Hildegard of Bingen (as composer) Her collected works—a fully notated morality play, the O duo Virtutum, and just over 70 other compositions—contain, for the *Divine Office: 3 *hymns, 43 *antiphons (14 of which are votive), and 18 responsories; and for the *Mass: 7 *sequences, 1 Kyrie, and 1 Alleluia. She also wrote a few devotional songs, the most elaborate of which may have been used for *processions.

Her music was notated in traditional *liturgical genres in an idiomatic language that stretches form to the breaking point. The two surviving copies of her works, noted in precisely heightened German neumes, may have been copied under her direct supervision. The MSS contain no expression of rhythm, a dimension of her works often explored by modern performers, and no indication of the use of *instruments or of *polyphonic elaboration. See also DRAMA: MORALITY; MUSES, RHYTHMIC; MUSICAL NOTATION: NEUMATIC; PSALMODY.


—Symphonia harmoniae sacristium revelationum: Denuero, St-Peters & Paulusabdhj, Ms. Cod. 9, comm. P. van Poucke (1999).


Hildesheim (city, bispiscopal) In the course of integrating *Saxony ecclesiastically into the Frankish empire, Hildesheim was founded as suffragan to *Mainz (815). Under its 10th- and 11th-century bishops the *cathedral chapter and royal court *chapels were closely connected; cultural flowering took place under St *Bernward (930–1022). The late *MA saw renewed conflicts with the *Guelph *dukes, rulers of the surrounding territory, leading to less episcopal control over the city.


Hilduin (d. before 862) Abbot of *St-Denis from 814, of *St-Germain-des-Prés from at least 819, and of *St-Médard of *Seissons, for which he secured many *relics (826). Hilduin was *Louis the Pious’s arch-chaplain (819–20). Having betrayed Louis in 830 and (probably) again in 833, Hilduin nonetheless recovered St-Denis and St-Geurmains-des-Prés. He supervised *translation of Greek texts attributed to *Pseudo-Dionysius the Areopagite, and c 835 wrote a *Passion identifying the Areopagite with St-Denis’s patron saint. In 840 Hilduin deserted Louis’s successor, *Charles II, to join the emperor Lothar (r. 840–55), whose archchancellor he probably became in 843/4, retiring after

Large parts of it appear in the Beate Hildegardis Causa et cura, which survives in one 13th-century MS. Apart from medical (including some *veterinary) treatment therapies/ cures, general physiology and *cosmology, with reference to religion, feature prominently and echo the treatment of these themes in Hildegard’s *visionary works. Temporal disorder and repetition so uncharacteristic of Hildegard’s point to the work of an excerptor or excerptors, who included extraneous material. The *Causa et cura and the Berlin fragment (in a codex with other Hildegardian writings), which is more concerned with the physical world and its influence on the human body and which likewise lacks order, overlap somewhat. Both were neglected by contemporary and later medieval physicians.

Hildegard’s theoretical framework is founded on an idiosyncratic adaptation of the traditional four *humours to a system of two (dominating) phlegma and two (subservient) liver. The problem of identifying her sources, on the whole, persists, and, notwithstanding recent belief that therapies in Hildegard’s texts derive from actual practice (and were divinely inspired), it is impossible to know whether she did indeed practise *medicine. See also ANATOMY AND PHYSIOLOGY; GEMS AND JEWELLERY; NATURAL HISTORY; PHILOSOPHY; NATURAL REGIMEN OF HEALTH; THERAPEUTIC COMPENDIA.
By 1339 all of the territory that he had conquered was lost except *Vicenza. The population of Verona and Vicenza was significantly reduced by the *Black Death (1348) and by subsequent visitations of the *plague. After the deaths of Can Grande II's nephews (1341-2), their successor, Can Grande II, was murdered by his brother Canzignoria (d. 1375). A weakened and impotent regime was easy prey to the lord of Milan, Gian Galeazzo *Visconti, who occupied the city in 1387. Gian Galeazzo's regional state soon disintegrated after his death (1402), and Verona then absorbed into the expanding Venetian empire (1405).

**versus** Generally, any chant verse; specifically, 11th- and 12th-century versified Latin charters, many strophic with a refrain, often designated versus in Aquitanian MSS, in other regions *conduits or *cantus. They feature in special *Christmas and *New Year ceremonies (for example, the Feast of *Fools). See also **polyphony** TO 1300.


vespers See **DIVINE OFFICE**.

**vesper** [Latin, *vespera*] Short verse sung by a *cantor and answered by the choir; for example, *Deus in adulatorium meum intendet* ("O Lord, make haste to help me"). The response being *Domine ad adulatorum me festina* ("O Lord, make haste to help me"). Versicles, with texts often from Psalms, were performed singly or in sets at the hours of the "*Divine Office*. See also **Liturgy, Psalmody**.

