

# Hildegard of Bingen: Life, Medicine and Natural Knowledge

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## Abstract

### I. Life (Context, Sources, Trajectory)

A source-critical outline distinguishes devotional association from canonical enclosure (1112), highlights the Trier synod (1147/48) as public legitimation, and situates the Rupertsberg foundation (1152) within monastic and property law. It traces the roles of Bernard of Clairvaux, Volmar and Guibert of Gembloux, the preaching circuits (1158–1170), the re-occupation of Eibingen (1165) and the interdict (1178/79). The birthplace debate (Bermersheim vs. Niederhosenbach) remains undecidable.

### II. Medicine and Natural Knowledge (C+C and Ph., Method, Language, Transmission)

Treats the corpus as a bifurcation of a Rupertsberg compilation (*Liber subtilitatum*) into *Causae et curae* and *Physica*. C+C integrates pathogenesis, regimen and procedures within an anthropological cosmology, while Ph. orders creation by genera; editorial layering and pragmatic bilingualism (Latin with German lemmata) explain practice-oriented prose. Earliest witnesses: C+C Copenhagen + Berlin fragment; Ph. Trier fragment; later full: Florence, Wolfenbüttel, Paris (with German appendix), Rome, Brussels. *Viriditas* denotes operative vitality.

### III. Appendix (Manuscripts, German Reception, Early Prints)

Standardises manuscript and print data: for C+C Copenhagen, the Berlin fragment and a 1438 Heidelberg attestation; for Ph. full Latin witnesses (Florence, Wolfenbüttel, Paris with German appendix, Rome, Brussels) and partial/excerpt transmission (Freiburg, Vatican Palatini, Bern, Augsburg, Trier). The 15th-century German reception (Berlin mgf 817, Mainz I 525, St Florian XI 641, Moscow) evidences selective reuse with *Macer/Circa instans*; early prints: Strasbourg 1533 (*Physica s. Hildegardis*), 1544 (*Experimentarius medicinae*).

**Keywords:** Hildegard of Bingen; *Causae et curae*; *Physica*; *Liber simplicis medicinae*; *Liber compositae medicinae*; medieval medicine; pragmatic bilingualism; *viriditas*; manuscript transmission; monastic medicine;

# I. Hildegard of Bingen: Life

## Birth and origin (1098)

Hildegard was born in 1098 either in Bermersheim vor der Höhe (traditionally taken as the place of baptism) or—according to the now prevailing view—at the family’s seat in Niederhosenbach; parents: the free nobles Hildebert/Hildebrecht and Mechthild. On the prosopographical analysis of Josef Heinzelmann [6], the strongest prosopographical evidence favours Niederhosenbach (Disibodenberg charter of 1112 mentioning Hildebert of Hosenbach). A recent, source-critical study by Gottfried Kneib [12] systematically weighs property and charter evidence (esp. the Disibodenberg charter of 1112), toponymic traditions (Vermersheim/Bermersheim vs. Hosenbach), and the aristocratic topography c. 1100. His conclusion: the chain of evidence for Niederhosenbach predominates (no noble seat at Bermersheim c. 1098; prosopographical plausibility of the *Edelfreien von Hosenbach*), though an absolute decision remains impossible for lack of a contemporaneous naming of the birthplace. For an up-to-date overview see Michael Embach [2]; a concise summary is given by Klaus Peper [[Peper 2015]]. Hildegard’s own statements in *Scivias* narrow her birthdate to the period between early May and mid-September 1098. [7]

