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ARTYKUŁY I ROZPRAWY

Beata Mytych-Forajter

University of Silesia in Katowice
e-mail: beata.mytych-forajter@us.edu.pl
https://orcid.org/0000-0002-0588-2087

Yields from a Mountain Escapade
Ignacy Domeyko's Mining Tour of the Cordillera of the Province of Santiago de Chile

Abstract

The article deals with the findings of Domeyko's expedition to the Cordillera near Santiago in the early months of 1842. The author argues that the economic purpose of the expedition, that is, finding silver and copper deposits, is one of the many themes taken up in the memoir of the time. We reflect on Domeyko's fairly consistent balance between personal and professional issues, reported in *My Travels*. Particular attention was given to passages in Domeyko's text where he thematises his attitude to the mountains or to his own travel writing.

Key words: memoir, mountains, Southern Cordillera, prospecting

Parole chiave: diario, montagne, Cordigliere Meridionali, ricerca di giacimenti minerari

[…] looking at the magnificent Cordillera,
at whose feet the capital lies, I longed for the rocks
Domeyko vol. 2 1963: 359

What a field there must be for observations!
Domeyko vol. 3 1963: 31

My Travels. Memoirs of an Exile by Ignacy Domeyko contain many descriptions of expeditions to the mountains motivated not so much by aesthetic (for views) or mountaineering (for records) desires, but rather by a pragmatic need, related to the author's professional competence. Domeyko was brought to Chile, a young country that gained independence in 1818, from Paris, where he graduated with distinction from the local mining university. The demand for his professional expertise was linked to Chile's natural resources (deposits of metal ores, particularly gold, silver and copper), access to which required special skills and knowledge. As Andrzej Paulo wrote in the "Geological Review":

> A demand arose for the determination of metal content, for new metallurgical technologies according to mineral composition, for surveying how to connect underground passages, etc. The local miners pressured the authorities to bring in an alchemist, mineralogist and mining engineer from Europe, preferably two or three in one. The provincial authorities of Coquimbo recognized a further prospect and wanted to start a mineralogical and metallurgical school, for which a professional and teacher was needed. Finally, in 1835, the owner of the La Serena mine and smelter, the Alsatian émigré Charles Lambert, was sent to Paris and enticed the refugee from Poland, an enthusiastic geologist and distinguished graduate of the École Nationale des Mines. A six-year contract was signed. At the time, Domeyko did not think he would bind himself to Chile for the rest of his life. (2002: 496–497)

He arrived in the town of Coquimbo on 3 June 1838, after a four-month journey by various means of transport, to begin his work there not only as a geologist, mining engineer and, in time, even as a mining judge, but also as a teacher for his future successors, recruited from among the Chilean population. In 1841, while in the national capital, Santiago, he was approached by several prominent people, including the former president of the young republic, Francisco Antonio Pinto Díaz, General José Santiago Aldunate y Toro and a wealthy Englishman Caldeleugh, for an expedition to the Southern Cordillera to search for silver and copper deposits. The idea was to provide provisions, miners and pay all travel costs. This is how Domeyko wrote about his reaction to the proposal of a mountain escapade. An escapade which was also work-related:

> *I willingly and for free agreed to such a laudable proposal* and that year (1842), on the first day of January, I sent five miners overland to Santiago, under the leadership of mayordomo Diaz, and, after the morning service, I myself went to the port where the steamer returning from Peru was to stop that day. (vol. 2 1963: 354, emphasis mine)

So begins the diarist's three-month adventure motivated by professionalism, yet providing the readers with literary "yields" of various kinds. It is no coincidence that I use the term "yield," which, in addition to its economic meaning (the amount of product obtained as a result of the manufacturing process), also has one related to metalworking (the amount of metal from the smelted ore), whose ledges Domeyko will seek, while not losing sight of the other, non-mercantile benefits of the expedition. Reading the second volume of the memoir makes it possible to see the importance of the escapade undertaken, not only due to the reference of the record to reality, but also because of the very manner of notation, the grammar of the narrative. And if one takes into account the author's tendency to constantly revise his notes (Mytych-Forajter 2014: 27), it is fair to conclude that the poetics of this journey has passed the editorial "trial by fire" and we obtain a thoughtful construction, divided into three parts, announced by the title: *Cateo, or a Voyage in Search of Ore Veins in the Expanse of the Southern Chilian Andes of the Province of Santiago (in the Months of January, February and March 1842)* (vol. 2 1963: 354). Domeyko pointed out that the proposal of an expedition to the hitherto little-known Southern Cordillera was for him an attraction in itself, promising to explore areas hitherto unexplored by him from a geological and mining point of view and, last but not least, from a landscape and ethnological point of view. Given the stature of those commissioning the service, it also represented no small distinction, which the writer strongly emphasised, calling the invitation an "estimable proposal."

