni propasti, svjetlo kojim je zasjao razum, pristojnost, dobro i pravda i kojim je zabiljala snaga urođena ljudskom duhu.

Kad je to tako, Karene, veliki ponosu medicine, što se može reći o velikom Hipokratu i svima drugima koji su darom bogova kao najbolji u svojoj)
Demissi, humano generi in tot saeva ruenti
Exitia, in duris casibus adfuerunt?
Stat sua cuique dies, & quotquot munere terrae
Vescimur, obscuram mortis adire viam
Sors jubet infelix & ineluctabile fatum;
At quamvis legem fallere Persephones
Haud homini liceat, tamen hoc genus aerumnosum
Artis Apollinaeae saepe eger auxilio,
Aut minus ut crebri densentur funera vulgi,
Nec tanta ad Stygias praedae vehatur aquas;
Aut aliquod miseris ut certa in morte levamen
Adsit, ne morbus multimode excruciet
Jam desperantes vitae lucemque perosos,
Detur & his saltem mitior interitus.
Quot jam versantes ipsis in faucibus Orci,
Si quando pestis letifera ingruerit,
Tum longo eripuit Medicinae cura labori,
Pristina tum ad vitae munia restituit?
Tam bene promeritos mortales fama superstes
Concelebrat cunctos didita per populos.
Europae quondam cum per florentia regna
Extremis ustae e finibus Arabiae

(skill by the gift of gods, and helped the humanity in big troubles, as it was hurtling toward such dreadful di-
sasters?)

All of us have our determined judgment days and as many of us as there are, that feed upon the gifts of the Earth, we are all driven by the adverse destiny and inevitable doom to take the dark path of death. So, although man is not to deceive Persephone’s rule, this suffering humanity often needs the help of Apollo’s skill; in order not to amass burials of the numerous humanity and not to let such a big prey go to the waters of the Styx, or for the unfortunate ones, whose death is already certain, to give them some relief, so that the illness would not torture them in so many ways after they have already lost hope in life and started to hate the light of day, and so that the moment of their death could at least be milder. How many times has medical care saved people from the lasting torture and returned to former everyday duties when they were already in Orcus’ jaws in the fit of le-
thal disease?

Mortals with such merits are exalted with the glory that has remained after them and is expanding through all the nations. The once relentless infection of small-pox, brought from the far country of hot Arabia)
Advecta immitis contages variolarum
Bacchari insolita coeperat illuvie,
Et raptim paucis ignoscere, jamque minari
Desertis extremum urbibus excidium;
Non pueri primo flentes in limine vitae,
Non armis pubes inclyta , non roseo
Quae reliquas inter praeceullunt ore, puellae,
Crescentes Veneris deliciae & Charitum
Laetos nequicquam suspirantes Hymenaeos;
Non incana senum debita jam tumulo
AEtas, non quisquis gavisus luminis haustu
Tam diram potuit perniciem effugere.
Quis memore diram cladem & commune cadaver
Europae atque Asiae? Funera funeribus
Mista senum & juvenum mens aversata refugit,
Luctifici atque horret temporis historiam.
Sed si multa Viri divinum saecula nomen
Nocte premunt, nostris eripiuntque oculis,
Primus qui omnivoram sapiens hanc contudit hydram
Perniciemque novis artibus edomuit;
Quis tacitam linquat et Magnanima Heroina,
Olim quae Europae in finibus, Odrysiam

(had started to rampage with exceptional force around powerful kingdoms of Europe. It spared only a minority of people and threatened with complete destruction the already abandoned cities. Neither children crying at the very threshold of life, nor young men celebrated for the arms, nor girls standing out among others for their red cheeks (who were Venus’ and Charites’ pets, and even while growing up, had striven in vain for joyful Hymen3), could avoid such dreadful death. Nor could it be avoided by white-haired old men that should have gone to their grave already, nor anyone who was glad to take in the sunlight.