## Early attachment to Jutta and enclosure (1106–1112)

Around 1106 the very young Hildegard was entrusted to the anchoress Jutta of Sponheim. On 1 November 1112 Jutta and Hildegard entered the women’s cell at the Benedictine monastery of Disibodenberg; there Hildegard received her formation and monastic imprinting, as shown by Monika Klaes-Hachmöller [4] and Anna Silvas [15]. Jutta made profession in 1112 before Abbot Burchard of Disibodenberg; the tradition names a later profession for Hildegard before Otto of Bamberg (acting for the Mainz church leadership). [4] [2] According to the sources (e.g., Guibert, Ep. II, 38) the group at the solemn enclosure in 1112 consisted of three persons: Jutta of Sponheim, Hildegard, and a further young woman who in some witnesses is likewise called “Jutta”; the *vidua* mentioned in parts of the transmission is identified in scholarship with Uda/Uode of Göllheim, principally on the basis of Franz Staab’s edition [16] and succinctly noted by Laurence Moulinier [13]. [5] [2] On the dating and character of this “entrustment” there is scholarly debate: 1106 is a reconstruction from the *Vita* tradition (age  $\approx$  8), while some reconstructions prefer 1107/08. It is also debated whether “entrusted” already signifies formal oblation/enclosure, or first an educational bond to Jutta (likely in the Sponheim milieu), with the actual enclosure of both at Disibodenberg following only in 1112. The source-critical

line tends to distinguish an early devotional-educational association from the later canonical bond; in any case the step of 1112 is secure. [15] [4] [2] Scholarship further stresses the Disibodenberg context: in the early twelfth century the monastery was undergoing Benedictine reorganisation and building; the women's cell is first securely attested only from 1112. This relativises the older narrative of a very early, permanent enclosure in childhood. Already noted by Monika Klaes-Hachmöller and—within the Mainz reform context—by Franz Staab; overview in Embach. [4] [16] [2] In documentary terms: the re-establishment of the Benedictine community at Disibodenberg is traceable for c. 1108–1112; under Abbot Burchard the community and buildings stabilised only gradually, while the women's cell becomes visible in 1112. [16] [4] [2] Hildegard herself reports early visionary experiences (self-report: “in my third year of life”); in 1141 she links a severe illness with the mandate to write what she had seen. [7] [2]

## Leadership and the Trier synod (1136–1148)

After Jutta's death in 1136 the now grown women's community elected Hildegard as its leader (*magistra*). At the Trier synod of 1147/48 extracts from her writings were read out before Pope Eugenius III, and her public activity received ecclesiastical approval, as set out by Monika Klaes-Hachmöller [4] and by the *Scivias* editors Adelgundis Führkötter and Angela Carlevaris [7]. Scholarship varies on the exact dating between late 1147 and early 1148; uncontested is the connection with Eugenius' sojourn in Germany and with the correspondence with Bernard of Clairvaux. The papal endorsement of *Scivias* extracts is seen as an important impulse for the move to an independent convent at the Rupertsberg, a point emphasised by Lieven Van Acker [8] and Michael Embach [2]. Flanking this stands the correspondence with Bernard of Clairvaux (1146/47), which underpins the claim to spiritual authority; Embach [2] and the overview by Beverly Mayne Kienzle, Debra L. Stoudt and George Ferzoco [11] note the redactional shaping of the transmission in the Riesenkodex and the related questions of authenticity and wording. In the same period the work on *Scivias* neared completion: begun in 1141, finished c. 1151/52. [7] [2]

## Foundation at the Rupertsberg (1147–1152)

Between 1147 and 1151 Hildegard left Disibodenberg and founded her own women's monastery on the Rupertsberg near Bingen; the church was consecrated in 1152. The step was contested within the monastic milieu but ultimately prevailed. [3] [8] Competing interpretations persist: one line emphasises visionary legitimation and the Trier impulse (1147/48); another stresses institutional and property-law factors (disputes with Disibodenberg over goods, jurisdiction and obedience).

Weightings in scholarship: Van Acker accentuates the institutional-legal side (spin-off amidst conflict with Disibodenberg); Klaes foregrounds visionary authorisation and the Trier impulse; Embach reports a mediating view that treats both as a dual causation. [8] [3] [2] Shortly after the consecration work began at the Rupertsberg on the large natural-historical compilation that Hildegard herself calls *Liber subtilitatum diversarum naturarum creaturarum*; its core dates to c. 1152–1158 and thus precedes the *Liber vitae meritorum*. [2] [11]

## Richardis of Stade (1151–1152)

A close companion in the early Rupertsberg period was Richardis of Stade, who—against Hildegard’s wishes—was appointed abbess of Bassum in 1151 and died on 29 October 1152; the surviving correspondence documents their bond and Hildegard’s interventions. According to Anna Silvas [15] and Lieven Van Acker [8]. In interpreting the motives scholarship diverges: some stress a regular appointment under family influence, others a personal conflict or overextension during the Rupertsberg start-up; there is broad consensus that polemical readings (e.g., “banishment”) are untenable. [15] [11]

