

Dominik

- en jubilæumshelgen med skiftende festdage

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- [English translation \(with academic references\)](#)

I følge kalenderen over danske navnedage er datoen den 4. august tilegnet *Dominicus* – eller rettere *Dominik*, der er den mest udbredte form af drengenavnet i nutidens Danmark. At han lige skulle få tildelt denne dato er dog lidt af en tilfældighed, og dagen er faktisk flyttet et par gange op gennem tiden, siden helgenens død for præcis 800 år siden, i august 1221.

Personen bag helgennavnet blev egentlig døbt *Domingo Nuñez de Guzmán*, da han blev født i Spanien omkring 1170. Faktisk opkaldte hans forældre ham efter en anden helgen, Santo Domingo de Silos, der havde levet godt hundrede år tidligere som abbed på et kloster lidt uden for den nyfødte Domingos fødeby, Caleruega. Navnet er af latinsk-italiensk oprindelse og kan oversættes som "tilhørende herren", af substantivet *domini* med betydningen 'herre', i middelalderen ofte med medbetydningen 'Gud' ('Herren').

Domingo Guzmán skulle ende med at blive en endnu mere berømt klosterhelgen end sin navnemæssige forgænger. Han gjorde karriere i Kirken og blev kannik ved domkirken i Osmá, hvor han i 1203-04 rejste med den lokale biskop på en diplomatisk rejse til Danmark, hvor de på vegne af den castilianske kongesøn skulle fri til en ukendt dansk prinsesse. Mens det egentlige formål med rejsen ikke faldt heldigt ud – giftermålet blev aldrig til noget – så fik Domingo undervejs idéen til at starte en helt ny klosterorden, der skulle tage kampen op imod de kætterbevægelser, som han havde stiftet bekendtskab med undervejs på rejsen. Faktisk er det også ganske muligt, at han under sit ophold i Danmark mødte ærkebiskop Anders Sunesen af Lund, og ønskede at støtte ham med et nyt korps af missionærer rettet på hedningene i Østersøområdet.



Sankt Dominik fordybet i boglige studier. Dette var også et kendetegn for hans klosterorden af prædikebrødre, der var specialiserede i både at kunne tilegne sig en grundig teologisk viden og derefter formidle den til andre på en forståelig måde. Freskomaleri af Fra Angelico, 1436-43. Klosterkirken San Marco i Firenze.

Der skulle gå nogle år førend planerne blev til virkelighed, men i 1216 kunne paven godkende oprettelsen af Domingos nye klosterorden, der fik den officielle betegnelse *Prædikantordenen* (*Ordo Praedicatorum*), men i eftertiden kendes bedst som *Dominikanerordenen* (efter ordensstifteren), og her i landet tillige som *Sortebrødreordenen* (efter farven på brødrenes kapper). Blot fem år efter ordenens oprettelse kom de første 'prædikebrødre', som ordenens medlemmer kaldtes, til Danmark, hvor der i løbet af høj- og senmiddelalderen oprettedes sytten dominikanske klostre.



Kort over udbredelsen af Prædikantordenens klostre i middelalderens Danmark. Ingen af disse klostre var indviet til ordensstifteren Sankt Dominik selv. Kort af forfatteren.

Ordensstifteren selv kom dog ikke til at opleve meget af dette. Kun et par måneder efter at han havde sendt den danskfødte prædikebroder, Salomon af Århus, tilbage til sit hjemland for at indføre ordenen her, blev Domingo syg og døde den 6. august 1221. I begyndelsen ønskede ledelsen i Dominikanerordenen ikke at gøre tiltag for at få den afdøde ordensstifter ophøjet til helgen, idet sådan noget egentlig stred imod ordenens meget nøgterne og jordbundne selvforståelse. Men da man oplevede hvordan kollegaerne i Franciskanerordenen nød enorm økonomisk og popularitetsmæssig succes efter helgenkåringen af deres stifter, Frans af Assisi, begyndte der alligevel at hænde sælsomme mirakler ved fader Domingos grav i klosterkirken i Bologna, hvilket i 1234 førte til hans officielle kanonisering som helgen.

