

Chapter 1 : Project MUSE - Empires of Love

De Orbe Novo [Note 5: Guillaume de Croÿ, Sieur de Chièvres, who had been the young prince's governor during his minority, became all powerful in Spain, where he and his Flemish associates pillaged the treasury, trafficked in benefices and offices, and provoked the universal hatred of the Spaniards.

The dialogues claim to quote Solon , who visited Egypt between 495 and 493 BC; they state that he translated Egyptian records of Atlantis. For it is related in our records how once upon a time your State stayed the course of a mighty host, which, starting from a distant point in the Atlantic ocean, was insolently advancing to attack the whole of Europe, and Asia to boot. For all that we have here, lying within the mouth of which we speak, is evidently a haven having a narrow entrance; but that yonder is a real ocean, and the land surrounding it may most rightly be called, in the fullest and truest sense, a continent. Now in this island of Atlantis there existed a confederation of kings, of great and marvelous power, which held sway over all the island, and over many other islands also and parts of the continent. In his works Plato makes extensive use of the Socratic method in order to discuss contrary positions within the context of a supposition. The Timaeus begins with an introduction, followed by an account of the creations and structure of the universe and ancient civilizations. Critias mentions a tale he considered to be historical, that would make the perfect example, and he then follows by describing Atlantis as is recorded in the Critias. In his account, ancient Athens seems to represent the "perfect society" and Atlantis its opponent, representing the very antithesis of the "perfect" traits described in the Republic. Critias dialogue According to Critias, the Hellenic deities of old divided the land so that each deity might have their own lot; Poseidon was appropriately, and to his liking, bequeathed the island of Atlantis. The island was larger than Ancient Libya and Asia Minor combined, [21] [22] but it was later sunk by an earthquake and became an impassable mud shoal, inhibiting travel to any part of the ocean. The eldest of these, Atlas , was made rightful king of the entire island and the ocean called the Atlantic Ocean in his honor , and was given the mountain of his birth and the surrounding area as his fiefdom. The Atlanteans then built bridges northward from the mountain, making a route to the rest of the island. They dug a great canal to the sea, and alongside the bridges carved tunnels into the rings of rock so that ships could pass into the city around the mountain; they carved docks from the rock walls of the moats. Every passage to the city was guarded by gates and towers, and a wall surrounded each ring of the city. The walls were constructed of red, white, and black rock, quarried from the moats, and were covered with brass , tin , and the precious metal orichalcum , respectively. According to Critias, 9, years before his lifetime a war took place between those outside the Pillars of Hercules at the Strait of Gibraltar and those who dwelt within them. The Atlanteans had conquered the parts of Libya within the Pillars of Hercules, as far as Egypt, and the European continent as far as Tyrrhenia , and had subjected its people to slavery. The Athenians led an alliance of resisters against the Atlantean empire, and as the alliance disintegrated, prevailed alone against the empire, liberating the occupied lands. But afterwards there occurred violent earthquakes and floods; and in a single day and night of misfortune all your warlike men in a body sank into the earth, and the island of Atlantis in like manner disappeared in the depths of the sea. For which reason the sea in those parts is impassable and impenetrable, because there is a shoal of mud in the way; and this was caused by the subsidence of the island. His work, a commentary on Timaeus, is lost, but Proclus , a Neoplatonist of the fifth century AD, reports on it. As for the whole of this account of the Atlanteans, some say that it is unadorned history, such as Crantor, the first commentator on Plato. Plato took these critics seriously enough to assign to the Egyptians this story about the Athenians and Atlanteans, so as to make them say that the Athenians really once lived according to that system. The next sentence is often translated "Crantor adds, that this is testified by the prophets of the Egyptians, who assert that these particulars [which are narrated by Plato] are written on pillars which are still preserved. Proponents of both Atlantis as a metaphorical myth and Atlantis as history have argued that the pronoun refers to Crantor. That an island of such nature and size once existed is evident from what is said by certain authors who investigated the things around the outer sea. Now these things Marcellus has written in his Aethiopica. Other ancient historians and philosophers who believed in the existence of Atlantis were Strabo