It is worth remembering on this occasion that the 19th century was a time when the various disciplines of knowledge, later separated and highly specialised, were still situated close to each other. The German historian Karl Schlögel wrote that at that time there was still "an accumulation of everything that would later disintegrate – the disciplines: mineralogy, geography, anthropology, linguistics, botany, zoology, history […]" (2009: 19). An outstanding sense of observation and a tendency to measure various aspects of reality such as atmospheric pressure, air temperature and altitude would link Domeyko's writing to the achievements of Alexander von Humboldt, who between 1845 and 1862 published five volumes of his magnum opus, the *Cosmos* which constituted a kind of synthesis of natural knowledge of the mid-19th century, the result of a search for a "living whole" (Bednarczyk 2006: 107), and with Humboldt's travel narrative modelled on Darwin's 1831–1836 diary. The Humboldtian tendency to appeal not only to the reader's reason and cognitive

competence, but also to the imagination and the realm of the spirit, linked most likely to Friedrich Schelling's philosophy of nature (Wulf 2017: 170), was also revealed in Domeyko's writing. Whereas in Humboldt's case the purpose of writing was to unveil a network of connections between various phenomena of life that were invisible at first glance, in Domeyko's case the specificity of narration was linked to the diary project, stemming from the need to record his own observations and the turns of his life, starting from his departure from Zapole, a village in Zyburtowszczyzna, where the narrator, sentenced to a forced stay in the countryside, after the trial of the Filaret Association, ran a farm owned by his uncle (vol. 1 1962: 43). The need to take notes, motivated also by the desire to write in Polish in exile, revealed a predilection for extraordinary detail in the collection of various observations, concerning events of greater and lesser calibre, documenting the life and work of the Polish exile.

The written account of the expedition in the Cordillera south of Santiago is divided into three parts. The introductory sequence narrates the sea voyage to Valparaiso, the stay in Santiago and the drive to the town of Rancagua, from where Domeyko and his miners set off for the mountains. The first part of the expedition covers the exploration of the Cordillera Cauquenes, while the second part consists of three sequences corresponding to the three mountain excursions (Cordillera de la Compania, de Peuco Pillai, Tollo and San Pedro Nolasco; Los Perales – trip to the Rio Colorado; trip to the Cordillera located on the right bank of the Maypó River, San José, San Lorenzo, Volcan, return to Valparaiso). It is worth noting the author's meticulousness when it comes to recording local names, stemming from the need to locate his own narrative in very specific geographical circumstances. This tendency reveals the practicality of Domeyko, for whom dates, place names, altitude, temperature and even pressure constituted a kind of data grid by means of which he not only mapped reality, but also built up a sense of control over the terrain under study, thus dealing with the unknown and therefore also with the sometimes surprising, mysterious or even frightening. During the expedition described here, the biggest problem was the implications of the property laws in force in Chile, related to the discovery of metal deposits. The author of the memoirs wrote about this issue in the preparatory part of the book:

> People more aware of things warned me that the citizens, the owners of the mountains where I was to do undertake the explorations, were generally opposed to mining. They know that the law allows anyone to loot around their Cordillera under the guise of looking for mines, and many a vagabond, pretending to be a miner, is just looking for the first opportunity to abduct a horse or ox. The same owners also know that a miner, once he discovers a vein of some copper or silver, has the right to demand and receive a con-

> cession from the government to cut down timber, for water and fodder in the adjacent mines, without asking the landowner. This is a law from Spanish times (ordenanza de minas), from the time when the king, by relinquishing ownership of the mines which he considered as belonging to him, and requiring almost no tax on the uncultivated land between the mountains, was the lord entitled to demand from the landowners this concession in favour of mining, especially as he was concerned with the most abundant income from ore, from which he collected a fifth part (el quinto) of the pure income. It is also unpleasant to see the lords of the Cordillera discovering what subterranean wealth there is on their land and disposing of it without regard for the landowners. (vol. 2 1963: 360)

In the context of the elaborate explanation above, it becomes clear why the ore prospectors time and again faced difficulties in obtaining horses, mules and mountain guides. This is almost the refrain of this trip, which also ended symptomatically. Before returning from the mountains, Domeyko wished to ascend the hitherto unconquered extinct volcano San José, but when he was unable to find a guide or fresh horses, and the farm dogs robbed him of food during the night, he had to abandon the idea and set off back towards Coquimbo (see vol. 2 1963: 407–408).

