



# APPENZELL CUSTOMS AND TRADITIONS

# APPENZELLERLAND, THE PLACE TO BE

Im Customs and traditions are still very much alive in the Appenzellerland. Farming and religious rituals continue to shape the everyday life of our region. We are proud and delighted to show you the beauty of our landscape, to explain our customs and to describe our rich cultural heritage.

«Chönd zonis» (Welcome)



APPENZELL  
HANDICRAFTS

42



ALPINE FESTIVITIES

24



ALPINE FARMING

20



TRADITIONAL COSTUMES

30



OPEN-AIR PARLIAMENT

10



CONTENTS

New Year's mummers	04
Bonfire Sunday	06
Corpus Christi	08
Evening prayer	12
Appenzell music	16
Alpine church services	18
Cattle shows	22
Incense and «Omsinge»	26
Hand embroidery	28
Phrase Book	34
	36
	38
	40
	44
	46
	48
	50

Carnival  
Pilgrimage to the Stoss  
Alpine cattle drives  
Appenzell livestock breeds  
Yodelling, cowbells and, «Talerschwigen»  
Market days  
Christmas customs  
Folk art  
Faith healing

## NEW YEAR'S MUMMERS

On 31 December and 13 January (the «old» New Year according to the Julian Calendar) as the first rays of daylight lend a magical shimmering blue to the snow-covered alps, the Urnäsch valley resounds to the rhythmic sounds of the cowbells of the Silvesterklause (New Year's mummers). Dressed in magnificent costumes they make their way from farm to farm where they form a circle in front of the house to perform the ancient custom of «Chlausen». They ring their bells and move to a choreography passed down over centuries and perform a «Zäuerli», the traditional Ausserrhoden wordless natural yodel. The Silvesterkläuse then wish the master of the house and his family a Happy New Year - and receive money and drinks in return. After this they continue their strictly ordered procession.

A «Schuppel» or group of Silvesterkläuse is led by a «Vorrolli», in the middle come the «Schelli» and at the back of the procession is the «Noerolli». The «Vorrolli» and «Noerolli» wear 13 large round bells hung on leather straps that go over their shoulders, back and chest. The other four members of the group strap cow bells of varying sizes to their stomachs and backs. They get their bells to ring with rhythmic swaying, skipping and jogging movements as well as when walking.

The «Schöne» (pretty ones) wear women's clothes and a mask that looks like the face of a porcelain doll. The «Mannevölcher» (menfolk) wear colourful velvet costumes and a bearded mask. On their heads are resplendent

home-made rectangular or wheel-shaped hoods and hats depicting scenes of village or farming life, framed by thousands of colourful beads and sequins. Lit up in the darkness, they create a magical lightshow. The «Wueschte» (ugly ones) wear frightening masks made from bones, animal teeth, papier mache and horns as well as dishevelled clothing of brushwood, straw, wood shavings, holly and hay. The «Schö-wüeschte» (ugly/pretty ones) are forest and nature Klause who adorn their costumes with ornaments made from pine cones, moss, wood bark, snail shells, beechnuts and acorns. Sometimes they also have headwear decorated with local scenes.

Silvesterklausen in the Appenzellerland is a custom practised almost exclusively by the menfolk, although there are a few groups of young boys and girls. According to the locals, «Klausen» is something you have to have in your blood.

By midday the groups of Silvesterkläuse meet up on their routes in the villages, eagerly awaited by crowds of spectators. They then continue their celebrations in front of (and in) the local inns well into the night.

### Location

Appenzell Hinterland and Mittelland.

### Time

On the «new» New Year's Eve (31 December) and the «old» Julian calendar New Year's Eve (13 January). If the date falls on a Sunday, the festivities take place on the Saturday before instead.



**YOU HAVE TO HAVE «KLAUSEN»  
IN YOUR BLOOD**

## CARNIVAL

On the eve of Carnival Thursday hobby horses in all colours - white, black, brown, bay and piebald - gallop through the streets of Appenzell. They frolic up and down the village to the rhythm of the drums as the bells on their bridles ring in wild abandon.

Fasnacht in Appenzell, the capital of Innerrhoden, begins with the traditional «Ommetrommere» (drumming). Drummers of all ages together with the «Botzerössli» (hobby horses and riders) gather on the afternoon of the Wednesday at the Landsgemeindeplatz (main square).

The «Botzerössli» are a special breed of wooden Fasnacht horses. Riders in uniform «climb onto» the horses through the hole in their backs and keep «in the saddle» thanks to the leather straps that go over their shoulders. The legs of the riders are hidden beneath a coloured «skirt» that also covers the horse's body. In their exuberance mount and rider often create alarm amongst onlookers and many of the animals have to be taken to the fountain to quench their thirst.

The custom of «Botzerössli» comes originally from southern Germany. Apparently, in the second half of the 19th century the language of the riders in military uniform was at times extremely coarse.

Today the «Botzerössli» can only be found in Appenzell Innerrhoden. They were in danger of extinction until the Fasnacht association restored some of the old hobby hor-

ses. Again today herds of «Botzerössli» in all sizes and colours strut around well in advance of the main Fasnacht procession on the Saturday and are an important fun element of the children's procession on the Thursday afternoon. The girls and boys as well as the adults wear old fire brigade uniforms and decorate their faces with moustaches, freckles and red cheeks.

### Location

Appenzell and outlying districts

### Time

Carnival Thursday (and evening before) to Ash Wednesday



A SPECIES THREATENED  
BY EXTINCTION

## BONFIRE SUNDAY

Bonfire Sunday is definitely one of the most popular local customs amongst the children of Innerrhoden. These bonfires at the start of spring have their roots in pagan ceremonies designed to drive away the winter and encourage the fertility of the fields.

As the last chords and drum rolls of the Carnival marching bands fade into the background, schoolchildren from Appenzell and surrounding communities eagerly start collecting branches and shrubs. In earlier times anything that would burn was heaped up to make the bonfires, including old tyres, mattresses, furniture, pallets and shuttering. However, these days only untreated wood is allowed, with old Christmas trees being a particular favourite of the youngsters. Adults help the children pile up the collected material in clearly visible bonfire sites in time for Laetere Sunday, the fourth Sunday of Lent. And pride of place at the top of the bonfire goes to the «Funkebaabe», a witch doll filled with fireworks. She is seen as a personification of the winter that the fire is symbolically putting to an end. In earlier times the various districts of Appenzell competed to build the highest, most spectacular bonfire - the «Hehrfunken». The custom is practised most strongly in the district of Ried in the south of Appenzell, formerly an impoverished area of the town with a very interesting social history and its own administration. Ried has its own Bonfire Society and in days gone by its members would take part in the Fasnacht procession, creating a great deal of noise drumming on battered metal buckets.

