

Twelve Thousand Items

From 1900, a collection of European ethnographic items began to grow in the Ethnographic Collection of the Basel Museum (today Museum der Kulturen Basel, MKB), including everyday items as well as such pertaining to faith and festivities. Thirty years later, the number of items had risen to twelve thousand – mostly from Switzerland but from other parts of Europe, too.

The European Department was officially established in 1904. Its founder, and head until 1936, was Eduard Hoffmann-Krayer. He was a member of the Museum Commission along with other “museum men”. They all had their own geographical areas to look after and helped shape the museum.

It was the head who decided as to which objects were to be included in the collection and what information was recorded and passed on. This also concerns the pathways along which the objects came to the museum – or in “museum parlance”: how and by whom the objects were consigned to the collections. In this respect, the emphases varied considerably: while in the annual reports and publications, the sponsors and donors received considerable attention, the actual collectors and interlocutors were often not even mentioned.

These pathways along with the relationships and individuals involved in the acquisitions have now been carefully researched and analysed, and some of the results of this research are shown in the exhibition here. In other words, we tell stories of people who, until now, have not featured in the history of the museum. And the objects, too, are given a voice – if you like, you can listen to them, discover them in comics, and even have a chat with them.

The accession book – centrepiece of the European collection

How did these twelve thousand items end up in the museum in Basel? Along which paths did they travel? Whose hands did they pass through and what stories have they to tell us today?

Some of the answers are to be found in the accession book in which each one of the twelve thousand items was recorded singly. Most of the handwriting in the entries is that of Eduard Hoffmann-Krayer. If you like you can browse through the book and follow up on any of three basic questions, arranged by colour:

How did the objects get to the museum and who paid for the acquisitions?

Who was involved?

What happened to the objects when they got to the museum?

Accession book I of the European Department, 1904-1936 | Facsimile 2024

People involved

Several hundred people were involved in growing the European collection. In particular, the so-called “museum men” rank prominently in this respect, given that they had numerous opportunities to “write themselves” into its history. People we know less about are the former owners and the facilitators. In fact, it was often their marginal position that made them so important for the collection.

Children – “The small possessions”

Many children also became part of the collection history. They were the former owners, or even makers, of many of the toys that became a collection focus after 1914. But their names were hardly ever noted – instead it was the names of parents, teachers, or the collectors that found mention. Occasionally one reads that the children were unwilling to give up their dear toys, until they were “bribed” with sweets or a little money.

Spinning tops

In southern Sardinia, in the evenings between Christmas and New Year, children used to spin the *barralliccu*, tops with flat sides decorated with letters. Depending on which letter came out on top, the player either won the entire wager of sweets or nuts, went empty-handed, or even had to contribute more treats.

The spinning tops were sent to the Museum by the Jewish scholar Eugen Lewin-Dorsch. He had fled from southern Germany to Sardinia in 1933 where he came across these toys. They reminded him of *trendel*, which were spun on the Jewish holiday of Hanukkah. He sent two samples to Basel with the request that one should also collect *trendel* for the purpose of comparison. The Museum already possessed such tops.

Later Lewin-Dorsch fled from Italy to Norway where he was arrested in 1941; he was killed in the concentration camp of Mauthausen.

1 Two tops *barralliccu* | Cagliari, Sardinia, Italy | around 1900 | wood, graphite | Eugen Lewin-Dorsch, purchased in 1936 | VI 11962.01-02

2 Four-sided top *trendel* | Bern, Switzerland | around 1900 | wood | Immanuel Olsvanger, gifted in 1917 | VI 7873

Puppets

3 Rag doll | Mörel, Valais, Switzerland | before 1914 | textile | Marie Imesch, gifted in 1914 | VI 6318

4 Three puppets | Saas-Almagell, Valais, Switzerland | before 1917 | paper, string | Annemarie Weis, gifted in 1917 | VI 7688, VI 7689a-b

Wooden animals

Toy animals made from carved branches were popular among collectors of folklore items.

Some of the cows on display here were collected by Anna Albert of Bürglen, canton of Uri. The cows were probably made specifically for the Museum, as we find no traces of wear from play.

5 Toy cow | Bürglen, Uri, Switzerland | ca. 1918 | wood | Anna Albert, gifted in 1918 | VI 8346

6 Toy cow | Bürglen, Uri, Switzerland | ca. 1918 | wood | Anna Albert, gifted in 1918 | VI 8347

7 Toy cow | Bürglen, Uri, Switzerland | ca. 1918 | wood | Anna Albert, gifted in 1918 | VI 8349

8 Toy cow | Bürglen, Uri, Switzerland | ca. 1918 | wood | Anna Albert, gifted in 1918 | VI 8350

9 Toy cow | Bürglen, Uri, Switzerland | ca. 1918 | wood | Anna Albert, gifted in 1918 | VI 8351

10 Toy cow | Bürglen, Uri, Switzerland | ca. 1918 | wood | Anna Albert, gifted in 1918 | VI 8352

11 Toy cow | Bürglen, Uri, Switzerland | ca. 1918 | wood | Anna Albert, gifted in 1918 | VI 8353

12 Toy cow | Bürglen, Uri, Switzerland | ca. 1918 | wood | Anna Albert, gifted in 1918 | VI 8354

13 Toy cow | Bürglen, Uri, Switzerland | ca. 1918 | wood | Anna Albert, gifted in 1918 | VI 8355

- 14 Toy cow | Pralovin, Valais, Switzerland | ca. 1910 | wood, stone | Leopold Rütimeyer, gifted in 1913 | VI 5786
 15 Toy cow | Valais, Switzerland | before 1907 | wood, stone | Leopold Rütimeyer, gifted in 1913 | VI 5788
- 16 Toy cow | Ulrichen, Valais, Switzerland | ca. 1900 | wood | Alfred Bühler, gifted in 1934 | VI 11850
 17 Toy cow | Ulrichen, Valais, Switzerland | ca. 1900 | wood | Alfred Bühler, gifted in 1934 | VI 11851
 18 Toy cow | Ulrichen, Valais, Switzerland | ca. 1900 | wood | Alfred Bühler, gifted in 1934 | VI 11852
- 19 Toy cow | Meiental, Uri, Switzerland | ca. 1900 | wood | Hermann Stauder, gifted in 1918 | VI 8218
 20 Toy cow | Meiental, Uri, Switzerland | ca. 1900 | wood | Hermann Stauder, gifted in 1918 | VI 8220
 21 Toy cow | Meiental, Uri, Switzerland | ca. 1900 | button, string, fir wood | Hermann Stauder, gifted in 1918 | VI 8219
- 22 Toy cow | Saanen, Bern, Switzerland | before 1917 | wood | Leopold Rütimeyer, gifted in 1917 | VI 7944
 23 Toy bull | Saanen, Bern, Switzerland | before 1917 | wood | Leopold Rütimeyer, gifted in 1917 | VI 7929
 24 Toy cow | Saanen, Bern, Switzerland | before 1917 | wood | Leopold Rütimeyer, gifted in 1917 | VI 7931
 25 Toy calf | Saanen, Bern, Switzerland | before 1917 | wood | Leopold Rütimeyer, gifted in 1917 | VI 7936
 26 Toy cow with udder | Saanen, Bern, Switzerland | before 1917 | wood | Leopold Rütimeyer, gifted in 1917 | VI 7932
 27 Toy *Muni* | Saanen, Bern, Switzerland | ca. 1900 | wood | Leopold Rütimeyer, gifted in 1917 | VI 7928
- 28 Toy cow | Gadmen, Bern, Switzerland | ca. 1900 | wood | Leopold Rütimeyer, gifted in 1922 | VI 9722
 29 Toy calf | Gadmen, Bern, Switzerland | ca. 1900 | wood | Leopold Rütimeyer, gifted in 1922 | VI 9739
 30 Toy cow | Gadmen, Bern, Switzerland | ca. 1900 | wood | Leopold Rütimeyer, gifted in 1922 | VI 9735
 31 Toy cow | Gadmen, Bern, Switzerland | ca. 1900 | wood | Leopold Rütimeyer, gifted in 1922 | VI 9731
 32 Toy cow | Gadmen, Bern, Switzerland | ca. 1900 | wood | Leopold Rütimeyer, gifted in 1922 | VI 9726
 33 Toy cow | Gadmen, Bern, Switzerland | ca. 1900 | wood | Leopold Rütimeyer, gifted in 1922 | VI 9724
 34 Toy calf | Gadmen, Bern, Switzerland | ca. 1900 | wood | Leopold Rütimeyer, gifted in 1922 | VI 9741
 35 Toy calf | Gadmen, Bern, Switzerland | ca. 1900 | wood | Leopold Rütimeyer, gifted in 1922 | VI 9733
 36 Toy cow | Gadmen, Bern, Switzerland | ca. 1900 | wood | Leopold Rütimeyer, gifted in 1922 | VI 9730
 37 Toy cow | Gadmen, Bern, Switzerland | ca. 1900 | wood | Leopold Rütimeyer, gifted in 1922 | VI 9718
- 38 Toy cow | Conters, Prättigau, Grisons, Switzerland | before 1920 | wood | Samuel Flury-Jucker, gifted in 1920 | VI 9333
 39 Toy cow | Conters, Prättigau, Graubünden, Switzerland | before 1920 | bone | Samuel Flury-Jucker, gifted in 1920 | VI 9327
 40 Toy cow | Conters, Prättigau, Grisons, Switzerland | before 1920 | bone | Samuel Flury-Jucker, gifted in 1920 | VI 9328
 41 Toy cow | Conters, Prättigau, Grisons, Switzerland | before 1920 | bone | Samuel Flury-Jucker, gifted in 1920 | VI 9329
 42 Toy calf | Conters, Prättigau, Grisons, Switzerland | ca. 1900 | knucklebone | Samuel Flury-Jucker, gifted in 1920 | VI 9331
 43 Toy calf | Conters, Prättigau, Grisons, Switzerland | ca. 1900 | bone | Samuel Flury-Jucker, gifted in 1920 | VI 9330
 44 Toy calf | Conters, Prättigau, Grisons, Switzerland | ca. 1900 | bone | Samuel Flury-Jucker, gifted in 1920 | VI 9332
 45 Toy cow | Conters, Prättigau, Grisons, Switzerland | before 1920 | wood | Samuel Flury-Jucker, gifted in 1920 | VI 9334
 46 Toy cow | Conters, Prättigau, Grisons, Switzerland | before 1920 | wood | Samuel Flury-Jucker, gifted in 1920 | VI 9335

Wooden tallies

In 1920, a four-year-old girl from Altdorf spoke the Lord's Prayer 41 times during Advent. For each prayer her father added a notch to a piece of wood. At Christmas, the tally stick was laid out for Baby Jesus – the girl had been told she would only receive presents if she had prayed

enough. We are not told whether Baby Jesus thought 41 prayers were enough, or whether the girl received her present.

