



COURSE UNIT (MODULE) DESCRIPTION

Course unit (module) title	Code
<i>Herbal Gardens: Medieval Texts, Philosophical Roots, and Botanical Practice</i> <i>Žolelių sodai: viduramžių tekstai, filosofinės ištakos ir botanikos praktika</i>	

Lecturers	Department(s) where the course unit (module) is delivered
Coordinator: Asst., Dr. Rūta Šileikytė Zukienė Others: Dr. Regina Juodkaitė, Assist. Prof., Dr. Rūta Šlapkauskaitė	Institute for the Languages and Cultures of the Baltic, Centre for Scandinavian Studies

Study cycle	Type of the course unit (module)
BA programme	Elective

Mode of delivery	Period when the course unit (module) is delivered	Language(s) of instruction
Seminars	Spring semester	English

Requirements for students	
Prerequisites: C1–C2 level of English	Additional requirements (if any): –

Number of ECTS credits allocated	Student's workload (total)	Contact hours	Individual work
5 ECTS	140	40	100

Purpose of the course unit
<p><i>Herbal Gardens: Medieval Texts, Philosophical Roots, and Botanical Practice</i> is an interdisciplinary course that explores gardening as a complex phenomenon bridging the sciences and the humanities. Conceived as both an epistemic and an ethical practice, gardening requires empirical understanding – knowledge of plant biology, soil, climate, and ecosystems – alongside hermeneutic and philosophical reflection that asks <i>why</i> we garden, and <i>what</i> this work means. To address this complexity, the course brings together three disciplines – philology, philosophy, and botany – and seeks to integrate their distinct concepts, epistemological assumptions, and research methods to achieve a more unified understanding of the medieval gardening practice.</p>

To explore how people in the past thought about plants, herbal gardens, and healing, we will read a number of **medieval texts** such as the *Hortulus* by Walahfrid Strabo, a ninth-century Carolingian monk, the Old English *Nine Herbs Charm* – a striking blend of pagal herbal lore and Christian invocation, as well as the visionary writings of Hildegard of Bingen, a twelfth-century abbess, cosmologist, and natural philosopher, whose works weave together theology, medicine, and the rhythms of the natural world.

To rediscover gardens as spaces of knowledge, imagination, and inner cultivation, we will trace the **philosophical roots** of these traditions in classical thought – from Plato’s vision of the soul’s rootedness in the divine (*Timaeus*) and his notion of education as a form of gardening (*Phaedrus*), to the Stoic conception of living “according to nature” as expressed in Seneca’s *Letters to Lucilius* and Marcus Aurelius’s *Meditations*, and the Epicurean ideal of simple, harmonious life in the Garden, articulated in Epicurus’s *Letter to Menoeceus* and Lucretius’s *De Rerum Natura*.

Extending beyond the medieval world, the course will also turn to later English **literary reimaginings** of the garden and its meanings, from the Victorian era’s “botanical imaginaries” to Christina Rossetti’s theological and erotic botanizing in *Goblin Market*. We will explore how gardens became sites where questions of gender, embodiment, and ecological kinship intertwined, and where the vegetal and the human imaginations met.

Lastly, the course’s interdisciplinarity is not merely methodological but **experiential**. During the practical sessions at the university’s botanical garden, students will learn to identify and grow historical herbs, keep reflective journals, and collaborate in the creation of a small medieval-style herbal garden. In this way, historical gardening becomes *a living laboratory* for exploring how language, thought, and matter intertwine. The practice encourages students to cultivate not only plants but also a more **integrated and holistic** way of knowing – one that recognises that caring for the soil is, at the same time, caring for meaning, culture, and being itself.