Normalt ville en helgen få tildelt sin dødsdag som festdag i den katolske kirke. Imidlertid var den 6. august allerede optaget i middelalderens helgenkalender, idet dette var festdagen for Sankt Sixtus, så Kirken besluttede i stedet at henlægge fejringen af Sankt Dominik til den 5. august. Efter middelalderen, i 1588, var der åbenbart også blevet rift om denne dato, så nu måtte Dominik rykkes yderligere en dag frem i kalenderen til den 4. august, og mens han stadig står der i den danske navnekalender, så blev han faktisk flyttet endnu engang ved en større reform af den katolske

helgenkalender i 1970, hvor det i stedet blev besluttet at fejre Dominik på hans fødselsdag, der angiveligt er den 8. august.

Uanset datoen for fejringen af den dominikanske stifterhelgen, så blev Sankt Dominik aldrig nogen voldsomt populær figur i Danmark, hvor det kunne synes at selv hans egne medbrødre havde lidt svært ved at tage helgendyrkelsen seriøst, i hvert fald i begyndelsen. Fra slutningen af 1200-tallet blev kulten mere organiseret, og fra 1294 findes det ældste bevarede danske brev, der daterer sig til "Sankt Dominiks dag" (dvs. 5. august). Man stod sig nu nok også bedst ved at tage anerkendelsen af Sankt Dominiks dag alvorligt. Ifølge en gammel fortælling var der engang en bonde på Fyn, der højlydt stod og grinede af folk, der dagen før Sankt Dominiks dag passerede hans marker for at nå frem på dagen og fejre helgenen i Sortebrødre Kirke i Odense. Bonden forbød endvidere sine egne tjenestefolk at gøre dem følgeskab, men han fik snart som fortjent, idet han blev voldsomt syg samme aften og måtte holde sygesengen et helt år indtil næste Sankt Dominiks dag.

Selvom Dominik fik pavelig godkendelse som helgen i 1234, opnåede han aldrig den helt store helgendyrkelse i middelalderens Danmark. Han optræder dog i en håndfuld bevarede kalkmalerier rundt om i landet, samt som træfigur på altertavlen i den tidligere dominikanske klosterkirke i Århus, Vor Frue Kirke, udført af Claus Berg i starten af 1500-tallet.



Mens Dominik i alle navnets forskellige nationale varianter blev ganske populært som drengenavn i andre dele af Europa, især i Spanien, Italien, Frankrig og England, så har navnet aldrig rigtig domineret på dåbssiderne i de danske kirkebøger. Omvendt har det heller aldrig været helt ukendt som navn i Danmark, hvor der ifølge Danmarks Statistik aktuelt findes 674 mandlige bærere af fornavnet i dets forskellige former. Mest udbredt er *Dominik* (332), der foruden at være den danske grundform også er anvendt i f.eks. Polen. Derefter følger den engelske form *Dominic* (184), den italienske *Domenico* (53), den litauiske *Dominykas* (40) og den franske *Dominique* (33); for sidstnævnte gælder, at samme form også fungerer som pigenavn, heriblandt for 62 nulevende piger og kvinder i Danmark. Hvad aktualiteten angår, kan noteres, at fire danske drengebørn i 2020 blev døbt *Dominik*. Tiden må vise, om 800-årsjubilæet i 2021 vil resultere i et boost for Dominik op ad det danske navnebarometer.

English translation (with academic references):

[Dominic - en jubilee saint with changing feast days]

According to the calendar of Danish name days the 4 August is dedicated to *Dominicus* – or, rather, *Dominik*, which is the most widespread form of the name i present-day Denmark. The saint, who caused the name to be in the calendar, was born as *Domingo Nuñez de Guzmán* around 1170 in Spain. His parents actually named him after another saint, Santo Domingo de Silos, who had lived about a century earlier as abbot at a monastery outside the home town of the new-born Domingo, Caleruega. The name is of Latin-Italic origin and can be translated as ‘belonging to the lord’, derived from the noun *domini* (‘lord’), which in the Middle Ages also had the connotation ‘God’ (‘Our Lord’).