## Preaching journeys and a phase of writing (1158–1170)

Between 1158 and 1170 Hildegard undertook several preaching and pastoral journeys to important centres of the empire (e.g., Mainz, Würzburg, Bamberg, Trier, Metz, Cologne), reconstructed above all by Lieven Van Acker [9] and Monika Klaes [3]. To this phase belongs the *Liber vitae meritorum* (c. 1158–1163); the songs of the *Symphonia armonie celestium revelationum* and the play *Ordo virtutum* are mostly placed in the 1150s/1160s. [7] [11] [2] Reconstructions of the itineraries range from minimal to maximal models; datings rely largely on letters and are partly uncertain. Consensus sees a concentration in two to three major circuits between 1158 and 1170. [9] [2] Among those addressed in her admonitory letters are princes and bishops; in the context of the schism (from 1159) Hildegard admonishes Emperor Frederick I Barbarossa. [2]

## Eibingen and later works (1165–1174)

In 1165 Hildegard re-occupied the former Augustinian house at Eibingen and thereafter led two women’s monasteries (Rupertsberg and Eibingen), as set out by Monika Klaes [3]. Some literature gives 1166; the standard view is 1165. The precise legal character of the measure (new foundation vs. re-occupation) remains debated; see the overview in Embach [2]. From 1163 the *Liber divinorum*

*operum* was begun and continued into the 1170s (c. to 1174). The later customary labels for the medical-natural compilations (*Liber simplicis medicinae/Physica*; *Liber compositae medicinae/Causae et curae*) reflect parts of the transmission; substantively they belong with the earlier large compilation (*Liber subtilitatum diversarum naturarum creaturarum*). The sequence and possible editorial strata remain under discussion. [2] [11]

## Collaborators and redaction (1170s)

Her closest collaborators included the Disibodenberg prior Volmar († 1173) and, in her final years, Wibert/Guibert of Gembloux, who acted as secretary and redactor. [10] [4] The letter collection grew continuously and extends into the late 1170s; Wibert assisted in ordering and redaction. [10] [11] [2]

## Interdict (1178–1179)

In 1178 an interdict was imposed on the Rupertsberg because of the burial of a man previously excommunicated; Hildegard refused the demanded exhumation and insisted on the community's right of burial; after clarification the interdict was lifted in 1179. According to Lieven Van Acker [10], with overview by Michael Embach [2], interpretations differ: some adopt a strict canonical reading (unlawful burial of an excommunicate), others emphasise a local jurisdictional dispute over burial rights; consensus holds on the rapid lifting in 1179.

## Death and cult

Hildegard died on 17 September 1179 at the Rupertsberg, aged about 81, and was buried before the high altar of the monastery church. Since the early modern period her cult has been centred on Eibingen, to which the main relics were transferred. [4] [3]

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## II. Hildegard of Bingen: Medicine and Natural Knowledge

### Framework, dating, significance (1152–1158)

After *Scivias* (1141–1151/52), the originally unified *Liber subtilitatum diversarum naturarum creaturarum* was produced at Rupertsberg. Its composition is usually placed between 1152 and 1158; decisive are the prologue of the *Liber vitae meritorum* and the accompanying correspondence (Volmar/Wibert), which reveal the working nexus of visionary experience, natural observation, and linguistic–editorial cooperation. [2] [10]

The later short titles *Physica* (for the *Liber simplicis medicinae*) and *Causae et curae* (for the *Liber compositae medicinae*) are not authorial titles but designate two branches of a work complex that was already transmitted separately in the thirteenth century. They surface in the late twelfth and early thirteenth centuries and, since the early modern period, have shaped the history of print and research. [12]

### Early attestations — full quotations (retained)

Hildegard's own testimony — *Liber vitae meritorum* I, Prol. 4–13

Et factum est in nono anno postquam uera uisio ueras uisiones, in quibus per decennium insudaueram, mihi simplici homini manifestauerat; qui primus annus fuit, postquam eadem uisio subtilitates diuersarum naturarum creaturarum, ac responsa et admonitiones tam minorum quam maiorum plurimarum personarum, et symphoniam harmonie celestium reuelationum, ignotamque linguam et litteras, cum quibusdam aliis expositionibus, in quibus post predictas uisiones, multa infirmitate multoque labore corporis grauata, per octo annos duraueram, mihi ad explanandum ostenderat.

