



History makes History

Published by

Hotel Wilden Mann Lucerne

Year of publication

2017

Circulation

3000 copies

Text and conception

Rafael Habegger

Ueli Habegger

Editing

Regula Rüegg-Arnold, Emmenbrücke

Layout

Druckerei Ebikon AG, Ebikon LU

Print

Druckerei Ebikon AG, Ebikon LU

With credit to

Senior Civil Servant Dr. jur. Ulrich Fässler, Lucerne

Gesellschaft Eintracht, Lucerne

Trokenbund, Lucerne

Table of contents

<u>03</u>	Preface	<u>20</u>	Wild man, wild woman: A digression to popular piety and making of legends in the Late Middle Ages
<u>04</u>	1517 - Changing times		
<u>06</u>	1517 - Old Lucerne	<u>24</u>	Millet porridge and European brook lamprey
<u>07</u>	1517 - Lucerne: The cash book with the Wilde Mann	<u>26</u>	The Inn Wilden Mann turns into a Hotel
<u>09</u>	In the midst of the Gaumet Affenwagen	<u>29</u>	A place of enlightenment and culture
<u>15</u>	Change of perspective: the Stone House at the Schmiedgasse	<u>32</u>	Guests, regulars, celebrities
<u>17</u>	Saturday was payday	<u>33</u>	2017 Hotel Wilden Mann Lucerne
			Source lists

Preface

The Wilde Mann (English: Wild Man) is a house filled with history. It was first mentioned in February 1517. For 500 years, the Wilde Mann has thus existed in the heart of the small town of Lucerne. Who else can look back on so much history in Lucerne? You can feel the history in the Wilde Mann itself. The contorted corridors, the lovingly decorated rooms, the warm-hearted service and the excellent cuisine bear witness to this long tradition. This booklet tells you even more about the history of the Wilde Mann. See for yourself!



Arno Affolter, Manager



Family Zimmermann

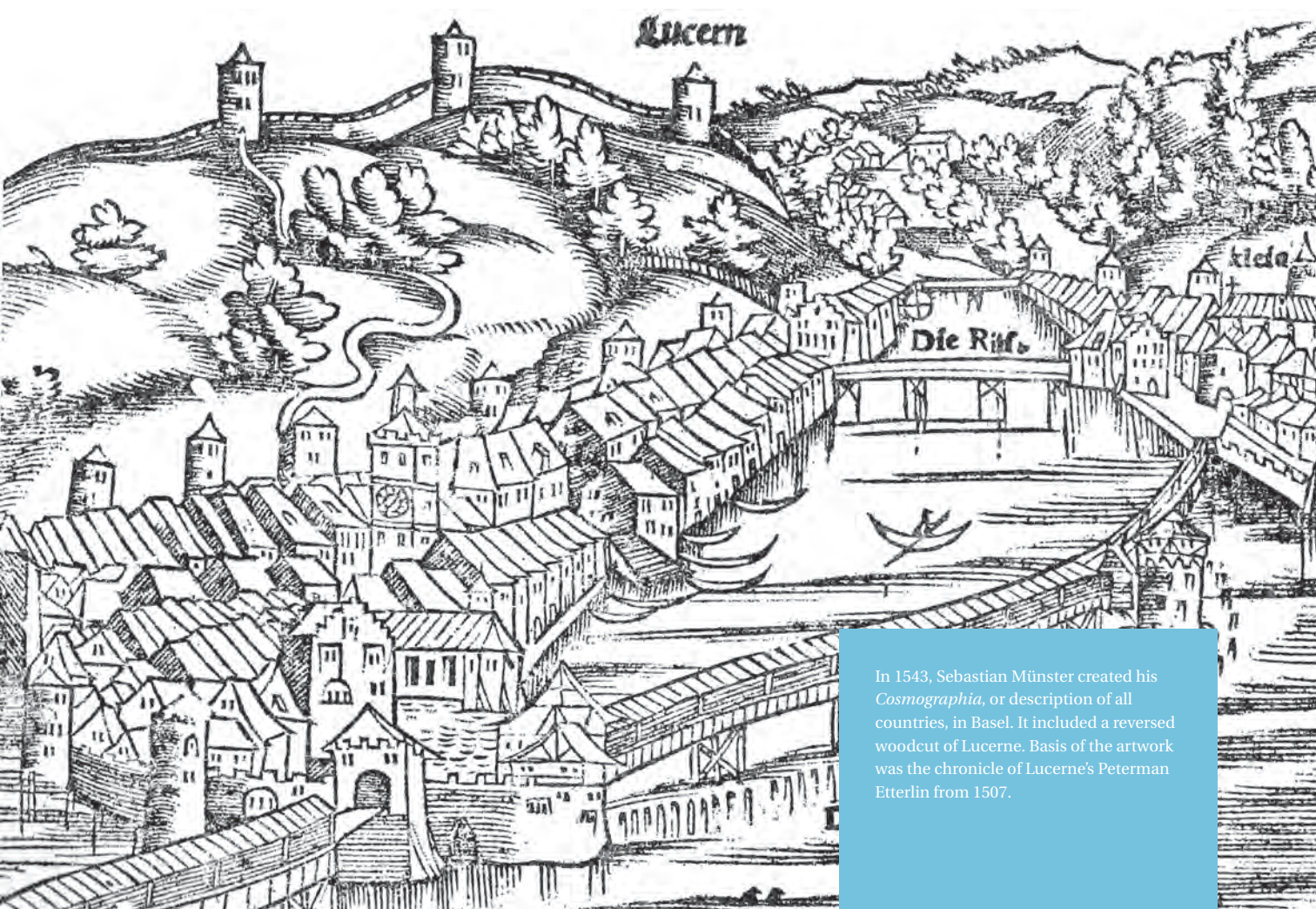
Changing times

The Reformation begins. Martin Luther publishes his 95 Theses on the confession and indulgence practices of the Catholic Church. The Spanish *Conquistador* Hernàndez de Cordoba conquers Mexico. The Portuguese sailor Fernão de Andrade leads negotiations with the Chinese Ming Dynasty on the trade between his European homeland and China.



Selim I.
Martin Luther
Ulrich von Hutten
Hernàndez de Cordoba

The Turkish Sultan Selim I. occupies large portions of the Middle East. Even the pilgrimage destinations of Mecca and Medina are under Turkish rule. Ulrich von Hutten is named *poeta laureatus*, the highest honour for a poet, by Emperor Maximilian I. The seaport Le Havre is founded by the French King Francis I. The plague ends in Munich. Lake Zurich completely freezes over during winter.



In 1543, Sebastian Münster created his *Cosmographia*, or description of all countries, in Basel. It included a reversed woodcut of Lucerne. Basis of the artwork was the chronicle of Lucerne's Peterman Etterlin from 1507.

