

KNOBLEHAR

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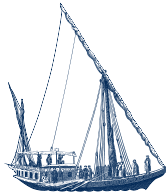
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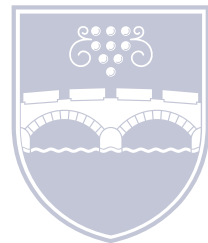
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"ON JE VELIK, POMEMBEN MOŽ, DOLINI ŠKOCJAN V PONOS..." DR. IGNACIJ KNOBLEHAR

Desetletja nismo vedeli zanj, njegovo ime se ni izgovarjalo, o njegovem delu se ni govorilo ... Nihče pravzaprav ne ve, zakaj je bilo tako. Delno je bila to zagotovo posledica minulega režima. Najbrž pa je tudi res, da se nihče ni odločil rojakom in širši domovini predstaviti njegovega življenja in dela, njegovega pomena in vrednost. Lastili so si ga Nemci, Francozi in Italijani, domovina pa je o njem vse predolgo molčala.

Pisalo se je leto 1992, ko je bil prvičkrat predstavljen širšemu krogu domačinov in slovenskim misijonarjem, ki so obiskali domovino in se zbrali na srečanju v Škocjanu. In prav tu je bila sprejeta tudi odločitev o postavitvi Knobleharjevega spomenika v njegovem rojstnem kraju.

Ignacij Knoblehar, rojen leta 1819 v mali dolenski vasici v Škocjanu, je že zelo zgodaj vedel, da želi postati misijonar v Afriki. Mamine solze, nečloveške razmere v času študija in razmišljanja sovrstnikov ga niso odvrnili od njegove namere. Vabil ga je neznani svet. V svojem kratkem življenju je prehodil izjemno zahtevno pot in sprejemal daljnosežne odločitve. Beli Nil z ljudstvi ob njem je zanj predstavljal središče misijonskega dela. Ljudstva ob Nilu so kmalu ugotovila, da je Knoblehar eden redkih »tujcev«, ki jim želi pomagati in ki se razdaja za njihov lepši jutrišnji dan. Številni so mu sledili, premnogi ga tudi preganjali in sovražili.

Bil je pokončen in ponosen mož, v duši za vedno Slovenec in Škocjančan. Ovire, s katerimi se je soočal, ga niso upognile, saj je premočrtno sledil svojim zastavljenim ciljem in večino jih je tudi dosegel. Tistim, ki so to hoteli, je podajal znanje, jih učil osnovnih veščin kulturnega življenja in še marsikaj. Spotoma, na plovbah po Nilu, je natančno opazoval, vse evidentiral, marsikaj tudi narisal. Njegovi dokumenti, shranjeni v največjih evropskih arhivih in knjižnicah, še danes predstavljajo dragocen vir podatkov.

Knoblehar je bil izjemno spoštovan in cenjen mož v visokih znanstvenih krogih, sprejele pa so ga tudi znane osebe v Evropi. Bil je misijonar, ki je širil krščansko vero in se trudil za odpravo trgovine s sužnji. Bil je graditelj novega življenja ob Nilu. V svojem kratkem ustvarjalnem obdobju je storil ogromno dobrega.

Škocjančani smo na svojega sina izredno ponosni. Kolikor širše spoznavamo njegovo življenje in delo, toliko bolj ga cenimo in spoštujemo, obenem pa verjamemo, da tisto zares pravo obdobje za oživitev spomina nanj šele prihaja. Ob 200. obletnici njegovega rojstva mu kličemo: »Dragi rojak, ponosni smo na tvojo pot in na rezultate tvojega dela. Ponosni smo, da si naš.« Širili bomo vedenje o njem in ohranjali spomin nanj, ki je svoja ustvarjalna leta namenil za dosežke v znanosti in za dobro afriških narodov, ime Škocjana pa ponesel v širni svet.

"HE WAS A GREAT AND IMPORTANT MAN, THE PRIDE OF ŠKOCJAN..." DR. IGNACIJ KNOBLEHAR

He was unknown for decades, his name was not often spoken and his work was never mentioned ... Nobody really knows the reason why. Partially, this was certainly due to the previous regime, but it is also probably true that nobody bothered to present his life's work, significance and greatness to his fellow countrymen. In the past, Germany, France and Italy took him for their own, but his homeland stood silent for too long.

It was in 1992 when he was finally for the first time presented to the locals and the Slovenian missionaries who visited their homeland and met in Škocjan. At this very meeting, it was also decided that a statue of Ignacij Knoblehar should be put up in his place of birth.

Ignacij Knoblehar, born in 1819 in a small village in Škocjan, decided very early that he would like to become a missionary in Africa. His mother's tears, the difficult conditions during his studies, nor the opinions of his peers could persuade him otherwise. The unknown world called out to him. In his short life, he walked a difficult road and took far-reaching decisions. The White Nile and the local tribes were the centre of his missionary work. Many people near the Nile soon saw that Knoblehar was one of the few foreigners who wanted to help them and exerted himself tirelessly on behalf of their wellbeing. Many followed him, but many also persecuted and hated him.

He was an upstanding and proud man, and he always carried Slovenia and Škocjan in his heart. The difficulties he faced could not bend him, because his desire to achieve his goals was too great. He also achieved most of them. He taught those who were willing the basic skill of cultural life and much more. While he was sailing on the Nile, he also made detailed observations and recorded everything, including many drawings. His documents are kept in the finest European archives and libraries, and they still serve as a valuable source of information.

Knoblehar was highly respected and appreciated in high scientific circles, and many famous Europeans offered to receive him. He was a missionary who spread Christianity and fought for the abolition of the slave trade. He was the founder of new life along the White Nile. In his short creative period, he did a lot of good.

We, the inhabitants of Škocjan, are very proud of our son. The more we get familiar with his life and work, the more we appreciate and respect him. We believe that the time for his proper homage is yet to come. At the 200th anniversary of his birth, we call out to him: "Dear compatriot, we are proud of what you did and what you achieved. We are proud that you are ours." We will spread this knowledge and preserve the memory of him and the fact that he dedicated his life to scientific achievements and the wellbeing of African peoples, and that he took the name Škocjan to the wide world.

Jože Kapler

ŽUPAN
OBČINA ŠKOCJAN

—
MAYOR
MUNICIPALITY OF ŠKOCJAN



KNOBLEHARJEVO LETO V SLOVENSKEM ETNOGRAFSKEM MUZEJU

Slovenski etnografski muzej, ki bo leta 2023 praznoval stoletnico ustanovitve, hrani raznorodne zakladnice zbirk. Nekatere med njimi so se oblikovale že v prejšnjih stoletjih in svoje varno domovanje našle v tej osrednji etnološki muzejski instituciji. Posebno mesto med gradivom imajo predmeti in dokumenti, ki izhajajo iz oddaljenejših dežel, v naše kraje pa so jih prinesli domači raziskovalci in popotniki, podjetniki, mornarji in misijonarji. Prav te osebnosti so, poleg prinesenega gradiva, deležne naše poglobljene strokovne pozornosti.

Med njimi zaradi izjemnega prispevka še posebej izstopa misijonar v južnem Sudanu in raziskovalec Ignacij Knoblehar, učenjak z izostrenim čutom za prepoznavanje in spoznavanje drugih kultur, okolij, kulturnih krajin in ljudi. Muzej hrani predmete, ki jih je zbral pri odkrivanju novih svetov na svojih poteh po južnem Sudanu in porečju Nila.

Koliko predanosti, poguma, spretnosti in modrosti pri odstiranju popolnoma drugačnih podob, vrednot, znanj, razumevanj in verovanj je v svoje delo vložil misijonar Ignacij Knoblehar, si le stežka predstavljamo. Njegov prispevek pri raziskovanju južnega Sudanu in porečja Nila je izjemen, prav tako pa je pomembno njegovo delo, s katerim je približal afriško kulturo domačemu okolju. Zato se ob njegovi 200-letnici rojstva poklanjamo njegovemu delu in spominu. Slovenski etnografski muzej se ob tem jubileju povezuje tudi z občino Škocjan in krajem Škocjan, ki je Knobleharjev rojstni kraj.

Cilji Knobleharjevega leta 2019 so predstavitev njegovega dela, znanj, zbirk, ki jih je prinesel v domače okolje, in umestitev njegovega celostnega prispevka v zgodovinsko-družbeni kontekst. Zadovoljni smo, da smo v ta proces vključeni tudi v Slovenskem etnografskem muzeju, kjer naloge opravljamo z vso odgovornostjo in strokovno natančnostjo.

KNOBLEHAR'S YEAR AT THE SLOVENE ETHNOGRAPHIC MUSEUM

The Slovene Ethnographic Museum, which will in 2023 celebrate its 100th anniversary since its establishment, keeps diverse precious collections. Some of them formed in previous centuries and found their safe haven in this central ethnological museum. A special place among all the material belongs to objects that came from distant lands and were brought here by local explorers, travellers, entrepreneurs, sailors, and missionaries. These persons, besides the material that they brought, also deserve our in-depth expert attention.

Because of his remarkable contribution, one of them especially stands out – Ignacij Knoblehar, a missionary in South Sudan and explorer, a scholar with a keen sense for recognising and studying foreign cultures, environments, cultural landscapes and people. Our museum keeps the objects that he gathered while discovering new worlds on his journeys through South Sudan and the Nile Basin.

We can hardly imagine how much dedication, courage, skill and wisdom it took Dr. Ignacij Knoblehar to uncover completely different images, values, knowledge, understanding and beliefs. His contribution to the exploration of South Sudan and the Nile Basin is extraordinary, while his efforts to present the African culture to the local environment are also very important. Therefore, at the 200th anniversary of his birth, we pay tribute to his work and honour his memory. At this anniversary, the Slovene Ethnographic Museum cooperates with the Municipality of Škocjan and the town Škocjan, which is the birthplace of Ignacij Knoblehar.

The objective of the Knoblehar's Year 2019 is to present his work, knowledge and collections that he brought to the local environment, and to place his overall contribution into the wider historical and social context. We are happy that the Slovene Ethnographic Museum can be part of this process and we will perform our tasks with all due responsibility and professional accuracy.

Dr. Tanja Roženbergar

DIREKTORICA
SLOVENSKI ETNOGRAFSKI MUZEJ

—
DIRECTOR
SLOVENE ETHNOGRAPHIC MUSEUM



»Moje ime je Knoblehar, Ignacij Knoblehar!« Tako bi se danes v slogu znamenitega angleškega agenta Jamesa Bonda lahko predstavil fant z Dolenjske, ki je vse bolj znan po priimku, njegovo ime pa si malokdo zapomni, čeprav ga je dobil po svetniku Ignaciju Lojolskemu. Knoblehar se je rodil v torek, 6. julija 1819, v vasi Škocjan pri Novem mestu.

Po šolanju v Kostanjevici, Celju in Novem mestu je vse kazalo, da bo kot najstarejši otrok prevzel očetov poklic in ostal doma kot gostilničar in mesar. Toda Knoblehar še ni dopolnil 18 let, ko je spoznal, da bo njegova prihodnost usmerjena daleč proč od točilnega pulta in mesarskega noža. Prisotnost pri maši v Novem mestu sredi aprila 1837 je bila lahko naključje, usoda ali božja volja. O tem ne bom sodil, saj je mnogo bolj pomembno povedati, da je mašni obred vodil sam Friderik Baraga, katoliški misijonar med severnoameriškimi ljudstvi na območju Velikih jezer. Baraga je bil izvrsten retorik in goreč pridigar, ki je v velikem zanosu pripovedoval o svojem delu, ob tem pa seveda ni slutil, da se nekje v množici vernikov, v sru mladega fanta prebuja strast in močna želja po istem poslanstvu kot ga opravlja mož iz prižnice. Knobleharju je bilo takoj vse jasno: najprej bo šel v Ljubljano, potem v Rim in nato kot misijonar v širni svet. Mladenič je živel z vizijo, ki je bila preprosta in brez ovir. Toda resničnost je bila bolj zapletena in Knoblehar je kmalu spoznal, da bo življenjski cilj dosegel le z marljivim delom, vztrajnostjo in s preudarnimi odločitvami. Leta 1839 je v Ljubljani vpisal bogoslovje, po končanih dveh letnikih pa je že odpotoval v Rim in se priglasil v papeškem uradu za širjenje vere v poganskih deželah. Vodstvo urada je

naivnega bogoslovca seveda zavrnilo in Knoblehar se je znašel na cesti z malo denarja v žepu in z nekaj osebne prtljage. Pomoč je prišla iz domovine: z nakazilom denarja mu je pomagal ljubljanski knezoškof Anton Alojzij Wolf, ki je Knobleharja stalno spodbujal pri njegovi odločitvi za misijonski poklic, večkrat pa je tudi kritično komentiral kakšno nepremišljeno dejanje vihravega študenta. V veliko podporo mu je bil tudi prijatelj in duhovnik Jožef Partelj, doma iz Bučke, vasi blizu Škocjana. Partelj je vestno spremljal delo svojega rojaka, mu pošiljal denar in predvsem strokovno literaturo v nemškem jeziku in celo knjige v hebrejščini, ki jih je bilo lažje dobiti v Ljubljani kot v Rimu. Da si izboljša gmotno stanje, je Knoblehar leta 1842 sprejel delo zasebnega učitelja in vzgojitelja pri družini Paulsen. Danski častnik Fritz Paulsen se je devet let prej poročil v Ljubljani z Eliso Thorvaldsen, hčerko znanega danskega kiparja Bertela Thorvaldsena. Čeprav je bil Paulsen protestant, je poročni obred opravil sam knezoškof Wolf. Knoblehar je odpotoval v Kopenhagen, tam ostal celo poletje in se šele pozno jeseni vrnil v Rim. »Zdaj sem zopet v pristanišču miru, v svetem mestu, čil in zdrav, na novo poživljen ter še bolj navdušen in odločen, da se pripravim za veliko borbo,« je zapisal v pismu prijateljem v domovini.

Čeprav ni bil sprejet na redni študij, se je Knoblehar uspel dogovoriti z vodstvom Kongregacije za širjenje vere, da lahko posluša predavanja tujih jezikov. Ustanova je bila znana pod imenom Propaganda zaradi uradnega latinskega naziva Congregatio de Propaganda Fide. Na francosko kraljevo akademijo je hodil na predavanja iz astronomije, geodezije in slikarstva. Že v Rimu se je

“My name is Knoblehar, Ignacij Knoblehar!” This is how, in James Bond style, the young man from Dolenjska could introduce himself, because he was always known by his last name and not many people remembered his first name, although he was named after the saint Ignatius of Loyola. Knoblehar was born on Tuesday, 6 July 1819, in the Slovenian town Škocjan near Novo mesto.

After his schooling in Kostanjevica, Celje and Novo mesto, it looked like, as the oldest child, he would stay home and become an innkeeper and butcher like his father. However, Knoblehar was not even 18 years old when he realised that his future will lead him far from the bar counter and the butcher's knife. His presence at a Mass in Novo mesto in April 1837 could have been a coincidence, fate or God's will. Let us not guess, because it is far more important to mention that the Mass was held by Friderik Baraga, a Catholic missionary among North American peoples in the region of the Great Lakes. Baraga was an excellent rhetorician and a passionate preacher who talked about his work with great zeal. Little did he know that among all the gathered believers he inspired passion and a strong desire to go on the same mission as the preacher in the heart of a young man. Knoblehar decided early on that he will first go to Ljubljana, then to Rome and finally as a missionary to the wide world. The young man lived with a simple vision without any obstacles. However, the reality was more complicated and Knoblehar soon realised that he could only reach his life goals with hard work, persistence and wise decisions. In 1839, he enrolled in theology in Ljubljana. After two years, he already travelled to Rome and applied at the papal office for the evangelisation of pagan lands. The

office rejected the naive theologian and Knoblehar ended up in the street with little money in his pocket and a bit of personal luggage. He received help from home: the Ljubljana Prince-Bishop Anton Alojzij Wolf, who constantly supported Knoblehar in his decision to become a missionary, transferred some money to him. However, Wolf was sometimes also critical of some reckless acts of the fiery student. Knoblehar also received support from his friend priest Jožef Partelj from Bučka, a village near Škocjan. Partelj constantly followed the work of his comrade and he sent him money, specialised literature in German and even books in Hebrew, which were easier to get in Ljubljana than in Rome. To improve his economic condition, Knoblehar accepted the position of a private teacher for the Paulsen family in 1842. The Danish officer Fritz Paulsen married Elisa Thorvaldsen, daughter of the famous Danish sculptor Bertel Thorvaldsen, nine years earlier in Ljubljana. Although Paulsen was a Protestant, Prince-Bishop Wolf himself performed the wedding ceremony. Knoblehar travelled to Copenhagen and stayed there the whole summer. He returned to Rome in late autumn. “Now, I am back at the harbour of peace, hale and hearty, with new energy and even more inspired and determined to prepare for the great battle,” he wrote to his friends at home.

Although he was not accepted at the full-time course, Knoblehar managed to agree with the Management of the Congregation for the Evangelization of Peoples to attend foreign language classes. The institution was also known as Propaganda due to its official Latin name Congregatio de Propaganda Fide. He could also attend astronomy, geodesy and painting classes at the French Royal Academy.



pokazal njegov izjemen talent za risanje, ki ga je v Afriki uporabil pri dokumentiranju pokrajine porečja Belega Nila. V jezuitskem zavodu so Knobleharju prijazno omogočili navzočnost pri učnih urah iz medicine in naravoslovja. Obe vedi je zelo dobro obvladal in pridobljeno znanje kasneje koristil pri misijonskem delu. Že v Rimu se je zanimal za homeopatijo, prijatelj Partelj pa mu je iz Ljubljane poslal celo nekaj homeopatskih priročnikov.

Kardinal in varuh papeške knjižnice Giuseppe Mezzofanti, veliki italijanski poliglot, je slovel po znanju številnih jezikov in narečij. Ko je srečal Knobleharja, je v njem takoj prepoznal nadarjenost za učenje tujih jezikov in ga povabil na svoja predavanja. Knoblehar se mu je oddolžil na ta način, da je kardinala naučil slovenščine. Mezzofanti se je za svojega perspektivnega slušatelja zavzel pri vodstvu Propagande in poleti 1843 je bil Knoblehar sprejet na redni študij. Tisto leto je bilo na študij vpisanih 106 študentov, 30 narodnosti, od Kitajske do Amerike, od Mongolije do severne Afrike. Sredi marca 1845 je opravil novomašniško posvečenje, nato pa končal še doktorski študij iz teoloških ved.

Toda po zaključku šolanja vodstvo Propagande ni prav dobro vedelo, kam z njim. Enkrat so ga nameravali poslati v Indijo, drugič na Švedsko, pa potem v Avstralijo, nato v Perzijo. Naposled so ugotovili, da bi morda lahko ostal v Rimu kot podravnatelj in profesor na Ukrajinskem zavodu. Knoblehar je bil v duhu ponižnosti pripravljen prevzeti vodenje zavoda in se odpovedati svojim mladostnim željam in viziji, kako bo šel v neznani širni svet oznanjati

Kristusov nauk. »Kar človek obrača, Bog obrne!« pravi star slovenski pregovor in za Knobleharja je bil pravi božji dar nepričakovan odlok Propagande o ustanovitvi apostolskega vikariata v osrednji Afriki. Odlok je podpisal Papež Gregor XVI., ravnatelj Propagande Maksimilijan Ryllo pa je takoj začel sestavljati skupino misijonarjev, ki se bo lotila širjenja krščanstva na ogromnem območju, večjem od Evrope.

Sredi poletja 1846 je Knoblehar zapustil Rim in odpotoval proti Neaplju, od tam pa z ladjo najprej do Malte, nato pa je v družbi misijonarja Angela Vinca na francoskem parniku »Sesóstris« odplul proti Aleksandriji, kjer je izvedel, da se je škof Anetto Casolani odpovedal vodstvu vikariata. Čakanje na odločitev iz Rima je izrabil za potovanje v Sveto deželo in v Sirijo, kjer je ostal osem mesecev in se izpopolnil v znanju arabskega jezika. Arabsko je govoril brezhibno in krščanska skupnost Maronitov v Libanonu ga je prosila, da je pri njih poučeval in opravljal mašne daritve. Medtem je mesto vikarja prevzel Maksimilijan Ryllo, ki je takoj sklical vse sodelavce, da se mu pridružijo v Aleksandriji, kjer se je Knoblehar srečal z rojakom Antonom Lavrinom, avstrijskim konzulom, doma iz Vipave. Lavrin je bil strasten zbiralec egipčanskih starin in je imel v Aleksandriji veliko zasebno zbirko umetnin. Kranjskemu deželnemu muzeju v Ljubljani je podaril mumijo, izjemen logistični podvig pa je bil transport dveh granitnih sarkofagov, ki jih je Lavrin pripeljal na pokopališče v Vipavi. Lavrin je zelo verjetno tudi Knobleharja navdušil za dediščino faraonskega Egipta. Knoblehar si je med potovanjem po Egiptu ogledal vse pomembne znamenitosti, od velikih piramid v Gizi do

In Rome, he already developed his exceptional talent for drawing, which he used in Africa to document the landscape of the White Nile river basin. At the Jesuit Institute, Knoblehar was kindly allowed to attend medicine and natural science classes. He mastered both of these sciences and he used this knowledge for his missionary work. In Rome, he also expressed his interest for homeopathy – his friend Partelj even sent him some homeopathy handbooks from Ljubljana.

Cardinal and guardian of the papal library Giuseppe Mezzofanti, a great Italian polyglot, was famous for his knowledge of many languages and dialects. When he met Knoblehar, he immediately recognised his talent for learning foreign languages and he invited him to attend his classes. In turn, Knoblehar helped the Cardinal to learn Slovenian. Mezzofanti intervened with the directorate of the Propaganda Fide to admit the determined young man as a regular student in the summer of 1843. In that year, 106 students from 30 countries, from China to America and from Mongolia to North Africa, were admitted. In the middle of March 1845, Knoblehar was ordained a priest and he completed his doctoral studies in theology. However, after he graduated, the Propaganda Fide directorate did not know what task to assign him. First, they wanted to send him to India, then to Sweden, Australia or Persia, but they finally decided that he would stay in Rome as the director's assistant and a lecturer at the Ukrainian Institute. In the spirit of humility, Knoblehar was ready to accept the position at the institute and to renounce his youthful wishes and ambitions to travel to the unknown world and spread the teachings of Christ. An old Slovenian proverb

goes “What man tries to turn, God turns over!” and it was godsend for Knoblehar that the Propaganda Fide decided to establish an apostolic vicariate in Middle Africa. The decree was signed by Pope Gregory XVI and the Director of Propaganda Fide Maximilian Ryllo immediately began to form a group of missionaries for the evangelisation of a very large area that was bigger than Europe.

