REVIEWS/RAZGLEDI

THE BEGINNINGS OF THE RESEARCH OF SLOVENIAN ALPS
ZAČETKI RAZISKOVANJA SLOVENSKIH ALP

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ABSTRACT
The beginnings of the research of Slovenian Alps
Ninety years ago, Jože Rus (1926) published an article in the journal Geografski vestnik entitled »Triglav: Historical and Geographical Sketches«. Nine decades later, we wish to shed light on the history of the »discovery« and study of Slovenian mountains, focusing on the »classic« research of the 17th and 18th centuries. We briefly present the motivations for their »discovery« and the main actors. Selected cartographic presentation of Slovenian mountains from that period are also briefly presented.

KEY WORDS
geography, historical reviews, mountain research, Mount Triglav, Alps

IZVLEČEK
Začetki raziskovanja slovenskih Alp
Pred devetdesetimi leti je Jože Rus (1926) v Geografske vestniku objavil članek z naslovom »Triglav: Historijsko-geografske črtice«. Po devetih desetletjih želimo ponovno osvetliti zgodovino »odkrivanja« in preučevanja slovenskih gora s poudarkom na »klasičnih« raziskavah v 17. in 18. stoletju. Na kratko predstavljamo vzgibe za njihovo »odkrivanje« in glavne akterje. Na kratko so predstavljeni tudi izbrani kartografski prikazi slovenskih gora tega obdobja.

KLJUČNE BESEDE
geografija, zgodovinski pregledi, preučevanje gora, Triglav, Alpe

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1 Introduction

Ninety years ago, Jože Rus (1926) published an article in the journal *Geografski vestnik* entitled »Triglav: Historical and Geographical Sketches«, and a few years later its sequel (Rus 1929/30; partly Rus 1933). After that the journal never again published any topics connected with the history of the »discovery« and study of Slovenian mountains. Generally speaking, broader topics connected with the mountains were rare; the only ones worth mentioning are the Alpine pasture economy (Vojvoda 1970), the upper forest line (Lovrenčak 1971; Plesnik 1971) and the mountain farms (Kerbler 2003; 2008). Also rare were historical reviews in other fields (e.g. Habič 1989; Gams 1990; Perko and Zorn 2008; Zorn and Gašperič 2016).

Nine decades later, we wish to shed light on the history of the »discovery« and study of Slovenian mountains, focusing on the »classic« research of the 17th and 18th centuries. We briefly present the motivations for their »discovery« and the main actors.

In the past, people visited and settled the mountains for a number of reasons, either because the lowland areas were overpopulated, for the purposes of farming (Alpine dairy farming), hunting, searching for ore, exploiting the forests, or to retreat from invaders. These people were mostly shepherds, hunters, ore seekers and herbalists, who were familiar with the nearby mountains and experienced much more there than is included in the sparing reports (historical sources). They went there anonymously – without those close to them knowing and without leaving any written traces (Mikša 2013, 391).

The Alps and other mountains have been dividing peoples since the dawn of time. They were also the homes of the gods and were best avoided. People feared the mountains because they did not understand the natural phenomena that were more intense there than in the valley below. How could one not be in awe of the »stony desert« ascending high into the sky, the steep rockwalls, the jagged glaciers, where a »small« weather hazard can turn into a life-threatening situation. It must be pointed out that

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Figure 1: Chapel of Saint Mary of the Snows on Velika planina mountain plateau in Kamnik-Savinja Alps (1,560 m); behind Mount Ojstrica (2,350 m).

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Figure 2: Chapel of Saint Mary of the Snows and Kredarica hut (2,515 m) in the Julian Alps at the beginning of the 20th century (upper figure) and today (lower figure).

the »taboo« was mostly the peaks of mountains, but only those that were high enough. The criterion was not their altitude but the natural geographic conditions (Mikša 2013, 391).

Mountain peaks as homes of the gods can be found in almost every pagan mythology – Olympus was the dwelling of the Greek gods, Kajlas is still a holy mountain of the Hindus and the Tibetans, and Triglav was said to be the home of a three-headed god according to old Slavic beliefs (Šaver 2005, 101).

The Bible likewise did not deny the mountains the respect they deserve. One can quickly think of the importance of Mount Sinai (Zorn and Komac 2007), Mount Gilboa and others. Believers think that we are closer to God in the mountains. The significance of mountains in the spiritual sense has been preserved to this very day. One of the oldest mountain pilgrimages and the oldest preserved text about climbing a mountain is the ascent of nobleman Bonifacio Rotario D'Asti on 1 September 1358 to the summit of Mount Rocciamelone (3,538 m) above the town of Susa in Italy. He carried a heavy brass triptych with the image of the Virgin Mary to the top of the mountain as a token of his gratitude for surviving Turkish enslavement. Nowadays, believers are still going on pilgrimages to see this image. The Virgin Mary is the protector of many Christian shrines in the mountains (Figure 1). Her statues or paintings have been placed on the peaks of La Meije and Aiguille du Dru in France, on Dom and Matterhorn in Switzerland (Engel 1950) and, last but not least, the chapel on Mount Kredarica (Figure 2), which is dedicated to Saint Mary of the Snows, was erected by Jakob Aljaž in 1896 (Mikša 2015, 121).

In the older history of visits to the mountains the most famous story of all is most likely that of Hannibal's crossing of the Alps in 218 BC from modern-day France to the Apennine Peninsula. In the case of this and a few subsequently recorded crossings, such as the winter crossing of Mont Cenis (France) by Holy Roman Emperor Henry IV, who travelled to Pope Gregory IX in 1076, or the pilgrimage of the English monk John de Bremble, who crossed Saint Bernard between modern-day Switzerland and Italy on his way to Rome in 1178, the ascent was not connected with the admiration or research of the mountainous world (Mikša and Ajlec 2015, 11). In all probability, the same can be said for the oldest recorded crossing (by »*Ötzi*«), which was carried out approximately 5300 years ago in the Ötztal Alps; according to one explanation, it was connected with trade (LeBlanc and Register 2003, 4; The Iceman 2016).

Visiting the mountains out of necessity is probably as old as humanity itself, whereas other motives are much younger. The »honour« of the first recorded ascent for recreational purposes or »*… in the desire to reach a significant height …*« (Kugy 1976, 23), and not out of necessity, belongs to the mediaeval poet Francesco Petrarch, who ascended the 1,912 metres high Mount Ventoux in Provence in 1336 with his brother and two servants. Some call this ascent the origin of mountaineering for it is believed to denote a shift in the attitude towards mountains. At a time when his contemporaries were avoiding mountains, he »*… was the first to ascend a mountain for the mountain itself in order to enjoy the view …*« (Coates 1998, 65–66). However, according to Coates (1998, 65–66), on the summit Petrarch became engrossed in the Confessions of Saint Augustine which warn people not to confuse the creation and the creator, and not to be seduced by the landscape. For this reason, he became ashamed of what he had done.

Also famous is the ascent by Leonardo da Vinci, who conquered Monboso (2,556 m) near Monte Rosa in 1511. Da Vinci also mentions climbing to the top of Tre Signori in the Monte della Dizgrazia mountain range, but the year of ascent is unknown, as is the attained altitude (Strojin 1978, 88).

2 »Discovering« the mountains

In the age of Enlightenment in the 17th and 18th centuries, the intelligentsia began to »discover« the mountainous world. Prior to that, the interest in mountains had grown slightly during Humanism and the Renaissance (Mikša and Ajlec 2015, 12).

Older literature mentions rigid milestones in the attitude of European intellectuals towards the environment or in the attitude of society towards mountains in the Middle Ages and Early Modern Age

(Zwitter 2014, 619). Were mountains in the middle of the second millennium more people-friendly or were they still only »… *ugly warts that disfigure the world of the cultured plain* …« (Batagelj 2009, 76). Nature was in the Modern Ages still considered beautiful and pleasant only in places where it had been »… *tamed and drawn in with a pair of compasses and a ruler* …« (Batagelj 2009, 76). Zwitter (2014, 619) writes that some have tried to prove that »… *the Humanism of the 14th and 15th centuries was a milestone* [regarding the attitude of intelligentsia towards the environment or society towards mountains], *while others saw a turning point in the greater mastering of nature through scientific progress in the 17th century; still others saw it in the Romanticism of the late 18th century, which they interpreted as a reaction to technological progress – this is thought to have led to the re-evaluation of the attitude towards environments which had previously been considered »wild«, for instance the Alps. In truth, it was a lengthy transformation process without uniform temporal dynamics in space. A highly positive evaluation of landscape can already be found in the 17th century and earlier, whereas in the late 18th century religious and magical explanations of natural features and processes were still common. A distinct secularisation in the very presentation of nature occurred between the 17th and 19th centuries* …«.

When discussing the beginnings of the descriptions of the Alps, we should make mention of **Johann Jakob Scheuchzer** (1672–1733), who traversed several Swiss mountains, measured them using a barometer and described his findings in the work *Itinera alpina* (1723), and **Josias Simler** (1530–1576), who published the work *De Alpibus commentarius* in 1574 (Simler 1984). This work is considered the first monograph on the Alps and discusses their formation and geology, their names, position, division, flora, and fauna. It is of interest to Slovenians because Chapter 13 mentions the Julian and Carnic Alps, explains the origin of the name, enumerates the rivers, and includes a map of Carniola (Figure 3; Strojin 2009, 23).

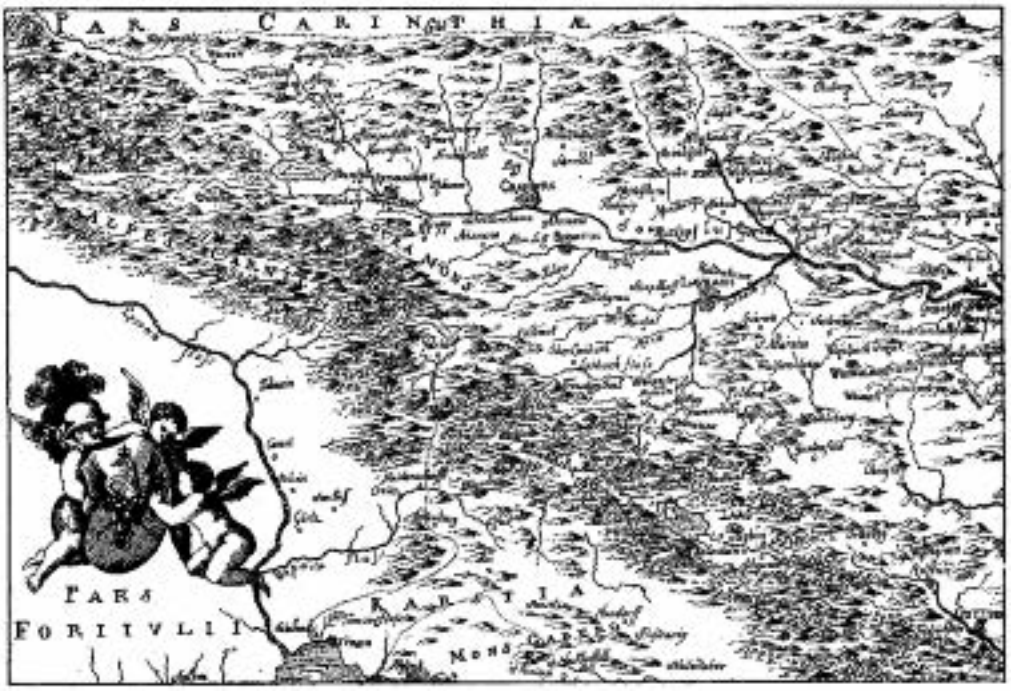

Figure 3: Map of Carniola in the work of Josias Simler De Alpibus commentarius from 1574. The Carnic Alps are placed in the Western Slovenian Prealps.