Learning outcomes of the course unit	Teaching and learning methods	Assessment methods
<p>Upon successful completion of the course, students will be able to:</p> <ol style="list-style-type: none"> Recognise and articulate interdisciplinary perspectives by analysing key medieval texts related to herbal gardens and medicinal plants, demonstrating awareness of their philosophical, cultural, ecological, and symbolic dimensions, and by justifying the relevance of different disciplinary approaches – such as history, philosophy, botany, and ecology – in understanding these sources. Integrate and apply knowledge from multiple disciplines, including medieval studies, philosophy, natural sciences, and environmental ethics, to interpret the intellectual and material significance of gardens as spaces of knowledge, cultivation, and contemplation. Combine theoretical 	<p>The course combines theoretical inquiry, textual analysis, and experiential engagement.</p> <p>Learning takes shape through a reciprocal process of reflection and practice, following David Kolb’s experiential learning cycle: concrete experience → reflective observation → abstract conceptualisation → active experimentation.⁽¹⁾</p> <p>Seminars and guided discussions create an interactive forum for integrative analysis and dialogue, encouraging students to approach medieval texts on herbal gardens through multiple disciplinary lenses: philosophical, historical, ecological, and literary, thus developing their ability to recognise and justify diverse perspectives in addressing complex cultural phenomena.</p>	<p>The course employs accumulative assessment designed to evaluate both continuous engagement and final attainment of learning outcomes:</p> <ol style="list-style-type: none"> Attendance and active participation – 10% <i>Assesses students’ involvement in discussions and practical activities during seminars.</i> Oral presentation on a chosen topic – 30% <i>Assesses students’ ability to integrate and communicate interdisciplinary perspectives by researching, analysing, and creatively presenting aspects of medieval herbal traditions or garden symbolism.</i> <i>Students are expected to demonstrate awareness of the</i>

<p>insight with empirical and sensory observation.</p> <p>3. Engage in collaborative and experiential learning through the practical recreation and maintenance of a historical herbal garden, demonstrating trust, respect, and openness to diverse disciplinary methods and viewpoints, and contributing actively to a shared interdisciplinary goal that transcends individual academic specialisations.</p> <p>4. Communicate effectively within an interdisciplinary team by explaining concepts, methods, and terminologies from one's own field to peers from other disciplines; by providing and receiving constructive feedback; and by participating in reflective discussions on the relationship between medieval and contemporary ecological thinking.</p> <p>5. Demonstrate holistic, innovative, and reflective thinking by maintaining a learning journal that combines textual interpretation, sensory and emotional engagement, creative expression, and critical reflection on both the learning process and the broader social and ethical implications of reviving medieval ecological knowledge in a modern context.</p>	<p>Collaborative projects engage students in the co-design and interpretation of historical garden reconstructions, fostering interdisciplinary teamwork, respect for different research traditions, and innovative problem-solving that unites theoretical understanding with practical application.</p> <p>Reflective and experiential tasks, such as maintaining a learning journal and conducting embodied observations in the garden, cultivate critical reflection and holistic awareness, allowing students to integrate intellectual, sensory, and ethical dimensions of learning while assessing the broader implications of their work for contemporary ecological and cultural contexts.</p>	<p><i>relevant philosophical, historical, and ecological contexts; to articulate how insights from different disciplines contribute to a unified understanding of the topic; and to communicate their findings clearly to an audience of peers from varied academic backgrounds.</i></p> <p>3. Reflective learning journal – 60%</p> <p><i>In place of a conventional exam, students maintain a reflective learning journal throughout the semester, documenting their evolving understanding of course themes through textual analysis, sensory and experiential engagement, and collaborative practice.</i></p> <p><i>The journal evaluates students' ability to synthesise theoretical and practical learning, to critically reflect on their interdisciplinary experience, and to consider the social, ecological, and ethical implications of reviving medieval knowledge in a contemporary context.</i></p>
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⁽¹⁾ Jeb Schenk and Jessie Cruickshank, "Evolving Kolb: Experiential Education in the Age of Neuroscience." *Journal of Experiential Education* 2015, Vol. 38(1), 73–95.