Old Lucerne

Many events took place in Lucerne between 1400 and 1500. Lucerne continued construction of the Musegg Wall and Musegg Towers and established a widely visible symbol of power, a town crown. Emperor Sigismund granted Lucerne the right to levy taxes and mint its own coins. Lucerne expanded its dominion¹ by purchasing (e.g. Willisau, Littau) and conquering other territories (e.g. Sursee, Beromünster).

Lucerne's citizens took part in various wars and battles. Victories and defeats made them believe that they were living in a Heroic Age². The spoils of war were also shared – in St. Peter's Chapel at Chapel Square. The desire to turn passion into business grew as well: at times 13000 young men offered their services as Swiss Mercenaries to Europe's rulers and earned the small town at the outflow of Lake Lucerne a lot of money.



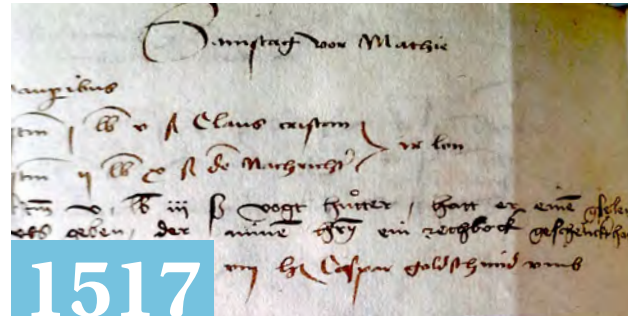
1517

Old Lucerne

The Cash book with the Wilde Mann

Most inhabitants did not profit from the windfall, so the Council of Lucerne finally disbanded the Benedictine Monastery in the court and sold the remaining rights. Trade flourished, especially with wine, cloth, crops, slaughter cattle and gems. The town's streets were paved. The details of Lucerne's rule developed as well. The Council re-assessed the executioner's pay: for hangings, drownings and decapitations he received an extra pay of one guilder, for burnings and breaking on the wheel he received two. Female delinquents were generally drowned. In 1513 Diebold Schilling handed his Lucerne Chronicles over to the Council.

In AD 1517 the Inn Wilde Mann was documented for the first time in the files of the town and republic of Lucerne. In his last entry from Saturday, 21 February 1517 Treasurer Hans von Hertenstein wrote in the cash book: *item viij lb hand die puren von Krienz zum Wilden Man verzert*³. One thing is for sure in Luzern in 2017: the Inn Wilde Mann has existed for 500 years.

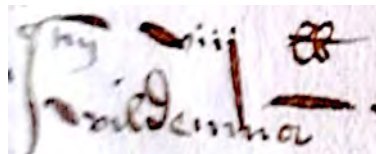


Numbers, sums and meaning

In today's language, the entry from 1517 in the cash book («item viij lb hand die puren von Krienz zum Wilden Man verzert») means: *The farmers of Kriens have also paid 75 pound at the Wilde Mann*. The letters, numbers and sums of the cash book of City and Republic of Lucerne are difficult to decode. The scribe Hans Hass, a member of the Council of One-Hundred, was a master of chancery handwriting and abbreviations. He wrote the *Umgelt Buoch* with a sharply and diagonally cut bird feather, which allowed for very fine hairlines, for his Treasurer Hans von Hertestein. Because of the addendum following *Naturitate*, we know that he had visited a Latin School.

His letters are in the tradition of the Late Middle Ages and are influenced by the Bâtarde, a low ranked, elegant chancery handwriting; even in the parchment cash book he decorated the capital letters in the style of the Burgundian *Cadel*.

In the **cash book**, the public revenue and expenses were documented: the tax revenue from the *underem thor* (Lower Gate, Sentitor direction Basel)⁴ and from the *wegiss-Tor* (The Outer Weggis Gate)⁵ near



Excerpt:
75 pounds had to be
paid at the
Wilde Mann

the place where the hotel De la Paix stands today, the hangman's and executioner's pay, the fee for goods deliveries like wood and sand. And thus, on the Saturday before Candlemas, a payment obligation led the Treasurer and his deputies (*Umgelder*) to the Wilde Mann in the Affenwagen (*monkey chariot*) quarter.

In the midst of the Gaumet Affenwagen

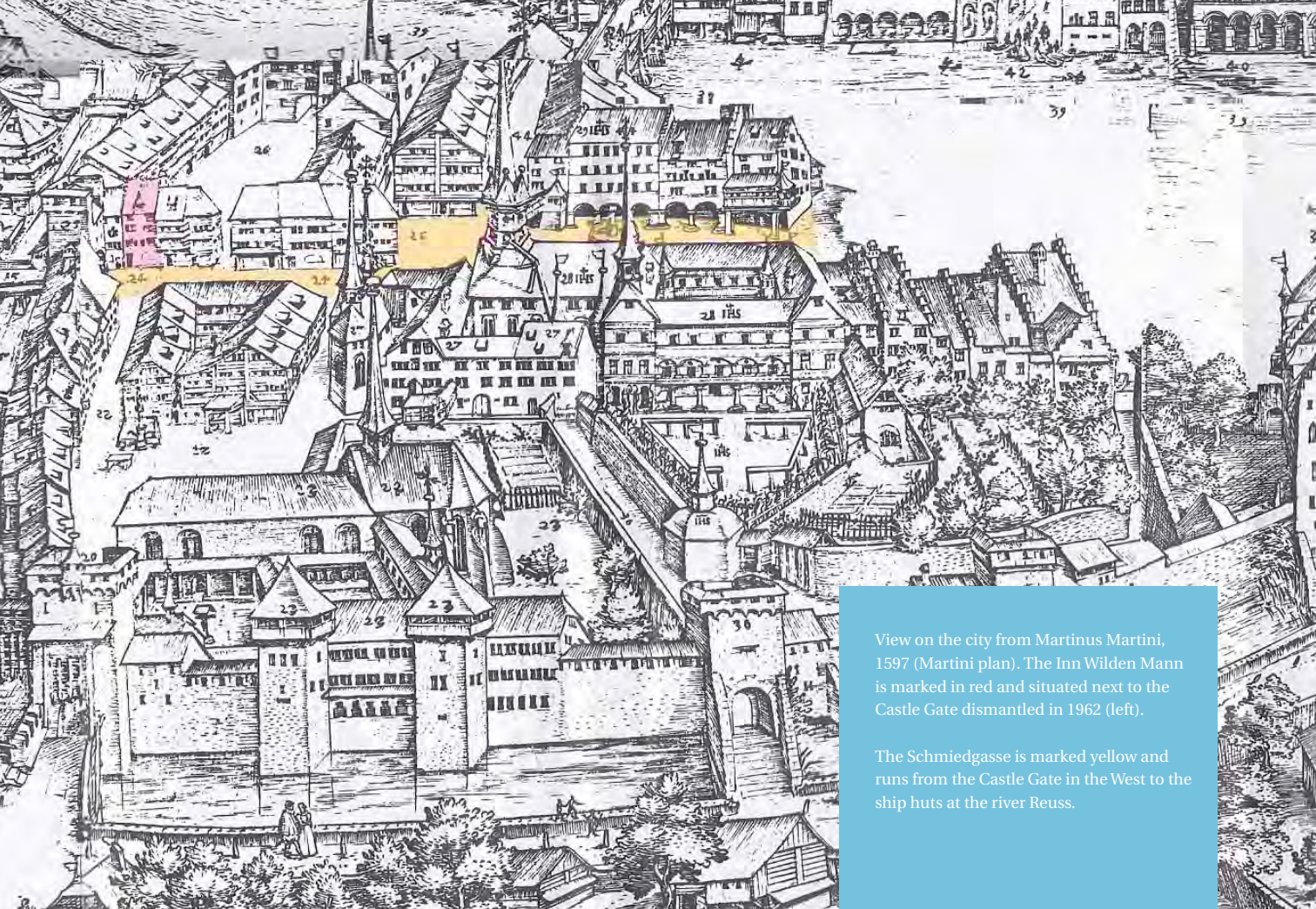
The area from the Freienhof to the Castel Gate (E/W) and from the Upper Gate to the river Reuss formed the quarter (*Gaumet*) Affenwagen. Today it is the heart of the old town. In 1517, the Inn *Wilden Mann* already stood there at the Schmiedgasse. The quarter's name was derived from the *Gesellschaft zum Affenwagen* (*Monkey Chariot Association*), an association of Patri-cian long-distance traders who had set up their guild hall there, at the spot of today's government buildings.