Domingo Guzmán would become an even more celebrated monastic saint than his namesake predecessor. He was given an ecclesiastical career and became an Augustinian canon regular at the cathedral chapter in Osma, from where he in 1203-04 accompanied the local bishop on a diplomatic journey to northern Europe, possibly Denmark, with the task of arranging a marriage between a Castilian prince and an unknown princess.¹ While the wedding plans came to nothing, the voyage had an unforeseen and more lasting outcome, as Domingo got the idea of founding a new monastic order to encounter the heretic movements, which he had met on the way. In addition, if Domingo did indeed go to Denmark, he would most likely have met Archbishop Anders Sunesen of Lund, who at this very time was planning a campaign to Christianise the pagans in the eastern Baltic Sea region, and it is not at all impossible that the Castilian canon already then planned for his future friars to support such efforts as missionaries as well.²

In 1216 Pope Honorius III gave his blessings to the foundation of Domingo’s new monastic order, which officially was named the *Order of Preachers* (Lat. *Ordo Praedicatorum*; Da. *Prædikantordenen*), but since the end of the Middle Ages it has been better known as the

Dominican Order (Da. *Dominikanerordenen*) after its founder, and in Denmark also as *Sortebrødreordenen* ('Blackfriars Order') after the colour of the friars' capes. The first 'Friars Preachers', as the brethren of the order were termed', arrived to Denmark in 1221, just five years after the foundation of the order, and throughout the rest of the Middle Ages, seventeen Dominican convents (male and female) were established within the kingdom.³

The founder of the order did not get to see much of this himself, at least not as a live person. Just a couple of months after he had sent the Danish-born friar, Salomon of Århus, back to his native country to introduce the order here, Domingo fell ill and died on 6 August 1221. In the beginning, the Dominican leaders did not take any steps to claim a saintly status for the deceased founder, as such ideas actually seems to have been out of line with the pragmatic and earth-bound self-concept of the order. But as Friars Preachers saw how their colleagues of the Franciscan Order benefitted immensely both financially and in popularity from the canonization of their founder, Francis of Assisi, miracles began to occur at the grave of Father Domingo in the friary church in Bologna, and in 1234 he too was officially canonized as a papally recognized saint.⁴

Normally, the feast of a (non-Biblical) saint would be celebrated on his or her death day, but as 6 August was already taken by St. Sixtus, the Church decided to place the celebration of St. Dominic on 5 August. After the Middle Ages, this day too was rivalled, and St. Dominic had to be advanced one step further in the calendar to 4 August, and while he still claims this day in the Danish name calendar, he was actually moved once more in the Roman Catholic calendar in 1970, when it was simply decided to celebrate St. Dominic on his birthday, which allegedly is 8 August.

St. Dominic never became a saint of any immense popularity in Denmark.⁵ From the late thirteenth century, his cult was gradually introduced in the liturgical calendars of the Danish dioceses, and the first extant Danish letter, which dates itself to »..*crastino beati Dominici confessoris*...«, that is 'the day after the Feast of St. Dominic' (i.e. 6 August), is from 1294.⁶ Still, one should probably not take the recognition of St. Dominic too lightly. According to local folklore, there was once a peasant on Fyn, who laughed out loud while people were passing his fields on the day before St. Dominic's Day, as they were on their way to Odense to celebrate his feast in the local Blackfriars Church. And when his own servants wanted to join the others, such nonsense was fully denied them by the peasant. However, on the very same evening, the peasant fell seriously ill and was bedridden for a whole year until the following St. Dominic's Day.⁷

While the name *Dominic* in its numerous national variants has become quite popular as personal name in many other parts of Europe, it has never dominated the pages of baptisms in the Danish church records. On the other hand, it has never been completely unknown in Denmark either. According to Statistics Denmark (*Danmarks Statistik*), there are currently 674 male carriers of the first name in one of its various forms in Denmark.⁸ The most widespread form is *Dominik* (332), which along with being the basic Danish form also is the dominant form in Polish. On the next steps follow the English form *Dominic* (184), the Italian *Domenico* (53), the Lithuanian *Dominykas* (40) and the French *Dominique* (33); the latter also functions as female name, and currently accounts for 62 women and girls in Denmark. Other registered, current name forms among Danish citizens are *Dominich* (17), *Domingo* (8),

Dominiq (3), *Domingos* (2), *Domenich* (1) and *Dominicus* (1). In regard to topicality, four new-born Danish boys were named *Dominik* in 2020.⁹ Time will show if the 800th anniversary of St. Dominic in 2021 will provide a boost up the name charts for him in Denmark.

