

Hildegard of Bingen (as composer) Her collected works—a fully notated morality play, the *Ordo 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; MODES, RHYTHMIC; MUSICAL NOTATION: NEUMATIC; PSALMODY. MEF

M. E. Fassler, 'Composer and Dramatist: "Melodious Singing and the Freshness of Remorse"', in *Voice of the Living Light: Hildegard of Bingen and her World*, ed. B. Newman (1998), 149–75.

— 'Hildegard and the Dawn Song of Lauds: An Introduction to Benedictine Psalmody', in *Psalms in Community*, ed. H. Attridge and idem (2003), 215–39.

— 'Music for the Love Feast: Hildegard of Bingen and the Song of Songs', in *Women's Voices across Musical Worlds*, ed. J. Bernstein (2004), 92–117.

Hildegard von Bingen, *Lieder. Faksimile. Riesencodex (Hs.2) der Hessischen Landesbibliothek Wiesbaden, fol. 466–481v*, ed. L. Welker, comm. M. Klaper (1998).

— *Lieder*, ed. P. Barth, M. I. Ritscher, and J. Schmidt-Görg (1969).

— *Symphonia harmoniae caelestium revelationum: Dendermonde, St-Pieters & Paulusabdij, Ms. Cod. 9*, comm. P. van Poucke (1991).

S. Morent and M. Pfau, *Hildegard von Bingen: Der Klang des Himmels* (2005).

B. Stühlmeyer, *Die Gesänge der Hildegard von Bingen: eine musikologische, theologische und kulturhistorische Untersuchung* (2003).

Hildegard of Bingen, medicine of Hildegard's characteristic Latin *prose style makes it highly likely that the medical writings attributed to her are indeed hers. All go back to a single large treatise called *Liber subtilitatum diversarum naturarum creaturarum* (Book on the sundry subtle properties of the natures of creatures [or, of things created]), of which three distinct strands have come down to us. None of the three is traceable to *Hildegard's lifetime or the Rupertsberg *scriptorium, and each may have undergone changes and incorporated extraneous material.

Hildegard's best-attested text was printed under the title *Physica*, nine books on plants, *animals, precious stones, and *metals, and so forth, focusing on their properties in relation to health, and was occasionally drawn on in later German vernacular recipe books.

Large parts of it appear in the *Beate Hildegardis Cause et cure*, 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. Textual disorder and repetition so uncharacteristic of Hildegard point to the work of an excerptor or excerptors, who included extraneous material. The *Cause et cure* 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) *phlegmata* and two (subservient) *livores*. 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. KDF

Beate Hildegardis Cause et cure, ed. L. Moulinier (2003).

F. E. Glaze and F. Eliza, 'Medical Writer', *Voice of the Living Light: Hildegard of Bingen and her World*, ed. B. Newman (1998), 125–48.

Hildesheim (city, bishopric) 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 *chapel were closely connected; cultural flowering took place under St *Bernward (993–1022). The late MA saw renewed conflicts with the *Guelph *dukes, rulers of the surrounding territory, leading to less episcopal control over the city. KS

H. Goetting, *Die Hildesheimer Bischöfe von 815–1221 (1227)* (1984).

Urkundenbuch der Stadt Hildesheim, ed. R. Doebner, 9 vols (1881–1907).

Hilduin (d. before 862) Abbot of *St-Denis from 814, of *St-Germain-des-Prés from at least 819, and of St-Médard of *Soissons, for which he secured many *relics (826). Hilduin was *Louis the Pious's arch*chaplain (819–30). Having betrayed Louis in 830 and (probably) again in 833, Hilduin nonetheless recovered St-Denis and St-Germain-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' 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

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 Cangrande's nephews (1351–2), their successor, Cangrande II, was murdered by his brother Cansignoria (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 was then absorbed into the expanding Venetian empire (1405). GAB

