

# KNOT

KNOWLEDGE OF THINGS:  
REASSESSING THE INDIGENOUS  
AMERICAN HERITAGE IN ITALY

**Museo di Antropologia ed Etnologia  
Sistema Museale di Ateneo  
Università degli Studi di Firenze**

Via del Proconsolo, 12, 50122, Firenze FI

*Form compiled by Monica Zavattaro, Giulia Dionisio, Francesca Bigoni, Maria Gloria Roselli (curators of the Anthropology section), in collaboration with Davide Domenici and Anna Bottesi*

## **Introduction**

The history of the collections from the Americas preserved at the Museum of Anthropology and Ethnology in Florence dates back to the sixteenth century, when, with the advance of the conquest of the “New World”, the Medici family devoted much of its political and economic resources to acquiring “unusual” and “exotic” objects to be kept in the Medici Guardaroba and Armoury. This is the case, to mention only a few examples, of the two Tupinambá feather cloaks, some Taíno artefacts, two Mixtec spear-throwers (atlatls) and a group of clubs from the Guyana region.

With the dismantling of the Guardaroba and the Armoury in 1775, these and other objects were transferred to the Imperial and Royal Museum of Physics and Natural History (today the Museum “La Specola”), founded in the same year by Grand Duke Peter Leopold of Lorraine to promote the development of scientific theories in keeping with the Enlightenment outlook of the time.

In the following years the collections were enriched with other artefacts, such as the objects collected by James Cook in Arctic America during his three voyages around the world, and those gathered by the priest Giuseppe Bigeschi in the Great Plains region of North America during his work of evangelisation among Sioux communities. The

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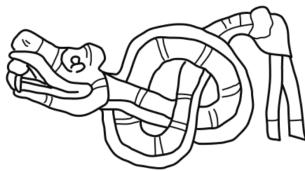
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founding of the Museum of Anthropology in 1869 by Paolo Mantegazza, a physician from Monza and anthropologist who contributed personally to the enrichment of the collections with objects coming mainly from South America, as well as to the acquisition of numerous other materials through personal and professional relationships with scientists, collectors, dealers and other notable figures of the time, marked a decisive turning point.

Under Mantegazza's successors the museum continued to be a reference point for the collection of ethnographic and archaeological artefacts. Among the most important holdings are the Andean collections assembled by Ernesto Mazzei; those from the Gran Chaco collected by Guido Boggiani; numerous Amazonian artefacts acquired through Felipe Lopes Netto; and materials obtained thanks to contacts with various religious missions.

As regards North America, one can again highlight the already-mentioned James Cook collection; the rare Lakota objects gathered by Borg de Balzan; the Canadian Cree materials acquired through the intermediation of Enrico H. Giglioli; and those donated by Paolo de Vecchi, Frederick Triebel and William and Laura Kingsmill Marrs.

More recent (twentieth-century) acquisitions include the collections of the Karajá and Yanomami peoples, gathered respectively by Boris Malkin in the 1960s and by two missionaries of the Consolata Missionary Institute in 1996. Between 2012 and 2016 several activities were carried out in collaboration with the communities of origin on the latter collection. Recently, the museum has hosted Glicéria Tupinambá, an Indigenous anthropologist and artist engaged in a project of study, reconstruction and restitution of the Tupinambá feather cloaks preserved in Europe.

## Cultural Areas

Arctic; Subarctic; Northwest Coast; California; Southwest/Oasisamerica; Plateau; Great Plains; Eastern Woodlands; Mesoamerica; Central America; Caribbean; Northern

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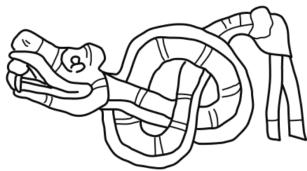
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Andes; Central and Southern Andes; Amazon; East-Central and Coastal Brazil; Gran Chaco; Pampas; Austral America

## Collections

#01

<i>Collection name</i>	<b>Medici collections - South American materials</b> (two feather cloaks, three clubs, four bows and a hammock).
<i>Collector</i>	Medici, Cosimo I de' (1519–1574): Tupinambá cloaks. Medici, Ferdinando I de' (1549–1609): hammock (?). Medici, Ferdinando II de' (1610–1670): clubs and bows. Medici, Leopoldo de' (1617–1675): hammock (?).
<i>Cultural areas</i>	East-Central and Coastal Brazil; Caribbean
<i>Ethnic group / community / cultural sphere</i>	Tupinambá Guyana (?)
<i>Description of the collection</i>	Two feather cloaks made of <i>Ibis rubra</i> (cat. 281, 110 × 151 cm; cat. 288, 110 × 171 cm), with black or green spots (the latter made with feathers of <i>Aulacorhynchus frasinus</i> ), whose folded quills are fixed onto a cotton-fibre net. Similar specimens are preserved at the Biblioteca Ambrosiana in Milan and in museums in Copenhagen, Paris, Brussels and Basel, for a total of eleven examples in all. One of the five specimens in Copenhagen is in the process of being returned to Brazil. Three wooden clubs (cat. 254: 155 cm; cat. 286: 137 cm; cat. 287: 136 cm); according to Sara Ciruzzi, specimens

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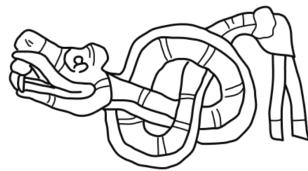
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	<p>similar to cat. 287, coming from the Danish royal collection and gathered before 1690, are held at the National Museum of Denmark in Copenhagen. Four wooden bows, two of which are provided with a string, one of vegetable fibre and one of animal fibre (cat. 285: 183 cm; cat. 309: 193.5 cm; cat. 535: 211.5 cm; cat. 536: 182.5 cm); Sara Ciruzzi has noted their similarity to bows depicted by A. Eckhout in the first half of the seventeenth century.</p> <p>Hammock of vegetable fibres (cat. 295: 320 cm) in two colours (natural and rust-red), with cords for hanging it.</p>
<i>History of the collection</i>	<p>The feather cloaks were recorded for the first time in the Medici Guardaroba in 1539 (ASF, Guardaroba Medicea, 7, c. 26r), during the reign of Cosimo I, as “three little garments of feathers from the Indies” or “two robes of feathers from the Indies”.</p> <p>In the “General Inventory by Items of the Guardaroba of Ferdinando I” of 1587 one instead reads of “a bed of cords of grass from the Indies that forms a flat surface in the manner of a net” and of “an Indian cord bed”.</p> <p>On 20 November 1618, during the reign of Cosimo II, the transfer to the Armoury was recorded of “two garments composed of feathers of various colours of birds from the Indies, made in the form of a cloak, reaching to mid-calf, with two garlands of feathers on the head and of the same [material]” (ASF, Guardaroba Medicea, 373, c. 56r).</p> <p>The inventory of the Armoury drawn up in 1631, during the reign of Ferdinando II, mentions the cloaks as “three</p>

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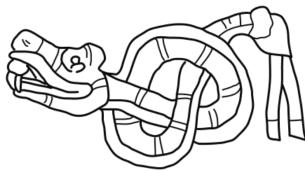
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red feather gowns in the Indian style and of other colours, with a crest of little ostrich feathers not dressed, and under one of the said gowns there is a little shirt of coarse coloured cloth" and "three little wooden trestles for the said gowns" (ASF, Guardaroba Medicea, 513, c. 25v), thus bearing witness to the grouping together of the three specimens. In the same inventory (c. 19) there also appear "four Indian wooden objects of various kinds" and "Indian bows". According to Sara Ciruzzi it is possible that these latter derived from the Armoury of Urbino which, inherited by Vittoria della Rovere, was annexed to the Medici Armoury in 1631.