Notes

¹ There has been a long scholarly debate on whether this diplomatic voyage of the young Dominic did in fact go to Denmark or somewhere else. The oldest version of the chronicle of St. Dominic only has »..ad Marchias...«, which in a later version from the 1260s was specified to »..Marchia Dacie...«. On this, see Berthold ALTANER, *Die Dominikanermissionen des 13. Jahrhunderts* (Habelschwerdt: Franke's Buchhandlung, 1924), p. 4; Jarl GALLÉN, 'Les voyages de S. Dominique au Danemark – Essai de datation', in: *Xenia medii aevi historiam illustrantia oblata Thomae Kaepelli O.P.* vol. 1, ed. R. Creytens & P. Künzle (Rome: Storia e Letteratura, 1978), pp. 73-84; Marie-Humbert VICAIRE, *Histoire de Saint Dominique* vol. 1 (Paris: Les Éditions du Cerf, 1982), pp. 127-142; Per Bjørn HALVORSEN, *Dominikus - En europeers liv på 1200-tallet* (Oslo: Novus forlag, 2002), 47-52, 61-66 and 75-78.

² On Dominic's possible interest in the mission to the Baltic Sea region, see Simon TUGWELL, *Early Dominicans - Selected Writings* (London: SPCK, 1982), 11-12; Simon TUGWELL, 'Notes on the life of St Dominic', in: *Archivum Fratrum Praedicatorum* 68 (1998), pp. 5-116 (here: 74-75 and 81-82); Johnny Grandjean Gøgsig JAKOBSEN, 'Dominican mission in the Baltic Sea region - with comparative looks to mendicant mission on the entire East-European frontier', in: *Journal of Medieval Monastic Studies* 7 (2018), pp. 201-235.

³ On the history of the Dominican Order in Denmark, see Jarl GALLÉN, *La province de Dacie de l'ordre des Frères Prêcheurs 1: Histoire générale jusqu'au Grand Schisme* (Helsinki & Rome: Istituto Storico Domenicano, 1946); Johnny Grandjean Gøgsig JAKOBSEN, *Prædikebrødrenes samfundsrolle i middelalderens Danmark* (PhD dissertation, University of Southern Denmark, 2008), at: <www.jggj.dk/phd-afhandling.pdf>.

⁴ On the canonization of St. Dominic, see William A. HINNEBUSCH, *The History of the Dominican Order: Origins and Growth to 1500* vol. 1 (New York: Alba House, 1966), pp. 104-109; Joanna CANNON, *Religious poverty, visual riches - Art in the Dominican churches of Central Italy in the thirteenth and fourteenth centuries* (New Haven & London: Yale University Press, 2013), pp. 91-92.

⁵ On the veneration of St. Dominic in Scandinavia, see Johnny Grandjean Gøgsig JAKOBSEN, 'Saints gone monastic - Dominican cult of saints in the medieval Baltic Sea Region', in: *Journal of Medieval Monastic Studies* 8 (2019), 169-205 (here: 193-195).

⁶ *DIPLOMATARIUM DANICUM* (Copenhagen: Det Danske Sprog- og Litteraturselskab, 1938 ff.) 2. ser. vol. IV no. 133 / [DIPLOMATARIUM OP DACIE 1294 6/8](#).

⁷ *ACTA SANCTORUM - AUGUSTI* vol. 1, ed. J.B. Sollerio & al. (Antwerpen: Jacob Antonium van Gherwen, 1733), pp. 653-654 / [DIPLOMATARIUM OP DACIE 1234-1529](#).

⁸ Statistics Denmark, *How many Danes have the name...*, at: <<https://www.dst.dk/en/Statistik/emner/befolkning-og-valg/navne/HvorMange>> (5 August 2021).

⁹ Statistics Denmark, *Barometer of names*, at: <<https://www.dst.dk/en/Statistik/emner/befolkning-og-valg/navne/Baro>> (5 August 2021).