

SEMINATORE DELLA PAROLA

PROIEZIONI

SAN GIACINTO ODROWĄŻ
APOSTOLO DEL NORD EUROPA

a cura di

Roberto Fusco e Arkadiusz Nocon

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St. Hyacinth and Dacia

The Dominican «Apostle of the North» and His Relation to Scandinavia: Knowledge, Possibilities and Historical Traditions.

Frater Jacek Odrowąż, in later history better known as St. Hyacinth, was a remarkable representative of the first generation of Dominicans. Having joined the Order of Preachers shortly after its foundation, he became an important part of the initial expansion of the Order in the early 1220s, where newly recruited friars of promising talents were systematically returned to their native countries in order to establish Dominican convents in these areas.¹ Friars from England, Hungary, Poland and Scandinavia were sent to their respective nations of origin with letters of recommendation from Pope Honorius III and St. Dominic himself to the local kings and archbishops, to see if the political climate and hospitality of the country could lead to an actual Dominican foundation.

It seems as if this national relation between the friars sent out and the nation in question was considered quite important by the Order, which may partly be due to a famous,

¹ TUGWELL, *Notes on the Life of St. Dominic* (1998), esp. p. 80.

although not very successful expansion effort made by the Franciscans in the preceding years. According to the Franciscan chronicler Jordan of Giano, Italian friars were sent to Germany and France without being able actually to understand the local languages. Allegedly, the only German word known by the friars sent to Germany was 'Ja', and as long as people asked them, if they wanted food and shelter, this rather limited vocabulary would do, but when a suspicious magistrate asked them, if they were heretics fleeing from Lombardy, 'Ja' was no longer such a fortunate answer. Similarly, the first Franciscans visiting France gladly told people that they were Albigensians, which during the Albigensian crusade probably was not the best reference to put forward. Apparently, all the Franciscan friars managed to get home to Italy alive, but their confidence in the mission was somewhat shaken, and they agreed that only those, who truly sought the martyrdom, would dare to go to such barbaric places.²

To avoid similar fatal misunderstandings, the Order of Preachers chose native friars to start up their new projects abroad. Such an *agent pionnier extraordinaire* was Fr. Jacek Odrowąż, who was to go far beyond any reasonable expectations of his Order with regard to promoting the Dominican project in north-eastern Europe. As early as the 1220s, Poland (with Silesia and Bohemia) became one of 12 Dominican provinces,³ and by 1303, the province of *Polonia*

² Jordanus de Giano, *Chronica*, quoted by J. FREED, *The Friars and German Society in the Thirteenth Century*, Cambridge (USA) 1977, p. 26; and TUGWELL, *Notes on the Life of St. Dominic* (1998), p. 80.

³ Traditionally it has been said that Polonia together with three other provinces (including Dacia) were established in 1228, in addition to

counted more than 30 convents, excluding the 22 convents of the then from Polonia separated province of Bohemia. According to his hagiography, Fr. Jacek or St. Hyacinth, as I shall refer to him in what follows, played a leading role in quite a number of these convent foundations. Whereas I have nothing new to contribute with regard to Hyacinth's efforts south of the Baltic Sea, I hope in this short paper to be able perhaps to shed some long-needed light on his possible influence on Dominican history north of the Baltic.

The Dominican history of Scandinavia is not without much similarity to that of Poland. When Polonia in 1228 was given greater provincial rights, the same honour was given to the Dominican engagement in Scandinavia and the province of *Dacia*. And in the same years that St. Hyacinth was sent to Poland, a Danish friar by the name of *Salomon de Arhusia* was sent on a similar mission to his native country of Denmark. This is recorded in the Dominican chronicle *Historia Ordinis Praedicatorum in Dacia*, which has been dated to the early 1260s, probably written by a Scandinavian friar in the convent of Tallinn (Estonia).⁴

eight older provinces of the early 1220s, but several studies have shown that all the first European provinces automatically came into existence, so to speak, by the mere foundation of a convent in the region, which for Polonia and Dacia means 1222. The decree of the general chapter in 1228 only enlarged their provincial rights within the Order, indicating the existence of at least two convents per province at that time. LOENERTZ, *La Vie de s. Hyacinthe*, esp. pp. 33-38; and TUGWELL, *The Evolution of Dominican Structures*, II, esp. pp. 11, 17, 18 and 54.