3 Slovenian Alps in the »prehistory« of visiting the mountains

Archaeological research shows that humans have been present in the Slovenian Alps for a very long time. Tens of thousands of years ago, hunters and gatherers found shelter in caves in the mountains, such as Potočka zijalka (1,675 m; Figure 4) on Mount Olševa, in Medvedova jama (1,500 m) on Mount Mokrica or in the Divje babe cave in the Idrija and Cerkno hills (450 m). The finds of weapons from the Bronze Age are the first accumulated evidence of people visiting the Slovenian high mountains. Individual weapons were left there, which was probably connected with offerings to the gods (Cevc 2006, 6–7). It is likely that many peaks were ascended long before the Middle Ages.

In the Middle Ages, the Alpine passes were becoming more and more important for conducting trade. The routes over the passes of the Karavanke mountains were surely known in prehistoric times, and Roman finds prove that the Ljubelj Pass (1,370 m) had been used in Antiquity. Ljubelj is often mentioned in sources from the 13th century, »… *when traffic must have already been quite intense* …« (Kosi 1998, 253–254). In the Middle Ages, the road over Jezerski vrh/Seeberg Saddle (1,218 m) was a parallel and equivalent one; the path over Korensko sedlo/Wurzen Pass (1,073 m) was not used until the Upper Sava Valley was colonised in the 13th and 14th centuries (Kosi 1998, 254, 257). Another ancient connection was the one over the Predel Pass in the Julian Alps (Kosi 1998, 245). Such travels were connected with various dangers, ranging from natural disasters to attacks from the locals. In order to help pilgrims, merchants and travellers, numerous »hospices« or shelters were built at the passes or on the roads leading to them; later on, they developed into inns with lodgings. One such hospice was »Jenkova kasarna« on the road from Zgornje Jezersko toward Jezerski vrh (Figure 5; Janša Zorn 2000).

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Figure 4: Potočka Zijalka is an important cave site from the early Upper Paleolithic.

4 First researchers of the Slovenian mountains

Among the researchers of Slovenian provinces from the 17th century, the Carniolan nobleman **Janez Vajkard Valvasor** (1641–1693) stands out. In the work *The Glory of the Duchy of Carniola* (1689) he described and for the first time wrote down the first known ascents of the low-lying Slovenian elevations. The names of various elevations, valleys and rivers had been mentioned before, e.g. as boundary markers for estates in various documents, such as deeds of gift (Mikša 2013, 392).

»… *In the second half of the 17th century, scholars that were studying nature typically interwove the emerging natural sciences with natural philosophy and religious and magical explanations; the same holds true for The Glory; Valvasor did not label all the contents he was unable to understand as miracles; he was aware that there were many natural phenomena he did not understand…*« (Zwitter 2014, 619). Valvasor did not devote any special interest to the visiting and researching of mountains; he merely described them in general – Volume II contains the chapter »On Mountains in Upper Carniola« (Valvasor 2009, Volume II, 141). He also mentions the mountains when enumerating and discussing various passes and roads. He also touches upon the mountains in the chapter on natural landmarks. In the chapter »On Natural Rarities of the Province of Carniola« he mentions the mountains Crain-berg and Kerma. The first is situated near Kranjska Gora (Valvasor 2009, Volume II, 141, Volume IV, 558). Judging by the description of »a hole through the mountain«, which leads from Upper Carniola to Bovec, he was probably referring to Mount Prisojnik and its Okno (»window«). Because he had not traversed these areas by himself, he might have confused Okno with the neighbouring Vršič Pass (1,611 m), over which an ancient road led from the Sava Valley to the Bovec region. In the description of the second mountain,

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Figure 5: Jenkova kasarna in Zgornje Jezersko was built in the 15th century to accommodate merchants for the night.

he states that it is situated between Mojstrana and Bovec, from which we can deduce that he was referring to the Triglav mountain chain. In the chapter »On the Unusual Characteristics of Mount Krma« he writes: »… *What is even odder is this: If anyone cracks a whip on this mountain at noon, a thunder- and hailstorm will immediately follow, no matter how clear the day is. Though an intelligent reader may find this highly unusual and unlikely, these are not merely rumours but a verified fact. And the reader must not think that it is corroborated only by statements from the people living nearby. In recent years, Johann Baptista Patermann and Laurentius von Rechberg have borne witness to this personally, both of whom are doctors of medicine.*« (Valvasor 2009, Volume IV, 562). We thus learn from Valvasor of two of his predecessors who had walked in the vicinity of Triglav in the 17th century. Unfortunately, that is also all that Valvasor has to say about their ascent of Mount Kerma and about them. He introduces by name and briefly describes the mountains of Jelovica, Storžič and Grintovec, and their location (Kugy 1973). Based on Valvasor's notes and sketches, the graphic illustrations of his book were created, which consist of maps, panoramas (Chapter 5) and drawings of individual sites and buildings.

In the 18th century, »visitors« to Slovenian mountains can already be divided into four groups: (foreign) intelligentsia (Chapter 4.1), local nobility (Chapter 4.2), Slovenian clergy (Chapter 4.3), and local mountain guides (Chapter 4.4).

4.1 Foreign intelligentsia

In the 18th century, individual natural scientists became interested in the Slovenian Alps, especially due to their abundant flora and fauna and special geological features.

Among the foreign intelligentsia who were stationed in Carniola, we should mention the South Tyrolean **Giovanni Antonio Scopoli** (1723–1788), a doctor in Idrija who was interested in botany, which was also his main motive for visiting the mountains. He laid the foundations for the natural science study of Carniola. He studied Carniolan flora and fauna. Between 1755 and 1766 he travelled across much of the land and in 1758 was the first to be documented to set foot on Mount Storžič (2,132 m) and in 1759 on Mount Grintovec (2,558 m). In the years 1761 and 1762 he traversed the Bohinj and Tolmin mountains and ascended the southern foothills of Mount Triglav above the Velo polje mountain pasture (Bufon 1967, 256–258).

Scopoli's work drew **Baltazar Hacquet** (1739/40–1815), of French descent, to Idrija. He wrote: »… *I chose Carniola because of its natural science and the well-known mercury mine; not to mention that the famous Scopoli used to live there* …« (Lunazzi 2010, 88). In addition to conquering Triglav, Hacquet traversed Čaven, the Triglav Lakes Valley, Golak, Gorjanci, Gotenica, Javornik, Krim, Ljubelj, Mokrc, Nanos, Porezen, Snežnik and Učka. He traversed all of the hills surrounding the Ljubljana Basin, and headed from Vrhnika across the Polhov Gradec Hills to the Poljane Valley, Kropa, Kamna Gorica, Radovljica and Bled. He wrote the comprehensive book *Oryctography of Carniola* (*Oryctographia Carniolica oder physikalische Beschreibung des Herzogthums Krain, Istrien und zum Theil der benachbarten Länder*), which was published in four volumes from 1778 to 1789. As part of his preparations in 1777, he was documented as the first to attempt to reach the summit of Triglav (2,864 m), which indicated and confirmed the main »obsession« of researchers of Slovenian Alps in the 18th and 19th centuries – to conquer the highest mountain. He managed to ascend past the Konjščica and Velo polje mountain pastures to the Mali Triglav peak (2,725 m); this path was given the name »the Bohinj Approach«. He gave a report on his ascent (Kugy 1973, 44–47): »… *I was climbing up the rocks. For the first two hours I did not encounter any greater obstacles in the indentation of the rocks, because there was much gravel and snow lying around. But after I had moved on I realised that my people had been telling the truth when they said that not many people had made it up here or even none at all, at least none of the botanists, for I found plants that not even Scopoli nor anyone else had noticed and will describe them at an opportune time. As regards the type of rock, I noticed limestone and ferruginous clay* […] *The following day, I tried to storm the mountain from the other side with my fellow travellers, but the weather*

did not permit it. I therefore settled for studying the components of the mountain. But I hope that I will ascend it next time, after obtaining De Luca's barometer to measure its altitude.«.

After Hacquet's failed attempt to conquer Triglav, Baron Žiga Zois (Chapter 4.2), who was the financial supporter of Hacquet's conquests of peaks, decided to hasten the ascent of its summit by offering a reward, partly because of his interest in geology and in minerals in particular, and partly because he owned ironworks in Bohinj. The summit was conquered one year later, on 26 August 1778 (Mikša and Ajlec 2015, 15).

Scopoli and Hacquet are given credit for »revealing« the Eastern Alps to the broader region (Mikša and Ajlec 2015, 13).

Also active in Carniola and Carinthia was the natural scientist **Franz Xaver von Wulfen** (1728–1805), of Swedish-Hungarian descent, who was interested in botany and mineralogy. He, too, had climbed several mountains (e.g. Storžič, Grintovec, Mangart, Triglav) (Petkovšek 1986, 725).

Another foreign researcher is **Lovrenz Willomitzer** (1747?–1801), of Hungarian descent, a student of Hacquet's and a surgeon in Carniola, who was among the first to ascend Triglav in 1778. In August of 1779, he was again on top of Triglav on (Zois's) orders, accompanying Hacquet who then measured Triglav's altitude (Munda 1986, 698–699).

Henrik Freyer (1802–1866), who was of Czech descent, was born in Idrija. He was stationed as a pharmacist in Idrija, Zagreb, Graz, and Ljubljana, after which he took up the post of curator at the Provincial Museum in Ljubljana. Several animal fossils were named after him (Zorn 2005, 227). Freyer climbed to the summit of Triglav in 1837 from the Krma Valley, which is the first known ascent of Triglav from this area. It was also the first ascent done without a guide (Pintar 1926, 189).

4.2 Local nobility

In addition to the aforementioned intelligentsia, the first researchers of Slovenian mountains also include representatives of the Carniolan nobility, who were likewise interested in natural sciences and were discovering mountains for natural science reasons. Their leading representative is Baron Žiga Zois; others include his brother Karel Zois, Count Franc Jožef Hanibal Hochenwart and Count Rihard Ursini Blagaj (1786–1858), after whom certain minerals (e.g. zoisite), plants (e.g. *Daphne blagayana*) and animals (e.g. cave beetle *Leptodirus hochenwartii*) have been named.