47 Baby Jesus hatchet | made by Heinrich Gamma | Altdorf, Uri, Switzerland | fir wood | Leopold Rüttimeyer, gifted in 1922 | VI 9696

Tally sticks made for Baby Jesus or Saint Nicholas were also consigned to the Museum from the Grisons and southern Germany. The latter were made by a member of the museum staff who remembered them from his childhood back home.

48 Tally stick stiala | Dardin, Grisons, Switzerland | before 1930 | wood | Hanns In der Gand, purchased in 1933 | VI 11472

49 Two prayer sticks | made by Ad. Ammann-Hauser | Wutachtal, Baden-Württemberg, Germany | 1917 | wood | Ad. Ammann-Hauser, gifted in 1917 | VI 4839, VI 7234

Eduard Hoffmann-Krayer – a “museum man” from the start

Eduard Hoffmann-Krayer came from a wealthy Basel family. As a trained linguist, he was interested in ethnographic objects from Europe and dreamt of building up a corresponding collection. In 1904, he was given permission to establish a European Department at the Basel Museum. He headed the department until shortly before his death in 1936. Although Hoffmann-Krayer set distinct collection priorities, the European collection covered an immense range of topics. With hindsight, it appears that he did not wish to miss out on anything of interest and didn't want any exciting item to fall into other hands.

The mysterious suit

Hoffmann-Krayer described this men's suit including hat, shoes, and underwear, which had been gifted to the Museum, in great detail; for instance, that it had been made by a tailor called Heusser in Basel. What he didn't say was that it was his own suit that he had worn for years. This secret only came to light a hundred years later when the suit's various parts were inspected more closely: the tailor had attached a label to the back of the waistcoat's band bearing the name “Prof Dr Hoffmann Basel”, the order number 975 as well as the date, 7.7.1924. In addition, the monogram EH is embroidered on the underpants.

50 Men's suit including jacket, trousers, shirt, collar, waistcoat, underwear, socks, trilby, shoes | Basel, Switzerland | 1924 | textile, metal, felt, leather, mother-of-pearl | Eduard Hoffmann-Krayer, gifted in 1932 | VI 11296.01-08

Engelbert Wittich – an exclusive source

“I should like to add that these words were written by a Yenish man who himself lived and travelled in a caravan from childhood until a short while ago, and therefore knows all about the life, habits, and customs of ‘gypsies’”.

These are the words of Engelbert Wittich (1878–1937) who spent his life as a travelling performer and salesman, among other things. In addition, he earned his money by writing and publishing about Yenish and Sinti people in southern Germany. He also collected Yenish and Sinti items for the Museum and was an authentic source of information about the life of these people. The consigned items included carvings and amulets.

Carvings

- 51 Two decorative combs | Pforzheim, Baden-Württemberg, Germany | ca. 1900 | wood | Engelbert Wittich, purchased in 1913 | VI 5700-01
- 52 Two cooking spoons | Baden-Württemberg, Germany | ca. 1910 | wood | Engelbert Wittich, purchased in 1911 | VI 4619-20
- 53 Fork | Baden-Württemberg, Germany | ca. 1910 | wood | Engelbert Wittich, purchased in 1910 | VI 3863
- 54 Spoon | Baden-Württemberg, Germany | ca. 1910 | wood | Engelbert Wittich, purchased in 1910 | VI 3862
- 55 Knife | Baden-Württemberg, Germany | ca. 1910 | wood | Engelbert Wittich, purchased in 1910 | VI 3865
- 56 Beer skimmer for removing excess foam | Baden-Württemberg, Germany | ca. 1910 | wood | Engelbert Wittich, purchased in 1911 | VI 4619

Amulets

- 57 Amulet against stomach ache for unbaptized children | Stuttgart, Baden-Württemberg, Germany | ca. 1900 | textile, iron | Engelbert Wittich, purchased in 1912 | VI 5454
- 58 Small bag with three tufts of red hair for protection during pregnancy | Pforzheim, Baden-Württemberg, Germany | before 1910 | wool, textile, hair | Engelbert Wittich, purchased in 1911 | VI 4091
- 59 Small bag with frog's bones | Pforzheim, Baden-Württemberg, Germany | before 1910 | textile, bones | Engelbert Wittich, purchased in 1911 | VI 4540
- 60 Amulet for protection against death | Stuttgart, Baden-Württemberg, Germany | ca. 1900 | textile, string, ash | Engelbert Wittich, purchased in 1912 | VI 5455
- 61 Amulet against the evil eye | Pforzheim, Baden-Württemberg, Germany | ca. 1900 | fabric, wood, pulp | Engelbert Wittich, purchased in 1912 | VI 5452
- 62 Sacrificial offering | Pforzheim, Baden-Württemberg, Germany | ca. 1900 | wood, wool, metal | Engelbert Wittich, purchased in 1911 | VI 4627
- 63 Box against goitre | Stuttgart, Baden-Württemberg, Germany | ca. 1900 | cardboard, metal | Engelbert Wittich, purchased in 1912 | VI 5451
- 64 Amulet cushion for success in sales | Pforzheim, Baden-Württemberg, Germany | ca. 1900 | textile, bones, tooth | Engelbert Wittich, purchased in 1911 | VI 4628
- 65 Amulet cushion | Pforzheim, Baden-Württemberg, Germany | around 1900 | textile, bone | Engelbert Wittich, purchased in 1911 | VI 4629

The suspicious amulet

Among the items consigned by Wittich was a carved figure described as “man of death”. According to Wittich, figures like this were carried along when men went to work in the forest. Upon entering the forest, the figure had to be discarded immediately in the belief that this would protect them from evil spirits and bring luck to their enterprise.

The figure looked familiar to some of the people at the Museum: and, indeed, in a book by Heinrich von Wlislocki on rituals in Hungary, they came across a drawing with exactly such a “man of death”. Since the people at the Museum had assumed that the figure – like all other things consigned by Wittich – was from southern Germany, they began to doubt whether the figure was authentic. In a letter, Wittich declared that the figure had been brought to southern Germany by a Hungarian family and that he had not tampered with it in any way – but he got tangled up in contradictions. Hoffmann-Krayer remained unimpressed and inventoried the amulet as an original.

- 66 Amulet *Mulo Rom* (man of death) | Stuttgart, Baden-Württemberg, Germany | ca. 1900 | wood, iron | Engelbert Wittich, purchased in 1913 | VI 5504
- 67 Amulet *Tschenenoje-Tschene* (dog man) | Stuttgart, Baden-Württemberg, Germany | ca. 1900 | wood | Engelbert Wittich, purchased in 1913 | VI 5505

68 Amulet in human shape | Stuttgart, Baden-Württemberg, Germany | ca. 1900 | wood | Engelbert Wittich, purchased in 1913 | VI 5702

The sawn wedding poles

The hazelnut canes adorned with flowers and colourful ribbons were used in the context of wedding ceremonies. They were carried by the groom when inviting people to the wedding; they were meant to protect the couple against evil spirits. The cuts on the sticks were the work of Wittich himself: since he had not found a suitable box for transporting them, he had sawn them in two, without further ado.

69 Two hazelnut canes | Baden-Württemberg, Germany | ca. 1910 | wood, textile, metal | Engelbert Wittich, purchased in 1912 | VI 5456-57

Jakobina Thenisch – the interlocutor from the Valais

Jakobina Thenisch (née Gorsatt) lived in the Binntal (Binn Valley) with her family where she befriended Annemarie Weis from Basel who was fifteen years her junior: the unmarried teacher Weis was tired of conventional town life in Basel and spent many summers away in the mountains of the Valais. She began collecting for the Basel Museum and found in Thenisch an ideal interlocutor, who began scouring for sought-after items among her friends and relatives and was able to ask the older generation about their purpose and meaning. She also contributed things from her own household. Like most local interlocutors, she was never mentioned in the Museum's collection history.

Vessels

Thenisch also sold a number of vessels to the Museum – for instance, an old wooden soup bowl after it had been replaced by a modern ceramic bowl. In exchange, Weis not only gave her money but, as in the case of the vessels, soap or even tobacco.

70 Paint bucket for joiners *Spratruten* | Imfeld, Binn, Goms, Valais, Switzerland | before 1917 | wood | former owner Franz Joseph Thenisch / Annemarie Weis, purchased in 1917 | VI 8126

71 Salt bowl | Imfeld, Binn, Goms, Valais, Switzerland | 1634 | wood | former owner Jakobina Thenisch / Annemarie Weis, purchased in 1916 | VI 7341

72 Butter bowl | Imfeld, Binn, Goms, Valais, Switzerland | 1917 | wood | former owner Franz Joseph Thenisch / Annemarie Weis, purchased in 1917 | VI 8090

73 Feed trough for chickens | Schmiedigenhäusern, Binn, Goms, Valais, Switzerland | before 1916 | granite | former owner Jakobina Thenisch / Annemarie Weis, purchased 1916 | VI 7145

74 Stone lamp | Imfeld, Binn, Goms, Valais, Switzerland | before 1917 | stove stone | former owner Jakobina Thenisch / Annemarie Weis, purchased in 1916 | VI 7320

75 Small bowl for soup | Imfeld, Binn, Goms, Valais, Switzerland | before 1917 | wood | former owner Franz Joseph Thenisch / Annemarie Weis, purchased in 1917 | VI 8092

76 Bowl | Imfeld, Binn, Goms, Valais, Switzerland | before 1917 | wood, tinsplate, iron | former owner Franz Joseph Thenisch / Annemarie Weis, purchased in 1917 | VI 8125

77 Bowl | Imfeld, Binn, Goms, Valais, Switzerland | before 1917 | wood | former owner Franz Joseph Thenisch / Annemarie Weis, purchased in 1917 | VI 8093

78 Bowl | Imfeld, Binn, Goms, Valais, Switzerland | before 1917 | wood | former owner Franz Joseph Thenisch / Annemarie Weis, purchased in 1917 | VI 8091

79 Bottle | Binn, Goms, Valais, Switzerland | around 1900 | wood | former owner Jakobina Thenisch / Annemarie Weis, purchased in 1916 | VI 7544

80 Small bowl | Imfeld, Binn, Goms, Valais, Switzerland | before 1916 | soapstone | former owner Jakobina Thenisch / Annemarie Weis, purchased in 1916 | VI 7146

81 Cheese mould *Vätterä* | Imfeld, Binn, Goms, Valais, Switzerland | around 1800 | wood | former owner Franz Joseph Thenisch / Annemarie Weis, purchased in 1917 | VI 8094

- 82 Bowl | Valais, Switzerland | before 1917 | wood | former owner Jakobina Thenisch / Annemarie Weis, purchased in 1917 | VI 8140
- 83 Bucket for candle making | Imfeld, Binn, Goms, Valais, Switzerland | before 1917 | wood | former owner Jakob Thenisch / Annemarie Weis, purchased in 1917 | VI 8133

Textile craft

Weis was interested in textiles and the tools used to make them. She believed that the decorations bore substantial evidence of the reigning “folk sentiment”. Here Thenisch had to correct her: the symbols “were not of importance and made merely as a welcome pastime; just about all the old spindles and distaffs bore paintings that nobody knew what they meant.” This, however, did not apply to the engraved initials – the distaff on display here bears the initials MT which stand for Thenisch’s godmother, Mariaiosepha Thenisch.