⁴ The *Historia* is only preserved through later transcripts. It has been published several times: in *Scriptores Rerum Danicarum*, 5, København 1783, pp. 500-502; by Simon TUGWELL in *Archivum Fratrum Praedicatorum* 66 (1996), 68 (1998) and 70 (2000); by P.B. HALVORSEN in *Do-*

The chronicle's statement on Fr. Salomon's departure in 1221 with papal letters of recommendation is supported by such an extant letter from Honorius III to King Valdemar II of Denmark,⁵ just as three yearbooks confirm the stated year of foundation of a convent in Lund (Scania) to 1221-22.⁶ According to the Scandinavian chronicle, Fr. Salomon was soon joined by several other friars of Nordic origin, of whom a *Simon de Suecia* was elected the first prior of the convent. In 1228, a yearbook states that Friars Preachers from this convent in Lund founded a new convent in Ribe (western Jutland),⁷ but in this case, no names of the friars involved are listed, just as the conditions around the whole foundation are left in the dark.⁸

This lack of information is indeed quite typical in concern for Dominican convent foundations in thirteenth-century Scandinavia. Certainly, it is possible to come up with

minikus, Oslo 2002, pp. 218-222; and by myself in *Scriptores Ordinis Praedicatorum de Provincia Daciae* online (« www.jggj.dk/HOPD.htm »).

⁵ A. KRARUP (ed.), *Bullarium Danicum, pavelige aktstykker vedrorende Danmark, 1198-1316*, København 1932, n. 170; *Diplomatarium Danicum*, 1. ser., 5, København 1938, n. 194.

⁶ *Annales Ripenses, Annales 1101-1313* and *Annales Petri Olavi*, among other places published by E. JØRGENSEN, *Annales Danici Medii Aevi*, København 1920, pp. 149-156, 200-201 and 206-211. All the mentioned letters and text passages concerning early Dominican Dacia can furthermore be found online in *Diplomatarium Ordinis Praedicatorum Daciae*: « www.jggj.dk/DiplOPdacie.htm ».

⁷ *Annales Petri Olavi*, in JØRGENSEN, *Annales Danici*, p. 206.

⁸ A local convent necrology does, however, identify a Fr. Bero as the «*primus huius domus constructor*», unclear what is actually meant by this. *Necrologium Ordinis Praedicatorum Ripensis*, in J. KINCH (ed.), *Kirkehistoriske Samlinger*, I. ser., 2, København 1853-1856, pp. 494-497, especially p. 494.

plausible hypotheses based on indications for the various convents, mainly concerning the external initiators of the foundations (bishops, city magistrates, *etc.*), but in almost all cases, we have generally no names of the 'founding fathers' of the Order of Preachers itself. Apart from the above-mentioned examples from Lund and Ribe, the sole exception is once again from the chronicle of Tallinn, which quotes a provincial chapter act of 1246, naming all 12 friars chosen to establish the new convent in Tallinn. Of course, from various types of sources we do indeed have names of numerous Friars Preachers in thirteenth-century Scandinavia, but apart from the already mentioned, these are never in connection with the convent foundations. And from the case of Lund, it seems as if the 'initiating friar' of the foundation did not necessarily become the first prior of the convent; in fact, from studies outside of Scandinavia it would seem as if some friars were only involved in the phase of foundation, after which they continued to new foundations elsewhere, leaving the rest to more 'stationary friars'. Such a 'foundation-initiating friar' *par excellence* within early Dominican history in Northern Europe seems to have been St. Hyacinth, and according to his chronicle, he did not limit his breathtaking campaign to the north-eastern Continent, he also sailed across the Baltic Sea to the Dominican province of Dacia.

