



*Janez Andrej Herrlein (1738–1817), Portret Balthasarja Hacqueta, olje, papir/les, 25 × 17,8 cm, NG S 1143  
(Foto: Fototeka Narodne galerije, Ljubljana, Slovenija; Bojan Salaj)*

*Johann Andreas Herrlein (1738–1817), Portrait of Balthasar Hacquet, oil on paper/wood, 25 × 17,8 cm, NG S 1143  
(Photo: Fototeka Narodne galerije, Ljubljana, Slovenia; Bojan Salaj)*



# HACQUETOV ZBORNIK

*Mednarodni simpozij o življenju in delu Balthasarja Hacqueta  
Idrija, Slovenija, 9. in 10. oktober 2003*

Uredil Janez ŠUMRADA

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# MISCELLANEA HACQUET

*International Conference on the Life and Work of Balthasar Hacquet  
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Edited by Janez ŠUMRADA



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## UVODNA BESEDA

Z značilno razsvetljenskim pogledom na svet, široko, kar polihistorško izobrazbo, raziskovalnim horizontom v razponu od medicine in veterine, preko številnih naravoslovnih disciplin ter gorništvu do zgodovino- in narodopisja, časnikarstva ... na eni, po drugi strani pa z ostro, pogosto brezobzirno kritičnostjo, uperjeno zoper »zablude« posameznikov in državnih/družbenih sistemov, predstavlja Hacquet kompleksno, večplastno, večkrat celo protislovno osebnost, ki je s svojimi raziskovalnimi rezultati – a tudi širšim družbenim delovanjem – vrezala trajne sledove v srednje- in vzhodnoevropski prostor konca 18. in prvih let 19. stoletja.

Še danes ne vemo za trdno, kdo je Hacquet v resnici sploh bil in kje se je rodil, saj je njegova osebna zgodovina pred letom 1766, ko je bil imenovan za rudniškega kirurga v Idriji, v glavnem neznana in deloma nepreverljiva. Vsekakor je na Kranjsko prišel vsaj s solidnim znanjem medicine in veterine, najbrž pa tudi botanike, ki je bila tedaj tesno povezana z medicinskim vedenjem. Tudi ne preseneča, da je v osrednji slovenski deželi (ki jo je imenoval svojo »domovino«, slovenščino pa »moj jezik« in celo »moj materni jezik«), svoj znanstveni interes močno razširil in se ukvarjal še z mnogimi drugimi naravoslovnimi disciplinami, čeprav v njih seveda ni vedno in poudarjal dosegal najvišjih dometov.

Kar pa ni običajno, je Hacquetova poznejša usmeritev stran od naravoslovja, namreč k narodopisju in v manjši meri zgodovini, torej k humanističnim vedam, ki so imele poseben pomen pri oblikovanju narodne zavesti in narodnega gibanja v sodobnem smislu. Gre za zavesten premik, ki je izhajal iz premis razvoja določene smeri evropskega razsvetljenstva, čeprav – in to je Hacquetu lahko samo v čast – so ga bili v tako širokem intelektualnem loku sposobni uspešno realizirati le redki posamezniki. V tej optiki je bistveno, da je Hacquet v uvodu k svoji »Oryctographia Carniolica« (1778) oblikoval prvi pravi razsvetljenski program v slovenskem okolju in ga skušal na svoj, ne vedno najbolj posrečen, pogosto nesistematičen in protisloven način, tudi udejanjiti, čeprav so mu nekateri mlajši razsvetljenski intelektualci slovenskega rodu odgovarjali z neodobravanjem in celo posmehom. V prvi vrsti mislim pri tem na Antona Tomaža Linharta (1756–1795), ki v korespondenci z Martinom Kuraltom (1757–1845) Hacquetu ni v ničemer prizanašal! Če že »Oryctographia« ni bila in ni mogla biti konkurenca prvi koncepciji zgodovine Slovencev v Lin-

hartovem desetletje mlajšem »Poskusu zgodovine Kranjske in ostalih dežel južnih Slovanov Avstrije« (1788, 1791), in če je imel Linhart v svoji kritiki v marsičem prav (v prvi vrsti nam še danes bijejo v oči Hacquetova nesistematičnost, konfuznost, njegovi pogosto napačni historični ali etnografski podatki ...), je pa treba vendarle upoštevati, da si je Linhartov svak Anton Makovic (1750–1803) močno želel Hacquetove ljubljanske profesorske katedre – in jo po njegovem odhodu v Lviv tudi dobil. V slovenskem in ljubljanskem okolju pa se nad takšnimi mogočimi motivi vedno velja zamisliti ...