The Schmiedgasse ran from the ship huts at the Freienhof to the Castle Gate. It was cobbled. The quarter had a multitude of inns: *the Gelbe Kreuz* (*Yellow Cross*) and the *Rote Kopf* (*Red Head*) at the Freienhof, which were taken down to make room for the construction of the Jesuit Church; finally, during the 17th century the Jesuit School (now: west wing of the government building) was set up instead of the guild halls of the *Zunft zu Safran* (*Saffron guild*) and the *Gesellschaft zum Affenwagen*.

The *Goldene Sternen* (*Golden Star*) and *the Schlüssel* (*Key*) near the Franciscan Church (Barfüsserirche) have survived until the present day. The *Drei Schweizer* (*Three Swiss*) in the Münzgasse is now called *Die Traube* (*The Grape*). The Inn *Wilden Mann* (*Wild Man*) however was situated at the highest point of the Schmiedgasse, near the Castle Gate.



Ship docking at the Freienhof (left, taken down 1947). A Weidling is anchored. In 1476, Duke René II of Lothringia stands before the wall bordering the Schmiedgasse and the Reus. He is throwing golden coins to the children of the small town.



View on the city from Martinus Martini, 1597 (Martini plan). The Inn Wilden Mann is marked in red and situated next to the Castle Gate dismantled in 1962 (left).

The Schmiedgasse is marked yellow and runs from the Castle Gate in the West to the ship huts at the river Reuss.

Pub or tavern?

Today the former Schmiedgasse has become the Bahnhofstrasse. The Schmiedgasse was situated at the axis between the ship huts, the Castle Gate and the *Krienbrüggli* (bridge over the Krien stream), which opened the path to the Pfistergasse and the transport axes to Bern and Basel. Ships docked at the ship huts or continued towards Lake Lucerne. There the goods were reloaded, from the *Nauen* and *Weidling* boats onto horses and chariots and vice versa; people, animals and goods changed their means of transport, depending on whether their destination was in the South (Gotthard pass) or in the North. The Inn *Wilden Mann* was well positioned, especially when the Krienbach was carrying a lot of water, mud and debris from Kriens to Lucerne and thus flooded the small town, as this meant that the high altar of the Franciscan Church could only be reached via boat⁶.

Trade across the Gotthard pass started to develop during the late Middle Ages. A steady exchange of people and goods was the result. Difficult road conditions required regular stops – travellers and horses needed to eat and to be fed. The inns served this purpose. They popped up at important crossroads and larger settlements. They provided safety and order to travellers, horses and goods.



110 years after the Diebold Schilling Chronicle, the chapel bridge picture KDM No. 72, destroyed by a fire in 1993, also shows the view facing west into the Schmiedgasse. The tavern Gelbes Kreuz is at the left.

In 1315 the Council of Lucerne already passed regulations on the import and serving of wine⁷. In 1413 further regulations banning the soliciting of strangers were passed, which prohibited innkeepers from stopping travellers on the road and bringing them back to their inn⁸. The council further protected patrons with an additional regulation in 1493. It prohibited innkeepers and their employees from stretching beer out with water⁹. The authorities discovered inns as a source for all kinds of taxes: the granting and deletion of inn licenses was subject to a fee; from 1392 onwards taxes were levied on wine sold in inns. Two years later the *bös pfennig* (*evil penny*), an import tax, was levied on foreign wine and in 1418 must, beer and liquor became subject to taxes – even when sold in pharmacies¹⁰.

But it did not end there: the Council of the City and Republic of Lucerne regulated the responsibilities and rights of different inns: milk houses, pubs and taverns.

In milk houses, travellers could stay overnight, eat and drink milk, cheese and bread but did not receive any other hot or cold meals¹¹. In pubs and wine inns neither travellers nor locals were served hot meals. However, taverns were allowed to sell wine on the street and serve their guests cheese and bread in the barroom.



Guild members
from Zurich
talking during
a feast in a tavern

Innkeepers of taverns were allowed to house travellers and host evening events, baptism and wedding meals for a fee¹³. Innkeepers in guild halls were allowed to offer food and drink for gatherings but were not permitted to house travellers, with the exception of travelling journeymen of other guilds.

And which category did the Council of Lucerne assign to the Inn *Wilden Mann*? The entry from 21 February 1517 does not specify this. In the Council minutes from 1529 the *Waage (Scales)* (now *Des Balances*), the *Schlüssel (Key)* and the *Krone*¹⁵ (*Crown*) are mentioned in a list of taverns of the town of Lucerne – however, the Inn *Wilden Mann* is missing. The inn must have been a wine inn back then. Even in 1567 the Council Minutes only listed the *Rotten Kopf*, the *Krone*, the *Schlüssel*, the *Weissen Wind (White Wind)* and the *Gelbe Kreuz* as taverns – did the council scribe miss the inn *Wilden Mann* in his documentation¹⁶?

Only in 1657 the inn, as well as the inns *Goldene Sternen* and *Zum Stein (Stone)* are listed as wine inns.

Barrooms as source of wealth and basis for political discourse

Normally, the barroom of the pubs and taverns was on the first floor¹⁷. Managing an inn was lucrative business. Around the year 1500 one in six government members of the Small Council was managing a wine inn¹⁸. Selling wine in the barroom or on the street promised economic success and increased social and political influence. Being an innkeeper was a potential social career kickstarter¹⁹.