In summer 1846, Knoblehar left Rome and travelled to Naples, then he took a ship to Malta, and then he sailed together with missionary Angelo Vinco on the French steamship “Sesóstris” to Alexandria where he learned that the Bishop Anetto Casolani refused to become the head of the vicariate. While waiting for the decision from Rome, Knoblehar travelled to the Holy Land and Syria, where he spent eight months and improved his knowledge of the Arabic language. He spoke Arabic fluently and the Christian society of Maronites in Lebanon asked him to teach them and to perform Masses for them. Meanwhile, Maximilian Ryllo accepted the position of the Vicar and he immediately summoned all his colleagues to join him in Alexandria. There, Knoblehar met another Slovene, Anton Lavrin from Vipava, who was an Austrian consul. Lavrin was a passionate collector of Egyptian antiquities and he had a large private art collection in Alexandria. He donated a mummy to the Provincial Museum of Carniola in Ljubljana. A demanding logistic challenge was also to transport two granite sarcophaguses that Lavrin brought to the cemetery in Vipava. Lavrin probably also enthused Knoblehar about the legacy of the ancient Egypt and its Pharaohs. While travelling through Egypt, Knoblehar visited all the important sights: from the great pyramids of Giza to the Temple of



svetišča Ramzesa Velikega v Abu Simblu. Obiskal je tudi starodavno mesto Memfis in od tam za spomin prinesel dva bronasta kipca, božanskega Ozirisa in boginjo Bastet v podobi mačke. Oba kipca sta ohranjena v zbirki Narodnega muzeja Slovenije. Kot izkušen konzul je bil Lavrin misijonarjem v veliko pomoč, predvsem ko je bilo treba posredovati pri turško-egiptovski vladi, da zagotovi ustrezne dokumente za delo in nemoteno gibanje po deželi. Da so pridobili vse listine, sta posredovala tudi angleška kraljica Viktorija in avstrijski cesar Ferdinand.

Uradna oblast je nezaupljivo sprejela skupino katoliških duhovnikov in v misiji Evropejcev slutila prikrite namene, ki naj bi bili povezani s kolonialnimi interesi po nepoznanem ozemlju ob Belem Nilu v južnem Sudanu. Območje do Kartuma je administrativno in vojaško sodilo pod turško-egiptovsko oblast. V času otomanskega imperija, ko je v Egiptu vladal Mohamed Ali, so pod egipčansko nadvlado med Asuanom in Kartumom nastale province. Prebivalstvo je bilo v glavnem arabsko, veliko je bilo priseljencev iz Egipta, med njimi tudi nekaj Koptov. Mohamed Ali je bil pod močnim pritiskom Angležev in Istanbula, da si prisvoji in pridobi monopol nad južnim delom vzhodnega Sudana, predvsem v porečju Belega Nila, kjer je bila obsežna močvirna pokrajina, v strugi reke pa polno plavajočih otokov iz zraščene trave, ločja in različnih vodnih rastlin. Organiziranje večjih vojaških pohodov v tej pokrajini ni bilo izvedljivo, zato je generalni guverner v Kartumu opustil zamisel, da bi si muslimani podredili ljudstva ob Belem Nilu. To je misijonarje še bolj spodbudilo, da so se intenzivno lotili svojega poslanstva.

Skupina štirih misijonarjev je 24. julija 1847 odplula iz egipčanske Aleksandrije in naslednje leto 11. februarja so zapluli v pristanišče mesta na sotočju Belega in Modrega Nila. Ko so misijonarji prispeli v Kartum, so imeli velikopotezne načrte z organizacijo misijonske mreže, ki naj bi jo v nekaj letih razvili v južnih pokrajinah vse tja do ekvatorja. Toda zalomilo se je že na samem začetku. Večmesečno potovanje po Nilu je vse zelo izčrpalo, saj so bili prvič v življenju tako dolgo na reki, kjer bivalne razmere niso bile idealne. Veliko naporov je zahtevalo tudi nujno prečkanje puščave, da so se izognili brzicam na Nilu. Dva tedna so presedeli v neudobnih sedlih na pozibavajočih se kamelah, ki so iz Koroska do Berberja in v obratni smeri prenašale tovor od enega pristanišča do drugega. Posledice potovanja je najbolje občutil Ryllo, ki je sredi maja zbolel za mrzlico, mesec dni kasneje pa so ga že pokopali na obrežju Modrega Nila, na misijonskem vrtu, ob katerem so nameravali zgraditi cerkev, šolo in ostala poslopja. Pred smrtjo je Ryllo vsa pooblastila prenesel na Knobleharja, ki se je dobro zavedal odgovornosti v kritični situaciji. Hitro je vzpostavil razmere za delovanje osrednje misijonske postaje v Kartumu, potem pa se je odpravil na pot proti ekvatorju. Knoblehar je v Kartumu najel ladjo skupaj s posadko, ki jo je vodil Sulejman Abu Said. Ladja je bila del ekspedicije, ki jo je vsako leto poslal kartumski upravnik proti jugu. Pod upravnikovim okriljem so bili prisotni tudi trgovci, ki so v zameno za steklene bisere od domačinov dobivali slonovino. Iz pristanišča v Kartumu so izpluli 13. novembra 1849, na krovu sta bila poleg Knobleharja še misijonarja Emanuel Pedemonte in Angelo Vinco.

Ramses the Great in Abu Simbel. He also visited the ancient city Memphis, from where he brought two small bronze statues – a figure of Osiris and the cat-shaped goddess Bastet. Both figures are kept in the collection of the National Museum of Slovenia. As an experienced consul, Lavrin was of great help to the missionaries, particularly when intervention was needed with the Turkish-Egyptian authorities to obtain the documents required for safe conduct and free movement in the country. Even the English Queen Victoria and the Austrian Emperor Ferdinand had to intervene for them to receive all the required documents.

The official authorities suspected that the mission of these handpicked Europeans had a hidden agenda of colonial greed for the uncharted land along the White Nile in South Sudan. The area up to Khartoum was under the administrative and military rule of the Turkish authorities in Egypt. During the reign of the Ottoman Empire, when Mohamed Ali ruled Egypt, provinces emerged between Aswan and Khartoum under the Egyptian supremacy. The population was mostly Arabic and there were many immigrants from Egypt, some of whom were Copts. Mohamed Ali was under great pressure from the English and Istanbul to secure a monopoly over the southern part of eastern Sudan, mostly along the White Nile. The territory consisted of vast swamps and the river was full of floating islands of intertwined grass, reeds and aquatic plants. It was impossible to organise large military campaigns in this area, so the governor general abandoned the idea of Muslims subjugating the African peoples along the Nile. This additionally encouraged the missionaries to go on their mission.

The group of four missionaries left the Egyptian Alexandria on 24 July 1847 and they arrived at the harbour at the confluence of the White Nile and the Blue Nile on 11 February of the following year. When the missionaries first came to Khartoum, they had big plans to organise the mission network in a couple of years across the south lands up to the equator. However, they faced difficulties at the very beginning. The several months long voyage on the Nile was exhausting for everybody, because they never sailed on a river for so long before and the living conditions were far from ideal. It also took a lot of effort to cross the desert to avoid the rapids on the Nile. For two weeks, they sat on uncomfortable saddles on rocking camels that transported cargo between Korosko and Berber, from one harbour to another. Ryllo, who developed a fever in May, most severely felt the consequences of the travel. One month later, he was buried at the riverside of the Blue Nile, in the missionary garden where they intended to build a church, a school and other facilities. Before his death, Ryllo transferred all his authorisations to Knoblehar, who was well aware of his responsibility in the critical situation. He quickly established the conditions suitable for the operation of the mission station in Khartoum and then he travelled towards the equator. In Khartoum, Knoblehar rented a ship with a crew that was led by Suleiman Abu Said. The ship was part of the expedition that the Khartoum governor sent south every year. The expedition also included merchants who traded glass pearls for the local ivory. Knoblehar and the missionaries Emanuel Pedemonte and Angelo Vinco sailed from the harbour in Khartoum on 13 November 1849.

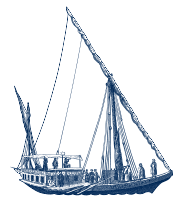


Na ladji je imel Knoblehar dovolj časa, da se je posvetil področju, ki mu je bil poleg duhovnega poklica najbližje – naravoslovju. V bogatim znanjem, ki ga je pridobil med študijem v Rimu, se je lotil pisanja ladijskega dnevnika. Med plovbo je skrbno zapisoval podatke o smeri kompasa, hitrosti ladje, geografski položaj, vremenske razmere, temperaturo ozračja in vode, zračni pritisk. Opisal je tudi rečno strugo z vsemi otoki, nevarnimi skalami in obrežje. V posebno razpredelnico je za vsak dan plovbe narisal vertikalno skico struge in posebej opisal desni in levi breg. Natančno opazovanje je strnil v kratke in jedrnate stavke. Obsežnejše besedilo je zapisal pod rubriko »Reise Bericht« oz. potopis. V dnevnik je s svinčnikom narisal tudi štiri risbe: dve s krajinskim motivom in dve z motivom bivališč domačinov. Besedilo v ladijskem dnevniku je napisano v nemški gotici in je lepo čitljivo. Posebej so zanimivi podrobni geografski opisi pokrajine in predstavitev različnih ljudstev, s katerimi je imel stike med plovbo. V Avstrijski narodni knjižnici na Dunaju hranijo Knobleharjev ladijski dnevnik iz prvega potovanja, v istem zvezku pa so opisana tudi potovanja leta 1853, 1854 in 1857.

Že konec novembra se je srečal s Šiluki, nato je spoznal Nuere in Kječe. Slednjim se je še posebej priljubil, saj jim je rešil vrača, ko je le-ta prepovedal svojemu ljudstvu stike s tujci. Ker so bili prikrajšani za slonovino, so besni mornarji hoteli vrača pokončati, Knoblehar pa jim je to namero odločno preprečil. Nadaljevali so pot in božič so praznovali na območju, ki sta ga naseljevali ljudstva Heliab in Bor, na Silvestrovo pa so zapluli na ozemlje ljudstva Čir. Novo leto 1850 so dočakali med Čirci, nekaj

dni zatem pa so prispeli na ozemlje Barijcev, ki so daleč naokoli sloveli po kakovostnih železnih izdelkih, ki so jih izdelovali njihovi kovači. Knoblehar si je z zanimanjem ogledal njihovo mojstrsko obvladovanje obrti in za svojo afriško zbirko je pridobil veliko zapestnic, ogrlic ter drugega nakita in uporabnih predmetov, narejenih iz železa.

Prišleke je prišel pozdravit barijski poglavar Nigila. Knoblehar je že znal barijski jezik in se dogovoril, da na njegovem ozemlju v vasi Gondokoro, na desnem bregu Nila, zgradijo prvo misijonsko postajo. Ko so se misijonarji naslednjič vrnili nazaj, so zgradili hiše za misijonsko osebje, šolo in cerkev, ki so jo posvetili Mariji in jo imenovali Sancta Maria ad Flumen Album (Sveta Marija ob Beli Reki). Kasneje je med ljudstvom Kik (ang. Kyk) s sodelavci ustanovil še manjšo misijonsko postajo Sv. Križ. Postaja je dobila ime po koščku lesa iz križa, na katerem je bil križan Jezus Kristus. Dragoceno relikvijo je podaril lavantinski knezoškof Anton Martin Slomšek. Postajo Sv. Križ so domačini imenovali Kanisa, tj. cerkev, njena natančna lokacija pa ni znana; bila je blizu zaselka Abū Kūka, med naseljema Shambe in Bor.



Nigila ni bil prvi poglavar, ki se je srečal s Knobleharjem. Misijonar je na poti spoznal nekaj poglavarjev in eden se je še posebej čudil beli koži, še bolj pa ga je vznemirjala Knobleharjeva košata, lepo pristrižena brada. Toda zaradi slabih izkušenj z arabskimi trgovci in lovci na sužnje je bilo čutiti nezaupanje do novih prišlekov. Knoblehar se je dobro znašel, saj je segel po svoji harmoniki in pred poglavarjem zaigral veselo, poskočno vižo.

On the ship, Knoblehar had enough time to turn to his other field of expertise – natural sciences. With the comprehensive knowledge that he received in Rome, he started to write a ship's logbook. During his voyage, he attentively made notes on the points of the compass, the ship's speed, geographic position, weather conditions, air and water temperatures, and air pressure. He also described the riverbed with all its islands, dangerous rocks and the riverside. He used a special table to draw a vertical drawing of the riverbed every day of the voyage, and he separately described the left and the right riverside. He condensed his exact observations in short and concise sentences. He wrote more extensive descriptions under the column "Reise Bericht" (travel report). He also drew four drawings in the logbook with a pencil: two with a landscape motif and two with local settlements. The text in the ship's log is written in German in the Gothic alphabet and is well readable. Very interesting are also his detailed geographic descriptions of the landscape and presentations of different peoples that he encountered during his voyage. The Austrian National Library in Vienna keeps the Knoblehar's logbook from his first voyage south, and the same book also includes his voyages in 1853, 1854 and 1857.

At the end of November, he met the Shilluk people, and then he met the Neuer and the Kyk people. He became very popular with the latter, because he saved their shaman who forbade his people to have any contact with foreigners. Because they could not get their ivory, sailors were furious and wanted to kill the shaman, but Knoblehar stopped them. They continued with their voyage and they celebrated Christmas in the area settled by the Helyab and the Bor

peoples, and on New Year's Eve, they sailed to the land of the Chir people. They started the year 1850 among the Chir people and they came to the land of the Bari people a few days later. The Bari people were famous for their high-quality iron products made by the local smiths. Knoblehar was very interested in their mastery of the craft and he got many bracelets, necklaces and other pieces of iron jewellery and practical products for his African collection.

The arrivals were greeted by the Bari chief Nigila. Knoblehar could already speak the Bari language and he came to an agreement with the chief that they could build the first missionary station in the village Gondokoro, on the right bank of the Nile. When the missionaries came back here the next time, they built houses for the missionary staff, a school and a church, which was consecrated to St. Mary and named Sancta Maria ad Flumen Album (Saint Mary at the White River). Later, among the Kyk people, Knoblehar established another smaller missionary station called Holy Cross. They named the station after a piece of wood from the cross on which Jesus Christ was crucified. The precious relic was donated by the Bishop of Lavant Anton Martin Slomšek. The locals called the Holy Cross station “Kanisa” (church), but its exact location is not known. It was near the village Abū Kūka, between the towns Shamba and Bor.

Nigila was not the first chief that Knoblehar met. The missionary met several chiefs on his voyage; one of them was especially astonished at Knoblehar's white skin and even more at his bushy and neatly cut beard. Because of their negative experience with Arabic merchants and slave hunters, the locals did not trust the new arrivals. However,



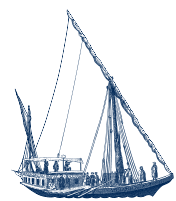
Poglavar je bil presrečen in je na vsak način hotel pregovoriti Knobleharja naj prevzame njegovo mesto, kar je misijonar seveda prijazno zavrnil in obljubil, da se bo še vrnil in mu kaj zaigral. In res se je še večkrat vrnil, vendar ne samo s harmoniko, ampak je ob priliki pripeljal s seboj harmonij – spomladi 1855 je pripeljal kar tri cerkvene zvonove, ki jih je za sudanski misijon naredila ljubljanska livarna na Prulah pod vodstvom Antona Samasse.

Sredi januarja so pripluli do približno 4°40' zemljepisne širine, do 606 metrov visokega hriba Logvek, ki je bil znan tudi kot Džebel Redžaf (Djebel Redjaf). Ime hriba je povezano s pogostimi potresnimi sunki na tem območju. Ko se je Knoblehar v spremstvu domačinov povzpel na vrh, je ravno takrat prišlo do močnega potresa. Ljudje so se vrgli na tla in začeli vpiti. Knoblehar jih je skušal pomiriti, oni pa so mu v paničnem strahu hiteli razlagati, da so potres povzročili duhovi umrlih prednikov, ki so pokopani ob vznožju hriba. Da bi se duše pokojnikov rešile podzemlja, skušajo na vse mogoče načine priti na površje in s tem povzročajo potresne sunke. Knoblehar jim je kot katoliški duhovnik razložil svoj pogled na posmrtno življenje, toda domačini ga niso vzeli preveč resno, saj niso razumeli, o čem govori. Ko je prišel na hrib, je na skalnem vrhu vrezal začetnice imena in priimka – I. K. Knobleharjev podpis je deset let kasneje videl nemški slikar in popotnik Wilhelm von Harnier, ki je hrib Logvek tudi narisal.

Med plovbo po Belem Nilu je Knoblehar razmišljal tudi o neznanih, skrivnostnih izvirih mogočne afriške reke. V Evropi ni bilo pretiranega zanimanja za raziskovanje reke

Nil in na zemljevidih Afrike je bila vrisana gorska veriga z imenom »Mesečeve gore«, spod katerih izvira reka Bahr el Abiad (Bela reka), arabsko ime za Beli Nil. Gorovje naj bi ležalo severno nad ekvatorjem oziroma na 7° zemljepisne širine. Toda Knoblehar se je januarja 1850 na lastne oči prepričal, da tam ni nobenih gora in da je treba izvir Nila iskati južno od ekvatorja. S tem odkritjem je veliko prispeval k pobudi, da so se raziskovalci znova vrnil k sloviti reki. Čeprav je imel veliko željo, da bi rešil uganko o izviru Nila, se je zaradi nizkega vodostaja obrnil in se 7. marca 1850 vrnil v Kartum.

S prvim potovanjem na jug je Knoblehar pridobil dragocene informacije o deželi in se ob tem zelo dobro zavedal, da za uresničitev velikega misijonskega načrta potrebuje precejšnja finančna sredstva, ki jih lahko pridobi le na en način – da takoj odpotuje v Evropo. Pred seboj je imel jasen cilj: organizirati redno financiranje misijonskega dela in poiskati še več novih sodelavcev. Vse to se mu je posrečilo, saj je na Dunaju navdušil mladega cesarja Franca Jožefa I., ki mu je obljubil osebno podporo, v Rimu pa je odločno stopil pred novega papeža Pija IX. in mu v eni uri pojasnil, pod kakšnimi pogoji lahko ustvari uspešen afriški misijon. Knoblehar je avdienco pri papežu zapustil z dragoceno popotnico. V eni roki je imel listino o imenovanju za provikarja, v drugi pa torbo z lesketajočim se papeževim darilom, s kelihom in monštranco. Knobleharjev obisk Evrope je ostal nepozaben predvsem med rojaki, ki ga sprva sploh niso prepoznali, ko se je sredi poletja 1850 po ljubljanskih ulicah in po drugih slovenskih krajih sprehajal oblečen



Knoblehar was very resourceful and he took his harmonica and started playing cheerful and lively songs in front of the chief. The chief was very happy and he wanted to persuade Knoblehar to take his place, which the missionary kindly declined and promised to come back and play more music for him. He indeed returned many times and, besides his harmonica, he also brought other harmonies – in spring 1855, he brought three church bells, which were made for the Sudan mission by the Ljubljana Foundry in Prule under the supervision of Anton Samassa.

In the middle of January, they sailed to approximately 4°40' latitude, to the 606 metres high hill called Logvek, also known as Djebel Redjaf. The name of the hill refers to frequent earthquakes in this area. When Knoblehar and the locals climbed the hill, they experienced a strong earthquake. The locals threw themselves on the ground and started yelling. Knoblehar tried to calm them down, but they were in panic and they explained to him that the earthquake was caused by the spirits of dead ancestors that were buried beneath the hill. They said that the spirits of the dead are trying to get from the underground to the surface, which is causing these earthquakes. Knoblehar, as a Catholic priest, tried to explain his view of the afterlife, but the locals did not take him seriously, because they did not understand what he was talking about. When Knoblehar climbed the hill, he carved his initials on a rock at the top. Ten years later, the German painter and traveller Wilhelm von Harnier saw Knoblehar's signature and he drew the Logvek hill. During his voyage on the White Nile, Knoblehar also thought about the unknown and mysterious source of the mighty African river. In Europe, there was not

much interest to explore the Nile, and the maps of Africa all included a mountain chain called “Moon Mountains”, underneath which the river Bahr el Abiad (White River; Arabic name for the White Nile) supposedly originated. The mountains were supposed to be located north from the equator – at 7° latitude. However, Knoblehar discovered in January 1850 that there are no mountains in that location and that the source of the Nile has to be located south from the equator. This discovery was a significant contribution to the initiative that brought the explorers back to the famous river. Although Knoblehar wished he could solve the mystery of the source of the Nile, he had to go back to Khartoum on 7 March 1850 due to the low water level.

During the first voyage south, Knoblehar gained valuable information on the lands and he understood that he required a lot more funding to achieve the mission's goals – he could only get sufficient funding if he immediately went back to Europe. He had a clear vision: to organise regular funding of the missionary work and to find more co-workers. He managed to achieve both. In Vienna, he enthused the young Emperor Franz Joseph I, who promised to become a patron of the mission and supply the necessary funds, while in Rome, he decisively stepped in front of Pope Pius IX and explained to him in one hour what conditions were required to make the African mission successful. Knoblehar left the papal residence with valuable gifts: in one hand, he held a document on his appointment as pro-vicar, and in the other, he carried a bag with a chalice and a monstrance. Knoblehar's visit to Europe was unforgettable for his fellow countrymen who did not even recognise him when he was walking in the streets of Ljubljana in

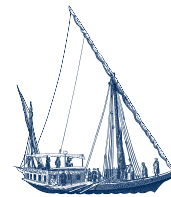


»po turško«, v dolgi halji in s svilenim šalom okoli glave. Bil je prava atrakcija, še bolj pa njegova afriška zbirka, ki jo je širši javnosti predstavil v ljubljanskem liceju. Poleg uporabnih predmetov so bili na ogled še različni kamni, naravna barvila, rastline, preparirani ptiči, živ puščavski skakač in ihnevmon. Po Knobleharjevi zaslugi so se Slovenci prvič srečali s kulturno dediščino različnih ljudstev ob Belem Nilu. Razstavljenih je bilo več kot tristo predmetov, obiskovalci so bili navdušeni, ljubljanski časopis Laibacher Zeitung pa je objavil celoten popis Knobleharjeve afriške zbirke. Promocija njegovega sudanskega misijona je bila načrtno tempirana, kakor da bi jo zasnovali promotorji javnih dogodkov sodobnega časa. Poleg organiziranih javnih nastopov in mašnih slovesnostih je njegov prihod v Ljubljano pospremila še izdaja posebne knjižice. Na podlagi Knobleharjevih zapiskov je profesor zemljepisa in zgodovine Vicencij Fereri Klun pripravil nemško in slovensko knjižico z naslovom »Potovanje po Beli Reki«.