This local event is a highpoint of the year for the inhabitants of Ried. On the hilltop above the district, near to the spot where up until 1874 the gallows stood, a 15 metre high pyramid (25 metres in former times) of firewood is constructed. As darkness falls, young and old alike congregate at the bonfire site with burning torches and wild cries of «Ried lebede hoch, dreimal hoch», which translates roughly as «Three cheers for Ried». At a given sign, everyone throws their torches into the bonfire and a magnificent firework is lit. According to tradition, many children smoke their first cigarette or cheroot here. The «Funkenbaabe» explodes and the bonfire continues to blaze for hours - often the embers of the fire are still glowing on the Monday.

### Location

Appenzell and outlying districts

### Time

Fourth Sunday in Lent



**THE MOST  
WONDERFUL NIGHT  
FOR RIED**

## OPEN-AIR PARLIAMENT

Never is it more apparent than on Landsgemeinde Sunday that power rests with the people. The Landsgemeinde (open-air parliament) is the embodiment of direct living democracy and has taken place in the open air on the last Sunday in April since 1403. On this day the seven members of the Standeskommission (cantonal parliament) and the cantonal judges are elected or confirmed in office and voting takes place on constitutional, legislative and financial issues.

Following the Landsgemeinde service in the parish church the cantonal councillors and members of the cantonal court in their official cloaks (called «Liichemaantl») make their way from the Rathaus (Town Hall) to the meeting place. At the head of the procession is the Landweibel («usher») with his sceptre. The clerk of the council carries the silver Land Register to the podium, a two-storey wooden stand on which the Landammänner (presidents of the government), «Secklmeischte» (head of the finance department), Statthalter (head of the health and social department), «Landshopme» (head of the agriculture and forestry department), Bauherr (head of the construction and environmental department), «Landsfehnrich» (head of the judicial, police and military department) and cantonal judges take their places. The procession is led by the Harmonie music group, which has played the slow Landsgemeinde March since the 19th century.

When the great bell in the church tower falls silent, the presiding Landammann opens the assembly with an address. After the election, the presiding Landammann and then the eligible voters swear the Landsgemeinde oath.

Before the voting on government issues takes place, members of the Standeskommission and the cantonal court are elected (or re-elected), and every four years elections take place for the Ständerat (upper chamber). The government gives an account of its activities and of the cantonal budget. At this point, as well as during discussions of governmental issues, each person entitled to vote has the opportunity to come onto the podium and argue for or against an issue, put forward a suggestion or submit an individual initiative. The Landammann invites participation with the words: «S Woot ischt frei» («The word is free»). Voting is done by a show of hands.

After the Landsgemeinde is over, there is a lively village celebration.

### Location

Appenzell

### Time

Last Sunday in April, 12.00



## PILGRIMAGE TO THE STOSS

Even before morning has broken, the great bell of the parish church of St. Maurice wakes the faithful. This startling wake-up call at 4.40 in the morning on the second or third Sunday in May can be heard across almost the entire canton and reminds the people of Appenzell of their ancient promise. After the victorious battle at the Stoss in June 1405 they vowed to make a pilgrimage to the site of the battle each year on the feast of St. Boniface (14 May) to give thanks for their freedom and to remember the fallen. The Stoss pilgrimage is one of the oldest and most natural traditions in the Appenzellerland.

At six o'clock the procession sets out from the St. Maurice parish church in Appenzell to the Stoss, a walk of nine kilometres. According to the pledge, an honourable man from each household should take part. For the members of the Standeskommission and the cantonal court as well as senior public officials from Innerrhoden, the pilgrimage is part of their duties. At the front are the police and flag bearers, followed by the clergy and altar servers, then the members of the government and finally students and members of the public, which since 1991 has also included women and girls.

Half way to the Stoss at the historic hamlet of Sammelplatz, where the defenders of Appenzell gathered before the battle, the council clerk reads a document known as the «Fahrtbrief». This recounts the events of the legendary battle during Appenzell's struggle for independence and names the fallen residents of Appenzell, inclu-

ding local hero Ueli Rotach. The Lord's Prayer is then recited five times.

At the time when it gained its freedom from foreign rule and the Abbey of St. Gallen, the canton of Appenzell was undivided. The division into a Catholic and a Protestant half-canton took place in 1597 without bloodshed thanks to skilful negotiation on the part of six other cantons.

A large part of the pilgrims' path today runs on Ausserrhoden land. At sections of the route, either along the road or on the meadows depending on the weather, 300 to 500 pilgrims recite the rosary. On arrival at the chapel there is an open-air church service with musical accompaniment from the Harmonie music group. After a short rest the pilgrims then return to Appenzell on specially chartered trains.

### Location

Appenzell

### Time

Second or third Sunday in May,  
06.00



**AN HONOURABLE MAN**  
FROM EACH HOUSEHOLD

## CORPUS CHRISTI

Early in the morning the sound of cannon fire wakes the faithful. For the Catholic residents of Innerrhoden Corpus Christi is known as «Ösehegottstag». Since mediaeval times this church feast day has honoured the Sacrament of the Altar, the Eucharist, 10 days after Whitsun. On this day the most magnificent processions of the church year take place in Appenzell and its outlying parishes.

Already at 6 o'clock in the morning the centre of Appenzell and the outlying parishes are a hive of activity. The residents are busy decorating their houses with fresh beech foliage and setting up holy images and figures and floral decorations.

In good weather the Corpus Christi church service is held in the open air at 9 o'clock in the inner courtyard of the St. Antonius School. The colourful procession then makes its way to two lavishly decorated stations at the Landsgemeindeplatz (main square) and the Chlos school house. Preceded by further cannon fire, there are then short prayers and readings and the Eucharistic blessing is given. On the route between the stations the rosary is said.

In each parish the Corpus Christi procession has its own distinctive characteristics, but at the centre of all of them is the holy of holies, the sacrament of the Eucharist, which is taken from the church before the start of the procession.

In Appenzell the «Grenadiers of the Lord God» in Napole-

onic uniforms accompany the monstrance containing the host until the final blessing two hours later in the church. The parish priest and the holy of holies are protected by a magnificent baldachin, carried by members of the church council. They are followed by standard bearers of church and secular groups and behind them the flags of the district flutter in the breeze. Local government representatives, the church choir, members of the parish council and pastoral care teams, altar servers, first communicants, scouts, Corpus Christi groups and the Music Society reverently follow the procession. This clear order has been unchanged for generations.