**versicles** [Latin, *versiculae*] Short verse sung by a *cantor and answered by the choir; for example, *Deus in adulatorium meum intendet* ("O Lord, make haste to help me"). The response being *Domine ad adulatorum me festina* ("O Lord, make haste to help me"). Versicles, with texts often from Psalms, were performed singly or in sets at the hours of the "*Divine Office*. See also **Liturgy, Psalmody**.

**versor** (Versorius), Johannes (John Lemaire) French philosopher (d. after 1282) Associated with both *Thomism and *Albertism, he was rector of the University of *Paris and wrote influential *commentaries on Aristotle, *Peter of Spain, and *Thomas Aquinas. See also **ALBERTISTS**. JAK.

P. Runes, "Versorum processum et memorem Versorius": *John Vescor and his Relation to the Schools of Thought Reconsidered*, *Vesicon*, 43 (2005), 393-306.

**versus** Generally, any chant verse; specifically, 11th- and 12th-century versified Latin charters, many strophic with a refrain, often designated versus in Aquitanian MSS, in other regions *conduits or *cantus. They feature in special *Christmas and *New Year ceremonies (for example, the Feast of *Fools). See also **polyphony** TO 1300.


vespers See **DIVINE OFFICE**.

**vesper** [Latin, *vespera*] Short verse sung by a *cantor and answered by the choir; for example, *Deus in adulatorium meum intendet* ("O Lord, make haste to help me"). The response being *Domine ad adulatorum me festina* ("O Lord, make haste to help me"). Versicles, with texts often from Psalms, were performed singly or in sets at the hours of the "*Divine Office*. See also **Liturgy, Psalmody**.

**versicle** [Latin, *versiculae*] Short verse sung by a "*cantor and answered by the choir; for example, *Deus in adulatorium meum intendet* ("O Lord, make haste to help me"). Versicles, with texts often from Psalms, were performed singly or in sets at the hours of the "*Divine Office*. See also **Liturgy, Psalmody**.

**vesper** [Latin, *vespera*] Short verse sung by a *cantor and answered by the choir; for example, *Deus in adulatorium meum intendet* ("O Lord, make haste to help me"). The response being *Domine ad adulatorum me festina* ("O Lord, make haste to help me"). Versicles, with texts often from Psalms, were performed singly or in sets at the hours of the "*Divine Office*. See also **Liturgy, Psalmody**.

**versor** (Versorius), Johannes (John Lemaire) French philosopher (d. after 1282) Associated with both *Thomism and *Albertism, he was rector of the University of *Paris and wrote influential *commentaries on Aristotle, *Peter of Spain, and *Thomas Aquinas. See also **ALBERTISTS**. JAK.

P. Runes, "Versorum processum et memorem Versorius": *John Vescor and his Relation to the Schools of Thought Reconsidered*, *Vesicon*, 43 (2005), 393-306.
Evidence of early medieval Greek writing on falconry, survives in an Arabic treatise of the second half of the 8th century by al-Girriff, which also draws on Persian, Indian, Turkish, and perhaps even Chinese sources. Two Latin treatises addressing diseases of hawks were apparently translated from Greek in the 9th or 10th centuries, surviving only in a MS of the 10th century (ed. Bischoff) and one written c.1200 (ed. Smet). An extended Greek treatise on dogs and two on falcons attributed to Demetrios Pagamemonos (early 12th century) survive, as does an oraeophosion for an Emperor Michael (perhaps III, 882–907). Parallels with Arabic treatises show that at least some part of them must reach back centuries.

The pervasive influence of Greek writing on Arabic veterinary medicine can be seen from the fact that the Arabic words for horse medicine and horse-doctor are Greek in origin. However, as with falconry, Persian and Indian elements may also be present, although current knowledge on that subject is limited. The work of the Greek horse-doctor Theonemos, (4th century?) is better preserved in an Arabic translation than in the Hippiastraka and was also utilized by the first major Arabic author on equine medicine, Ibn al-Hazm al-Hasani, (second half of the 9th century).

The Sicilian court of Frederick II of Hohenstaufen played a vital role in transmitting writings in Arabic to the Latin West. Wars and religious differences between Christian and Islamic regions were disregarded when noble hunting birds were concerned, and both birds and manuals on their care were exchanged, with the result that books on the diseases of falcons and other birds, as well as of dogs, were transmitted to the Latin West. A treatise ascribed to Moamin reached the Sicilian court of Frederick II, probably from Tunisia, and was translated into Latin by an Arabic written in Arabic by the Spaniard, Amin ibn Abdallah al-Bayzar. The name Moamin is apparently a palaeographical error for Muhammad, Frederick's successor, his son Manfred and Charles I of Anjou, also commissioned translations of equine medical texts from Greek, for example, an epitome of the Byzantine Hippiastraka and the writings of one of the authors excerpted in it, Hierocles.