Who would mention the dreadful plague anyway, and the time when Europe and Asia became just one corpse? One’s spirit is disgusted to think of contemporary burials of old men and youngsters and shudders at the story of that sad time. Though, if many centuries have covered with darkness the divine name of the hero and hidden from our eyes the first one who had expertly defeated that hydra that had been devouring everything, and the first one who had prevented the disaster by use of new skills, who would leave you in silence, oh brave heroine4, who, at the border of Europe, by the nation of Othrys5 defeated big fear)

3Hymen – god of marriage.
3Himenej – bog svadbe.
4Lady Mary Wortley Montagu, wife of Turkish ambassador, who had her child inoculated in 1718, which was a wide-spread method in Turkey.
4Lady Mary Wortley Montagu, /Char9Eena turskog ambasadora, 1718. dala inokulirati svoje dijete, što je bio raširen postupak u Turskoj.
5Othrys – tribe in Thrace, by the nation of Othrys – in Turkey.
5Otri/Char9Eani – pleme u Trakiji, kod Otriškog naroda.)
Gentem inter, magnos vicisti prima timores
Gnato & contagis semina luctificae
Indere nec veritas es, nec luctisini vagitus
Plurima nec potuit flecere te pietas:
Anxia sollicito sed quae sub pectore cura,
Qui tibi tunc moestus corde micante pavor,
Ut domitum urenti vidisti febre jacere,
Formosaque genas membraque candidula
Foedari maculis, matrum pulcherrima? Forsan
Sperque metumque inter te quoque poenituit
Dulcem quod sobolem vitae e limine, mortis
Jam paene in nigrum compuleras barathrum.
Ne timeas, generosa parens, tibi reddita proles,
Sic Superis visaum, sospes & incolmis
Letierno nunquam posthac obnoxia morbo,
Nec turpata genas vividulose oculos;
Jamque tui Angligenae, jam tota Europa salubre
Grata animi recolit mente magisterium;
Jam tibi posteritas summos largitur honores
Divum, teque piis addit imaginibus,
Ex quo insperatae populo haec via aperta salutis
Tartarei ad ripas fluminis harrassonas

(and were not afraid to give your son the germs of the deadly disease and were not shaken by the mournful
wailing or the biggest mother's love. But what anxiety-ridden worry was in your restless chest, what fear in the
quivering heart when you saw your son lying defeated by the fever with his beautiful cheeks and white hands
disfigured by spots, oh the best of all mothers? You might have repented, at the verge of hope and fear, having
almost pushed into the black abyss of death that sweet child, still at the threshold of life.
Have no fear, oh noble mother, at the will of gods, your child returned to you safe and sound. Never again will it
be subject to the deadly disease, never again will the disease disfigure its cheeks and vivid eyes. The English
and the whole of Europe are already celebrating gratefully the life-saving enterprise of your spirit. The later gen-
erations are already giving you the highest divine honors and putting you among images of saints, since this
path of salvation has been opened to people and since the number of silent shadows gathering on the roaring
coasts of the Tartarus river)

(prva pobijedila veliki strah i nisi se bojala dati svom sinu klice smrtonosne zaraze niti te moglo odvratiti tu/Char9Eno
cviljenje ni najveæa majèinska ljubav. Nego kakva ti je to tjeskobna briga bila u nemirnim grudima, kakav strah
u ustreptalom srcu kad si ugledala sina kako leæi savladan vruæicom i kako mu lijepe obrazte i bijele ruke
nagrdjuj mrle, o najbolja od svih majki? Moæda si se na granici nade i straha i pokajala ßto si slatko dijete, joæ
na pragu æivota, skoro gurnula u crni ponor smrti.
Ne boj se, plemenita majko, voljom viænjih bogova vratilo ti se dijete æivo i æravo. Viæe nikad neæe biti podloæno
smrtonosne bolesti, neæe mu ona viæe nagrditi obrazte i æivahne oæi. Veæ Englezi i æitava Evropa sa zahvalnošæu
slave spasonosni potrjavat tovog duha. Veæ ti kasniji naraætaj ukazuju najviæe boæanske poæasti i stavljaju te
meøu slike svetaca otkada je ljudima nenadano otvoren ovaj put spasa i otkada se sve manji broj tihih sjena
skuplj na æumnim obalama tartarske rijeke,)
Rarior umbrarum glomeratur turba silentum,
Nec tam saepe nigras itque reditque vias
Terribili squallore Charon, quoque litore opaco
Sutilis interdum cymba quiescit iners.
Fracta tamen, sed non radicitus exturbata
Arte nova, huc illuc serpit & insidias
Improba vis morbi nectit, miserosque parentes,
Heu ! frustra exemplis consiliisque alacres,
Prole orbat viduatque domos ; magnumque repertum
Moesta Thyestea prossequitur precibus,
Et lymphata Deos, medicis ut talia reddant
Hoc non promeritis, flagitat orba Parens.
Sed post tot casus, post tanta pericla, CARENE,
Quorum mens tetra exhorret adhuc specie,
Humanae sobolis crudelem exsindere pestem
Atque hoc mortis iter claudere quis potuit?
Magna Virum nutrix & Virtutum Anglia salve,
Et Charitum & diae grata domus Sophiae,
Qua nil prisci olim majus novere Parentes,
Ventura aut noscit postmodo progenies!
Angligenae salve Gentis decus, inculte salve
JENNERE & nostris, concilio Superum