The grandeur of the procession is enhanced by up to a hundred women in traditional feast day costumes and the 15 «Täfelimeedle». These young women in the black and white costume of the unmarried carry painted wooden blocks with the 15 joyful, sorrowful and glorious mysteries of the rosary.

### Location

Appenzell and Gonten, smaller processions also in other Innerrhoden parishes

### Time

Thursday, 10 days after Whitsun, morning



«ÖSEHEGOTTSTAG»  
CORPUS CHRISTI

## ALPINE CATTLE DRIVES

Depending on how tall the grass has grown, the cattle drive up to the alpine summer pastures takes place in either May or June and is for many farming families the most enjoyable day of the year.

The animals are assembled and in some cases an old dairy wagon (Lediwagen) is loaded with traditional alpine dairy utensils. The bell cows are led by an alpine herdsman wearing a traditional festive costume and carrying over his left shoulder the «Fahreimer», a milking pail with an ornately painted bottom. The three harmonised bells around the necks of the cattle are the only instruments in the world to be played by cows.

Right at the front of the procession are Appenzell goats controlled by children. Then follow the cows, bullocks and calves and sometimes a bull. At the end of the procession is the proud owner of the herd accompanied by his faithful «Bläss» (Appenzell mountain dog), which makes sure that none of the animals stray from the path.

The most important task of the four herdsmen behind the bell cows is to sing and yodel. They also help ensure that the herd stays together. During the ascent to the alpine pastures the herdsmen are often offered liquid refreshments in the inns that they pass.

Once the procession has reached the alp, the herdsmen walk in measured paces carrying the bells to the hut. While the cattle are driven onto the meadows they sing «Rugguusseli» (wordless alpine yodelling songs).

The cattle stay on the alp for eight to ten weeks. The descent from the summer pastures takes place at the latest by 30 September and takes the same form as the ascent. In contrast to Appenzell Ausserrhoden, where the herdsmen celebrate the descent at the foot of the Säntis mountain on a single day, the end of the alpine grazing season is celebrated in the Innerrhoden villages with the sounds of cowbells and natural yodelling on many afternoons in late summer.

### Location

Throughout the region on the routes to the alpine grazing areas

### Ascents to the alpine pastures

From mid-May to June

### Descents from the alpine pastures

Mid-August to the end of September



THE MOST ENJOYABLE DAY  
IN THE FARMER'S YEAR

## EVENING PRAYER

The mountainsides glow in the last rays of the evening sun. Cowbells and cattle have fallen silent. After a hard day's work the herdsman finds an elevated position on his alp, puts the carved wooden funnel to his mouth and calls out the alpine blessing. A moving moment of reflection.

On several Innerrhoden alps the evening prayer is called out every evening during the summer. The sound transports the listener back to mediaeval times. The text, too, is archaic - half in local dialect and half in old-fashioned German. This tradition reflects a deeply religious, ancient Catholic custom.

A type of herdsman's prayer sung in the meadows of the Alpstein region is mentioned as early as the 15th century and was known at the time as «ave singing» or «ave maria singing». The custom then became lost in the mists of antiquity.

Today's Innerrhoden evening prayer is in fact not very old at all. An «Innerrhoden» alpine blessing was performed on stage at the 1939 Appenzell Festival. The melody and text were borrowed from other regions, which was an embarrassment for some Innerrhoden inhabitants. Two Capuchin monks, Erich Eberle and Ekkehard Högger, were therefore asked in 1946 to compose a specially written evening prayer. After a few modifications to the text this is what has been used since 1948. The litany-like melodic line is based on a five-tone scale and is reminiscent of Gre-

gorian plain chant and the half-spoken, half-sung form gives the alpine blessing its traditional character. Many little family altars in the alpine huts are adorned with a parchment on which the prayer is beautifully written out. Researchers of the alpine evening prayer are of the opinion that the prayer was chanted instead of the evening church bells («Betlüüte) normally heard down in the valley. The purpose here, too, was to provide protection to the alp against the perils of the night. It is supposed to protect all within its reach from earthly and eternal fire, hail, lightning, rockfall, pestilence, hunger and war.

Up until recently the evening prayer was the sole preserve of men. However, these days women too practise this enchanting custom.

### Location

On various alps

### Time

During the alpine grazing season, at dusk



«BHÜETS GOTT OND EHAALTS GOTT...»  
GOD KEEP YOU AND PROTECT YOU...

## ALPINE FARMING

From dawn to dusk the herdsman has his hands full on the wide alps - milking, making cheese and butter, feeding the animals, trimming hooves, clearing meadows, chopping wood, cooking and searching for animals that have strayed...

Cows, calves, goats and sheep spend the summer from mid-May to September on the 3792 hectare Innerrhoden alpine meadows at a height of 1000 to 2200 metres above sea level. Farming on the Alpstein alps was first mentioned in a document of 1071 and various common and community alps are now tended by several farmers.

Alpine farming concentrates on the rearing of hardy commercial livestock. This alpine summer grazing protects the fodder crops down in the valley. Whereas cheese was the main product in earlier times, these days regional milk processing companies come and take the milk from the herdsman and use it to manufacture specialty products. The direct marketing of alpine cheese has seen an upturn in recent years.

Thanks to the development of roads many farmers now commute regularly between valley and alpine pasture. Landscape management through the farming of the alps has also become increasingly important for the tourism industry and some herdsman earn additional income by providing visitor accommodation and hospitality.

On an Appenzell alp there are normally three separate wooden buildings - the herdsman's hut, the cowshed and a small pigsty. In the three-room alpine hut you would enter straight into the kitchen where in earlier times the «Chääschessi» (cheese vat) would be suspended over the open fire. The occupants cook simple meals on a wooden stove or gas cooker. Under the kitchen is the brick-walled cheese cellar. The huts seldom have electricity and water is obtained from the spring outside.

### Location

On various alps

### Time

During the alpine grazing season



IN HARMONY  
WITH THE SEASONS

## APPENZELL LIVESTOCK BREEDS

According to its critics, the «Bläss» (Appenzell mountain dog) is even fiercer than the sharp-tongued natives of Innerrhoden. The Appenzell mountain dog, nowadays an endangered breed, is descended from the farm dogs that were used from ancient times as guard and cattle dogs. It was not until the start of the 20th century that people began to develop a pure breed of medium-size dog with a tricolour coat.

Its character has been shaped by centuries of working in alpine regions. It is high-spirited and possesses plenty of stamina. The «Bläss» is a keen observer and an uncomplicated, weather-resistant, faithful and generally healthy companion. However, it does tend to be mistrustful of strangers. It is a born guardian and protector of the home and family. Increasingly popular as a companion dog, it is also very suitable for use as a guide dog for the blind and in mountain rescue teams.