Without a doubt, the most important one is **Žiga Zois** (1747–1819), who was unable to take part in the climbs due to illness, but who promoted them and provided financial support (Valenčič, Faninger and Gspan-Prašelj 1991). At the end of the 18th century, he also became involved in the discussion on the formation of rocks. »… *Towards the end of the 18th century, geology was starting to become a modern science. At that time there were two conflicting theories regarding the formation of rocks* …« (Faninger 1994/1995, 562). Neptunists claimed that rocks had been deposited in the sea, whereas the volcanists advocated a volcanic origin. An eager member of the latter was Johann Ehrenreich Fichtel (1732–1795). Based on Zois's samples of rocks taken beneath Mount Triglav, Fichtel claimed in his book *Mineralogische Aufsätze* of 1794 that Triglav, Vršac and the surrounding peaks were formed by pre-limestone, which was allegedly of magmatic origin, i.e. fossil-free. Zois disagreed with Fichtel's explanation, for he believed that the Triglav limestone was a marine sediment. In order to gather evidence, Zois organised an expedition in August 1795, led by Valentin Vodnik (Chapter 4.3) and attended by Count Hochenwart (Rus 1933, 101; Faninger 1983, 6; 1994/1995, 562; Zorn 2005; 2015). The expedition proceeded through the Triglav Lakes Valley to Mount Vršac (2,194 m; Figure 6) and onward to Triglav. They found fossils on the way there and on Vršac itself. Upon this discovery, Zois wrote (Rus 1933, 101): »… *This trace (of the ammonite* (Figure 7) *found on top of Vršac) is most welcome, for it gives us hope that in the future fossils will be found at the highest spots, which will provide a mathematical proof that our limestone rock masses are of the same age and origin.* …«. Vodnik's poem »Vršac« is said to have been written based on impressions from the expedition. Leaving aside the debates regarding which mountain the poet is actually signing about or if Vodnik's Vršac is even in the Triglav Lakes Valley (Orožen 1899), we cannot ignore the

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Figure 6: Zasavska koča hut (2,071 m) on the Prehodavci Pass and Mount Vršac (2,194 m) with clearly visible beds of limestone (right).

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Figure 7: In the upper part of the Triglav Lakes Valley, near Prehodavci Pass, we can see red nodular bedded limestones of the Upper Member of the Prehodavci Formation (Šmuc 2015, 34), containing many fossils of ammonites (an extinct group of marine animals, cephalopod with a coiled shell).

second, »geological« stanza of the poem: »*Layer upon layer it rises, a stone wall of bare peaks. The eternal master commands: Come, builder, and learn about wood!*«. According to Rus (1933, 104), in the first sentence Vodnik touches upon »… *the magnificence of the geological structure he had discovered on his famous hike in August 1795* …«, whereas with the rhetorical summons in the second sentence »… *the poet is addressing the builder/geologist J. E. Fichtel to abandon scholarly work in his study and come to the very spot, to nature to learn* …«.

A month later another expedition headed to the Triglav; it was joined by Vodnik. There they discovered enough fossils to prove that the top part of Triglav was also made up of limestone of marine origin (Rus 1933, 102).

In the second half of the 18th century, **Karel Zois** (1756–1799) (Praprotnik 1991, 827–828) was important as a botanist; two plants are named after him, namely *Campanula zoysii* (Figure 8) and *Viola zoysii*. He collected the plants for his herbarium on the peaks of the Karavanke mountains, the Kamnik-Savinja Alps, and the Julian Alps. His mountaineering and research legacy includes the erection of the first high-alpine shelters. He had one erected at the Dvojno jezero lake or at the Pri Utah pasture in the Triglav Lakes Valley, and another on Velo polje mountain pasture. He allegedly also had a shelter in the upper section of the Triglav Lakes Valley (Erhartič 2012, 23). It is said that he built these shelters for the purposes of botanical research, which was also mentioned by Hochenwart, who stayed at the shelter in the Triglav Lakes Valley during a research expedition in 1795. While enjoying the view from »*stapze*« (Štapce saddle) of the surrounding rockwalls and screes, he wrote the following (Hochenwart 1838, 52): »… *Travelling through Bohinj is worth it for this vista alone … This view is so special and seems to go against … the laws of gravity; if I had not seen it with my own two eyes … I would be convinced that such an image were impossible in nature* […]; *on all the mountains of Carniola, one cannot find a view so beautiful and enchanting* …«. He also wrote that while staying at the hospitable hut, they had been able to admire the work of Karel Zois and many plant specimens. The hut was made

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Figure 8: Campanula zoysii (Dakskobler 2015, 65).

of larch wood and had a spacious kitchen, which also served as a bedroom for the accompaniers (e.g. carriers). It had a dining room, a section of which was intended for storing food and the collected plants; sleeping quarters for guests and select companions; and a living room and bedroom for Baron Zois (Hochenwart 1838, 52).

Franc Hochenwart (1771–1844) was the co-founder of the Carniolan Provincial Museum and a pioneer of conquering Slovenian mountains (Mal 1928, 331). On the initiative of Žiga Zois, he climbed Mount Planjava (2,392 m) in 1793, together with the hunter Spruk, the first guide in the Kamnik-Savinja Alps to be known by name. A year later he scaled Mount Mangart (2,679 m).

4.3 Slovenian clergy

The third group of people interested in mountains in that period was Slovenian clergymen. They too were guided in part by natural science, but were mostly interested in the romantic admiration of the beauties of the mountains.

A prominent member of Zois's circle is **Valentin Vodnik** (1758–1819), who often travelled to the vicinity of Mount Triglav; his first trip was in 1794 as a curate in the village of Koprivnik. In 1795, as has already been mentioned, he led Zois's expedition to the Triglav mountains (Kos and Toporišič 1986, 509–528). In memory of the expedition he wrote the ode »Vršac«, which is considered one of the most beautiful hymns to Slovenian mountains, and Vodnik the originator of Slovenian mountaineering poetry (Orožen 1895a; 1895b). Zois thanked Vodnik for leading the expedition, but even more important from the aspect of visits to mountains are the words he wrote at the time: »… *Count Hochenwart and abbe Pinhak came home as if drunk with joy* …« (Lovšin 1944, 96), which is probably the first Slovenian description of exhilaration and high spirits associated with mountains.

In addition to Valentin Vodnik, this group also includes brothers **Jakob** (1782–1836) and **Ivan Dežman** (1782–1832), curates in the villages of Srednja vas and Bohinjska Bistrica; and Valentin Stanič. Stanič and Vodnik, in particular, described their ascents and wrote poems about mountains (Zorn 2005, 232).

The Dežman brothers set out to Triglav on 1 September 1808, in the first year of their clerical service beneath the Julian Alps. Only Jakob came to the top. After their descent, Jakob wrote a letter to Valentin Vodnik, giving him a comprehensive report on his mountaineering experiences. In his letter, Dežman did not describe any expert findings, nor did he try to express his emotions with a poetic language. He wrote in a simple, narrative language in order to present his ascent and the events; he also mentioned the beauties of nature. In August 1809, Ivan Dežman climbed Triglav as well, and left a short text in a bottle, in which, in addition to praising his courage, he wrote the following: »*So courageous was I that this note should stay here on the summit; do not take it for my greatest joy is in the mountains.*« (Lovšin 1944, 99). The Dežman brothers might be considered the early or perhaps even one of the first visitors to mountains in Carniola, who went to the high mountains merely out of longing for nature and leisure activities; one might say for tourist mountaineering purposes. In addition to the desire to see nature's beauties, their predecessors also had other motives – research and economic ones.

One of the important individuals at the time of the increase in the research of Slovenian Alps is **Valentin Stanič** (1774–1847), who is considered the first Slovenian alpinist and one of the pioneers of European alpinism in general (Klemun 2000, 192–195). He would often use his climbs to research the botany and geology, and to measure altitudes. He was admired the most for scaling Großglockner (3,798 m) in 1800, only a single day after it had been ascended for the first time; and in the same year for the first ascent of the second highest mountain in Germany – Watzmann (2,713 m). He was on top of Triglav in 1808 and measured its altitude. He also climbed Prestreljenik, Mangart, Krn, Matajur and Kanin. Even though at first Stanič was lured to the mountains by research, his writings suggest that purely Alpine climbing motives began to prevail – to climb as many mountains as possible and be the first to ascend unconquered peaks, for he had allegedly said: »*Quis (montium) contra me?*« or »*Which mountain could defy me!*« (Orožen 1907, 7), and to experience exertion and joy when doing so. Stanič

wrote: »*As soon as you save yourself from the precipice of doom, you are overwhelmed by indescribable delight!*« (Orožen 1907, 7).

4.4 Local mountain guides

A special group of visitors to Slovenian mountains in the period in question contains the local mountain guides, without whom the aforementioned intelligentsia would not have risked a dangerous hike to the mountains. Their ascents, unlike those of the above-mentioned men, were not governed by natural science or romantic motives, but economic ones (pasturage, mining, mountain guiding and hunting). In this group, one cannot speak of a conscious discovery of mountains. Let us mention the best-known representatives of this group, the three locals that were the first to climb to the top of Triglav with the surgeon Willomitzer on 26 August 1778 – the farmer and hunter Štefan Rožič, the miner Matevž Kos, and the farmer and miner Luka Korošec (Mikša and Ajlec 2015, 13).

In the first half of the 19th century, the interest in Slovenian mountains spread to a few other occupational groups, such as geodesists, officers, and mineral traders. This was also the time when the researching of mountains turned into the visiting of mountains.

5 Slovenian mountains in cartographic and other depictions of the 17th and 18th centuries

Knowledge of the mountains is also reflected in its cartographic depictions. In the 17th and 18th centuries, the mountains were depicted with shaded hill profiles (shaded »molehills«, mounds), whose position is inaccurate but nevertheless enabled the reader to imagine the locations of these elevations. Toward the end of the 18th century, these hill profiles were replaced with »hachures« (Gašperič 2016, 75, 151).

Large-scale maps could be used as an aid in potential boundary disputes. One example is the plan made by Matija Ločnikar in 1701, which depicts the valleys of Spodnja Krma and Radovna with the Kot Valley in the background (Rus 1926, 89).

A thorough review of the maps of Slovenian territory from Antiquity to the 20th century was done by Gašperič (2007), while a review of the mountains in old maps of the territory of Slovenia was done by Gašperič and Zorn (2011).

