

# The Medicinale Anglicum

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## A Guide to the Chapters Within

### Chapter 1: Of Sanguine – Page 3

The temperament of sanguine is ruled by the humour of *blood*, whose colour is red. It is blood from which rises life, and as such any **ailment pertaining to the maternal nature** naturally falls under its jurisdiction. Also of particular note are **feelings of giddiness or light-headedness**, caused by an excess of blood to the head, and **problems of pain, but only if it arises in the entire body**, carried by the blood to all the organs. Blood, and hence sanguine, originates in the liver. Its particular element is air.

### Chapter 2: Of Choleric – Page 5

Choleric arises in the gallbladder, along with *yellow bile* which is **essential for the digestive functions**. An abundance of this fluid gives rise to **short tempers and restlessness**, and an imbalance can lead to **swelling and redness in wounds of the flesh**. Fire is its element, and so **burns of any kind, as well as some fevers**, must be treated with choleric in mind.

### Chapter 3: Of Melancholic – Page 7

Melancholic is cold and dry, of *black bile* and the earth. From the spleen, its province is winter, and thus governs **colds, chills, diseases of old age**, as well as those dark turns of the mind that come in winter: **despondency and a heaviness of the heart**. An excess of this humour can cause the blood to thicken, leading to **lethal clots** in the blood vessels.

### Chapter 4: Of Phlegmatic – Page 8

Phlegmatic is governed by the humour of *phlegm*, a cold and wet substance that originates in the brain, an organ whose sole purpose is that of the cooling of the blood. As it comes from the head, an imbalance in this humour can provoke **pain in the head** as well as **contusions, blisters and swelling in the eyes, nose, ears and mouth**. Its element is water and it provokes patience and a calmness of mind if kept in balance. Phlegm is associated with the colour green.

**Chapter 5: Of Demonic – Page 10**

Not to be confused with the other ailments caused by an imbalance in the humours, problems of a demonic nature are surely caused the Prince of Darkness himself, or his multitude of minions. **If none of the humours can account for a malady, it is certainly a product of foul demons.** Demonic mischief often also leads to **madness and hysteria, particularly in women**, who are the descendants of Eve, the first to be tempted by the Beast, and brought about the Fall of Man. Prayer and sacred rites are your surest treatments.

# Chapter 1: Of Sanguine

## **In aid of a an unwilling woman who is with child**

The most efficacious treatment to end a pregnancy is a strong tincture of belladonna sprinkled with no more than half a thimbleful of a mixture of equal parts arsenic and chalk that has been dissolved in the vinegar of sour grapes. This should be administered over two nights unless the patient has eaten fish in the last week. In such a case, instead offer the patient a strong tea of pomegranate, juniper and rue, and without sugar.

If the patient is a young woman, she must also perform, every morning, leaps and bounds, making sure that the backs of her feet make contact with her buttocks. If she is old and weak of constitution, she must rub her belly with vigour and ardour every evening after sundown.

## **For the cessation of pain in the body**

First, verify the appetite of a patient. If the patient is accustomed to rich, full meals, go directly to the first cure provided herein; otherwise administer the second cure, as the first may exacerbate the pain.

Pain that is distributed everywhere within the body is caused by an abundance of blood flow. A logical solution is to thin the blood, and to do so, extract the juice of ten strawberries and administer the liquid to the patient with their meals, mixed with five spoons of turmeric, that exotic yellow spice from the orient.

Alternatively, the patient's blood must somehow be let. If you deem it appropriate under the sign of Mars, apply seven to ten black leeches to the patient's body (according to the degree of pain experienced) and remove them once engorged. If not under the influence of that planet, you may make cuts at the top of the wrist or the base of the thumb with a sharp fleam to release some of the excess blood.

## **To reduce sensations of giddiness and lightness of the head**

Lightness of the head is a sure sign that the patient's primary senses, that of hearing, seeing and smelling, are overburdened. The answer to this is to suppress these senses. Allow the patient to sit still in a dark and quiet room, on a comfortable chair, for half a day. This will clear their sight and hearing. Fill the room with the scent of roses, perhaps using rose-water or rose oil sprinkled about. This will clear the nasal passages. If roses are not available, you may use the bark of a fresh pine tree.

After the therapeutic procedure, recommend to the patient that they get plenty of sleep every night, as bed rest is important to help maintain sensory function.