The Appenzell goat is a particularly endearing - and stubborn - local breed that is also threatened with extinction. It is primarily a source of milk and meat but many farmers today keep Appenzell goats as a labour of love. The goat is bred hornless, has long white hair and is an extremely agile mountain climber. Typical for the breed is the beard on the chin. It can produce up to 700 kg of low-fat, easily digestible milk each year. The products made from the milk are experiencing a resurgence in popularity, e.g. fresh cheese, milk, cosmetic products and ointments. Roast kid and «Gitzichüechli» (deep-fried

kid) are traditional family favourites at Eastertime in Innerrhoden.

Appenzell Spitzhauben hens and cockerels are particularly exotic local breeds. The plumage with its black speckles on a silver-white or gold-blond background is very attractive and is topped off with a chic pointed hood that continually bobs up and down. Another rare local breed is the Appenzell bearded hen, which carries with pride its black-green headgear and the shimmering rose comb on head, chin and cheeks.



MAN'S MOST  
FAITHFUL  
**COMPANION**

## ALPINE FESTIVITIES

In the middle of the alpine summer, the herdsmen on the larger alps play host to «Alpstobede» festivities, some of which are held in the open air. Music is provided by an Appenzell music group as folk dance groups and the general public dance around the wooden stage. Particularly impressive are the men's «Mölräd» (mill wheel) dance and the «Hierig», a couple dance in which the ups and downs of a relationship are described in pantomime style. Naturally, there is also yodelling as well as «Ratzliedli» (satirical songs in local dialect).

In places where a mountain inn is nearby, the festivities are moved indoors in poor weather or take place in the evening. The local herdsmen take part in their traditional costumes and farmers from the valley, and these days many others, visit these summer festivities.

The word «Stobede» originally referred to a get-together in a «Stube» (living room) and locals still talk of going to a «Stobede» when they are off to visit someone in their home. However, over time the term became used for the social get-togethers of herdsmen - «Alp-Stobede», formerly called «Weidstobede». They are linked to the visits to the alpine pastures undertaken all year round by relatives of the herdsmen and the owners of the cattle. The sporting aspects of the event - rock tossing, wrestling and «Hööggel» (a test of finger strength) - have since disappeared. However, a relaunch of these «Herdsmen's Games» was started at the Gasthaus Mesmer in 2006. And in 2012

a rock tossing competition was organised in Bollenwees during the Stobede.

In olden days, dancing was only officially allowed in Innerrhoden on four days during the year. It is therefore not surprising that the «Alpstobede» was extremely popular up to the start of the 20th century and offered an enjoyable opportunity to get together away from the watchful eyes of church and state. In Appenzell Ausserrhoden the «Alp und Weidstuberten» were outlawed in 1726.

### Location

On various alps and in mountain inns

### Time

Around the middle of the alpine summer (June to August)



## THE HERDSMEN'S SUMMER FESTIVAL

## APPENZELL MUSIC

The sound of the music of Appenzell is unmistakable. The dulcimer gives the compositions their rhythm and fills the gaps with sparkling tonal cascades. The classic quintet is made of two violins, cello, hammered dulcimer and double bass.

The quintet became the standard string music ensemble from 1892, before which quartets, trios or just violin and dulcimer were commonly heard. In parallel to the development of the ensemble, the repertoire also developed with waltzes, schottisches, polkas, marches, landlers, mazurkas and galopps. Pieces composed by Appenzell musicians at the beginning of the 20th century are still played today. Many works contain quite complex harmonies and use surprising phrases and often unconventional modulations. A typical feature of the «Schläazig» dances are the rousing closing bars.

A new generation of well-trained musicians give fresh impetus to today's Appenzell music with exciting experiments and fusions of styles. These days you normally only hear the traditional string quintet ensemble in concert performances. For dance music the accordion is often used instead of the cello and second violin and brings a special lift to the music. Arrangements with piano or two accordions are also possible. A distinctive feature of all Appenzell music ensembles is the typical repertoire that they play.

In order to ensure the future of all facets of the music of Appenzell, the Foundation for Appenzell Folk Music was formed in 2003. From its headquarters in the «Roothuus» in Gonten, it has been promoting, collecting and documenting this unique cultural heritage since 2007.

The trapezoidal-shaped hammered dulcimer is a type of box zither. The multiple strings, which give a chorus effect, are struck with two mallets or hammers. Depending on the properties of the hammers, the strings can produce bright silvery or velvety soft sounds. The hammered dulcimer has its origins in the mediaeval santur, which found its way to Central Europe from Persia via the Balkans. In the Appenzell hammered dulcimer the strings are divided in half by a pin into fifths and sixths and are chromatically arranged.

### Location

Appenzellerland

### Time

All year



**THE DULCIMER –**  
THE SECRET STAR OF THE SHOW

## YODELLING, COWBELLS AND «TALERSCHWINGEN»

The men stand in a circle, hands in pockets, concentrating totally on each other and the melody. The lead singer strikes up a tonal sequence and one after the other the rest join in. The singing is natural and intuitive. Almost no other type of yodel touches the spirit as strongly as the Innerrhoden «Rugguusseli» and the Ausserrhoden «Zäuerli».

The two terms «Rugguusseli» and «Zäuerli» refer to multi-voice, wordless natural yodels of sonorous vowels and syllables. Typical for the first voice is the rapid change from the chest register to the head register (falsetto), the «glottal leap». The melody of the «Voozaurer» (lead singer) is supported by an improvised multi-voice harmony, known as «graadhäbe».

The origin of the terms «Rugguusseli» and «Zäuerli» is uncertain, but a document of 1606 mentions the expressions «sauren» and «rungenen» for alpine calls (Alfred Tobler in: «Kuhreihen», 1890). «Zaure» is one of the typical forms of communication in the alps. It is a cry of elation and life, an expression of enjoyment of sound and echo.

In Innerrhoden it was originally the herdsmen who sang yodels. However, from around 1900 onward this form of singing became well-known far beyond the alps with the rise of solo yodellers. «Rugguusseli» and «Zäuerli» are simple, slow melodies. Although no melodies in minor keys exist, listeners often find the singing melancholy. These days yodelling can be heard at numerous concerts, «Alps-tobede» festivities and, of course, on alpine cattle drives.

**«Schölleschötte» (cowbell music) and Talerschwingen**  
«Schölleschötte» - music produced by the rhythmic swinging of huge cowbells - is a unique musical performance to which the «Rugguusseli» is the ideal accompaniment. The reverse is the case with Talerschwingen (the rolling of a coin around the inside of an earthenware bowl to create a rhythm). Here the natural yodel takes centre stage and the triad-based drone of the bowls forms the accompaniment. There is no standard tuning of the different bowls but the most popular are those with the same intervals as the cowbells (E-G-A) or in triads.