Now, at this point I should emphasize that I am in no way an expert on the history of St. Hyacinth – or his historiography, for that matter – but as far as I can work out the chronology of Hyacinth's *Vita*, as presented by Abraham Bzowski, OP, in 1606,⁹ he came to Scandinavia twice: the

⁹ *Thaumaturgus Polonus seu de vita et miraculis sancti Hyacinthi confessoris Ordinis Fratrum Praedicatorum commentarius* F. Abraham BZOVII

first time after his mission in Pomerania and Prussia, probably in the 1230s (Bzowski specifically dates this to 1233); and secondly after his stay in Cracow, which would point to the mid-1240s. On both occasions, he was preaching and strengthening Christianity in general, but especially on the first tour, a number of convents is said to have been established on his initiative in these outskirts of civilization and manned with fervent religious, who could carry on the good work, while he continued to new places. In 1594, however, Fr. Severinus of Cracow had significantly less to say about the specifics on Hyacinth's journey to Scandinavia:

*De monasteriis Fratrum Praedicatorum, quae in regno Poloniae in vita et post mortem beati Hyacinthi constructa sive erecta sunt. [...] Ad regnum autem Sueciae et Daniae, quod viginti octo conventus, antequam illud damnata haeresis Lutheri occuparet, habuit, quomodo religionis beati Dominici cognitio pervenerit penitus ignoro, existimo autem, Patres Provinciarum Saxoniae, Pomeraniae et Prussiae, qui stricto alveo maris a Dania et Suecia distinguntur ex commissione beati Hyacinthi, qui quadraginta uno anno istas praedictas Provincias moderabatur Patres et Frates pro conventibus erigendis in eas partes, quae linguae proprietate secum conveniunt, misisse et destinasse.*¹⁰

Sacrae Theologiae magistri Ordinis Praedicatorum, apud Societatem Minimam, Venetiis 1606. Incorporated by Antoine Tournon in his *Histoire des hommes illustres de l'Ordre de Saint Dominique*, I, chez Babuty et Quilau, Paris 1743; and from this in V. O'DANIEL, *The First Disciples of Saint Dominic*, Somerset (Ohio, USA) 1928. The Dacian part of Tournon's edition published by E.F. de WEDEL-JARLSBERG, *Voyage de s. Hyacinthe en Dacie*, p. 278.

¹⁰ Severinus Cracoviensis, *De vita, miraculis et actis sancti Hyacinthi*, pp. 23, 27.

How does this fit with our other historical knowledge of Dominican Scandinavia of this time? Well, by 1230, only two Dominican convents can be accounted for: Lund and Ribe. The next move seems to have been made in Roskilde on the Danish island of Sjælland, where the first friars are said to have arrived in 1231 and a convent was established in 1234;¹¹ such a period of trial and preparation before the actual foundation seems to have been the norm in many places.¹² Our source for this is a Danish Franciscan chronicler of the early sixteenth century, Petrus Olavi, who seems to have had his knowledge from local Dominican yearbooks, probably lost during the Reformation. Such a Dominican yearbook has survived from Sweden, the *Annales Skeningenses*, which dates the convent foundations in Skänninge and Sigtuna to 1237, and the ones in Schleswig and Skara to 1239.¹³ The references here are always very brief, for instance: »1239. Venit conuentus Skaris et in Slæsuik.«, and so leaves much open to speculations about the related course of events. This is even more the case for six convents, for which we have no information before they emerge in the sources as apparently well-established convents: these are Oslo and Nidaros in Norway (first evidence around 1240), Visby on Gotland (1243) and Århus, Viborg and Odense in Denmark (1246). For none of these 11 Dominican convents do we have any actual knowledge about the people in-

¹¹ *Annales Visbyenses* and *Annales Petri Olavi*, in JØRGENSEN, *Annales Danici*, pp. 137 and 206.

¹² G.R. GALBRAITH, *The Constitutions of the Dominican Order, 1216 to 1360*, Manchester 1925, pp. 51-52.

¹³ *Annales Skeningenses* (earlier known as the *Annales Sigtunenses*), in *Scriptores Rerum Suecicarum*, III, Uppsala 1871-1876, pp. 1-7.

volved with the foundation, apart from the fact that the priory in Roskilde was financially based on a huge donation made by named local nobleman, who had died on the crusade. Furthermore, it is worth noticing that all of the convents were founded in episcopal cities or similar urban diocesan centres, a pattern which is also very evident for Dominicans in the rest of Northern Europe, which more than indicates that this early series of foundations to a large part was favoured or even initiated by the bishops.

