

# The Cult of the Hispanic Saints in the Carolingian Hagiographic Tradition

MARIA JOÃO TOSCANO RICO  
Postdoctoral researcher - University of Lisbon

## TOPICS

- **Hispanic saints:**  
Verissimus, Maxima, Julia
- **Martyrology of Saint-Quentin**  
(Pseudo-Florus)
- **Hispanic Passionary**
- **Carolingian Reform**

The brother and sisters **Verissimus, Maxima** and **Julia** were allegedly martyred during the persecution of Diocletian (303), in Lisbon (Lusitania), on 1st October. The **Martyrology of Saint-Quentin** seems to be the earliest source and reveals a high level of proximity to the **Hispanic Passionary**. It attests the existence of a hagiographic tradition in northern France, formed at the beginning of the 9th century, separately from the *scriptorium* of Lyons, and related to the Carolingian reform, as resulting from the cross-cultural exchange driven by the circles which played an important role within the cultural configuration of Europe.

## AIMS

1. To consolidate the study of the spreading of the cult of the Olisiponense martyrs **Verissimus, Maxima and Julia**.

2.1. To assess the importance and individuality of the **Martyrology of Saint-Quentin**:

- recognizing the historical and cultural circumstances that led to its composition;
- identifying the agents involved in textual production.

2.2. To determine the place of the **Martyrology of Saint-Quentin** within the medieval hagiographic tradition derived from **Bede II**:

- recognizing the class of Hispanic *passiones* that circulated beyond the Pyrenees in the Carolingian period;
- evaluating the levels of dependence and innovation of the Martyrology with regard to the martyrological tradition given by the *scriptorium* of Lyons.

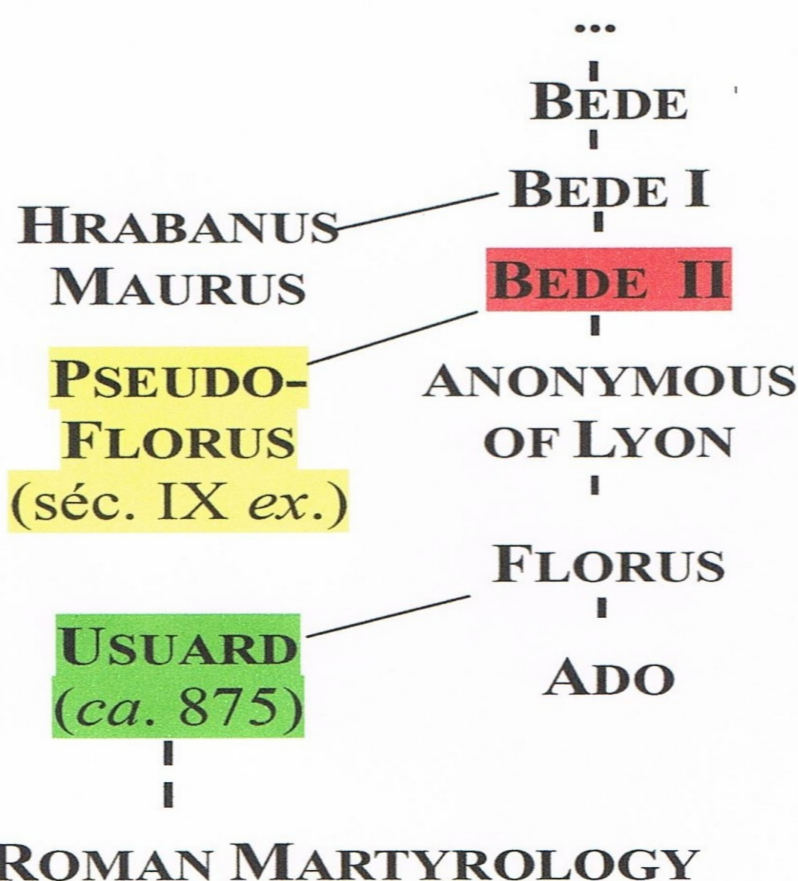


## HISPANIC PASSIONARY

«1. Passio sanctorum martyrum Christi Verissimi, Maxime et Iulie, qui passi sunt Olisipona in ciuitate, die kalendas octobres. (...) 4. (...) Quorum iudex professione conperta parari secretarium iubet: intromitti lictores, extendi martyres, admoberi uerbera, conligari unguilas, exponi eculeorum tendiculas imperauit. 5. Sed nicil orum Dei famulos aut terruit promissum aut superauit adpositum. (...) 6. Consummatur tandem gladio tormenta martyrii (...)»

## MARTYROLOGY OF SAINT-QUENTIN

«Elissipona civitate passio sanctorum Verissimi, Maximi, et Juliae [Julii] qui passi sunt sub Datiano praeside. Quorum Datianus confessione comperta, parari secretarium iubet et intromitti lictores, extendi martyres, admoveri verbera, colligari unguilas, exponi aquuleos, et tendiculas imperavit. Et, cum nihil horum Dei famulos aut terruit promissum aut superavit appositum, gladio tandem consummantur.»



## METHODS / CORPUS

1. Textual revision of the *passio Verissimi, Maxima and Julia* (BHL 8544), by including the three manuscripts overlooked:

- ⇒ Paris, BN, Ms. lat. 3809A: ff. 100r-100v
- Unknown origin, south of Aquitaine or Septimania - XIV *in.* century
- ⇒ Salamanca, BU, Ms. 2538: ff. 197r-197v
- From Spain, collection of Lives and Passions of the Saints compiled by Bernard of Brihuega - XV *in.* century
- ⇒ Lisbon, ANTT, Lorrvão, C. F. Livr. 16: ff. 207r-207v
- From Portugal. The Monastery of Lorrvão was founded in the lands of Coimbra shortly after the conquest of Alfonso III of Leon, in 878 - XII ½ century

2. Critical edition and philological and cultural study of the **Martyrology of Saint-Quentin**, by collation with the:

⇒ **Martyrology by Anonymous of Lyons (written before 806)**

⇒ **Hispanic Passionary:**

- Royal Library of Brussels (Ms. 478 (II 760): ff. 2-39, ff. 107-153v; Ms. 485: ff. 1-71)
- National Library of Paris (Ms. 4208: ff. 67v-69v; Ms. 5257: ff. 1v-42v; Ms. NAL 1584: ff. 3v-121v)

## DIVULGATION

• **Digitization** of the manuscripts and **electronic publication** of the Martyrology of Saint-Quentin.

• **Publication** of the results .

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Supervisor: Univ.-Prof. Dr. Paulo Farmhouse Alberto

EMAIL: [mjtoscanorico@hotmail.com](mailto:mjtoscanorico@hotmail.com)



IRIT  
Institut de recherche  
et d'histoire des textes