The cloaks, together with the related headdresses, the clubs and the bows, were then recorded (at times in a discontinuous way) in later inventories of the Armoury in 1639 (ASF, Guardaroba Medicea, 539, c. 6v, 8, 9; of one of the four wooden clubs – provided with a tassel – all trace is lost after 1639), 1650 (ASF, Guardaroba Medicea, 633, c. 9–10), 1695 (ASF, Guardaroba Medicea, 710, c. 48; ASF, Guardaroba Medicea, 1091, c. 71v), 1696 (ASF, Guardaroba Medicea, 1091, c. 30, 71v), 1715 (ASF, Guardaroba Medicea, 1231bis, c. 116v), 1746–47 (ASF, Guardaroba Medicea, 60 appendice, c. 138v), 1768 (BUD, Manoscritto 97, c. 114). In none of these inventories is there any trace of the aforementioned hammocks, but in the inventory drawn up in 1675 on the occasion of the death of Leopoldo de' Medici there was recorded "a net that serves as a bed in the Indian manner, made of palm thread with two cords of the same [material]", together with several

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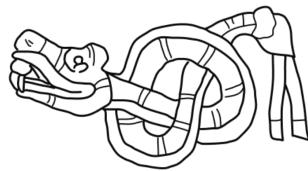
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half coconut shells (ASF, Guardaroba Medicea, 826, 1675–1676).

Following the dispersal of the Medici Armoury, in 1775 the objects were recorded in the “Inventory of the items of the Armoury preserved on the occasion of the sale of 1775 and existing in the Royal Gallery” (BUD, Manoscritto 103). In the same year the cloaks and the bows passed to the Royal Museum of Physics and Natural History in Florence (today the Museum of Natural History “La Specola”), as recorded in the “List of the items of the Armoury delivered to the Royal Cabinet” (Filza IX, 1776); the three clubs and the hammock instead remained at the Uffizi and were transferred to the Royal Museum of Physics and Natural History at an unknown date. All of them were recorded in 1802 in the “Appendix XII to the General Inventory of the Royal Museum” (ASF, I. R. Corte, 2311) and in 1843 in the catalogue “Ricetto della Stanza dei Fossili – Utensili di Nazioni Barbare” (Revisioni e Sindacati, no. 259). In this inventory the clubs are attributed to the “South Sea” and to “Tahiti”, one of the bows to “Tahiti”, the hammock to “Madagascar”, and the feather artefacts appear as “red feather cloaks of the Islanders of the South Sea”, bearing witness both to the disappearance of the related headdresses and to the beginning of a series of erroneous cultural attributions. All the artefacts were then recorded, with the same attributions, in the inventory “Utensili di Nazioni Barbare – Stanza 27” (1843–1861, Revisioni e Sindacati, no. 259). On 11 January 1870 they were all transferred to the

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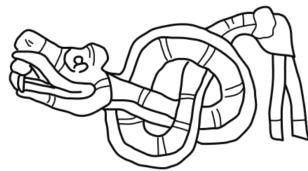
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	<p>National Museum of Anthropology and Ethnology (today the Museum of Anthropology of the University of Florence), where they were entered in the museum's manuscript catalogue by Paolo Mantegazza, who adopted the same erroneous cultural attributions. The feather cloaks were listed there under the numbers 281, 284 and 288; on 26 April 1892 number 284 (which bore a label with no. 1368 from the Specola catalogue) was donated by Enrico Hillyer Giglioli to the Museum für Völkerkunde in Berlin (without notifying the Florence museum) and was lost during the Second World War.</p> <p>The other two cloaks were exhibited one on top of the other, so that for a long time it was thought that they constituted a single specimen. Long considered to be of Mexican origin, the cloak was recognised as Tupinambá by Alfred Metraux in 1928. The fact that they are in reality two different specimens was noted by Sara Ciruzzi in 1980, on the occasion of the opening of the display case in which they were kept. The attribution of the cloaks to the Brazilian and Guyana area, and of the other artefacts (with the exception of the hammock, which is attributed to the same area in this work), is likewise due to Sara Ciruzzi.</p>
<i>Online database</i>	
<i>Web page</i>	
<i>Bibliography</i>	<ul style="list-style-type: none"><li>• Bigoni, F., M.G. Roselli. 2014. "Quattro secoli di Collezionismo del Museo di Firenze Raccontano la</li></ul>

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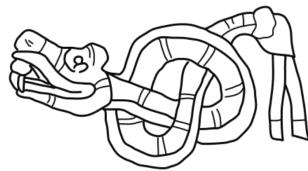
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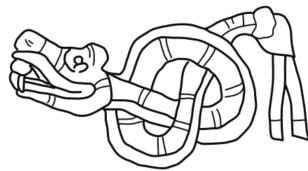
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#02

<i>Collection name</i>	<b>Medici collections - oars</b>
<i>Collector</i>	Medici, Ferdinando II de' (1610-1670)
<i>Cultural areas</i>	Caribbean
<i>Ethnic group / community / cultural sphere</i>	Arawak or Carib.
<i>Description of the collection</i>	Two wooden oars (cat. 293a: 180 cm; 293b: 179.5 cm) with hammer-shaped handles. Initially thought to come from Greenland, they were attributed to the Arawak or Carib world by Sara Ciruzzi (1983).
<i>History of the collection</i>	The two oars were recorded for the first time in the Inventory of the Medici Armoury of 1631 (ASF, Guardaroba Medicea, 513, c. 19) as "Two frigate oars in the Indian style". The two objects were subsequently recorded in the inventories of 1639 (ASF, Guardaroba Medicea, 539, c. 38), 1695 (ASF, Guardaroba Medicea, 710, c. 55), 1715 (ASF, Guardaroba Medicea, 1231 bis, c.

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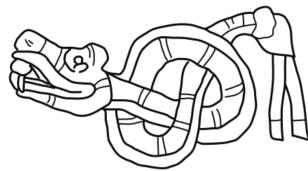
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	<p>98r) and 1746-47 (ASF, Guardaroba Medicea, 60 appendice, c. 28r).</p> <p>After the dispersal of the Armoury they passed to the Uffizi Gallery (BUD, Manoscritto 103), and were later transferred to the Royal Museum of Physics and Natural History in Florence (today the Museum of Natural History "La Specola"), in whose inventories of 1802 (ASF, I. R. Corte, 2311), 1820 (ASF, I. R. Corte, 2338) and 1843 (Revisioni e Sindacati, no. 259) they were recorded as "Oars from Greenland". On 11 January 1870 they were transferred to the National Museum of Anthropology and Ethnology (today the Museum of Anthropology of the University of Florence).</p>
<i>Online database</i>	
<i>Web page</i>	
<i>Bibliography</i>	<ul style="list-style-type: none"><li>• Ciruzzi, S. 1983. "Gli antichi oggetti americani nelle collezioni del Museo Nazionale di Antropologia e Etnologia di Firenze." <i>Archivio per l'Antropologia e la Etnologia</i> CXIII: 151-165.</li></ul>

## #03

<i>Collection name</i>	<b>Medici collections - Taíno materials</b>
<i>Collector</i>	Medici, Cosimo III de' (1642-1723)
<i>Cultural areas</i>	Caribbean