Whether the inn *Wilde Mann* was managed by a member of the Small Council, a government official of City and Republic, in 1517 is unknown until today. However, it is quite likely. The convenient location in the small town at the cobbled Schmiedgasse, the proximity to transport axes and the possibility to store goods and keep animals in the inn made it very attractive.

It was not only a place for heavy drinking but also for social and political discourse. The Reformation and its consequences in the Old Swiss Confederacy ignited discussions from 1517. Potentially, a Council member who managed a pub or tavern in addition to his public service also used it as a location to meet with supporters and followers to make political plans or create unrest.

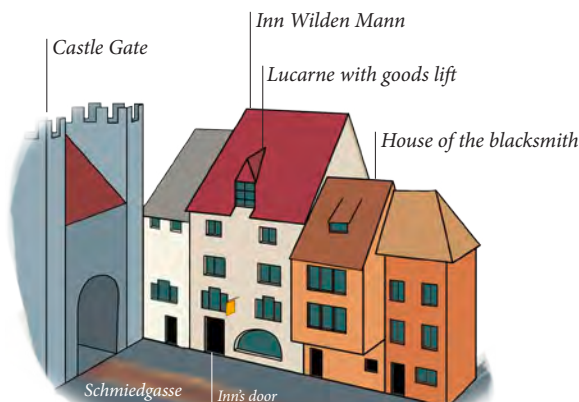
Therefore, the Small Council of the City and Republic Lucerne decreed that regular citizens were prohibited from visiting barrooms during the week²⁰ – the Patricians, however, were exempted from this regulation. Travellers were surprised by this. Locals left the pubs and taverns at nine in the evening²¹; *Lichtstubeten*, i.e. nightly meetings for political discourse²² were banned, as were carnival traditions²³. This also affected the carnival processions related to the mythical figure Wild Man. This tradition was only revived during the Helvetic Republic. The inn *Die Drei Schweizer* (now *Traube* at the Burgstrasse/in the Münzgasse) was once again a hotspot for conspiratorial political meetings in the 19th century²⁴.

Change of perspective: the Stone House at the Schmiedgasse

Looking at Martini's town map is rewarding. The inn is located next to a narrow stone house in the west, which is connected to the Castle Gate, and two narrow wooden houses in the east. The inn Wilden Mann has five floors: a ground floor with a relatively large portal, three upper floors and an attic. Its lucarne (dormer window), whose door is open, is directly above the façade; thus it can be concluded that it was used to transport loads to the attic with a lift. The attic of the neighbouring wooden house does not have a lucarne but a shed dormer.

When magnifying the town map significantly, it is interesting to see that the ground floor of the inn Wilden Mann has two special features: a shutter with a basket arch window, similar to the one of the pharmacy Suidtersche Apotheke in the Bahnhofstrasse, and a high door.

The latter is wider and higher than the doors of the neighbouring houses and its measurements allowed a horse to pass. People who kept their horse here overnight could have it shod by the blacksmith in the house bordering the inn to the east. As usual in Lucerne, the barroom was on the first floor. The small shadow of shield, which was inserted by the copper engraver Martini between the two window axes, indicates that it was a wine inn.

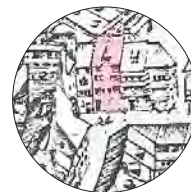


To the right, the inn *Wilden Mann* is flanked by two structurally older wooden houses – the smaller one, at the entry to the Münzgasse may well be the model for the wooden house, which Diebold Schilling's illustrator included in the background of the Schmiedgasse on his painting of the Duke of Lothringia's visit.

But what is the significance of these constructional features? A reloading point to store goods did not exist in Lucerne at the onset of the 16th century. The innkeepers were not only permitted to house travellers, but also to store their belongings and goods, in case further transport towards Gottshard was temporarily impossible. The fact that the location of the *Wilden Mann* was unaffected by flooding in the small town, due to its topographic situation, made the inn *Wilden Mann* a suitable storage facility.



Diebold-Schilling
Chronicle
Excerpt of the
view on the
Schmiedgasse



The high entrance portal allowed for a horse or mule to be kept on the ground floor and the lift in the lucarne to store goods for further transportation. Sometimes, travelling merchants also trusted the innkeeper with valuables, money or jewellery.

During these times, with the plague ravaging the countryside and bandits being after the life and goods of travellers, some people did not return to Lucerne. After many years, the valuables they had stored at pubs or inns came into possession of the innkeeper.

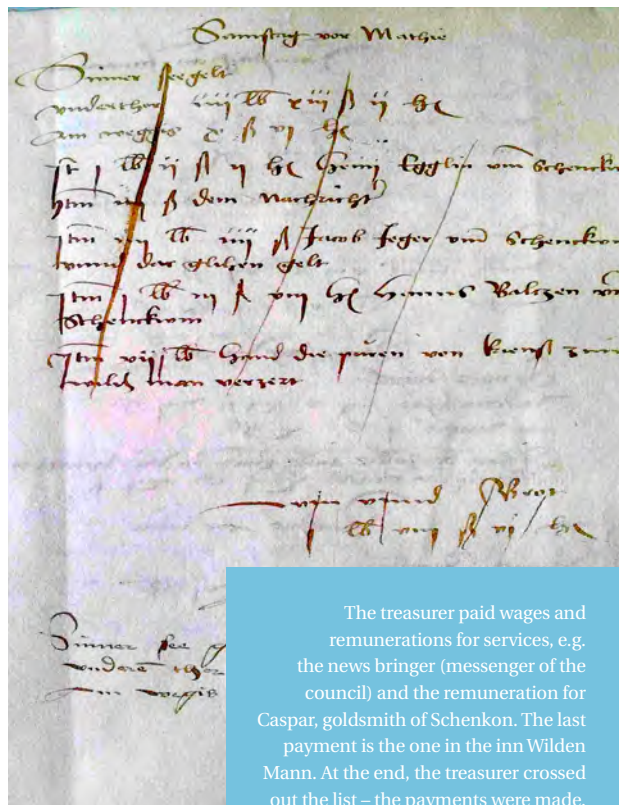
Saturday was payday

In the cash book of the Lucerne Treasurer Hans von Hertenstein no stored goods are mentioned on the Saturday before Candlemas 1517 – but guests who were hosted by the Council of Lucerne in the inn Wilden Mann. The entry «*item viii lb hand die puren von Kriens zum Wilden Man verzert*»²⁵ indicates that the farmers from Kriens had consumed 75 pounds of food and drinks in the week before the Saturday before Candlemas, a high sum at the time¹⁵. In the Old Swiss Confederacy, the *Seckelmeister* was responsible for the administration of the treasury.

The name is derived from the Old High German word *seckel* (*wallet*), which comes from the Latin diminutive *sacculus*, meaning little bag¹⁶. Today, the head of the Cantonal Department for Finance of the Canton Appenzell-Outer Rhodes still bears the title *Seckelmeister*.