and Posidonius. The fourth-century historian Ammianus Marcellinus, relying on a lost work by Timagenes, a historian writing in the first century BC, writes that the Druids of Gaul said that part of the inhabitants of Gaul had migrated there from distant islands. The ocean which is impassable for men, and the worlds beyond it, are directed by the same ordinances of the Master. But more probably he contemplated some unknown land in the far west beyond the ocean, like the fabled Atlantis of Plato. The early Christian apologist writer Arnobius also believed Atlantis once existed, but blamed its destruction on pagans. In like manner the philosopher Timaeus also describes this Earth as surrounded by the Ocean, and the Ocean as surrounded by the more remote earth. For he supposes that there is to westward an island, Atlantis, lying out in the Ocean, in the direction of Gadeira Cadiz, of an enormous magnitude, and relates that the ten kings having procured mercenaries from the nations in this island came from the earth far away, and conquered Europe and Asia, but were afterwards conquered by the Athenians, while that island itself was submerged by God under the sea. Both Plato and Aristotle praise this philosopher, and Proclus has written a commentary on him. He himself expresses views similar to our own with some modifications, transferring the scene of the events from the east to the west. Moreover he mentions those ten generations as well as that earth which lies beyond the Ocean. And in a word it is evident that all of them borrow from Moses, and publish his statements as their own. For in the earliest times [literally: There were scholars there, who isolated themselves in [the pursuit of] philosophy. In their day, that was the [beginning for measuring] the longitude[s] of the inhabited world. Today, it has become [covered by the? The Flemish cartographer and geographer Abraham Ortelius is believed to have been the first person to imagine that the continents were joined together before drifting to their present positions. In the edition of his *Thesaurus Geographicus* he wrote: The traces of the ruptures are shown by the projections of Europe and Africa and the indentations of America in the parts of the coasts of these three said lands that face each other to anyone who, using a map of the world, carefully considered them. So that anyone may say with Strabo in Book 2, that what Plato says of the island of Atlantis on the authority of Solon is not a figment. People had begun believing that the Mayan and Aztec ruins could possibly be the remnants of Atlantis. The Europeans believed the indigenous people to be inferior and incapable of building that which was now in ruins and by sharing a common history, they insinuate that another race must have been responsible. In the middle and late nineteenth century, several renowned Mesoamerican scholars, starting with Charles Etienne Brasseur de Bourbourg, and including Edward Herbert Thompson and Augustus Le Plongeon, formally proposed that Atlantis was somehow related to Mayan and Aztec culture. The French scholar Brasseur de Bourbourg traveled extensively through Mesoamerica in the mids, and was renowned for his translations of Mayan texts, most notably the sacred book *Popol Vuh*, as well as a comprehensive history of the region. Soon after these publications, however, Brasseur de Bourbourg lost his academic credibility, due to his claim that the Maya peoples had descended from the Toltecs, people he believed were the surviving population of the racially superior civilization of Atlantis. Donnelly stimulated much popular interest in Atlantis. He was greatly inspired by early works in Mayanism, and like them, attempted to establish that all known ancient civilizations were descended from Atlantis, which he saw as a technologically sophisticated, more advanced culture. Donnelly drew parallels between creation stories in the Old and New Worlds, attributing the connections to Atlantis, where he believed the Biblical Garden of Eden existed. Donnelly is credited as the "father of the nineteenth century Atlantis revival" and is the reason the myth endures today. Blavatsky and her followers in this group are often cited as the founders of New Age and other spiritual movements. She maintained that the Atlanteans were cultural heroes contrary to Plato, who describes them mainly as a military threat. She believed in a form of racial evolution as opposed to primate evolution, in which the Atlanteans were the fourth "Root Race", succeeded by the fifth and most superior "Aryan race" the modern human race. Rudolf Steiner, the founder of anthroposophy and Waldorf Schools, along with other well known Theosophists, such as Annie Besant, also wrote of cultural evolution in much the same vein. Some subsequent occultists have followed Blavatsky, at least to the point of tracing the lineage of occult practices back to Atlantis. Nazism and occultism Blavatsky was also inspired by the work of the eighteenth-century astronomer Jean-Sylvain Bailly, who had "Orientalized" the Atlantis myth in his mythical continent of Hyperborea, a reference to Greek myths featuring a Northern European region of the same name, home to a giant, godlike