On the Dominican side, a person with great influence on this matter would have been the prior provincial of Dacia, who in this period was Fr. Rano, provincial from c.1226 to 1238, himself a Dane and followed as provincial by another Dane, Fr. Analdus (1238-40). Especially for the early provincials, the foundation of new convents seem to have been one of the main tasks; not least the foundation in Roskilde, Rano's personal home town, where he chose to be buried, probably owes a great deal to the provincial.¹⁴ If St. Hyacinth or indeed any other friar wished to start up new Dominican convents within the province of Dacia in the 1230s, it would necessarily have needed the approval of Fr. Rano or his successor - just to begin with. On the other hand, there is no reason to believe that the Dacian provincial would have opposed any help in starting up convents from such a fervent and skilled expert as Hyacinth - as long as it was understood that the convents were to be part of the province of Dacia. This, I think, is an important aspect to be aware of. If Hyacinth carried out such a campaign in Scandinavia, as described in the Bzowski-version of his

¹⁴ GALLÉN, *La Province de Dacie*, I, p. 26.

Vita, it would have taken place in accordance and probably even close cooperation with the Dominican friars already there, not least the provincial Fr. Rano. In fact, Hyacinth may have known another high-ranking Danish friar in advance, because according to a thesis of Simon Tugwell OP, Hyacinth may have journeyed with the aforementioned Fr. Salomon in the early 1220s.¹⁵

So in other words, Hyacinth may very well have been not only a welcome skilled guest, but also a welcome dear friend, when he crossed the Baltic Sea to Denmark. Or rather: if he did. Because the truth is, that there is no written evidence in the Scandinavian material for any such visit from St. Hyacinth. None what so ever. This is of course quite important to keep in mind, when dealing with the question of St. Hyacinth's possible efforts in Dacia. The next question could be: Should there be any evidence of him? Well, not necessarily, would be my answer. As already mentioned, the sad scarcity of sources on early Dominican history in Scandinavia is not least evident in the two periods in question, the 1230s and the 1240s, and I would not have a hard time imagining that even a friar of Hyacinth's capacity could be able to travel through Scandinavia without leaving any extant, written traces behind him. Certainly, recorded in extant sources or not, someone did initiate and arrange for all these numerous Dominican convent foundations to take place in Scandinavia during this period. So, why not St. Hyacinth?

Whereas I would like to keep completely open to the question, neither *pro* nor *contra*, in what I would claim accords with the actual Scandinavian source material, other

¹⁵ TUGWELL, *The Evolution of Dominican Structures*, p. 59.

Scandinavian historians dealing with Dominican history have tended to take more firm positions on the matter. The first scholar on the list is a Swedish priest by the name of Johannes Vastovius of the early seventeenth century, himself a catholic and closely connected to the Swedish-Polish king Sigismund. In 1622, he published a work on mainly Scandinavian saints, *Vitis Aquilonia siue Vitae Sanctorum qui Scandinaviam magnam illustrarunt*, in which Hyacinth indirectly played a significant part for the early Dominican history in Scandinavia.¹⁶ Vastovius could even identify one of Hyacinth's disciples, Fr. Johannes, as the Dominican bishop of Finland from 1286 to 1290:

Ioannes e Polonia oriundus et ab adolescentia sua iugo divinae legis assuetus, ita sacrae Scripturae documentis suum praeiuit auditum, ut non solum auditor, sed etiam diligentissimus observator effectus, Ordini d. Domini nuper a Sede Apostolica confirmato iamque tum florenti sese mancipavit eiusque propagandi causa a d. Hiacintho item Polono in Sveciam missus fuerit, anno salutis 1233, quo in negotio felicissimos fecit progressus.