**For a babe that is emerging in an inappropriate orientation**

This is a very serious matter, one that cannot be helped through the arts of the Apothecary, but through the arts of the Chirurgeon. Let it be known that the mother, may perish when attempting to rectify this problem through chirurgery. However, if chirurgery is not performed, it is certain the babe will die.

## Chapter 2: Of Choleric

### **In aid of restlessness or shortness of temper**

An overabundance of yellow bile from the gallbladder can cause feelings of restlessness and a shortening of one's temper. While a novice Apothecary may think to simply remove excess yellow bile, as one does with problems of a sanguine nature, they may not realise that the extraction of yellow bile is far more cumbersome than that of blood. Instead, one may simply ingest two doses of the Powder of Sympathy every day until the complaints cease.

The Powder of Sympathy is a potent medicine made by grinding together a handful of earthworms, a cup of the brains of a pig, a cupful of rust and if available (for increased potency), a preserved left hand of a corpse. The ground powder should be stored in jar sealed to air.

If the patient is girl who has not yet had her first monthly bleeding, do not add the hand of the corpse, as this may induce inappropriate lustful thoughts and dreams in the girl.

### **To ease digestive and stomach pains**

The best remedy for complaints of a digestive nature in the abdomen and stomach is that famous potion first brewed by Saint Paul. To be sure, it is a costly potion to make, consisting of various herbal, animal and mineral components, chiefly, willow, ginger and the blood of a cormorant and that of a dragon, but it is by far the most efficacious. So wondrous is this potion, that it also eases many other ailments, including the fits and spasms of epilepsy.

It is important however to ascertain whether or not the patient has ever had marital relations. If not, Saint Paul's potion may cause discomfort in the lower regions. For those with the means to procure it: emeralds crushed up to fill a thimble, can be swallowed by the patient once every two days until the pain ceases.

### **To treat burns, both of fire and of water**

Burns, be they caused by hot water or open flame, are all treated in the same manner, but dependent on the size of the affected area. Small burns, localised to one or a few parts of the body are less severe, and should be treated differently from large burns that cover most or all of the patient's skin.

For burns of a small nature, the Apothecary must collect a number of common garden snails (those from the seaside must be avoided as they naturally produce a powerful poison), and crush them together in a stone pestle and mortar to make an unguent, of a quantity enough to fully coat the offending areas of the body. The unguent must be

applied and bound with linens, and kept for a day before washing and reapplying a fresh unguent. This process should be repeated until the burns are healed.

For burns over the whole body, the patient must instead be immersed in a bath made of the urine of a virginal cow. This is because the cow that has had calves produces urine that may be tainted by the bull.

### **For redness and swelling in wounds of the flesh**

For wounds that show the four signs of rubor, calor, tumor and dolor, the wound must be treated to prevent further discomfort to the patient.

First, the Apothecary must carefully observe and record any pattern or formation the blood from the wound makes as it trickles out of the body and onto the skin.

Next, the wound must be washed and cleaned. All foreign debris must be gently wiped away with a clean cloth.

Then, the wound must be dried with a clean cloth. It is advised that this cloth not be the one that was used in the brushing away of dirt.

If the blood makes patterns that bring to mind natural phenomena, like the sun, the moon, leaves or animals, the surest cure is to collect a live chicken, shave the feathers off its rear, and strap the chicken to the offending body part with the aid of a leather thong, making sure that the wound is in contact with the shaved area of the chicken.

Otherwise, the Apothecary should collect the blue mould from a ripe cheese of cow's milk for a poultice, and apply the poultice to the wound, making sure to cover the wound entirely, while whispering three times a prayer to the virgin martyr Saint Agrippina of Mineo, but only loud enough for the patient and not for the ears of others.

## Chapter 3: Of Melancholic

### **For the treatment of chills**

If the patient is shivering, sneezing, coughing, and releasing nasal fluids, they must surely be afflicted with the chills.

The fastest way to treat such symptoms is through animal dung, though that of a dog or a donkey (or both, in equal parts, mixed into one ointment) is thought to be the most potent. The dung may be adulterated with the oils of parsley, sage, rosemary and thyme, if the Apothecary has the oils in abundant supply, but the efficacy of these oils has been disputed by various Physicians and Apothecaries of note.