A. Allen, *A History of Verona* (1910).

L. Beschi, *Verona e il suo territorio* (1975), vol. 3.

C. Cipolla, *La storia politica di Verona* (1954).

R. Manselli, ed., *Studi ezzeliniani* (1963).

G. Varanini, ed., *Gli Scaligeri* (1988).

Veronica, St In medieval legend St Veronica was a pious woman, possibly the woman cured by Christ of a haemorrhage, who wiped his face as he carried the *cross to Calvary; an image of Christ's face (vernicle; see MANDYLION) was imprinted on the cloth. 'Veronica's veil' was preserved at St Peter's, Rome, and was a popular *pilgrimage object in the late MA. Veronica is not mentioned in early *martyrologies, and it is likely that her name derives from *vera icon*, 'true image'. SJER

D. H. Farmer, *The Oxford Dictionary of Saints* (2003), 422.

C. W. Goodwin, ed., *The Anglo-Saxon Legends of St Andrew and St Veronica* (1851).

verse style, Latin Late antique and ML poets preserved classical forms, figures, and tropes while developing new verse shapes. Prescriptive 'arts of poetry' were also frequently composed. See also ARTES POETICAE. HB

J. J. Murphy, *Rhetoric in the Middle Ages* (1974; repr. 2001).

D. Norberg, *Introduction to the Study of Medieval Latin Versification*, tr. G. C. Roti and J. de L. Skubly, ed. J. Ziolkowski (French original, 1958) (2004).

M. Roberts, *The Jeweled Style* (1989).

versicle [Latin, *versiculus*] Short verse sung by a *cantor and answered by the choir, for example, *Deus in adiutorium meum intende* ('O God, make speed to save me'), the response being *Domine ad adiuuandum 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. DDH

'Versicle', in *Oxford Dictionary of the Christian Church* (1997), 1689.

Versor (Versorius), **Johannes** (John Letourneur) French philosopher (d. after 1482) 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. Rutten, "'Secundum processum et mentem Versoris': John Versor and his Relation to the Schools of Thought Reconsidered", *Vivarium*, 43 (2005), 293–336.

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

W. Arlt, *Ein Festoffizium des Mittelalters aus Beauvais in seiner liturgischen und musikalischen Bedeutung* (1970).

vespers See DIVINE OFFICE.

veterinary medicine Before veterinary schools first appeared in Europe in the late 18th century, a general distinction was made between farm *animals and so-called 'noble' animals—horses; hawks and other hunting birds; and dogs. Farm animals were addressed in *agricultural treatises, not considered here, although such works sometimes contained sections on horses or falcons, as in the case of the **Geoponica*, Ibn al-Awwam, and *Petrus de Crescentiis, books 9 and 10. A survey of surviving medieval literature on the medical treatment of noble animals must address a number of kinds of texts, categorized by period and origin below. Isolated recipes, often embedded in writings on human *medicine, also survive but will not be treated here.

1. Works deriving from late antiquity
2. Treatises in Byzantine Greek and Arabic and their translations into Latin
3. Original Latin compositions and compilations
4. Later vernacular translations and texts

1. Works deriving from late antiquity

Of the three antique Latin authors who wrote on equine diseases—Pelagonius (fl. 4th century), the anonymous author of the *Mulomedicina Chironis* (4th century), and Vegetius (4th–5th centuries)—only the treatise of Vegetius, a digest of material from his two predecessors, had a significant impact in the MA, beginning in the late 13th century.

2. Treatises in Byzantine Greek and Arabic and their translations into Latin

In *Byzantium, original Greek writings on equine medicine by Eumelus, Apsyrus, Theomnestus, and Hierocles, along with Greek translations of Pelagonius and Vegetius, were compiled in an influential digest called *Hippiatrika*, or 'Writings on Horse Medicine', the date of which is in dispute. *Hippiatrika* was of considerable influence and gave rise to a number of abbreviated versions in medieval colloquial Greek.