(has been diminishing, since Charon has not sailed so often any more to and fro on the black paths in the re-
pelling dirt and his sewn boat has stood motionless at the dark coast.
Still, only weakened by this new skill but not eradicated, this powerful and sinister disease is crawling hither
and thither and spinning ambushes, so that poor parents, oh, in vain joyful for the successful example and for-
tunate decision, are deprived of children and houses emptied. A sad mother, having lost her children, is cursing
the new discovery with the Thyestes\(^6\) curses and in her anger imploring gods to give the same fate to the doc-
tors, although they have not deserved it.
But after so many falls, after so much danger, with the dreadful picture, oh Carenus, that still scares the soul,
who has managed to eradicate that cruel plague of the humanity and close that path of death?
Hail, oh English country, provider of heroes and big virtues, dear home of Charites and divine Wisdom, nothing
bigger than which our ancestors once knew nor will the coming generation get to know!
Hail, oh pride of the English people, hail, oh famous Jenner\(^7\).)

\(^6\)Thyestes – son of Pelopos, grandson of Tantalus, brother of Atreus. All the Tantalus’s descendants were cursed – al-
most all of them were killed by their own fathers.
\(^7\)Tijest – sin Pelopov, unuk Tantalov, brat Atrejev. Na svim Tantalovim potomcima ležalo je prokletstvo – gotovo svi su
ubijeni od ruke vlastitih očeva, sinova ili rođaka.
\(^7\)Edward Jenner, inventor of vaccination.
\(^7\)Edward Jenner, izumitelj vakcinacije.
Addite, jam tandem votis assuesce vocari,  
Laudibus & gestis clarior Herculeis,  
Qui postquam terras monstris purgavit, Olymopo  
Exceptus mensis accubat Indigetum.  
Per te alacres tandem florenti aetate puellae  
Sancta ineunt tuti foedera conjugii;  
Anxiferae per te levis est dolor ilithyiae,  
Fitque minor duri cura puereperi,  
Quandoquidem infantes materno ex ubere raptos  
Amplius haud perdit funere dira lues,  
Ceu cum sternit humi violento turbine grando  
Pallentes violas deciduasque rosas.  
Tempus erit, nec vana loquor, volventibus annis  
Quando posteritas sedula pervolüet  
Saeclorum annales, veterum & benefacta parentum,  
Tartareo discet pestiferam e barathro  
Evasisse luem, quae, ceu feralis Erinnyas,  
Quam labor, & metus, & pallida mors sequitur,  
Occulto inficiens auras malesana veneno  
Heu! immaturis perdere funeribus  
Atque catervatim properabat sternere gentes,  
Ocyor & ventis & volucri igne Jovis.

(Having entered the council of gods, accept finally that we are invoking you in our prayers because you are more famous than enterprise and glory of Hercules himself who, having cleaned the Earth of monsters was accepted to Olympus and is now laying at the table of big heroes. Thanks to you, girls in the prime of youth finally come joyfully to the sacred bond of secure matrimony. Thanks to you, pain brought by anxious Ilithyia is mild, and the worry at a difficult birth is lessened because children who came out of mother’s womb are not deadly stricken by the dreadful plague like hail in the raging whirlwind that puts to the ground yellowed violets and broken roses.

In the course of years, time will come, and I am not saying this in vain, when the coming generations will read diligently the centennial annals and get to know the famous deeds of old ancestors as well as how they have escaped the deadly plague from the very jaws of Tartarus, which, like wild Erinys followed by trouble, fear and the pale death, ominously infected the air with a secret poison and brought people the premature death in haste destroying them massively faster than wind or Jupiter’s swift lightning.)