- 84 Template for stocking | Valais, Switzerland | before 1918 | wood | former owner Franz Joseph Thenisch / Annemarie Weis, purchased in 1917 | VI 8123
- 85 Comb *Zeiser* | Valais, Switzerland | before 1918 | wood, metal | former owner Jakobina Thenisch / Annemarie Weis, purchased in 1917 | VI 8141
- 86 Thread bin | Binntal, Valais, Switzerland | before 1917 | wood | former owner Jakobina Thenisch / Annemarie Weis, purchased in 1917 | VI 7879
- 87 Base of a distaff | Imfeld, Binn, Goms, Valais, Switzerland | before 1917 | wood | former owner Jakobina Thenisch / Annemarie Weis, Kauf 1917 | VI 7391
- 88 Distaff and spindle | Imfeld, Binn, Goms, Valais, Switzerland | before 1917 | wood, wool | former owner Jakobina Thenisch / Annemarie Weis, purchased in 1917 | VI 7392.01-02
- 89 Hand-held distaff | Binntal, Valais, Switzerland | before 1918 | wood | former owner Jakobina Thenisch / Annemarie Weis, purchased in 1917 | VI 11525
- 90 Distaff *Zettelküchla* | Imfeld, Binn, Goms, Valais, Switzerland | before 1917 | flax | former owner Jakobina Thenisch / Annemarie Weis, purchased in 1917 | VI 7340
- 91 Weaving shuttle with bobbin | Binntal, Valais, Switzerland | before 1917 | wood, metal, vegetable fibre | former owner Jakobina Thenisch / Annemarie Weis, purchased in 1917 | VI 7876

Johannes and Rosette Stuber-Wüthrich – the caretaker couple

Johannes Stuber worked as caretaker and handyman at the Museum. Looking for work, he had come to Basel from Stuttgart. Here he married Rosette Wüthrich from Bern. Apart from their regular job at the Museum, the couple facilitated, gifted or sold more than 700 items to the institution. But, as yet, their names feature nowhere in the history of the collection.

Crockery from their own household

It appears that the Stubers also donated to the Museum items from their own private household: on at least five occasions, Rosette Stuber made gifts of *Schlüfchüechli* biscuits, which she had brought back from visits to the Bern region; from Johannes Stuber’s home town came the crockery from the Schramberg ceramics factory in Baden-Württemberg.

- 92 Cup and saucer | Schramberg, Baden-Württemberg, Germany | ca. 1850 | ceramics | Rosette Stuber-Wüthrich, gifted in 1905 | VI 298a-b
- 93 Plate with inscription “Sieh dich wohl für, Schaum ist kein Bier” (Take heed, foam is not beer) | Schramberg, Baden-Württemberg, Germany | ca. 1850 | ceramics | Rosette Stuber-Wüthrich, gifted in 1905 | VI 295
- 94 Plate with inscription “Wie die Zucht so die Frucht” (The fruit follows the breed) | Schramberg, Baden-Württemberg, Germany | ca. 1850 | ceramics | Rosette Stuber-Wüthrich, gifted in 1905 | VI 294

A broomstick as a tally

Stuber knew about Hoffmann-Krayer's interest in tally sticks, that is, pieces of wood on which individual rights and duties were recorded by means of notches and house signs. So, he donated this cut-off broomstick on which a house sign is engraved.

95 Broomstick | Basel, Switzerland | before 1918 | wood | Johannes Stuber, purchased in 1918 | VI 8004

Baptism certificate from relatives

Items consigned by Rosette Stuber include very personal things: she sold to the museum several baptism mementos belonging to her family.

96 Baptism certificate from witness Rosette Hubacher | Muri, Bern, Switzerland | 1861 | paper, ink | Johannes Stuber, purchased in 1907 | VI 1657.01

97 Baptism certificate from witness Christian Hertig | Muri, Bern, Switzerland | 1870 | paper, ink | Johannes Stuber, purchased in 1907 | VI 1655

98 Baptism certificate for baptised child Jakob Wüthrich from witness Jakob Oesch | Schwarzenegg, Bern, Switzerland | 1863 | paper, ink | Johannes Stuber, purchased in 1907 | VI 1653

Commissioned collecting

The couple collected on behalf of Eduard Hoffmann-Krayer: Established in 1904, the new European Department planned to make a substantial number of acquisitions already in its first year. Thus, the Stubers were asked to keep an eye open for folklore items when on holiday in the Bernese Jura and purchase anything of interest. The couple did as they were told, above all in the French-speaking villages of Courrendlin and Courroux around Delémont.

99 Plough *Schöll-Fluog* | Courroux, Jura, Switzerland | ca. 1850 | wood, iron | former owner Mr Kämpf / Johannes Stuber, purchased in 1904 | VI 87

100 Hay rake | Courroux, Jura, Switzerland | ca. 1850 | wood, metal | former owner Mr Kämpf / Johannes Stuber, purchased in 1904 | VI 95

101 Hay fork | Courroux, Jura, Switzerland | ca. 1850 | maple wood | former owner Mr Kämpf / Johannes Stuber, purchased in 1904 | VI 94

Shoemaking tools

Stuber was a carpenter by trade and had easy access to other craftsmen. Thus, he was able to supply the museum with a range of tools used by plumbers, shingle makers, joiners, tailors, blacksmiths, bricklayers, carpenters, butchers and cabinet-makers. An astonishing number of items came from cobblers – a trade that had been practised in his family. He understood what the tools were for and was able to explain their function to his boss.

102 Pair of shoe lasts | Basel, Switzerland | 1906 | wood, metal, paper, leather | Johannes Stuber, gifted in 1906 | VI 802

103 Pair of shoe lasts | Basel, Switzerland | 1906 | wood, metal | Johannes Stuber, gifted in 1906 | VI 801

104 Shoe anvil | Liestal, Baselland, Switzerland | before 1918 | iron, leather, vegetable fibre | Johannes Stuber, purchased in 1918 | VI 8003

105 Drill *Böhrerli* | Basel, Switzerland | before 1906 | wood, copper, steel | Johannes Stuber, gifted in 1906 | VI 1077

106 Flexible awl | Basel, Switzerland | before 1906 | wood, steel | Johannes Stuber, gifted in 1906 | VI 1076

107 Cross awl | Basel, Switzerland | before 1906 | wood, steel | Johannes Stuber, gifted in 1906 | VI 1078

108 Stitching awl | Basel, Switzerland | before 1906 | wood, steel, putty | Johannes Stuber, gifted in 1906 | VI 1075

109 Cobbler's pliers | Basel, Switzerland | before 1906 | steel | Johannes Stuber, gifted in 1906 | VI 806

110 Punch plier | Switzerland | before 1909 | steel | Johannes Stuber, gifted in 1909 | VI 3256

111 Pointed bone | Basel, Switzerland | before 1906 | bone | Johannes Stuber, gifted in 1906 | VI 1081

112 Curved wedge | Anwil, Baselland, Switzerland | before 1911 | horn | Johannes Stuber, gifted in 1911 |
VI 4937

113 Shoe knife | Basel, Switzerland | before 1906 | steel | Johannes Stuber, gifted in 1906 | VI 1079

A series of shoehorns

Stuber was aware of the Museum's interest in compiling series of comparable items. Over the course of time, he was able to acquire, for example, five different types of saws, ten different planes (leather plane, moulding plane, compass plane, rebate plane, hollow plane, double plane ...), twelve types of scissors, and eight different shoehorns.

114 Shoehorn | Anwil, Baselland, Switzerland | before 1911 | steel | Johannes Stuber, purchased in 1911 |
VI 5034

115 Shoehorn | Anwil, Baselland, Switzerland | before 1906 | steel | Johannes Stuber, purchased in 1906 |
VI 1238

116 Shoehorn | Corcelles, Jura, Switzerland | before 1905 | wood | Johannes Stuber, purchased in 1905 |
VI 451

117 Shoehorn | Anwil, Baselland, Switzerland | before 1906 | ash wood | Johannes Stuber, purchased in
1906 | VI 1239

118 Shoehorn | Anwil, Baselland, Switzerland | before 1911 | wood | Johannes Stuber, purchased in 1911 |
VI 4972

119 Shoehorn | Anwil, Baselland, Switzerland | before 1911 | horn, leather | Johannes Stuber, purchased in
1911 | VI 4971

120 Shoehorn | Anwil, Baselland, Switzerland | before 1911 | horn, vegetable fibre | former owner Mr Ruepp-
Grieder / Johannes Stuber, gifted in 1911 | VI 4936

121 Shoehorn | Anwil, Baselland, Switzerland | before 1906 | iron | Johannes Stuber, purchased in 1906 |
VI 1237

Collection principles

Objects were collected according to specific concepts and ideas as to what one wanted to show or explain with their help. This, in turn, was usually subject to the current trends in society and science. In the early 20th century, dominant themes included the comparison of cultures and the search for the “primitive”. It was often matters like this that decided as to what kind of items should be incorporated into the museum.

Anchors in global comparison

The museum collected objects of similar kind from all parts of the world – for example, textile-working tools, ploughs or anchors. The idea was to create object series so as to be able to trace their development in different parts of the world, namely with the idea in mind that non-European cultures were not fundamentally different from their European counterparts. Or as Fritz Sarasin, the chairman of the Museum Commission, put it in 1917: “The diligent viewer will be amazed to see how many traits our own European culture has in common with other, often far-distant cultures.”