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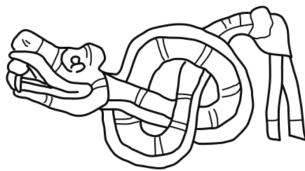
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<i>Ethnic group / community / cultural sphere</i>	Taino
<i>Description of the collection</i>	<p>Necklace (cat. 215) consisting of 70 engraved shell segments (<i>Aliger gigas</i>), each 0.3 cm thick, with a central anthropo-zoomorphic pendant (<i>zemí</i>) (h. 2.7 cm), whose eye sockets preserve traces of resin that must have held inlays in another material. All the elements are threaded on a vegetable-fibre cord. Total length of the necklace 24 cm.</p> <p>Oval plate (cat. 308: 22.2 × 0.7 cm) carved in wood (<i>Guaiacum sp.</i>), with a handle in the form of an anthropomorphic being (<i>cemí</i>) whose mouth has a curved shell inlay with 24 incised teeth. The Taíno artefacts were initially attributed to Hawaii by Enrico Hillyer Giglioli, who corrected the identification in his 1910 publication.</p>
<i>History of the collection</i>	<p>The necklace was noted for the first time in the 1696 Inventory of the Medici Armoury (ASF, <i>Guardaroba Medicea</i>, 1091, c. 229) as “a string of little pieces of white bone, elongated, carved at the top and fixed with a cord, and a head in the middle”. Then, with similar wording, it was recorded in the inventories of the Armoury of 1715 (ASF, <i>Guardaroba Medicea</i>, 1231bis, c. 146r), 1746–47 (ASF, <i>Guardaroba Medicea</i>, 60 appendice, c. 139), 1768 (BUD, <i>Manoscritto</i> 97, c. 115) and 1775 (BUD, <i>Manoscritto</i> 103). In none of these inventories is the wooden tray recorded.</p>

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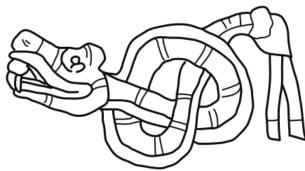
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	<p>After they passed in 1775 to the Royal Museum of Physics and Natural History in Florence (today the Museum of Natural History “La Specola”), both artefacts appear in the catalogues of 1820 (ASF, I. R. Corte, 2338) and 1843 (Revisioni e Sindacati, no. 259) as “Turkish necklace made of walrus tooth” and “Oval wooden shovel from the Indies with its handle carved as the skull of a dead man”. On 11 January 1870 they were transferred to the National Museum of Anthropology and Ethnology (today the Museum of Anthropology of the University of Florence).</p>
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<i>Web page</i>	
<i>Bibliography</i>	<ul style="list-style-type: none"><li>• Bigoni, F., e M.G. Roselli. 2014. “Quattro secoli di Collezionismo del Museo di Firenze Raccontano la Storia dei Popoli Nativi del Sud America.” In <i>Il Museo di Storia Naturale dell'università degli Studi di Firenze, vol. V, Le Collezioni Antropologiche</i>, eds. Jacopo Moggi Cecchi e Roscoe Stanyon, 153-162. Firenze: Firenze University Press.</li><li>• Ciruzzi, S. 1983. “Gli antichi oggetti americani nelle collezioni del Museo Nazionale di Antropologia e Etnologia di Firenze.” <i>Archivio per l'Antropologia e la Etnologia</i> CXIII: 151-165.</li><li>• Domenici, D., J. Ostapkowicz. 2025. “Taíno Objects in Early Modern Italian Collections.” In <i>The Digital Cotton Cemí</i>, eds. Cecilia Pennacini e Guido Nicolas Zingari. Torino: Università di Torino.</li></ul>

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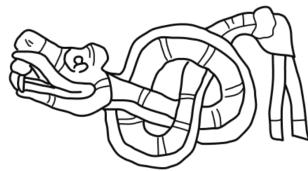
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#04

<i>Collection name</i>	<b>Medici collections - spear-throwers (atlatls)</b>
<i>Collector</i>	Mantegazza, Paolo (1831-1910)
<i>Cultural areas</i>	Mesoamerica
<i>Ethnic group / community / cultural sphere</i>	Mixtec
<i>Description of the collection</i>	Two wooden spear-throwers or atlatls, carved and covered with gilding. They show striking similarities to

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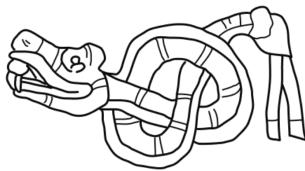
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two spear-throwers now in the Museo delle Civiltà in Rome, one of which comes from the seventeenth-century collection of Valerio Zani of Bologna and was donated by him to the Museo Aldrovandi. The two spear-throwers can be dated to the Late Postclassic period (1250–1521 CE). Spear-thrower 8039 measures 57.5 × 3.4 × 1.4 cm, while 8040 measures 60.6 × 3.6 × 1.4 cm. Both appear to be carved in oak wood (*Quercus* sp.), and the carved surfaces are covered with a thin layer of gilding. Both show on the handle traces of the bindings that fastened the finger rings into which the thrower's fingers were inserted. Spear-thrower 8039 has two hooks and is the only spear-thrower known today that is able to launch two darts. The upper face of spear-thrower 8039 has two hooks carved with anthropomorphic figures, the one on the left in a descending position; the left groove is decorated with a chevron motif with a war-related meaning, while the one on the right shows a matting motif associated with political power. The lower face is decorated with a complex series of war and ritual scenes, to be read starting from the top, or distal end, of the spear-thrower. The upper face of spear-thrower 8040 is decorated with two bands that run along the sides of the groove and the hook, while the lower face is decorated with a complex series of war and ritual scenes. The decoration of spear-thrower 8040 is almost identical to that of

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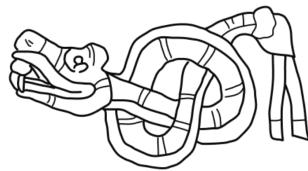
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	<p>spear-thrower 4212/bis in the Museo delle Civiltà in Rome, with which it presumably formed a pair. The decoration of the two spear-throwers has been studied in detail and drawn by Giulia Buscaroli, whose work (Buscaroli 2017) constitutes the essential reference for their study.</p>
<i>History of the collection</i>	<p>Purchased on 25 April 1902 by Paolo Mantegazza from the antiques dealer Tosi in Florence for 500 lire, the two spear-throwers were inventoried under nos. 8039 and 8040 in the third volume of the Catalogue of the ethnographic collections of the National Museum of Anthropology and Ethnology (today the Museum of Anthropology of the University of Florence); the leather case that contains them – probably dating to the second half of the seventeenth century or the early eighteenth century – was also inventoried under no. 8039. The inventory records that, according to Mr Tosi, the two spear-throwers came from the collection of “an old family long resident in Florence, whose name he did not wish to reveal”. Given their similarity to the two specimens now in the Museo delle Civiltà in Rome, one of which comes from the seventeenth-century collection of Valerio Zani of Bologna, it is likely that they arrived in Italy in the course of the sixteenth century.</p>
<i>Online database</i>	
<i>Web page</i>	

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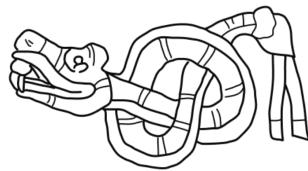
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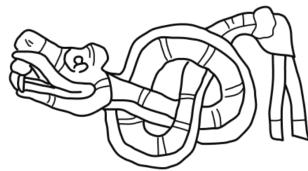
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#05