### «Ratzliedli» (satirical local dialect songs)

The people of Appenzell love to come together to sing - and sometimes these sessions can become very boisterous. One person sings the first verse of a «Ratzliedli», followed by another and another and another ... Funny, insolent, mocking, playful and everyday rhymes are put to the simple melodies, which often come from well-known folk songs. Everyone then joins in the yodelled chorus as the entire company becomes a yodelling choir. The «Ratz» part of the word «Ratzliedli» comes from «zom Tratz» meaning teasing, taunting or joking. Some of the texts are handed down from generation to generation but there is always room for invention - they are sheer folk poetry!

**Location**  
Appenzellerland

**Time**  
All year



WORDLESS YODELLING  
AND SATIRICAL SONGS

## TRADITIONAL COSTUMES

For the people of Innerrhoden their traditional costumes are simply their Sunday best clothes. The elaborate hand craftsmanship involved makes them some of the most attractive and varied traditional costumes in Switzerland.

### Women's traditional costumes

The splendid feast day costume of the women of Innerrhoden is particularly impressive. A finely pleated ankle-length skirt is worn with a «Schlotte» jacket over a velvet bodice with silver filigree clasps and richly decorated bib and starched blouse. Over the skirt shimmers the long damask apron decorated with hemstitch and beads. The gold-embroidered «Brüechli» (bib) is made from the same material. The pleated, hand-embroidered white jacket collar and matching cuffs are absolutely delightful. The headdress is a black pinner with roses on the side and with a white lace bonnet, gold cap and carmine-red silk bows between the lace wings of the pinner. The costumes are also adorned with delicate pieces of jewellery that have often been handed down over generations.

However, it is the workday costume that is worn far more frequently by the women of Innerrhoden. The bodice, apron, bib and blouse are similar to the feast day costume but less richly decorated. There is no jacket and normally also no headdress. The skirt is calf-length and the adornments are simpler. Other traditional female costumes include those worn by the unmarried «Täfelimeedle» at Corpus Christi, the «Baremeltracht» costume, skirt and

jacket and the «Kranzrocktracht» (floral skirt costume), which is continually being redesigned along traditional lines.

### Men's traditional costumes

Appenzell men are most often seen in brown woollen trousers and a short-sleeved, embroidered white herdsman's shirt. Over this is worn the red «Liibli», a jacket of silk-embroidered red woollen material with square silver buttons. The decorated braces and watch chain at the waistband add a touch of ornamentation.

The snake-shaped golden earring is typical for Appenzell men. On feast days and special occasions a golden «Schüefli» (a tiny cream ladle) is added.

On the alpine cattle drives and at the Cattle Show, the herdsmen wear the yellow-painted, leather breeches. The trouser legs are kept in place over white knitted knee-length socks by means of decorated suspenders. A red, collarless jacket is worn over the shirt. Around his hips the herdsman wraps a colourful kerchief folded into a triangle and on his head he wears a flat black hat decorated with ribbons and flowers. Some Appenzell men in traditional costume still smoke the typical «Lendaueli» pipe with its silver decorated lid.

### Location

Appenzell Innerrhoden

### Time

In Appenzell Innerrhoden traditional costume is often worn on special occasions, e.g. major Catholic feast days, family celebrations, «Stobede» events, alpine cattle drives and at the Cattle Show



OUR  
BEST  
CLOTHES

## ALPINE CHURCH SERVICES

The close links between church life and everyday life in Appenzell Innerrhoden are reflected in the celebration of the Catholic feast days of Corpus Christi, the Feast of the Immaculate Conception, the Assumption and in traditional alpine church services.

The alpine church feasts in Plattenbödeli and Bollenwees, the Feast of Mary of the Snow on Meglisalp, the masses at the pilgrimage church in Ahorn, the commemoration of Brother Klaus on Seealp and the Feast of St. James on Kronberg are attended not just by herdsmen and their families but also by many devout mountain hikers. The services are held in the open air. One of the highpoints of the year is the Feast of the Guardian Angel at the Wildkirchli cave chapel on the Alpstein.

The subsequent convivial get-togethers in the mountain inns, normally accompanied by music, dancing and singing, are equally part of the feast day.

The Innerrhoden Alpstein massif and the hills and valleys at its feet are dotted with many chapels, mountain crosses and wayside shrines. The erection of the first mountain shrines dates back to the 17th century when the people in the Catholic half-canton felt they needed to make Catholicism visible to the neighbouring Protestants who had «fallen away from the true faith». However, the majority of the 50 little churches, chapels and shrines are associated with the rise in tourism. The availability of church services and devotions in the moun-

tains enabled not only the alpine herdsmen but also keen hikers to attend Sunday mass.

Regular rosary devotions are held at some of the small shrines as the worship of Our Lady plays a major role in Appenzell Innerrhoden.

In addition to the summit crosses and wayside shrines, there are also numerous Christian memorials to deceased herdsmen and to hikers who have perished in accidents. Each of these signs of popular devotion has its own - often sorrowful - history.

### Location

On the Alpstein

### Time

During the summer season



**DEVOTIONS**  
IN THE OPEN AIR

## MARKET DAYS

As the summer draws to a close, shooting galleries, carousels, market stalls and the smell of sweet delicacies attract the residents of Innerrhoden into the villages. At the beginning of August the «Chölbene» (annual fair) in Oberegg starts and slightly later in the year a Village Commission organises the «Stenegge Chölbi» (Steinegg annual fair). Since 1972, on the second Sunday in September an ancient «Riitschuel» (carousel), a nostalgic carnival ship ride, an historic organ and a «ring-the-bell» strength machine have been erected by a local association on the company premises of Appenzeller Alpenbitter in Appenzell. A rock tossing competition is traditionally held at the «Schwender Chölbi» (Schwender annual fair). At the beginning and middle of September Gonten and Haslen also have somewhat smaller fairs.

The largest attraction is the «Hofer Chölbi» in Appenzell. This annual fair traditionally takes place on the weekend after the feast day of the patron saint of the region, St. Maurice (22 September). With spectacular fairground rides, loud music, flashing lights, candy floss, «Magenbrot» spiced bread, raclette and sausages there's something for all ages. And on the Monday there is a large product market as well as a small cattle market.