race. Also some Esoteric groups including the Theosophic Society does not consider Atlantean society to have been superior or Utopian, on the contrary, they consider a lower stage on evolution. In addition to allegedly healing the sick from this state, he also spoke frequently on the topic of Atlantis. In his "life readings," he purportedly revealed that many of his subjects were reincarnations of people who had lived on Atlantis. By tapping into their collective consciousness, the "Akashic Records" a term borrowed from Theosophy, [68] he declared that he was able to give detailed descriptions of the lost continent. Recent times As continental drift became widely accepted during the 1900s, and the increased understanding of plate tectonics demonstrated the impossibility of a lost continent in the geologically recent past, [70] most "Lost Continent" theories of Atlantis began to wane in popularity. The continuing industry of discovering Atlantis illustrates the dangers of reading Plato. For he is clearly using what has become a standard device of fiction—stressing the historicity of an event and the discovery of hitherto unknown authorities as an indication that what follows is fiction. The idea is that we should use the story to examine our ideas of government and power. We have missed the point if instead of thinking about these issues we go off exploring the sea bed. The continuing misunderstanding of Plato as historian here enables us to see why his distrust of imaginative writing is sometimes justified. And when you were speaking yesterday about your city and citizens, the tale which I have just been repeating to you came into my mind, and I remarked with astonishment how, by some mysterious coincidence, you agreed in almost every particular with the narrative of Solon. This is reflected in the fact that many proposed sites are not within the Atlantic at all. Few today are scholarly or archaeological hypotheses, while others have been made by psychic e. Satellite image of the islands of Santorini. From the Minoan eruption event, and the discovery of Akrotiri on the island, this location is one of many sites purported to have been the location of Atlantis. In or near the Mediterranean Sea Most of the historically proposed locations are in or near the Mediterranean Sea: Bosphorus and Ancomah a legendary place near Trabzon. Others have noted that, before the sixth century BC, the mountains on either side of the Gulf of Laconia were called the "Pillars of Hercules", [36] [37] and they could be the geographical location being described in ancient reports upon which Plato was basing his story. The mountains stood at either side of the southernmost gulf in Greece, the largest in the Peloponnese, and that gulf opens onto the Mediterranean Sea. If from the beginning of discussions, misinterpretation of Gibraltar as the location rather than being at the Gulf of Laconia, would lend itself to many erroneous concepts regarding the location of Atlantis. Plato may have not been aware of the difference. The Laconian pillars open to the south toward Crete and beyond which is Egypt. The Thera eruption and the Late Bronze Age collapse affected that area and might have been the devastation to which the sources used by Plato referred. Significant events such as these would have been likely material for tales passed from one generation to another for almost a thousand years. In the Atlantic Ocean The location of Atlantis in the Atlantic Ocean has a certain appeal given the closely related names. Popular culture often places Atlantis there, perpetuating the original Platonic setting as they understand it. The Canary Islands and Madeira Islands have been identified as a possible location, [83] [84] [85] [86] west of the Straits of Gibraltar, but in relative proximity to the Mediterranean Sea. Detailed studies of their geomorphology and geology have demonstrated, however, that they have been steadily uplifted, without any significant periods of subsidence, over the last four million years, by geologic processes such as erosional unloading, gravitational unloading, lithospheric flexure induced by adjacent islands, and volcanic underplating. Doggerland, as well as Viking Bergen Island, is thought to have been flooded by a megatsunami following the Storegga slide of c. 8000 BC. Some have proposed the Celtic Shelf as a possible location, and that there is a link to Ireland. Areas in the Pacific and Indian Oceans have also been proposed including Indonesia i. While it was never completed, Solon passed on the story to Dropides. Hellanicus of Lesbos used the word "Atlantis" as the title for a poem published before Plato, [] a fragment of which may be Oxyrhynchus Papyrus 11, Writing only a few decades after the Timaeus and Critias, the historian Theopompus of Chios wrote of a land beyond the ocean known as Meropis. This description was included in Book 8 of his Philippica, which contains a dialogue between Silenus and King Midas. Silenus describes the Meropids, a race of men who grow to twice normal size, and inhabit two cities on the island of Meropis: He also reports that an army of ten million soldiers crossed the ocean to conquer Hyperborea, but abandoned this proposal when they realized that the Hyperboreans were the luckiest people