The pages of the memoirs dedicated to *Cateo* provide us with observations of various ranks and types: specialised geological, of a mining nature, concerning the presence or absence of ore, but also various observations focused on phenomena of interest from the point of view of the potential reader. Among the scenes recorded, the animals observed or their relationships with humans occupy a special place. This is the story of Domeyko's nightly rest (25/26 January 1842) with a large frog on his face ("[…] it was a huge toad, more than two decimetres in diameter, which slowly settled on my face and lay quietly, having taken a liking to the warmth and the non-hard bedding" (vol. 2 1963: 374), several repeated accounts of cattle breeding in the mountains, interesting passages about condors and Chilean lions (pumas) and the hunting of them. However, the key theme that binds the whole story together is the trek through the mountains in search of ore and, on occasion, geological observations. The diarist's remark on 12 February, when he was exploring the Pangal and Rio Blanco river valleys with the miners, seems symptomatic:

> We were accompanied on that day by Don Patrizio, Lord forgive him [the guide], who guided us until the evening, in vain. We did not see a single vein or line, so that our guide left in confusion, so to speak, and the miners came up with a thousand jokes about him. *I was the only one who did not hold grudges about it since I had an extensive field of geological conjecture and the day went by quickly.* Here, as well as at the source of the Rio de los

> Cipreses, the granitic rock has raised stratified porphyry deposits, and in their contact with granite, on the left bank of the Pangal, masses of kaolin appeared in proximity to metallic veins, albeit poor in copper and iron. (vol. 2 1963: 393, emphasis mine)

The author, working for wealthy patrons, clearly valued highly the opportunity to observe the geological construction of the mountains traversed, revealing their structure to the reader time and again and using expert rock names on this occasion. Domeyko made no secret of the fact that he was setting off for the Cordillera with a mining team and guides hired locally to find veins of metal to enable revenue-generating mines to start up. Despite this pragmatic motivation, he was able to delight in the beauty and harshness of the mountain landscape. A note dated 24 January serves as an example:

> Also, what a great view from these Cordillera after the storm! As I emerged from the cave, puffs of fawn and grey clouds rolled over the ridges of the highest chain; some dishevelled up and sank into the blue, others puffed down and overlapped the vapours, revealing fresh snow-covered points. After a while, just a few thousand feet below us, they formed one opaque sea, and above them was a sunny sky. (vol. 2 1963: 372)

The phenomenon described, which is relatively common in the high mountains, reveals the ability of the writer to go beyond the purely professional perspective of the ore prospector. The very way in which the literary phenomenon was captured also showed his predilection for using figurative expressions, animating the observed clouds, which, through the language used, began to resemble shaggy, moving animals. It is also certainly worth stopping by the opening sentence of this passage, which clearly accentuates the writer's emotional attitude to the phenomenon being viewed. Domeyko's emotionality, combined with the rigorousness of his geological and technical knowledge of mining, is very reminiscent of the writing techniques of the aforementioned Humboldt, placing the author at the crossroads of the Enlightenment and Romantic formations or, if the scientific context were to be taken as a hint, the strict, empirical and humanist formations. This is how Andrzej Bednarczyk put it, writing about the author's methods of scientific cognition in *Cosmos*:

> Humboldt not only studied this nature, this Great Whole, in a rationalistic, disciplined manner typical of the science of his time, and reported on his research in an equally rigorous manner, but also attempted, where he drew a picture of nature as a whole, particularly where he did so for the general

> public, to give his description an attractive pictorial linguistic form by appealing to emotion, showing, one might say, that he had also succumbed to the influence of Romanticism. (2006: 91)