In the ninth year after the true vision had revealed to me—a simple person—those true visions in which I had laboured for a decade, there began the phase in which the same vision showed me the subtleties of the natures of creatures, answers and admonitions for many persons, the symphony of heavenly revelations, as well as an unknown language and letters and other things for elucidation; for eight years I persevered in this, burdened by illness and toil. [2]

Volmar — Ep. CXC 23–24 (c. 1170)

Ubi tunc expositio naturarum diuersarum creaturarum?

Where, then, is the exposition of the various natures of creatures? [10]

*Vita sanctae Hildegardis* (Theoderich's part), II, 1

Igitur beata uirgo in loco, ad quem iussu diuino migrauerat, librum uisionum suarum, quem apud montem sancti Disibodi inchoauerat, consummauit et quaedam de natura hominis ac elementorum diuersarumque creaturarum, et quomodo homini ex his succurrendum sit, aliaque multa secreta prophetico spiritu manifestauit.

At the place to which she had moved at divine command, she completed the book of her visions which she had begun at the Mount of St Disibod, and set out some things concerning the nature of the human being and of the elements and of diverse creatures, and how help may be afforded to humankind from these; she also revealed many other things in the prophetic spirit. [8]

Gebeno of Eberbach — *Pentachronon*, second dedication version (c. 1222)

Libros quoque eius, scilicet librum Scivias, librumque Vitae meritorum ac librum Divinorum operum, omelias etiam eius ac ignotam linguam cum suis litteris, celestemque armoniam cum aliis scriptis eius non paucis, atque librum simplicis medicinae, secundum rerum creationem octo libros continentem, librumque eius medicinae compositae, de egritudinum causis, signis atque curis.

Among her writings are named, inter alia, *Scivias*, the *Liber vitae meritorum*, the *Liber divinorum operum*, homilies, the unknown language with its letters, the heavenly harmony together with other writings, as well as the book of simple medicine (arranged in eight books according to the order of creation) and the book of composite medicine concerning the causes, signs and cures of diseases. [8]

Canonisation acts, Mainz 1233 — *Acta Inquisitionis* (witness of Bruno)

Scripta etiam eius, quae conventus iuratus confessus est sua esse, scilicet librum Scivias, librum Vitae meritorum, librum Divinorum operum, Parisius per theologiae magistros examinetur; librum Expositionis quorundam evangeliorum, librum Epistolarum, librum Simplicis medicinae, librum Composite medicinae ac Cantum eius cum Lingua ignota, cum libello qui de eius vita conscriptus est, per eundem Brunonem sacerdotem, Sancti Petri in Argentina custodem, virum fidelem ac bonae famae et supradicti monasterii procuratorem, sub sigillis nostris clausos transmittimus...

We likewise send—under seal—her writings which the community, under oath, has confessed to be hers: *Scivias*, the *Liber vitae meritorum*, the *Liber divinorum operum* (examined in Paris by masters of theology), together with expositions of certain Gospels, the book of letters, the book of simple medicine, the book of composite medicine, her chant with the unknown language, and the booklet written about her life—conveyed by Bruno, priest and custodian of St Peter's in Strasbourg, a trustworthy man of good repute and procurator of the aforesaid monastery. [8]

Richer of Senones — *Gesta Senonensis ecclesiae* IV, 15 (1254)

Scripsit etiam librum medicinale ad diversas infirmitates quem ego Argentine vidi.