Cover of the cash book from 1566:
The Lucerne shields
bear the Imperial Eagle

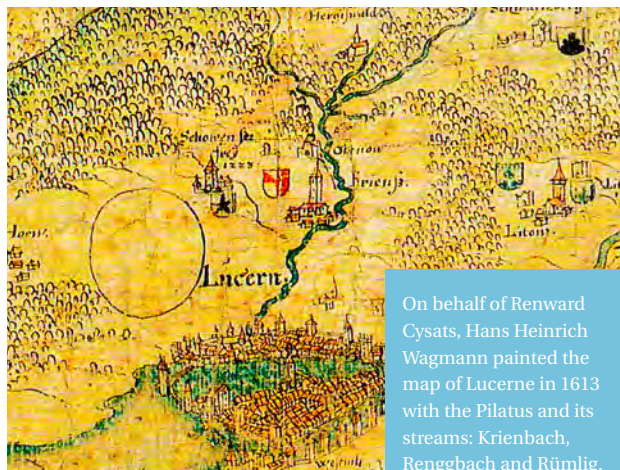


The treasurer paid wages and remunerations for services, e.g. the news bringer (messenger of the council) and the remuneration for Caspar, goldsmith of Schenkon. The last payment is the one in the inn Wilden Mann. At the end, the treasurer crossed out the list – the payments were made.

During the week, a balance was noted on the sheets («*man sol*»). On Saturday, the wages were paid out by the *Umgeldner* (Treasurer's deputies). Only payments that were not already included on these sheets were entered in the cash books. Apparently, these payments were made directly and on separate invoices. Although these separate invoices, which were not preserved, were the basis of the cash books, the present sheets were part of Treasurer's documents. Sheets and books formed the cash invoices of the Town and Republic of Lucerne.

The payment to the farmers from Kriens in the inn Wilden Mann increases in significance as one sheet was also preserved in addition to the entry in the cash book – with the same date and sum. What did the Lucerne Treasurer Hans von Hertenstein pay for in the inn Wilden Mann in the week before Candlemas?

It is a high sum for the time and surpassed all expenses for a wild drinking orgy with farmers and town folk in a Lucerne pub. Small additions show that the Treasurer and his deputies apparently had an appetite for food and drinks. For example, at the end of his payouts the Treasurer noted for *wyn und brot* 1 pound 20 schilling (for wine and bread)²⁶ and on a sheet in the cash book from Lent in 1536 we



On behalf of Renward Cysats, Hans Heinrich Wagmann painted the map of Lucerne in 1613 with the Pilatus and its streams: Krienbach, Rengbach and Rümli.

can still see how hard it was for him to do without the two, as he twice noted in neat minuscules: *ave maria, ave maria*²⁷.

The location of the small town may well have been the main reason for the meeting with the farmers from Kriens and the high sum. After heavy rainfalls or during the thawing period at the Pilatus the water levels of the Krienbach rose enormously. It brought rubble and driftwood with it. At times it flooded and heavily damaged the small town.

The farmers from Kriens regularly helped to dam in the natural hazards: they kept open the water drain through the Renggloch and thus helped to overcome the dangers of the Krienbach. The farmer family Haas from Kriens was known for decades for their work regulating the water²⁸.

The wild Krienbach in the Diebold-Schilling Chronicle: It brings flooding, stones and driftwood before the Upper Gate at the Franciscan Church



Finally, even back in the 16th century, the town of Lucerne obtained its drinking water from the springs at the foot of the Pilatus mountain, for example from the Doggeliloch spring, and transported it by means of staves right across Allmend and Obergrund to the heart of Lucerne. The well on the Mühlenplatz, for example, was fed with water from these supply lines. In face of the dangers of Rümli, Renggbach and Krienbach, the Council of the Town and Republic of Lucerne established the office of *Krienbach-master* at the end of the 16th century.

Wild man, wild woman: A digression to popular piety and making of legends in the Late Middle Ages

In 1517 the Treasurer apparently settled the situation with the farmers from Kriens during the meeting in the inn *Wilden Mann*. 75 pounds were paid out – the Treasurer crossed out, and thus confirmed, the sum on his sheet.

Two Wild Men are the shield bearers for the coat of arms of Lucerne on the south façade of the Zyturm tower at the Museggmauer wall. In the chronicle of Diebold Schilling, the façade painting of the tower can be seen on several plates²⁹. Diebold Schilling

wrote this chronicle from 1507 to 1513 and thus shortly before the inn Wilden Mann first appeared in the town documents.

During the time, a wild man also appeared on the base of the façade painting of the town hall tower. The first picture of the chapel bridge picture cycle, *Giant of Reiden*, only appeared on the chapel bridge²¹ in 1743, more than a hundred years after creation of the cycle³⁰.



Wild Man and Wild Woman in the bible commentary of Nicolas von Lyra

The Wild Man figure is a recurring topic of minstrels and art prints during the Late Middle Ages and the Early Modern Era. The Alsace-based artist Martin Schongauer (1445-1491) created the two copperplates with the shield bearers:



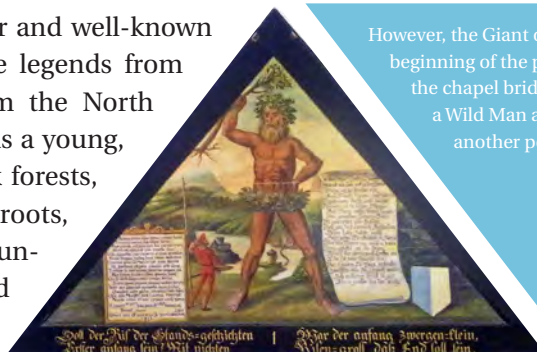
a Wild Man and a Wild Woman, breastfeeding a newborn child. Schongauer's copperplates were widely used and also circulated among the members of the *Saint Luke Association* in Lucerne, the local guild of painters and artists. In 1517, Hans Holbein the Younger, an artist from Basel, was a member of this guild³¹ and was working at the Herteinsteinhaus building and the Barfüsserkirche³² (now: Franciscan Church).

His design of the glass window also shows a *Wild Man*. In his book «The Old Lucerne»³⁸, Theodor von Liebenau noted that Hans Holbein probably visited the barrooms of Lucerne before returning to Basel²³.