Mysterious anchor

The hotel owner Albert Trutmann found this anchor by chance in Lake Lucerne in 1906. He kept it in his possession for a few years, showing it around to his guests as a kind of curiosity. Trutmann tried to sell the anchor to a museum several times, but without success. The object’s curious shape appeared just a little bit too strange. In 1917, the anchor finally came to the Basel Museum after all. With the help of a botanist, they discovered that the wood had become deformed by its long exposure to water.

- 122 Anchor | Küssnacht, Schwyz, Switzerland | before 1917 | wood, metal | former owner Albert Trutmann / Fritz Sarasin, gifted in 1917 | VI 7971
- 123 Anchor | Oubatche, Northern Province, New Caledonia, France | before 1913 | stone, coconut fibre | Fritz Sarasin, gifted in 1913 | Vb 2024
- 124 Anchor of a fishing boat | Interlaken, Bern, Switzerland | before 1937 | limestone, textile fibre, vegetable bast fibre | Fritz Sarasin, gifted in 1937 | VI 12296
- 125 Anchor | Dodanduwa, Southern Province, Sri Lanka | before 1938 | granite, coconut fibre | Paul Wirz, gifted in 1938 | IIa 811
- 126 Anchor | Lake Neuchatel, Switzerland | Bronze Age | stone | Mittelschweizerische Geographisch-Commercielle Gesellschaft, date of purchase unknown | I 15482
- 127 Anchor | Camogli, Liguria, Italy | before 1937 | stone, iron | Jean Roux, gifted in 1937 | VI 12233
- 128 Anchor with blade of a deer antler | Buol, Central Sulawesi, Indonesia | before 1894 | rattan, stone, wood, antler | Fritz and Paul Sarasin, gifted in 1904 | IIc 440
- 129 Anchor | Bali, Indonesia | before 1930 | wood, vegetable fibre, iron, stone | Paul Wirz, purchased in 1930 | IIc 2749
- 130 Anchor | Siberut, Mentawai Islands, Indonesia | before 1927 | wood, clay, rattan, metal | Paul Wirz, purchased in 1927 | IIc 2643
- 131 Anchor “crab” | Rügen, Mecklenburg-Western Pomerania, Germany | before 1904 | wood, stone, vegetable fibre | Fritz and Paul Sarasin, gifted in 1904 | VI 48.01
- 132 Anchor | Freetown, Sierra Leone | before 1934 | stone, metal, wood | Hanns Vischer, gifted in 1934 | III 8163

“Primitive” masks from the Valais

Around 1900, the belief was still common in ethnographic museums, that, across time, humanity had been on a trajectory from simple to ever more complex states of existence. The museums were particularly interested in the “primitive” state, not least in Europe. The idea was that, here too, at least in certain regions, one only had to “dig” a little deeper to get to the “primitive”.

One of these favoured regions was the Valais. Numerous carnival masks from the Lötschental, so-called *Tschäggtä*, were supposed to show how “wild” and “archaic” the local culture there actually was. However, what they failed to realize was how, here too, things had changed over time: the people integrated new materials in their masks, or recycled existing items and adapted to the market that had established itself in the valley thanks to the growing number of resident artefact dealers. The majority of masks were no longer made to be worn during carnival, but for sale and decorative purposes.

The Valais was considered a “godforsaken region” and for precisely that reason people hoped to find there “many wild things”. This mask is evidence that the Lötschental was not so isolated after all: at the back it features a 140-pound sack of flour from the major US Washburn-Crosby Company (today General Mills).

133 Mask | Blatten, Lötschental, Valais, Switzerland | before 1926 | wood, horn, bone, skin, animal hair, vegetable fibre, metal | Leopold Rütimeyer, giften in 1926 | VI 10327

Hoffmann-Krayer was highly amused by this mask’s “large ‘gob’, it’s hilarious!”; he also noticed that it “stank fiendishly”. Both aspects – the large open mouth with its huge teeth and the animal paws, which were probably the source of the stench – fitted the image of “primitive”.

134 Mask of a *Roitschäggtä* | Lötschental, Valais, Switzerland | ca. 1880 | wood, goat skin, bone, metal | Eduard Hoffmann-Krayer, gifted in 1916 | VI 6865

Occasionally, collectors purchased, in addition to the *Tschäggtä* masks, the respective costumes. This blanket was probably used as a *Tschäggtä* costume although it had originally probably served as a prestigious showpiece. It is elaborately worked and with its geometric pattern it doesn’t come anywhere close to the image of “wild” or “primitive”.

135 Blanket or part of costume | Blatten, Lötschental, Valais, Switzerland | ca. 1900 | wool, linen | Leopold Rütimeyer, gifted in 1916 | VI 6733.02

On the eve of Epiphany, the so-called *Chinigross* (kings’ horse) used to prance through the narrow lanes of villages in the Valais: a young man dressed up as a royal horseman wore a wooden frame on his shoulders, representing the body of a horse. Upon purchase, the responsible person at the Basel Museum believed that he had acquired a now almost extinct item from the long-gone past. The disappointment must have been great when he discovered that the adornment was renewed year for year, using the latest materials from common department stores.

136 Horse frame *Chinigross* with crown | Kippel, Valais, Switzerland | before 1934 | wood, glass, metal, iron, leather, hair, cotton, silk, paper | Viktor Bellwald, purchased in 1934 | VI 11854.01+03

Leopold Rütimeyer of the Museum wrote to his colleague Hoffmann-Krayer in 1905: “I spent some of my days on holiday searching for those peculiar masks in the Lötschental of which I

had seen one last year and one this year in the National Museum in Zurich.” He purchased six masks for the Basel Museum, among them these two exhibits.

137 Mask of a *Roitschäggättä* | Lötschental, Valais, Switzerland | ca. 1880 | wood, animal skin, textile, metal | Leopold Rütimeyer, gifted in 1905 | VI 388

138 Mask of a *Roitschäggättä* | Kippel, Lötschental, Valais, Switzerland | 1895–1905 | wood, sheep skin, animal hair, tooth, metal, vegetable fibre | Leopold Rütimeyer, gifted in 1905 | VI 390

This mask was purchased although the Commission actually believed it looked “somewhat trim” and “neater” than other others. What made them purchase it after all was probably the large, protruding tongue that looked rather lascivious and vulgar.

139 Mask | Lötschental, Valais, Switzerland | ca. 1880 | wood, horn, wool, metal | Eduard Hoffmann-Krayer, gifted in 1916 | VI 6873

A series of carnival customs

Other carnival customs were also the subject of research. If possible, different specimens of the same carnival costume were purchased for comparative purposes and in order to document developments, among them the figure *Märchler Rölli* from Schwyz. The masks on display were probably lent out, or sold, to other places outside the canton of Schwyz, and came to the Museum from there.

140 Mask *Rölli* with hood | Lachen, Schwyz, Switzerland | ca. 1900 | wood, cotton, linen, wool, tinplate | Anton Meier, purchased in 1908 | VI 2252.03

141 Mask *Rölli* with hood *Chutz* | March, Schwyz, Switzerland | ca. 1875 | wood, textile | facilitated by Hans Wehrli and Ida Heierli / Frau Meyer-Schlittler, purchased in 1918 | VI 8310.01-02

War

Even during the First World War, the ethnographic collection at the Basel Museum continued to grow, albeit under different circumstances. Even though Switzerland was not directly involved in the conflict, the geopolitical events shaped the development of the collection. For one thing, the financial conditions changed, for the other, certain former collection areas were now out of bounds while others became accessible thanks to the war.

New collection areas

The fact that many borders were closed during the First World War meant that ethnographic museums no longer had access to certain collection areas, or at least only on restricted terms. For this reason, the director of the museum in Hamburg sent a collector with the German army to the Balkans with the order to explore new areas for his museum's collections. The task was given to the professional collector and art dealer Julius August Konietzko together with his wife Anna. As members of the "Mazedonischen Landeskundlichen Kommission" (Macedonian Regional Studies Commission) – a group of scientific researchers – they were to explore and survey the newly conquered territories, very much in the old colonial style.

The Konietzkos collected not only for the Hamburg museum, but also for their own business. A few years later, they sent specimen catalogues to Basel, upon which the museum purchased a number of select items.

Women's and children's things

Up to now, all purchased items were assigned to Julius August Konietzko in the museum's collection chronicle. However, in reality his wife Anna played a key role as she had better access to the women and children. This meant she was responsible for collecting items associated with the women's sphere such as textile tools, jewellery, toys, and medicinal items.

142 Women's belt buckle | Albania | ca. 1850 | copper alloy | Anna and Julius August Konietzko, purchased in 1919 | VI 8845

143 Two armlets | Prokuplje, Toplica, Serbia | ca. 1850 | copper alloy | Anna and Julius August Konietzko, purchased in 1919 | VI 8819.01-02

144 Two bracelets for women | Prilep, Pelagonia, Macedonia | ca. 1850 | glass | Anna and Julius August Konietzko, purchased in 1919 | VI 8864+66

145 Headgear *perušinke* | before 1919 | Gatrovac near Niš, Nišava, Serbia | vegetable fibre | Anna and Julius August Konietzko, purchased in 1919 | VI 8821

146 Doll *lutka* | Jelašnica near Niš, Nišava, Serbia | before 1919 | cotton, wool, paper, wood, metal | Anna and Julius August Konietzko, purchased in 1919 | VI 8811

147 Two toy animals | Jelašnica near Niš, Nišava, Serbia | before 1919 | maize | Anna and Julius August Konietzko, purchased in 1919 | VI 8815-16

This inconspicuous dough ringlet was bought as a 'love charm' from a "gypsy woman". According to the description, it was made from flour and women's milk and was supposed to be eaten by the husband to obtain love. The thing was made interesting by the idea that mother's milk was made into a dough - which supported widespread fantasies about the inhabitants of the Balkans at the time.

148 Dough ringlet 'love charm' | ca. 1900 | Niš, Nišava, Serbia | flour, breast milk (?) | Anna and Julius August Konietzko, purchased in 1919 | VI 8829

Amulets

Amulets fetched particularly high prices; the Konietzkos had a special catalogue for them. They also collected lucky charms from people described as “gypsies” – whether these were actual Roma people or some other marginalized group is difficult to ascertain today.