The method used by Humboldt also fulfils, as the cited passage states *expressis verbis* is explained in the passage in question, a popularising function which makes the scientific message more accessible and attractive. With this distribution of narrative accents, the author becomes a complex individual, not just a specialist in his field. It is worth remembering that Domeyko published strictly scientific treatises on Chile's natural resources. One of them, published in Polish, was *A Glance at the Cordillera of Chile and the Metallic Deposits Contained in Their Bosom*, in which he really only concentrated on the subject laid out in the title. In the memoirs, he allowed himself to see the world both more broadly and in a less disciplined way, which, from the point of view of the reader of his notes, turned out to be an advantage rather than a disadvantage. In the analyzed excerpt from *My Travels*, one comes across a passage in which the author shows the changing perception of mountains depending on the attitude of the person looking at them. While Michał Pawlikowski in his well-known book *Mountains and Man. (Chapter in Cultural History)* accentuated the separation of the aesthetic approach and the one concerned with economics and profit, in Domeyko's work they are likely to meet, united by the profession and sensibility of the writer (Pawlikowski 1939). In the course of the journey, the author happened to look at the mountains first with the eye of a romantic and Christian, exalted by their power, only to completely change his angle of view when he discovered the potential for mining profit in their structure. Most interestingly, Domeyko was able to look at his thinking and report on this metaphysical activity to his reader. First, he wrote thus:

> It takes great strength of soul to soar through these Cordillera up to the starry vault, and in the whole composition of this marvellous nature to marvel at the reason of its Creator. The further you go from earth, the closer you are to heaven, and you have no rest for your thoughts, for although it seems to them that they might cross an infinity of roads and worlds, another such infinity looms before them. Everywhere he sees movement in matter and wisdom in its rest, and when this same human thought, wearying us back to earth, trembles over the precipice as I do on this cliff, as if man, this speck of nothingness, could overturn the crust of a well-settled mountain and move it, topple it. (vol. 2 1963: 387–388)

The sensation of human smallness enhanced by mountainous grandeur is particularly strongly revealed near the sky, on the summits of high hills. Besides, Ewa

Kolbuszewska, writing about the Romantic tendency to experience transgressions precisely there, noted that "In the mountains, religious feelings were greatly hyperbolised" (2018: 66). Domeyko, in the passage cited above, bears witness to this tendency, finding around mountain peaks a space for gratitude for the beauty of creation, for introspection combined with metaphysical sensations. However, when the next day the miners, with his help, discovered a vein of copper worth more than ten thousand piastres at the foot of the mountain, evoking soulful thoughts, the following night brought not so much philosophical as economic musings, about which the author himself wrote thus:

> I wanted to be an astronomer-philosopher that night too, hunting for my favourite musings. But although the sky was the same, high and starry, my thoughts were heavy, lazy, crawling over the rich mine which I had only just discovered, calculating how many millions of piastres my company would extract in copper from this vein, how it would be necessary to skilfully, before anyone knew it, denounce the mine to the company and obtain a licence, how it would be necessary to improve the road, set up a steelworks, look for craftsmen, merchants, miners, etc. I then laughed at myself and at the plight of man, having thought what happens to him, too, when the penny shows, how it is then of no use to him to see the magnificent nature and the beautiful sky. (vol. 2 1963: 389)

The most interesting thing about the encounter between the two passages seems to be the very conscious attitude of the author of the text, but also of the author of the thoughts to their course. Domeyko is able to look at his own logic of association, with a lightness and an indulgent distance, just like the clouds in the sky and other phenomena he observes, which demonstrates his considerable self-awareness and maturity at this stage of his life. The conflation between the demands of economics and lofty pride at the top was thus not so much resolved as recognised and embraced as part of the mining engineer's profession, but also as an exile and romantic.

The extract of the memoirs that I have analysed also contains another interesting story, situated in the field of reflection on the effects of the use of various scientific instruments. Domeyko, as the mining engineer in charge of the ore expedition, set off for the Cordillera with a barometer, manufactured in the Bunten factory. The accompanying miners believed that the device indicated metal-rich sites, and its presence was signalled time and again by pressure data incorporated into the narrative of the mountain escapade in the following manner:

> At half past five in the morning the heat meter 14.4°, bar. 623 mm. The following day at the same hour the heat meter 11.0°, bar. 620, 25 mm, which corresponds (comparing these observations with those made that day and time in Santiago) to the altitude of 1760 m a.s.l., at which not a single place holds ice in our Tatras anymore. Here, the snows melted in a few hours and flocks of parrots flew over screaming mercilessly. (vol. 2 1963: 372)

From the point of view of the literary qualities of Żegota's memoirs (Żegota – Ignacy Domeyko's pseudonym), these detailed insertions seem an overloading and unnecessary addition, although from a cognitive perspective they simultaneously demonstrate the need to describe physical reality through the various perspectives available to the researcher and the ability to draw scientific conclusions from them. In the passage cited above, they are of clearly comparative nature. Domeyko has a constant, persistent tendency throughout the memoir to juxtapose Chilean and Polish realities, with sometimes startling results, like the juxtaposition of Tatra ice and the shriek of local parrots. However, the scene of the loss of the barometer is also worth delving into, as it shows vividly how important it was to the author, and its destruction opens up notes devoid of the characteristic numbers that allow the measurable to be pinned to the page. The thing took place on 28 January while walking along a very narrow mountain path, which the author reports with great attention to detail:

> In the evening we had the uncomfortable crossing of a narrow hillside, that is, a path giving passage for only one horse, gouged into the steep slope of the mountain: a gully for of a few dozen feet underfoot, and at several hundred feet a high rocky wall overhead. This path was narrowed by stones sticking out of the side from above and branches of thorny acacia trees. It was necessary to lift and almost put a leg over the saddle every few steps so that the horse did not rub it against the wall, and at the same time to duck the head under the branches, hold the horse and dismount with great care. Here my horse, exhausted, stumbled, then jumped, having felt the spur, and at that moment a dry branch stuck out from above, squeezed between my neck and the belt on which I had the barometer suspended, the thong broke and my barometer fell into the abyss with a load of rocks and gravel that fell from under the horse's hoof, my barometer from Bunten's factory, a companion from long journeys! (vol. 2 1963: 379)

Although the young miners extracted the barometer from the gully, it was damaged by the fall, leaking mercury, which took away its ability to give an account of the pressure of the air on the Earth. Domeyko experienced this situation painfully,

comparing it to the loss of a weapon by a soldier or a musical instrument by a musician, thus exposing his profession, clearly dependent on empirical research. Indeed, he had lost, along with the barometer, his insight into certain physical properties of the climate, but, not to frighten the superstitious miners, he did not bemoan his sadness, and on the same day they even managed to discover a vein of copper close to Ranchillo. The reported story of the shattered barometer also showed how Domeyko constructed his story, what he focused on, what he chose to tell his friends, that is, the main intended addressees of his memoirs ("[…] I was immediately struck by whatever it was that caught my attention, moved me, pleased me or saddened me, and I felt like recounting it to you, boasting about what I had seen […]" (vol. 2 1963: 7)). He deliberately selected the material he wrote down, often concentrating on events arranged like natural anecdotes, thus clearly situating himself in the orbit of the influence of the storytelling tradition, highly aware of this and proposing in the preface to the second, most extensive volume of his memoirs to title it *Notatki szlachcica polskiego* [Notes of a Polish Nobleman] (vol. 2 1963: 8).

However, in order to connect Domeyko's 19th-century narrative with today's knowledge of the mountains he explored in 1842 by means of mountain topography, it is also worth stopping by the description of the glacier, called Glaciar Cipreses (Cypress Glacier), which can still be observed in the Rio de los Cipreses Reserve, located 50 km south-east of the town of Rancagua. Domeyko wrote about the expedition to him with considerable emphasis: "That day I made a strenuous but one of my most beautiful excursions into the Cordillera" (vol. 2 1963: 374). Describing the glacier, he drew attention to its uniqueness related to its height above sea level, which he estimated at 1,600 metres, while stressing that it is a natural rarity, as glaciers usually occur much higher in this latitude. The need to enter the huge "natural glacier" was linked to the need to explore the so-called Mining Corner (Rincon de los Mineros), a rock formation protruding above the glacier, within which the geologist expected to find sizeable deposits of silver and gold. In the memoir, the author, when describing the glacier trek, emphasises the dangers and difficulties involved in moving across the glacier – the slipperiness, the crevasses and chasms, the blinding sun reflecting off the ice. The leather-clad miners fared much better on the surface than Domeyko, who also suffered from altitude sickness, known as puna by the Chileans and manifested by sudden weakness, dizziness, breathing problems, violent thirst and sometimes vomiting. Unfortunately, after crossing a treacherous glacier, ore prospectors found nothing but pyrite, or fool's gold, and malachite, a companion to copper, in the Mining Corner. When talking about the rocks above the glacier, Domeyko emphasised the absence of animals and plants, the harshness of the landscape and the sublime vastness of the landscape:

> There wasn't a living soul in this retreat, vultures and eagles didn't even flock to it because there was nothing to entice them here. Only some mute, grey sparrow-like birds clung to the stream where freshly melting ice flowed, and small, dwarf shrubs without flowers grew by the water. It was a faint trace of a life still alive, a faint, dying life in a dying nature. On the contrary, everything around was immense in shape and size of matter; the masses of rock seemed to wonder what need and frenzy had brought a wanderer here from the greenest plains and groves under the sun. (vol. 2 1963: 377)

The last sentence of the cited passage clearly emphasises the opposition between a landscape hostile to man, overwhelming him with its vastness (rugged rocks) and one associated with Arcadian imagery (green plains and groves). And despite the fact that Domeyko will remember this expedition as one of his most beautiful, he also experienced a sense of difficult solitude and bravado-healing fear, so that he and the miners descended quickly, as he knew from his guide that, for safety reasons, one should not move at night on the treacherous, cracked glacier.