And furthermore:

*Ioannes II, archiepiscopus Upsalensis natione Polonus, professione Dominicanus, a divo Hiacintho in Sveciam directus.*¹⁷

¹⁶ The *Vitis Aquilonia* was published for the first time as *Vitis Aquilonia seu Vitae sanctorum qui Scandinaviam magnam arcti orbis peninsulam ac praesertim regna Gothorum Suenonumque olim rebus gestis illustrarunt*, opera et studio Ioannis VASTOVII, Gothi protonotarii, ex officina Antonii Hierati, Coloniae Agrippinae, 1623; in Scandinavia it was edited by Ericus Benzeliuss filius, Uppsala 1708.

¹⁷ Ioannes VASTOVIVS, *Vitis Aquilonia*, pp. 77 and 153.

Perhaps inspired by Vastovius, the Danish historian Johannes Isacius Pontanus in his *Rerum Danicarum historia* of 1631 was able to identify the Danish-Dominican convents of Odense, Århus, Viborg and Ribe as foundations of Hyacinth.¹⁸ The traditions of Vastovius and Pontanus was carried on by *la grande dame* of Dominican history in Scandinavia, Baroness Edle Frederikke Wedel-Jarlsberg, born Rosenørn-Lehn, in her two books of 1899 and 1917.¹⁹ Without naming her sources, the baroness especially pointed out all the Dominican convents in Jutland (i.e. Schleswig, Haderslev, Ribe, Århus and Viborg) as foundations of Hyacinth, who was furthermore recommended for the role of patron saint of modern Dominican engagement in Denmark.²⁰ And in 1903, R.P. Mortier OP summed it all up to this:

L'action d'Hyacinthe fut toute-puissante. Aussi peut-on affirmer sans crainte qu'il fut un des fondateurs principaux de la province de Dacie, qui comprenait dans les limites de son territoire tous les peuples de Nord: Danemark, Suède, Norvège, Finlande, Islande, Groënland et les îles de Suder. En Danemark, il établit le couvent de Slesvig en 1235 et celui de Haderslev; en Suede, il s'attache, à Upsala, un gentilhomme qui devient le Frère Jean, depuis Prieur du couvent de Sigtuna et archevêque d'Upsala, un des hommes les plus saints de son

¹⁸ *Rerum Danicarum historia, libris X unoque tomo ad domum usque Oldenburgicam deducta*, autore Iohanne Isacio PONTANO, regio historico, sumptibus Ioannis Ianssonii, Amstelodami, 1631, 6.

¹⁹ WEDEL-JARLSBERG, *Voyage de s. Hyacinthe en Dacie*; and ROSENØRN-LEHN, *Dominikaner-Ordenen*, København 1917.

²⁰ ROSENØRN-LEHN, *Dominikaner-Ordenen*, p. 23.

temps. Les maisons d'Odensée dans l'île de Fionie, de Viborg en Jutland, d'Aarus et de Ribe en Norvege [*sic!*], lui doivent leur fondation.²¹

The claim of Johannes Vastovius about the Polish background of the archiepiscopal Fr. Johannes was, however, dismissed by Jarl Gallén, also a catholic and our main historian on Scandinavian Dominicans, who in his great work of 1946 identified the Dominican Archbishop Johannes with a native Swedish friar and formerly prior of the convent in Sigtuna in 1286.²² A support for Gallén's thesis is that an epitaph for Fr. Johannes in the Dominican church of Provence in southern France, whereto he was brought after his death in Champagne in 1291, does not mention any Polish relation:

*Hic iacet Venerabilis Pater Frater Ioannes, qui fuit lector et professor Sigtunensis, postea factus est Episcopus Alboensis, deinde translatus est ad Archiepiscopatum Upsalensem in Regno Suetiae, qui obiit anno 1191 [*sic!*], in Nativitate Sanctae Mariae.*²³

In fact, in accordance with his contemporary generation of a new and more source-critical school of historians, Jarl Gallén, when he could find no actual evidence of Hyacinth in Scandinavia within the medieval sources, therefore dismissed the entire tale as «pure fiction»:

²¹ R.P. MORTIER, *Histoire des Maîtres Généraux de l'Ordre des Frères Prêcheurs*, I, Paris 1903, p. 217. As his sources, Mortier referred to Bzovius, Pontanus and Wedel-Jarlsberg.