Glavnina Knobleharjeve zbirke je danes shranjena v Slovenskem etnografskem muzeju in šteje približno 230 predmetov. Knoblehar je nekaj predmetov odpeljal na Dunaj, kjer so načrtovali postavitev Nubijskega muzeja, vendar ga niso nikoli zgradili. Danes je 65 predmetov iz Knobleharjeve zbirke shranjenih v Muzeju sveta na Dunaju (Weltmuseum Wien). V Knobleharjevi zbirki Slovenskega etnografskega muzeja prevladujejo orožje (sulice, kiji, loki, puščice, ščiti), glasbila (piščali, rogovi, ropotulje), lončene pipe, nakit iz železa in slonovine, oblačila in posodje. Zelo zanimive so sulice (19 primerkov), ki sodijo med najbolj značilno opremo ljudstev ob Belem

Nilu. Dolge so od dva do tri metre, z lesenim držalom, na katerega so nasajene ozke, kakovostno kovane in oblikovane konice. Železne osti so izjemno kovaško delo, nastalo po tehnološkem postopku, podedovanem iz starejših zgodovinskih obdobj, ki se stoletja ali celo tisočletja ni spreminjal. Sulične osti barijskih kovačev so po obliki zelo sorodne sulicam iz evropskih arheoloških najdišč iz obdobja Kelto in starejše železne dobe. Najbolj nenavaden primerek je nedvomno sulica z dvojno vzporedno ostjo na enojnem nastavku. Sodila je v obredni inventar vrača, ki jo je uporabljal, da bi pričaral dež, tako da jo je vihtel kvišku in navidezno »prebadal« nebo, da bi začelo deževati.

Knoblehar se je navduševal nad mojstrovinami barijskih kovačev, zato je razumljivo, da v njegovi zbirki prevladujejo železni izdelki. Veliko je različnih zapestnic, ogrlic in nanožnih obročev, ali pa denimo predpasnik, sešit iz železnih obročkov, ki so ga lahko nosile samo žene in hčere poglavarjev. V zbirki je tudi preprosta otroška ogrlica, na kateri je eden najstarejših amuletov na svetu – dvojna spirala. Takšen okras je že od prazgodovine predstavljal božanski simbol, ki je odganjal nesrečo in varoval otroka. Simbol dvojne spirale, ki varuje nosečnice in otroke, so poznali tudi v starem Egiptu in Mezopotamiji, kjer je amulet simboliziral boginjo Nintu, boginjo rojstva. Spiralni obesek je bil še v 20. stoletju zelo priljubljen pri Egipčankah, saj jih je simbolno ščitil med nosečnostjo in zagotavljal varen porod. Afriška zbirka dr. Ignacija Knobleharja je na videz arhaična, na prvi pogled zelo preprosta, brez mask, kipov ali slikovitih barvnih oblačil, ki jih poznamo predvsem iz zahodnoafriške umetnosti.



midsummer 1850 dressed in a “Turkish style” gown and wearing a silk scarf around his head. He was an attraction, but even more attractive was his African collection that he presented to the public at the lyceum in Ljubljana. The display included useful everyday objects, different stones, natural dyes, plants, stuffed birds and two live animals: a desert jerboa and a mongoose. Thanks to Knoblehar, Slovenians for the first time came in touch with the cultural heritage of the peoples along the White Nile. More than three hundred items were exhibited. Visitors were thrilled and the Ljubljana newspaper Laibacher Zeitung published the complete list of items in the Knoblehar’s African collection. The promotion of his Sudan mission was carefully timed, as if it would be planned by modern public event promoters. Besides his public appearances and Mass ceremonies, his visit to Ljubljana was also accompanied by a special book that was published. Based on Knoblehar’s notes, the geography and history professor Vicencij Fereri Klun wrote a German and Slovenian book titled “Potovanje po Beli Reki” (Journey on the White Nile).

The main part of the Knoblehar’s collection is today kept at the Slovene Ethnographic Museum, which includes approximately 230 items. Knoblehar took some items to Vienna where they planned to establish a Nubian museum, but it was never built. Today, 65 items from the Knoblehar’s collection are kept at the World Museum in Vienna (Weltmuseum Wien). The Knoblehar’s collection at the Slovene Ethnographic Museum mostly includes weapons (spears, clubs, bows, arrows, shields), musical instruments (whistles, horns, rattles), clay pipes, iron and ivory jewelry, clothes and crockery. The most interesting are spears

(19 examples), which are part of the typical equipment carried by the peoples along the White Nile. Spears are two to three metres long and they have wooden poles and narrow, well-forged spearheads. Iron spearheads are examples of exceptional forgings made with technological procedures that were inherited from older historic periods and possibly did not change for centuries or even millennia. Spearheads made by the Bari blacksmiths have a narrow form that is very similar to the spears that were found on European archaeological sites from the Celtic period or the older Iron Age. The most unusual item is a double-pointed spearhead on a single pole. It was used by the shaman who wanted to create rain by thrusting the spear upwards and symbolically “piercing” the sky. Knoblehar was very enthusiastic about the masterpieces of the Bari blacksmiths, which is why the majority of his collection consists of iron objects. There are many different bracelets, necklaces and anklets, or, for instance, an apron made of iron ringlets that only the wives and daughters of chiefs were allowed to wear. The collection also includes a simple child’s necklace with one of the oldest amulets in the world – the double spiral. This motif represents a divine symbol that protects children against misfortune and was used since prehistory. This symbol also appeared in ancient Egypt and Mesopotamia, where it symbolised Nintu – the goddess of birth. A spiral pendant was still very popular in the 20th century among Egyptian women, because it symbolically protected them during their pregnancy and provided a safe childbirth.

The African collection of Dr Ignacij Knoblehar looks archaic and very simple; it has no masks, statues or colourful clothes that we know mostly from West African art. Howe-



Toda v sebi nosi bogato vsebinsko sporočilo, saj nas povezuje z različnimi ljudstvi, ki se jim je življenjsko okolje predvsem zaradi političnih razmer v 20. stoletju močno spremenilo. Knobleharjeva zbirka od leta 1850 tke nevidno vez med Slovenci in kulturami v južnem Sudanu. V zadnjem času je vse bolj aktualna, saj ponuja izvrstno izhodišče za raziskavo medkulturnih povezav in obdobja, ko so se Slovenci skoraj celo desetletje na različnih področjih zelo intenzivno srečevali z Afriko.

Pomen večine predmetov nam je znan zaradi dobrih Knobleharjevih opisov, v veliko pomoč pa so različne risbe in skice, saj fotografij takrat še niso poznali, dagerotipija pa je šele na začetku razvoja. Za interpretacijo predmetov so zelo dragocene barvne risbe že omenjenega mladega nemškega slikarja in raziskovalca Wilhelma von Harnierja, ki ga večina afrikanistov in antropologov sploh ne pozna in njegovo delo neupravičeno ostaja prezrto. Harnier je imel izjemen občutek za podrobnosti, predvsem pri risanju domačinov, njihovih oblačil, nakita in orožja ter pri upodabljanju njihovega telesnega okrasja (barvanje, brazgotinjenje). Uporabnost marsikaterega predmeta iz Knobleharjeve zbirke je bila ustrezno pojasnjena šele po zaslugi njegovih slik. Še posebej so pomembne slike krajev, ki so povezani s Knobleharjevim misijonarskim delom ob Belem Nilu. Narisal je celoten gondokorski misijonski kompleks s cerkvijo in kočami v bližini. Ko je leta 1861 Harnier risal misijonsko postajo Sv. Križ, ni pomislil, da bo ta kraj zanj usoden: med lovom je obstrelil bivola in podivjana žival ga je poteptala do smrti. Star je bil 25 let. Leta 1866 je njegov brat Adolf uredil zapiske in risbe ter jih objavil v monografski potopisni izdaji z naslovom

Reise am oberen Nil (Potovanje ob zgornjem Nilu). V knjigi je Knoblehar večkrat omenjen.

Knoblehar je šestkrat plul po egipčanskem Nilu med Nubijo in Aleksandrijo in šestkrat je iz Kartuma odplul v skoraj 1600 kilometrov oddaljeno vas Gondokoro ter kmalu postal eden najboljših poznavalcev mogočne afriške reke. Potem ko mu je leta 1850 Geografsko društvo na Dunaju priskrbelo vse potrebne merilne inštrumente, se je med prvimi lotil načrtnih hidroloških raziskav. V tistem obdobju v Evropi ni bilo pretiranega zanimanja za raziskovanje reke Nil, in prav s poročili, ki jih je pošiljal v Evropo, je Knoblehar obudil razpravo o njenih izviri. Na svojem prvem potovanju je priplul do 4° 40' severne širine, štiri leta zatem, v maju 1854, pa se je še bolj približal ekvatorju in prišel skoraj do tretje stopinje. Zaradi zaslug pri raziskavah Belega Nila ga je Geografsko društvo na Dunaju 13. oktobra 1857 imenovalo za častnega člana. Čeprav si je Knoblehar zelo prizadeval, da bi dosegel izvir Belega Nila, mu to žal ni uspelo. Veliko odkritje so opravil John Hanning Speke, James Grant in Richard Francis Burton, ki so zelo dobro poznali poročila o Knobleharjevih raziskavah velike afriške reke!

Ljubitelji pustolovskih zgodb iz Afrike so z zanimanjem brali knjigo z naslovom *A Journey to Central Africa: Life and Landscapes from Egypt to the Negro Kingdoms of the White Nile*, ki jo je leta 1854 napisal ameriški potopisec Bayard Taylor. V letih 1851 in 1852 je Taylor večkrat obiskal Knobleharja v Kartumu. Ker se je zanimal tudi za južni Sudan, mu je Knoblehar odstopil svoje popotniške dnevnike in skice. Taylor je pokazal veliko navdušenje

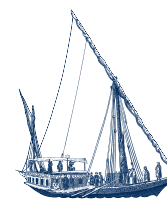
ver, it carries a context-rich message, because it connects us with different peoples whose life environment dramatically changed in the 20th century, mostly due to political conditions. The Knoblehar's collection from 1850 established a virtual link between Slovenians and the cultures of South Sudan. This collection is becoming increasingly significant, because it provides a great starting point for studying intercultural connections and periods when several Slovenians were very active in various fields in connection with Africa for almost a decade.

We know the meaning of the majority of items from the well-written descriptions made by Knoblehar, and from different paintings and drawings, because photography was not yet invented and daguerreotype was only at the beginning of its development. A precious source for the interpretation of items are the colour paintings painted by the abovementioned young German painter and explorer Wilhelm von Harnier, who is unknown by the majority of Africanists and anthropologists and his work is unfairly overlooked. Harnier expressed a great attention to detail, especially in his paintings of the locals, their clothes, jewellery and weapons, and their body decorations (body painting, scarring). The actual use of many objects from the Knoblehar's collection could only be explained based on his paintings. Especially important are the paintings of places connected with Knoblehar's missionary work along the White Nile. He painted the whole Gondokoro missionary complex with the church and the nearby houses. When in 1861 Harnier painted the Holy Cross missionary station, he did not know that this place would be fatal for him: when hunting, he wounded a buffalo and the rampant ani-

mal trampled him to death. He was only 25 years old. In 1866, his brother Adolf published his notes and paintings in a monograph travel publication titled *Reise am oberen Nil* (Travels along the Upper Nile). The book mentions Knoblehar several times.

Knoblehar sailed the Egyptian Nile between Nubia and Alexandria six times, and he also sailed six times from Khartoum almost 1600 kilometres to the Gondokoro village. He soon became one of the best experts on the mighty African river. After the Vienna Geographical Society provided all the necessary equipment to Knoblehar in 1850, he was one of the first persons to perform planned hydrological research. At that time, there was not much interest in Europe for the research of the Nile, and by sending his reports to Europe, Knoblehar revived the discussion of its source. On his first voyage, he sailed to 4° 40' northern latitude, and four years later, in May 1854, he came even closer to the equator, almost to the 3rd degree. Based on his research of the White Nile, the Vienna Geographical Society named Knoblehar an honorary member of the society on 13 October 1857. Although Knoblehar really wanted to reach the source of the White Nile, he sadly did not make it. John Hanning Speke, James Grant, and Richard Francis Burton, who were well familiar with Knoblehar's research of the great African river, finally made the discovery!

Fans of adventure stories from Africa were very interested in the book titled *A Journey to Central Africa: Life and Landscapes from Egypt to the Negro Kingdoms of the White Nile*, which the American travel writer Bayard Taylor wrote in 1854. In years 1851 and 1852, Taylor several times





nad raziskovalnimi poročili ter jih opisal kot zelo temeljita in bistveno bolj popolna v primerjavi z zapiski drugih raziskovalcev. Leta 1854 je Taylor v knjigi podrobno opisal Knobleharjevo raziskovanje Belega Nila. Taylorjev potopis je v anglosaškem svetu zelo odmeval. O njegovi eksotični vsebini so poročali številni časopisi v Evropi in Ameriki, poročevalci pa so neredko opozorili tudi na raziskovalne dosežke slovenskega misijonarja. Minilo je že več let od srečanja s Knobleharjem, ko je Taylor 15. novembra 1875 pripravil predavanje za člane Ameriškega geografskega društva (American Geographical Society). Takrat je bila v akademskih krogih razprava o izviri Nila še vedno živahna in Taylor je obudil spomin na Knobleharja ter ameriške geografe opozoril na njegovo pionirsko delo.

Preden je zaslovel z gradnjo Sueškega prekopa, je Francoz Ferdinand de Lesseps raziskoval Nil in pri tem mu je bil Knoblehar v veliko pomoč. Tudi znani nemški naravoslovec Alfred Brehm se je ustavil pri njem v Kartumu in bil navdušen nad bogatim arhivom zapiskov, meritev in skic, ki jih je Knoblehar naredil med plovbo po Nilu med Kartumom in Gondokorom. Knobleharjev sloves je segel tudi do francoskega pisatelja Julesa Verna, ki ga je omenil v pustolovskem romanu z naslovom Pet tednov v balonu. Prizor je postavil v elitni popotniški klub The Traveller's Club na londonskem Pall Mallu, kjer so priredili zdravico v čast najslovitejšim raziskovalcem Afrike. Kozarce, napolnjene s francoskim vinom, so vzdignili tudi v spomin na Knobleharja.

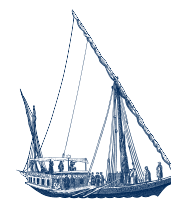
V domovini je za veliko promocijo Knobleharjevega misijona vestno skrbel Luka Jeran, kaplan v Trnovem

v Ljubljani, ki je dvakrat hotel priti do Kartuma, pa ga je bolezen ustavila že v Egiptu. Jeran je bil urednik časopisa Zgodnja Danica in je skoraj deset let skrbel za redno objavljanje poročil in pisem iz Sudana. Z Jeranom je povezan tudi prihod afriških otrok v Ljubljano in v ostale kraje na Slovenskem. Otroke so misijonarji kupovali na suženjskem trgu v Kartumu in jih pošiljali v Evropo, da bi se izučili za delo v misijonu in se vrnili nazaj v Afriko. Vse več ljudi se je začelo zanimati za delo v Sudanu, predvsem duhovniki, učitelji in obrtniki, ki so prihajali iz različnih avstrijskih dežel. Veliko je bilo tudi slovenskih prostovoljcev. Med njimi zelo izstopa Jakob Šašel iz Železne Kaple, ki je neprecenljiv vir za razumevanje razmer v Knobleharjevem misijonu. Po poklicu je bil puškar in graver, leta 1853 pa se je kot prostovoljec prijavil za pomoč v Kartumu, kjer je delal kot pisar, toda zaradi bolezni se je že po nekaj mesecih vrnil domov. Spomine na bivanje v Afriki je leta 1863 strnil na 143 straneh rokopisa v lepo izpisani nemški gotici. Poleg avtoportreta je v besedilo vključil 33 barvnih risb, ki ponazarjajo opise dogodkov, ki jih je sam doživel. Rokopis danes hranijo v Mestnem muzeju v Karlovcu (Gradski muzej Karlovac). Šašlove risbe dokumentirajo predvsem potovanje od Aleksandrije do Kartuma, zato so njegove upodobitve starodavnih egipčanskih spomenikov dragocen prispevek k zgodovini egiptologije. Risbe naravnost zaživijo ob njegovih komentarjih, na primer o vzponu na Keopsovo piramido, kamor je v kamniti blok na vrhu vrezal svoje ime. Po napornem vzponu si je v družbi prijateljev privoščil počitek v grobnici, kjer so odprli steklenico francoskega vina in nazdravili na čast umrlim faraonom. Med risbami posebno pozornost pritegne

visited Knoblehar in Khartoum. Because he was also interested in South Sudan, Knoblehar gave him his travel logbooks and drawings. Taylor was very enthusiastic about the research reports and he described them as very thorough and significantly more complete than the notes made by other researchers. In 1854, Taylor described Knoblehar's research of the White Nile in his book in detail. Taylor's travelogue was very attention grabbing in the Anglo-Saxon region. Numerous European and American newspapers reported on its exotic contents, and reporters often pointed out the achievements of the Slovenian missionary. Several years after meeting Knoblehar, Taylor prepared a lecture for the members of the American Geographical Society on 15 November 1875. At that time, the discussion of the source of the White Nile was still very lively, and Taylor remembered the American geographers of the pioneer work done by Knoblehar.

Before he became famous for building the Suez Canal, the Frenchman Ferdinand de Lesseps explored the Nile and Knoblehar was of great assistance to him. The famous German naturalist Alfred Brehm also visited Knoblehar in Khartoum and he was thrilled over the rich archive of notes, measurements and drawings made by Knoblehar on his voyages on the Nile between Khartoum and Gondokoro. Knoblehar's fame even reached the French writer Jules Verne, who mentioned Knoblehar in his adventure novel with the title Five Weeks in a Balloon. He set the stage in the elite Traveller's Club on the London's Pall Mall where they proposed a toast to the most famous explorers of Africa. They lifted their glasses with French wine also to the memory of Knoblehar.

At home, it was Luka Jeran, chaplain in Ljubljana (Trnovo), who constantly promoted the Knoblehar's mission. He tried two times to come to Khartoum, but a disease stopped him already in Egypt. Jeran was the editor of the newspaper Zgodnja Danica (Early Morning Star) and he regularly published reports and letters from South Sudan for almost ten years. Jeran was also involved in the arrival of African children in Ljubljana and other Slovenian cities. Missionaries bought children on the slave market in Khartoum and sent them to Europe so they could be trained for working in the mission and then return to Africa. More and more people were interested in working in Sudan, mostly priests, teachers and craftsmen from different Austrian provinces. There were also many Slovenian volunteers. One of the volunteers was Jakob Šašel from Železna Kapla, who stands out as a precious source for the understanding of the conditions in the Knoblehar's mission. He was a gunsmith and engraver by profession, and he volunteered in 1853 for assistance in Khartoum, where he worked as a writer, but because of an illness, he had to go back home after a few months. He wrote his memories of his time in Africa on a 143-page manuscript in a beautifully written German Gothic alphabet in 1863. Besides his self-portrait, the manuscript also included 33 colour drawings of events that he experienced. Today, the manuscript is kept at the Karlovac City Museum (Gradski muzej Karlovac). Šašel's drawings mostly document his travel from Alexandria to Khartoum, which is why his depictions of the ancient Egyptian monuments are a valuable contribution to the history of Egyptology. The drawings come to life through his comments; for example, when he climbed the Great Pyramid of Cheops where he cut his name in a stone at the top of the pyramid.





upodobitev barijskega poglavarja Muge, ki je Knobleharja spremljal na potovanju iz južnega Sudana do Aleksandrije in nazaj v Gondokoro. Poglavar je bil zelo naklonjen misijonarjem, saj se je zavedal, da njihova navzočnost na barijskem ozemlju pomeni najboljšo zaščito pred trgovci s sužnji. Šašel je zapisal, da se poglavar Muga nikoli ne loči od svojega lesenega stolčka, na katerem čez dan posedaja, ponoči pa ga uporablja za vzglavje. Podoben stolček je Knoblehar prinesel v Ljubljano in je danes del stalne razstave v Slovenskem etnografskem muzeju.

Knobleharjeva misijonska »avantura« v južnem Sudanu sredi 19. stoletja sodi med najbolj svojevrstna poglavja afriške, evropske in slovenske zgodovine. Pri izpolnjevanju prvotnega poslanstva je bil misijon popolna polomija, saj Katoliška cerkev ni dosegla ciljev, ki si jih je zastavila. Po Knobleharjevi smrti so misijonarji postopoma zapustili Gondokoro in Sv. Križ. Prvotno je gondokorski misijonski kompleks stal ob rečnem bregu, pozneje pa je Nil spremenil strugo in domačini so se odselili nekaj kilometrov proč proti jugu. Nastala je nova naselbina, iz katere je zraslo mesto Džuba (Juba), ki je danes prestolnica leta 2011 ustanovljene Republike Južni Sudan. Tudi misijonska centrala v Kartumu ni dolgo obstala, saj so jo leta 1885 opustošili fanatični privrženci samooklicanega preroka Mahdija.

Za velik dosežek misijonskega dela vsekakor velja omeniti vztrajno nasprotovanje lovcem na sužnje in trgovanju z ljudmi. Knoblehar se je s sodelavci odločno upiral izkoriščanju in trpinčenju temnopoltih ljudstev. Boj misijonarjev proti suženjstvu je veliko prispeval k

dokončni prepovedi te krute oblike človeškega poniževanja. Največji uničevalec misijona so bile številne bolezni, predvsem smrtonosna malarija. Če bi obstajalo učinkovito zdravilo, bi misijonsko delo potekalo normalno. Brez zdravil pa so mladi fantje drug za drugim umirali, nekateri samo nekaj mesecev po prihodu v Sudan. V slabih desetih letih je v misijonu umrlo veliko ljudi, med njimi skoraj dvajset duhovnikov in redovnikov. Knoblehar je preizkušal različne načine zdravljenja, tudi homeopatijo. Toda jeseni leta 1857 je začutil, da tudi njegovo zdravje peša, in se takoj odpravil na pot v domovino. Toda dlje od Neaplja ni prišel. Tam so ga hudo bolnega v samostansko oskrbo sprejeli bosonogi avguštinci. Do zadnjega je upal, da bo ozdravel, da bo obiskal domače v Škocjanu nato pa se vrnil nazaj v deželo ob Belem Nilu. Toda velika afriška reka Knobleharja ni nikoli več videla. V torek dopoldan, 13. aprila 1858, se je zanj končalo zemeljsko bivanje. Imel je samo 38 let.