Content: breakdown of the topics	Contact hours						Individual work: time and assignments		
	Lectures	Tutorials	Seminars	Workshop	Laboratory work	Internship/work	Contact hours	Individual work	Tasks for individual work
Introduction. Medieval herbal gardens – forms and patterns. The garden as a microcosm: nature, order, and divine harmony. Healing, cultivation, and monastic knowledge. Spatial symbolism: enclosure, centre, and path.			4						Students are expected to: <ul style="list-style-type: none"> • Read the assigned materials (reading lists will be provided before the course) and prepare for
Textual Gardens. The module explores Walahfrid Strabo's <i>Hortulus</i> as an early monastic meditation on cultivation and order, the <i>Old English Nine Herbs Charm</i> as a bridge between pre-Christian and Christian healing traditions, and the visionary writings of Hildegard of Bingen as			8						

examples of spiritual and medicinal botany. The module concludes with <i>The Romance of the Rose</i> , examining the allegorical transformation of the garden into a site of desire, knowledge, and moral reflection.								seminar discussions;
Reconstructing a Medieval Herbal Garden: Project Presentations and Reflection. Historical accuracy vs. imaginative reconstruction. The act of gardening as interpretation and remembrance.		2						<ul style="list-style-type: none"> • Prepare for an oral presentation on a selected text or discussion topic;
Greek and Hellenistic Gardens. Archaeological remains and reconstructed plans of Greek and Hellenistic gardens. The influence of Persian <i>paradeisoi</i> on Hellenistic garden culture. Gardens and water: fountains, channels, and irrigation as aesthetic and symbolic features. Sacred groves and royal gardens: spaces of worship, power, and contemplation.		4						<ul style="list-style-type: none"> • Engage in independent research on themes and problems discussed in the course;
Philosophers' Gardens. The module starts with Plato's vision of the human as a "heavenly plant" (<i>Timaeus</i> 90a-d) and the metaphor of ascent and rootedness in <i>Phaedrus</i> . Aristotle's Lyceum as a physical garden of empirical observation and as a symbol of the ordered cultivation of knowledge. Epicurus's Garden as a model of simplicity and friendship grounded in sensory experience and the ethics of pleasure. Seneca and later Stoic writers' interpretation of garden as an inner space. Gardens as models of virtue. Physical environments of ancient philosophical schools and their pedagogical significance.		8						<ul style="list-style-type: none"> • Reflect on seminar themes through short written notes or creative tasks.
Reconstructing the Philosopher's Garden: Project Presentations and Reflection.		2						
Plants and Human Subjectivity. Theresa Kelley's "Botanizing Women," Catriona Sandilands' "Vegetate." Victorian England's botanical imaginaries. Christina Rossetti's theological botanizing. Rewriting Eden: the vegetal, the erotic, and the fantastic in <i>Goblin Market</i> . The poetics of the list and the ethics of kinship. The garden vs. the marketplace. The female body and the goblin fruit. Seduction, sacrifice, redemption.		4						
Practice in the Botanical Garden. Cultivating the medieval herbarium: preparing soil beds, sowing and tending selected herbs from medieval sources; reflecting on the sensory and contemplative dimensions of the work.			8					
Total:			32	8			40	100

Assessment strategy	Weight, %	Deadline	Assessment criteria				
Attendance and active participation	10	–	Evaluation is based on the student's engagement, preparation, and contribution during seminars.				