The treatment is simple: simply dab the ointment onto the cheeks and nose of the patient, let it dry and reapply. Repeat this process for no longer than one full week, or until the symptoms have cleared.

### **To ease stiffness and pain in the joints of the elderly**

Pedanius Dioscorides has much to say about the treatments of pain in the joints. Here, his most effective treatment will be described.

Take the bulbs and roots of black hellebore, otherwise known to the Greeks as *elleboros melas*, and boil them with lentils and broths to make a fragrant soup. This soup can be taken for purging, which will slow the body's creation of black bile, easing the pain in the joints.

### **For despondency and a heaviness of the heart**

The cure for despondency is highly dependent on whether the patient is a man or a woman.

For a woman, who is naturally provided with a fragile temperament, a thick gruel of crushed barley and cow's milk will suffice.

A man, by contrast, must be fed with the paste made from two crushed mice, that is friend with fragrant herbs, once a day until his mood lightens.

## Chapter 4: Of Phlegmatic

### **To lessen the abnormal engorgement of the tongue**

If phlegm collects in a patient's tongue and causes unseemly swelling, a tea made from feverfew and meadowsweet, if boiled in fresh, sweet water and drunk three times a day, can help reduce the engorgement.

If that fails to provide relief, one may opt to cut off the tip of the tongue, to allow the excess fluid to leak out. It is advisable to wash the patient's mouth in strong vinegar before performing this procedure.

### **For swellings around the eyes**

First, it is important to test the swellings to determine their nature. With a hollow goose quill, extract some of the pus from the swelling. If it is thin and watery, proceed with the first cure. If it is viscous and adheres to surfaces, implement the second cure.

The first cure is to stew cored apples, dried raisins and the fat of an ewe in an iron cauldron, and feed it to the patient. This should be done repeatedly, at least twice a day along with meals

The second cure requires that a bulb of peeled garlic, along with one peeled onion be boiled together with the gall of a bull in a brass bowl (the importance of brass is not to be understated). The mixture should be left to cool within the bowl, and then liberally applied to the affliction with a soft feather.

### **For sustained pain in the head, not caused by hard impact**

A build-up of phlegm in the head can lead to continuous pain for the patient.

The fastest release of the pain might be achieved through trepanning. Using a trephine (and here, it is recommended that one use a trephine of the design created by Albucasis), bore a small hole into the skull of the patient, close to, but not precisely where, the pain occurs. This hole will allow the phlegm to be released in vapour form, easing the pressure in the head.

Alternatively, but equally effectively if not quite as fast, would be a cure pioneered in ancient Babylon. Provide the patient with a human skull, which is to be placed near their head every night before sleep. Instruct the patient to also kiss and lick the skull seven times every night. Through the law of mirroring, the patient's head will feel the same care that he provides to the skull, easing the pain.



Both these treatments can be enhanced by making a poultice of barley, betany and vervain, to be wrapped around the head in a tight linen cloth.

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## Chapter 5: Of Demonic

Most issues of a demonic nature are best handled by a man of the cloth. However, two common ailments for which an Apothecary may be helpful are detailed below.

### **For bouts of hysteria in a woman**

These bouts of hysteria are caused by a demon taking possession of a woman's womb, causing it to wander in some confusion around her body. Most physicians agree that there is only one manner of dealing with this case, and it is to follow these well-documented steps in the exact order:

1. Offer the woman some wine, both to calm her nerves, and to reminisce in her body, the blood of Christ, anathema to demonkind
2. Rub fragrant oils laced with saffron that have been blessed by a priest no lower in station than a bishop into the skin all over the body. This will prevent the demon from hiding in any other organ.
3. Beat her nether regions with a switch made of basil and rosemary, with great vigour and fervour while saying the Lord's Prayer. Keep doing so until the patient has one final, great hysteric fit, which may culminate in loud vocalisation.

### **For epileptic fits immune to other cures**

If a patient is suffering from fits of epilepsy that refuse to succumb to modern medicine, it is surely the work of the Father of Lies. Perform the following ritual in this order. It is well-documented in the church's prescribed rituals:

1. Light a candle dedicated to St. Joseph. The candle should be of pure beeswax.
2. Sing the Lord's Prayer while holding the head of the unfortunate, possessed patient.
3. Command the devil be cast out of the body and anoint the patient with holy water blessed by a priest of stature no lower than a canon.