on earth. When the high priest of this ideology is tempted by a slave girl into an act of irrationality, he murders her and precipitates a second flood, above which her severed head floats vengefully among the stars.

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Photo by Anderson, Rome. From an Old Copper Print. No longer in the book. He was not averse to reminding his friends of the nobility of his family, whose origin he confidently traced to the Counts of Anghera, a somewhat fabulous dynasty, the glories of whose mythical domination in Northern Italy are preserved in local legends and have not remained entirely unnoticed by sober history. What name his family bore is unknown; the statement that it was a branch of the Sereni, originally made by Celso Rosini and repeated by later writers, being devoid of foundation. Ties of relationship, which seem to have united his immediate forebears with the illustrious family of Trivulzio and possibly also with that of Borromeo, furnished him with sounder justification for some pride of ancestry than did the remoter gestures of the apocryphal Counts of Anghera. Ranke, in his *Zur Kritik neuerer Geschichtsschreiber*, and Rawdon Brown, in his *Calendar of State Papers* relating to England, preserved in the Archives of Venice, mention Anghera, or Anghiera, as the name is also written, as his birthplace. In a letter addressed to Fajardo occurs the following explicit statement: Nicolai Antonio Bibliotheca Hispana nova, app. Three different passages are in agreement on this point. Ego extra annum ad habitis tuis litteris quadragesimum; and finally in the dedication of the Eighth Decade to Clement VII.: Despite the elucidation of this point, it is noteworthy that Prof. Lodovico il Moro restored to the place the rank of city, which it had lost, and of which it was again deprived when Lodovico went into captivity. Peter Martyr, was fervent and widespread in Lombardy in the fifteenth century. Under the patronage and name of Peter Martyr, the child of the Anghera was baptised and, since his family name fell into oblivion, Martyr has replaced it. Mention of his kinsmen is infrequent in his voluminous writings, though there is evidence that he furthered the careers of two younger brothers when the opportunity offered. For Giorgio he solicited and obtained from Lodovico Sforza, in , the important post of governor of Monza. For Giambattista he procured from the Spanish sovereigns a recommendati on which enabled him to enter the service of the Venetian Republic, under whose standard he campaigned with Nicola Orsini, Count of Pitigliano. Giambattista died in Brescia in , leaving a wife and four daughters. In the education deemed necessary for young men of his quality, the exercises of chivalry and the recreations of the troubadour found equal place, and such was doubtless the training he received. He spent some years at the ducal court of Milan, but there is no indication that he frequented the schools of such famous Hellenists as Francesco Filelfo who, in , was there lecturing on the Politics of Aristotle, and of Constantine Lascaris whom the reigning duke, Galeazzo Maria Sforza, commissioned to compile a Greek grammar for the use of his daughter. In later years, when he found his chief delight and highest distinction in intercourse with men of letters, Peter Martyr would hardly have neglected to mention such precious early associations had they existed. The fortunes of the family of Anghera were the reverse of opulent at that period of its history, and the sons obtained careers under the patronage of Count Giovanni Borromeo. The times were troublous in Lombardy. The assassination, in , of Gian Galeazzo was followed by commotions and unrest little conducive to the cultivation of the humanities, and which provoked an exodus of humanists and their disciples. Many sought refuge from the turbulence prevailing in the north, in the more pacific atmosphere of Rome, where a numerous colony of Lombards was consequently formed. The following year Peter Martyr, being then twenty years of age, joined his compatriots in their congenial exile. His rank and personal qualities, as well as the protection accorded him by Giovanni Arcimboldo, Archbishop of Milan, and Ascanio Sforza, brother of the Duke, Lodovico il Moro, assured him a cordial welcome. It was the age of the Academies. Under such lofty patronage, this genial conception, so entirely in consonance with the intellectual tendencies of the age, attracted to its support every Florentine who aspired to a reputation for culture, at a time when culture was fashionable. Great amongst the humanists, in him the very spirit of ancient Hellas seemed revived. What to many was but the fad or fashionable craze of the hour, was to him the all-important and absorbing purpose of living. He dwelt aloof in poverty; shunning the ante-chambers and tables of the great, he and kindred souls communed with their disciples in the shades of his grove of classic