(Ti, koji si ušao u vijeæe bogova, veæ jednom prihvati da te zazivamo u našim molitvama jer glasovitiji si od pothvata i slave samog Herkula, koji je, oçistivši zemlju od ãudovišta, primljen na Olimp i le/æ za stolom velikih heroja. Tvojom zaslugom djevojke u cvijetu mladosti napokon veselo stupa/æi u svetu vezu sigurnog bra/æa. Tvojom zaslugom blaga je bol ãto je nosi tjeskobna ilitiæ4 i manja je zaborinutost kod te/ækog poroda jer djecu iza/šlu iz majèine utrobe vi/æe smrtne ne pogada stra/šna kuga onako kako tu/æa u bjesnom vihoru na zemlju povajaju po/æutjele ljubi/æice i slomljene ru/æe.

U nizu godina do/æi æe vrijeme, a ne govorim isprazne rije/æi, kad æe budu/æi nara/æasti marljivo ãitati stoljetne ljetopise i upoznati slavna djela starih predaka i saznati kako su iz samog ædrjela Tartara umakli smrtonosnoj kugli, koja je poput divlje Erinije koju prate muka, strah i bljeda smrt, zloko/æno tajnim otrovom zarazila zrak i æorno donosila ljudima preranu smrt i uni/æavala ih u gomilama, br/æa i od vjetra i od Jupiterove strelovite munje.)

4Ilithyia – goddess of birth.  
5Ilitija – bo/æica poroda.
Discet, ut immitem quo posset flectere Erinnym,
Ipsa suam Mater sponte dedit sobolem;
Discet, ut Anglus homo jussit sperare salutem,
Et docuit gentes grande magisterium,
Quo fieri incolumes possent vitamque beatam
Exsortes morbi ducere letiferi.
Namque ille arcanis naturae admissus ut atrum
Pus vacuis ductum vidit ab uberibus
Vaccarum, attactu dextram foedare bubulci
Atque ipsam paribus spargier hinc maculis;
Instituit morbi certas evolvere leges
Atque triumphatam pellere ab Orbe luem.
Tunc Amor exultans, Charitum stipante corona,
Exsiliit, matri & rettulit Idalijae,
Diae virgineum formae decus atque lepores
Amplus hauz foedae damna timere luis.
Navi frago veluti cum sospes ab aequore nauta
Exhalanti vix ore trahens animam
Dum manibus presnat scopulos, & litus amicum
Arripit, harrisonum respicit Oceanum,
Et ceu dura silex riget atque immobilis haeret;
Sic postquam Eumenidum maxima, quae soboli

(They will find out that a mother consented to give her own child in order to turn away the merciless Erinys. They will learn that one Englishman gave hope and taught people that magnificent procedure that can make them resistant and let them live a happy life without deadly disease. Familiar with secrets of nature, he had seen that the black pus coming from empty udders of cows, having come in touch with a peasant women’s right arm infected it and after that she became dotted with the same spots. He then decided to clear up certain rules of disease development, defeat that disease and expel it from the face of the Earth.

Amor jumped enthusiastically surrounded by the choir of Charites and sent word to his mother Idalia that the virginal ornament and charm of divine beauty did not fear the damage of repellent plague any more. Just as a sailor, having saved himself from a shipwreck on the open sea, barely gets his breath while grasping for rocks touching dear coast and standing stiff and immovable as a hard stone looking at the noisy ocean, mother nature remained petrified when the most terrible Eumenides,

(Saznat će da je majka svojevoljno dala vlastito dijete kako bi mogla odvratiti nemilosrdnu Eriniju. Saznat će da je jedan Englez pružio nadu i ljude poučio tom veličanstvenom postupku, kojim mogu postati otporni i živjeti sretan život oslobodeni smrtonosne bolesti. On je, naime, upućen u tajne prirode, vidio da je crni gnoj, koji je iscurio iz praznog vimena krava, nakon dodira zarazio desnicu seljakinje i da se ona zatim osula jednakim mrljama. Tada je odlučio razjasniti određene zakone razvoja bolesti, pobijediti tu bolest i protjerati je s lica zemlje.