Appenzell, up until 1597 the capital of the undivided canton of Appenzell, has had the right to hold markets since 1353. Market days here are fixed for particular days: On the first Wednesday in May the streets are filled by the stalls of the May Market. On «Chölbimeentig» (the

Monday of the annual fair) people flock to the product market in the centre of the town and in the Landsgemeindeplatz (main square). The «Chlöösler» on the first Wednesday in December offers the opportunity to do your Christmas shopping. Buying presents is also known as «chläusele» in the Innerrhoden dialect, which roughly translates as «Santa Clausing». For some years a local association has organised a Christmas market on the second Sunday of December at the Postplatz. The magical atmosphere of Advent attract hordes of visitors with illuminated stars, wreathes of incense and shops that are open on Sundays.

The traditional Wednesday market, formerly known as «Farmers' Sunday», has lost a lot of its importance. It is now not such a common sight to see farmers and cattle dealers sitting playing cards in inns or standing around in the streets discussing current issues, doing errands and making deals.



**ALL THE FUN  
OF THE FAIR**

## CATTLE SHOW

The cows, goats and bulls are cleaned and groomed and the herdsmen put on their traditional feast day costumes. With singing, yodelling and the sound of cowbells they arrive in the morning from all points of the compass passing through a «triumphal arch» decorated with pine branches and flowers on their way to the Brauereiplatz in Appenzell. On the first Tuesday of October they show off their breeding achievements.

The livestock are tied to long posts and arranged according to age and gender. The bodies of the animals steam in the cool morning air and here and there a yapping Appenzell mountain dog brings a confused cow back to its senses. Where necessary, the dirty flanks and tails of the cows are quickly rubbed down with straw or washed with a sponge.

A strict panel of experts assesses the cows, cattle and bulls according to looks and performance. The animals are then again tied to the posts in order of their ranking. This lasts into the afternoon. Crowns of paper flowers are tied around the horns of the best and prettiest animals. In earlier times these were made in convents. The heavy cowbells and «Fahreimers» (richly painted wooden pails) of the herdsmen are exhibited on wooden trestles. There is a great deal of singing on this day and the youngsters are allowed to smoke with impunity.

The «Abloo» (departure) at teatime is an exciting spectacle. Every few minutes a herd of cattle leaves the showground to the ringing sound of cowbells and exuberant natural yodelling. In the evening the cattle owners and herdsmen meet up again for the traditional show event in Hotel Sântis at the Landsgemeindeplatz. The awards for looks and performance are then handed out in a traditional ceremony. The Cattle Show is an important day in the year for cattle breeders and their families.

The Appenzell Cattle Show has been held since the middle of the 19th century and the Innerrhoden «exclave» of Oberegg holds its own show. In contrast to Innerrhoden, the cattle shows in Ausserrhoden take place from the middle of September in the separate villages.

The day after the Cattle Show, further visitors are attracted by the Goat Show, which follows the same pattern and is held at the same venue.

### Location

Appenzell

### Time

First week in October



## INNERRHODER BEAUTY SHOW

## CHRISTMAS CUSTOMS

Christmastime in Appenzell Innerrhoden is a feast for all the senses. It actually begins on All Saints' Day on 1 November when the new «Chlausebickli» (painted gingerbread biscuits) are put in the confectioners' shop windows. The confectioners of Innerrhoden have been making these unfilled honey gingerbread biscuits by hand since the beginning of the 20th century. Many of the handpainted sugar pictures on the biscuits are created by artists. The word «Bickli» comes from «bicken» meaning «eye-catching» and was used generally in the past for anything pretty or valuable.

During Advent the bakers create plaited breads and pastries, including «Tafel Vögl», «Tafel Zöpf», «Filing» and «Filebrood».

However, the centrepiece of every living room at Christmas is the «Chlausezüüg», which up until a few decades ago was just as popular as the Christmas tree. In those days the «Chlausezüüg» consisted of symbolic small loaves of bread in the shape of animals, which were layered in a pyramid shape on a milk dish filled with nuts and dried pears. These days a five-cornered wooden pyramid is decorated with the «Chlausebickli» and «Dewiisli», which are small painted images made from sugar dough and taste like aniseed cookies. Between the «Dewiisli» are positioned rosy-red apples and the frame is hidden behind tinsel fringes. At the top is a little artificial fir tree, which in earlier times was formed from Biberfladen cookies.

In the past the «Chlausebickli» were given to children from November onwards by their godparents or grandparents and were placed between the double window panes where they formed an attractive decoration and remained soft. Depending on family tradition, from Christmas or New Year onwards the imposing pyramid was consumed piece by piece - ideally with lots of butter and «Steendlung», a special type of golden syrup. These days the «Chlausebickli» and «Dewiisli» are no longer eaten but are kept as works of art and used year after year.

After almost disappearing, the custom of carving «Bechüe» cows is now enjoying a resurgence. In January the trunk of the discarded Christmas tree is sawn into pieces at the forks of the branches. Two branches form the front legs of the cow. Some people hang a cowbell from the «Bechüe» and stick on leather ears. However, even without additions it is a wonderfully archaic toy.

### Location

Appenzell Innerrhoden

### Time

Christmas



«ZÜÜG OND BICKLI»  
PAINTED GINGER-  
BREAD BISCUITS

## INCENSE AND «OMSINGE»

For many of the inhabitants of Innerrhoden Christmas has not arrived until the bluish wreaths of incense tickle the nostrils. On Christmas Eve, New Year's Eve and Twelfth Night an old ritual is performed to protect people, animals, home and stable. Grains of incense and a twig that was blessed on Palm Sunday are burnt on charcoal in a «Räuchlipfanne» (incense pan). The pan is taken through the house and stable to ensure that the smoke - and blessing - reaches all parts of the living quarters.

On Christmas Eve in the village of Appenzell, if requested, altar servers process with thuribals and incense boats through people's homes. In the countryside it is usually the father who performs the ritual while in some places the rest of the family pray in the living room. In earlier times a brief prayer to protect the family against «Öbel ond Oofall» (evil and accidents) would have been said.

### **Omsinge (New Year's Eve singing)**

The custom of «Omsinge» (New Year's Eve singing) used to be an occasional event just in Eggerstanden, but is now regularly to be found in various districts of Appenzell and in individual outlying districts. It is based on the tradition of New Year singing that has been practised for centuries in German-speaking countries. The songs performed by the small groups and choirs are designed to bring joy and happiness and give a blessing for the year to come.

#### **Location**

Appenzell Innerrhoden

#### **Time**

Christmas, New Year's Eve,  
Twelfth Night



**A BLESSING  
FOR HOME  
AND STABLE**

## APPENZELL HANDICRAFTS

The residents of Innerrhoden like to express their love of their homeland through the creation of beautiful objects. Over the centuries in this small area a distinct culture of handicrafts has blossomed, which is shaped by the life and work of the region.