Njegovo kratko življenje je pustilo neskončne sledi v zgodovini časa in prostora. Bogastvo njegove zapuščine je izjemno in iz generacije v generacijo se bo prenašal spomin na človeka, ki so ga na sotočju Belega in Modrega Nila klicali Abuna Soliman, ob robu ekvatorja so mu rekli Balikan Soliman, za nas pa bo za vedno ostal Knoblehar, Ignacij Knoblehar!

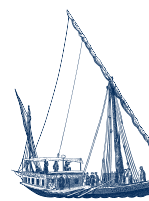
After the difficult climb, he and his friends took a rest in a tomb where they proposed a toast with French wine to the dead pharaohs. The most prominent drawing is the one of the Bari chief Muga, who accompanied Knoblehar on his journey from South Sudan to Alexandria and back to Gondokoro. The chief was very friendly towards the missionaries, because he knew that their presence on Bari land provided the best protection against slave traders. Šašel wrote that Chief Muga never goes anywhere without his wooden chair, on which he sits during the day and uses as a headrest at night. Knoblehar brought a similar chair to Ljubljana and it is part of the permanent exhibition at the Slovene Ethnographic Museum.

Knoblehar's mission "adventure" in South Sudan in the middle of the 19th century is one of the most peculiar chapters of African, European and Slovenian history. In the sense of its initial agenda, the mission was a disaster, because the Catholic Church did not achieve the set objectives. After Knoblehar's death, missionaries eventually left Gondokoro and the Holy Cross. At first, the Gondokoro mission facilities stood directly on the riverside, but later the Nile changed its course and the locals moved a couple of kilometres towards the south. A settlement appeared which later became the Juba city – the capital of the Republic of South Sudan established in 2011. The mission central in Khartoum was also soon abandoned, because the fanatic followers of the self-proclaimed prophet Mahdi ravaged it in 1885.

One of the bigger achievements of the missionary work was the persistent opposition to the slave hunters and trafficking. Knoblehar and his co-workers were determined to

prevent the exploitation and the torment of the African peoples. The missionaries' fight against slavery significantly contributes to the final prohibition of this cruel form of human humiliation. However, the biggest destroyer of the mission were numerous diseases, especially the deadly malaria. If they had an efficient cure, the missionary work would go on normally. Without medications, young men died one after the other, some only a few months after coming to Sudan. In less than ten years, many people died in the mission, including almost twenty priests and monks. Knoblehar tried out different treatments, also homeopathy. However, in the autumn 1857 he started to sense that his health was getting worse and he immediately headed for home. Knoblehar did not make it pass Naples, where the barefoot Augustinians tried to treat him. Until the very end, he hoped that he would recover, visit his family in Škocjan and then return to the land along the White Nile. The great African river never saw Knoblehar again. On Tuesday morning, 13 April 1858, his life ended. He was only 38 years old.

Nevertheless, in his short life, he left timeless marks in the history of time and space. The significance of his legacy is exceptional, and the memory of him will be handed down from generation to generation – the man who the locals along the Blue and the White Nile called Abuna Soliman, and at the edge of the equator, they called him Balikan Soliman. To us, he will always be Knoblehar, Ignacij Knoblehar!



Dr. Marko Frelj

KUSTOS
SLOVENSKE ETNOGRAFSKE MUZEJE

—
CURATOR
SLOVENE ETHNOGRAPHIC MUSEUM

1 : DR. IGNACIJ KNOBLEHAR (1819-1858)
Catholic duhounik, misijonar, raziskovalec Belega Nila in zbiralec afriških predmetov.

2 : DR. IGNACIJ KNOBLEHAR
Knoblehar se je podpisoval z nemško obliko priimka Knoblecher. Prijateljem se je učasih podpisal kot Ignacij Škocijanski, v Sudanu pa so ga klicali Abuna Soliman (naš oče Salomon).

3 : POTOVANJE PO BELI REKI
Na podlagi člankov o Knobleharjevem prvem potovanju po Nilu je ljubljanski profesor zemljepisa in zgodovine Vicencij F. Klun leta 1850 napisal knjižico, ki je bila natisnjena v slovenskem in nemškem jeziku.

4 : JAKLIČEVA KNJIGA O KNOBLEHARJU
Profesor klasične gimnazije v Ljubljani in doktor teologije Franc Jaklič je med drugo svetovno vojno napisal temeljno delo o Knobleharju. Zaradi vojne knjiga ni dosegla ustrezne publicitete in je bila kmalu pogabljena. Knjigo z naslovom Apostolski provikar Ignacij Knoblehar in njegovi misijonski sodelavci v osrednji Afriki je leta 1943 izdala založba Ljudska knjigarna v Ljubljani in obsega 374 strani.

5 : LICEJ V LJUBLJANI
Knobleharjeva afriška zbirka je bila od avgusta 1850 dalje razstavljena v liceju, kjer je imel svoje prostore tudi Deželni muzej za Kranjsko (Krainisches Landesmuseum). Istega leta je staubo narisal znani slikar Franz Kurz zum Thurn und Goldenstein. Zaradi posledic potresa leta 1895 so morali licej 1905 podreti, prazen prostor so imenovali Vodnikov trg. Danes se na tem mestu nahaja ljubljanska zelenjavna tržnica.

6 : PODOBICA MARIJINEGA DRUŠTVA
Na Dunaju je Knoblehar ustanovil Marijino društvo (Marienverein) za podporo afriškemu misijonu. Vrhovni zaščitnik društva je bil knež Friderik Schwarzenberg, kardinal in nadškof iz Prage.

7 : AVSTRIJSKI CESAR FRANC JOŽEF I.
Ignacij Knoblehar je konec oktobra 1850 prišel na Dunaj, kjer ga je sprejel dvajsetletni cesar Franc Jožef I., ki je osebno prevzel pokroviteljstvo nad misijonom v Afriki.

8 : PAPEŽ PIJ IX.
Knoblehar je bil že eno leto v Evropi, ko je 10. avgusta 1851 prišel v Rim na audienco k papežu Piju IX. Na pogovor je prišel kot misijonski duhounik, papeške sobane pa je zapustil z nagivom, ki je bil enakoureden položaju škofa – apostolski provikar za osrednjo Afriko. Papež mu je podaril tudi kelih in monštranco.

1 : DR. IGNACIJ KNOBLEHAR (1819-1858)
Catholic priest, missionary, explorer of the White Nile and collector of African artefacts.

2 : DR. IGNACIJ KNOBLEHAR
Ignacij Knoblehar signed his last name in its German Form Knoblecher. In letters to his friends, he also signed his name as Ignacij Škocijanski. In Sudan, they called him Abuna Soliman (our father Salomon).

3 : TRAVEL ON THE WHITE NILE
Based on articles on the Knoblehar's first travel on the White Nile, the geography and history professor from Ljubljana Vicencij F. Klun wrote a book in 1850 that was printed in Slovenian and in German.

4 : BOOK ON KNOBLEHAR BY JAKLIČ
Franc Jaklič, who was a classical gymnasium professor and a Doctor of Theology, wrote a comprehensive book on Knoblehar during the Second World War. Because of the war, the book did not reach the intended publicity and was soon forgotten. The book was titled Apostolic Pro-Vicar Ignacij Knoblehar and his Missionary Co-Workers in Central Africa and was published in 1943 by Ljudska knjigarna in Ljubljana. The book had 374 pages.

5 : LYCEUM IN LJUBLJANA
The Knoblehar's African collection was exhibited in the Lyceum in Ljubljana from August 1850 onwards. The Provincial Museum of Carniola (Krainisches Landesmuseum) was also situated here. Franz Kurz zum Thurn und Goldenstein painted the building in the same year. Because of an earthquake in 1895, they had to demolish the lyceum in 1905. The empty space where the lyceum used to be was named Vodnikov trg. Today, this is where the Ljubljana vegetable market is situated.

6 : HOLY CARD OF THE SOCIETY OF ST. MARY
In Vienna, Knoblehar established the Society of St. Mary (Marienverein) for supporting the African mission. Its patron was the Archbishop of Prague, Cardinal and Prince Friedrich Schwarzenberg.

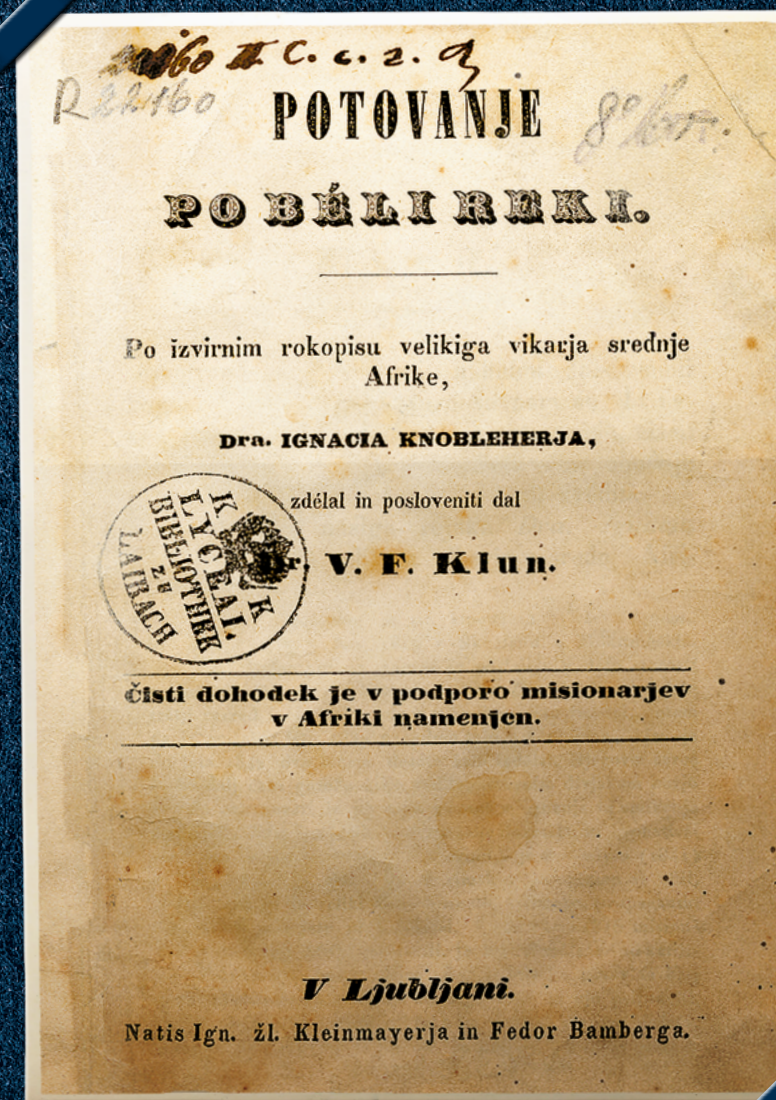
7 : AUSTRIAN EMPEROR FRANZ JOSEPH I.
At the end of the year 1850, Knoblehar came to Vienna where he was received by the twenty-year-old emperor Franz Joseph I. who personally became the patron of the mission in Africa.

8 : POPE PIUS IX
Knoblehar was in Europe for over one year before he was received by Pope Pius IX in Rome on 10 August 1851. He came as a missionary priest, but he left as the Apostolic Pro-Vicar for Central Africa – a title equivalent to a bishop. The Pope also gave him a chalice and a monstrance.

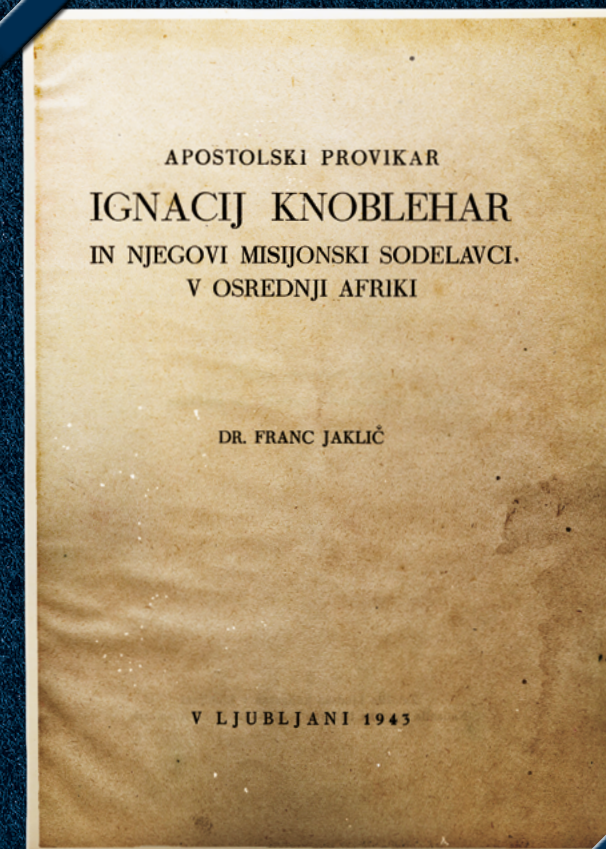


Dr. Ignacij Knoblehar





*Putovanje po Belireki
Travel on the White Nile*

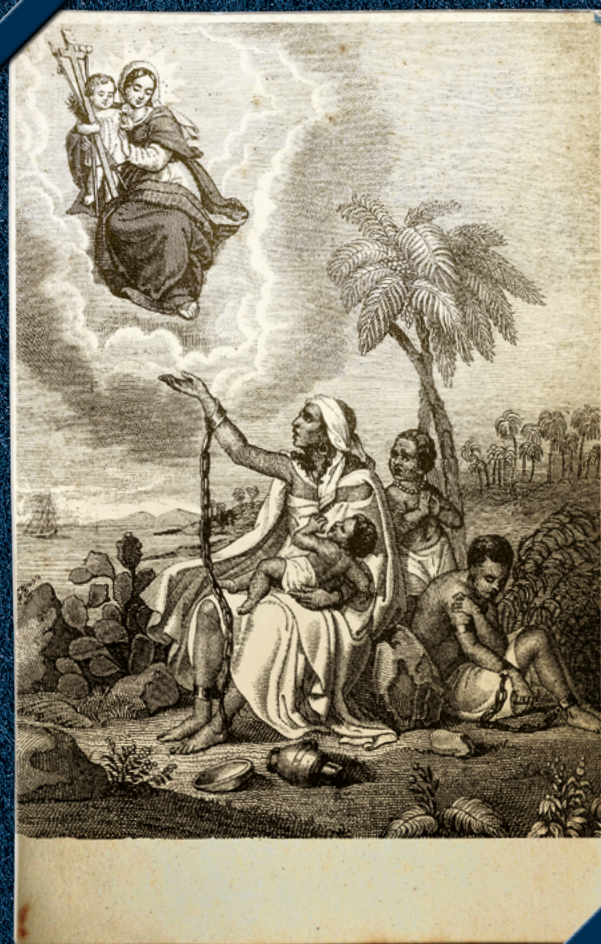


*Jakličeva knjiga o Knobleharju
Book on Knoblehar by Jaklič*



Licej v Ljubljani / Lyceum in Ljubljana

6.



Poslovica Marijinega društva
Holy Card of the Society of St. Mary

7.



Austrijski cesar Franc Jožef I.
Austrian emperor Franz Joseph I.

8.



Papež Pij IX.
Pope Pius IX

9.



Propaganda v Rimu
Propaganda in Rome

9 : PROPAGANDA V RIMU

Stara stauba Kongregacije za širjenje vere je bila znana pod imenom Propaganda zaradi uradnega latinskega naziva Congregatio de Propaganda Fide. Tu se je Knoblehar šolal ga delo v misijonu.

10 : ALEKSANDRIJA

Vsak mesec je ladja dvakrat odplula iz Trsta v Aleksandrijo. Tam se misijonarji niso dolgo zadržali, ampak so s parnikom nadaljevali pot v Kairo. V Aleksandriji je bil avstrijski konzulat, kjer je Knobleharju zelo pomagal konzul Anton Laurin, rojak iz Vipave.

11 : JAKOB ŠAŠEL

Jeseni 1853 je prišel v Aleksandrijo skupaj s skupino izbranih ljudi za pomoč v misijonu. Svoje potovanje po Egiptu in naprej vse do Kartuma je opisal deset let kasneje. Zapis po spominu je ilustriral z lastnimi risbami. Šašlov rokopis v nemščini je shranjen v Mestnem muzeju v Karlovcu.

12 : BARIJSKI POGLAVAR MUGA

Visok skoraj dva metra je z uglasenim in prijagim pristopom presenetil Jakoba Šašla, ki je takoj naredil nekaj risbic in jih poslal v domovino. Poglavarja z lesenim stolčkom v roki je narisal tudi v svoj spominski dnevnik leta 1863.

13 : KAIRO

Glavne priprave za ekspedicijo proti Kartumu so praviloma potekale v Kairo, kjer je Knoblehar nakupil uso potrebno opremo in hrano. V prostem času so misijonarji in ostali sodelavci obiskali svetopisemske kraje, mošeje in svede piramide.

14 : KAIRO IN PIRAMIDE V GIZI

Jakoba Šašla je preuzel Kairo, še bolj pa mogočne piramide, zato ni dolgo odlašal z vzponom na urh Keopsove piramide. Po uspešnem podvigu je s prijatelji odšel do bližnje grobnice in s francoskim vinom nagđrauil v čast umrlim faraonom.

15 : BOGINJA BASTET KOT MAČKA

Tako imenovana »Knobleharjeva mačka« je bila najdena v Memfis. Boginja Bastet z vitko žensko postavo in z mačjo glavo so učasih prikazali kot mačko z božansko ouratnico z amuletom. Mačke so Egiptčani častili kot svete živali in ko so poginile, so jih mumificirali in pokopali na posebnih pokopališčih.

16 : BRONASTI KIPEC BOGA OZIRISA

Sodeč po nemškem napisu na podstavku je Knoblehar našel kipec med ruševinami v Memfis. Osiris je kot vrhovni bog vladal v kraljestvu večnosti. Vera v boga Ozirisa je Egiptčanom prinašala upanje v posmrtno ustajenje in večno življenje.

9 : PROPAGANDA IN ROME

The old building of the Congregation for the Evangelisation of Peoples was also known as Propaganda due to its Latin name Congregatio de Propaganda Fide. Here Knoblehar was trained to be a missionary.

10 : ALEXANDRIA

Every month, a ship sailed from Trieste to Alexandria. Missionaries did not stay there for long but took a steam ship to Cairo. Austria had a Consulate in Alexandria. The Consul was Anton Laurin, a fellow countryman from Vipava, who helped Knoblehar a lot.

11 : JAKOB ŠAŠEL

In autumn 1853, he came to Alexandria together with a group of people who were chosen to help with the mission. He described his journey through Egypt and to Khartoum ten years later. He also added own drawings. Šašel's manuscript is kept at the Karlovac Municipal Museum.

12 : BARI CHIEF MUGA

As he was almost two metres tall, Muga surprised Jakob Šašel with his well-mannered and kind approach. Šašel immediately made some drawings and sent them home. He drew the chief with a wooden chair in his hand also for his memoirs in 1863.

13 : CAIRO

The main preparations for the expedition to Khartoum usually took place in Cairo where Knoblehar bought all the required equipment and food. In their spare time, missionaries visited biblical places, mosques and, of course, the pyramids.

14 : CAIRO AND THE GIZA PYRAMIDS

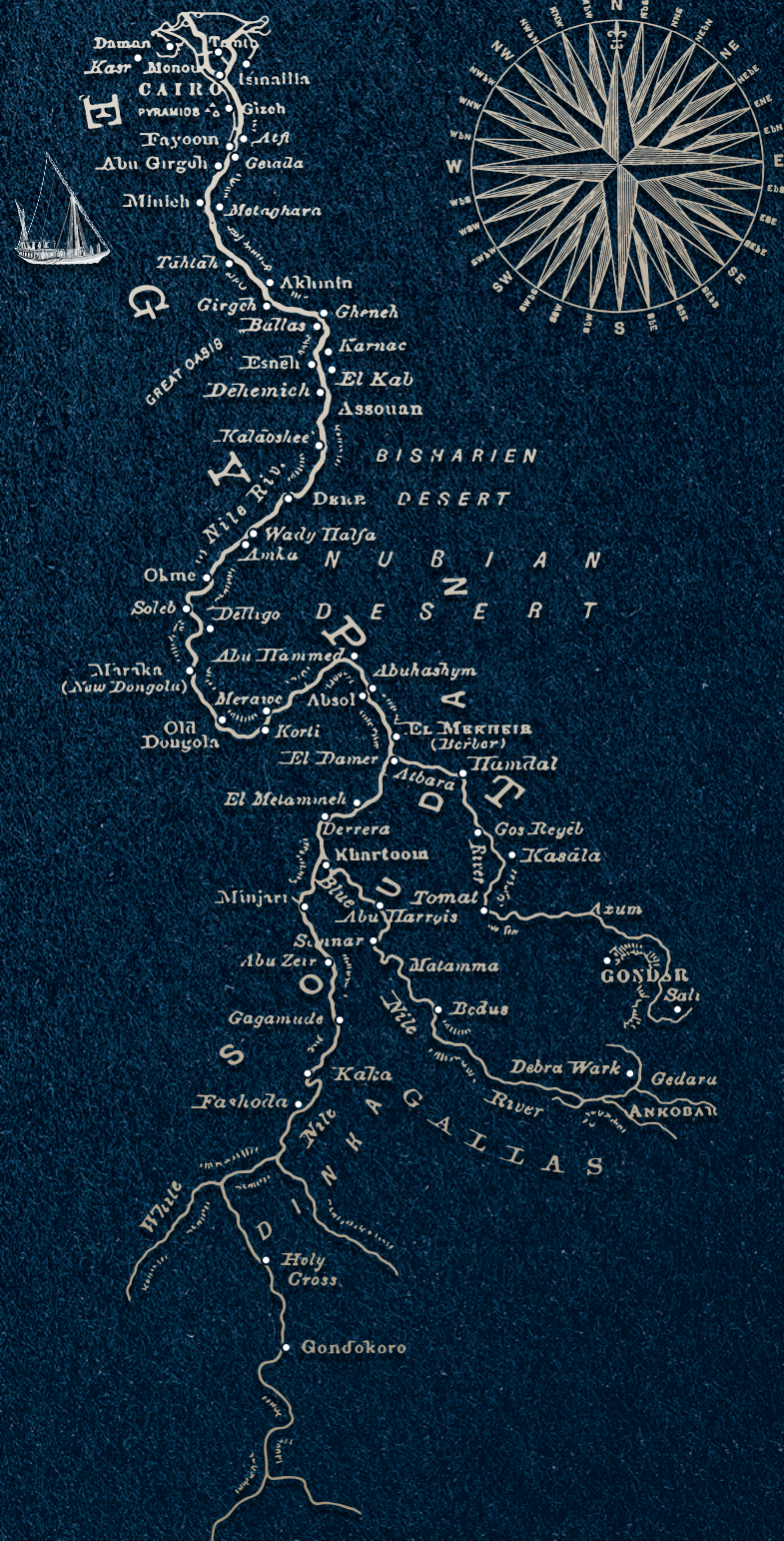
Jakob Šašel was very impressed by Cairo and even more by the mighty pyramids. He did not wait long until he climbed the Pyramid of Cheops. Then he and his friends went to a tomb nearby and toasted with French wine to the dead pharaohs.