She also wrote a medical book for various illnesses; I saw it in Strasbourg. [8]

## Guiding ideas and intellectual profile

Hildegard's medical prose interweaves observation, learned doctrine and vision into writing that is factual yet normative. Illness arises from a combination of conduct of life, environment, inner disposition and the divine ordering of the world; the healing art forms part of the good stewardship of creation and serves to restore right proportion within the human being. The often-cited *viriditas* denotes not merely a metaphor but a basic notion of vital force that can be actualised in substances, foods and regimens. [8] [26]

Hippocratic–Galenic vocabulary is present, but not a fully executed doctrine of “primary qualities” with systematic degrees. Heat, cold, moisture and dryness function as heuristic categories and are combined, case by case, with dietetics, phlebotomy, cautery, and simple as well as compound remedies. The body is treated topographically from head to foot; the semiotics encompasses pulse, urine and blood findings; simple rules of time such as the *Lunarium* are also included. [8] [25]

Particularly characteristic in *Causae et curae* is argumentative transparency: recipes and treatment instructions are frequently accompanied by brief motivations that make analogical reasoning, everyday observation and the use of imagery explicit; the images—raging rivers, boiling pots, and the like—are not ornaments but structuring tools of thought. [25] [26]

The *Physica*'s doctrine of substances orders creation by genera and derives therapeutic effects from the nature, utility and potential risks of things; *Causae et curae* ties therapeutic instructions more closely to pathogenesis and regimen. The two branches thereby conceive healing as interpretation and practice within the horizon of the created order without reducing it to a single school. [8] [26]

## Causae et curae — work profile and textual history

Medieval witnesses attribute to Hildegard two medical books which can be grasped separately at an early stage (*liber simplicis medicinae*, *liber compositae medicinae*). *Causae et curae* survives in a single full witness: Copenhagen, Det Kongelige Bibliotek, Ny kgl. Saml. 90b 2°. The parchment codex is in two columns and in two hands; later interventions divide the text into five “libri”, number chapters and add an index. Marginalia—including German lemmata—and anomalies in rubrication (e.g. “nichil inueni, nichil scripsi”) mark the non-autograph, compilatory stage. In addition, the Berlin fragment (Staatsbibliothek, Ms. lat. qu. 674, ff. 103r–116r) independently attests an early extract on the

elements and constitutes the earliest surviving *Causae et curae* witness. Parallels in the German appendix to the Paris LSM codex (BnF lat. 6952, ff. 232v–238v) show that both branches were used in parallel; nevertheless, that codex is an LSM/*Physica* witness, not a *Causae et curae* witness. [8] [31]

In terms of content, *Causae et curae* opens with creation and world order, proceeds to an anthropological cosmology within which the genesis of disease, dietetic measures and surgical procedures (phlebotomy, cautery) are treated in a head-to-toe topography; a semiotics of the body (pulse, urine, blood findings, signs of life and death) together with a simple *Lunarium* concludes the complex. Proximity to the Salernitan milieu (Trota tradition, *Circa instans*, Constantinus) is palpable without any continuous source being demonstrable. [8]

The work stands in close interaction with the *Physica*. Several sections in *Causae et curae* (particularly in the middle parts) take up recipes which, in the *Physica*, circulated as secondary, marginal material; in *Causae et curae* they often appear in fuller form with explanatory *quia/quoniam* clauses. This constellation supports the assumption of a two-stage production process for the *Physica* (base text plus marginalia) and at the same time explains the profile of *Causae et curae* as a pragmatic compilation in Hildegard's orbit. [20]

Linguistically, the same pragmatics is visible: vernacular lemmata serve intelligibility and point to Hildegard's deliberately mixed register in her secular writings; they are not merely later insertions but belong to the conceptual approach to the material. [17]

## Physica — work profile and textual history

Under the short title *Physica* there circulates, since the early modern period, a complex body of material with multiple editorial overlays which medieval transmission calls *liber simplicis medicinae*. The basic concept is a natural-historical ordering of creation by genera; therapeutic effects are derived from the nature, uses and hazards of things. The manuscript transmission already displays divergent dispositions and book-counts (eight or nine "books") as well as layers of additions and mixtures that migrated from marginal and intermediate stages into the running text. [8] [20] The earliest witness to the LSM is the Trier fragment (City Library, E II 55 8°, early 13th c.), preserving Book I (*De plantis*) chs. 82–84 and 86–94; the inserted section beginning "Sed agrestes" is counted as ch. 92; palaeography and textual profile point to affinities with P and V. [14]