²² *Diplomatarium Suecanum*, J.G. LILJEGREN (ed.), II, Stockholm 1829, n. 910; GALLÉN, *La Province de Dacie*, I, p. 104.

²³ Cf. GALLÉN, *La Province de Dacie*, I, p. 105, note 17.

la prétendue mission de saint Hyacinthe en Scandinavie, c'est une pure fiction imaginée par un biographe du XVI^e siècle, Séverin de Cracovie, et que Bzovius a répandue dans la littérature.²⁴

Gallén was not the first scholar to reach this negative conclusion. In 1924, Berthold Altaner began to question the historical credibility of the later Hyacinth-traditions, i.e. from Severinus and especially Bzowski onwards, in regard of information found in the new hagiographies, but missing in the older ones. These questionable parts included Hyacinth's alleged journey to Scandinavia:

Durch den Einfluß, vor allem des Bzovius, ist die unhistorische Vorstellung über die Bedeutung des hl. Hyazinth für die Ausbreitung des Ordens und des Christentums in Norden und Osten Europas und darüber hinaus in die gesamte spätere Literatur eingedrungen.²⁵

Since then, no Scandinavian historian in his or her right mind has even mentioned St. Hyacinth in connection to Dacian-Dominican history. So, when I now break with this tradition, it may just say something about my mental state of mind, but, hopefully, it also reflects a different historical approach and view. First of all, I believe that we should not necessarily completely dismiss the information in Fr. Severinus' and Fr. Bzowski' *Vita* of St. Hyacinth, even if it is from two hagiographies written more than 300 years after the events, just because it is not positively confirmed

²⁴ GALLÉN, *La Province de Dacie*, I, p. 10.

²⁵ ALTANER, *Die Dominikanermissionen*, p. 201.

by any other sources, when indeed a more thorough analysis shows that it does not really contradict with anything either. The same can to some extent be said for the more detailed Scandinavian versions given in the early seventeenth century by Johannes Vastovius and Johannes Isacius Pontanus. Furthermore, I would dare to claim that Gallén's and other Nordic historians' clean-cut dismissal or neglect of the Hyacinth-tradition not only reflects a methodological school, but also a strong tendency within Scandinavian history to see our past in a very nationalistic or at least Scandinavianistic light, in which «an undocumented Polish initiator of Dominican convents» would stand very little chance of any attention.

I am not saying that I am now taking the other stand, that I believe St. Hyacinth did play a leading part in the first series of Dominican convent foundations in Scandinavia. I am just saying that nothing contradicts the position that he could have, and we still need to explain why his hagiography claims this, if it was not so? Surely, the Swedish priest Johannes Vastovius, who lived a number of years in Poland, had his knowledge from Severinus of Cracow and Bzowski, but from where did they have their information? Obviously, it was not from Fr. Stanislaw of Cracow, since his *De vita et miraculis sancti Iacchonis* from ca. 1352 does not mention any trip to Scandinavia at all.²⁶ Neither does any of the intervening manuscripts by Dlugosz, Fr. Mathias, Leander Alberti or Nicolaus Hussovianus from the period c.1475-1525.²⁷ Could it be that the long lost written records, which Fr. Stanislaw according to Altaner seems to

²⁶ Stanislaus Cracoviensis, *De vita et miraculis sancti Iacchonis*, pp. 841-894.

²⁷ Cf. ALTANER, *Die Dominikanermissionen*, pp. 198-200.

have based his *Vita* on,²⁸ included more information on Hyacinth's Nordic efforts, than what was originally included in the primarily Polish-focusing hagiographies? Or could it be that Severinus and Bzowski after the Lutheran Reformation in Scandinavia (ca. 1530-40) had got access to new material on Hyacinth's achievements across the Baltic Sea in shape of oral and written traditions brought to Catholic Europe with Dominican refugees from Dacia? Against the latter suggestion it should be emphasized that, as already noted, no such involvement can be read out of any of the preserved Dacian-Dominican annals of the thirteenth century, and, furthermore, neither of them point to any special activity in the year of 1233, which Abraham Bzowski apparently identified as the year of St. Hyacinth's first Scandinavian visit. But, as I have also stated already, neither do the annals inform us of so many other Dominican events and foundations, which obviously must have taken place in the Nordic kingdoms in the 1230s and 1240s.