15 : GODDESS BASTET AS A CAT

The so-called "Knoblehar's Cat" was found in Memphis. The goddess Bastet with a slim female body and a cat head was sometimes portrayed as a cat with a divine collar with an amulet. Egyptians worshiped cats as sacred animals, and when they died, they mummified them and buried them in special graveyards.

16 : BRONZE STATUE OF THE GOD OSIRIS

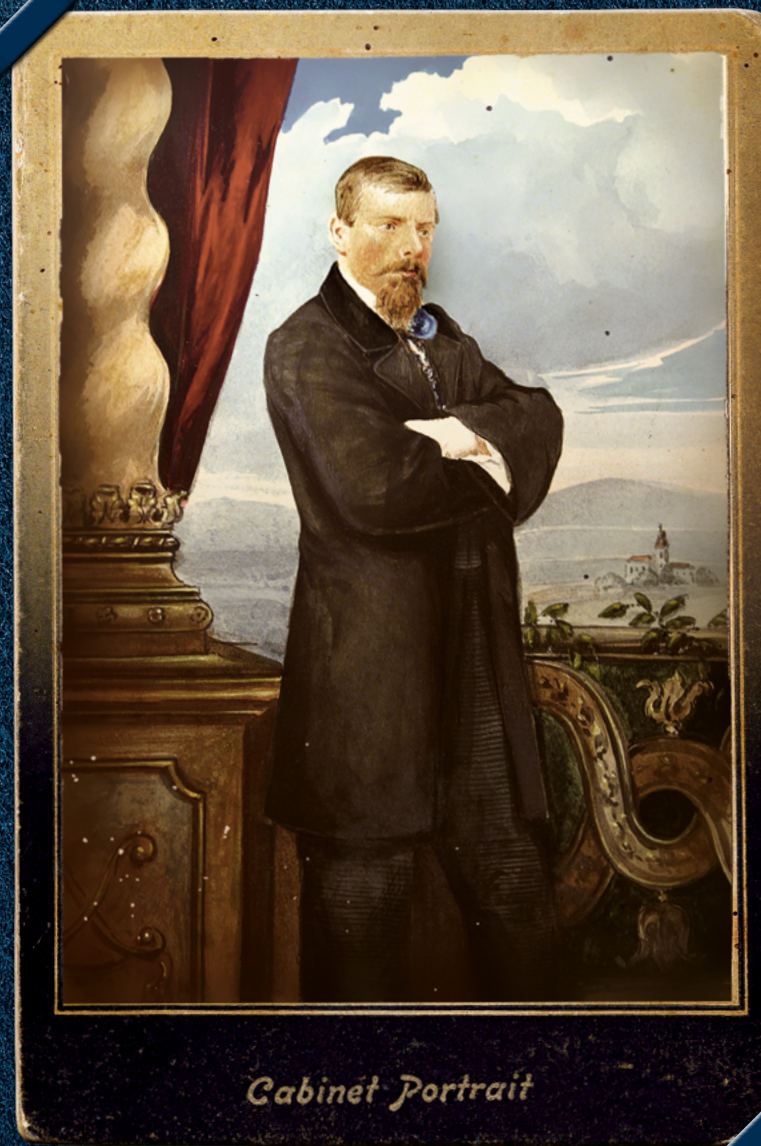
According to the German inscription on the base, Knoblehar found the statue among the ruins in Memphis. Osiris ruled as the supreme god of the kingdom of eternity. Faith in Osiris brought Egyptians hope of an eternal afterlife.



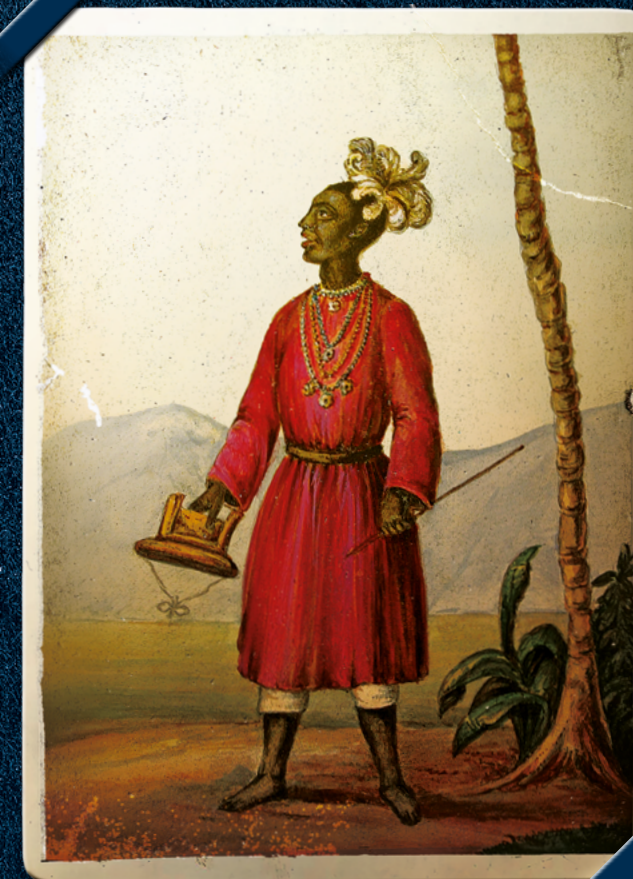
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Aleksandrija / Alexandria



Jakob Šušel



*Barijski poglavar Muga
Bari Chief Muga*



Kairo / Cairo

14.



Kairo in piramide v Gizi / Cairo and the Giza pyramids

15.



*Boginja Bastet kot mačka
Goddess Bastet as a cat*

16.



*Bronasti kipeč boga Ozirisa
Bronze statue of the god Osiris*

17 : KAČJI PLES

Knobleharjevi sodelavci iz Evrope so se ob prihodu v Egipt prvič srečali z novim okoljem, ki so se ga težko privadili. Multikulturni urovež u Kairu je prinesel stike z novimi verstui in navadami. Posebno pozornost so pritegnili krotilci kač in njihovi ekstatični plesi s strupenimi kačami.

18 : PRISTANIŠČE BULAQ

V največjem pristanišču u Kairu je bil Knoblehar že stalni gost. Khayr al-Din Pasha, nadzornik pristaniških dokov, je leta 1851 Knobleharju za zmerno ceno prodal večje rečno plovilo, poznano pod arabskim imenom dahabiya.

19 : STELLA MATUTINA

Knoblehar je ladjo 15. oktobra 1851 blagoslovil in krstil z latinskim imenom »Stella Matutina« ali po slovensko »Jutranja zvezda«. To ime je bilo ljudem u domovini dobro poznano, saj se je osrednje katoliško glasilo imenovalo »Zgodnja danica«. Jutranja zvezda je tudi simbol božje matere Marije, ki je bila zavetnica Knobleharjevega misijona.

20 : 'ŽELEZNA LADJA'

Stella Matutina je imela trup obložen z železnimi ploščami, veliko kajuto na zadnjem delu ladje pa je dal Knoblehar predelati za svoje bivalne prostore in za namestitev stalne posadke, ki je štela 14 članov. V kajuti je bila tudi kapela, na palubi pa sta bila nameščena dva topiča.

21 : MEMNONOVA KIPA

Kipa sta nekoč stala pred vhomom u monumentalno svetišče faraona Amenhotepa (Amenofisa) III. u zahodnih Tebah pri današnjem Luksorju. Od svetišča ni ostalo veliko, saj so gradbeni material uporabili za druge gradnje u Tebah.

22 : MEDINET HABU

Med postankom u Luksorju so si Knoblehar in sodelavci ogledali Amonovo svetišče u Karnaku, ruševine svetišča faraona Ramzesa III. in znamenito Dolino kraljev u zahodnih Tebah.

23 : ŽIVLJENJE OB NILU

Med ploubu po Nilu je Jakob Šašel opisal različne vtise o življenju domačinov, še posebej so se mu zdeli zanimivi njihove hiše in domača opravila.

24 : KNOBLEHARJEV TABOR U FILAH

Tabor u Filah blizu Asuana na jugu Egipta je jeseni 1853 narisal duhaonik Josef Gastner iz Tirolske. V ozadju se vidi znameniti Trajanov kiosk u kompleksu velikega svetišča boginje Izide. V modrem šotoru ob drogu z zastavo sedi Knoblehar, na sredini u rdeči obleki pa stoji poglavar Muga.

17 : SNAKE DANCE

Knoblehar's co-workers from Europe had difficulties to adapt to the new environment in Egypt. In the multicultural bustle in Cairo, they came into contact with new religions and customs. They were especially attracted by the snake charmers and their ecstatic dance with venomous snakes.

18 : HARBOUR BULAQ

Knoblehar was a regular guest in the biggest harbour of Cairo. Khayr al-Din Pasha, the supervisor of the harbour docks, sold in 1851 a large riverboat, known by its Arabic name dahabiya, to Knoblehar at a reasonable price.

19 : STELLA MATUTINA

Knoblehar blessed the ship on 15 October 1851 and gave it the Latin name "Stella Matutina" (Morning Star). This name was well-known to the people in his homeland, because the main catholic bulletin was called "Zgodnja danica" (Morning Star). The morning star was also the symbol of Mary, Mother of God, who was the patron of the Knoblehar's mission.

20 : 'IRON BOAT'

Stella Matutina had its hull reinforced with iron plates. Knoblehar had the living quarters for himself and his permanent crew of 14 members built at the back. The ship also had a chapel and two cannons on its deck.

21 : COLOSSI OF MEMNON

These two statues used to stand before the entrance to the monumental temple of the Pharaoh Amenhotep III in West Thebes near the today's Luxor. There is not much left of the temple, because its building material was used for other structures in Thebes.

22 : MEDINET HABU

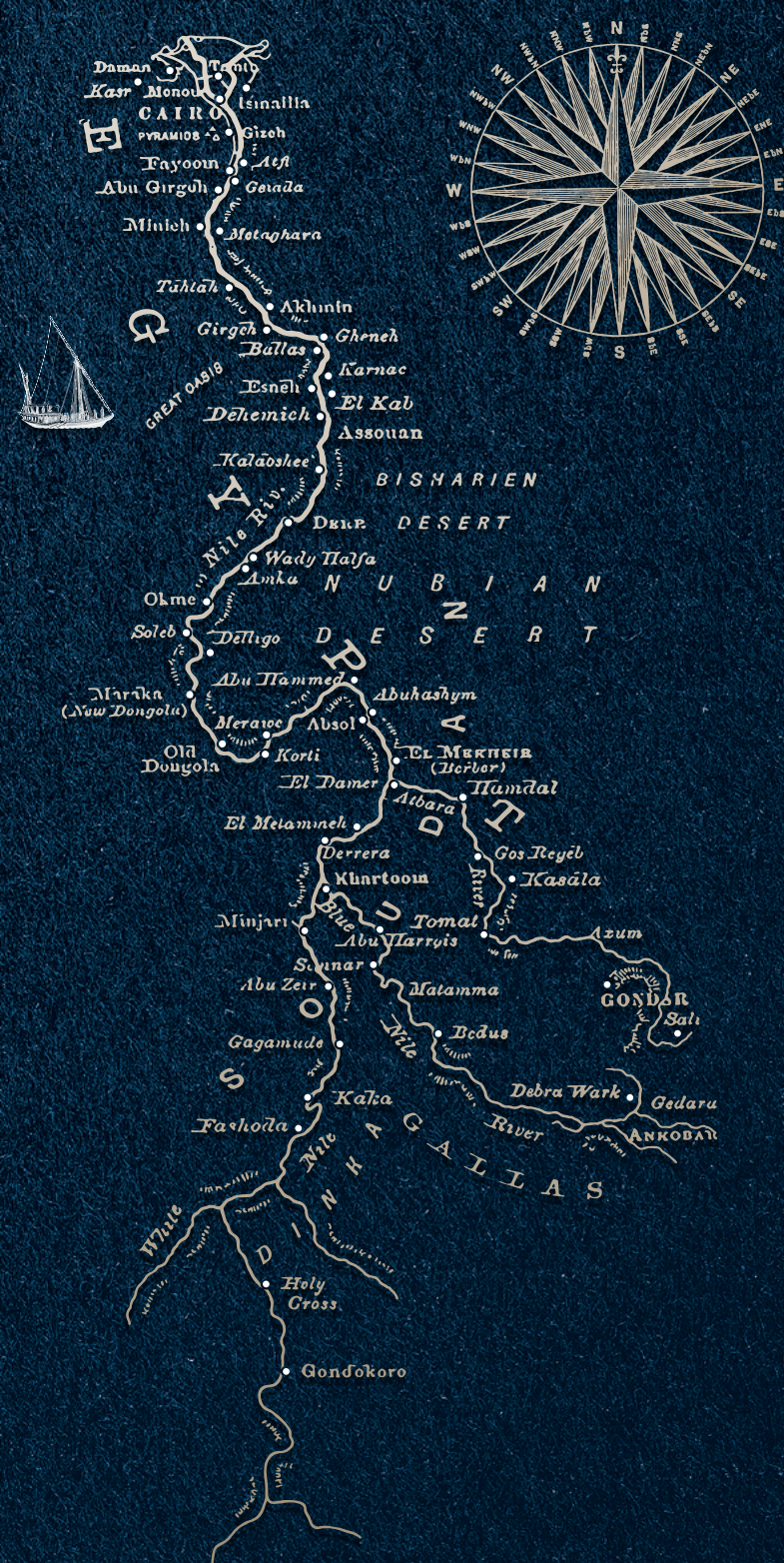
During their stop at Luxor, Knoblehar and his co-workers visited the Temple of Amon in Karnak, the ruins of the Temple of the Pharaoh Ramses III, and the famous Valley of the Kings in West Thebes.

23 : LIFE ALONG THE NILE

During his voyage on the Nile, Jakob Šašel described different impressions of the life of locals. He was especially interested in their houses and domestic chores.

24 : KNOBLEHAR'S CAMP IN PHILAE

Josef Gastner, a priest from Tirol, drew the camp in Philae near Aswan in South Egypt in 1853. The famous Trajan's Kiosk in the complex of the great temple of the goddess Isis can be seen in the background. Knoblehar sits in the blue tent near the pillar with a flag, chief Muga stands in the middle in a red dress.



Kačji ples / Snake Dance

18.



*Pristanišče Bulay
Harbour Bulay*

*Jutranja zvezda
Morning Star*



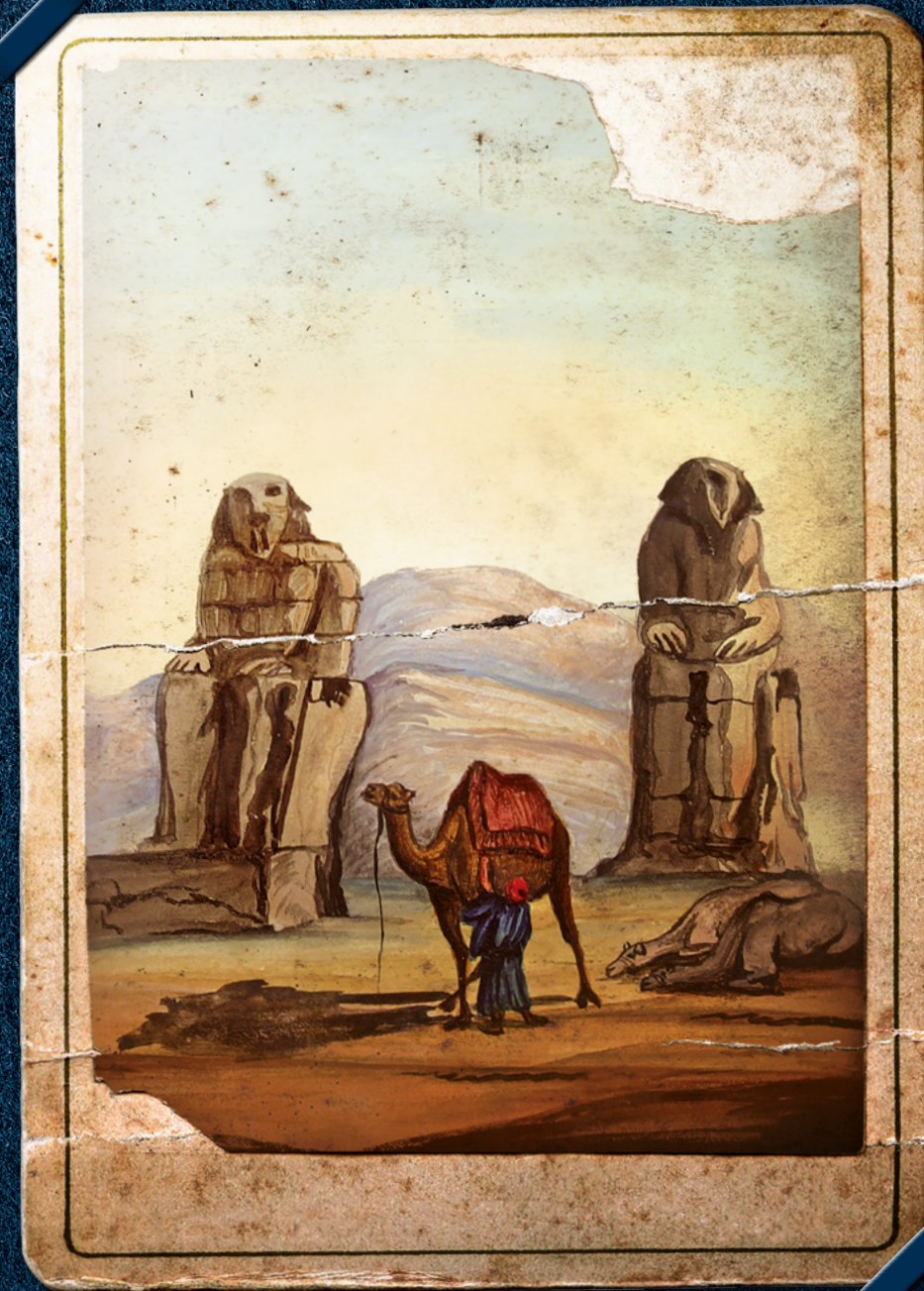
19.

20.



Železna ladja' / 'Iron boat'

21.



*Memnonova kipa
Colossi of Memnon*

22.



Medinet Habu

23.



Življenje ob Nilu / Life along the Nile

24.



*Knobleharjev tabor v Filah
Knoblehar's camp in Philae*

25 : TRAJANOV KIOSK

V velikem svetišču boginje Izide dominira nenavadna staba, ki je znana pod imenom Trajanov kiosk. Ohranjeni reliefi prikazujejo rimskega cesarja Trajana v podobi faraona, kako daruje egipčanskim bogovom. V začetku novembra 1851 je Knoblehar maševal med ruševinami Izidinega svetišča.

26 : ABU SIMBEL

Knoblehar je šestkrat videl slavno svetišče, ki je usekano v živo skalo. Jakob Šašel je svetišče narisal in zapisal, da je to kraljeva grobnica. Levo svetišče je posvečeno faraonu Ramzesu II., na desni strani pa kraljici Nefertari in boginji Hator.

27 : LOV NA KROKODILA

V Egiptu in Sudanu so imeli navado, da nagačenega krokodila obesijo nad glavni vhod, saj so verjeli, da moč pošasti varuje hišo pred roparji in drugimi nevarnostmi.

28 : ŽIRAFI MED VOJAKI

Šašel je narisal t. i. tabor egipčanskih vojakov, ki so očitno trgovali z eksotičnimi živalmi. Žirafe in različno afriško dijadi so arabski trgovci preprodajali na Bližnji ughod in tudi kupcem iz Evrope.

29 : GUGALNICA

Prigor, ki ga ne poznamo z nobenega drugega slikovnega vira v 19. stoletju: gugalnici podobna naprava je mladim fantom rabila za zabavo in telovadbo.

30 : BRZICE NA NILU

»Kaj takega v zgodovini ploube še ni bilo,« je pisalo v časopisu leta 1852. To je bil čudež na Nilu! Zanj je poskrbel komaj 26 let star duhovnik Janež Kocjančič z Gorenjske, ki je uspel ladjo Stella Matutina spraviiti proti toku po šestih brzicah ali kataraktih. Za izjemen podvig je najel tudi do 200 ljudi in po več kot treh mesecih je ladja zaplula v umirjeni zgornji tok reke.

31 : MED KATARAKTI IN PUŠČAVO

Karta prikazuje karavanske poti čez puščavo na območju, kjer je bila plouba po Nilu zaradi kataraktov preveč nevarna.

32 : KARAVANA

Da so se izognili brzicam na Nilu, so popotniki s kamelami prečkali puščavo. Karavana decembra leta 1853: prvi je jahal vodnik, za njim Knoblehar. Med tourorom so bili tudi trije suonavci za misijonske postaje v južnem Sudanu. Prehod čez puščavo na poti Korasko-Berber je trajal skoraj dva tedna.

25 : TRAJAN'S KIOSK

An unusual building dominates in the centre of the great Temple of Isis – the Trajan's Kiosk. The preserved reliefs show the Roman emperor Trajan as a pharaoh presenting gifts to the Egyptian gods. Knoblehar performed a mass among the ruins of the Temple of Isis at the beginning of November in 1851.

26 : ABU SIMBEL

Knoblehar visited the famous temple carved in bedrock six times. Jakob Šašel drew the temple and wrote that this is a king's tomb. On the left side, there is the temple of the Pharaoh Ramses II., and on the right side, there is the temple of the queen Nefertari and the goddess Hathor.