One example of this is the craft of wood coopering. From the 18th century onwards as a result of an economic upturn due to the popularity of whey health cures, the herdsmen's equipment was increasingly decorated with wood carvings. They became adornments to farming customs and traditions - and soon collectors' pieces. The wood cooper uses fine, white maple and pine to create «Fahreimers» (decorated bottoms of milking pails), butter churns, whey pails, bowls, butter boards and milk churns. These objects are decorated with star and diamond-shaped ornaments, stylised plant motifs and with straps of precisely chiselled dotted, linear and semi-circular shapes.

Decorative saddlery: Decorations for horse belts were the earliest examples of brassworking and were first produced towards the end of the 18th century. Since this time brass has been used to decorate cowbell belts, braces and all sorts of traditional and contemporary leather goods. The belts for cow bells are decorated by the saddler with brass ornaments, woollen fringes and embroidery made from coloured leather bands. The artistically worked brass plates have pictures from the herdsmen's life and often display the owner's initials.

Hair ornaments were highly sought after for many years in Innerrhoden - firstly by local women to go with their traditional costumes and later far beyond the borders of canton and country. Elisabeth Signer (1824-1908), who learned her craft in England, was famous for her creations made from human hair. Just recently a few hobby craftworkers have started to take up this delicate art of braiding again. In the same way as with bobbin lacemaking, bundles of a few hairs, which hang suspended with weights from a ring-shaped braiding bar, are artistically wound to create spider web-like strips, rolls, balls and tubes. These are then mounted in precious metal to form ear pendants, bracelets, necklaces and watch chains.

Only very few goldsmiths are capable of designing decorations for traditional Appenzell costumes. These delicate gold and silver pieces decorated with precious and semi-precious stones are reminiscent of rococo ornamentation. For many years cameo brooches and earrings were very popular with Appenzell women and tiny cameo pictures were transformed into brooches, medallions and earrings.

Other craftworkers in the region include hammered dulcimer makers, wood turners, makers of traditional costumes and silversmiths as well as the makers of the «Dewisli» for the festive «Chlausezүүg». The most famous representatives of traditional handicrafts are the hand embroiderers and folk artists.



**QUALITY**  
BASED ON TRADITION

## FOLK ART

The love that the inhabitants of the Alpstein massif have for beautiful things is reflected in the brilliant colours of the farmhouses, in artistically carved furniture, in the brass ornaments on the herdsman's costumes and in the delicate decorations on the women's traditional costumes.

Folk art has a special position in the local cultural life. The earliest records of this form of art date back to the 16th century. Prestigious interiors, and subsequently furniture, were painted with decorations from the world of plants and animals. In the 18th century allegorical scenes were very popular, e.g. hunting stories, depictions of farm life or from the bible. Most furniture painters remained anonymous. However, it is thought that they were seldom ordinary folk or farmers and were far more likely to be itinerant artists. As with church decorations, Innerrhoden traditional costumes and numerous other customs, the roots of folk art also show links with the culture of Southern Germany and Austria.

At the end of the 18th century painters from the region combined baroque elements with what they saw in their everyday lives. Furniture painting turned into folk art. The recognised founder of the genre is Conrad Starck (1769 - 1817) from Gonten. He was probably the first person to depict the ascent to the alpine summer pastures - the main motif for subsequent Appenzell folk art (also known as «Senn tumorsmalerei», the depiction of the life of the herdsman). The pioneer of panel paintings, which

came into fashion after the fall in popularity of furniture painting, was Bartholomäus Lämmli (1809 - 1865) from Herisau. The painting of «Fahreimerboden» (milking pail bottoms) and «Sennenstreifen» (long narrow paintings of alpine cattle drives on paper or wood) depicted the entire possessions of the herdsman.

Although the panel paintings still featured animals, primarily alpine cattle drives, as the central motif, other subjects were now added, such as buildings, people, the environment and the imposing alpine landscape. The folk artists - predominantly male - started to enjoy real success from the second half of the 19th century and the technique, style and motifs hardly changed. These days the works of contemporary folk artists are highly sought after by art lovers and collectors. The subjects are, however, no longer restricted to the farming life but also tell of everyday activities, festivals and customs.



FROM BAROQUE  
FURNITURE PAINTING  
**TO FOLK ART**

## HAND EMBROIDERY

«D Fraue ond d Saue erhaaltid s Land» («The women and the pigs keep the country going») was a saying during the golden age of Appenzell hand embroidery. The commercial decoration of textiles - initially with coarse and chain stitch embroidery - started around 1800 and by 1914 one-third of the working population of Innerrhoden was employed in the trade. However, the products were not for their own use and were rarely bought by locals. The painstakingly embroidered items were expensive and famous across the world.

Many Innerrhoden women maintained the family through their embroidery. For a long time hand embroidery was vital for the economy of the canton. Girls learned their first stitches at primary school age and helped to complete orders after school and during the holidays. For hours the embroiderer would sit at the embroidery loom in the window and at twilight water-filled glass balls illuminated the work. Using an array of satin, lock, figure and hem stitches as well as fine open-work stitching, they created an array of motifs on handkerchiefs, collars, underwear and trousseau linen for many customers - including royalty.

The embroidery business flourished, creating wealth for the new textile traders and suppliers, and later for textile factories that concentrated on the production of handkerchiefs and scarves as the demand for hand embroidery decreased. Home workers then took over the hand-seaming of the products.

Innerrhoden hand embroidery was renowned worldwide as a «masterpiece of female skill». The motifs and decorations embroidered with fine white or light-blue yarn on cotton batiste were designed by embroidery drawers, or often by artists.

Many female Innerrhoden entrepreneurs and some factory owners opened embroidery shops in high-class health resorts in Switzerland and abroad. With the upsurge of machine embroidery, and particularly from the 1930s onward when cheap embroidery products flooded the European market, expensive hand embroidery was threatened with extinction. These days only a few Innerrhoden women still make embroidery at home.

The Appenzell Museum houses an internationally renowned collection of embroidery.



A MASTERPIECE OF  
**FEMALE SKILL**

## FAITH HEALING

There are currently around 30 faith healers in Appenzell Innerrhoden who relieve pain and homesickness, stop bleeding and banish warts and other skin diseases. They use secret healing spells and blessings, some of which go back to late mediaeval times. In dialect they say that these individuals «tuet fö Hitz ond Brand», i.e. they use supernatural powers to cure fevers and heal burns.

Faith healers are medical laypersons who use their knowledge of folk medicine and generally see their faith healing as a form of praying or link it closely to the use of prayers. Many ask the person seeking help or their relatives to pray as well in order to strengthen the effect.