Alternatively, could it all be, as Berthold Altaner and Jarl Gallén claimed, nothing but «pure fiction» on the part of Severinus and Bzowski - a couple of extra merits fabricated to endorse the new Polish saint? And eventually elaborated by Vastovius and Pontanus for a Scandinavian audience? If so, I do find it a rather unusual and risky sort of 'saintly fiction'. Unusual, because Hyacinth in Dominican sense was a «provincial saint», that is closely connected to the province of Polonia, for whom it would be of little value falsely to add any merits so obviously in a different province; and risky, because the Polish hagiographers could hardly

²⁸ ALTANER, *Die Dominikanermissionen*, pp. 197-198.

know if their claims, if fabricated, could be proven false by Scandinavian documents or traditions - and so cause quite a scandal. Taking into account the breathtaking number of miles and merits of Hyacinth already accounted for within the Polonian province, adding a false 'Scandinavian myth' would, in my eyes, be a stupid and completely unnecessary risk to take.

Therefore, I will hereafter advocate among my Scandinavian colleagues a 're-opening of the case' of *St. Hyacinth in Dacia*, which deserves a more serious treatment and examination once again, just as I would like to promote more Scandinavian-Continental 'joined ventures' across the Baltic Sea in general on medieval Dominican history - as well as other historical topics - since it is my firm belief that much could be gained by studying our common past in a regional Baltic perspective, instead of the traditional national ones.

Indice

PREMESSA, di S.E.R. Mons. Damian ZIMON	pag. 7
ABBREVIAZIONI BIBLIOGRAFICHE	" 9
PROLUSIONE. <i>Luoghi giacintiani a Roma</i>	
di Arkadiusz NOCON	" 15
I. Luoghi legati al soggiorno di san Giacinto a Roma...	" 17
II. Luoghi legati alla canonizzazione di san Giacinto....	" 18
III. Luoghi d'arte legati a san Giacinto.....	" 20
 <i>San Giacinto e la tradizione storica dei Domenicani in Boemia e Moravia</i>	
di Tomáš ČERNUŠÁK e Jiří Augustin PROKOP	" 25
 <i>Le relazioni di san Giacinto con l'Ungheria</i>	
di Viktória Hedvig DEÁK	" 35
I. San Giacinto e le origini della Provincia domenicana d'Ungheria	" 36
II. Il culto di san Giacinto nella Provincia domenicana restaurata d'Ungheria	" 43
 <i>Modelli iconografici giacintiani nelle pale d'altare in Italia fra tardo-manierismo e la prima età barocca</i>	
di Roberto FUSCO	" 51
I. San Giacinto nelle fonti e nell'immaginario religioso di fine Cinquecento	" 51

II. La tipologia dominante: l'«Apparizione della Vergine a san Giacinto»	”	55
1. Le grandi sperimentazioni del modello	”	56
2. Moduli arcaizzanti, sviluppi e varianti figurative ..	”	72
III. Due rarità iconografiche	”	78
1. La pala con «San Giacinto che risuscita un fanciullo annegato»	”	78
2. La pala con «La Vestizione di San Giacinto»	”	82
<i>«Quod vel lapidis virtutem vel floris pulchritudinem designat». L'iconografia di san Giacinto e i suoi riflessi sull'arte sacra in Lituania</i>		
di Sigita MASLAUSKAITĖ	”	91
<i>St. Hyacinth and Dacia. The Dominican «Apostle of the North» and His Relation to Scandinavia: Knowledge, Possibilities and Historical Traditions</i>		
di Johnny GRANDJEAN GØGSIG JAKOBSEN	”	107
CONCLUSIONI		
di Enrico DAL COVOLO	”	123
I. Scopo e svolgimento della ricerca	”	123
II. Nuove acquisizioni	”	124
TAVOLE	”	127