The glacial theme has returned within *Cateo* once more, towards the end of the expedition, on the way to the San Lorenzo silver mine, when the author had the opportunity to observe the unfamiliar custom of using ice to feed streams and the river from which water was drawn to irrigate fields, saving crops from drought (vol. 2 1963: 405). Thus, two lands previously antithetical to each other – the harsh, rocky one and the nurturing, agricultural one – met. The glacier fed its water to the crops, which particularly surprised the author, who was not familiar with such a tradition of crop support.

How does the account of Domeyko's expedition end? What are the returns on his three-month mountain escapade? Since her motivation was mining, it is appropriate to start with this issue. The author of the memoirs sent ore specimens to the Company's directors during the expedition, and the sight of them must have affected them quite strongly, since they quarrelled and began to litigate with each other, entering into clandestine deals with the owners of the land on which the planned mines were to be built. Domeyko's reaction was both symptomatic and diplomatic:

> As I do not like trials or disputes, I handed Mr Palmidos, secretary of the directorate's junta, my travel notes, plans of the various mines, ore specimens and a general project for the exploration and mining equipment, and left for Valparaiso. (vol. 2 1963: 409)

However, the expedition documentation handed over, along with samples of the deposits, was fortunately not the only yield from the expedition. The memoirs excerpt about the expedition in early 1842 is a literary by-product, so to speak, of

Domeyko's mining employment, so that today we have a glimpse of his thoughts, but also of his storytelling methods and ideas for his own recorded history. When he came down from the mountains and found himself in the port city of Valparaiso, where he was waiting for a steamship to Coquimbo, he meta-reflected on his travels:

> Perhaps the only great benefit of travelling the world, the only delight that a man who has never left his family's doorstep will never know, is the great variety of images and sights which, in vivid colours, in bright light and shades, pass one after the other, gripping the traveller, shaking his soul, and one cannot conceal that they have charm. This variety pleases, amuses, sometimes lifts the soul and does not harm, does not torment, does not turn the head or dry the heart, as long as the traveller, flying around the world, always has the fear of God in his heart, and in his soul has his home well cared for, in which he seeks respite from his arduous wanderings. (vol. 2 1963: 410)

A paragraph earlier, he analysed the leap he had made: from mountains three or four thousand metres high to Palm Sunday Mass in Santiago Cathedral and, finally, the port of Valparaiso on the ocean with numerous ships sailing by. The unifying factor between these completely dissimilar spaces turned out to be the person of the storyteller, who was able to take advantage of such an announced difference by subjecting the traversed worlds to a meticulous scrutiny and then, constructing his story. The writer of the memoir chose the themes he valued most, building on them to tell a seamless story of an expedition to the mountains for precious metals, but also specimens of other types, such as narratives of people met, animals seen, surprising situations, his own delights and fears, and even losses. For an expedition with an explicitly economic purpose did not make Domeyko's benevolent curiosity for the world traversed focus only on copper, silver and gold. Achievements of a different type, writing-wise but also purely human, seem to me to be invaluable.

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Abstrakt

Uzyski z górskiej eskapady
Górnicza wycieczka Ignacego Domeyki po Kordylierach prowincji Santiago de Chile

Artykuł traktuje o uzyskach z wyprawy Domeyki w Kordyliery w okolicach Santiago w pierwszych miesiącach roku 1842. Autorka dowodzi, iż ekonomiczny cel ekspedycji, czyli znalezienie złóż srebra i miedzi, stanowi jeden z wielu tematów podejmowanych w pamiętniku z tego okresu. Refleksji poddana została utrzymana dość konsekwentnie przez Domeykę równowaga między osobistymi i zawodowymi kwestiami, relacjonowanymi w *Moich podróżach*. Szczególnej uwadze poddane zostały fragmenty tekstu Domeyki, w których tematyzuje on swój stosunek do gór lub do własnego pisania o podróżach.

Słowa kluczowe: pamiętnik, góry, Kordyliery Południowe, poszukiwanie kruszców