- 149 Amulet against the evil eye | Skopje, North Macedonia | ca. 1900 | glass, vegetable fibre | Anna and Julius August Konietzko, purchased in 1932 | VI 8854
- 150 Amulet *bogabrava* (God’s beard) | Ostrovica near Niš, Nišava, Serbia | before 1919 | vegetable material | Anna and Julius August Konietzko, purchased in 1919 | VI 8823
- 151 Amulet *sakal* | Tetovo, Polog, North Macedonia | before 1919 | straw | Anna and Julius August Konietzko, purchased in 1919 | VI 8867
- 152 Amulet pendant | Serbia | ca. 1900 | shell | Anna and Julius August Konietzko, purchased in 1919 | VI 8833
- 153 Amulet with duck’s rear | Jelašnica near Niš, Nišava, Serbia | ca. 1919 | feather, glass | Anna and Julius August Konietzko, purchased in 1919 | VI 8832
- 154 Amulet with mole’s paw | Jelašnica near Niš, Nišava, Serbia | ca. 1900 | animal materials, glass | Anna and Julius August Konietzko, purchased in 1919 | VI 11261
- 155 Amulet against the evil eye | Niš, Nišava, Serbia | ca. 1900 | cowrie shell, glass, vegetable material | Anna and Julius August Konietzko, purchased in 1919 | VI 8840
- 156 Amulet against the evil eye | Niš, Serbia | ca. 1880 | lead, glass, vegetable material | Anna and Julius August Konietzko, purchased in 1919 | VI 8839
- 157 Amulet against the evil eye | Jelašnica near Niš, Nišava, Serbia | ca. 1900 | plomb, glass | Anna and Julius August Konietzko, purchased in 1932 | VI 11264
- 158 Amulet for children | Prilep, Pelagonia, Macedonia | ca. 1900 | glass, vegetable material | Anna and Julius August Konietzko, purchased in 1919 | VI 8863
- 159 Amulet against the evil eye for children | Prilep, Pelagonia, North Macedonia | ca. 1900 | glass, coral, vegetable material, stone | Anna and Julius August Konietzko, purchased in 1919 | VI 8862

Content extension

The First World War opened up a whole new collection area: military ethnographica. According to Hoffmann-Krayer, “across the wide range of social classes, we always come across individual groups and circles that boast their own folkloric peculiarities; thus, it does not come as a surprise that a segment with such a pronounced sense of identity as the soldiery constitutes an ethnographic category of its own, with its peculiar customs, views, poetry, and language.” Everything that service men produced or used as a protective charm became of interest.

These birds were produced by Russian prisoners of war in a German prison camp.

- 160 Two peace birds | Germany | before 1915 | wood, metal | Emil Seiler-La Roche, gifted in 1915 | VI 6682-83

A few soldiers took advantage of their posting to other locations in Switzerland to collect. One of them was Hoffmann-Krayer’s son, who was stationed on the French frontier in the Jura mountains. One day, he encountered a torchlight procession during a walk. He was given a torch as a gift and sent it to Basel via the army’s postal service.

- 161 Torch *faye* | Fontenais, Porrentruy, Jura, Switzerland | 1917 | wood | Eduard Hoffmann, gifted in 1917 | VI 7235

Nails like this were purchased in Freiburg im Breisgau and hammered into an “iron tree” – the proceeds then went to the Red Cross.

162 Nail | Freiburg i. Br., Baden-Württemberg, Germany | 1915 | iron | Hanns Bächtold-Stäubli, gifted in 1915 | VI 6686

This inn sign was made by a soldier of the 144th Landwehr Battalion and put on display at his post near Basel.

163 Inn sign “Zum liebe Ressler” | Frenkendorf-Füllinsdorf, Baselland, Switzerland | before 1915 | cardboard, string, colour, pencil | Adrian Alioth-Schlumberger, gifted in 1915 | VI 6679

The two little dolls Nénette and Rintintin were said to protect against aerial bombs – under the condition that the cord that joined them was not severed.

164 Little dolls “Nénette et Rintintin” | Alsace, France | 1914–1918 | wool | Eduard Hoffmann-Krayer, gifted in 1918 | VI 8309

Financial constraints

The war changed the museum's financial prospects. One of the main sponsors, the Gesellschaft für das Gute und Gemeinnützige Basel (GGG), halved its annual contributions while, at the same time, it became more difficult to get support from private donors.

The war also changed the conditions for owners of potential museum pieces: an additional income through the sale of belongings was a highly welcome prospect and we may assume that need often forced people to sell things which they otherwise would have kept. The collector Annemarie Weis addressed this point in 1917: “A further reason is the current shortage of money in Binn; it makes people more inclined to sell something.”

A similar case is that of Anina Grass, who became a source of additional income in the valleys of the Engadin by purchasing textiles from private households.

165 Bed sheet | Schleins, Grisons, Switzerland | before 1914 | linen | Anina Grass, purchased in 1914 | VI 5986

166 Prestige towel | Lavin, Grisons, Switzerland | before 1914 | linen | Anina Grass, purchased in 1914 | VI 5981

In 1917, the Museum was facing a costly new opening. For this occasion, three large Buddha statues were being shipped from Japan to Basel. At the outbreak of the war, the ship carrying the statues took shelter in the neutral port of Padang in Sumatra. By 1916 it became apparent that the Museum would be facing huge harbour fees. The vessel remained there until the end of war, resulting in additional costs of 4,515 francs (at a purchasing price of 5,150 francs for the three statues). For this reason, the Commission granted no more money for acquisitions; thus, the budgets of all departments were directly affected by the war.

167 Buddha Dainichi Nyorai | Sendai, Japan | Edo (1603–1867) | wood, paper, lacquer, bolus, brass, metal | Freiwilliger Museumsverein Basel, purchased in 1920 | IId 1213

Exchange and network

The history of the European collection not only involves numerous individuals but also various institutions. There was a lively exchange with other museums not only in terms of scholarly debates but also with regard to duplicate items which were exchanged to replace or complement missing items.

Skull against notched tally stick

In the Austrian and Bavarian Alps, it used to be tradition to paint the skulls of deceased persons and consign them to a charnel house as soon as a grave was vacated. Hoffmann-Krayer was actively in search of such a skull and made inquiries at the Sammlung für deutsche Volkskunde in Berlin. There they took one from their own collection and sent it to Basel in exchange for a notched tally stick (probably from the Valais).

168 Painted skull of Peter Neureiter (1822 (?)-1865) | Krispl near Salzburg, Austria | end of 19th c. | bone, tooth, colour | Sammlung für deutsche Volkskunde, exchange in 1921 | VI 9546

Things from the Valais for things from the Arctic

In 1914, Hoffmann-Krayer donated 200 Swiss francs to the newly established department “Arctic Peoples” at the Basel Museum which was headed by his friend Leopold Rütimeyer. Rütimeyer did not use the money to purchase items from the Arctic directly, instead he chose a detour. In the summer, he travelled to the Val d’Hérens in the Valais where he purchased ethnographic artefacts worth 400 francs. Back in the Basel, the two men split the collection into two equal halves: 65 items worth around 200 francs remained in Basel while 66 pieces went to the Museum of Ethnology in Hamburg (today MARKK) in exchange for 28 pieces from the Arctic. In Basel, they were registered as “Gift Hoffmann-Krayer”.

When inventorying the collection exchanged with the Hamburg museum, emphasis was laid on mentioning and acknowledging the name of Hoffmann-Krayer together with that of the partner museum in view of the fact that the two contributed significantly to the rapid growth of the Department Arctic Peoples, which was established in 1909. The main aim of this department was to allow comparisons to be made between contemporary Arctic cultures and European prehistory. Further research into the various collectors and dealers involved is still pending. What we do know is that they mainly came from the surroundings of the Hamburg company Carl Hagenbeck.

On display in the exhibition is a selection of these Arctic items together with an array of the objects from the Valais that remained in Basel. Regarding some of the latter we even know the purchasing price.

The Arctic

For roughly 2,000 years, the peoples living around the Bering Sea have been carving animal and human figures from walrus tusk. The figurines originally served ritual purposes. They were attached to objects or clothing items for protection, to attract prey, or to pay respect to hunted game such as birds, foxes, rodents, seals, and polar bears. Until today, they lend expression to the people’s relationship with their environment. Since around the mid-19th century, they have also been produced for sale to travellers and have become an important branch of the local craft industry.

169 Ten ivory carvings | Inupiat | Region around Point Hope, Alaska, USA | around 1900 | walrus tusk, colour | Museum für Völkerkunde Hamburg (today MARKK), exchange in 1914 / Eduard Hoffmann-Krayer, gifted in 1914 | VII 280-89

Arrows, harpoons, and projectile tips made of bone and ivory were among the sought-after items from the Arctic. On the one hand, such weapons stood for the “primitive” and highlighted the technological difference to our advanced culture, on the other, they also provided evidence for the human ingenuity of finding functional solutions with the aid of local materials.

170 Two arrows | Inupiat | Region around Point Hope, Alaska, USA | around 1900 | wood, bone, wire | Museum für Völkerkunde Hamburg (today MARKK), exchange in 1914 / Eduard Hoffmann-Krayer, gifted in 1914 | VII 292-93

The first Siberian items were added to the museum collection through exchange with holdings of the museum in Hamburg. Among them was this shamanistic amulet, believed to protect the members of a household. The affixed figures represent ancestors or deceased shamans. These so-called *ongon* amulets are often passed down from one generation to the next. To this day, they still rank as power-laden among the people who originally made them.

171 Protective amulet | Soyot | Upper reaches of the Yenissei, Siberia, Russia | around 1900 | cotton, wool | Museum für Völkerkunde Hamburg (today MARKK), exchange in 1914 / Eduard Hoffmann-Krayer, gifted in 1914 | VII 296

A further Siberian collection focus concerned items of everyday use made from materials such as birch bark. The vessels were used for storage or for serving food.

172 Vessel | Soyot | Upper reaches of the Yenissei, Siberia, Russia | around 1900 | wood, birch bark | Museum für Völkerkunde Hamburg (today MARKK), exchange in 1914 / Eduard Hoffmann-Krayer, gifted in 1914 | VII 299

The Valais

For one thing, the collection focused on agricultural tools and items of everyday use. Basically, the motto was: the simpler the better. The urban “museum men” did not always recognize what a specific implement was actually used for. Occasionally they relied on information provided by the seller, as in the case of this serrated wood. Pierre Maitre suspected that it was used for hashing boiled potatoes as cattle feed.