For the late Middle Ages there is a clear embedding in the encyclopaedic tradition. The Brussels ms. 2551 illustrates the re-reading within the horizon of pragmatic knowledge compilation: rearrangements, condensations and didactic reshaping bring the *Physica* close to encyclopaedic and

recipe-practical collections, while the natural interpretations attributed to Hildegard remain the structuring frame. [20]

Linguistically striking is the deliberately conceived mixture of learned Latin with vernacular lemmata. This “pragmatic bilingualism” serves intelligibility, linkage to practical knowledge and terminological mapping; it is neither accidental nor a merely later accretion but part of the production and reception horizon of Hildegard’s natural-medical texts. [17]

Closeness to *Causae et curae* appears in parallel recipes and in explanatory *quia/quoniam* clauses which, in some transmission branches, adhere to the *Physica* as marginal or added material. In the *Physica* they often function additively; in *Causae et curae* they are more strongly embedded in pathogenetic and regimen-related argument. This observation explains the mutual penetration of the two branches in editorial terms without levelling the *Physica*’s logic as a work ordered by nature. [8] [20]

### Relationship between the two branches (*Causae et curae* ↔ *Physica*)

The two texts interact closely without collapsing into each other. *Causae et curae* unfolds pathology, dietetics and surgical procedures within an anthropological cosmology and ties recipes argumentatively to pathogenesis and regimen. The *Physica*, by contrast, orders by genera and derives therapeutic effects from the nature, utility and hazards of things. Parallel recipes and explanatory *quia/quoniam* clauses are explicable in terms of editorial history: marginal and added material from the *Physica* was integrated into the running text in some branches, while *Causae et curae* embeds the same material more firmly in semantic and pragmatic rationales. The result is a clean separation of work profiles with simultaneous recognition of a shared production history. [8] [20]

### German-language reception of the *Physica* in the fifteenth century

In the fifteenth century the vernacular reception intensifies in an Upper- and Rhine-Franconian environment; it displays a pragmatic, compilatory profile and mixes learned terminology with German lemmata. Speyer/Heidelberg (the German *Macer* as carrier), Mainz (ms. I 525) and—hitherto a little-noticed parallel strand—St Florian XI 641 emerge as nodal points, the last with a large herbal compendium based on *De herbis* in combination with the German *Macer*, the *Macer floridus* and *Circa instans*; language and layout point to Rheno-Franconian provenances and intensive use. [26]

The Paris LSM codex (BnF lat. 6952) offers on ff. 232v–238v a self-contained German appendix which is not merely a translation of the immediately preceding Latin but an independent compilation from the LSM tradition and further sources. Visually and materially the appendix falls into three parts: a short

“herbal” (232v–233v) with entries on venchel, dille, petersilge, eppe, liebestuckel, etc.; then a medical recipe collection explicitly ordered *a capite ad calcem* (233v–238v) mixing Latin and German indications; finally a concise dietary list (238v). Four German recipes are attested only in *Causae et curae*, which suggests either the parallel use of both branches or an already mixed Vorlage. [31]

As evidence for interlinkage with everyday practical compendia one may cite the so-called “Cookbook of Master Eberhard” (Oettingen-Wallerstein, today BSB Munich): here sections of the *Physica* (“De piscibus”, “De plantis”, etc.) are set alongside a dietary list of foods and culinary recipes; the manuscript alternates between Latin and German and thus demonstrates the shiftability of LSM building blocks into a culinary–dietetic setting at the Bavarian ducal court of the fifteenth century. [32]

The St Florian cod. XI 641 transmits more than two hundred drug monographs, arranged predominantly in German; corpus analysis and partial edition show systematic parallels to Berlin mgf 817 (the Speyer Herbal) and Mainz I 525 while retaining independent selection and order. The German LSM reception thus emerges as an independent, multi-polar branch of transmission which accords with Hildebrandt’s concept of “pragmatic bilingualism” and consciously builds terminological bridges between learned Latin and the German of practice. [26] [17]

## Conclusion

Hildegard’s natural-medical writing is neither a later disintegration nor a purely compilatory agglomerate; it is a coherent programme with two distinctly profiled forms. *Causae et curae* argues in terms of pathogenesis and regimen, employs analogies and images, and embeds recipes with explicit reasoning; the *Physica* derives effects from the order of creation and maintains a natural-historical approach. Both branches share the horizon of a theologically grounded interpretation of the world without being reducible to a single school (Salerno, Isidorian traditions, etc.). *Viriditas* functions as an operative notion of vital force rather than a mere symbol; humoral-pathological vocabulary is present, but not a rigid doctrine of “primary qualities” with a system of degrees. The late-medieval German reception confirms the pragmatics of this programme: it mixes learned Latin with German lemmata, transforms LSM building blocks into recipe and dietetic contexts, and thereby makes visible the terminological bridges by which Hildegard’s material entered practice.