			<ul style="list-style-type: none"> • Attendance: Regular and punctual attendance is required. More than four unjustified absences may negatively affect the grade. • Preparation: Demonstrates consistent familiarity with assigned readings and readiness to discuss them. • Participation and engagement: Actively contributes to class discussions with relevant, thoughtful, and respectful comments. Shows interest in peers' presentations and activities; participates constructively in group work.
Oral presentation on a chosen topic	30	To be assigned	<p>Student performance in the oral presentation will be assessed according to the following criteria:</p> <ul style="list-style-type: none"> • Relevance, integration, and depth of content (30%) – Demonstrates thorough understanding of the chosen topic by integrating perspectives, concepts, and methods from multiple disciplines (e.g. philosophy, history, ecology, philology). Shows awareness of how of how these approaches complement one another in addressing complex cultural or intellectual questions. • Structure and organisation (20%) – The presentation is clearly structured, coherent, and well-timed. Ideas are logically developed from introduction to conclusion, reflecting the student's ability to synthesise diverse materials into a unified, interdisciplinary argument. • Analytical and innovative insight (20%) – Provides critical and original analysis of the chosen material, revealing integrative and innovative thinking. Recognises the limits of one's disciplinary background while engaging creatively with other viewpoints or methodological traditions. • Delivery and communication (15%) – Speaks clearly and confidently, communicating specialised knowledge in an accessible manner to an interdisciplinary audience. Demonstrates awareness of different disciplinary terminologies and adapts language appropriately. Uses visual and/or audio materials to enhance understanding. • Engagement, collaboration, and responsiveness (15%) – Encourages dialogue and exchange of ideas, showing openness to diverse interpretations. Responds thoughtfully to questions, acknowledges alternative disciplinary perspectives, and contributes to a respectful and reflective learning environment.
Reflective learning journal	60	Midterm evaluation – end of March;	The <i>Reflective Learning Journal</i> is the main assessment component of the course, designed to document student's intellectual, sensory, and experiential development through reading, philosophical reflection, and practical engagement in the garden.

	Final evaluation – exam days in June.	<p>Students are expected to make entries at least once per week (a minimum of 15 entries per semester, with no fewer than one A5 page per entry), combining teacher-guided prompts with independent observations, creative insights, and personal responses.</p> <p>Assessment takes place twice during the semester:</p> <ul style="list-style-type: none"> • Midterm evaluation (40%) – focuses on student's engagement with readings and class discussions, ability to recognise and connect interdisciplinary perspectives, and depth of reflection on medieval texts, philosophical themes, and ecological ideas. Entries should reveal emerging awareness of how different disciplines contribute to understanding complex cultural and environmental questions. • Final evaluation (60%) – focuses on the integration of theory and practice, demonstrating how intellectual, sensory, and collaborative experiences inform one another. Students are assessed on their capacity for critical reflection, evidence of intellectual and personal growth, and their ability to evaluate the broader social, ethical, and ecological implications of their learning. <p>An excellent journal will demonstrate:</p> <ul style="list-style-type: none"> ✓ consistent weekly engagement throughout the semester; ✓ original and coherent thought that synthesizes ideas from multiple fields; ✓ creative and reflective awareness of one's own learning process; ✓ evidence of collaborative insight, acknowledging how teamwork and dialogue shaped understanding; ✓ independent research (additional readings, observations, and conceptual connections) that expand upon the themes, authors, and problems discussed in the course. <p>Evaluation prioritises depth, integration, and authenticity of reflection over formal perfection, rewarding thoughtful engagement and the courage to think across disciplinary boundaries.</p>
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10-POINT GRADING SCALE (REFLECTIVE AND INTERDISCIPLINARY EVALUATION)

10 (Excellent) – *Exceptional insight and intellectual maturity.* Demonstrates outstanding depth of reflection, originality, and independent thinking. Integrates medieval, philosophical, and botanical perspectives with exceptional coherence and creativity. Work goes beyond the expected scope, showing creativity and a holistic understanding of the subject, as well as the ability to synthesise multiple disciplinary approaches. (95–100% of learning goals achieved)

9 (Very Good) – *Strong and consistent interdisciplinary engagement.* Demonstrates very good comprehension and synthesis across disciplines. Reflections are perceptive, well-structured, and often

incorporate independent exploration or creative connections. Minor gaps in depth or precision may appear, but the work demonstrates clear integration of theory, practice, and interdisciplinary insight. (85–94% of learning goals achieved)

8 (Good) – *Thoughtful and analytical*. Shows solid understanding and clear effort to connect multiple perspectives, combining theoretical and practical insights. Demonstrates analysis and reflection, though synthesis may at be somewhat conventional or partial. Independent insights are present. (75–84% of learning goals achieved)

7 (Average) – *Competent engagement with interdisciplinary material, but uneven in depth or integration*. Demonstrates comprehension of main ideas and an ability to apply them, but reflection may be descriptive rather than analytical, and connections between practice and theory remain limited. (65–74% of learning goals achieved)