Pri Hacquetovem programu je vendarle trajna in temeljna njegova sistematična skrb za slovensko javno podobo ozemlja, ki so ga naseljevali Slovenci: od tod raba slovenskih oblik krajevnih imen pred nemškimi v objavljenih delih in na geografskih kartah, celo v zasebni korespondenci s tujino, zato zbiranje in evidentiranje slovenskih terminov z najrazličnejših področij ... Po odhodu iz Ljubljane v Lviv (1787) se zdi, da je že v slovenskem okolju zastavljeni koncept prilagodil novi delovni in življenjski sredini.

Naj zaključim takole: čeprav prvotnega koncepta mednarodnega simpozija in zbornika o Hacquetovem življenju in delu nismo mogli uresničiti, verjamem, da nam je vendarle uspelo dvoje. Najprej pokazati širino in precejšnjo uspešnost Hacquetovih znanstvenih in drugih podvigo, na drugi pa opozoriti na njegov nemajhen pomen za slovenski in srednje- in vzhodnoevropski prostor konca 18. in začetkov 19. stoletja.

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Janez Šumrada

## FOREWORD

*With his typically enlightening approach to the world, broad education of a polymath, surprisingly wide research horizon encompassing medicine, veterinary medicine, numerous naturalistic disciplines and mountaineering ... historiography, ethnography, journalism on one side, by his sharp, often unconditional criticism attacking "errors" of individuals and state/social systems on the other, Hacquet represents a complex, sometimes contradictory personality, who left deep traces in Central and Eastern Europe at the end of the 18<sup>th</sup> and beginnings of the 19<sup>th</sup> centuries, mostly through his numerous research results, as well as his broad societal activities.*

*We cannot be sure even nowadays who Hacquet really was and where he was born as his personal history remains mostly unknown and partly unverifiable before the year 1766, when he was appointed surgeon to the imperial mercury mine of Idrija in the Habsburg Duchy of Carniola. However, he came to this part of the world with solid medical knowledge accompanied by some experience in botany, closely interrelated in those times. Not surprisingly, he broadened and deepened his scientific interests when living in the central area of today's Slovenia (which he called his "motherland", referring to Slovenian as "my language" or even "my mother tongue"), where he developed many other naturalistic disciplines, obviously without being able to reach for the highest peaks simultaneously in them all.*

*But it was not obvious, though, that Hacquet would later on reorient himself towards humanities, first of all ethnology and to a lesser extent history, both highly important in shaping ethnical (national) consciousness and national movements in modern sense of the term. This was a premeditated shift, a consequence of Hacquet's reception of a certain intellectual movement of the Enlightenment period. To be true, so vast a change in mental apprehension and research objectives was accessible to only few, what gives Hacquet even more credit. From this perspective, it is essential that in the introduction to his "Oryctographia Carniolica" (1778), Hacquet elaborated the first real enlightening program among the Slovenians. Eventually, he tried to materialize it, not always successfully, sometimes in a confused and contradictory manner, unapproved and even scorned by some younger Enlightenment intellectuals of Slovenian origin. We refer firstly to the dramatist and historian Anton Tomaž Linhart (1756–1795), who did not spare Hacquet in his letters addressed to Martin Kuralt (1757–1845)! As a matter of fact, "Oryctographia" could not have represented a major threat to Linhart's book entitled "Versuch*

*einer Geschichte von Krain und den übrigen Ländern der südlichen Slaven Oesterreichs" (1788, 1791), which came into existence only a decade later and where its author elaborated the first Slovenian concept of history. Moreover, Linhart was partly right when attacking Hacquet's lack of systematical approach, confusion, historical and ethnographic mistakes; although one should nevertheless bear in mind that Linhart's brother-in-law, Anton Makovic (1750–1803), eagerly waited to get hold of Hacquet's professorial position at the Ljubljana Lycaum, in which he finally succeeded after Hacquet left for Lviv (Lvov /Lemberg). One should always be cautious about possible down-to-earth motives like this one ...*

*In reference to Hacquet's enlightening program, its permanent and basic feature represents his endeavors for the Slovenian public image of the territory inhabited by Slovenians. Which explains why in his books and on his geographical maps, even in correspondence with people abroad, he kept giving priority to Slovenian place names at the expense of German ones, and why he collected Slovenian terminology from various walks of life ... It seems that later on he simply extended this concept to his new surroundings when he left Carniola and settled in Lviv to teach at the newly established university there.*

*Although the original concept of the conference on the life and work of Balthasar Hacquet in Idrija has not fully become flesh and blood, I firmly believe that we are successful in stressing the width and, generally speaking, influence of Hacquet's scientific researches and societal activities, as well as his importance for the area of Slovenia and Central and Eastern Europe at the end of the 18<sup>th</sup> and the beginning of the 19<sup>th</sup> centuries.*

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*Janez Šumrada*