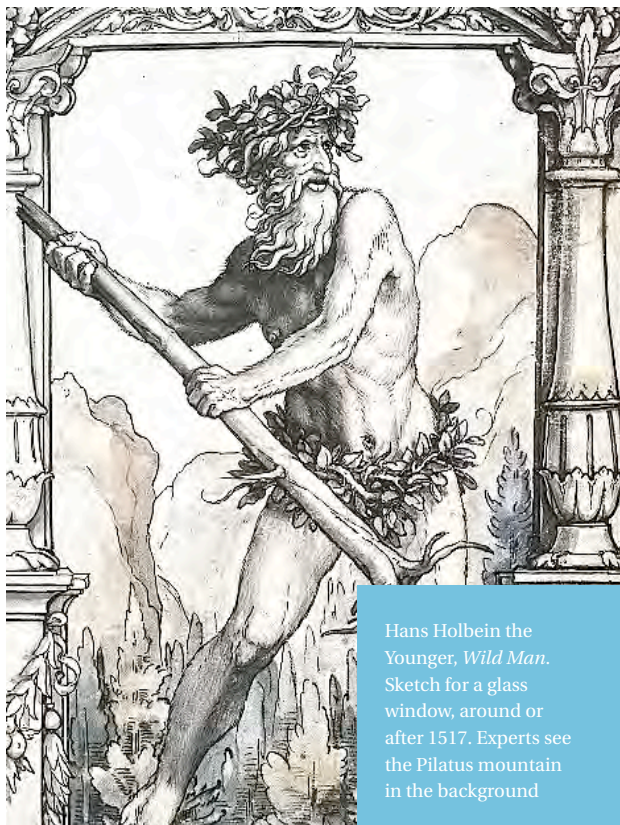
In 1517 Hans Holbein the Younger received one pound and five schillings for paintings from the Treasury, as noted in the cash book of the same year³⁵.

Why was the motif so popular and well-known around the year 1500? In the legends from France to Bohemia and from the North Sea to Sicily, the Wild Man was a young, handsome man living in dark forests, eating berries, plants and roots, drinking pure water from mountain streams, he was hairy, had a long beard and frizzy hair.

He was terrible to behold. In the forests he was the *adversary of the bear*. The Wild Man is the subject of popular myths and legends. It is said, that he left the forest at times to wander into towns and villages, terribly punishing wrongdoers and instructing good, well-behaved people in the arts of caring for the forest, dairy farming and cheese production³⁶. The Wild Woman was his mate.



However, the Giant of Reiden at the beginning of the picture cycle on the chapel bridge does not show a Wild Man and is based on another perspective.



Hans Holbein the Younger, *Wild Man*. Sketch for a glass window, around or after 1517. Experts see the Pilatus mountain in the background

Thus, the spiritual role of the Wild Man was that of a religious saviour³⁷. The peasants honoured him on the onset of spring. The Feast of the Bear was celebrated in the night from 2nd to 3rd February.

When the stars were flashing, the bear would hibernate for another 40 days – otherwise spring would start sooner. On 4th February the pious honoured Saint Veronica, the protector of the Wild Man and on 5 February Saint Agatha, the patron saint of milk, fire fighters and – the upcoming spring. A popular proverb goes as follows: «*Saint Agatha, bride of god, makes snow and ice thaw*».

The religious holidays were close to Lent. During the modern era, the Wild Man thus became part of Lent traditions, in particular in the Lucerne region.

Millet porridge and European brook lamprey

Crops, salt and wine were considered staples in Lucerne – City and Republic of Lucerne maintained the corresponding storage facilities. But what did the people of Lucerne eat back then? *Millet porridge* was a mainstay on the menu, even during the Middle Ages. At first, ingredients came from the closer surroundings: millet, milk, butter and honey. Preparation was quite simple: the milk was brought to the boil with butter, honey, some rubbed - off lemon peel and salt, then the cleaned millet was stirred in. The millet had to simmer for an hour on a low heat.



Fishermen catching
European brook lamprey
in a river or lake

The heat had to be kept as low as possible. Thus, the millet pot was not above an open fire, but in the embers and the maids and servants stirred the millet during the whole of the cooking time. When the cooked millet became a creamy porridge it was soft enough for eating. It was refined with some butter and cinnamon. The proximity of Lucerne to the South already influenced the ingredients in the Early Modern period: lemon peel, cinnamon and, similarly to the Lucerne Chügelipastete (veal pie), the kitchens and taverns of Lucerne sometimes added raisins and sliced almonds to the millet porridge²⁷.

Ingredients for four people:

1 liter milk, 4 tablespoons
honey, 1 teaspoon salt,
250 grams millet, rubbed off
peel of an untreated lemon,
1 teaspoon cinnamon,
50 grams raisins or almonds.

Meat and fish were a more infrequent part of the diet than today. At the end of the 15th century, transport of slaughter animals across the Gotthard started; the number of butchers and their assistants grew so much, that their guild erected the largest guild hall on the Weinmarkt, with a magnificent guild room. At the onset of the 16th century, fishing and crab catching were still considered an aristocratic privilege. Members of Lucerne's Patrician families, so called *Balenherren*³⁸ made use of this privilege. Apart from pike and trout, salmon and European brook lamprey also dwelled in Lake Lucerne during the time. The lampreys had been a popular food fish since ancient times. The meat of European brook lampreys is white and fine; it is similar to eel and comparable in taste to meat. Just like salmon, lamprey journey from freshwater to the sea to return to their place of origin. Since the end of the 19th century, the construction of power plants along European rivers has rendered the European brook lamprey unable to return to its home waters.

Thus the lamprey is an endangered fish in Europe.

The lamprey was a popular food fish in Lucerne during the Middle Ages and Early Modern Period. In Portugal, Galicia and France it can sometimes be found on the menu of traditional restaurants until the present day.



The Inn *Wilden Mann* turns into a Hotel

Today's hotel Wilden Mann includes, as the historic land register of Lucerne shows, four original properties. It is very difficult or even impossible to determine who sold whom the properties and at which time. Anyhow, Salomea Bachmann bought *Haus und Hofstatt bey dem wilden Mann*³⁹ (*House and court at the Wilden Mann*) in 1699 for 2574 Guilders and 20 Schilling.



Burgerstube in the Hotel Wilden Mann: Romance under the light of an Art Nouveau lamp.

In the following decades and centuries, the Inn Wilden Mann with tavern rights was inherited, sold or exchanged for another inn in the old town several times. In 1846 it became the property of the Family Dommann⁴⁰ from Emmen for a price of 17,000 Guilders (about 30,000 CHF). The *Von-Schumacher-plan* (1792) already shows an inn that bears a striking resemblance to today's Hotel Wilden Mann (see next page). It was only a few steps away from the Postplatz, in the centre of the Schmiedgasse and thus had excellent conditions to flourish after the end of the *Ancien Régime*, the *Helvetic Republic*, *political restoration* and the *Sonderbund*.

In 1860 the *Risorgimento*, the unification of Italy, reached its peak. Giuseppe Garibaldi arrived in Sicily with his voluntary militia.

King Francis II, the ruler of the Kingdom of the Two Sicilies, retreated to Castle Gaeta with his troops. The Lucerne general Felix von Schumacher commanded the defenders but was defeated by the Italian revolutionaries in the Battle of Gaeta. Lieutenant colonel Franz Estermann (1829–1903) was a member of the Lucerne mercenaries in the service of Naples. When the Kingdom of the Two Sicilies fell, he returned to Lucerne and married into the owner family Domann-Müller⁴¹ in 1860. In 1864, Franz Estermann turned the inn Wilden Mann into *the leading Hotel at left bank* and a social meeting place⁴². Franz Estermann removed a back-facing transept and expanded the hotel by one floor⁴³ in 1864; two years later architect Otto Suidter built another floor⁴⁴.