<i>Collection name</i>	<b>North America – Arctic and Subarctic</b>
<i>Collector</i>	Giuseppe Bellenghi, Louis Borg De Balzan, James Cook, Paolo De Vecchi, Enrico Hillyer Giglioli, Therkel Mathiassen, William Webster
<i>Cultural areas</i>	Arctic; Subarctic
<i>Ethnic group / community / cultural sphere</i>	Inuit, Yupik, Aleut, Inupiaq (Kaviagmiut, Kanianigmiut), Naskapi Cree (Alaska, Aleutian Islands, Canada, Greenland)
<i>Description of the collection</i>	<ul style="list-style-type: none"><li>• Giuseppe Bellenghi: sold to the museum 3 walrus-intestine garments; two are hunting parkas, one is a <i>kamleika</i>, a ceremonial garment decorated with tufts of wool, musk-ox hair and strips of dyed fish skin.</li><li>• Louis Borg de Balzan: a native copper <i>ulu</i> from the Coppermine region, Inuit of Hudson Bay. Two</li></ul>

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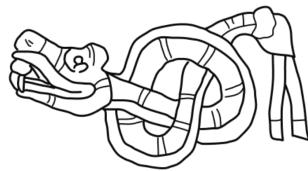
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wooden dolls representing a Native man and woman with accessories: snowshoes, sledge, basket. A pair of Wyandot/Huron moccasins in smoked deerskin with sinew and commercial thread stitching.

- James Cook: about ten objects from Alaska, Inuit and Aleut, linked to fishing activities: harpoons and spear-throwers, a fishing line made of sinew and musk-ox hair. Of particular interest is a yew-wood harpoon decorated with two Russian beads.
- Paolo De Vecchi: about a dozen zoomorphic ivory miniatures by Alaskan Inuit, representing Arctic fauna: foxes, bears, marine mammals.
- Enrico Hillyer Giglioli: a single Subarctic object, namely a pair of child's snowshoes with a wooden frame over which a sinew mesh is stretched, decorated with red paint and small red wool tassels.
- Therkel Mathiassen: 37 objects from Greenland, including hunting and fishing weapons, lithic industry and items of clothing. Of special note are a shaman's drum with associated *tupilak*, two male ceremonial garments, and a spruce-wood spear-thrower with ivory inlays, in the typical Angmassalik style.
- William Webster: 3 objects, two of which are narrative tablets of excellent workmanship, pictographed on walrus tusk with engravings

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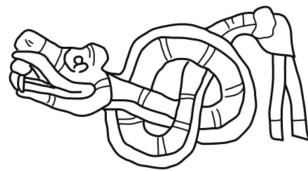
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	<p>made using a bow drill and darkened by smoking, narrating the events of the hunting season.</p>
<i>History of the collection</i>	<ul style="list-style-type: none"><li>• Giuseppe Bellenghi: the contexts of his collecting are not known. He was a collector from whom the museum purchased, on several occasions, various artefacts of different provenances. In 1871 he sold the objects to the museum.</li><li>• Louis Borg de Balzan: a Maltese-born collector who lived in Florence; there is no information on how his large and heterogeneous collection was formed. He donated the objects to the museum in 1894.</li><li>• James Cook: Inuit and Inupiaq objects collected during his third voyage (1776-1779), during the stop in Alaska. They reached Florence through Felice Fontana and Giovanni Fabbroni, who had been sent to Paris and London by Grand Duke Leopold of Lorraine. Initially kept at the Royal Museum of Physics and Natural History (today "La Specola"), they passed into the collections of the Museum of Anthropology in 1870.</li><li>• Paolo De Vecchi: a collection of 1900, consisting of zoomorphic ivory miniatures of the Alaskan Inuit. They reached the museum through a donation dating to the early years of the twentieth century; the exact year is not known.</li><li>• Enrico Hillyer Giglioli: the context of the collection is unknown. Giglioli owned a large</li></ul>

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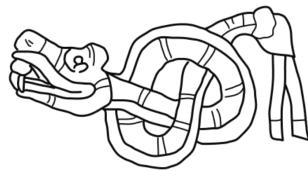
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	<p>ethnographic collection formed during his travels but also through exchanges with other museums and collectors. Donation of 1876.</p> <ul style="list-style-type: none"><li>• Therkel Mathiassen: objects of the Inuit of Angmassalik, Greenland, collected during the archaeological expedition of 1931–32. The collection reached the museum in 1933, through the Museum of Copenhagen, which received in exchange several artefacts from the Horn of Africa.</li><li>• William Downing Webster: Inupiaq objects from Alaska (Kanianigmiut); the context of the collection is unknown. He sold the objects to the museum in 1897.</li></ul>
<i>Online database</i>	
<i>Web page</i>	
<i>Bibliography</i>	<ul style="list-style-type: none"><li>• Bushnell, D.I.jr. 1905. "Appunti su alcuni oggetti dell'America del Nord esistenti nel museo di Antropologia di Firenze." <i>Archivio per l'Antropologia e la Etnologia</i> XXXV: 363-387.</li><li>• Bushnell, D.I.jr. 1906. "North American Ethnographical Material in Italian Collections." <i>American Anthropologist</i> 8: 243-255.</li><li>• Giglioli, E.H. 1893. "Appunti intorno ad una collezione etnografica fatta durante il terzo viaggio di Cook." <i>Archivio per l'Antropologia e la Etnologia</i> XXIII: 173-243.</li></ul>

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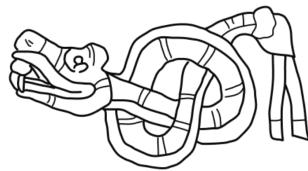
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#06

<i>Collection name</i>	<b>North America – Northwest Coast</b>
<i>Collector</i>	Elisa Akerly Richardson, James Cook, Paolo de Vecchi, Filippo De Filippi, Laura Norcross Kingsmill Marrs, James Swan
<i>Cultural areas</i>	Northwest Coast
<i>Ethnic group / community / cultural sphere</i>	Nuu-chah-nulth, Tlingit, Makah, Haida, Salish (Canada)
<i>Description of the collection</i>	<ul style="list-style-type: none"><li>• Elisa Akerly Richardson: 8 artefacts, including 2 woven pieces, a doily and a basket, made by the Makah and Nuu-chah-nulth communities for commercial purposes.</li></ul>

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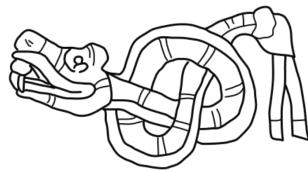
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- James Cook: Nuu-chah-nulth artefacts, among which stand out the beautiful mask of an ancestral warrior in maple wood with human hair and a command staff with an anthropomorphic wooden handle and basalt blade. From the same community there are in this collection two whalers' hats made with plaited Tsuga-root filaments and painted with whaling scenes, a girls' puberty-initiation hat in plaited red-cedar fibres decorated with painted designs, a rain hat in yellow-cedar fibres, two whale-bone war clubs, a paddle and a yew-wood bow, a shaman's headband in yellow-cedar wood and two cedar-wood combs for initiation ceremonies. Also attributed to the Cook collection is a "halibut hook", a wooden hook for catching halibut (*hippoglossus*).
- Paolo De Vecchi: a Makah cradle made from a recycled wooden plank, with a covering of red-cedar fibres.
- Filippo De Filippi: two Tlingit spoons (Potlatch ladles), one in wood in the shape of a crow and one in horn with a handle bearing a double carving, one in the form of a crow's head and the other of an albatross's head.
- Laura Norcross Kingsmill Marrs: a Tlingit basket made with Tsuga-root filaments, lined with red satin and with a rattling lid.
- James Swan: a Haida hat in plaited conifer fibres; the weaving is the work of the basket-maker