173 Serrated wood, CHF 2 | La Sage, Valais, Switzerland | wood | before 1914 | Leopold Rütimeyer, gifted in 1914 | VI 6198

174 Knife | La Sage, Valais, Switzerland | before 1900 | iron, goat’s horn | Leopold Rütimeyer, gifted in 1914 | VI 6187

175 Implement for straightening horns, CHF 10 | La Sage, Valais, Switzerland | before 1914 | wood, vegetable fibre, leather | Leopold Rütimeyer, gifted in 1914 | VI 6179

176 Whetstone for scythe set in horn tip, CHF 3 | La Sage, Valais, Switzerland | ca. 1880 | stone, horn | Leopold Rütimeyer, gifted in 1914 | VI 6180

177 Whetstone barrel, CHF 10 | La Sage, Valais, Switzerland | 1818 | wood | Leopold Rütimeyer, gifted in 1914 | VI 6181

178 Hammer for culling small livestock, CHF 5 | La Sage, Valais, Switzerland | ca. 1700 | wood | Leopold Rütimeyer, gifted in 1914 | VI 6173

179 Shepherd’s jacket, CHF 30 | La Sage, Valais, Switzerland | before 1914 | goat skin, linen, wool, sackcloth | Leopold Rütimeyer, gifted in 1914 | VI 6193

The chip-carved box served a very pragmatic purpose: it was simply used as packaging for smaller items as indicated by the address and postal labels.

180 Box with chip carvings, CHF 5 | La Sage, Valais, Switzerland | 1816 | wood, paper, metal | Leopold Rütimeyer, gifted in 1914 | VI 6217

At the Museum, the belief was that traditional costumes were “the public’s favourite ethnographic items”. Despite this, the Museum did not collect complete costumes, but only parts thereof. The idea was to compare these with respective parts of other costumes.

181 Two bust inlays for a traditional Evolène costume | La Sage, Valais, Switzerland | before 1914 | cardboard, textile | Leopold Rütimeyer, gifted in 1914 | VI 6215-16

Things from Cameroon for things from rural Europe

In 1918, Gustav Wehrli, director of the Ethnographic Museum in Zurich, was invited to come to Basel and select a number of objects from the duplicate collection of the African Department. His choice fell on a range of medicinal vessels, which the missionary Paul Rudolf Scheibler (1877 – 1951) had brought back to Basel from Africa. In return he gave the Basel Museum nine headdresses from rural areas in Europe.

The deal was facilitated by Ida Heierli. How the Zurich Ethnographic Museum came into possession of the headpieces is not documented. Possibly, Ida Heierli’s mother, Julie, a specialist on traditional costumes, was involved somehow.

Magic items and medicine bottles from Cameroon

The thaumaturgical objects, *ngambi*, were probably activated in the context of oracles. The bottles, the gourd, and the snail shell were used for storing medicines in fluid or powder form although we do not know against which diseases.

On loan from the Völkerkundemuseum der Universität Zürich:

182 Thaumaturgical object *ngambi* | Sakbayeme, Cameroon | before 1904 | leather, plastic, vegetable material, wood | Missionary Paul Scheibler / MKB, exchange in 1918 | VMZ 04822a, b.001-006, c, d.001-013, e.001-13, f, g.001-003

183 Thaumaturgical object *ngambi* | Sakbayeme, Cameroon | before 1904 | plastic, bone, animal skin, vegetable materials | Missionary Paul Scheibler / MKB, exchange in 1918 | VMZ 04823a, b.001-004, c, d, e.001-19

184 Three medicine bottles | St Peter, Cameroon | before 1904 | gourd, vegetable material | P. M. Erasem / MKB, exchange in 1918 | VMZ 04824a.001-002, b, c.001-002

185 Gourd | Sakbayeme, Cameroon | before 1904 | gourd, vegetable materials | Missionary Paul Scheibler / MKB, exchange in 1918 | VMZ 04825

186 Stopper from a medicine bottle | Sakbayeme, Cameroon | before 1904 | wood | Missionary Paul Scheibler / MKB, exchange in 1918 | VMZ 04826

187 Snail shell | Sakbayeme, Cameroon | before 1904 | snail shell, textile, vegetable material | Missionary Paul Scheibler / MKB, exchange in 1918 | VMZ 04825

Rural headdress

A bridal crown is a headdress worn by unmarried women and young girls. Depending on region, it goes by several names: *Schäppel*, *Kranzerl*, and in Basel *Portenzier*. Bridal crowns have been a part of traditional costumes ever since the Middle Ages. From their First Communion onwards, young women wore them at important events such as church feasts and processions, but doffed them after they got married. Bridal crowns signified purity and provided protection and blessing. Entirely hand-crafted and made-to-measure, bridal crowns differed from region to region but followed the same symbolic conventions (colour, shape,

material). With the spread of white wedding gowns from the 1850s on and when, later, black became the main colour of everyday fashion, bridal crowns became increasingly rare.

- 188 Bridal crown | Walsertal, Vorarlberg, Austria | before 1918 | cardboard, textile, metal, glass | Völkerkundemuseum der Universität Zürich, exchange in 1918 | VI 8190
- 189 Bridal crown | Tuttlingen, Baden-Württemberg, Germany | before 1918 | wood, cardboard, textile, metal, glass | Völkerkundemuseum der Universität Zürich, exchange in 1918 | VI 8191
- 190 Bridal crown | Ellwangen, Baden-Württemberg, Germany | before 1918 | cardboard, textile, metal, glass | Völkerkundemuseum der Universität Zürich, exchange in 1918 | VI 8192
- 191 Bridal crown | Europe | wood, juniper (?), glass, textile | before 1918 | Völkerkundemuseum der Universität Zürich, exchange in 1918 | VI 8193
- 192 Bridal crown | Europe | shingles, velvet, gold thread, silver thread, textile | before 1918 | Völkerkundemuseum der Universität Zürich exchange in 1918 | VI 8194
- 193 Bridal crown | Donauwörth, Bavaria, Germany | metal, glass, colour | before 1918 | Völkerkundemuseum der Universität Zürich, exchange in 1918 | VI 8195
- 194 Bridal crown | Alsace, France | metal | ca. 1900 | Völkerkundemuseum der Universität Zürich, exchange in 1918 | VI 8196
- 195 Groom's bouquet | Ellwangen, Baden-Württemberg, Germany | textile, cardboard, metal | before 1918 | Völkerkundemuseum der Universität Zürich, exchange in 1918 | VI 8197
- 196 Hair pin | Nidwalden (?), Switzerland | copper, glass | ca. 1850 | Völkerkundemuseum der Universität Zürich, exchange in 1918 | VI 8198

Private collection, private funds

For personal reasons, the then deputy director of the Bernisches Historisches Museum, Jakob Wiedmer-Stern, sold a large part of his ceramics collection to Basel, even though “his” own museum also collected pottery from the Bern region and probably would have been interested in acquiring the pieces in question. In order to push the sale, Wiedmer-Stern insinuated that he might also sell his pieces to Zurich. Although Hoffmann-Krayer had already used up his annual purchasing funds, he received spontaneous financial support from his cousin Fritz Hoffmann-La Roche, the founder of today’s pharma company Roche. In the accession book, the latter is listed as “consigner” although he probably never even touched any of the pieces.

- 197 Plate with mill and hiker | Langnau, Berne, Switzerland | 1802 | earthenware | former owner Jakob Wiedmer-Stern / Fritz Hoffmann-La Roche, gifted in 1906 | VI 1523
- 198 Platter with star motif | Langnau, Berne, Switzerland | 1789 | earthenware | former owner Jakob Wiedmer-Stern / Fritz Hoffmann-La Roche, gifted in 1906 | VI 1521
- 199 Plate with bear motif | Langnau or Heimberg-Steffisburg, Berne, Switzerland | 1857 | earthenware | former owner Jakob Wiedmer-Stern / Fritz Hoffmann-La Roche, gifted in 1906 | VI 1520

Items of faith

One of the main focuses of the European collection concerned the field of so-called “superstition”. Hoffmann-Krayer not only sought to collect items relating to the subject, he also published the ten-volume *Handwörterbuch des deutschen Aberglaubens* (Handbook of German Superstition) together with his pupil Hanns Bächtold-Stäubli. One of the points they made there is that culture and religious beliefs were constantly changing and always involved the question of perspective:

“Superstition has always been contingent on the sphere of religion. For a Protestant, the protective Agatha tokens revered by the Catholic folk represent superstition, just as the atheist doubts the belief in eternal life and the liberal Christian questions the notion of immaculate conception. In this sense, the Christian, the Moslem, and the Buddhist will always differ as to what superstition means.”

Warding off evil

Protection against harm and “evil” is a major issue for many people. For this purpose, people wear amulets made from powerful materials and in shapes that are believed to be potent. In many regions and cultures, people particularly fear the “evil eye”, that is, the idea that evil or jealous people are liable to harm others merely by looking at them. Amulets that ward off the “evil eye” come in the shape of the devil’s hand (*mano cornuta*) or the obscene fig sign (*fica*).