Ushićeno je poskočio Amor okružen zborom Harita i javio majci Idaliji da se djevičanski ures i dražest božanske ljepote više ne boje štete gnjusne kuge.

Kao što mornar, spasivši se iz brodoloma na pučini, jedva dolazi do daha dok rukama hvata stijene i dotiče dragu obalu te gledajući bučni ocean stoji ukočen i nepomičan poput krutog kamena, isto tako je i majka priroda ostala zapanjena kad je sigurnoj rani podlegla najstrašnija od Eumenida.)

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9Idalia – Aphrodite’s nickname.
9Idalija – Afroditin nadimak.
Humanae tantam cladem tantosque labores
Intulerat, certo vulnere procubuit,
Ingenti natura parens perculsa stupore est,
Totque levata malis credere vix potuit
Advenisse diem, Jennero quae auspice, leti
Innumeratas tandem clauderet una vias.
Religio invento plausit. Fanaticus error
Et peste & saeva saevior Eumenide
Immundo tenuit rabidas sub pectore voces,
Et pressit saniem in gutture vipeream.
Tum Gens, excellit quae libertatis amore,
Atque jugi impatiens imperat Oceano,
Prima dedit primum specimen magnumque timenti
Exemplum populo: calcar at insolitum
Addidit, & vanos prorsus de mente timores
Depulit invicti Caesaris ingenium,
Plurima ut in propriis tentare pericula gnatis,
Per totum voluit didere & Imperium,
Felices ausus fortunatumque repertum;
Grataque munificus commoda pauperibus
Ultro dedit, pueri possent ut templa salutis
Indugredi & tanto fungier officio.

(who had brought humanity such massive death and so much torment, succumbed to the certain wound. Freed from so many bad things she could hardly believe that the day had come, that closed countless paths of death with Jenner's help. Faith approved that discovery. Pernicious delusion, worse than plague and raging Eumenides, retained raging voices in its impure chest and repressed snake poison in the throat. Then the tribe standing out for its love to freedom and ruling the Ocean not suffering anyone else's dominion, made the first try and gave an important example to the terrified mob. (The English navy was spreading vaccination over the seas). The ingenious mind of the invincible Caesar gave an unusual initiative and freed the heads from frivolous fears when he decided to impose his own sons to the biggest danger and spread it across the whole kingdom. It was a fortunate enterprise and an even more fortunate discovery. He gave this wonderful blessing generously, of his own accord, to the poor, so that boys could enter temples of health and perform that duty.)

(koja je ljudskom rodu donijela toliki pomor i tolike muke. Oslobodena tolikih zala jedva je mogla vjerovati da je došao dan, koji je uz Jennnerovu pomoć odjednom zatvorio nebrojene puteve smrti. Vjera je odobrila to otkriće. Pogubna obmana, gora i od kuge i od bijesne Eumenide, zadržala je u nečistim grudima bijesne glasove i potisnula u grlu zmijski otrov. Tada je rod, koji se ističe po ljubavi prema slobodi i vlada Oceanom ne trpeći tuđu vlast, učinio prvi pokušaj i pružio važan primjer prestravljenoj svjetini. Genijalni um nepobjedivog Cezara dao je neobičan poticaj i istjerao iz glava isprazne strahove kad je odlučio vlastite sinove izložiti najvećoj opasnosti i raširiti to po čitavom kraljevstvu. Bio je to sretan pothvat i još sretnije otkriće. Tu je divnu blagodat od svoje volje velikodušno dao siromašnima da bi dječaci mogli ulaziti u hramove zdravlja i vršiti tu službu.)

10When vaccination was discovered, there were many opponents to the method.
10Kad je otkrivena vakcinacija bilo je puno protivnika te metode.
11Probably Napoleon, who had his son vaccinated.
11Vjerojatno Napoleon, koji je svog sina dao vakcinirati.
Non secus ac inopes ad limina magna Potentum
Saepe ruunt ingenti & fremitu & lacrymis,
Dum parvae aera stipis vel panis mucida frusta
Poscunt: (urit enim viscera dira fames,)
Sic ruere innumerous juvenesque senesque videres,
Et matres casti pignora conjugii
Magni exsultantes deferre ad numinis aram
Et certum vitae poscere praesidium.
Sic salvi tibi sint nati, sic dextera bello
Invicta, o CAESAR, pro pietate tua!
Sic Superi robur suspiratamque salutem
HEROI reddant ocyus Austriaco,
Qui belli fulmen florenti in vere juventae,
Consilioque potens, vique animi indomita
Grandibus impatiens gestis affectat Olympum,
Unus & immensum sustinet Imperium!
Nec te posteritas, dilecte CARENE, silebit,
Maeonis inque tuo nomine opus faciet
Sed primos inter celebrabere vaccinantes,
Germanique tibi tam bene promerito
Ingentes claro reddent pro munere grates,
Magnaque tu magnae pars eris historiae.