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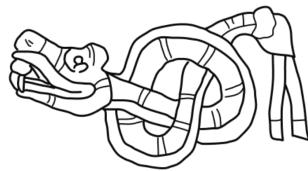
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	<p>Isabella Edenshaw, while the paintings executed by Charles Edenshaw depict the muzzle of a she-bear and that of a bear cub.</p>
<i>History of the collection</i>	<ul style="list-style-type: none"><li>• Elisa Akerly Richardson: the collecting context is not known. Donation of 1940.</li><li>• James Cook: objects collected during Captain Cook's third voyage, during the stop at the village of Yaquot (today Friendly Cove), on Vancouver Island, Western Canada, between 30 March and 26 April 1778. Initially kept at the Royal Museum of Physics and Natural History (today "La Specola"), they passed into the collections of the Museum of Anthropology in 1870.</li><li>• Paolo De Vecchi: collection of 1900. The objects reached the museum through a donation dating to the early years of the twentieth century; the exact year is not known.</li><li>• Filippo De Filippi: collection of 1897, gathered near Mount Saint Elias, on the border between the Canadian territory of Yukon and the U.S. territory of Alaska, during the "Duke of the Abruzzi" expedition to Alaska. In 1925 he donated the objects to the museum.</li><li>• Laura Norcross Kingsmill Marrs: the collecting context is not known exactly. Laura Norcross, married name Kingsmill Marrs, had family ties with Bishop Benjamin Wipple, founder of the Birch Coulee Mission in Minnesota, where Natives</li></ul>

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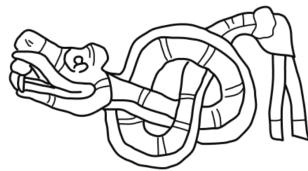
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	<p>of various cultures converged and where part of her collection was probably formed in the first two decades of the twentieth century. At the end of her life she came to live in Tuscany, at Bagni di Lucca; in 1925 she donated her collection to the museum through the intercession of Guido Yule Giglioli.</p> <ul style="list-style-type: none"><li>• James Swan: field collection at Masset (Canada, British Columbia, Haida Gwaii archipelago) in 1883; the objects were sent to the Smithsonian Institution in Washington and one of them was given to Enrico Hillyer Giglioli in exchange for other artefacts. Donation to the museum by Enrico Hillyer Giglioli, 1905.</li></ul>
<i>Online database</i>	
<i>Web page</i>	
<i>Bibliography</i>	<ul style="list-style-type: none"><li>• Giglioli, E.H. 1893. "Appunti intorno ad una collezione etnografica fatta durante il terzo viaggio di Cook." <i>Archivio per l'Antropologia e la Etnologia</i> XXIII: 173-243.</li><li>• Kaepller, A.L. 1978. <i>Cook Voyage Artifact in Leningrade, Berne and Florence Museum</i>. Honolulu.</li><li>• Zanin, D. 2007. "I manufatti Nuu-chah-nulth nella collezione James Cook del Museo di Antropologie e Etnologia di Firenze." <i>Archivio per l'Antropologia e la Etnologia</i> LXXXVII: 205-223.</li></ul>

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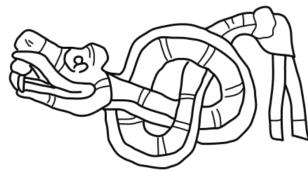
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#07

<i>Collection name</i>	<b>North America – California and Southwest</b> (Nevada, Arizona, New Mexico)
<i>Collector</i>	Laura Norcross Kingsmill Marrs, Paolo de Vecchi, Smithsonian Institution (Thomas Wilson)
<i>Cultural areas</i>	California; Southwest/Oasisamerica

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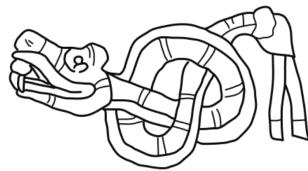
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<i>Ethnic group / community / cultural sphere</i>	Apache, Pomo, Chumash, Yurok, Yokut, Paiute, Washoe, Diné (Navajo), Yaqui, Hopi
<i>Description of the collection</i>	<ul style="list-style-type: none"><li>• Paolo De Vecchi: a Mono–Paiute necklace made of large red and white glass beads arranged irregularly, with a pendant obtained from an <i>Haliotis</i> shell. This type of large red and white glass bead is still commonly known today as “Russian beads”, because when Alaska was still a Tsarist colony, large Russian trade beads dominated the Native market throughout the whole western Pacific basin, from Mexico to Alaska. A Chumash shaman’s necklace composed of six sections of bone from which the processes have been removed, some with incisions, threaded on a black ribbon. Several Chumash lithic artefacts collected at the Mission of Santa Inez (Ynez) and in the Channel Islands.</li><li>• Laura Norcross Kingsmill Marrs: the objects from this cultural area include a nucleus of lithic artefacts of Chumash culture, dating before the eighteenth century: mortars, grinding stones, stone points, bifaces, coming from excavations carried out near the mission of Santa Barbara, California. The basketry specimens from the Pomo, Washoe, Yokut, Apache, Yurok and Yaqui cultures are remarkable for the quality of their manufacture. The collection includes some</li></ul>

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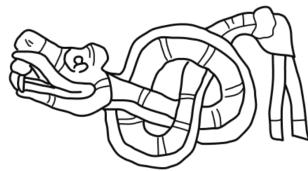
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	<p>Navajo objects: two cloak-blankets in coarse wool spun on a spindle and a silver ornament with turquoise; two Hopi tiles, terracotta plaques depicting katsinam helper spirits; and an Apache dress for male puberty initiation, in deerskin, painted and decorated with dense fringes and tin bells.</p> <ul style="list-style-type: none"><li>Smithsonian Institution (Thomas Wilson): Archaeological finds unearthed during excavations on the islands of San Miguel, Santa Rosa, and Santa Cruz, off the coast of California. These are mostly discs made from marine gastropod shells, assembled into small circles with wire.</li></ul>
<i>History of the collection</i>	<ul style="list-style-type: none"><li>Paolo De Vecchi: collection of 1900. The collection was donated in the early twentieth century; the exact year is not known.</li><li>Laura Norcross Kingsmill Marrs: the context of the collection is not known exactly. Laura Norcross, married Kingsmill Marrs, had family ties with Bishop Benjamin Wipple, founder of the Birch Coulee Mission in Minnesota, where Natives of various cultures converged and where part of her collection was probably formed in the first two decades of the twentieth century. At the end of her life she came to live in Tuscany, at Bagni di Lucca; in 1925 she donated her collection to the</li></ul>