- 200 Three stone chisels as amulets against harm | Ermatingen, Thurgau, Switzerland | before 1931 | sintered stone, silver | Hanns Bächtold-Stäubli, gifted in 1931 | VI 11111-13
- 201 Relic pouch *brevetl* for children as protection against evil | Southern Italy | ca. 1914 | silk, paper, metal | Karl Wohlgemuth, purchased in 1914 | VI 6114
- 202 Alpine leek sewn into pouch against evil influences | Wetzikon, Zurich, Switzerland | ca. 1900 | silk, vegetable fibre | Walter Keller, gifted in 1914 | VI 6133
- 203 Alpine leek sewn into pouch | Wetzikon, Zurich, Switzerland | ca. 1914 | silk, vegetable material | Walter Keller, gifted in 1914 | VI 5992
- 204 Iron cross made of old coffin nails to protect children against witchery | Heidenoldendorf, North Rhine-Westphalia, Germany | ca. 1900 | iron | Karl Wehrhan, gifted in 1914 | VI 5998
- 205 Cushion as amulet against witchery | Portugal | ca. 1900 | textile, vegetable material | José Leite de Vasconcellos, gifted in 1908 | VI 2528
- 206 Druid’s foot (?) against witchery and nightmares | Passau, Bavaria, Germany | 1900 | wood | Julius August Konietzko, purchased in 1933 | VI 11511
- 207 Amulet against witchery | Perugia, Umbria, Italy | ca. 1900 | stone | Giuseppe Bellucci, gifted in 1910 | VI 4016
- 208 Representation of coral branch as add-on for a mule saddle against witchery | Naples, Italy | ca. 1900 | copper | Julius August Konietzko, purchased in 1934 | VI 11601
- 209 Half a horseshow and three hazel rods for relieving bewitched cattle | Norderstedt, Schleswig-Holstein, Germany | ca. 1900 | iron, wood, copper | Julius August Konietzko, purchased in 1933 | VI 11495
- 210 Amulet for door against the evil eye | Brindisi, Apulia, Italy | ca. 1900 | ceramic | Julius August Konietzko, purchased in 1926 | VI 10272
- 211 Oxen horn as house amulet against the evil eye | Italy | before 1926 | bone, horn, pigment | Julius August Konietzko, purchased in 1926 | VI 10259
- 212 Figure of a boy as add-on for a mule saddle against the evil eye | Naples, Campania, Italy | ca. 1900 | copper | Julius August Konietzko, purchased in 1932 | VI 11267
- 213 Amulet for draft oxen against the evil eye | Cosenza, Calabria, Italy | ca. 1900 | iron, vegetable material | Julius August Konietzko, purchased in 1933 | VI 11504

- 214 Amulet for oxen against the evil eye | Calabria, Italy | ca. 1900 | horn | Julius August Konietzko, purchased in 1926 | VI 10260
- 215 Amulet in shape of a hand against the evil eye | Bellagio, Lombardy, Italy | ca. 1900 | silver | Eduard Hoffmann-Krayer, gifted in 1908 | VI 2443
- 216 Amulet *figa* | Lisbon, Portugal | ca. 1900 | horn | Ernst Alfred Stükelberg, gifted in 1904 | VI 1046
- 217 Amulet *figa* | Lisbon, Portugal | ca. 1900 | jet | Ernst Alfred Stükelberg, gifted in 1904 | VI 1044
- 218 Amulet *figa* | Lisbon, Portugal | ca. 1900 | bone | Ernst Alfred Stükelberg, gifted in 1904 | VI 1094
- 219 Amulet *figa* | Lisbon, Portugal | ca. 1900 | bone | Ernst Alfred Stükelberg, gifted in 1904 | VI 1151
- 220 Amulet *figa* | Lisbon, Portugal | ca. 1900 | bone | Ernst Alfred Stükelberg, gifted in 1904 | VI 1186
- 221 Amulet *fica* | St Gallen, Switzerland | ca. 1900 | coral | Antique dealer Albert Steiger, purchased in 1917 | VI 7255
- 222 Amulet *figa* | Spain | ca. 1900 | coral, gold | Paul Vosseler, gifted in 1929 | VI 10704
- 223 Amulet *figa* | Spain | ca. 1900 | jet, gold | Paul Vosseler, gifted in 1929 | VI 10703
- 224 Amulet *figa* against the evil eye | Bahia, Brazil | ca. 1900 | horn | Julius August Konietzko, gifted in 1926 | VI 10273
- 225 Amulet with *fica* against toothache and the evil eye | ca. 1900 | Bahia, Brazil | horn | Julius August Konietzko, gifted in 1926 | VI 10274
- 226 Vulva amulet | Prague, Czechia | 1911 | cowrie shell, metal | Eduard Hoffmann-Krayer, gifted in 1911 | VI 4883
- 227 Fossilized shark's tooth and pilgrimage cap as amulet for women against the evil eye | Cagliari, Sardinia, Italy | ca. 1900 | tooth, copper, metal | Julius August Konietzko, purchased in 1933 | VI 11505
- 228 Amulet for children against the evil eye | Calabria, Italy | around 1900 | cowrie shell, glass, coral | Julius August Konietzko, purchased in 1926 | VI 10265a-c
- 229 Nut as a children's amulet against the evil eye | Carpathian Mountains, Slovakia | 1932 | walnut | Julius August Konietzko, purchased in 1932 | VI 11266
- 230 Bell with Greek inscription "I surrender to the eyes" against the evil eye | Zurich, Switzerland | ca. 1800 | silver | Alfred Dietisheim, gifted in 1914 | VI 6132
- 231 Catch of a bird of prey as amulet against the evil eye | Bavaria, Germany | ca. 1932 | animal materials, copper | Julius August Konietzko, purchased in 1932 | VI 11265
- 232 Boar's tusk as amulet against the evil eye | Frontenhausen, Bavaria, Germany | around 1900 | boar's tusk | Julius August Konietzko, purchased in 1934 | VI 11862
- 233 Amulet in shape of a crescent against the evil eye | Naples, Italy | ca. 1900 | silver | Julius August Konietzko, purchased in 1932 | VI 11260

Protection and strength

Amulets and medicines are also expected to have a soothing effect and to strengthen the bodies of humans as well as animals. They can be applied to treat a host of illnesses and modify physical processes, from promoting teething to reducing fever or influencing the female cycle.

- 234 Amulet for a regular menstrual cycle | Perugia, Umbria, Italy | around 1900 | coral | Giuseppe Bellucci, gifted in 1910 | VI 4017
- 235 Amulet, worn by midwives to keep the milk flowing | Perugia, Umbria, Italy | around 1900 | agate | Giuseppe Bellucci, gifted in 1910 | VI 4019
- 236 Amulet to prevent conception | Schmerikon, St Gallen, Switzerland | ca. 1900 | hazelwort | Otto Stoll, gifted in 1914 | VI 6119
- 237 Amulet against the strike of lightning | St Gallen (?), Switzerland | ca. 1900 | vegetable fibre, linen | Otto Stoll, gifted in 1914 | VI 6124
- 238 Prehistoric stone axe as amulet against the strike of lightning | Perugia, Umbria, Italy | around 1900 | stone | Giuseppe Bellucci, gifted in 1910 | VI 4018
- 239 Sheep's lingual bone as amulet used by fishermen for protection against distress at sea | Coast off Cleveland, North Yorkshire England, Great Britain | ca. 1900 | bone, copper alloy | Julius August Konietzko, purchased in 1932 | VI 11259

- 240 Boar's tusks for protection of house | Dithmarschen, Schleswig-Holstein, Germany | ca. 1900 | boar's tusk, textile | Julius August Konietzko, purchased in 1934 | VI 11840
- 241 Baptismal amulet *Breuerl* | Vinschgau, Trentino-South Tyrol, Italy | ca. 1900 | brocade, metal | Karl Wohlgemuth, purchased in 1909 | VI 3223
- 242 Amulet to help teething | Schmerikon, St Gallen, Switzerland | ca. 1914 | linen, cashew (*Anacardium occidentale*) | Otto Stoll, gifted in 1914 | VI 6126
- 243 Amulet to help teething | Schmerikon, St Gallen, Switzerland | ca. 1900 | shell of the vineyard snail, linen | Otto Stoll, gifted in 1914 | VI 6120
- 244 Amulet with teeth of deceased person to support teething | Schmerikon, St Gallen, Switzerland | ca. 1900 | linen, tooth | Otto Stoll, gifted in 1914 | VI 6122
- 245 Amulet to ease teething | Sargans, St Gallen, Switzerland | ca. 1913 | Pig's ear cartilage | Werner Manz, gifted in 1913 | VI 5668
- 246 Amulet against toothache and other ailments | Europe | ca. 1900 | "Elephant aphid" (cashew nut) | old holdings, consigner unknown | VI 606.01-04

This wood splinter was removed from the trunk of an elderberry tree to serve as a remedy against toothache. When doing so, one had to face a certain direction of the compass and observe the lunar phases. The person in pain had to poke around the tooth with the splinter; then the bloodied piece of wood was reinserted into the tree in the hope that the toothache would reside. This specific splinter was never actually used which is why it was inventoried as "in fact without value".

- 247 Toothpick against toothache | St Gallen, Switzerland | ca. 1900 | elderberry wood | Otto Stoll, gifted in 1914 | VI 6131
- 248 Amulet in shape of Saint Anthony's cross against the plague | Switzerland | around 1900 | copper | Karl Binder, purchased in 1931 | VI 11116
- 249 Penny of grace for children against gout | Perugia, Umbria, Italy | 1740 | brass | Giuseppe Bellucci, gifted in 1910 | VI 4020
- 250 Alpine leek as protection against injuries | Sargans, St Gallen, Switzerland | ca. 1900 | vegetable fibre | Werner Manz, gifted in 1913 | VI 5669
- 251 Amulet against muscular wasting | Schmerikon, St Gallen, Switzerland | ca. 1900 | silk, cardboard, textile, frog's leg bone | Otto Stoll, gifted in 1914 | VI 6121
- 252 Amulet with figure of Saint Blaise for children against throat ailments | Murcia, Spain | around 1900 | ceramics, gypsum, feathers, textile, metal | Wilhelm Bierhenke, purchased in 1934 | VI 11740.01-02
- 253 Neckband against fever | Wels, Upper Austria, Austria | ca. 1900 | horseradish, vegetable fibre | Julius August Konietzko, purchased in 1934 | VI 11596
- 254 Neckband against fever | Wels, Upper Austria, Austria | around 1900 | horseradish, vegetable fibre | Julius August Konietzko, purchased in 1934 | VI 11875
- 255 Amulet against fever | Havelberg, Brandenburg, Germany | ca. 1900 | rooster bone, textile | Carl Hartwich, gifted in 1910 | VI 3981
- 256 Garlic sewn into pouch against whooping cough | Basel, Switzerland | ca. 1900 | garlic, textile | Kurt Max Forcart, gifted in 1918 | VI 8233
- 257 Amulet against warts | Wald, Zurich, Switzerland | ca. 1914 | glass, cloth | Otto Stoll, gifted in 1914 | VI 6130
- 258 Amulet showing Saint Anthony for children against worm infestation | Balerna, Ticino, Switzerland | before 1917 | ivory, vegetable fibre | Pietro Fontana-Prada, gifted in 1917 | VI 7592
- 259 Amulet *Lüsebündeli* for protection against lice and illnesses | Dottenberg, Lucerne, Switzerland | ca. 1900 | textile, vegetable fibre, metal, glass | Jakob Lörch, purchased in 1910 | VI 3682
- 260 Two *Lüsebündeli* for children | Beinwil, Solothurn, Switzerland | ca. 1900 | textile, glass, metal | Josef Anton Häfliger, gifted in 1919 | VI 8879.01-02
- 261 Amulet against body lice | Schmerikon, St Gallen, Switzerland | ca. 1900 | linen, bone | Otto Stoll, gifted in 1914 | VI 6118

- 262 Amulet with 14 berries against epilepsy and nightmares | Schmerikon (?), St Gallen, Switzerland | ca. 1910 | silk, juniper berries | Otto Stoll, gifted in 1914 | VI 6127
- 263 Amulet for horses against spavin | Frontenhausen, Bavaria, Germany | around 1900 | bone, iron | Julius August Konietzko, purchased in 1934 | VI 11867
- 264 Amulet for horses against leg fracture | Peć, Kosovo | ca. 1900 | tooth, copper | Rudolph Iselin, gifted in 1937 | VI 12254

Signs and Symbols

Of some items we only know that they served as amulets but it was not recorded against what or for what purpose people used them. Some can incorporate Christian symbols such as a cross, others fairy tale figures such as the little humpback man.