(As the poor often fall upon big doors of a person in power with loud howling and tears asking for small change for charity or scraps of old bread (cruel hunger is tormenting their insides), so was possible to see countless young and old men falling upon and enthusiastic mothers bringing children from decent marriages to the altar of the big divinity and praying for secure protection of life. May your sons be healthy and your right arm invincible in war, oh Caesar, for your decency!

Let the almighty gods return force and the desired health to the Austrian hero because in the blooming spring of his youth, not suffering of war defeat, powerful in decision making and of unbreakable strength of spirit, he reached Olympus with his great deeds and saved a huge empire by himself!

Future generations will not keep silent about you either, oh dear Carenus, nor will Maenonides spin her yarn on your name, but people will celebrate you as one of the first people to use the vaccine, and Germans will give you a splendid award for so many merits – the biggest gratitude, and you will be a part of big history.)

(Kao što siromašni uz glasno jaukanje i suze često navaljuju na velika vrata moćnika i traže sitan novac za milostinju ili mrvice starog kruha (ta utrobu im muči okrutna glad), tako je bilo moguće vidjeti bezbroj mladića i staraca kako nahrupljaju i kako ushićene majke na oltar velikog božanstva donose djecu iz čestitog braka i mole sigurnu zaštitu života. Neka ti sinovi budu zdravi, a desnica nepobjediva u ratu, Cezare, zbog tvoje čestitosti!

Neka višnji bogovi austrijskom junaku vrate snagu i željeno zdravlje, jer je u cvjetno proljeće svoje mladosti ne trpeći ratni poraz, močan u odlučivanju i nesalomljive duševne snage, svojim velikim djelima dosegao Olimp i sam spasio ogromno carstvo!

Ni o tebi neće šutiti budući naraštaji, dragi Karene, niti će Meonida spinjati svoju predu na svom imenu, nego će te ljudi slaviti kao jednoga od onih koji su prvi upotrijebili cjepivo, a Germani će ti za toliko zasluge dati krasnu nagradu – najveću zahvalnost i bit ćeš veliki dio velike povijesti.)

12Maenonides – Arachne, spider.
12Meonida – Arachne, pauk.
Perge agedum atque novas studiis intende, CARENE,  
Vires; per durum gloria anhelat iter.  
Tenuis ego interea cultor, non arbiter, artis  
Paeoniae algenti natus in Illyria,  
Quae praecella Viris & libertate perenni  
Eeos inter surgit & Hesperios,  
Non possum grandes mentis depromere foetus,  
Nec facere, ut de me fama loquatur anus,  
Magnis namque aptum rebus mihi Parca negavit  
Ingenium & venam divitis eloquii;  
Sed veluti affictuque levi motuque citato  
Si forte in gyrum vitrea lamna agitur,  
Arte quidem mira, quam nec Titania novit  
Circe, etsi magicis clara ministeriis,  
Corporibus tenui filo hinc atque inde revinctis,  
Nescio quem curau praepete suppeditat  
Late ignem, insinuans qui se per membra repente  
Contrahit & faciles excutit articulos;  
Talis ego abripior tantae novitatis amore,  
Fervet & invento concita mens animi,  
Dogmata & impatiens JENNERI pando, meosque  
Cives, finitimos & doceo Otmanidas,

(Come on, continue and invest new force in science, oh Carenus, because glory can pant on the hard path.  
And me, a modest admirer but not a judge of paemonic13 skill, born in cold Illyria, that, famous for its heroes and  
age-long freedom stretches between East and West, I cannot create magnificent fruit of spirit nor achieve that  
the old lady glory speaks about me because Parca14 did not give the spirit capable of big things nor the gift of  
luxurious speech. Nevertheless, as a glass plate by light rubbing and swift turning turns around and by the re-  
ally marvellous skill (not known by Titan’s daughter Circe although she was known for witchcraft), through the  
bodies connected from more sides with a thin band, spreads quickly some kind of fire that gets in through the  
limbs tightening and relaxing the joints (description of vaccination process) so I get overwhelmed with love for  
such news and my soul is in flames with enthusiasm for that invention of human spirit; so I announce impa-  
tiently Jenner’s theorems and I teach about them my fellow-citizens and neighbours Turks, in whose glorious  
metropolis of the great Byzantium Valia something marvellous is happening.)