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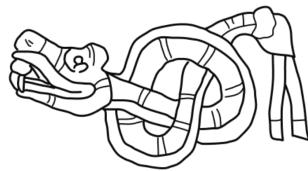
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	<p>museum through the intercession of Guido Yule Giglioli.</p> <ul style="list-style-type: none"><li>• Smithsonian Institution (Thomas Wilson): the artefacts come from the collections of the United States National Museum of the Smithsonian Institution, Washington, D.C., where they were kept until 1890. They consist of around fifty archaeological objects brought to light in the course of excavations on the islands of San Miguel, Santa Rosa and Santa Cruz, off the Californian coast where the cities of Santa Barbara and Los Angeles later arose. In 1890, the curator of the Department of Prehistoric Anthropology of the Smithsonian Institution, Thomas Wilson, who was in contact with Enrico Hillyer Giglioli, sent the finds to the Florence museum and in exchange obtained several specimens of the lithic industry collected by Concezio Rosa in Val Vibrata (province of Teramo).</li></ul>
<i>Online database</i>	
<i>Web page</i>	
<i>Bibliography</i>	<ul style="list-style-type: none"><li>• Zavattaro, M., ed. 2010. <i>I Sognatori dell'Alce. Tesori indiani nei musei italiani</i>. Firenze: Edifir.</li><li>• Zavattaro, M. 2014. “Donazione Kingsmill Marss.” In <i>Il Museo di Storia Naturale dell'Università di Firenze, Volume V, Le collezioni antropologiche ed</i></li></ul>

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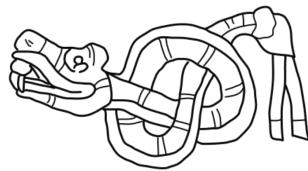
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	<i>etnologiche</i> , eds. J. Moggi Cecchi and R. Stanyon, 142-144. Firenze: Firenze University Press.
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#08

<i>Collection name</i>	<b>North America - Plateau</b>
<i>Collector</i>	Paolo de Vecchi
<i>Cultural areas</i>	Plateau
<i>Ethnic group / community / cultural sphere</i>	Paiute (Nevada)
<i>Description of the collection</i>	This cultural area is represented by one of the finest traditional dresses to have reached European museums; it was worn by women of the Plateau nations on festive occasions. It was made from only two hides of North American elk (wapiti) ( <i>Alces alces</i> ), joined along the edges with animal sinew. For the decoration only large-section beads (pony beads) were used, that is, the first beads introduced among Native people. The colours too (only white and black) reveal that this is one of the very first and rarest surviving examples. There is no similar specimen even in the collections of the National Museum of the American Indian – Smithsonian Institution in Washington. The dress reached the museum together with a specific note concerning the owner of the artefact, namely the well-known Paiute

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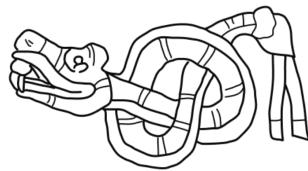
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	activist, writer and teacher Sarah Winnemucca (ca. 1844 – 12 October 1891).
<i>History of the collection</i>	Paolo De Vecchi: collection of 1900. The collection was donated to the museum in the early 1900s, but the exact year is not known.
<i>Online database</i>	
<i>Web page</i>	
<i>Bibliography</i>	<ul style="list-style-type: none"><li>• Zavattaro, M., ed. 2010. <i>I Sognatori dell'Alce. Tesori indiani nei musei italiani</i>. Edifir, Firenze.</li></ul>

## #09

<i>Collection name</i>	<b>North America - Great Plains</b>
<i>Collector</i>	Giuseppe Bigeschi, Louis Borg de Balzan, Laura Norcross Kingsmill Marrs, Frederick Triebel
<i>Cultural areas</i>	Great Plains
<i>Ethnic group / community / cultural sphere</i>	Assiniboine, Cree, Dakota, Mdewakanton-Dakota, Lakota, Mesquakie-Fox (Nord Dakota, Sud Dakota, Iowa, Minnesota, Nebraska)
<i>Description of the collection</i>	<ul style="list-style-type: none"><li>• Giuseppe Bigeschi: one of the few ceremonial pipes that survived the dispersal of the Eastern Sioux (Dakota), expelled en masse from Minnesota following the uprising in the summer of 1862 against the white settlers who were seizing</li></ul>

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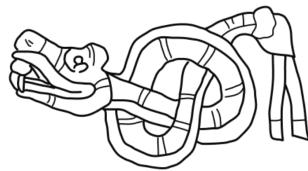
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even the lands that had been assigned to them along the Minnesota River. The pipe consists of a long, flattened oval stem, made from an ash branch and decorated with a very long cord wrapped in a spiral, produced by braiding filaments of North American porcupine quills (*Erythizon dorsatum*). The funnel-shaped bowl is of pipestone (catlinite). A pair of women's moccasins typical of Eastern Sioux or Western Algonquian cultures. Deerskin smoke-tanned, porcupine quills, tubular shell beads, tin cones, elk hair. They show signs of use.

- Louis Borg de Balzan: three ceremonial pipes. The first has a wooden stem wrapped in feather shafts dyed with natural colours and a catlinite bowl; the second has a twisted maple-wood stem and a catlinite bowl inlaid with lead; the third has a flat ash-wood stem decorated with porcupine quills and a catlinite bowl. A pair of leggings of the Elk Knights, complete with hooves, obtained by longitudinally stripping the flesh from the forelegs of a kind of North American deer (wapiti), more correctly referred to locally as "elk" (*Cervus canadensis*). White and blue cotton cloth edged with red cloth (stroud) serves as a backing for the beads, small tin cones and horsehair. They show traces of repeated use. Worn on the occasion of the Elk ritual dance, practised by almost all the peoples of the Prairies and Plains.

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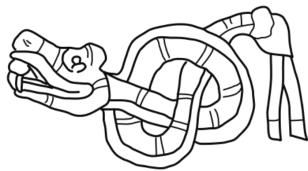
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	<ul style="list-style-type: none"><li>• Laura Norcross Kingsmill Marrs: Mdewakanton-Dakota objects from the community of Birch Coulee, Minnesota: leather and bead toys, beaded belts, commercial catlinite pipes with bowls carved in different forms (horse, eagle claw) and wooden stems carved with motifs alien to Native culture (floral motifs, scrolls). Knife sheath and women's pouch in leather and beads, pipe case in deerskin with bead and porcupine-quill decoration, painted bison-hide parfleche used to keep the personal possessions of medicine men, post-shamanic rattle composed of a wooden stick wrapped in skin dyed with ochre, from which hang fringes decorated with tin bells and small objects of various origins and kinds.</li><li>• Frederick Triebel: a Dentalium shell necklace, two women's pipes, an individual ritual pipe, a granite club with wooden handle decorated with a tassel of owl, peregrine falcon and piranga feathers, which belonged to the Hunkpapa-Lakota warrior Rain-in-the-Face; a fan of eagle tail feathers, personal emblem of a Sioux warrior; quiver of deer and bison leather with bead and fringe decorations, containing four arrows with metal heads; wooden racket for the game of lacrosse.</li></ul>
<i>History of the collection</i>	<ul style="list-style-type: none"><li>• Giuseppe Bigeschi, diocesan priest of Florence, missionary in North America from 1817 to 1827, during which period he collected artefacts from</li></ul>

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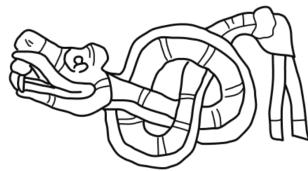
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Native cultures. He donated some artefacts to the Royal Museum of Physics and Natural History in 1828. From the Royal Museum the objects passed to the Museum of Anthropology and Ethnology in 1870.