27 : HUNTING CROCODILES

There was a custom in Egypt and in Sudan to hang a stuffed crocodile above the main entrance, because they believed the monster's power would protect the house from thieves and other dangers.

28 : GIRAFFES AMONG SOLDIERS

Šašel drew a camp of Egyptian soldiers who also traded in exotic animals. Arabic merchants sold giraffes and other African wild animals to the Middle East and to buyers in Europe.

29 : SWING

A scene that cannot be found in any other graphic sources from the 19th century: a swing-like device used by young boys for fun and exercise.

30 : RAPIDS OF THE NILE

"Something like this never before happened in the history of sailing!" was written in a newspaper in 1852. This was a miracle on the Nile! 26-year-old priest Janež Kocjančič from Gorenjska managed to get the ship Stella Matutina against the current over six rapids or cataracts. He hired up to 200 people for this extraordinary achievement, and after more than three months, the ship sailed in the slow-flowing upper part of the river.

31 : BETWEEN CATARACTS AND THE DESERT

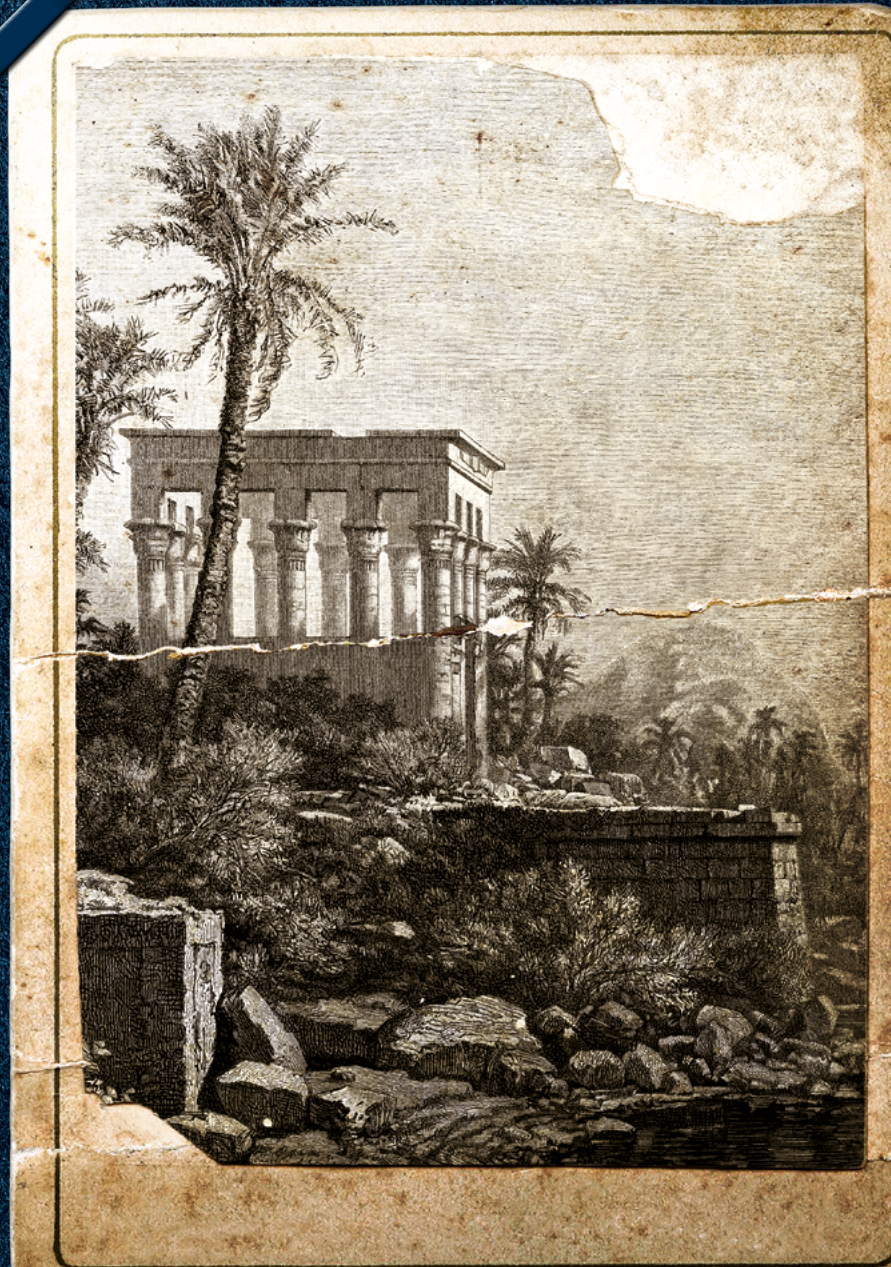
The map shows the path of the caravan where sailing on the Nile was too dangerous because of the cataracts.

32 : CARAVAN

To avoid the rapids of the Nile, travellers crossed the desert with camels. Caravan in December 1853: the first traveller is the guide, followed by Knoblehar. Their cargo also included three bells for the missionary stations in South Sudan. The trip across the desert from Korasko to Berber lasted almost two weeks.



Trajanov kiosk
Trajan's Kiosk



26.



Abu Simbel

27.



Lov na krokodila / Hunting crocodiles

28.



Žirafi med vojaki
Giraffes among soldiers

29.



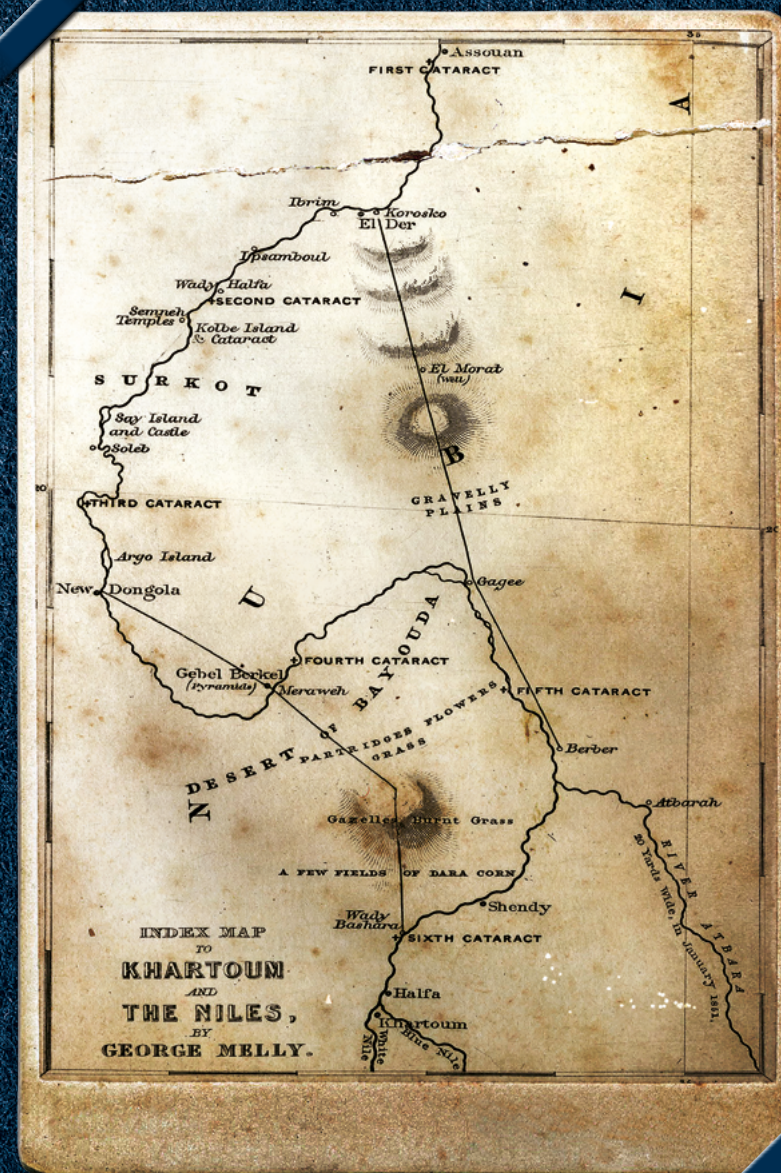
Gugalnica
Swing

30.



Bizice na Nilu / Rapids of the Nile

31.



Med katarakti in puščavo
Between cataracts and the desert

32.



Karavana / Caravan

33 : PUŠČAVSKI VIHAR

Diuja moč narave je v puščavi pogosto presenetila kot urtinačast vihar, ki visoko pod nebo dviguje pesek. Knoblehar in sodelavci so imeli težave s puščavskim vetrom in velikimi temperaturnimi razlikami.

34 : MEROE

Decembra leta 1853 se je misijonska karavana na poti v Kartum ustavila v bližini nekdanje prestolnice Meroe. Knoblehar je nove sodelavce odpeljal na ogled slavnega grobišča z manjšimi piramidami.

35 : OB MODREM NILU

Knoblehar je na levem bregu Modrega Nila kupil veliko zemljišča za gradnjo različnih stavb za potrebe v misijonu. Posestvo je bilo ločeno od obrežja z visokim obzidjem.

36 : OBMOČJE MISIJONA

Misijonske hiše v Kartumu so bile v obdobju Mahdijeve revolucije (1881–1898) izpostavljene uničenju in propadu.

37 : MAKSIMILJAN RYLLO

Bil je idejni vodja afriškega misijona. Leta 1848 je bil star 45 let, ko je prišel v Kartum, kjer se je njegova življenjska pot hitro končala. Pokopali so ga na misijonskem vrtu.

38 : BAYARD TAYLOR

Ameriški popotnik in pisatelj je med bivanjem v Kartumu leta 1851 obiskal Knobleharja, ki ga je sežnanil s svojimi raziskavami Belega Nila. Taylor je o Knobleharjevih dosežkih predaval v Ameriškem geografskem društvu (American Geographical Society) v New Yorku.

39 : MISIJON V KARTUMU

Misijonski stavbni kompleks z vrtom in sadovnjakom. Na vrtu so bili pokopani tudi nekateri misijonarji (M. Rylo, J. Kocjančič, D. Comboni).

40 : RAZPOREDITEV PROSTOROV

V tlorisu so označeni posamezni prostori: kapela (a), sprejemnica (b), stanovanjske sobe (c), šolske sobe (d), skladišče (e), kuhinja (f), delavnice (g), vrt (i).

41 : OBOKAN HODNIK

Notranje dvorišče je obdajal večji obokan hodnik, ki je sprehajalcem nudil prijetno senco.

42 : MISIJON V RUŠEVINAH

Mahdijeva revolucija je bila uničujoča za katoliški misijon, saj fanatični fundamentalisti niso dopuščali prisotnosti drugih verstev v Kartumu.

33 : DESERT STORM

The brute force of nature often surprised the travellers in the desert as whirlwind storms rose and sent sand high towards the sky. Knoblehar and his co-workers encountered problems with desert winds and great temperature differences.

34 : MEROE

In December 1853, the mission's caravan on their way to Khartoum stopped near the former capital Meroe. Knoblehar took his new co-workers to see the famous tomb with smaller pyramids.

35 : ALONG THE BLUE NILE

On the left riverbank of the Blue Nile, Knoblehar bought a large land to build different buildings for the mission. The land was separated from the riverside by a high wall.

36 : AREA OF THE MISSION

The mission's houses in Khartoum were destroyed and ruined during the Mahdist Revolution (1881–1898).

37 : MAXIMILIAN RYLLO

He was the mastermind of the African mission. He was 45 years old in 1848 when he came to Khartoum where his life ended quickly. He was buried in the mission's garden.

38 : BAYARD TAYLOR

The American traveller and writer visited Knoblehar in 1851 during his stay in Khartoum. Knoblehar told him about his research of the White Nile. Taylor presented Knoblehar's achievements in the American Geographical Society in New York.

39 : MISSION IN KHARTOUM

The mission's facility with a garden and an orchard. Some missionaries were buried in the garden (M. Rylo, J. Kocjančič, D. Comboni).

40 : LAYOUT OF THE FACILITY

The ground plan shows individual rooms: chapel (a), reception (b), residential rooms (c), schoolrooms (d), storage (e), kitchen (f), workshops (g), garden (i).

41 : ARCHED CORRIDOR

The inner courtyard with a large arched corridor that provided a pleasant shade.

42 : MISSION IN RUINS

The Mahdist Revolution destroyed the catholic mission, because the fanatic fundamentalists did not tolerate other religions in Khartoum.



34.



Meroe

35.



*El Modern Nilu
Along the Blue Nile*

*Elmočje misijona
Area of the mission*



36.

37.



Maximilian Ryllo

38.



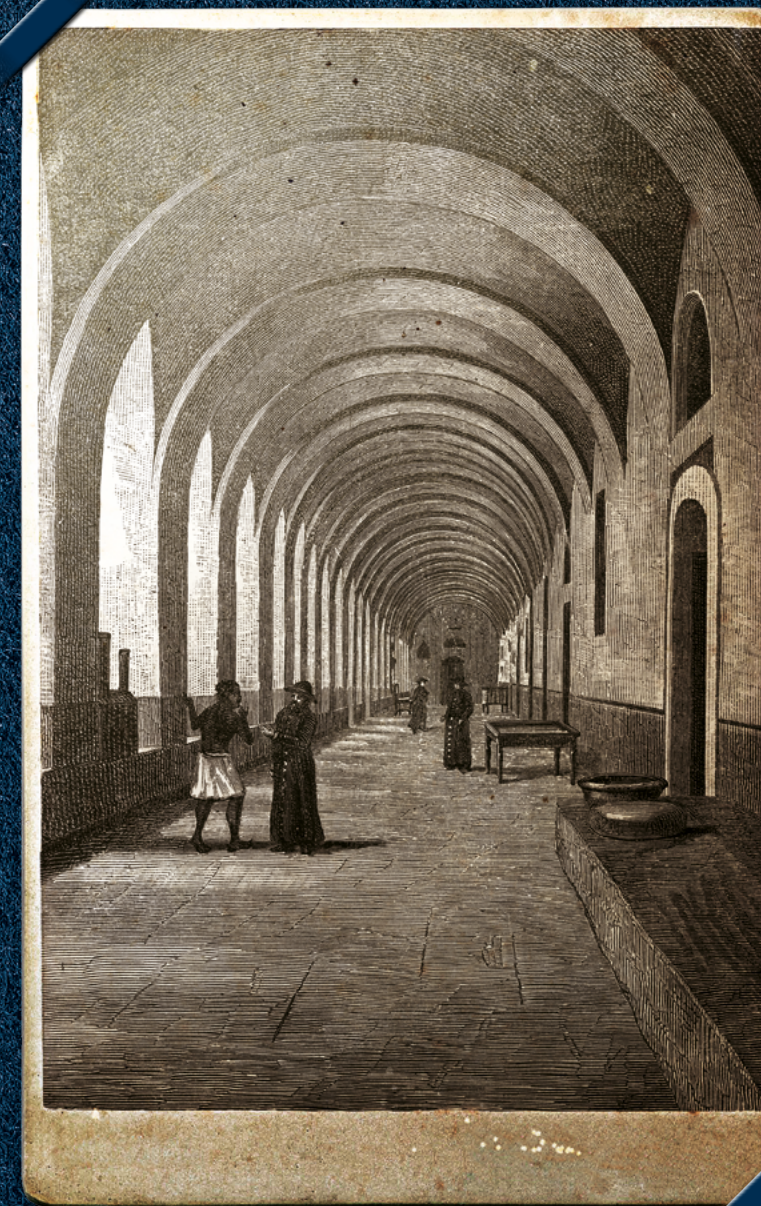
Bayard Taylor

Misijon v Kartumu
Mission in Khartoum



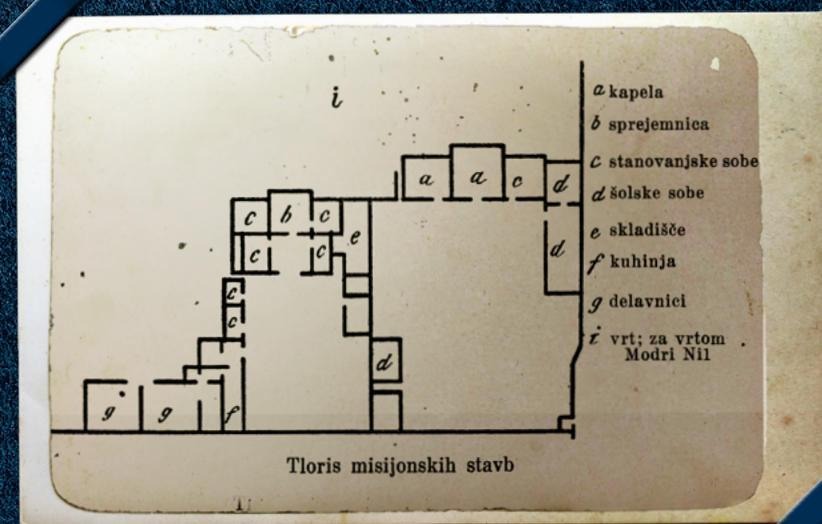
39.

41.



Obokan hodnik / Arched corridor

40.



Razporeditev prostorov
Layout of the facility

42.



Misijon v ruševinah
Mission in ruins

43 : LADIJSKI DNEVNIK 1849
Značilna stran ladijskega dnevnika, u katerega je Knoblehar tabelarično upisoval podatke o različnih meritvah. Poleg številnih numeričnih podatkov so zanimive tudi vertikalne skice rečne struge in obrežja ter rubrika Reise Bericht (Potopis), kjer so opisi naravnega okolja in domačinov.

44 : LADIJSKI DNEVNIK 1857
V potopisu iz leta 1857 Knoblehar omenja, kako se mu je zdruje v Kartumu nenadoma poslabšalo, da je moral hitro zapustiti misijonsko stavbo. Med ploubo proti severu je večkrat nezavesten ležal v ladijski kajuti, ki jo v zapisu imenuje »mastaba« – t.j. grobnica, kot nizka prauokotna stavba grobnic iz faraonskega obdobja pred gradnjo velikih piramid. Zelo malo je znanega o tem, kako je bolni Knoblehar s karavano prečkal puščavo in plul po Nilu čez cel Egipt. Iz arhijskih virov imamo podatke, da je Aleksandrijo zapustil 5. januarja 1858.

45 : VAS ŠILUKOV TUNAN
Knoblehar je 3. novembra 1849 prispel v Tunan in v dnevnik je s suinčnikom narisal pogled na strjeno naselje s kočami, med katerimi so visoke lesene ograde, ki preprečujejo dostop v vasi in ljudi varujejo pred sovražniki in diujimi živalmi. Skrajno levo stoji stražar in v desni roki pokončno drži dolgo sulico. Levo nogo ima pokrčeno in jo opira na desno koleno. Na desni strani pred kočjo stoji oseba, obrnjena v levo, in v roki drži veliko tobakočno pipo. V vasi je 25 koč.

46 : HRIBOVE NYAMER
Med ploubo iz Kartuma proti jugu je Knoblehar v dnevnik narisal samo štiri risbe, na katerih lahko občudujemo njegov mojstrski občutek za detajle. Risbe so narejene s suinčnikom v velikosti približno 14 x 4 cm. Po besedah slovitega nemškega zoologa Alfreda Brehma je imel Knoblehar veliko lastnih risb v svoji pisarni v Kartumu.

47 : VAS NUEROV
Naselje z velikimi okroglimi kočami z visoko slamnato streho. Leva kočja ima spredaj na sredini vhod. Narisanih je pet koč, ki so v večjih presledkih razurščene po pokrajini.

48 : NA LOVU
Domačina s sulicami napadeta povodnega konja.

49 : BUJNO RASTLINJE
Gosto poraščeno obrežje, vodne rastline in plavajoči otoki so Knobleharju med ploubo povzročali veliko preglavic. Ladja se je včasih zapletla med rastline, ki so jih morali mornarji ročno odstraniti.

43 : SHIP'S LOGBOOK 1849
A typical page of a ship's logbook where Knoblehar entered tabular data based on different measurements. Besides the numerical data, there are also interesting vertical drawings of the riverbed and the riverside, and the section Reise Bericht (travel report) with descriptions of the natural environment and the local residents.

44 : SHIP'S LOGBOOK 1857
In the travel report (Reise Bericht) from 1857, Knoblehar mentions how his health dramatically worsened in Khartoum and that he had to quickly leave the missionary building. During his northbound voyage, he often laid unconscious in the ship's quarters, which he described as »mastaba« – a low rectangular tomb from the pharaoh period before the great pyramids. Not much is known about how the sick Knoblehar and his caravan crossed the desert and sailed the Nile all across Egypt. Archive sources state that he left Alexandria on 5 January 1858.

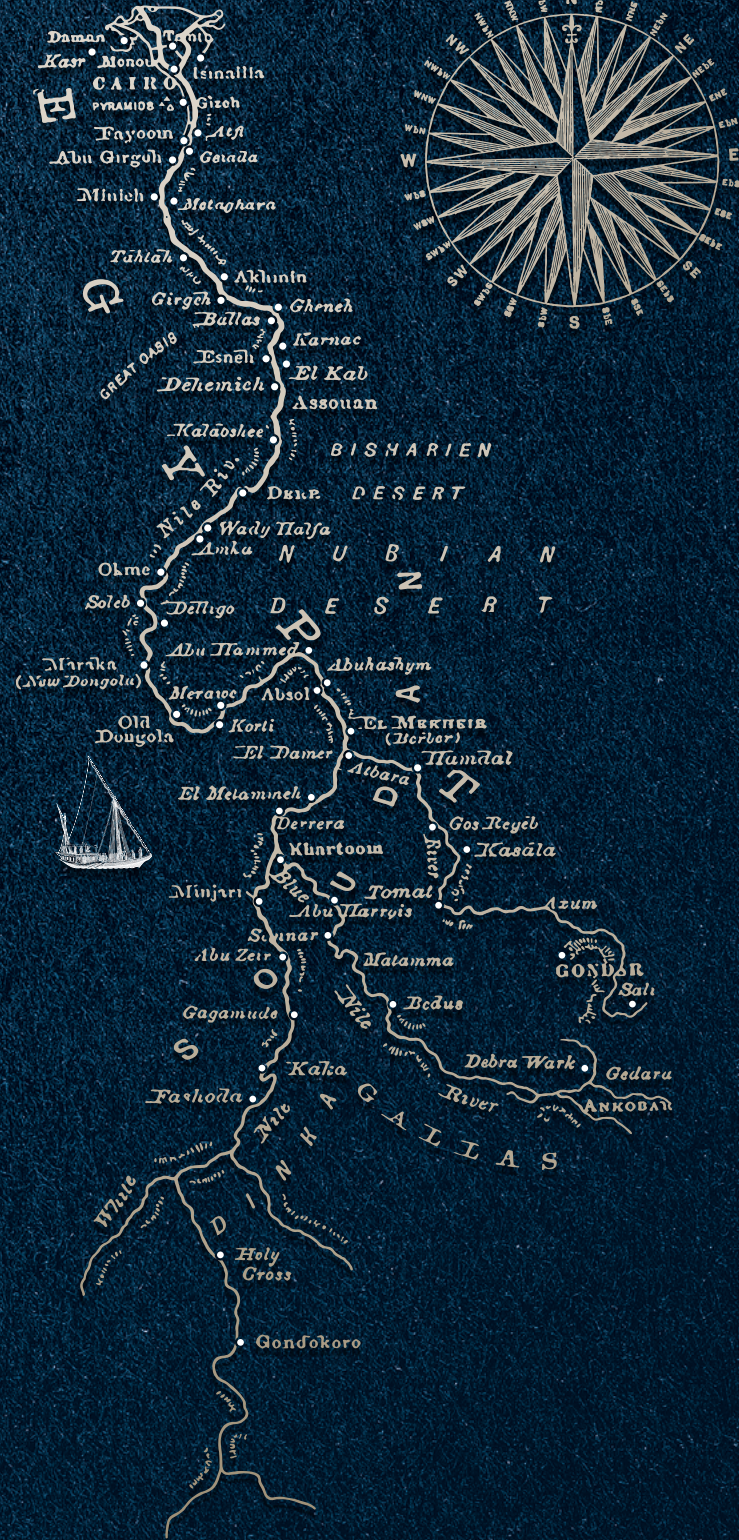
45 : VILLAGE OF THE SHILLUK PEOPLE: TUNAN
On 3 November 1849, Knoblehar arrived in Tunan and drew into his logbook with a pencil a view of a dense settlement of cottages with high wooden fences that protect the village and its people against enemies and wild animals. On the far left, there is a guard holding an upright long spear. His left leg is bent and resting on his right knee. On the right side in front of a cottage, there is a person standing and looking to the left, holding a large tobacco pipe. There are 25 cottages in the village.