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### III. Appendix

#### *Causae et curae* (Liber compositae medicinae)

Place, Shelfmark	Type	Date	Notes
Copenhagen, Det Kongelige Bibliotek, Ny kgl. full Saml. 90b 2°		mid-third quarter 13th c.	Parch., 2 cols, 2 hands (switch at f. 36r); later division into five "libri", chap. nos. and index; marg. incl. Ger. lemmata; rubr. anomalies ("nichil inueni, nichil scripsi"). [10]
Berlin, SBB, Ms. lat. qu. 674, ff. 103r–116r	frag.	c. 1220/30	Elements section: <i>aqua</i> linkage as in Copenhagen; then <i>aura</i> 103va–108rb, <i>terra</i> 108rb–112va, <i>ignis</i> 112va–116ra. [12] [10] [5]
Heidelberg, Heiliggeiststift Library (lost)	attest.	1438	<i>Summa Hildegardis de infirmitatum causis et curis</i> in the book list of Johannes Rybeisen; not identical with Copenhagen; missing by 1466. [10]

#### *Physica* / *Liber simplicis medicinae* — Full witnesses (Latin)

Sig.	Place, Shelfmark	Date	Notes	Eds.
F	Florence, BML, Ashb. 1323	before 5 Dec 1292; c. 1300	Lead ms.; <i>De plantis–De metallis</i> ; multiple hands; later chap. nos. from Book II; index of indic.; probably Trier–St Eucharius.	[11] [5]
W	Wolfenbüttel, HAB, Cod. Guelf. 56.2 Aug. 4°	late 13 <sup>th</sup> to early 14th c.	ff. 1r–174v; earliest full; rubricated indications; marg. partly into main text.	[5]
P	Paris, BnF, Ms. lat. 6952, ff. 156r–232r	1425–1450	Pap. cod. iii+250+i ff.; ord. seq.; Ger. app. ff. 232v–238v (119 items).	[5] [1]
V	Rome, BAV, Ferrajoli 921, ff. 1r–68r	1449	Complete LSM; close to P.	[5]
B	Brussels, KBR, Cod. 2551, ff. 3r–124r	mid-15th c.	Abbrev. base text, many additions; app. grps A–D (incl. Barthol. exchr.); one Ger. recipe (C25).	[5] [23]

## *Physica* — Partial and excerpt transmission (Latin)

Sig.	Place, Shelfmark	Date	Notes
f	Freiburg i. Br., UB, Ms 178a, fol. 1ra–15ra	c. 1390/1400	Only <i>Liber de lapidibus</i> (IV, 1–23); ≈ F.
Pal 1	Vatican, Pal. lat. 1207, fol. 64r–65v	1425/47 (Heidelberg)	Gerhard von Hohenkirchen; short LSM excr. [9]
Pal 2	Vatican, Pal. lat. 1216, fol. 91v–95r	late 14th c. (Schaffhausen)	Nicolaus Hasel; Johannes Ceci; LSM excr. [9]
Pal 3	Vatican, Pal. lat. 1144, fol. 128v–129r	14th/15th c.	LSM excr.
b	Bern, Burgerbibliothek, Cod. 525, fol. 18r–23r	mid-15th c.	22 short chs., mostly <i>De plantis</i> ; mix w. <i>Circa instans</i> , <i>Macer floridus</i> .
a	Augsburg, UB, OW III, I. 2° 43, fol. 59r–66v	last quart. 15th c.	LSM excr.: VI(10), V(9–12, 15, 17, 20–22, 24–25, 27–28, 30–35), I(1–9, 11); comp. vol.
t	Trier, City Library, Fragment from E II 55 8°	early 13th c.	Parch. frag. c. 19×16 cm; 2 cols; <i>De plantis</i> 82–84, 86–94; “Sed agrestes” = ch. 92; blue/red initials; affinities with P and V. [2]