In the 17th century, we would like to point out **Janez Vajkard Valvasor** and his work *The Glory of the Duchy of Carniola* (1689; 2009). In addition to providing data and being of scientific and artistic importance, it also contains a few maps. The most important one is the map of the Duchy of Carniola (Figure 9). The mountains are depicted with shaded hill profiles and their position is inaccurate; however, the river network is depicted relatively well. Its main quality lies in the fact that it can help the reader to imagine the spatial location (Gašperič and Zorn 2011, 6).

Valvasor also depicted the mountains in panoramas and illustrations next to descriptions of individual sites, which show castles, monasteries and other important buildings. Four panoramas are important from the aspect of the depictions of mountains – the depiction of Auersperg Castle (Turjak; Volume XI, 26–27), Ehrenau Castle (Ajman Castle near Sveti Duh; Volume XI, 128–129), Mönckendorff Monastery (Mekinje; Volume XI, 368–369) and Wagensperg Castle (Bogenšperk; Volume XI, 620–621). Other important illustrations are: Egg (Brdo; Volume XI, 129), Gallenfels (Golnik; Volume XI, 166), Kaltenbrunn (Studenec; Volume XI, 295), Katzenstein (Kamen; Volume XI, 299) and Litey (Litija; Volume XI, 343). Then there are the drawings of Lake Bled with Bled Castle and the background showing the Pokljuka plateau (Volume XI, 611); of Lake Bohinj with the spring of the Savica Stream (Volume II, 159); of the Kokra Valley (Volume II, 136; Figure 10); and the Kamniška Bistrica Valley (Volume II, 153) (Ložar 1936, 197, 199). For more information on the depictions of Slovenian mountains in the 18th and 19th centuries see Ložar (1936).

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Figure 9: Julian Alps on a map of Carniola by Janez Vajkard Valvasor of 1689. The map strongly resembles the one hundred years' older map in the book of Simler (Figure 3).

Figure 10: The Kokra valley in Kamnik-Savinja Alps on the copper engraving by Janez Vajkard Valvasor of 1689.

In the 18th century, the discipline of cartography made great progress (Gašperič 2016), and the knowledge of territories likewise improved. The reasons behind this can be found in the political, administrative or military desire or necessity to accurately measure and depict territories. This was a time of the inventions of various tools for measuring and determining geographical positions or of the tendency towards the exchange of knowledge and the unification of metric systems. The second half of the century marks the beginning of triangulation methods for measuring the surface, which greatly improved the accuracy of maps (Gašperič and Zorn 2011, 7).

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Figure 11: Section of the map of Carniola by Janez Dizma Florjančič of 1744, giving the name and altitude of Triglav for the first time.

In connection with the depiction of mountains in this period, we must point out the map of Carniola by **Janez Dizma Florjančič** (Gašperič 2007, 269) of 1744 (*Ducatus Carnioliae Tabula Chorographica* or the 'Orographic Map of the Duchy of Carniola'). It still gives rough contours of peaks and their approximate locations, but it for the first time »*… mentions the name of our highest mountain in the Slovenian language …*« (Fridl and Šolar 2011, 214) (*Mons Terglou Carnioliae Altissimus*; Figure 11) and adds its altitude. Triglav was said to be 1,399 French fathoms high. For the measurements, Florjančič used an astrolabe (Držaj 1980, 156) equipped with a precise protractor. In those days, that device was used to determine the apparent position of the Sun, the Moon, the planets and the stars. Even though the altitude he measured is wrong, it still has great significance for it informs us that at that time Triglav was already considered the highest mountain in Carniola. »*… Florjančič's map is also the first map of our territory that shows the surface roughness more clearly.*« (Fridl and Šolar 2011, 214).

In the second half of the 18th century, Slovenian Alps were also depicted by **Baltazar Hacquet**. In his third volume of *Oryctography of Carniola* (1784) he published the map *Mappa Litho- Hydrographica Nationis Slavicae* (Lithological and Hydrological Map of Slavic Nations; Figure 12), which shows the area between the river basins of the Sava and Drava rivers. Mountains are shown on the map with shading in the form of hill profiles. The river basins of both rivers and the larger towns have been drawn in correctly; a special feature is the marked ore deposits (Gašperič and Zorn 2011, 7).

In the first volume of *Oryctography of Carniola* Hacquet published the first pictorial depiction of Triglav (copperplate). This depiction is misleading since it partially shows a mirror image – Mali Triglav is on the left instead of the right (Figure 13). The depiction also contains the name *Veliki Terglau* (Veliki Triglav) which, according to Hacquet's measurements, was 1,549 French fathoms high or 3,018.7 m (Wester 1954, 60).

Roughly half a century later, on the map *Special-Karte des Herzogthums Krain* (Special Map of the Duchy of Carniola), which was made by Henrik Freyer between 1844 and 1846, the altitude of Triglav is almost accurate – 9,316 feet or 2,843.8 m (Leban 1954, 135).

In the second half of the 18th century (1784–1787), Slovenian Alps were also depicted on the **Joseph II Military Land Survey** maps (First (Habsburg) Military Survey). The maps were made in the largest scale until then (1: 28,800). Today these maps are regarded as the highest quality cartographic product of the era, which were at that time a strictly guarded secret. Relief is shown by hachures and additional clearness is achieved by the use of different colours. The maps are relatively accurate for lowlands, but very inaccurate for mountainous areas (Figure 14; Zorn 2007; Štular 2010; Gašperič and Zorn 2011).

Figure 12: Slovenian Alps in the work of Baltazar Hacquet Oryctography of Carniola (Volume III, 1784).

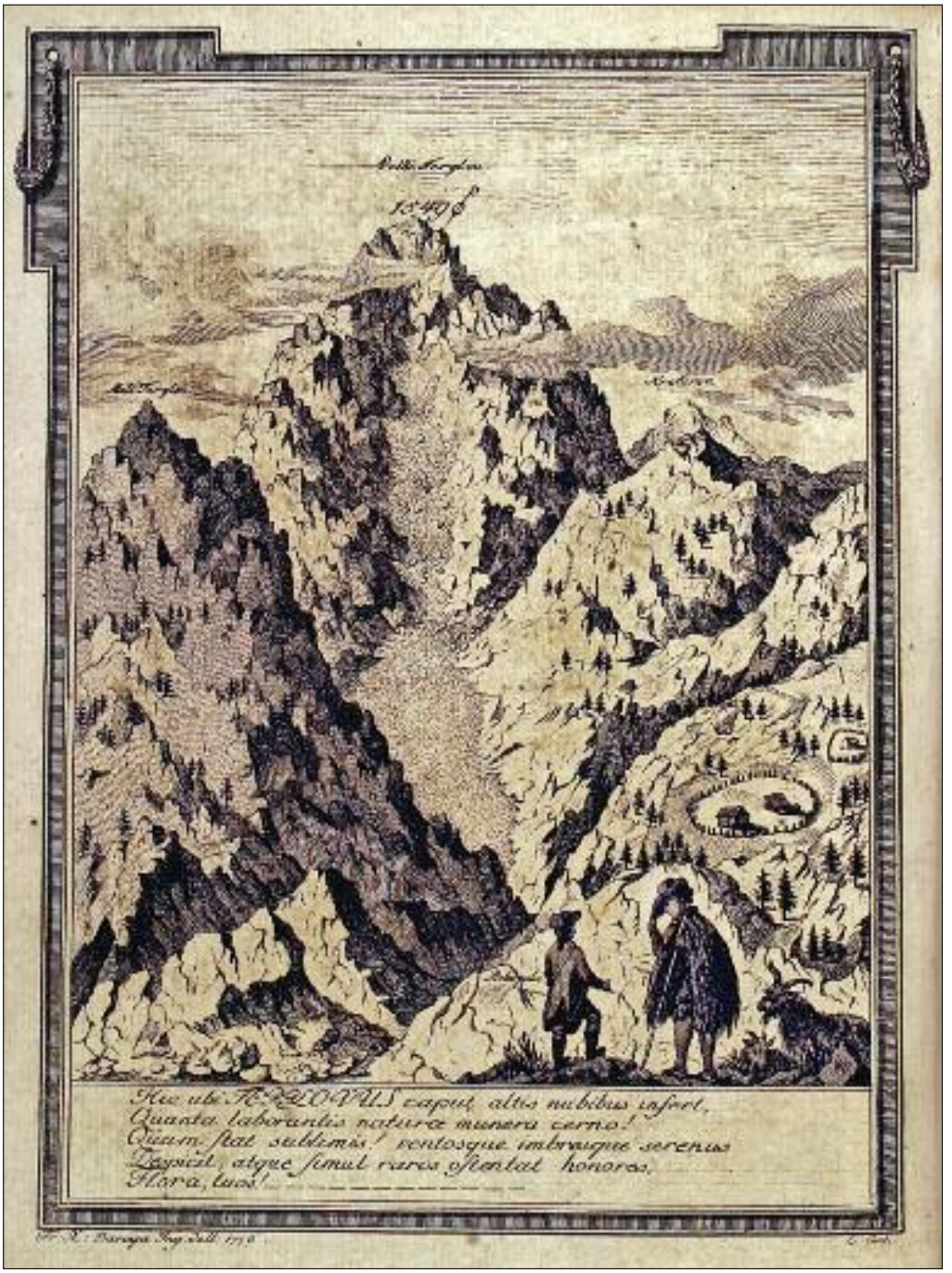

Figure 13: First depiction of Triglav in the work of Baltazar Hacquet Oryctography of Carniola (Volume I, 1778).

Figure 14: »Terglau« (Mount Triglav) and surroundings on the Joseph II Military Land Survey (survey Inner Austria (1784–1787), Section 134 (B1, C1); Rajšp and Serše 1998). The most notable inscription is »Kerma Gebirge« east of Mount Triglav on the ridge of Mount Rjavina (2,532 m). On the latter map of the Second Military Survey from the 19th century the geographical name »Kerma« is already in today's Krma Valley.

6 Conclusion

The first visitors to Slovenian mountains were the locals – shepherds, hunters, ore seekers, and herbalists. They went to the mountains anonymously – without leaving any written traces – and for economic reasons. They knew the nearby mountainous world well and experienced much more in the mountains than was included in the sparing historical sources. Sources on visits to mountains become more frequent in the broader European area at the time of Humanism and the Renaissance, when we encounter the first descriptions of ascents of the more accessible peaks. In Slovenia, the first documented ascents can be traced to the 17th century. An important source for that period is Valvasor's *The Glory of the Duchy of Carniola*, which, among other things, gives the first descriptions and drawings, and the names of researchers. Among Slovenian mountains Triglav was in the foreground (Rus 1926; 1929/30; 1933). By the end of the 1830s, when we can begin talking about visits to the Slovenian Alps and no longer about mere research, 21 ascents of Triglav were recorded (Mikša 2013, 401–402).