At the Burgstrasse, he constructed a terrace⁴⁵ in 1882, which he expanded several times in the following years and he finally put a roof over it – he was assisted by the experts Heinrich Meili-Wapf,

an architect from Lucerne, and Paul Segesser in this endeavour.





Advertisement from the
1930s: Pharmacy
Suidertsche
Apotheke on the left,
hotel on the right

The firewalls between the formerly separated properties were broken through, roof, kitchen and hall were expanded and converted in the late 19th and especially during the 20th century, windows were replaced, the delivery entrance was moved to the Münzgasse and a cellar was built under parts of the building section at the Burggasse.

Step for step, a modern yet historic hotel was formed: the furnishing was modern and comfortable, in order to accommodate travellers from near and far and give them a culinary experience. The outer and inner decoration was done according to the spirit of the time. The pharmacy *Suidertsche Apotheke* (Bahnhofstr. 20) became a role model: in 1892 the architect Wilhelm Hanauer gave the formerly simple house a medieval touch by adding a neo-Gothic spiral staircase and bay windows; when refurbishing the interior of the Wilden Mann, Heinrich Meili-Wapf did the same.

A place of enlightenment and culture

In the 19th century, the Wilde Mann developed into a leading hotel for guests from all four corners of the globe – and into a political and social place of enlightenment. The reasons lay in Lucerne's relationship with the new democracy: in 1798 the Patricians of Lucerne decided to end the *Ancien Régime* and introduce democracy. The invasion of French troops led to the establishment of the *Helvetic Republic*. Civil liberties replaced privileges of all kinds. These liberties included for example freedom of religion, freedom of establishment, and freedom of trade. The latter ended the reign of the guilds. The Catholic Church's influence on government and society dwindled.

The new liberties worried traditionalists in the city and the country. A deep political rift between conservatives and liberals occurred.

Since 1799 an interest group of tradition-conscious traders and craftsmen regularly met on Thursdays in the pub *Rose* at the Weggigasse.

Political matters were discussed and those in need were supported. This interest group developed into the *Rosalische Gesellschaft (Society of the Rose)*. Progressive, liberal forces feared for their democratic liberties. They formed two associations (societies), whose members regularly met in the *Hotel Wilden Mann* during the second part of the 19th century: der Trokenbund and the Gesellschaft *Eintracht (Unity Association)*.

The Trokenbund

The Trokenbund was formed in 1805. Progressive Patricians and citizens, all members of the intellectual elite, formed the *Brothers of the Association*⁴⁶.

The statutes of the Trokenbund limited their number to 24 at first⁴⁷; in case of vacancies, three quarters of the brothers present had to vote for the proposed candidate in a secret ballot, so that he could become a new member of the Trokenbund. As was the case for the *Rosalische Gesellschaft*, one part of the association's goals was the support of the less fortunate⁴⁹. During the Helvetic Republic the brothers of the association held important offices in the city and canton, often the office of mayor⁵⁰.



Stamp of the Trokenbund

Between 1805 and 1814 the Trokenbund was the political adversary of the *Rosalische Gesellschaft*. After 1814, the political differences of conservatives and liberals in city and country widened. Thus, the Trokenbund decided one day to exclude political rivalries from its discussions and admit new members equally based on their affiliation with one of the historic parties. This led to the Trokenbund becoming a *forum for free exchange of ideas*, even during difficult political times, which often had a peace-making influence on the social and cultural climate of Lucerne. Music and theater was of utmost importance to the members of the Trokenbund. They played a significant role in the establishment of the *Association of Friends of Theater and Music Lucerne*, which funded the construction of the City Theater Lucerne (now: *Theater Lucerne*).

Since the second part of the 19th century, the place for this exchange of ideas has been the *Hotel Wilden Mann*.

The Gesellschaft Eintracht (Unity Association)

The Gesellschaft Eintracht was founded in 1850 with the credo *Friendship, Sociability, Charity*⁵¹ – a goal it pursues until the present day.

Every *honourable*, independent Man could and still can⁵² become a member, if he represented the ideals of liberal democracy and free thinking in theory and practice⁵³. Upon admittance, he became a *respectable, good-hearted Brother of Unity*⁵⁴, which required an unanimous vote of the members⁵⁵. The meetings are governed by the president, elected for one year, and are exclusive for the *fratres*. The meetings normally take place monthly during the winter. Music, conviviality and political discussions from a liberal point of view are the focus of the programme of the meetings.

The association often partakes in charity events. A special characteristic of the *Eintracht* is its qualitatively demanding orchestra, which solely consist of members of the so-called *Artists*. Since its foundation, many important characters were members of the *Eintracht*, Dr. Kasimir Pfyffer for example was one of the founders. Today, Kaspar Villiger, member of the Swiss Federal Council, along with many other active and former liberal representatives, is a member of the society.

Shield of the Gesellschaft Eintracht with the two arms towers of the association, the Luegisland Tower and the Watch Tower



Guests, regulars, celebrities

The *Hotel Wilden Mann* is proud of its 500-year long history, its cuisine, rooms, awards (14 Gault Millau points) and seals of quality (*Romantic Hotels and Restaurants* and *Swiss Historic Hotels*). Guests from Switzerland and abroad happily return time and time again. Guests often become regulars.

For example, the *Fritschivater* (a figure of the *Lucerne carnival*) is picked up here each year for the *Bärtelieesen* (a traditional meal) by the *Saffron Guild*, thus showing the people of Lucerne that the carnival, the *Fasnacht*, is close by. Since the beginning of the 20th century, associations and clubs regularly meet in the *Hotel Wilden Mann*.

Often stars and celebrities from the arts, literature and music can be encountered in our *salons*, *Burgerstube* or in the *Sauvage*, and not only during the Easter-, summer-, and piano festival of the *Lucerne Festival*.



The staff of the *Wilden Mann* remember Sophia Loren as an incredibly charming and thankful guest
Picture: Allen Warren



2017
Hotel Wilden
Mann Lucerne



List of illustrations

Gesellschaft Eintracht: p. 31

Historic Museum (plan reproductions):

p. 10,16,27

Korporation Luzern (Diebold-Schilling-Chronicle):

p. 9, 16,20

Private archives of the author: p. 6,12,15

State archives Lucerne: p. 7, 8,17,18, 19

City archives Lucerne: p. 5,11,22, 26,28, 30

WikiCommons: p. 4, 6,21, (2), 23,24, 25, 32

Central and University Library Lucerne |

Special collection: S. 5,21

List of abbreviations

SALU: State archives Lucerne

StA: City archives Lucerne

Annotations

¹ The dominion of old Lucerne strongly expanded in the 15th century. Meggen, Meierskappel, Oberbuonas and Greppen followed by Sursee, Beromünster, the Michelsamt, Gunzwil, Rickenbach, Neudorf, Eich, Oberkirch, Ermensee and Schongau.