6 (Satisfactory) – *Basic understanding with noticeable gaps*. Reflection is limited in scope or depth, often summarising rather than interpreting, and interdisciplinary integration is minimal. Effort is evident but inconsistent, with only partial engagement with textual, experiential, and collaborative learning. (55–64% of learning goals achieved)

5 (Weak) – *Minimal achievement of learning goals*. Demonstrates fragmentary understanding or sporadic engagement. Reflections lack coherence, independence, or meaningful synthesis of interdisciplinary insights. Connections between practice and theory are superficial. (50–54% of learning goals achieved)

1–4 (Failing) – *Insufficient achievement of learning goals*. Work shows little or no understanding of key ideas, minimal engagement with readings or practical activities, and no evidence of reflection or independent thinking. Entries may be missing, off-topic, or purely descriptive without analysis, synthesis, or interdisciplinary awareness. Overall, the student fails to meet the minimum criteria for a passing performance. (0–49% of learning goals achieved)

PASSING REQUIREMENTS:

The course follows accumulative evaluation. To pass, students must achieve a passing grade (50% or higher) **in each of the three assessment components**: attendance and participation, oral presentation, and reflective journaling.

Failure to reach 50% in any one component results in **failing the entire course**, regardless of scores in the other segments.

ATTENDANCE POLICY:

Attendance is **compulsory** for this course. Students who miss **more than 30% of the seminars** without a **valid reason** (such as medical or other officially documented circumstances) will **not be allowed to take the final exam** and will receive a **failing grade** for the course. Regular participation is essential for successful language acquisition and overall course progression.

COURSE LITERATURE

Primary Sources

Author(s)	Year of publication	Title	Publishing place and house or web link
Cicero	1971	<i>De Senectute</i> , from Cicero trans. by W. A. Falconer	London
Epicurus	1926	<i>Letter to Menoeceus</i> . In Epicurus: <i>The Extant Remains</i> , translated by Cyril Bailey	Oxford: Clarendon Press

Grendon, Felix	1909	<i>The Anglo-Saxon Charms</i> (Originally published in <i>The Journal of American Folk-Lore</i> , 1909, vol. XXII, no. LXXIV)	Columbia University Press. Public domain: Viewable online at Archive.org
Hildegard, Saint	1998	<i>Physica: The Complete English Translation of Her Classic Work on Health and Healing.</i>	Rochester, VT: Healing Arts Press. Public domain: Viewable online at Archive.org
Hopkins, Joseph S.	2020	“Nigon Wyrta Galdor: The Old English Nine Plants Spell or the Nine Herbs Charm”	Mimisbrunnr.info. Viewable online at https://www.mimisbrunnr.info/nigon-wyrta-galdor
Hopkins, Joseph S.	2024	<i>The Nine Plants Spell: Nigon Wyrta Galdor.</i>	Olympia: Hyldyr.
Horgan, Frances, trans. and annot.	1999	<i>The Romance of the Rose</i>	Oxford: Oxford UP
Plato	1929	<i>Timaeus</i> . Translated by R. G. Bury. In <i>Plato, Vol. IX: Timaeus, Critias, Cleitophon, Menexenus, Epistles</i> . Loeb Classical Library 234.	Cambridge, MA: Harvard University Press; London: William Heinemann Ltd.
Rossetti, Christina	1994	<i>Goblin Market and Other Poems</i>	London: Dover Thrift Editions
Strabo, Walahfrid	1966	<i>Hortulus</i> . Translated by Raef Payne. Commentary by Wilfrid Blunt	Pittsburgh, PA: The Hunt Botanical Library
Strubel, Armand, ed., trans, and annot.	1992	<i>Le Roman de la Rose</i> . Lettres gothiques, 4533	Paris: Librairie Générale Française – Livre de Poche