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ZAČETKI RAZISKOVANJA SLOVENSKIH ALP

1 Uvod

Pred devetdesetimi leti je Jože Rus (1926) v Geografske vestniku objavil članek z naslovom »Triglav: Historijsko-geografske črtice«, nekaj let kasneje pa še njegovo nadaljevanje (Rus 1929/30; deloma tudi Rus 1933). Kasneje se v reviji niso več pojavljale teme povezane z zgodovino »odkrivanja« in preučevanja slovenskih gora. Na splošno so bile redke širše teme povezane z vzpetim svetom, izpostavimo lahko le planinsko gospodarstvo (Vojvoda 1970), zgornjo gozdno mejo (Lovrenčak 1971; Plesnik 1971) in hribovske kmetije (Kerbler 2003; 2008). Redki pa so bili tudi zgodovinski pregledi na drugih področjih (na primer Habič 1989; Gams 1990; Perko in Zorn 2008; Zorn in Gašperič 2016).

Po devetih desetletjih želimo tako ponovno osvetliti zgodovino »odkrivanja« in preučevanja slovenskih gora s poudarkom na »klasičnih« raziskavah v 17. in 18. stoletju. Na kratko predstavljamo vzgibe za njihovo »odkrivanje« in glavne akterje.

Ljudje so v preteklosti obiskovali ter se naseljevali v vzpetem svetu iz različnih razlogov, bodisi zaradi prenaseljenosti nižinskih območij, kmetijstva (planšarstvo), lova, iskanja rud, izkoriščanja gozdov ali umika pred zavojevalci. To so bili povečini pastirji, lovci, iskalci rude in zeliščarji, ki so poznali bližnji vzpeti svet ter tam doživeli veliko več, kot o tem skopo poročajo viri. Tja so pristopali anonimno – brez védenja okolice in brez pisnih sledi (Mikša 2013, 391).

Od nekdaj so Alpe in druga gorstva razdvajala ljudstva. Bila so tudi domovanja bogov, ki so se jim raje izogibali. Gora so se bali, saj niso razumeli naravnih pojavov, ki so bili tam intenzivnejši kot v dolini. Le kako človek ne bi imel strahospoštovanja pred »kamnito puščavo«, ki se dviga daleč v višave, strmimi stenami, razbrazdanimi ledeniki, kjer se »majhna« vremenska ujma lahko spremeni v življenjsko nevarno okoliščino. Ob tem je treba poudariti, da so bili »tabu« predvsem vrhovi gora, a le tisti, ki so bili dovolj visoki. Merilo ni bila nadmorska višina, temveč naravnogeografske razmere (Mikša 2013, 391).

Vrhove kot domovanje bogov najdemo v skoraj vsaki poganski mitologiji – Olimp je bil prebivališče grških bogov, Kajlas je še danes sveta gora tako Hindujcev kot Tibetancev, pa tudi na Triglavu naj bi po staroslovanskem verovanju živel triglavi bog (Šaver 2005, 101).

Tudi Biblija goram ni odtegnila spoštovanja. Ni težko poudariti pomen gora Sinaj (Zorn in Komac 2007), Gilboa in drugih. Po prepričanju verujočih so gore kraj, kjer smo bližje Bogu. Pomembnost gora v duhovnem smislu se je obdržala vse do današnjih dni. Med najstarejše gorsko romanje in hkrati najstarejši ohranjen zapis o pristopu na goro, je vzpon plemiča Bonifacia Rotaria D'Asti 1. septembra 1358 na vrh gore Rocciamelone (3538 m) nad mestom Susa v Italiji. Na goro je prinesel težak medeninast triptih s podobo Device Marije kot znak zahvale, da je preživel turško suženjstvo. K podobi verniki romajo še danes. Sploh je Devica Marija zaščitnica številnih krščanskih svetišč v gorah (slika 1). Njene kipe ali podobe so postavili na vrhovih La Meije in Aiguille du Dru v Franciji, Dom in Matterhorn v Švici (Engel 1950) in nenazadnje je na Kredarici kapelico (slika 2) posvečeno Mariji Snežni postavil tudi Jakob Aljaž leta 1896 (Mikša 2015, 121).

Slika 1: Kapelica Marije Snežne na Veliki planini v Kamniško-Savinjskih Alpah (1560 m). V ozadju Ojstrica (2350 m).
Glej angleški del prispevka.

Slika 2: Kapelica Marije Snežne in Triglavski dom na Kredarici (2515 m) ob začetku 20. stoletja (zgoraj) in danes (spodaj).
Glej angleški del prispevka.

V starejši zgodovini obiskovanja gora verjetno ne obstaja odmevnejša zgodba, kot je tista o Hanibalovem prečkanju Alp leta 218 pred Kristusom iz današnje Francije na Apeninski polotok. Pri tem in pri nekaterih kasneje zabeležena prečenjih, na primer zimsko prečkanje Mont Cenisa (Francija) cesarja Henrika IV., ki je leta 1076 potoval k papežu Gregorju IX., ali romanje angleškega meniha Johna de Brembla, ki je prečkal Saint Bernard med današnjima Švico in Italijo na poti v Rim leta 1178, vzpon ni bil povezan z občudovanjem ali raziskovanjem gorskega sveta (Mikša in Ajlec 2015, 11). Prav tako tudi ne verjetno najstarejše zabeleženo prečkanje (»*Ötzija*«) pred približno 5300 leti v Ötztalskih Alpah, ki naj bi bilo po eni izmed razlag povezano s trgovanjem (LeBlanc in Register 2003, 4; The Iceman 2016).

Obiskovanje gora zaradi nuje je verjetno staro toliko, kot je staro človeštvo, ostali vzgibi pa so veliko mlajši. »Čast« prvega zabeleženega vzpona iz rekreacije oziroma »… *želje, da bi dosegel pomembno višino* …« (Kugy 1976, 23) in ne iz nuje, pripada srednjeveškemu pesniku Francescu Petrarki, ki se je leta 1336 skupaj z bratom in dvema služabnikoma povzpel na 1912 metrov visok Mount Ventoux v Provansi. Ta vzpon nekateri označujejo za začetek planinstva, saj naj bi pomenil prelom v odnosu do gora. V času, ko so se njegovi sodobniki izogibali gora, je bil »… *prvi, ki se je povzpel na goro zaradi nje same, da bi užival v razgledu* …« (Coates 1998, 65–66). Vendar pa se je Petrarka kot piše Coates (1998, 65–66) na vrhu zatopil v izpovedi Avguština, ki svarijo, naj ljudje ne zamenjajo stvarstva in stvarnika ter naj se ne pustijo zapeljati pokrajini. Zavoljo tega se je svojega početja sramoval.

Znan je tudi vzpon Leonarda da Vincija, ki je leta 1511 osvojil goro Bo (2556 m) v bližini Monte Rose. Da Vinci omenja še pristop na vrh Tre Signori v gorski skupini Monte della Dizgrazia, a letnica vzpona ni znana kot tudi ne dosežena višina (Strojin 1978, 88).

2 »Odkrivanje« vzpetega sveta

V času razsvetljenstva v 17. in 18. stoletju so izobraženci začeli »odkrivati« gorski svet. Pred tem je zanimanje za gore doživelo manjši razcvet v času humanizma in renesanse (Mikša in Ajlec 2015, 12).

Starejša literatura glede odnosa evropskih intelektualcev do okolja oziroma odnosa družbe do gora v srednjem in zgodnjem novem veku navaja toge mejnike (Zwitter 2014, 619). So gore sredi drugega tisočletja že bile ljudem prijaznejše ali še vedno le »… *grde bradavice, ki so kazile svet kulturne ravnice* …« (Batagelj 2009, 76). V novem veku je narava še vedno veljala za lepo in prijetno le tam, kjer je bila »… *udomačena in zarisana s šestilom in ravnilom* …« (Batagelj 2009, 76). Zwitter (2014, 619) piše, da so nekateri skušali dokazati »… *prelomnost* [v odnos evropskih izobražencev do okolja oziroma družbe do gora, opomba avtorjev] *humanizma 14. in 15. stoletja, drugi so prelomnico videli v večji stopnji obvladovanja narave zaradi znanstvenega napredka v 17. stoletju, spet tretji pa v romantiki poznega 18. stoletja, ki so jo interpretirali kot reakcijo na tehnološki napredek – ta naj bi vodil k prevrednotenju odnosa do okolij, ki naj bi jih prej imeli za »divja«, denimo Alpe. V resnici gre za dolgotrajen proces spreminjanja, ki v prostoru ni imel enotne časovne dinamike. Močno pozitivno vrednotenje pokrajine srečamo že v 17. stoletju in prej, medtem, še v poznem 18. stoletju pa so pogoste religiozno-magične razlage naravnih pojavov in procesov. V samem predstavljanju narave je sicer med 17. in 19. stoletjem prišlo do izrazite sekularizacije* …«.

Pri začetkih opisovanja Alp velja omeniti **Johanna Jakoba Scheuchzerja** (1672–1733), ki je prehodil in z barometrom izmeril več švicarskih gora ter svoje izsledke opisal v delu *Itinera alpina* (1723) in **Josiasa Simlerja** (1530–1576), ki je leta 1574 objavil delo *De Alpibus commentarius* (Simler 1984). Delo velja za prvo monografijo o Alpah in obravnava njihov nastanek in geologijo, ime, položaj, delitev, rastlinstvo in živalstvo. Za nas je zanimivo, ker v trinajstem poglavju omenja Julijske in Karnijske Alpe, razlaga nastanek imena, našteva reke, vsebuje pa tudi zemljevid Kranjske (slika 3; Strojin 2009, 23).

Slika 3: Zemljevid Kranjske v delu Josiasa Simlerja De Alpibus commentarius iz leta 1574. Na njem Karnijske Alpe označujejo predalpski svet zahodne Slovenije.
Glej angleški del prispevka.

3 Slovenske Alpe v »prazgodovini« obiskovanja gora

Arheološke raziskave kažejo, da je prisotnost človeka v slovenskih Alpah že zelo dolga. Že pred več deset tisoč leti so se lovci in nabiralci zatekali v jame vzpetega sveta, na primer Potočko zijalko (1675 m; slika 4) na Olševi, v Medvedovo jamo (1500 m) na Mokrici ali jamo Divje babe v Idrijsko-Cerkljanskem hribovju (450 m). V času bronaste dobe se z najdbami orožja prvič zgostijo dokazi o obiskih slovenskega visokogorja. Pojavlja se puščanje posameznih kosov orožja, kar je verjetno povezano z darovanji bogovom (Cevc 2006, 6–7). Verjetno so tudi že davno pred srednjim vekom pristopili na številne vrhove.