laurels. He was indifferent alike to princely and to popular favour, passionately consecrating his efforts to the revival and preservation of such classics as had survived the destructive era known as the Dark Ages. Denied a name of his own, he adopted a Latin one to his liking, thus from necessity setting a fashion his imitators followed from affectation. When approached in the days of his fame by the Sanseverini with proposals to recognise him as a kinsman, he answered with a proud and laconic refusal. His refusal was in the following curt form: *Quod petitis fieri non potest*. Consult Tiraboschi, *Storia della Letteratura Italiana*, vol. Sabellicus, in a letter to Antonio Morosini *Liber Epistolarum*, xi. While to a restricted number, humanism stood for intellectual emancipation, to the many it meant the rejection of the moral restraints on conduct imposed by the law of the Church, and a revival of the vices that flourished in the decadent epochs of Greece and Rome. The adoption of fanciful Latin appellations—in itself a sufficiently innocent conceit—was construed into a demonstration of revolt against established Christian usage, almost savouring of contempt for the canonised saints of the Church. The Florentine, Buonacorsi, took the name of Callimachus Experiens; the Roman, Marco, masqueraded as Asclepiades; two Venetian brothers gladly exchanged honest, vulgar *Piscina* for the signature of *Marsus*, while another, Marino, adopted that of *Glaucus*. If the neo-pagans were harmless and playful merely, their opponents were dangerously in earnest. If the Pope felt serious alarm, his fears seem to have been easily allayed, for Pomponius was permitted to resume his public lectures undisturbed, but the Roman Academy had received a check, from which it did not recover during the remainder of the pontificate of Paul II. With the accession of Sixtus IV. Encouraged by the Pope and frequented by distinguished members of the Curia, its era of greatness dawned in splendour. The assault upon the Church by the humanists, which resulted in the partial capture of Latin Christianity, was ably directed. Although the renaissance of learning did not take its rise in Rome, where the intellectual movement and enthusiasm imported from Florence flourished but fitfully, according to the various humours of the successive pontiffs, the papal capital drew within its walls eminent scholars from all the states of the Italian peninsula. Rome was the world-city, a centre from which radiated honours, distinctions, and fortune. Gifts of oratory, facility in debate, ability in the conduct of diplomatic negotiations, a masterly style in Latin composition, and even perfection in penmanship, were all marketable accomplishments, for which Rome was the highest bidder. Literary style and the art of Latin composition, sedulously cultivated by these brilliant intellectual nomads, shed an undoubted lustre on the Roman chancery, giving it a stamp it has never entirely lost. They fought battles and scored victories for an orthodoxy they derided. Their influence on morals was frankly pagan. Expatriated and emancipated from all laws save those dictated by their own tastes and inclinations, these men were genially rebellious against the restraints and discipline imposed by the evangelical law. From the Franciscan virtues of chastity, poverty, and obedience, preached by the Poverello of Assisi, they turned with aversion to laud the antipodal trinity of lust, license, and luxury. The mysticism of medieval Christianity was repugnant to their materialism, and the symbolism of its art, expressed under rigid, graceless forms, offended eyes that craved beauty of line and beauty of colour. They ignored or condemned any ulterior purpose of art as a teaching medium for spiritual truths. To such men, a satire of Juvenal was more precious than an epistle of St. Paul; dogma, they demolished with epigrams, the philosophy of the schoolmen was a standing joke, and a passage from Plato or Horace outweighed the definitions of an Ecumenical Council. The toleration extended to these heterodox scholars seems to have been unlimited, perhaps it was not in some instances unmixed with contempt, for, though they lampooned the clergy of all grades, not sparing even the Pope himself, their writings, even when not free from positive scurrility, were allowed the freest circulation. In all that pertained to personal conduct and morality, they directed their exclusive efforts to assimilating classical standards of the decadent periods, ignoring the austere virtues of civic probity, self-restraint, and frugality, that characterised the best society of Greek and Rome in.