Secondary Literature

Author(s)	Year of publication	Title	Publishing place and house or web link
Ahmadi-moghaddam, Ali, and Saeid Khaghani	2025	“The Garden of Philosophy: A Nature-Oriented Idea of University.” <i>Journal of Art and Architecture Studies</i> 14, no. 1 (2025): 20–33.	DOI: https://dx.doi.org/10.54203/jaas.2025.3
Albers, Lucia H.	1991	“The Perception of Gardening as Art,” <i>Garden History</i> , Autumn, Vol. 19, No. 2, 163–174	
Bayard, T.	1997	<i>Sweet herbs and sundry flowers: Medieval gardens and the gardens of the cloisters.</i>	Metropolitan Museum of Art. https://www.metmuseum.org/met-publications/sweet-herbs-and-sundry-flowers-medieval-gardens-and-the-gardens-of-the-cloisters

Bullington, Judy	2021	“East-West relational imaginaries: Classical Chinese gardens & self cultivation” <i>Educational Philosophy and Theory</i> 56:4, 299–304	https://doi.org/10.1080/00131857.2021.1965875
Campbell, Gordon	2010	“Epicurus, the Garden, and the Golden Age.” In Dan O’Brien, <i>Gardening: Cultivating Wisdom</i> , 220–231.	Wiley-Blackwell
Carroll, Maureen	2003	<i>Earthly paradises: Ancient gardens in history and archaeology.</i> This general, readable account of gardens from Egypt, the Near East, Greece, and Rome is the best overview and introduction. While a popular book, it incorporates recent scholarship and is organized thematically.	London: British Museum.
Coleman, Kathleen, and Pascale Derron, eds.	2014	<i>Le jardin dans l’Antiquité: Introduction et huit exposés suivis de discussions.</i> Proceedings of a conference held 19–23 August 2013. Vandoeuvres, Switzerland: Fondation Hardt pour l’Étude de l’Antiquité Classique. Intellectually stimulating proceedings from a conference held 19–23 August 2013 under the auspices of the Fondation Hardt with an introduction and eight highly focused essays on topics ranging from real and painted Egyptian gardens to the real and imagined gardens of early Christians.	Vandoeuvres, Switzerland: Fondation Hardt.
Cotton, Anne	2010	“Gardener of Souls: Philosophical Education in Plato’s <i>Phaedrus</i> .” In Dan O’Brien, <i>Gardening: Cultivating Wisdom</i> , 232–244.	Wiley-Blackwell
Day, Jo	2010	“Plants, Prayers, and Power: The Story of the First Mediterranean Gardens.” In Dan O’Brien, <i>Gardening: Cultivating Wisdom</i> , 65–78.	Wiley-Blackwell
Dendle, Peter	2015	“Plants in the Early Medieval Cosmos: Herbs, Divine Potency, and the <i>Scala Natura</i> .” In <i>Health and Healing from the Medieval Garden</i> , edited by Peter Dendle and Alain Touwaide, 1–18	Woodbridge, Suffolk, UK: Boydell & Brewer
Dendle, Peter, and Alain Touwaide, eds.	2015	<i>Health and Healing from the Medieval Garden</i> This collection explores medicinal plants in medieval thought across Western, Byzantine, and Arabic traditions, with essays on gardens, herbals, charms and medicine.	Woodbridge, Suffolk, UK: Boydell & Brewer
Dospěl Williams, Elizabeth, et al.	2023	<i>Garden and Nature in the Medieval World: Exhibition Booklet</i>	Washington, DC: Dumbarton Oaks Research Library and Collection, 2023. Open Educational