(Hajde, nastavi i novu snagu uloži u nauke, Karene, jer slava se zna uspuhati na teškom putu.  
A ja, pak, skromni štovatelj, ali ne i sudac peonske13 vještine, rođen u hladnoj Iliriji, koja se, slavna po svojim  
junacima i dugogodišnjoj slobodi, prostire između Istoka i Zapada, ne mogu stvoriti veličanstvene plodove duha  
niti postići da o meni govori starica slava jer mi Parka14 nije dala duh sposoban za velike stvari niti dar  
raskošnog govora. Međutim, kao što se staklena pločica laganim trljanjem i brzim okretanjem okreće u krug i  
doista čudnovatim umijećem (nije ga znala ni Titanova kći Kirka, iako poznata po čarolijama), kroz tijela, vezana  
si više strana tankom vrpcom, širi velikom brzinom nekakvu vatru koja prodire kroz udove i steže i opušta  
nežne zglobe tako i mene obuzima ljubav prema takvoj novosti i duša mi plamti oduševljena tim izumom  
ljudskog duha pa s nestrijeljenjem objavljujem Jennerove poučke i učim to svoje sugrađane i susjede Turke kod  
kojih u slavnoj prijestolnici velikog Bizanta Valije dolazi do nečeg čudnovatog.)

13Paemonic – of Apollo, medical.  
13Peonski – Apolonov, liječnički.  
14Parca – in Roman mythology goddesses of fate, determine each person’s fate at his or her birth.  
14Parka – u rimskoj mitologiji božice sudbine, pri rođenju svakom određuju njegovu sudbinu.
Quos inter magni praeclassa in sede Byzanti
Nescio quid miri VALIUS aggreditur.
Felix cui dederunt tanto bona Numina saeclo
Haec inter rerum vivere prodigia,
Cum novus instituit coelo nova furta Prometheus,
Nec vitae igneolam lampada surrupuit,
Mollia nec vinxit concreto corpora limo,
Sed tulit aetheriis pharmacon e domibus,
Quo variis vitiata malis moribundaque membra
Instant possent surpier exitio.
Ah! pereat, quisquis veterum monumenta revolvens
Nil, nisi senta situ, laudibus accumulat.
Quod juvat humanam speciem redditque beatam,
Hoc quaero, hoc toto pectore suspicio,
Nec laudo aut miror cymbam sublime volantem,
Sive novo Sidus lumine conspicuum.

(Lucky is the one to whom good gods have given to live in such a time and among such marvels, when the new Prometheus dared to undertake the new theft from heaven and did not steal the flaming torch of life nor did he form soft bodies from dense mud, but brought a medicine from the heavenly palaces to save sick bodies, deformed by various horrors, from already present death.

Oh, let the one who remembers monuments to the old and does not glorify anything but what is under the soil, be ruined. What helps humanity and returns its happiness is what I want and admire with all my heart and I do not praise or admire a ship that flies high15 nor a star that shines with new light.)

(Sretan je onaj kome su dobri bogovi dali da živi u takvom vremenu i među takvim čudesima, kad se novi Prometej odvazio na novu krudbu s neba i nije ukrcao plamenu baklju života niti je od zgusnutog blata oblikovao meka tijela, nego je iz nebeskih dvora donio lijek kojim se bolesna tijela, nagrđena raznim užasima, mogu izbaviti iz već nazoćne smrti.

Ah propao onaj tko se prisjeća spomenika starih i ne slavi ništa osim onoga što je pod zemljom. Ono što pomaže ljudskom rodu i vraća mu sreću, to je ono što želim i tome se divim svim srcem, a ne slavim niti se divim brodu koji leti u visinama15, niti zvijezdi koja sja novim svjetlim.)