Evidence of early medieval Greek writing on *falconry, survives in an Arabic treatise of the second half of the 8th century by al-Gitrif, 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 5th or 6th centuries, surviving only in a MS of the 10th century (ed. Bischoff) and one written c.1200 (ed. Smets). An extended Greek treatise on dogs and two on falcons attributed to Demetrios Pepagomenos (early 15th century) survive, as does an *orneosophion* for an Emperor Michael (perhaps III, 842–67). 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 Theomnestos (4th century?) is better preserved in an Arabic translation than in the *Hippiatrika* and was also utilized by the first major Arabic author on equine medicine, Ibn al-Hittali (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 Tunis, and was translated into Latin by Theodore of Antioch. Frederick II, himself the author of the splendid but not widely disseminated *De arte venandi cum avibus*, which lacks the promised section on diseases, may have been involved in Theodore's translation. The text of the Latin Moamin combines portions of the 8th-century work by al-Gitrif with the 9th-century *Kitab al-Mutawakkili* compiled by Muhammad ibn Abdallah al-Bayzar. The name Moamin is apparently a palaeographical error for Muhammad. Frederick's successors, his son Manfred and *Charles I of Anjou, also commissioned translations of equine medical texts from Greek, for example, an epitome of the Byzantine *Hippiatrika* and the writings of one of the authors excerpted in it, Hierocles. Charles was also the patron of a translation from Arabic into Latin (the 'Indian' Hippocrates) by Moses of Palermo.

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 Alwredi regis de custodiendis accipitribus*, attested in the library catalogue of Christ Church, Canterbury. Adelard's treatise, along with the two 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 12th century.

An anonymous medieval treatise on horses, *Practica equorum*, 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 *Albertus Magnus in his *De animalibus* (c.1260). It left no traces in 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 *Theodoric Borgognoni towards the end of the 13th century and Petrus de Crescentiis very early in the 14th century. Theodoric was the author of an important original treatise on human *surgery and compiled a totally derivative work on equine medicine excerpted from Vegetius, Ruffus, the *Practica equorum*, and Moses of Palermo. From c.1300 to 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 lavishly illuminated, were probably produced for royal and noble courts.

4. Later vernacular translations and texts

We lack evidence for vernacular treatises, whether original works, compilations, or translations from before the second half of the 13th 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 36 short paragraphs 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 Marchalsi*; an untitled treatise in BL, MS Sloane 2584, based on the *Practica equorum*; and the recently discovered *Proprytees & Medicynes of Hors* preserved in an incunabula. French and ME works on *hunting also include medical recipes for the treatment of raptors and dogs.

Veterinary 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.