			Resource, freely downloadable PDF.
Evans, Susan Toby	2010	“The Garden of the Aztec Philosopher-King.” In Dan O’Brien, <i>Gardening: Cultivating Wisdom</i> , 207–219.	Wiley-Blackwell
Flanagan, Sabina	1996	<i>Secrets of God: writings of Hildegard of Bingen</i>	Boston; London: Shambhala
Gleason, Kathryn L.	2013	<i>A cultural history of gardens in Antiquity</i> The essays in this important collection discuss major themes in the study of ancient gardens, including design, typologies, plantings, use and reception, meaning, verbal and visual representations of gardens, and the relationship between the garden and the larger landscape.	London: Bloomsbury
Kelley, Theresa	2012	<i>Clandestine Marriage. Botany and Romantic Culture</i>	Baltimore: The Johns Hopkins University Press
Kingsnorth, Paul	2025	<i>Against the Machine: On the Unmaking of Humanity</i>	London: Particular Books (an imprint of Penguin Books)
Landsberg, Sylvia	2003	<i>The Medieval Garden, 2nd ed.</i> — Provides a historical discussion of various medieval garden types (monastic, utilitarian, pleasure) and their plantings, designs and uses. <i>Ch. 1: Types of Medieval Gardens</i> <i>Ch. 3: The Plants</i> <i>Ch. 4 The Practice of Medieval Gardening</i> <i>Ch. 6: Make your own Medieval Garden</i>	Toronto: University of Toronto Press
Larkin, Deirdre	2015	“ <i>Hortus Redivivus: The Medieval Garden Recreated.</i> ” In <i>Health and Healing from the Medieval Garden</i> , edited by Peter Dendale and Alain Touwaide, 165–184	Woodbridge, Suffolk, UK: Boydell & Brewer
Macaulay, Elizabeth R.	2021	<i>Greek and Roman Gardens</i>	https://www.oxfordbibliographies.com/display/document/obo-9780195389661/obo-9780195389661-0134.xml
MacDonald, Eric	2010	“ <i>Hortus Incantans: Gardening as an Art of Enchantment.</i> ” In Dan O’Brien, <i>Gardening: Cultivating Wisdom</i> , 121–134.	Wiley-Blackwell
Masson, Georgina	1966	<i>Italian Gardens</i>	London
Meconi, Honey	2018	<i>Hildegard of Bingen</i>	Urbana: University of Illinois Press
Noble, C.	2000	“Spiritual practice and the designed landscape: Monastic precinct gardens.” <i>Studies in the History of Gardens & Designed Landscapes</i> , 20(3), 197–205.	https://doi.org/10.1080/14601176.2000.10435620
O’Brien, Dan (ed.)	2010	<i>Gardening: Cultivating Wisdom</i>	In Dan O’Brien, <i>Gardening:</i>

			<i>Cultivating Wisdom, 26–37.</i>
Ott, K., & Surau-Ott, V.	2024	<i>Philosophy of gardening and a sense for scents: An environmental ethics perspective. Studies in the History of Gardens & Designed Landscapes, 44(2–3), 178–196.</i>	https://doi.org/10.1080/14601176.2024.2367930
Ray, Meghan T.	2010	“Cultivating the soul: the ethics of gardening in ancient Greece and Rome.” In Dan O’Brien, <i>Gardening: Cultivating Wisdom, 26–37.</i>	Wiley-Blackwell
Salisbury, Joyce ed.	1993	<i>The Medieval World of Nature: A Book of Essays Garland Medieval Casebooks, 5.)</i>	New York and London: Garland
Sandilands, Catriona	2017	“Vegetate” in <i>Veer Ecology. A Companion to Environmental Thinking.</i>	Minneapolis and London: University of Minnesota Press
Strong, Roy	1975	<i>The Renaissance Garden in England</i>	London
Struwe, Lena, ed.		<i>Botany Depot: Open-Access Teaching Resources for Botany Education</i>	New Brunswick, NJ: Rutgers University (The State University of New Jersey). Open Educational Resource .
Subačius, Paulius	2022	“Tekstas kaip gyvatvorė” [Text as a Hedgerow], <i>Archivum Lithuanicum</i> 24, 2022, 9–26	Vilnius: Lietuvos istorijos institutas
Touwaide, Alain	2015	“Legacy of Classical Antiquity in Byzantium and the West.” In <i>Health and Healing from the Medieval Garden</i> , edited by Peter Dendle and Alain Touwaide, 19–38.	Woodbridge, Suffolk, UK: Boydell & Brewer
Van Arsdall, Anne	2023	<i>Medieval Herbal Remedies: The Old English Herbarium and Early-Medieval Medicine.</i> 2nd ed.	Milton Park, Abingdon, Oxon; New York: Routledge

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