## *Physica* — German-language transmission (15th c.)

Sig.	Place, Shelfmark	Date	Notes
Bgr	Berlin, SBB-PK, Ms. germ. fol. 817 (Speyrer Kräuterbuch)	1456 (Speyer)	Pap., 88 ff.; 2 hands (Up. Rhen. Bast.); large portions of <i>De herbis</i> (Ger.) within a medical miscellany. [3]
M	Mainz, City Library, Ms. I 525	mid-15th c.	Alphabetical herbal compendium: Ger. <i>Macer</i> (Vulgate, >200 chs.) + German LSM ( <i>De herbis</i> ) + <i>Circa instans</i> + <i>Macer floridus</i> .
Fl	St Florian, Abbey Library, Cod. XI 641	mid–third quart. 15th c.	>200 drug monographs (Ger.); clear LSM excr.; parallels to Berlin mgf 817 and Mainz I 525; intensive use. [26]
P-dt	Paris, BnF, Ms. lat. 6952, ff. 232v–238v	15th c.	119 German LSM items (drug/disease recipes, <i>a capite ad calcem</i> , plus diet. list). [16]
Mo	Moscow, Lomonosov Univ., Doc. coll. Gustav Schmidt, Fonds 40/1, no. 43	late 14th c.	4 ff., parchment, 1 col., 23 lines; German <i>Physica</i> excr.; formerly Halberstadt. [13]

## Early modern prints

Place/Printer	Year	Work/basis	Notes
Strasbourg, Schott	1533	<i>Physica s. Hildegardis</i>	ed. princ.; Vorlage not Paris 6952; lost Strasbourg codex implied.
Strasbourg, Krautius	1544	<i>Experimentarius medicinae</i> (repr.)	repr.; pr.: Krautius.

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**EN title:** Hildegard of Bingen: Life, Medicine and Natural Knowledge

**EN abstract:** Provides a source-critical account of Hildegard's life and the making/transmission of her medical–natural corpus. Part I distinguishes devotional association from enclosure (1112), highlights the Trier synod (1147/48) and situates the Rupertsberg foundation (1152); it traces Bernard, Volmar and Guibert, preaching tours, Eibingen (1165) and the 1178/79 interdict, and leaves the birthplace dispute open. Part II treats the corpus as a bifurcation of a Rupertsberg compilation (*Liber subtilitatum*) into *Causae et curae* and *Physica*; explains editorial layering and pragmatic bilingualism; and anchors the earliest witnesses (C+C Copenhagen + Berlin fragment; *Ph.* Trier fragment) alongside later full witnesses. Part III standardises manuscript and print data, highlights the 15th-century German reception (Berlin mgf 817, Mainz I 525, St Florian XI 641, Moscow), and notes early Strasbourg prints (1533, 1544).

**EN keywords:** Hildegard of Bingen; medieval medicine; *Causae et curae*; *Physica*; *Liber simplicis medicinae*; *Liber compositae medicinae*; recipe transmission; pragmatic bilingualism; *viriditas*; manuscript transmission

**DE Kurzaabstract:** Bietet eine quellkritische Darstellung von Vita und naturkundlich-medizinischem Corpus Hildegards. Teil I unterscheidet frühe Verbundenheit und formale Klausur (1112), akzentuiert die Trierer Synode (1147/48) und verortet die Gründung Rupertsberg (1152). Teil II erklärt die Zweiteilung des Rupertsberger Kompilats (*Liber subtilitatum*) in *Causae et curae* und *Physica*, die editorischen Schichtungen sowie die pragmatische Zweisprachigkeit; früheste Zeugen: C+C Kopenhagen + Berliner Fragment, *Ph.* Trierer Fragment. Teil III vereinheitlicht Handschriften-/Druckdaten, skizziert die deutschsprachige Rezeption des 15. Jh. (Berlin mgf 817, Mainz I 525, St Florian XI 641, Moskau) und verweist auf die Straßburger Frühdrucke (1533, 1544).

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