² Lucerne participated in many wars and battles: Arbedo, Ragaz, Hericourt, Grandson, Murten, Nancy, Giornico, Bruderholz, Schwaderloh, Prastanz, Calven and Dörnach.

³ SAL, Codex 8785, p. 3r

⁴ Ibid

⁵ Ibid

⁶ Fritz Glauser, Lucerne – away from the Reuss, Basel, Schwabe, 2002, p. 22

⁷ Othmar Fries, History of Lucerne's hotels, p. 9

⁸ Oskar Korner, Rights in Lucerne's real economy, p. 13

⁹ Othmar Fries, History of Lucerne's hotels, p. 9

¹⁰ Ibid

¹¹ Oskar Korner, Rights in Lucerne's real economy, p. 43

¹² Ibid

¹³ Ibid

¹⁴ Othmar Fries, History of Lucerne's hotels, p. 9

¹⁵ Fritz Glauser, Lucerne – away from the Reuss, p. 60

¹⁶ Swiss dialect dictionary, volume IV, article: Seckel-Meister, lines 525f.

¹⁷ Structurally, the location of the barrooms can be observed in three inns today: the guild house of the butchers on the Weinmarkt, the Hotel Schlüssel on the Franziskanerplatz and the restaurant St. Magdalena in the Elsengasse. Today's structure mirrors the original concept of usage; recently, the former horse stables of the butcher's guild house was discovered in the Brandgässle

¹⁸ Messmer / Hoppe, The Patricians of Lucerne, p. 127

¹⁹ Fabian Brändle, At the pulse of power. Innkeepers in the Early Modern Era as politicians in Central Switzerland. In: The History Friend volume 164/2011, p. 250

²⁰ Fabian Brändle, a.a.O., p. 248

- ²¹ Othmar Fries, History of Lucerne's hotels, p. 24
- ²² Ibid
- ²³ Ibid
- ²⁴ Ibid
- ²⁵ Theodor von Liebenau, Old Lucerne, p. 136
- ²⁶ SALU Codex 8785, p. 3r
- ²⁷ Ibid
- ²⁸ SALU Codex 9960, p. 3
- ²⁹ Information of commune president Peter Becker
- ³⁰ For example on page 191 lr: Wie zuo Lucern ein grosser track durch die Rüßbruck die Rüß nieder schwam, das viel lüten gesahend (As a great Dragon swam through the Reuss bridge and down the Reuss, witnessed by many people).
- ³¹ Heinz Horat, The picture cycle on the Chapel Bridge, p. 161/162
- ³² Theodor von Liebenau, Old Lucerne, p. 136/137 The information has not been scientifically proven until present day.
- ³³ Ibid
- ³⁴ Ibid
- ³⁵ Ibid
- ³⁶ Jean-Dominique Lajoux, L'homme et l'ours, S. 62f.
- ³⁷ Ibid
- ³⁸ The reasearch on the constructional history of the butchers' guild hall in Lucerne found in 2011/2012, that the butcher guild erected the guild hall at the Weinmarkt together with the Balens, the guild of Patrician fishermen, but constructed separated entrances to the guild halls within the so-called Metzgerbögli (Butcher archs).

- ³⁹ StA, Historic land register 399
- ⁴⁰ Ibid
- ⁴¹ Othmar Fries, History of Lucerne's hotels, p. 23
- ⁴² Othmar Fries, a.a.O., p. 24
- ⁴³ StA, B3.43/A1.399
- ⁴⁴ StA, B3.43/A1.400
- ⁴⁵ StA, B.3.43/A1.399
- ⁴⁶ Statutes of the Trocken-Bund., founded Ash Wednesday 1805, § 3, p. 2
- ⁴⁷ Statutes of the Trocken-Bund, Regulations on how to admit new members to the Trocken-Bund p. 7
- ⁴⁸ Statutes of the Trocken-Bund, §2, p. 2
- ⁴⁹ Kuno Müller, The beginnings of the Trokenbund. Commemoration on the 150th anniversary, p. 45
- ⁵⁰ Kuno Müller, a.a.O., p. 46
- ⁵¹ Foundadion statutes of the Gesellschaft Eintracht, §2, p. 2
- ⁵² Foundadion statutes, p. 3
- ⁵³ Ibid
- ⁵⁴ Otto Marchi, 100 Years Gesellschaft Eintracht, p. 20

Literaturverzeichnis

Urban Fink, Hervé de Wecke, Christian Schweizer (publisher.),
Crook and Halberd. The Papal Swiss Guard in Rome 1506-2006.
- Zurich, 2006

Othmar Fries, History of Lucerne's hotels. - Lucerne 1966

Othmar Fries, Luthers letter «Order of a common chest» (1523).
In: Swiss contributions to overall history. Volume 11.
- Basel, 1953

Liliane und Fred Funcken, Armor and weapons of Knights and
Landsknecht, 15.-16. Jh. - Munich, 1980

Anton Gälli, The Switzerland journey of Sophie von La Roche
anno 1784. Bayerisch-Schweizerischer Bilderbogen, Volume.
IV - Munich, 2007

Fritz Glauser, Lucerne away from the Reuss. - Basel, 2002

Claudia Hermann, The former Hertensteinhaus in Lucerne.
- Lucerne, 1993

Claudia Hermann, Hans Holbein the Younger and the Herten-
steinhaus. - Lucerne, 1992

Heinz Horat, The paintings of the Chapel Bridge.
- Lucerne, 2015

Oskar Korner, Rights in Lucerne's real economy. Their historic
development, their function and legal value. - Luzern, 1915

Otto Marchi, 100 Years Gesellschaft Eintracht Lucerne.
Commemoration. - Luzern, 1950

Kurt Messmer / Peter Hoppe, Lucerne's Patricians.
Historic Lucerne publications Volume. 5. - Lucerne, 1976

Kuno Müller, The beginnings of the Trokenbundes. Commemo-
ration for the 150th anniversary 1955. - Lucerne, 1955

Robert Odermatt, Gesellschaft Eintracht Lucerne.
- Lucerne, 2014/2015

Statutes of the Troken-Bund, revised on the day after Ash
Wednesday 1911. - Lucerne, 1911

City air and millet porridge. Cities around the year 1300,
published by the State Heritage Office Baden-Wurttemberg
and the City of Zurich. - Stuttgart, 1992

Stefan Ragaz, Lucerne in the light of the Diebold-Schilling-
Chronicle. 1513-2013. - Adligenswil, Ragaz-Medien, 2013



Hotel Wilden Mann Luzern

Bahnhofstrasse 30 · 6003 Luzern · Schweiz · T +41 41 210 16 66 · F +41 41 210 16 29
mail@wilden-mann.ch · www.wilden-mann.ch

Unser Partner: Hotel Metropole Interlaken · www.metropole-interlaken.ch