KDF

B. van den Abeele, *La Fauconnerie au Moyen Âge* (1994).

B. Bischoff, *Anecdota novissima: Texte des vierten bis sechzehnten Jahrhunderts* (1984), 171–82.

- C. Burnett, ed., 'Adelard of Bath, Conversations with his Nephew', in *On the Same and the Different, Questions on Natural Science, and On Birds*, ed. and tr. idem, with I. Ronca, P. Mantas España, and B. van den Abeele (1998).
- A.-M. Doyen-Higuet, *L'Épitomé de la collection d'hippiatrie grecque: Histoire du texte, édition critique, traduction et notes*, vols 1– (2006–).
- H. Eisenstein, 'Zoologia, zoografia e medicina veterinaria', in *Storia della Scienza*, vol. 3, ed. S. Petruccioli (2002), 857–73.
- S. Georges, *Das zweite Falkenbuch Kaiser Friedrichs II.: Quellen, Entstehung, Überlieferung und Rezeption des 'Moamin', mit einer Edition der lateinischen Überlieferung* (2008).
- S. Georgoudi, *Des chevaux et des bœufs dans le monde grec: Réalités et représentations animalières à partir des livres XVI et XVII des Géoponiques* (1990).
- M. Giese, 'Ut canes pulcherrimos habeas . . . : Die kynologische Hauptvorlage von Albertus Magnus *De animalibus*', in *Kulturtransfer und Hofgesellschaft im Mittelalter: Wissenskultur am sizilianischen und kastilischen Hof im 13. Jahrhundert*, ed. G. Grebner and J. Fried (2008), 239–70.
- M. D. Grmek, ed. and comm., *The Medieval Treatises on Falconry and Hippiatry of Jacobellus Vitviri from Trogir* (1969).
- C. Guintard, 'L'Histoire de la médecine vétérinaire: Apport des sources écrites (moyen âge et époque moderne) et réflexions sur l'intérêt et les limites de l'archéozoologie pour l'étude de la paléopathologie animale', in *Les Animaux malades en Europe occidentale (VI^e–XIX^e siècle)*, ed. M. Mousnier (2005), 125–52.
- M. Heide, ed., *Das 'Kitāb al-Baytara' von Muḥammād ibn Ya'qūb ibn aḥī Hizām al-Huttālī* (2008).
- M. Hurler, *Magister Maurus: Transkription, Übersetzung, und veterinärmedizinisch-historische Bedeutung des Manuskriptes aus dem Codex Harleian 3772 der British Library* (2007).
- G. R. Keiser, 'Medicines for Horses: A Medieval Veterinary Treatise', *Veterinary History*, n.s. 12 (2004), 125–48.
- 'Scientific and technical writings', in *A Manual of the Writings in Middle English 1050–1500*, ed. A. E. Hartung, vol. 10 (1998), 3593–967.
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- B. Ó Cuív, 'Fragments of Irish Medieval Treatises on Horses', *Celtica*, 17 (1985), 113–22.
- Y. Pouille-Drieux, 'L'Hippiatrie dans l'occident latin du XIII^e au XV^e siècle', in *Médecine humaine et vétérinaire à la fin du moyen âge*, ed. G. Beaujouan et al. (1966), 9–167.
- B. Prévot and B. Ribémont, *Le Cheval en France au Moyen Âge: Sa place dans le monde médiéval; sa médecine: l'exemple d'un traité vétérinaire du XIV^e siècle: la 'Cirurgie des chevaux'* (1994).
- A. Smets, ed. and tr., *Le 'Liber accipitrum' de Grimaldus: Un traité d'autourserie du haut Moyen Âge* (1999).
- D. Trolli, *Studi su antichi trattati di veterinaria* (1990).
- Vetulus de Anagnia, Johannes** (fl. 14th century) Italian *music theorist. His *Liber de musica* is notable for its discussion of rhythm and mensuration that details the confluence of Italian theory (for example, *Marchetto da Padova) and French theory (for example, *Johannes de Muris). See also **MODES, RHYTHMIC; MUSICAL NOTATION.** CMB
F. Hammond, ed., *Johannis Vetuli de Anagnia 'Liber de Musica'* (1977).
- 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 11th century until its conquest by *Philip II Augustus. AWL
D. Power, *The Norman Frontier during the Twelfth and Early Thirteenth Centuries* (2004).
- Vézelay** (abbey) *Benedictine house possessing Mary Magdalene's *relics from the mid 11th century. Its *pilgrimage church boasts a *sculpture programme portraying Pentecost and/or the Sending of the Apostles, Christ's infancy, and the Ascension, along with secular figures. See also **HAGIOGRAPHY; LITURGICAL YEAR; MARY MAGDALENE, CULT OF.** LR
K. Ambrose, *The Nave Sculptures of Vézelay* (2006).
- J. Feldman, 'The Narthex Portal at Vézelay: Art and Monastic Self-Image', Ph.D. thesis (Texas, 1986).
- Hugh of Poitiers, *Chronicon abbatiae Vizeliensis*, ed. R. Huygens (1991).
- 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.** RCE
M. Maccarrone, *Vicarius Christi: storia del titolo papale* (1952).
- R. Southern, *Western Society and the Church in the Middle Ages* (1970).
- Vicente, Gil** (c.1465–c.1536) 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 Casandra*, *Exhortação da guerra*, *Triunfo de inverno*, and *Juiz da Beira*. See also **LITERATURES: GALICIAN-PORTUGUESE.** JG
M. L. G. da Cruz, *Gil Vicente e a sociedade portuguesa de quinhentos* (1990).
- R. P. Garay, *Gil Vicente and the Development of the 'Comedia'* (1988).
- S. Reckert, *Gil Vicente: espíritu y letra* (1977).
- 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' (1170s). In the 1230s Vicenza was occupied by a Ghibelline warlord in the Veneto, Ezzellino III *da Romano, who controlled the city until 1259. A revived communal regime maintained a precarious independence until 1311, when Cangrande della *Scala, the