- Louis Borg de Balzan: collector of Maltese origin who lived in Florence; nothing is known about how his large and heterogeneous collection was formed. Part of it was donated to the museum in 1894.
- Laura Norcross Kingsmill Marrs: the context of the collection is not known exactly. Laura Norcross, married Kingsmill Marrs, had family ties with Bishop Benjamin Wipple, founder of the Birch Coulee Mission in Minnesota, where Natives of various cultures converged and where part of her collection was probably formed in the first two decades of the twentieth century. Towards the end of her life she came to live in Tuscany, in Bagni di Lucca, and in 1925 she donated her collection to the museum through the intercession of Guido Yule Giglioli.
- Frederick Triebel, American sculptor from Peoria, Illinois, who lived in Florence during the last twenty years of the nineteenth century, during which time he had Native artefacts sent to him by his father Otto so that he could donate them to the museum. In the last twenty years of the 1800s he

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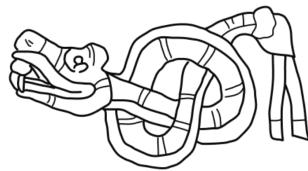
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	repeatedly donated various North American objects.
<i>Online database</i>	
<i>Web page</i>	
<i>Bibliography</i>	<ul style="list-style-type: none"><li>• Zavattaro, M., ed. 2010. <i>I sognatori dell'alce. Tesori indiani nei musei italiani</i>. Firenze: Edifir.</li><li>• Zavattaro, Monica. 2014. "Donazione Kingsmill Marss." In <i>Il Museo di Storia Naturale dell'Università di Firenze, Volume V: Le collezioni antropologiche ed etnologiche</i>, eds. J. Moggi Cecchi e R. Stanyon, 142–144. Firenze: Firenze University Press.</li></ul>

## #10

<i>Collection name</i>	<b>North America – Northeast</b>
<i>Collector</i>	Carlo Beni, Giuseppe Bigeschi, Louis Borg de Balzan, Luigi Bruni, Laura Norcross Kingsmill Marrs, Elisa Akerly Richardson, others n.i.
<i>Cultural areas</i>	Eastern Woodlands
<i>Ethnic group / community / cultural sphere</i>	Cree, Kickapoo, Irochesi, Menominee, Odawa, Ojibwa, Penobscot, Potawatomi, Uroni-Lorette, Uroni-Wendake, Wabenaki (Illinois, Maine, Michigan, Nord Minnesota, Wisconsin (U.S.A.) Quebec, Manitoba, Ontario (Canada)
<i>Description of the collection</i>	<ul style="list-style-type: none"><li>• Carlo Beni: a personal beech-wood spoon of the Kickapoo, made before 1875.</li></ul>

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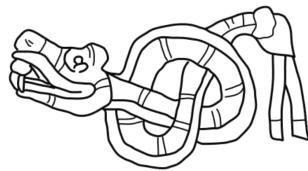
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- Giuseppe Bigeschi: two wooden caskets made by a Native craftsman in imitation of European jewellery boxes, a pair of girls' moccasins in deerskin with elk-hair decorations, from the Huron of Lorette.
- Luigi Bruni: a pair of moccasins and a leather ornament for the trousers of the Kickapoo.
- Louis Borg de Balzan: several finely made knife sheaths, among which a "forked sheath" of the Menominee, an ornamental and prestigious object that men wore as a necklace. Two further knife sheaths in beaver-tail leather with elk-hair decorations. A narrative pipe surmounted by small anthropomorphic figures, two birch-wood spoons made after the model of the English silver ladles used for punch, a set of male ornaments consisting of a sash-bandolier and garters, in white and black "pony" beads woven on red wool threads.
- Laura Norcross Kingsmill Marrs: some Penobscot ornaments: two "german silver" crowns, a series of ornamental clips in silver alloy (made from English coins), a pair of earrings in silver alloy. A bandolier bag in recycled fabrics with dense decoration in "seed" beads; Iroquois girls' moccasins in deerskin with a cotton vamp decorated with beads; men's moccasins in deerskin, made for commercial purposes.

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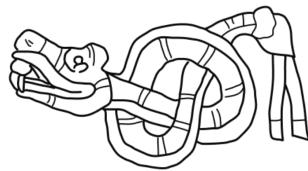
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	<ul style="list-style-type: none"><li>• Elisa Akerly Richardson: two small storage baskets, one of traditional manufacture with a birch-bark structure and porcupine-quill decorations, the other made for commercial purposes with North American pine needles, oat stalks and birch bark.</li></ul>
<i>History of the collection</i>	<ul style="list-style-type: none"><li>• Carlo Beni: no information is available on the context of collection. Donation around 1910.</li><li>• Giuseppe Bigeschi, diocesan priest of Florence, was a missionary in North America from 1817 to 1827, during which period he collected artefacts from Native cultures. He donated some artefacts to the Royal Museum of Physics and Natural History in 1828. From the Royal Museum the objects passed to the Museum of Anthropology and Ethnology in 1870.</li><li>• Louis Borg de Balzan: collector of Maltese origin who lived in Florence; there is no information on how his large and heterogeneous collection was formed. Part of it was donated to the museum in 1894.</li><li>• Luigi Bruni, consular agent in Mexico in 1880, collected objects from the Kickapoo who had been deported to the Indian reservation in Texas. Donation to the museum in 1901.</li><li>• Laura Norcross Kingsmill Marrs: the context of the collection is not known exactly. Laura Norcross, married Kingsmill Marrs, had family</li></ul>

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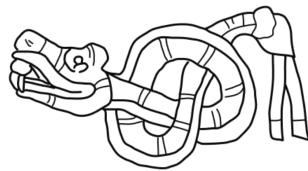
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	<p>ties with Bishop Benjamin Wipple, founder of the Birch Coulee Mission in Minnesota, where Natives of various cultures converged and where part of her collection was probably formed in the first two decades of the twentieth century. At the end of her life she came to live in Tuscany, at Bagni di Lucca; in 1925 she donated her collection to the museum through the intercession of Guido Yule Giglioli.</p> <ul style="list-style-type: none"><li>• Elisa Akerly Richardson formed a private collection between 1920 and 1940, the year in which she donated it to the museum.</li></ul>
<i>Online database</i>	Grasac Knowledge Sharing Platform
<i>Web page</i>	<a href="https://gks.artsci.utoronto.ca/search-page">https://gks.artsci.utoronto.ca/search-page</a>
<i>Bibliography</i>	<ul style="list-style-type: none"><li>• Zavattaro, M. 2014. "Donazione Kingsmill Marss." In <i>Il Museo di Storia Naturale dell'Università di Firenze, Volume V: Le collezioni antropologiche ed etnologiche</i>, eds. J. Moggi Cecchi e R. Stanyon, 142–144. Firenze: Firenze University Press.</li></ul>

## #11

<i>Collection name</i>	<b>Pre-Columbian Mesoamerica</b>
<i>Collector</i>	Oscar Perrone, Luigi Bruni, Ladislao Bassi, Guido Valeriano Callegari, Carlo Beni, Aldo Nobili, Lodovico Mares (intermediary: B. Lanza), Raffaello Foresi, Ernesto