Chapter 3 : Caribs and Tainos by Joshua Mena on Prezi

2) *In the words of Colin M. MacLachlan, the broadening of the Spanish world to encompass a new continent required "an intellectual reordering of reality"; and it was to this great literary enterprise that the early drafts of Martyr's De orbe novo decades were dedicated.*

Historian of Spain and of the discoveries of her representatives, b. He went to Rome at the age of twenty, and there made the acquaintance of Pomponius Laetus, the antiquarian. He soon became a notable figure among the Humanists of Spain, and in gave lectures in Salamanca on the invitation of the university. The new learning was under high patronage. His chief task, however, after was the education of young nobles at the Spanish court and a great number of noted men issued from school. In he was sent to Egypt on a diplomatic mission to dissuade the Sultan from taking vengeance on the Christians in Egypt and Palestine for the defeat of the Moors in Spain. Following on the successful issue of the mission, he received the title of "maestro de los caballeros". In he was given the post of chronicler in the newly formed State Council of India, which was commissioned by the Government to describe what was transpiring in the New World. Charles V gave him in the title of Count Palatine, and in called him once more into the Indian State Council. Martyr never visited the island, but as abbot he had built the first stone church. As chronicler he performed notable literary work which as preserved his name to posterity. The year of his appointment, he published, with other works, the first historical account of the great Spanish discoveries under the title of "Opera, Legatio, Babylonica, Oceanidecas, Paemata, Epigrammata" Seville, The "Decas" consisted of ten reports, of which two, in the form of letters describing the voyages of Columbus, had been already sent by Martyr to Cardinal Ascanius Sforza in and In Martyr, at the urgent request of the Cardinal of Aragon, had added to these eight chapters on the voyage of Columbus and the exploits of Nino and Pinzon, and in he added a supplement giving account of events from to Jointly with this "Decade", he published a narrative of his experiences in Egypt with a description of the inhabitants, their country, and history. By he had finished two other "Decades", the first of these being devoted to the exploits of Ojeda, Nicuesa, and Balboa, the other giving an account of the discovery of the Pacific Ocean by Balboa, of the fourth voyage of Columbus, and furthermore of the expeditions of Pedrarias. The "Enchiridion de nuper sub D. The fifth "Decade" dealt with the conquest of Mexico and the circumnavigation of the world by Magellan; the sixth "Decade" gave an account of the discoveries of Davila on the west coast of America; in the seventh "Decade" there are collected together descriptions of the customs of the natives in South Carolina, as well as Florida, Haiti, Cuba, Darien; the eighth "Decade" gives for the most part the story of the march of Cortes against Olit. Martyr got many of his accounts from the discoverers themselves; he profited by letters of Columbus and was able also to make use of the reports of the Indian State Council. He himself had a great grasp of geographical problems: For these reasons his "Decades", which are also written with spirited vivacity, are of great value in the history of geography and discovery. Later editions of single or of all the "Decades" appeared at Basle, Cologne, Paris, and Madrid In addition to his "Decades" in another valuable source of historical information is his "Opus epistolarum", although its value is somewhat lessened by the fact that it was not arranged or published until after his death. This collection consists of letters to or from ecclesiastical dignitaries, generals, and statesmen of Spain and Italy, dealing with contemporary events, and especially with the history of Spain between and About this page APA citation. In The Catholic Encyclopedia. Robert Appleton Company, This article was transcribed for New Advent by Joseph P. Farley, Archbishop of New York. The editor of New Advent is Kevin Knight. My email address is webmaster at newadvent. Dedicated to the Immaculate Heart of Mary.