V srednjem veku imajo v Alpah zaradi trgovine vse večji pomen prelazi. Poti prek karavanških prelazov so bile gotovo znane že v prazgodovini, rimske najdbe pa dokazujejo uporabo Ljubelja v antiki. Prelaz Ljubelj (1370 m) se pogosto omenja v virih iz 13. stoletja, »… *ko je moral biti promet že precej intenziven* …« (Kosi 1998, 253–254). Vzporedna in enakovredna je bila v srednjem veku cesta prek Jezerskega vrha (1218 m), pot prek Korenskega sedla (1073 m) pa je stekla šele po kolonizaciji Zgornjesavske doline v 13. in 14. stoletju (Kosi 1998, 254, 257). Prav tako antična povezava je bila prek Predela v Julijskih Alpah (Kosi 1998, 245). Potovanja so bila povezana s številnimi nevarnostmi od naravnih ujm do napadov domačinov. Zaradi pomoči romarjem, trgovcem in popotnikom so na prelazih ali ob poteh nanje nastali številni »hospici« oziroma zavetišča, kasneje so se iz njih razvila gostišča s prenočišči. Eden izmed takih hospicev je bila »Jenkova kasarna« na poti z Zgornjega Jezerskega proti Jezerskemu vrhu (slika 5; Janša Zorn 2000).

Slika 4: Potička zijalka je pomembno jamsko najdišče iz začetka mlajšega paleolitika.
Glej angleški del prispevka.

Slika 5: Jenkova kasarna na Zgornjem Jezerskem je bila postavljena v 15. stoletju za prenočevanje trgovcev.
Glej angleški del prispevka.

4 Prvi raziskovalci slovenskega gorskega sveta

Med raziskovalci slovenskih pokrajin v 17. stoletju izstopa kranjski plemič **Janez Vajkard Valvasor** (1641–1693). V delu *Čast in slava vojvodine Kranjske* (1689) je opisal in sploh prvič zapisal prve znane pristope na nižje ležeče slovenske vzpetine. Imena vzpetin, dolin in rek se sicer pojavljajo že prej, na primer kot mejniki gospostev v različnih dokumentih, na primer darilnih listinah (Mikša 2013, 392).

»… *V drugi polovici 17. stoletja je bilo za učenjake, ki so se ukvarjali z naravo, značilno prepletanje nastajajočega naravoslovja, naravoslovne filozofije in religiozno-magičnih razlag, kar velja tudi za Slavo; vseh vsebin, ki jih Valvasor ni razumel, ni označil za čudeže, zavedal se je, da marsičesa naravnega ne razume* …« (Zwitter 2014, 619). Valvasor večjega zanimanja obisku in raziskovanju gora ni posvečal, opisal jih je zgolj na splošno – v drugi knjigi je poglavje »O gorah na Gorenjskem« (Valvasor 2009, knjiga II, 141). Vzpeti svet je omenjen tudi pri naštevanju in obravnavanju prelazov ter cest. Vzpetega sveta se dotika še pri poglavju o naravnih znamenitostih. V poglavju »O naravnih redkostih dežele Kranjske« omenja gori Crain-berg in Kerma. Prva se nahaja pri Kranjski Gori (Valvasor 2009, knjiga II, 141, knjiga IV, 558). Iz opisa o »*luknji skozi goro*«, skozi katero se lahko pride iz Gorenjske v Bovec je verjetno mislil na Prisojnik in njegovo Okno. Ker teh krajev ni obhodil sam, je lahko Okno zamenjal tudi s sosednjim Vršičem (1611 m), preko katerega je vodila prastara prometna pot iz Zgornjesavske doline na Bovško. Pri opisu druge pa navaja, da leži med Mojstrano in Bovcem, na podlagi česar lahko domnevamo, da je imel v mislih Triglavsko pogorje. V poglavju »O nenavadnih lastnostih gore Krma« piše: »… *Dosti bolj čudno pa je to-le: Če kdo opoldne na tej gori poka z bičem, sledi neposredno in takoj nevihta z gromom in točo, čeprav je dan še tako jasen. Naj se to zdi pametnemu bralcu še tako nenavadno in neverjetno, to le niso zgolj govorice, temveč je preverjeno. In bralec ne sme misliti, da to potrjujejo samo izjave ljudi,*

ki v okolici živijo. To sta namreč v zadnjih letih sama osebno videla gospod Johann Baptista Patermann in gospod Laurentius von Rechberg, oba doktorja medicine.« (Valvasor 2009, knjiga IV, 562). Prek Valvasorja tako izvemo za dva njegova predhodnika, ki sta že v 17. stoletju hodila v okolici Triglava. Žal je to tudi vse, kar pri Valvasorju izvemo o njunem vzponu na goro Kermo in o njiju. Z imenom predstavi in na kratko opiše tudi Jelovico, Storžič in Grintovec ter njihovo lego (Kugy 1973). Na podlagi Valvasorjevih opomb in skic je nastala grafična opremljenost njegove knjige, ki jo tvorijo zemljevidi, panorame (poglavje 5) in risbe posameznih krajev ter poslopij.

V 18. stoletju »obiskovalce« slovenskih gora že lahko razdelimo v štiri skupine: (tuji) izobraženci (poglavje 4.1), domače plemstvo (poglavje 4.2), slovenska duhovščina (poglavje 4.3) in domači gorski vodniki (poglavje 4.4).

4.1 Tuji izobraženci

Slovenske Alpe so v 18. stoletju postale zanimive za posamezne naravoslovce, zlasti zaradi rastlinskega in živalskega bogastva ter geoloških posebnosti.

Med tujimi izobraženci, ki so službovali na Kranjskem velja omeniti Južnega Tirolca **Giovanni Antonia Scopolija** (1723–1788), zdravnika v Idriji, ki se je zanimal za botaniko, kar je bil njegov glavni motiv za obiskovanje gora. Postavil je temelje naravoslovnemu preučevanju Kranjske. Preučeval je kranjsko rastlinstvo in živalstvo. Med letoma 1755 in 1766 je prepotoval velik del dežele in leta 1758 prvi dokumentirano stopil na Storžič (2132 m) ter leta 1759 na Grintovec (2558 m). V letih 1761 in 1762 je obhodil bohinjsko-tolminske gore in se povzpel na južno vznožje Triglava nad Velim poljem (Bufon 1967, 256–258).

Scopolijevo delo je v Idrijo pripeljalo **Baltazarja Hacqueta** (1739/40–1815), po rodu iz Bretanije. Zapisal je: »… *odločil sem se za Kranjsko zaradi naravoslovja in dobro znanega rudnika živega srebra; poleg tega je tam živel slavni Scopoli …*« (Lunazzi 2010, 88). Poleg osvojitve Triglava, je Hacquet prehodil še Čaven, Dolino Triglavskih jezer, Golak, Gorjance, Gotenico, Javornik, Krim, Ljubelj, Mokrc, Nanos, Porezen, Snežnik in Učko. Prehodil je celotno hribovje, ki obkroža Ljubljansko kotlino, in se podal od Vrhnike čez Polhograjsko hribovje v Poljansko dolino, Kropo, Kamno Gorico, Radovljico in na Bled. Napisal je obsežno delo *Oriktografija Kranjske* (*Oryctographia Carniolica oder physikalische Beschreibung des Herzogthums Krain, Istrien und zum Theil der benachbarten Länder*), ki je v štirih delih izhajalo od leta 1778 do 1789. V času priprave je leta 1777 kot prvi poskušal dokumentirano doseči vrh Triglava (2864 m) in s tem nakazal ter potrdil glavno »obsedenost« raziskovalcev slovenskih Alp v 18. in 19. stoletju – osvojiti najvišjo goro. Uspel mu je vzpon prek planine Konjščice in Velega polja na Mali Triglav (2725 m), pot pa je dobila ime »bohinjski pristop«. O vzponu je poročal (prevod po Kugyju 1973, 44–47): »… *Plezal sem po skalah navzgor. Spočetka nisem kaki dve uri naletel na nobeno večjo oviro v zajedi skalovja, ker je ležalo veliko drobirja in snega. Ko pa sem to imel za seboj, sem spoznal, da so moji ljudje govorili resnico, ko so trdili, da jih je le malo prišlo gor ali pa nobeden, vsaj nihče od rastlinoslovcev ne, zakaj našel sem rastline, ki jih ni bil opazil niti Scopoli niti kdo drug in jih bom ob priložnosti opisal. Kar zadeva vrste kamnin, sem ugotovil apnenec in železnato glino* […] *Naslednjega dne sem hotel s svojimi spremljevalci naskočiti goro še iz druge strani, a vreme tega ni dopuščalo. Zadovoljil sem se torej s preučevanjem gorskih sestavin. Vendar upam, da bom drugikrat prišel nanjo, ko bom dobil De Lucov barometer, da bom izmeril višino.*«.

Po spodletelem Hacquetovem poskusu osvojitve Triglava je baron Žiga Zois (poglavje 4.2), ki je finančno podpiral Hacquetovo osvajanje vrhov, predvsem zaradi svojega zanimanja za geologijo in še posebej za minerale, pa tudi zato, ker je bil lastnik fužinarskih obratov v Bohinju, v spodbudo za čimprejšnji pristop na vrh razpisal nagrado. Vrh je bil osvojen leto dni kasneje, 26. avgusta 1778 (Mikša in Ajlec 2015, 15).

Scopoliju in Hacquetu gredo zasluge za »odkritje« Vzhodnih Alp širši regiji (Mikša in Ajlec 2015, 13).

Na Kranjskem in Koroškem je deloval tudi naravoslovec **Franz Xaver von Wulfen** (1728–1805), švedsko-madžarskega rodu, ki se je zanimal za botaniko in mineralogijo. Tudi on se je povzpel na več gora (na primer Storžič, Grintovec, Mangart, Triglav) (Petkovšek 1986, 725).

Med tuje raziskovalce sodi **Lovrenz Willomitzer** (1747?–1801), ogrskega rodu, Hacquetov učenec in ranocelnik na Kranjskem, ki je bil med prvopristopniki na Triglav. Avgusta leta 1779 je bil (po Zoisovem) nalogu znova na Triglavu, ko je spremljal Hacqueta, ki je takrat Triglavu izmeril višino (Munda 1986, 698–699).

Henrik Freyer (1802–1866), ki je bil češkega rodu, je bil rojen v Idriji. Kot lekarnar je služboval v Idriji, Zagrebu, Gradcu in Ljubljani, nato pa je prevzel mesto kustosa deželnega muzeja v Ljubljani. Po njem se imenuje več živalskih fosilov (Zorn 2005, 227). Freyer se je leta 1837 povzpel na vrh Triglava in to po poti iz doline Krme, kar je prvi znani vzpon na Triglav s te smeri. Hkrati je bil to prvi vzpon, ki je bil opravljen brez vodnika (Pintar 1926, 189).

4.2 Domače plemstvo

Poleg naštetih izobražencev je med prve raziskovalce slovenskih gora mogoče šteti tudi predstavnike kranjskega plemstva, ki so se prav tako zanimali za naravoslovje in iz naravoslovnih vzgibov odkrivali gore. Mednje v prvi vrsti sodi baron Žiga Zois, poleg njega pa še njegov brat Karel Zois, grof Franc Jožef Hanibal Hochenwart in grof Rihard Ursini Blagaj (1786–1858), po katerih se imenujejo nekateri minerali (na primer zoisit), rastline (na primer blagajev volčin – *Daphne blagayana*) in živali (na primer jamski hrošč drobnovratnik – *Leptodirus hochenwartii*).