We lack evidence for vernacular treatises, whether original, compilations, or translations from before the second half of the 15th century. A farrier, Albrant or Albrecht, allegedly active at the Neapolitan court of Frederick II, may have been the first author to write in German; his short paraphrases on equine medicine were translated into Slavic languages as well as into Hungarian, Swedish, and Latin. Three major English-language treatises on equine medicine survive: The Boke of Marchals; an undated treatise in BL, MS Sloane 2584, based on the Practica equestri; and the recently discovered Proprietates or Medicines of Hors preserved in an incunabula. French and ME works on hunting also include medical recipes for the treatment of raptors and dogs.

Vernacular texts in medieval Irish likewise survive, but by far the largest body of extant—and edited—vernacular veterinary treatises is in the Romance languages. The question of whether many vernacular veterinary texts are indeed original and not heavily dependent on the Latin tradition has not been settled.

4. Later vernacular translations and texts

We lack evidence for vernacular treatises, whether original, compilations, or translations from before the second half of the 15th century. A farrier, Albrant or Albrecht, allegedly active at the Neapolitan court of Frederick II, may have been the first author to write in German; his short paraphrases on equine medicine were translated into Slavic languages as well as into Hungarian, Swedish, and Latin.

Three major English-language treatises on equine medicine survive: The Boke of Marchals; an undated treatise in BL, MS Sloane 2584, based on the Practica equestri; and the recently discovered Proprietates or Medicines of Hors preserved in an incunabula. French and ME works on hunting also include medical recipes for the treatment of raptors and dogs.

Vernacular texts in medieval Irish likewise survive, but by far the largest body of extant—and edited—vernacular veterinary treatises is in the Romance languages. The question of whether many vernacular veterinary texts are indeed original and not heavily dependent on the Latin tradition has not been settled.

3. Original Latin compositions and compilations

*Adelard of Bath composed a dialogue on falcons, including their diseases (c.1130), which does not use Arabic material, although he travelled in Islamic countries and translated other treatises from Arabic. Adelard's work claims King Harold's books as a source, perhaps identical with the now lost Liber Alvedi regis de cuestiendis acceperibus, attested in the library catalogue of Christ Church, Canterbury. Adelard's treatise, along with the other Latin treatises mentioned above (section 1), demonstrates that there was an early medieval tradition of veterinary writing. The scarcity of early texts, however, suggests that animal medicine may have been largely an oral phenomenon before the 11th century.

An anonymous medieval treatise on horses, Practica equestria, along with two others on falconry and the care of dogs (Practica canum, ed. Giese), all from the 12th century or possibly earlier, was included by *Albericus Magnus in his De animalibus (c.1260). It left no traces of the most important original work on equine medicine authored by Jordanus Ruffus, who was in charge of one of Frederick II's stables and wrote (in Latin) shortly after 1250. His book was used extensively, beginning in Italy with *Theodoricus Borgognoni towards the end of the 13th century and Petrus de Crescentia very early in the 14th century. Theodoricus was the author of an important original treatise on human *surgery and compiled a totally derivative work on equine medicine excerpted from Vegetus, Ruffus, the Practica equestri, and Moses of Palermo. From c.1350 to c.1450 many of these texts were translated into Italian dialects, and new works on horse medicine drawing on these sources appeared in Italy, both in Latin and in Italian. Such treatises, sometimes vacuously illuminated, were probably produced for royal and noble courts.

KDP

1694
Vexin Territory located between the Paris basin and Normandy. Heavily fortified, the region was a buffer zone and a theatre of recurrent conflict between the kings of France and the king dukes of Normandy from the later 13th century until its conquest by Philip II Augustus.

Vézelay (abbey) *Benedictine house possessing Mary Magdalene's relics from the mid 11th century. Its pilgrim age church boasts a "sculpture programme portraying Pentecost and/or the Sounding of the Apostles, Christ's infancy, and the Ascension, along with secular figures. See also Hagiography; Liturgical Year; Mary Magdalene, Cult of.*

Vicar of Christ (Latin vicarius, "substitute" or "representative") A papal title associated with the legitimization of the pope's power, particularly that of "Pope Innocent III, over the church. A similar designation, "Vicar of Peter", stresses apostolic succession. See also Papacy.

Vicente, Gil (c.1465–c.1526) Portuguese dramatist and lyric poet who wrote in both his native tongue and Castilian. All but one of Vicente's works, the Auto da Barca do Inferno, were first published posthumously. His body of work spans morality and festival plays, comedy, and farce, and includes Auto de la sibila Casadina, Exhortação da guerra, Triunfo de inverno, and Juiz da Beatriz. See also Literatures: Galician-Portuguese.

Vicenza A town in the Veneto, it had been a Roman colony (Vicentia) since 49 bc. After the disintegration of Roman authority in the late 5th century AD, the city was absorbed into the Lombard kingdom, and then ruled by the Carolingian emperors. A commune emerged in the early 12th century and participated in the Lombard Leagues that rebelled against Frederick I Barbarossa (1190). In the 1230s Vicenza was occupied by a Gibelline warlord in the Veneto, Ezzellino III da Romano, who controlled the city until 1239. A revived communal regime maintained a precarious independence until 1311, when Cangrande della Scala, the