46 : NYAMER HILLS
While sailing south from Khartoum, Knoblehar drew only four drawings in his logbook, demonstrating his incredible attention to detail. His drawings of approximately 14 x 4 cm were made with a pencil. According to the famous German zoologist Alfred Brehm, Knoblehar had many own drawings in his office in Khartoum.

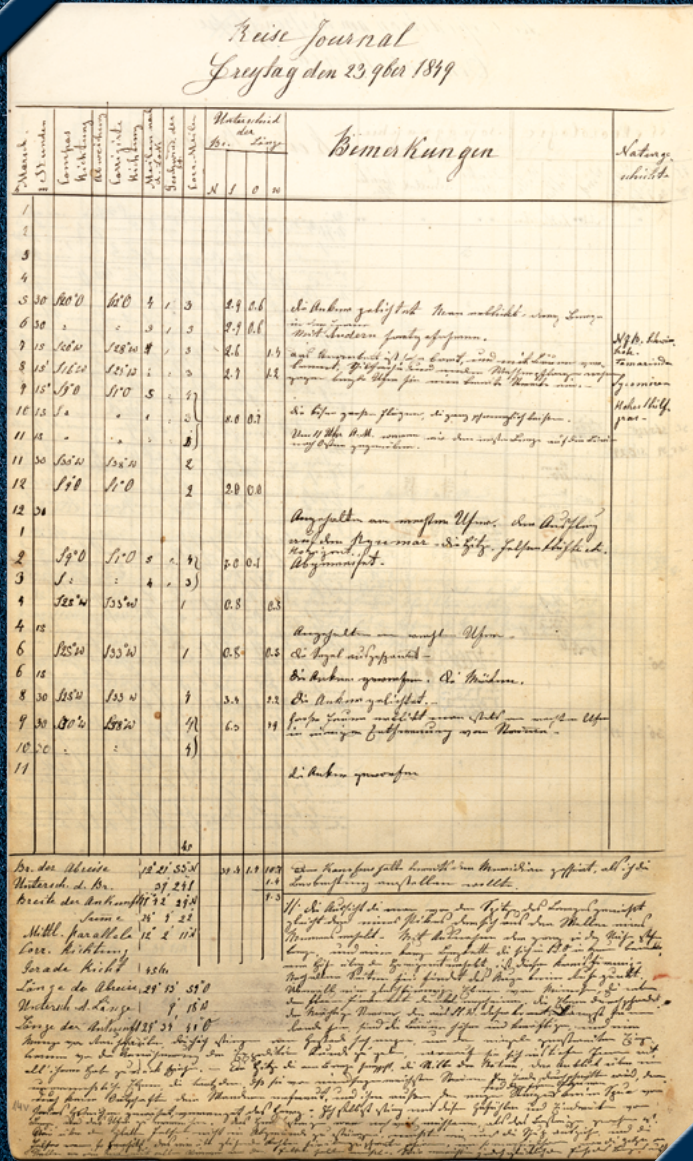
47 : VILLAGE OF THE NUER PEOPLE
A village with large round cottages with a high straw roof. The cottage on the left has its entrance in the middle. There are five cottages that are randomly arranged throughout the landscape.

48 : HUNTING
Locals with spears attacking a hippopotamus.

49 : LUSH VEGETATION
Dense vegetation along the riverbanks, aquatic plants and floating islands caused problems to Knoblehar during his sales on the river. The ship sometimes got caught in plants and sailors hat to remove them by hand.

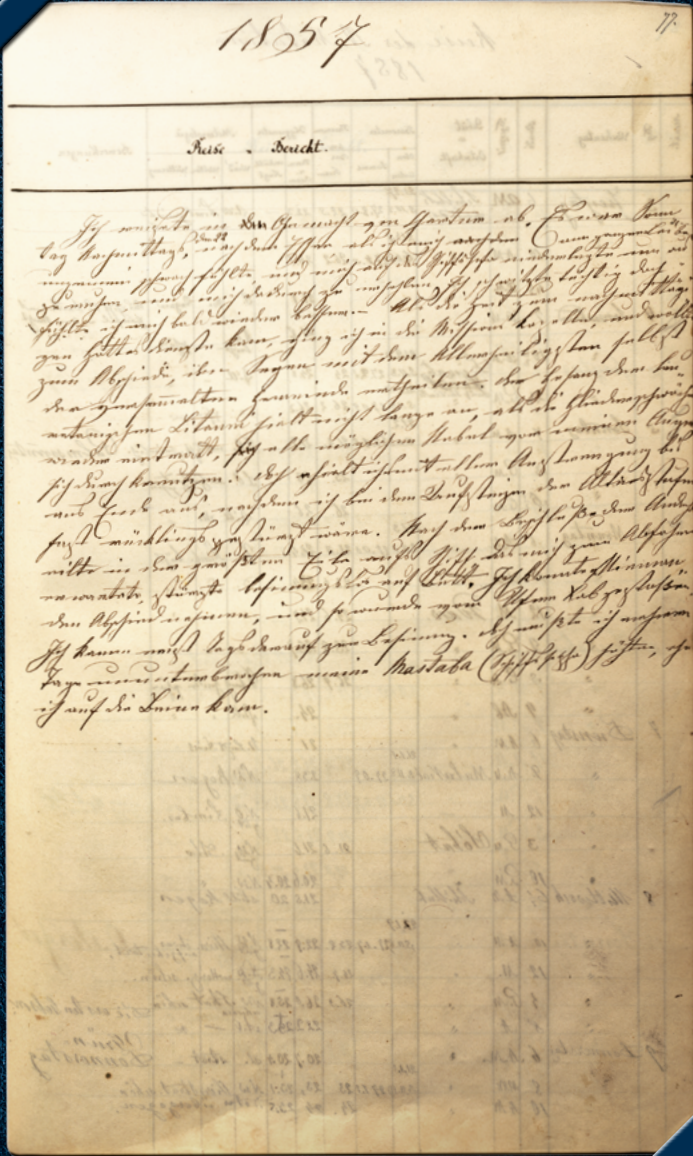


43



Ladijski Dnevnik 1849
Ship's logbook 1849

44



Ladijski Dnevnik 1857
Ship's logbook 1857

45.



Tunan Dorf der Shilluk Neger

Vrs Silukov: Tunan / Village of the Shilluk people: Tunan

46.



Die vordere mit doppelten Gräben durch die das Wasser zu fließen und sich zu halten an demselben
 die hinteren von doppelten Gräben durch die das Wasser zu fließen und sich zu halten an demselben

Griboje Nyamer
 Nyamer hills

Vrs Kuerov
 Village of the Kuer people

47.



Landschaft und Wohnstätten der Nuer am Dufurth

48.



Na lovu / Hunting

49.



Bujno rastlinje / Lush vegetation

50 : BIVOLI
Afriški bivol je bil zaradi ogromnih rogov priljubljena trofeja diujih loucev.

51 : DINKOVSKA VAS
Dinka so živel na ugodnem obrežju Nila in v porečju reke Sobat. Že v času Knobleharja so bili Dinka največja etnična skupina ob Belem Nilu.

52 : NUERI
Po znanjosti so bili podobni Dinkam, imeli so soroden jezik in navade.

53 : KIKI
Kiki so bili eden od rodov ljudstva Dinka. Bili so zelo rečni, saj niso imeli rodovitne zemlje in pašnikov. Med nilotskimi ljudstvi so bile ženske strastne kadilke.

54 : WILHELM VON HARNIER
Izjemen nemški slikar je sam sebe narisal v družbi domačinov med poljedelskimi opravili. Večina afrikanistov in antropologov sploh ne pozna tega nadarjenega slikarja in njegovega potopisa. Čeprav je dragocen vir za preučevanje različnih kultur ob Belem Nilu, je v sodobni strokovni literaturi neopravičeno prezrt.

55 : BARIJSKI PLES
Plešejo v dveh krogih: ženske v notranjem, moški v zunanjem. Med hitrim gibanjem in poskakovanjem vihtijo goreče slamnate plamenice. Ples traja do zore in vsi kar na plesišču poležejo in zaspijo.

56 : SVETI KRIŽ
Na bregu stoji belo pobarvana misijonska cerkva, v kateri je bila relikvija Jezusovega križa. Relikvijo je podaril škof Anton Martin Slomšek. Wilhelm von Harnier je leta 1861 narisal opuščeno misijonsko postajo, kmalu zatem pa je na lovu postal žrtev ranjenega bivola. Star je bil 25 let.

57 : GONDOKORO
Knoblehar je bil star 30 let, ko je pruič prišel v Gondokoro. Imel je velike načrte za misijonsko postajo, ki jih ni uspel uresničiti. Normalno misijonsko delo so onemogočile bolezni in umiranje mladih sodelavcev.

58 : BELENIAN
Knoblehar je ob neki priložnosti izrazil željo, da bi starost preživel v hišici, ki bi si jo postavil ob vznožju hriba Belenian. Tudi ta želja se mu ni uresničila, saj starosti ni dočakal, smrt pa ga je počakala v Neaplju.

50 : BUFFALOS
The African buffalo with its large horns was a popular hunting trophy among poachers.

51 : DINKA VILLAGE
The Dinka people lived on the eastern shore of the Nile in the Sobat river basin. In Knoblehar's time, Dinka were already the largest ethnic group along the White Nile.

52 : NUER PEOPLE
They looked like Dinka, had similar language and customs.

53 : KYK PEOPLE
The Kyk people were one of the Dinka tribes. They were very poor, because they did not own any fruitful land or pastures. The women of the Nilotic peoples were passionate smokers.

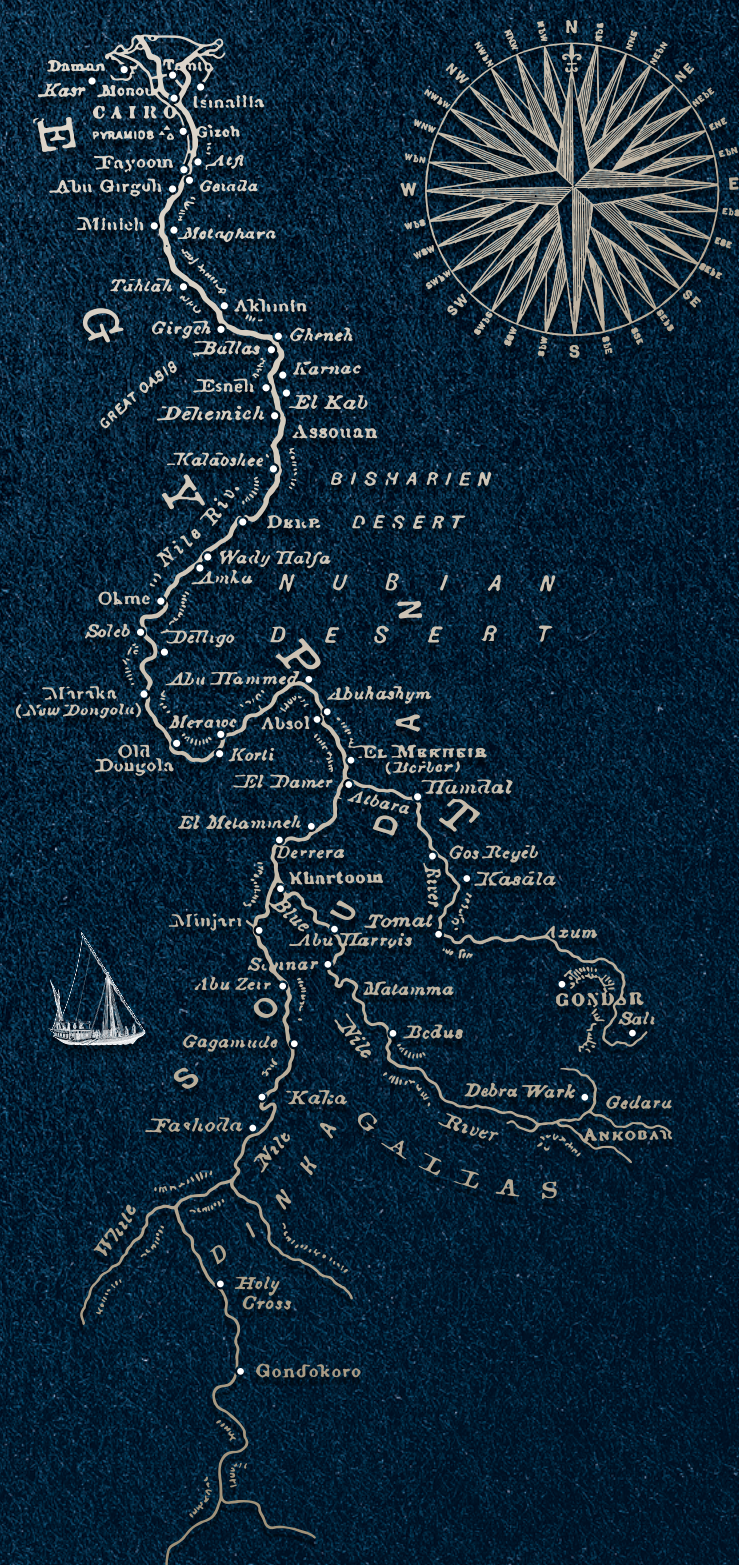
54 : WILHELM VON HARNIER
The outstanding German painter painted himself and the locals working on the field. Most Africanists and anthropologists do not even know this talented painter and his travelogue. Although he offers an excellent source of information for the study of different cultures along the White Nile, he is wrongfully overlooked in modern scientific literature.

55 : BARI DANCE
They dance in two circles: women in the inner circle and men in the outer circle. While quickly moving and jumping, they swing burning straw torches. The dance goes on until morning and everyone lies down and falls asleep on the dance floor.

56 : HOLY CROSS
White-coloured missionary church on the riverbank where the relic of the Jesus's cross stood. The relic was donated by the bishop Anton Martin Slomšek. Wilhelm von Harnier painted the abandoned missionary station in 1861. Shortly afterwards, he was killed by a wounded buffalo while hunting. He was only 25 years old.

57 : GONDOKORO
Knoblehar was 30 years old when he first came to Gondokoro. He had big plans for the missionary station, but he was unable to realise them. Diseases and deaths of young co-workers prevented normal missionary work.

58 : BELENIAN
Knoblehar once said he wished to spend his old age in a small house at the foot of the Belenian hill. His wish could never come true, as he never reached old age. Death was waiting for him in Naples.



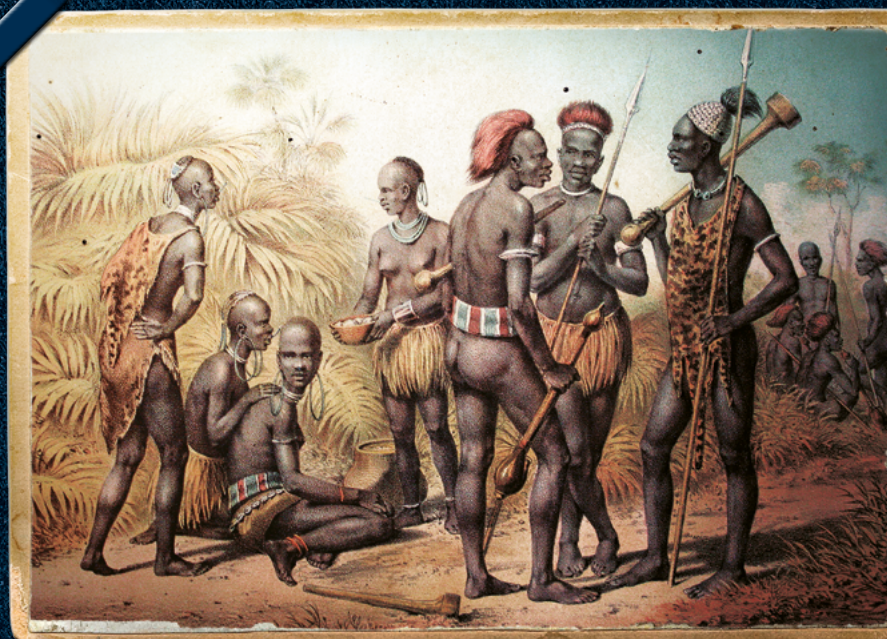
Bivoli / Buffalos

51.



*Dinkovska vas
Dinka village*

*Nueri
Nuer people*



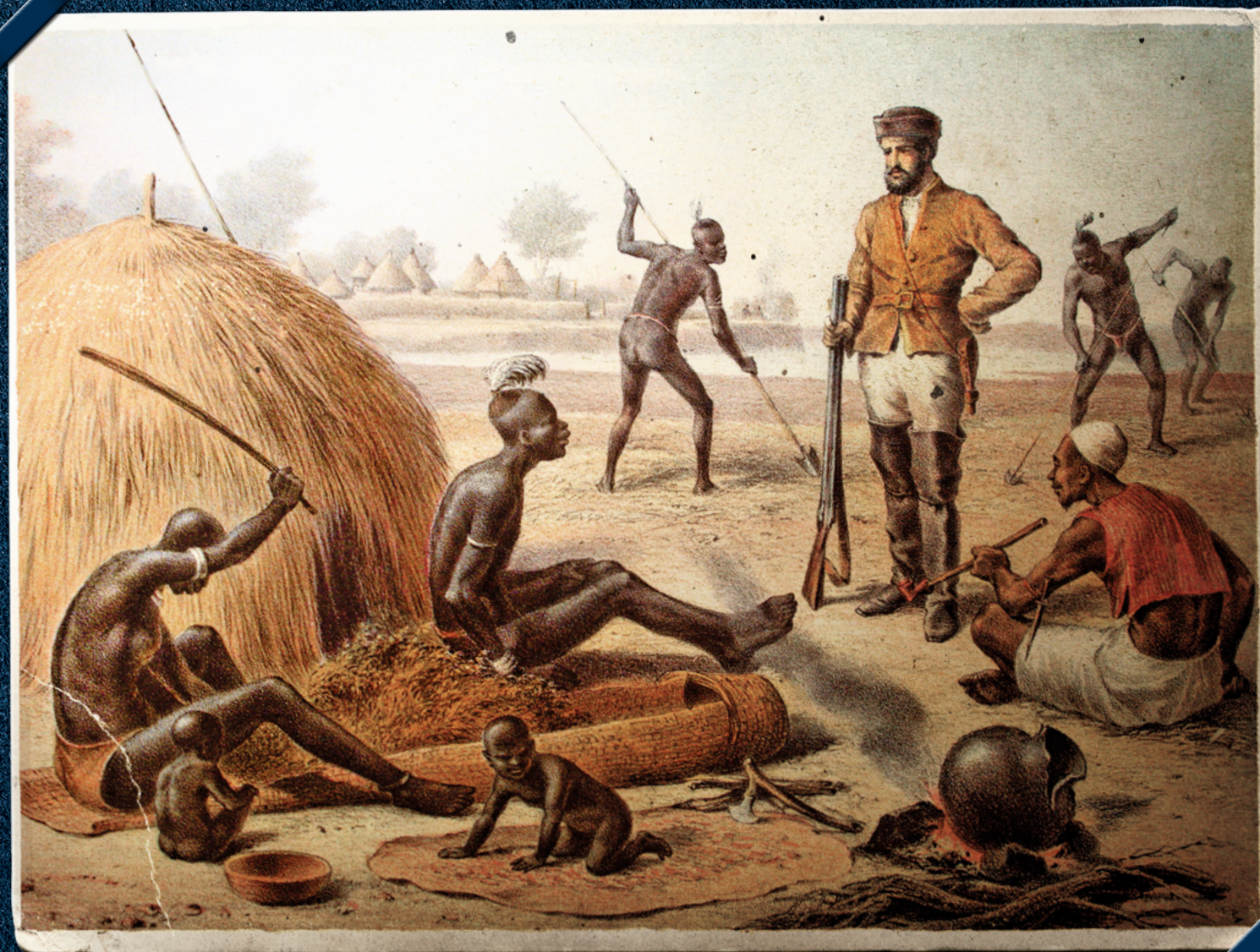
52.

53.



Riki / Ryk people

54.



Wilhelm von Garnier

55.



Barijski ples / Bari Sance

56.



Sveti Križ / Holy Cross

57.



Gondokoro

Belenian



58.

59 : LOGVEK
Wilhelm von Harnier je upodobil hrib Logvek in u komentarju zapisal, da se je nanj pouzpel tudi Knoblehar. Knoblehar je že leta 1850 priplul do 606 metrov visoke vzpetine Logvek in na skalnem vrhu pustil uklesan podpis »I. K.«.