- 265 Necklace with cross as amulet for children | Einsiedeln, Schwyz, Switzerland | around 1900 | iron, Job's tears (?) | old holdings, unknown consigner | VI 599
- 266 Coin from Brazil as amulet | Portugal | 1820 | copper alloy | José Leite de Vasconcellos, gifted in 1908 | VI 2485
- 267 Amulet with magic signs | Clermont-Ferrand, Auvergne, France | ca. 1900 | animal tooth, agate, amber, snail shell | Eduard Hoffmann-Krayer, gifted in 1907 | VI 1950
- 268 Amulet with magic signs | Clermont-Ferrand, Auvergne, France | ca. 1900 | lava stone, copper alloy, glass, metal | Monsieur Gourmier, purchased in 1908 | VI 2168
- 269 Amulet *Lioncorno* with lion, horn, and snake | Cagliari, Sardinia, Italy | ca. 1932 | copper alloy | Julius August Konietzko, purchased in 1932 | VI 11298
- 270 Amulet *Cimaruta* in shape of lozenge with *fica*, key, and crescent | Naples, Italy | ca. 1900 | silver | Julius August Konietzko, purchased in 1932 | VI 11262
- 271 Amulet with *fica*, Madonna, pentagram, moon, heart, and key | Lisbon, Portugal | ca. 1900 | silver | Ernst Alfred Stükelberg, gifted in 1904 | VI 1033
- 272 Amulet with pentagram | Lisbon, Portugal | ca. 1900 | metal alloy | Ernst Alfred Stükelberg, gifted in 1904 | VI 1034
- 273 Amulet in shape of skull | Vorarlberg, Austria | ca. 1900 | coral, metal | Karl Haegler-Passavant, gifted in 1910 | VI 6169
- 274 Amulet with depiction of little humpback | Bellagio, Lombardy, Italy | ca. 1900 | silver | Eduard Hoffmann-Krayer, gifted in 1908 | VI 2444
- 275 Amulet *Cornicho* for horses in shape of a fang | Lisbon, Portugal | ca. 1900 | horn | José Leite de Vasconcellos, gifted in 1908 | VI 2486
- 276 Amulet *Cornicho* for horses | Lisbon, Portugal | ca. 1900 | horn | José Leite de Vasconcellos, gifted in 1908 | VI 2487
- 277 Horn as amulet | Lisbon, Portugal | ca. 1900 | horn | José Leite de Vasconcellos, gifted in 1908 | VI 2488
- 278 Horn as amulet | Lisbon, Portugal | ca. 1900 | horn | José Leite de Vasconcellos, gifted in 1908 | VI 2489
- 279 Amulet in shape of crescent | Portugal | ca. 1900 | ivory | Ernst Alfred Stükelberg, gifted in 1904 | VI 11
- 280 Amulet in shape of crescent for harness | ca. 1900 | Basel, Switzerland | copper alloy | Antique dealer Hermann Wilhelm Bröckelmann, purchased 1918 | VI 8360
- 281 Amulet in shape of crescent for harness | Basel, Switzerland | ca. 1900 | copper alloy | Antique dealer Hermann Wilhelm Bröckelmann, purchased in 1918 | VI 8361

Jewish amulets

Items pertaining to Jewish religious practice were also included in the European Department. The focus was on everyday religious practices such as an amulet against cholera. The item came with precise descriptions as to how it was made and the former owner's express wish that it be kept alongside other Jewish objects.

- 282 Star of David as amulet against gout (?) | Basel (?), Switzerland (?) | ca. 1880 | copper, zinc, silk, cardboard, vegetable fibre | Antique dealer Hermann Wilhelm Bröckelmann, purchased in 1930 | VI 10834
- 283 Amulet in form of a *mezuzah* case | Basel, Switzerland | ca. 1800 | silver | Antique dealer Elie Wolf, purchased in 1917 | VI 7531
- 284 *mezuzah* amulet against cholera | Israel | ca. 1900 | parchment, ink | former owner unknown / Immanuel Olsvanger, gifted in 1917 | VI 7874.01
- 285 Amulet for children | Switzerland | ca. 1850 | silver | Antiquités Ségal, purchased in 1926 | VI 10208
- 286 Amulet for children against bewitchment | Basel, Switzerland | ca. 1900 | metal | Antiquités Ségal, purchased in 1911 | VI 4721

Devotional images

Devotional images are religious prints that enhance devotion during prayers, are worn as amulets, or serve as a memento of a pilgrimage. Often featured are saints or passages from biblical stories. After his death, Hoffmann-Krayer's private collection of roughly 2,000 devotional images was bequeathed to the museum.

- 287 The auspicious house icon (type: Five Sacred Wounds) | 18th c. | woodcut on paper | Eduard Hoffmann-Krayer, bequest in 1938 | VI 12930
- 288 Plague cross with Zechariah blessing and the plague patrons Sebastian and Roch | ca. 1850–1900 | copperplate engraving on paper | Eduard Hoffmann-Krayer, bequest in 1938 | VI 13065
- 289 Front part of a Loreto funerary bonnet | copperplate engraving on paper | Eduard Hoffmann-Krayer, bequest in 1938 | VI 13097
- 290 INRI inscription and Christ on the Cross as blessing against demons | 18th c. | copperplate engraving on canvas | Eduard Hoffmann-Krayer, bequest in 1938 | VI 14492
- 291 Epiphany blessing and blessing of St Anthony as house benediction | ca. 1600 | copperplate engraving on paper | Eduard Hoffmann-Krayer, bequest in 1938 | VI 14710
- 292 Epiphany blessing and blessing of St Anthony as house benediction | 18th c. | copperplate engraving on paper | Eduard Hoffmann-Krayer, bequest in 1938 | VI 14719
- 293 Epiphany blessing and blessing of St Anthony as house benediction | 18th c. | copperplate engraving on paper | Eduard Hoffmann-Krayer, bequest in 1938 | VI 14720
- 294 Measure of Christ | 18th c. | Augsburg, Germany | Stencil print on silk and paper | Eduard Hoffmann-Krayer, bequest in 1938 | VI 14753

Lucky charms

In order to turn fortune in their favour, people often wear lucky charms around their neck, on an arm, or tucked away in a bag. This can include such things as a four-leaf clover or a “lucky piglet”. Some people combine a host of charms in the hope of a greater effect. Of many items, we do not know why they were regarded as auspicious, here for instance the bean or the bird.

- 295 Lucky charm for love matters in shape of a dolphin | Naples, Campania, Italy | ca. 1900 | metal | Julius August Konietzko, purchased 1932 | VI 11255
- 296 Lucky charm with verse “Je suis un coquillage / Je me nomme pucelage / Toujours je porte bonheur / En tout lieu à toute heure” | Brittany, France | ca. 1900 | cowrie shell, metal | Hanns Bächtold-Stäubli, gifted in 1937 | VI 12065
- 297 Lucky charm featuring a face | Brussels, Belgium | 1930 | glass, metal | Eduard Hoffmann-Krayer, gifted in 1930 | VI 10943
- 298 Lucky charm in shape of two strawberries | Brussels, Belgium | 1930 | unknown materials | Eduard Hoffmann-Krayer, gifted in 1930 | VI 10941
- 299 Lucky charm in shape of a ladybird | Brussels, Belgium | 1930 | glass | Eduard Hoffmann-Krayer, gifted in 1930 | VI 10942

- 300 Lucky charm in shape of a bird | Bad Nauheim, Hesse, Germany | ca. 1924 | wood | Eduard Hoffmann-Krayer, gifted in 1924 | VI 9933
- 301 Trout tongue bone in shape of a lucky piglet | Basel, Switzerland | ca. 1916 | fishbone | Eduard Hoffmann-Krayer | VI 6959
- 302 Pendant lucky piglet | Basel, Switzerland | ca. 1900 | silver | Antique dealer Hermann Wilhelm Bröckelmann, purchased in 1921 | VI 9506
- 303 Pendant for watch chain in shape of two copulating piglets | Brussels, Belgium | 1930 | plastic, metal | Eduard Hoffmann-Krayer, gifted in 1930 | VI 10937
- 304 Pendant for watch chain in shape of a copulating cockerel and hen | Brussels, Belgium | 1930 | plastic, metal | Eduard Hoffmann-Krayer, gifted in 1930 | VI 10938
- 305 Pendant for watch chain in shape of a black cat | Brussels, Belgium | 1930 | wood, metal | Eduard Hoffmann-Krayer, gifted in 1930 | VI 10935
- 306 Pendant for watch chain with the number 13 | Brussels, Belgium | 1930 | metal, emaille | Eduard Hoffmann-Krayer, gifted in 1930 | VI 10940
- 307 Pendant for watch chain in shape of a four-leaf clover | Brussels, Belgium | 1930 | metal, emaille | Eduard Hoffmann-Krayer, gifted in 1930 | VI 10939
- 308 Lucky charm with four-leaf clover | Upper Silesia, Poland | ca. 1933 | glass, copper alloy | Mrs E. M. Sallen, gifted in 1933 | VI 11433
- 309 Lucky charm in shape of a bean | Northern Germany, Germany | ca. 1932 | silver | Julius August Konietzko, purchased in 1932 | VI 11272

The lucky charm featuring five symbols at once was brought to Basel by Eduard Hoffmann-Krayer from his last journey. It was one of the last item to be inventoried before his death.

- 310 Lucky charm with four-leaf clover, lucky piglet, heart, dice, and fly agaric | Cologne, North Rhine-Westphalia, Germany | around 1900 | plastic, synthetic fibres | Eduard Hoffmann-Krayer, gifted in 1936 | VI 11998

Thank you for returning this handout!

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