Healing for them is a God-given talent that they practise in private in addition to their primary occupation. Faith healers are recommended to others based on people's own experiences or on reports of successful «treatments». Patients come from all layers of society and most are native Swiss residents.

Faith healers must have empathy, compassion and a sense of justice. No fees may be requested otherwise the talent may be lost. However, those seeking help generally feel they should give something. The healers know that although it is forbidden to ask for anything, there is nothing that forbids them from accepting gifts.

Faith healers can also work at a distance even where the sick person knows nothing about their actions. Faith hea-

lers are most frequently consulted in cases of fever, inflammation, pain, skin conditions and before and after operations in order to promote healing and calm the patient. A particular specialty is the dispelling of homesickness.

In the case of stubborn dermatological conditions it is often a faith healer who is consulted and the best time for calming the affected skin is during a waning moon.

In many cases faith healers are consulted alongside conventional therapies. Faith healers are often sought by farmers to help with livestock illnesses.

The healing power is passed down from generation to generation. Normally transcriptions of the healing spells are handed on and the old books of spells are destroyed.



THE POWER OF  
**FAITH HEALING**

## ESPECIALLY FOR FOREIGN PEOPLE...

<b>Backnasli</b>	Five-franc piece
<b>Badeieli</b>	Small cider barrel
<b>Bumeranze</b>	Orange
<b>Chääsmageroone</b>	Macaroni cheese with diced potatoes
<b>Chapeli</b>	(Small) chapel, small church
<b>Chönd zonis!</b>	Come and see us again!
<b>Chöngelibroote</b>	Roast rabbit
<b>Chröömli</b>	Small cookie
<b>Eepe</b>	Strawberry
<b>Fenz</b>	Herdsmen's dish made from milk (whey), flour, butter, egg and semolina
<b>Fidibus</b>	Ash tray
<b>Födlebotzbapeie</b>	Toilet paper
<b>Iimehung</b>	Honey
<b>Imbeilatweri</b>	Raspberry jam
<b>Mekchtig</b>	Wednesday
<b>Schlipfechääs</b>	Young Appenzeller low-fat cheese
<b>Schmaalz</b>	Butter
<b>Stüübe(r)</b>	Intoxication; drunkenness
<b>Täghüflithee</b>	Rose hip tea
<b>Töbeli</b>	Twenty-franc note
<b>Wedegehnte</b>	Stiffness (muscles)
<b>Zockebolle</b>	Sweet (candy)
<b>z Veschbe(r) esse</b>	Meal in the late afternoon

## ...AND ANOTHER LIST OF EVERYDAY WORDS

<b>aadlig</b>	Funny, curious, strange
<b>Äbese</b>	Ant
<b>Bechue</b>	1. Toy cow 2. Term of abuse for a woman
<b>Blauderi</b>	Chatterbox
<b>Chääsblüem</b>	Daisy; marguerite
<b>chrööpelig</b>	Stomach upset; queasiness
<b>eeding</b>	Whatever
<b>Flickflaude(r)</b>	Butterfly
<b>föchelig</b>	Awful; dreadful, (also used for emphasis)
<b>Goofe</b>	(Well-behaved!) children
<b>Lendaue</b>	Innerrhoden tobacco pipe
<b>noodlig</b>	Urgent, pressing
<b>ooleiig</b>	Impractical, inconvenient, unpleasant
<b>Pfnösl</b>	Head cold
<b>Pföderi</b>	Lively child
<b>Schnattere</b>	Wound, cut
<b>Schnopftuech</b>	Handkerchief
<b>Selewiewädli</b>	How fast?, fast, swift
<b>wädli</b>	Dandelion
<b>Sonnwendlig</b>	Löwenzahnblüte
<b>Stapfede</b>	Wooden or stone steps (recently also metal) used to climb over fences
<b>welweg</b>	Probably
<b>wölgott</b>	Actually, really

<b>Chlause</b>	Silvesterchläuse (New Year's mummers) who perform a mix of song and choreography in front of houses; also used for the custom as a whole
<b>Zäuerli, zaure</b>	Multi-voice wordless natural yodel in Ausserrhoden; also known as «jauchzen» in Innerrhoden
<b>Riedler</b>	Inhabitants of the Ried district to the south of Appenzell, one of the first public housing projects in Europe; the cooperative still has its own administration, e.g. for the allocation of plots of land.
<b>Secklmeischte</b>	Head of the AI Finance Department
<b>Statthalter</b>	Head of the AI Health and Social Department
<b>Landsshopme</b>	Head of the AI Agriculture and Forestry Department
<b>Landsfehnrich</b>	Head of the AI Judicial, Police and Military Department
<b>Lediwagen</b>	Four-wheeled wagon drawn by horses on which the wooden dairy equipment and household goods for the alpine summer was loaded and fastened with ropes. Today a few farmers still make the journey to the alpine pasture on the Lediwagen - out of a passion for tradition. The alpine huts are now furnished and the cheesemaking equipment is made from chromium steel and plastic for hygiene reasons.
<b>Rugguusseli</b>	Multi-voice wordless natural yodel of vowels and syllables in Innerrhoden (called «Zäuerli» in Ausserrhoden)
<b>altmöödig</b>	Old-fashioned
<b>Gitzi, (-broote), -chüechli</b>	Gitzi, (-broote), -chüechli Gitzi = young goat, kid; Chüechli = small cake; Gitzichüechli are deep-fried pieces of kid in batter

<b>Ösehottstag</b>	Corpus Christi, the feast day with the most magnificent processions in Innerrhoden
<b>Hierig</b>	Pantomime-type couple dance performed to traditional Appenzell music. It describes the pleasures and problems of relationships.
<b>Hoselopf</b>	Traditional type of wrestling
<b>hööggle</b>	Test of strength with interlocked fingers
<b>Bolle wöffe</b>	Rock tossing (competition)
<b>schlääzig</b>	Rousing
<b>Brüechli</b>	Pleated bib (same material as the apron, sometimes decorated with gold and sequins) of the Innerrhoden women's traditional costume that goes around the neck and is fastened with a neck chain.
<b>Chölbi</b>	Annual market, parish fair
<b>Riitschuel</b>	Carousel
<b>Chlööslere, chläusele</b>	Christmas market, buying gifts
<b>Chlausebickli</b>	Unfilled gingerbread biscuits with hand-painted sugar pictures and icing
<b>Dewiisli</b>	Small painted images made from sugar dough (sometimes salted dough) with rural or religious motifs
<b>Bröötigs</b>	Small loaves of bread, mainly at Christmas: Braided rings («Filerig»), tabular-shaped rows of plaits or bird shapes made from yeast dough.

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