Med zgoraj naštetimi je gotovo najpomembnejši **Žiga Zois** (1747–1819), ki se zaradi bolezni vzponov ni udeleževal, jih je pa spodbujal in finančno podpiral (Valenčič, Faninger in Gspan-Prašelj 1991). Konec 18. stoletja se je tudi vključil v razpravo o nastanku kamnin. »… *Proti koncu osemnajstega stoletja je začela postajati geologija moderna znanost. Dve teoriji sta si stali takrat nasproti glede vprašanja, kako so nastale kamnine …*« (Faninger 1994/1995, 562). Neptunisti so trdili, da so se kamnine usedale v morju, nasprotno pa so jim vulkanisti pripisovali vulkanski izvor. Vnet pripadnik slednje je bil tudi Johann Ehrenreich Fichtel (1732–1795). Ta je na podlagi Zoisovih vzorcev kamnin izpod Triglava v svoji knjigi *Mineralogische Aufsätze* iz leta 1794 trdil, da gradi Triglav, Vršac in okoliške vrhove »praapnenec«, ki naj bi bil magmatskega izvora, torej brez okamnin. Zois se s Fichtlovo razlago ni strinjal, saj je menil, da gre pri triglavskem apnencu za morsko usedlino. Da bi zbral dokaze je avgusta 1795 organiziral odpravo, ki jo je vodil Valentin Vodnik, udeležil pa se jo je tudi grof Hochenwart (Rus 1933, 101; Faninger 1983, 6; 1994/1995, 562; Zorn 2005; 2015). Odpravo je pot vodila skozi Dolino Triglavskih jezer do Vršaca (2194 m; slika 6) in naprej do Triglava. Na poti kot tudi na samem Vršacu so našli okamnine. Ob tem je Zois zapisal (Rus 1933, 101): »… *Ta sled (na vrh Vršaca najdenega amonita*; slika 7*) mi je neizmerno dobro došla, saj nam daje upanje, da bodo v bodoče našli okamenine tudi na najvišjih točkah in s tem prinesli matematično pravilen dokaz, da so naše apnenčeve hribine enake starosti in porekla. …*«. Kot plod vtisov z odprave naj bi nastala Vodnikova pesnitev »Vršac«. A če pustimo ob strani razprave o tem, katero goro pesnik dejansko opeva, oziroma ali je Vodnikov Vršac sploh v Dolini Triglavskih jezer (Orožen 1899), pa ne moremo mimo druge, »geološke« kitice v pesnitvi: »*Sklad na skladu se zdviguje, golih vrhov kamni zid. Večni mojster zaukazuje: Priď, zidar se lès učit!*«. Po Rusu (1933, 104) se Vodnik v prvem stavku dotakne »… *veličastja geološke zgradbe, ki jo je bil sam odkril na svojem znamenitem pohodu avgusta 1795 …*«, z retoričnim pozivom v drugem stavku pa »… *apostrofira pesnik zidarja-geologa J. E. Fichtla, naj opusti svoje kabinetno učenjaštvo in se pride učit na lice mesta v prirodo …*«.

Čez mesec dni je v ostenje Triglava sledila nova odprava; pridružil se ji je tudi Vodnik. Na njej so odkrili dovolj fosilov, s katerimi so dokazali, da je tudi ovršje Triglava iz apnenca morskega izvora (Rus 1933, 102).

Slika 6: Zasavska koča na Prehodavcih (2071 m) in Vodnikov Vršac (2194 m) z lepo vidnimi plastmi apnenca (desno).
Glej angleški del prispevka.

Slika 7: Na zgornjem koncu Doline Triglavskih jezer, v bližini Prehodavcev, najdemo gomoljasto plastnate rdeče apnence zgornjega člena prehodavške formacije (Šmuc 2015, 34) z veliko fosilov amonitov (izumrla skupina morskih živali, glavonožcev s spiralasto zavito hišico).
Glej angleški del prispevka.

Kot botanik je bil v drugi polovici 18. stoletja pomemben **Karel Zois** (1756–1799) (Praprotnik 1991, 827–828) po katerem se med drugim imenujeta zoisova zvončica (*Campanula zoysii*; slika 8) in zoisova vijolica (*Viola zoysii*). Rastline za svoj herbarij je nabiral po vrhovih Karavank, Kamniško-Savinjskih in Julijskih Alp. Njegova planinsko-raziskovalna zapuščina je tudi postavitev prvih visokogorskih zavetišč. Eno je dal postaviti pri Dvojnem jezeru ali pri Utah v Dolini Triglavskih jezer, drugo pa na Velem polju. Zavetišče je domnevno imel tudi v zgornjem delu Doline Triglavskih jezer (Erhartič 2012, 23). Zavetišča naj bi zgradil prav zaradi botaničnih raziskovanj, kar omenja tudi Hochenwart, ki se je v zavetišču v Dolini Triglavskih jezer mudil med raziskovalno odpravo leta 1795. Ob pogledu iz »*stapze*« (Štapc) na okoliške stene in melišča je zapisal (Hochenwart 1838, 52): » *… Že ta razgled si zasluži, da prepotujemo Bohinj … Ta pogled je tako poseben in zdi se, da je v nasprotju z … zakoni težnosti, da če ga ne bi sam videl, … bi imel to sliko za v naravi nemogočo* […]; *v vseh krajnskih gorah ne moremo najti tako lepega in očarljivega razgleda …*«. Zapisal je tudi, da so lahko v gostoljubni koči občudovali dejavnost barona Karla Zoisa in številne primerke rastlin. Koča je bila narejena iz macesnovega lesa, imela je prostorno kuhinjo, ki je hkrati služila za spalnico za gorjance in nosače. Imela je jedilnico, katere del je bil namenjen shranjevanju živil in nabranih rastlin, prostore za spanje za goste in izbrane spremljevalce ter dnevno sobo in spalnico barona Zoisa (Hochenwart 1838, 52).

Franc Hochenwart (1771–1844) je bil soustanovitelj Kranjskega deželnega muzeja ter eden pionirjev v osvajanju slovenskih gora (Mal 1928, 331). Na pobudo Žige Zoisa se je leta 1793 skupaj z lovcem Sprukom, prvim po imenu znanim vodnikom v Kamniško-Savinjskih Alpah, povzpel na Planjavo (2392 m). Leto za tem se je povzpel na Mangart (2679 m).

Slika 8: Zoisova zvončica (Campanula zoysii) (Dakskobler 2015, 65).
Glej angleški del prispevka.

4.3 Slovenska duhovščina

Tretja skupina ljudi, ki so jih v takratnem obdobju zanimale gore, so bili slovenski duhovniki. Tudi njim je bilo vodilo deloma naravoslovje, a je šlo predvsem za romantično občudovanje lepot gora.

Iz Zoisovega kroga izstopa **Valentin Vodnik** (1758–1819), ki je večkrat potoval v okolico Triglava, prvič leta 1794, takrat kot kaplan na Koprivniku. Leta 1795 je, kot smo omenili, vodil Zoisovo odpravo v Triglavsko pogorje (Kos in Toporišič 1986, 509–528). V spomin na odpravo je spisal odo Vršac, ki velja za eno najlepših hvalnic našega gorskega sveta, Vodnik pa za začetnika slovenske planinske poezije (Orožen 1895a; 1895b). Za vodenje odprave se je Zois Vodniku zahvalil, z gledišča obiskovanja gora pa je bolj pomembno, da je ob tem zapisal*:* »*… Grof Hochenwart in abbe Pinhak sta prišla domov kakor pijana od veselja …*« (Lovšin 1944, 96), kar je pri nas verjetno prvi opis vznesenega veselja in razigranosti zaradi gora.

Poleg Valentina Vodnika lahko v to skupino štejemo še brata **Jakoba** (1782–1836) in **Ivana Dežmana** (1782–1832), kaplana v Srednji vasi in Bohinjski Bistrici, ter Valentina Staniča. Predvsem Stanič in Vodnik sta opisovala svoje vzpone in o gorah pisala pesmi (Zorn 2005, 232).

Brata Dežman sta se na Triglav podala 1. septembra 1808, v prvem letu, ko sta nastopila svojo prvo duhovniško službo pod Julijci. Na vrh je prišel le Jakob z vodnikom, Ivan pa je obstal pod vrhom. Ko so sestopili, je Jakob napisal pismo Valentinu Vodniku, v katerem mu je obširno poročal o svojih planinskih doživetjih. Dežman v pismu ni opisoval kakšnih strokovnih ugotovitev, prav tako ni poskušal s pesniškim jezikom izpovedati svojih občutkov. Pisal je v preprostem, pripovednem jeziku, da bi pred-

stavil svoj vzpon in dogodke, omenja pa tudi lepote naravne. Avgusta 1809 se je tudi Ivan Dežman povzpel na Triglav in v steklenici pustil kratko besedilo, v katerem je, poleg samohvale svoji korajži, zapisal: »*Sem bil tako korajžen, to pisemce naj na vrhu tukaj ostane, nikar ga ne vzemi, največje moje veselje je na gorah.*« (Lovšin 1944, 99). Brata Dežman bi lahko šteli za zgodnja, morda celo za ena od prvih obiskovalcev gora na Kranjskem, ki sta v visokogorje zahajala povsem ljubiteljsko, zgolj iz lastnega hrepenenja po naravi in prostočasnih doživetjih, rekli bi planinsko-turistično. Njuni predhodniki so poleg želje po naravnih lepotah imeli tudi druge motive – raziskovalne in gospodarske.

Med pomembne posameznike v času vzpona raziskovanja slovenskih Alp štejemo **Valentina Staniča** (1774–1847), ki velja za prvega slovenskega alpinista in enega od pionirjev evropskega alpinizma sploh (Klemun 2000, 192–195). Vzpone je pogosto izkoristil za raziskovanje botanike, geologije in merjenje nadmorskih višin. Največ občudovanja je požel njegov vzpon na Veliki Klek/Großglockner (3798 m) leta 1800, le dan za prvim pristopom in isto leto prvi pristop na drugo najvišjo goro Nemčije – Watzmann (2713 m). Leta 1808 je bil na Triglavu, ki mu je tudi izmeril višino. Povzpel se je še na Prestreljenik, Mangart, Krn, Matajur in Kanin. Čeprav so Staniča najprej v gore zvabili raziskovalni vzgibi, je iz njegovih zapisov slutiti, da so bolj in bolj prevladovali povsem alpinistični vzgibi – preplezati čim več gora in kot prvi pristopiti na še neosvojene vrhove, saj na bi dejal »*Quis (montium) contra me?*« oziroma »*Katera izmed gora mi more kljubovati!*« (Orožen 1907, 7) ter ob tem doživeti napore in veselje. Staničje zapisal: »*Komaj se rešiš iz brezna pogube, te prevzame nepopisna slast!*«(Orožen 1907, 7).