Chapter 4 : Pietro Martire d' Anghiera | Open Library

Knowing that England was in danger of falling too far behind the other nations in the race for colonies, Hakluyt expected with some certainty that his edition of De Orbe Novo would prompt English readers into action.

Pathophysiology[edit] When a person becomes infected with norovirus, the virus is replicated within the small intestine. After approximately one to two days, norovirus infection symptoms can appear. The principal symptom is acute gastroenteritis that develops between 12 and 48 hours after exposure, and lasts for 24–72 hours. General lethargy, weakness, muscle aches, headache, coughs, and low-grade fever may occur. Severe illness is rare; although people are frequently treated at the emergency ward, they are rarely admitted to the hospital. The number of deaths from norovirus in the United States is estimated to be around each year, with most of these occurring in the very young, the elderly, and persons with weakened immune systems. Symptoms may become life-threatening in these groups if dehydration or electrolyte imbalance is ignored or not treated. These assays are very sensitive and can detect as few as 10 virus particles. Nonflammable alcohol vapor in CO2 systems is used in health care environments where medical electronics would be adversely affected by aerosolized chlorine or other caustic compounds. The guideline also identifies eight high-priority recommendations, and suggests several areas in need of future research. Vaccine trials[edit] Ligocyte announced in that it was working on a vaccine and had started phase 1 trials. Since there is no RNA in this particle, it is incapable of reproducing and cannot cause an infection. Norovirus infection cannot be treated with antibiotics because it is not a bacterial infection. Treatments aim to avoid complications by measures such as the management of dehydration caused by fluid loss in vomiting and diarrhea, [5] and to mitigate symptoms using antiemetics and antidiarrheals. The US Centers for Disease Control and Prevention through its Vessel Sanitation Program record and investigate outbreaks of gastrointestinal illness—mostly caused by norovirus—on cruise ships with both a U. The ABH antigen produced is thought to act as receptors for human norovirus. Homozygous carriers of any nonsense mutation in the FUT2 gene are called non-secretors, as no ABH antigen is produced. In , electron microscopy on stored human stool samples identified a virus, which was given the name "Norwalk virus". Numerous outbreaks with similar symptoms have been reported since. The cloning and sequencing of the Norwalk virus genome showed that these viruses have a genomic organization consistent with viruses belonging to the family Caliciviridae. This was also a public response by ICTV to the request from an individual in Japan to rename the Norovirus genus because of the possibility of negative associations for people in Japan and elsewhere who have the family name "Noro". In addition to "Norwalk agent" and "Norwalk virus", the virus has also been called "Norwalk-like virus", "small, round-structured viruses" SRSVs , Spencer flu and "Snow Mountain virus".

Chapter 5 : De Orbe Novo, Volume 1 (of 2) - The Eight Decades of Peter Martyr D'Anghera - Literature

Books by Pietro Martire d' Anghiera, De orbe novo, De orbe novo de Pierre Martyr Anghiera, Décadas del Nuevo Mundo, De orbe novo decades.

Chapter 6 : CATHOLIC ENCYCLOPEDIA: Peter Martyr d'Anghiera

The Project Gutenberg EBook of De Orbe Novo, Volume 1 (of 2) by Trans. by Francis Augustus MacNutt This eBook is for the use of anyone anywhere at no cost and with almost no restrictions whatsoever.

Chapter 7 : Norovirus - Wikipedia

In the year the first edition of the Decades, De rebus et Orbe Novo Decades tres, etc., was printed at Alcalá de Henares under the supervision of Peter Martyr's friend, VOL.

Chapter 8 : De orbe novo | Open Library

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Chapter 9 : Macana - Wikipedia

All three appeared together at Alcalá in under the title: "De orbe novo decades cum Legatione Babylonica". The "Enchiridion de nuper sub D. Carolo repertis insulis" (Basle,) came out as the fourth "Decade" treating of the voyages of Hernandez de Córdoba, Drijalva, and Cortes.