60 : NAČELEK
Železni načelek ali diadem so nosili samo poglavarji, urači in vodje bojevnikov. Široka kovinska plošča, ki je krasila čelo, je bila prvotno polirana do bleščečega sijaja.

61 : OBESEK Z ROGOMI
Usnjen obesek s petimi rogovi antilope. Na usnjenem traku so še ostanki dlake, rogovi so lepo prevtani in privežani s tanko urvico.

62 : AMULETNA OGRLICA
Ogrlica z amuleti (oklep želve, buča, živalski krepelj, usnje in šop žime). Majhne bučke so uporabljali kot zaščitni amulet proti hudobnim silam, šamani oz. čarouniki dežja pa so imeli v bučkah spravljene različna zdravila in želišča in magila.

63 : OBREDNA OGRLICA
Usnjeno ogrlica z železnimi obeski in školjčno lupino je nosil šaman pri obrednem plesu. Ženketanje kovinskih obeskov je odganjalo žle duhove.

64 : AMULETNA OGRLICA
Na usnjeni urvici so privežani različni amuleti (oklep želve s paličicami, cof iz žime v odrežanem rogu, fragment preluknjane kosti).

65 : OKLEP ŽELVE S PALIČICAMI
Prvotno je bilo na oklepu pritrjenih več železnih paličic. Verjetno je amulet imel tudi zvočni učinek.

66 : ŽENSKI PREDPASNIK
Ženski predpasnik iz železnih obročkov. Takšne predpasnike so smele nositi le poglavarjeve žene in hčere, ker je šlo za predmet, ki je ženski določal družbeni status.

67 : ŽELEZNI OBROČKI
Ženski predpasnik iz železnih obročkov.

68 : ŽENSKI PAS
Pas iz preluknjanih okroglih ploščic, narejenih iz lupine nojevega jajca. Takšne pasove so nosile ženske pri tradicionalnem skupinskem plesu.

69 : ROPOTULJA NA VRVICI
Ženske so pri plesu nosile veliko ropotajočega okrasja. V prepognjeno pločevino so dali kamenčke ali železne kroglice in dobili so ropotuljice, ki so si jih plesalke privežale okoli pasu.

59 : LOGVEK
Wilhelm von Harnier painted the hill Logvek and added a comment that Knoblehar also climbed the hill. Knoblehar came to the 606 metres high hill in 1850 and chiselled his initials on the rocky top of the hill.

60 : HEADBAND
Iron headbands or diadems were only worn by chiefs, shamans and warrior leaders. The wide metal plate that was worn on the forehead was initially polished and shiny.

61 : PENDANT WITH HORNS
Leather pendant with five antelope horns. There is still some hair on the leather band. Horns are bored and bound with a thin string.

62 : AMULET NECKLACE
Necklace with amulets (turtle shell with spikes, pumpkin, claw, leather and horsehair). Small pumpkins were used as a protective amulet against evil forces, while shamans or rain wizards used them to store different medicinal herbs and ointments.

63 : CEREMONIAL NECKLACES
Shamans wore leather necklaces with iron pendants and shells during their ceremonial dance. The rattle of metal pendants protected them against evil spirits.

64 : AMULET NECKLACE
Leather string with different amulets (turtle shell with sticks, horsehair in a cut horn, fragment of a bored bone).

65 : TURTLE SHELL WITH STICKS
Initially, several iron sticks were attached to the turtle shell. The amulet probably also had a sound effect.

66 : WOMAN'S APRON
Woman's apron made of iron ringlets. Only the chief's wives and daughters were allowed to wear such aprons, because this was a symbol of their social status.

67 : IRON RINGLETS
Woman's apron made of iron ringlets.

68 : WOMAN'S BELT
Belt of bored round disks made of ostrich eggshells. Women wore such belts in traditional group dances.

69 : RATTLE ON A STRING
Women wore a lot of rattling decorations while dancing. They put small stones in bent tinplate to create rattles. Female dancers bound them around their waist.



59



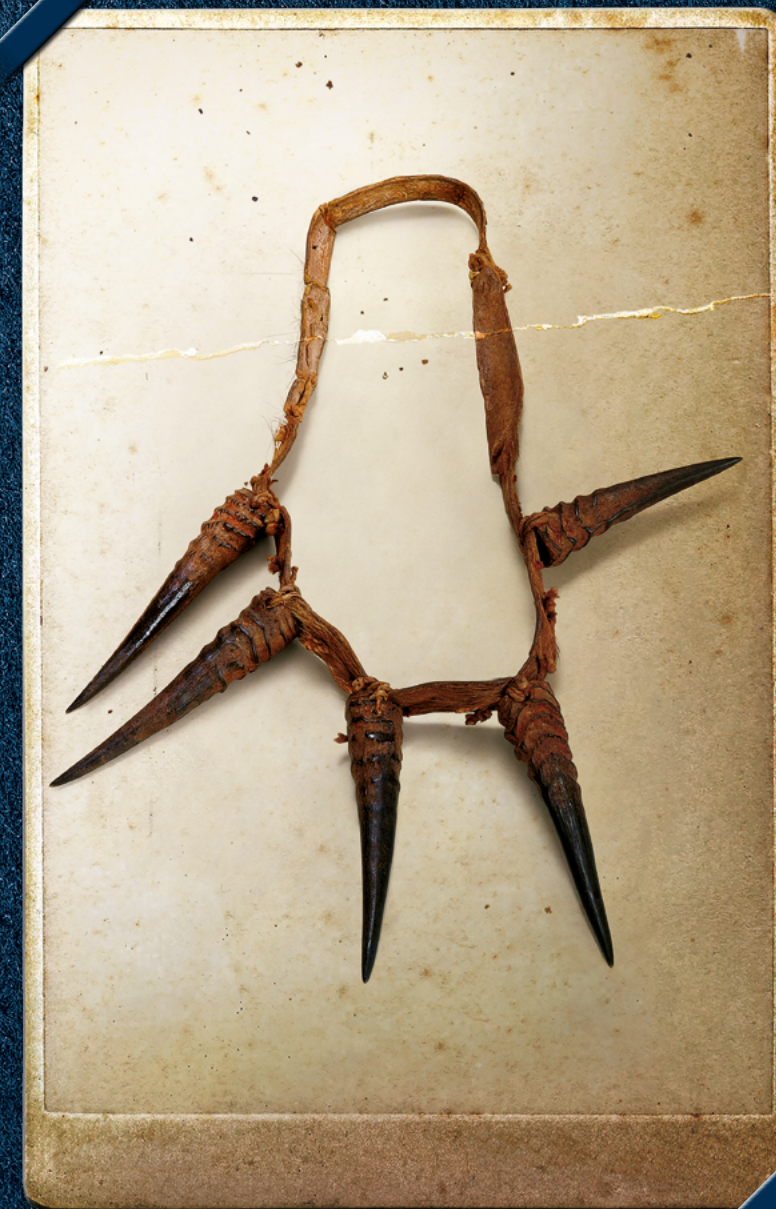
Logvek

60.



Mačelek / Headband

61.



*Obesek z rogov
Pendant with horns*

62.



*Amulet na ovčicu
Amulet necklace*

63.



Obredna ogrlica
Ceremonial necklaces

64.



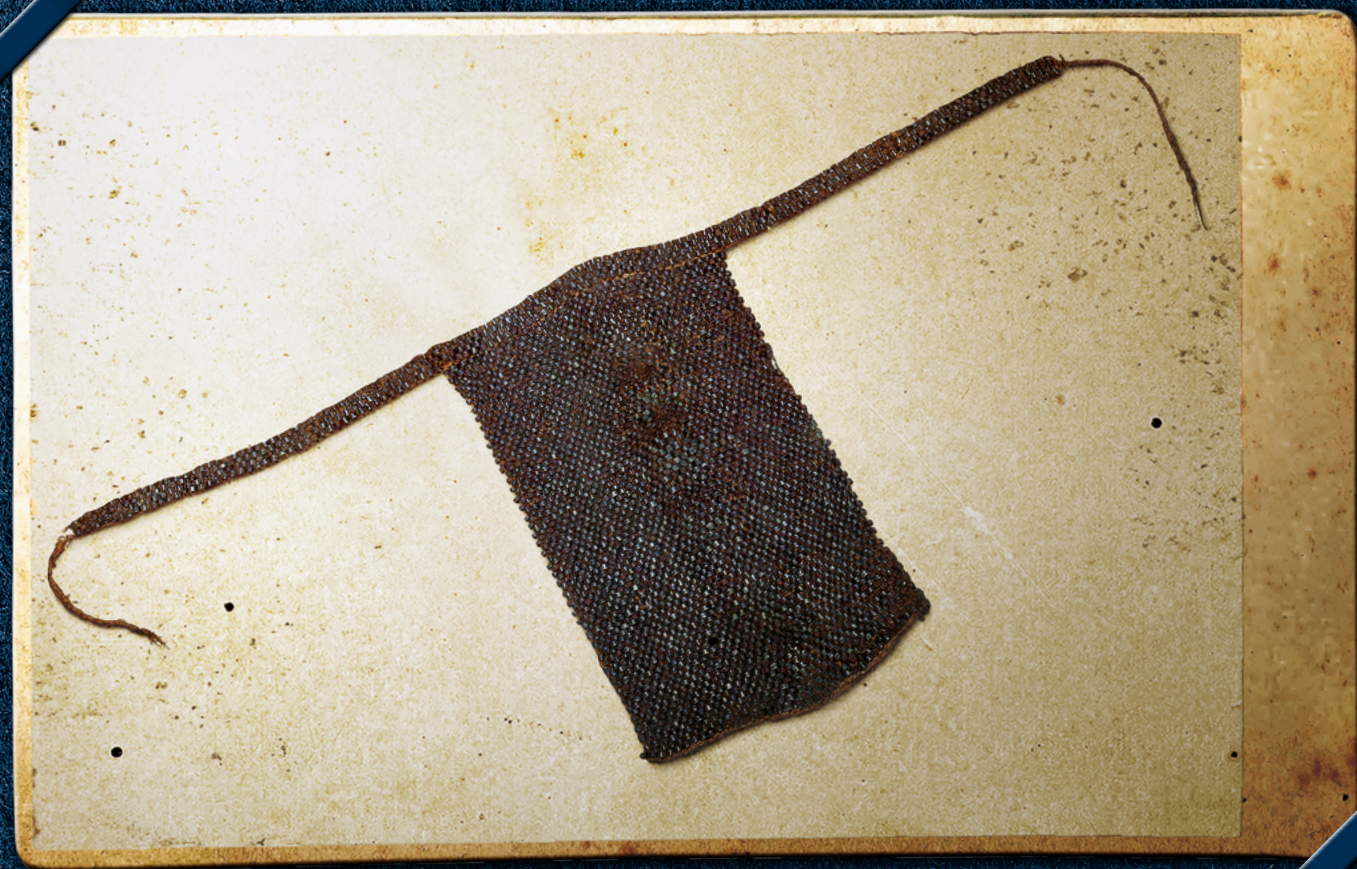
Amuletna ogrlica
Amulet necklace

65.



Oklep želve s paličicama / Turtle shell with sticks

66.



Ženski predpasnik / Woman's apron

67.



Železni obročki / Iron ringlets

68.



Ženski pas / Woman's belt

69.



Ropotulja na vivici / Rattle on a string

70 : PLESALKE

Podobno okrasje plesalk na risbi Wilhelma von Harnierja najdemo tudi v Knobleharjevi zbirki (žapestnice, nanožnice, uhani, zvončki za pasom).

71 : SIGNALNI ROG

Izorstno izdelan in ohranjen signalni rog je delno prevlečen z usnjem. Podobne rogove so barijski poglavarji uporabljali še v prvi polovici 20. stoletja.

72 : ŽLICA

Žlica je izdelana iz slonovine in okrašena s črnimi pikami. Knobleharju se je ždelo zanimivo, da ljudje tudi v osrednji Afriki pri jedi uporabljajo žlice, zato je zbral več primerov, da jih pokaže rajakom v domovini.

73 : ŽAGA

Misjonarji so bili začudeni, da domačini ob Belem Nilu poznajo uporabo žage. Ignacij Knoblehar je v Ljubljano prinesel izjemen primer žage z dvostranskim nagobčanim listom.

74 : KERAMIČNA PIPA

Domačini ob Belem Nilu so bili strastni kadilci tobaka, ki so ga skupaj z ogljem natlačili v velike glinene čase z nastavkom za dolgo, votlo leseno cev. Misijonarji so velike kadilske pipe domačinov imenovali 'šibuk'. Tobak so dobili od arabskih trgovcev, v zameno pa so jim dali izdelke iz slonovine, ebenovine in železni nakit. Knoblehar je prinesel pet tabačnih pip.

75 : KERAMIČNA PIPA

Barijska pipa ima tobačno čašo z rogličastim nastavkom za stabilno lego pri kajenju. Površina keramike je glazirana, urezan okras pa je obarvan z rdečo okro.

76 : KERAMIČNA PIPA

Dvodelna tobačna časa s temno glazuro, rob pa je okrašen z luknjicami in rdeče obarvan z naravnim barvilom iz okre.

77 : PRIJEMALKE ZA TOBAK IN OGLJE

Dolge železne prijemalke za premikanje žarečega oglja in tlečega tobaka. Ena prijemalka je okrašena z zvončkom, druga z obročkom. Še danes kadilci vodnih pip uporabljajo podobna prijemala za premikanje oglja in tobaka.

78 : ZAPESTNICA

Knoblehar in njegovi sodelavci so bili navdušeni nad različnimi izdelki kovačev. Čeprav so uporabljali zelo preprosto tehnološko znanje za obdelavo kovine, so znali narediti zelo zanimivo nakit. Na sliki je ženska žapestnica.

70 : FEMALE DANCERS

Decorations similar to the ones worn by the female dancers on the painting by Wilhelm von Harnier can also be found in the Knoblehar's collections (bracelets, anklets, earrings, belt bells).

71 : SIGNAL HORN

Excellently made and preserved signal horn, partially covered with leather. Bari chiefs still used similar horns in the first half of the 20th century.

72 : SPOON

Spoon made of ivory and decorated with black dots. Knoblehar found it interesting that also the peoples in Middle Africa use spoons and he collected several items to show them to his compatriots at home.

73 : SAW

Missionaries were amazed that the locals along the White Nile knew how to use a saw. Ignacij Knoblehar brought to Ljubljana an excellent example of a saw with cutting teeth on both sides.

74 : CERAMIC PIPE

Locals along the White Nile were passionate tobacco smokers. They stuffed tobacco together with charcoal into a large clay pipe that had a hole for a long wooden tube. Missionaries called these large local smoking pipes "shibuk". They got tobacco from Arab merchants in exchange for products made of ivory or ebony and iron jewellery. Knoblehar brought five tobacco pipes back to Europe.

75 : CERAMIC PIPE

The Bari pipe has a horn-like smoking bowl for a stable position while smoking. The ceramic surface is glazed and decorated with ochre-coloured incisions.

76 : CERAMIC PIPE

Double ceramic pipe with a dark glazing. Its edge is decorated with incisions and naturally coloured with ochre.

77 : TONGS FOR TOBACCO AND CHARCOAL

Long iron tongs for moving burning charcoal and tobacco. One tong is decorated with a bell and one has an iron ring. Smokers of water pipes still use similar tongs for moving charcoal and tobacco.

78 : BRACELET

Knoblehar and his co-workers were amazed by different items made by blacksmiths. Although they used very simple metal treatment techniques, they could make very interesting jewellery. The figure shows a woman's bracelet.



Plesalke / Female Dancers

71.



Signalni rog
Signal horn

72.



Žlica / Spoon

Žaga / Saw



73.

74.



Keramična pipa / Ceramic pipe

75.



*Keramična pipa
Ceramic pipe*

*Keramična pipa
Ceramic pipe*

76.



77.



Prijemalke za tobak in oglje / Tongs for tobacco and charcoal

78.



Zapestnica / Bracelet

79 : OGRLICA S SPIRALO
Otroška ogrlica je narejena iz žice, na katero so nataknjene železne cevčice in obesek dvojne spirale, ki sodi med najstarejše amulete na svetu. Starodauni simbol dvojne spirale, ki varuje nosečnice in otroke, so poznali v starem Egiptu in v Mezopotamiji.

80 : OČESNO BODALO
Rogovilasto palico s sekirico so uporabljali Barijci. Ko so nasprotnika z udarci ostre sekire pobili na tla, so mu igtaknili oči, da jih med umiranjem ne bi gledal. Pogled umirajočega poraženca bi namreč utegnil biti usoden tudi za zmagovalca.

81 : OKRA ZA IZDELAVO BARVILA
Knoblehar je iz Sudana prinesel tudi kose rdečkaste okre, ki so jo domačini ob Belem Nilu zdrobili v prah in žamešali z masčobo. Tako so dobili narauno mazilo za krašenje telesa.

82 : PRUČKA IN VZGLAUNIK
Pručka, izdelana iz enega kosa lesa, je bila statusni simbol poglavarjevo. Pri počitku in spanju so pručko uporabili za vzglavje. Vodoraune in naupične prečke predstavljajo magično oviro, ki varuje spečega pred zli duhovi, škorpijoni in kačami.

83 : FRANZ MORLANG Z DOMAČINI
Franz Morlang je bil zadnji misijonar, ki je skrbel za misijon v Gondokorju. V ogradju se vidi cerkev s križem. Barijci so okrašeni z različnim nakitom, v rokah imajo sulice, loke, palice in kij. Dva moša kadita, ženi nosita predpasnik. Podobni uporabni predmeti in orožje (ražen kija) so tudi u Knobleharjevi zbirki.

84 : SULIČNA OST
Sulična ost je izgursten kovaški izdelek.

85 : DVOJNA SULIČNA OST
Takšno sulico je uporabljal šaman pri posebnem obredu z namenom, da v obdobju suše ustvari dež. Med plesanjem in petjem je s sulico navidežno prebadal nebo, da bi začelo deževati.

86 : KOVAČA PRI DELU
Kovači so bili najpremožnejši družbeni sloj. Tada njihov poklic je bil prežiran in sovaščani jih niso spoštovali, ker so bili brez živine.

87 : SULICE
»Sulica je pri njih zakon!« je spomladi leta 1855 zapisal misijonar Anton Überbacher, ko je prispel med Barijce v Gondokoro. V Knobleharjevi zbirki so sulice okrašene s trakovi iz kačje kože in ovite z železnimi trakovi.

79 : NECKLACE WITH SPIRAL
This children's necklace has iron rings and a pendant with a double spiral. This is one of the oldest amulets in the world. The ancient symbol of the double spiral that protects pregnant women and children was also used in ancient Egypt and in Mesopotamia.

80 : EYE DAGGER
Bari warriors used an iron hatchet with a pointy forked handle. When they struck their opponent to the ground, they used the forked dagger to pierce his eyes so the opponent would not be able to look at them while he was dying. They believed that a look from a dying opponent could also be fatal for the winner.

81 : OCHRE PIGMENT
Knoblehar brought from Sudan also pieces of red ochre that the locals along the White Nile crushed to powder and mixed with fat to get a natural pigment for decorating their bodies.

82 : STOOL AND HEADREST
Stool, made from one piece of wood, was a status symbol of chiefs. When resting and sleeping, the stool was used as a headrest. Horizontal and vertical crossbars presented a magical obstacle that protected them against evil spirits, scorpions and snakes.

83 : FRANZ MORLANG WITH LOCALS
Franz Morlang was the last missionary that took care of the mission in Gondokoro. There is a church with a cross in the background. The Bari people wear different jewellery and hold spears, bows, sticks and a club. Two men are smoking and the wives are wearing an apron. Similar practical items and weapons (except a club) are also included in the Knoblehar's collection.

84 : SPEARHEAD
Spearhead is an excellent forging.

85 : DOUBLE SPEARHEAD
Such spears were used by shamans in special rituals to create rain in dry periods. While the shaman was dancing and singing, he symbolically pierced the sky so rain could come down.

86 : BLACKSMITHS AT WORK
Blacksmiths were the wealthiest social class, but their vocation was despised and other villagers did not respect them, because they did not own any livestock.

87 : SPEARS
The missionary Anton Überbacher wrote: "The spear is their law" in 1855 when he came to the Bari people in Gondokoro. The spears in the Knoblehar's collection are decorated with strips of snakeskin and wrapped in iron bands.



79



Ogrlica s spiralno / Necklace with spiral

80.



Očesno bodalo
Eye Sagger

Okrn za izdelavo barvila
Ochre pigment



81.

82.



Pručka in vzglavnik / *Stool and headrest*

83.



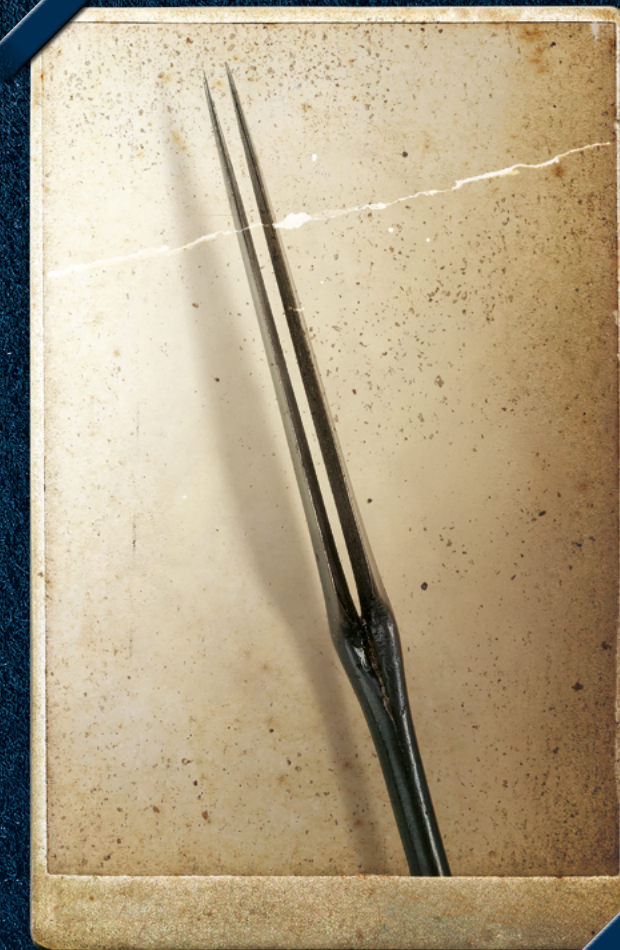
Franz Morlang z domačini / Franz Morlang with locals

84.



*Sulična ost
Spearhead*

85.



*Dvojna sulična ost
Double spearhead*

86.



Kovāča pri delu / Blacksmiths at work

Julice / Spears

87.



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