4.4 Domači gorski vodniki

V posebno skupino obiskovalcev slovenskih gora je v obravnavanem obdobju treba uvrstiti domače gorske vodnike, brez katerih našteti izobraženci ne bi tvegali nevarne hoje v gore. Vzgibi za njihove vzpone v nasprotju s prej naštetimi niso bili naravoslovni ali romantični, pač pa gospodarski (pašništvo, rudarjenje, vodništvo in lov). O nekem zavestnem odkrivanju gora v tej skupini ne moremo govoriti. Kot najbolj znane predstavnike omenimo tri domačine, ki so skupaj z ranocelnikom Willomitzerjem 26. avgusta 1778 kot prvi pristopili na vrh Triglava – kmet in lovec Štefan Rožič, rudar Matevž Kos ter kmet in rudar Luka Korošec (Mikša in Ajlec 2015, 13).

V prvi polovici 19. stoletja se zanimanje za slovenske gore razširi tudi na nekatere druge poklicne skupine, na primer geodete, oficirje, trgovce z minerali. To je tudi že čas, ko lahko govorimo o obiskovanju in ne več raziskovanju gora.

5 Slovenske gore na kartografskih in drugih upodobitvah 17. in 18. stoletja

Poznavanje vzpetega sveta se odraža tudi v njegovih kartografskih upodobitvah. Vzpeti svet je bil v 17. in 18 stoletju upodobljen s senčenimi krtinami, katerih lega je nenatančna, a kljub temu bralcu poda prostorsko predstavo, kje se nahajajo vzpetine. Proti koncu 18. stoletja krtine zamenjajo »reliefne črtke« (Gašperič 2016, 75, 151).

Zemljevidi velikih meril so lahko služili kot pripomoček v morebitnih mejnih sporih. Takšen je na primer načrt Matije Ločnikarja iz leta 1701, ki prikazuje dolino Spodnje Krme in Radovne z dolino Kot v ozadju (Rus 1926, 89).

Podroben pregled zemljevidov slovenskega ozemlja od antike do 20. stoletja je naredil Gašperič (2007), pregled vzpetega sveta na starih zemljevidih ozemlja Slovenije pa sta naredila Gašperič in Zorn (2011).

V 17. stoletju izpostavljamo **Janeza Vajkarda Valvasorja** in njegovo delo Čast in slava vojvodina Kranjske (1689; 2009). Poleg podatkovnega, znanstvenega in umetniškega pomena vsebuje tudi nekaj zemljevidov. Najpomembnejši je zemljevid vojvodine Kranjske (slika 9). Gorovja so upodobljena z osenčenimi krtinami, njihova lega je nenatančna, relativno dobro pa je upodobljena rečna mreža. Njegova odlika je predvsem v tem, da služi bralcu kot pomoč pri prostorski predstavi (Gašperič in Zorn 2011, 6).

Valvasor je vzpeti svet upodobil tudi na panoramah ter ilustracijah pri opisu posameznih krajev, kjer so upodobljeni gradovi, samostani in druga pomembnejša poslopja. Z vidika upodobitve gora so pomembne štiri panorame – upodobitev gradu Auersperg (Turjak; knjiga XI, 26–27), gradu Ehrenau (Ajmanov grad pri Svetem Duhu; knjiga XI, 128–129), samostana Mönckendorff (Mekinje; knjiga XI, 368–369) in gradu Wagensperg (Bogenšperk; knjiga XI, 620–621). Med ostalimi ilustracijami pa: Egg (Brdo; knjiga XI, 129), Gallenfels (Golnik; knjiga XI, 166), Kaltenbrunn (Studenec; knjiga XI, 295), Katzenstein (Kamen; knjiga XI, 299) in Litey (Litija; knjiga XI, 343). Tu so še risbe Blejskega jezera z gradom in okolico ter z ozadjem proti Pokljuki (knjiga XI, 611), Bohinjskega jezera z izvirom Savice (knjiga II, 159), doline Kokre (knjiga II, 136; slika 10) ter Kamniške Bistrice (knjiga II, 153) (Ložar 1936, 197, 199). Podrobneje o upodobitvah naših gora v 18. in 19. stoletju piše Ložar (1936).

Slika 9: Julijske Alpe na zemljevidu Kranjske Janeza Vajkarda Valvasorja iz leta 1689. Zemljevid močno spominja na približno sto let starejši zemljevid v knjigi Simlerja (slika 3).
Glej angleški del prispevka.

Slika 10: Dolina Kokre na bakrorezu Janeza Vajkarda Valvasorja iz leta 1689.
Glej angleški del prispevka.

V 18. stoletju je kartografska stroka močno napredovala (Gašperič 2016), boljše pa je bilo tudi poznavanje ozemelj. Vzroke za to lahko iščemo v politični, upravni ali vojaški želji oziroma nuji po natančnih izmerah in prikazih ozemelj. To je čas izumov različnih pripomočkov za merjenje in določanje lege ter težnje po izmenjavi znanj in poenotenju merskih sistemov. Druga polovica stoletja je tudi čas začetkov triangulacijskih metod za izmero površja, ki so močno povečale natančnost zemljevidov (Gašperič in Zorn 2011, 7).

V povezavi s prikazovanjem gora je treba v tem obdobju izpostaviti zemljevid Kranjske **Janeza Dizme Florjančiča** (Gašperič 2007, 269) iz leta 1744 (*Ducatus Carnioliae Tabula Chorographica* oziroma Horografski zemljevid vojvodine Kranjske). Obrisi vrhov in njihov položaj je še vedno približen, zato pa se je na njem »*… prvič pojavilo ime naše najvišje gore v slovenščini …*« (Fridl in Šolar 2011, 214) (*Mons Terglou Carnioliae Altissimus*; slika 11), dodana pa mu je tudi višina. Triglav je visok 1399 pariških sežnjev. Florjančič je pri meritvah uporabil astrolab (Držaj 1980, 156), opremljen z natančnim kotomerom. To je naprava, ki je v tistih časih služila za določanje navidezne lege Sonca, Lune, planetov ter zvezd. Čeprav je izmerjena višina napačna, ima vseeno velik pomen, saj pove, da je Triglav že takrat veljal za najvišjo goro na Kranjskem. »*… Florjančičev zemljevid je tudi prvi zemljevid našega ozemlja, iz katerega je mogoče bolje razbrati razgibanost površja*.« (Fridl in Šolar 2011, 214).

Slika 11: Izsek iz zemljevida Kranjske Janeza Dizme Florjančiča iz leta 1744, s prvim poimenovanjem in višino Triglava.
Glej angleški del prispevka.

Slovenke Alpe je v drugi polovici 18. stoletju upodobil tudi **Baltazar Hacquet**. V tretjem zvezku *Oriktografije Kranjske* (1784) je objavil zemljevid *Mappa Litho- Hydrographica Nationis Slavicae* (Kamninsko-vodopisni zemljevid slovanskih narodov; slika 12), ki prikazuje območje med porečjema Save in Drave. Gore so na zemljevidu upodobljene s senčenjem v obliki vzpetin. Porečji obeh rek in večji kraji so vrisani pravilno, posebnost pa so označena rudna nahajališča (Gašperič in Zorn 2011, 7).

Hacquet je v prvem zvezku *Oriktografije Kranjske* objavil prvo slikovno upodobitev Triglava (bakrorez). Upodobitev je sicer zavajajoča, saj deloma kaže zrcalno podobo – Mali Triglav je na levi namesto na desni (slika 13). Na upodobitvi je tudi ime *Veliki Terglau*, ki naj bi bil po Hacquetovih meritvah visok 1549 pariških sežnjev oziroma 3018,7 m (Wester 1954, 60.).

Dobrega pol stoletja kasneje ima Triglav na zemljevidu *Special-Karte des Herzogthums Krain* (Specialni zemljevid vojvodine Kranjske), ki ga je med letoma 1844 in 1846 izdelal Henrik Freyer, že skoraj pravo višino – 9316 čevljev oziroma 2843,8 m (Leban 1954, 135).

Slika 12: Slovenske Alpe v delu Baltazarja Hacqueta Oriktografija Kranjske (III. zvezek, 1784).
Glej angleški del prispevka.

Slika 13: Prva upodobitev Triglava v delu Baltazarja Hacqueta Oriktografija Kranjske (I. zvezek, 1778).
Glej angleški del prispevka.

V drugi polovici 18. stoletja (1784–1787) so bile slovenske Alpe upodobljene tudi na **jožefinskem vojaškem zemljevidu** (prva habsburška vojaška izmera). Izdelan je bil v največjem merilu do tedaj (1 : 28.800). Danes velja za najkakovostnejši kartografski izdelek tistega obdobja, ki pa je bil v takratnem času strogo varovana skrivnost. Relief je prikazan s črtkanjem, nazornost pa povečuje uporaba različni barv. Prikazi so relativno natančni za nižinska območja, za gorski svet pa so zelo nenatančni (slika 14; Zorn 2007; Štular 2010; Gašperič in Zorn 2011).

Slika 14: »Terglau« (Triglav) in okolica na jožefinskem vojaškem zemljevidu (izmera Notranja Avstrija (1784–1787), Sekcija 134 (B1, C1); Rajšp in Serše 1998). Najbolj izstopa napis »Kerma Gebirg« vzhodno od Triglava na grebenu Rjavine (2532 m). Na zemljevidu druge vojaške izmere iz 19. stoletja je zemljepisno ime »Kerma« že v današnji dolini Krme.

6 Sklep

Prvi obiskovalci slovenskih gora so bili domačini – pastirji, lovci, iskalci rude, zeliščarji. V gore so zahajali anonimno – brez pisnih sledi in iz gospodarskih vzgibov. Dobro so poznali bližnji gorski svet ter v gorah doživeli veliko več, kot o tem skopo, če sploh, poročajo viri. Viri o obiskovanju gora postajajo pogostejši v širšem evropskem prostoru v času humanizma in renesanse, ko smo že priča prvim opisom na lažje dostopne vrhove. Pri nas lahko prve dokumentirane pristope sledimo od 17. stoletja. V tem obdobju je pomemben vir predvsem Valvasorjeva Čast in slava vojvodine Kranjske, ki med drugim poda prve opise, risbe in tudi imena raziskovalcev. Pri slovenskih gorah je v ospredju Triglav (Rus 1926; 1929/30; 1933). Do konca 30. let 19. stoletja, ko že lahko govorimo o obiskovanju in ne več zgolj raziskovanju slovenskih Alp, je bilo na Triglavu zabeleženih 21 vzponov (Mikša 2013, 401–402).

7 Viri in literatura

Glej angleški del prispevka.