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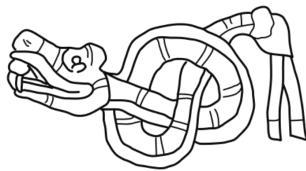
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	Mazzei, parisian antiquarian (purchase), Zelia Nuttall, Antonio Mordini (intermediary).
<i>Cultural areas</i>	Mesoamerica; Central America
<i>Ethnic group / community / cultural sphere</i>	Aztecs, Maya, Teotihuacan culture Mexico: central highlands, province of Jalisco, Yucatan, Alban Mountain, Gamache, Morelia, Tacubá, Coyoacan, Teotihuacan, Texcoco lake, S. Luís de Potosí; Region of Rio Grande (border Mexico-Texas); Guatemala, Costarica, Panama: province of Chiriquí, Chircot; Honduras: Rio Ulúa).
<i>Description of the collection</i>	<ul style="list-style-type: none"><li>• Oscar Perrone: at present 28 artefacts, 4 of which can be attributed to the Mesoamerican area. These consist of monoliths sculpted in anthropomorphic form and ceramic vessels.</li><li>• Luigi Bruni: the artefacts from pre-Columbian sites include fragments of obsidian, figurines and ceramic vessels.</li><li>• Ladislao Bassi: this is a collection nucleus currently consisting of about 170 artefacts, among which are obsidian tools, anthropomorphic figurines and heads, and terracotta vessels.</li><li>• Guido Valeriano Callegari: nucleus composed of about 250 artefacts, consisting of numerous terracotta heads, ceramic vessels and spindle whorls, together with obsidian tools.</li></ul>

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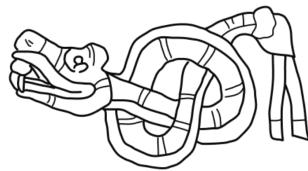
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- Carlo Beni: three artefacts are recorded: an anthropomorphic terracotta head, a small jade amulet and an obsidian arrowhead.
- Aldo Nobili: attributed to him is a stone statue representing the Aztec god Tlaloc, currently on display in the museum.
- Raffaello Foresi: these are three terracotta heads attributed to the Teotihuacan area and four spindle whorls coming from pre-Columbian excavations in Mexico. To these artefacts are added six obsidian fragments.
- Ernesto Mazzei: this is a three-compartment stone vessel attributed to the Aztec period and a mask made from the pericarp of a gourd coming from Guatemala.
- Purchased from a Parisian antique dealer: the small collection includes a copper and obsidian mask and a copper staff of office, both from Mexico
- Zelia Nuttall: This is a plaster copy of an Aztec female deity, smaller than the original, made of sandstone, found at the site of Tenochtitlán.
- Antonio Mordini: these are three terracotta vessels and an anthropomorphic head, along with two ceramic fragments. The three containers come from Panama: province of Chiriquí (excavations 1926); the head, probably a fragment of a musical instrument, and one of the two ceramic fragments come from Rio Ulua,

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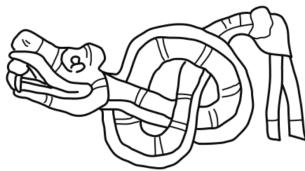
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	<p>Honduras (Wittkugel excavations 1900-01). The last fragment is attributed to the Nuttall excavations in Mexico (Coyoacan).</p>
<i>History of the collection</i>	<ul style="list-style-type: none"><li>• Oscar Perrone was a doctor and combined his profession with a passion for collecting antiques. There is no specific information about him, except that he lived for many years in Peru, in Cerro de Pasco, collecting artifacts in the area, inside mines and caves, which he then donated to the museum, sending them via Beniamino Calcagno, the ship's doctor on the cruiser "Cristoforo Colombo." The collection was donated to the museum and arrived in 1883.</li><li>• Luigi Bruni: Cavalier Luigi Bruni was Italian consular agent in Mexico in 1880. During his time there, he collected numerous artifacts, many of them archaeological, from pre-Columbian sites. The core of the collection was assembled in the last decades of the 1800s and donated to the museum in the early 1900s.</li><li>• Ladislao Bassi: (1792-1865) music professor and librettist. The artifacts in the museum, collected between 1835 and 1850 in Mexico, were donated to the museum by his nephew Giorgio Pozzi of Florence in the last decade of the 1800s.</li><li>• Guido Valeriano Callegari (1876-1954): In 1904, he became interested in pre-Columbian American cultures and established contacts with the Museo</li></ul>

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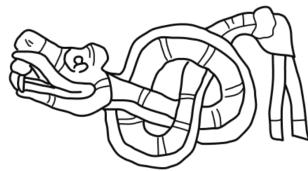
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Nacional de Mexico and various archaeologists from Mexican and US universities, obtaining permission to visit archaeological sites. The author of numerous publications, in 1923 he traveled to Mexico and collected a large number of objects for the museum from archaeological sites, particularly in the Teotihuacan area. These were cataloged in 1925.

- Carlo Beni: (1849-1932) lawyer, naturalist, politician, and historian. He traveled extensively in Europe, Africa, and America, collecting various objects at archaeological sites in Mexico. He was a member of the Italian Society of Anthropology and Ethnology. The artifacts he collected were presented at the 56th meeting of the Society in 1878, but they had been collected earlier.
- Aldo Nobili: Italian special envoy to Mexico in 1904 and Minister Plenipotentiary. His collection dates back to 1904 and was donated to the museum in 1906.
- Ernesto Mazzei, an ophthalmologist born in Florence to a distinguished family. The collection is extremely significant for its antiquity, numerical consistency and variety of the cultures represented. A first nucleus of artefacts reached the museum in 1875; other arrivals were recorded in 1877 and 1883. The finds were donated to the museum by virtue of the friendship that bound Mazzei to Paolo Mantegazza. The last accession,

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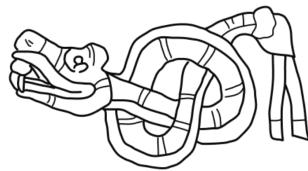
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	<p>relating to Peruvian materials that cannot be dated to the pre-Columbian period, dates to 1914 and was organised by his brother Francesco.</p> <ul style="list-style-type: none"><li>• Zelia Nuttall (1857–1933), American archaeologist and ethnologist. In 1884–1885 she went to Mexico and began to study the history and culture of the American continent before the arrival of Europeans. She worked at the National Museum of Mexico and in 1886 became honorary assistant in Mexican archaeology at the Peabody Museum of Harvard and, in the same period, honorary professor of archaeology at that museum. The collection was donated to the museum in January 1891.</li><li>• Antonio Mordini (1904–1975), ethnologist and civil servant. He graduated in ethnology and archaeology at the University of Florence and began his research activity in South America; later his interests turned towards Africa. The objects were donated by him between 1931 and 1932. Most of them come from archaeological excavations and reached the museum through his mediation.</li></ul>
<i>Online database</i>	
<i>Web page</i>	
<i>Bibliography</i>	<ul style="list-style-type: none"><li>• Ciruzzi, S. 1992. “La collezione ‘Ernesto Mazzei’ del Museo Nazionale di Antropologia e Etnologia</li></ul>

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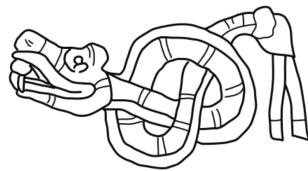
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	<p>di Firenze.” In <i>Due “mondi” a confronto. I segni della storia</i>, ed. A. Rigoli, 235-237. Genova: Edizioni Colombo.</p> <ul style="list-style-type: none"><li>• Dionisio, G. 2022. “Sui “molteplici oggetti” del Perù antico: la collezione Oscar Perrone.” <i>Archivio per l’Antropologia e la Etnologia</i> CLII: 75-97.</li><li>• Bruni, L. 1890. <i>Attraverso il Messico: miei viaggi e mie avventure</i>. Tipografia degli Operai</li></ul>
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## #12

<i>Collection name</i>	<b>South America – Pre-Columbian Andes</b>
<i>Collector</i>	Edoardo Albites di San Paterniano, Oscar Perrone (intermediary: Beniamino Calcagno), Carlo Boselli (intermediary), Ernesto Mazzei, Alessandro Mondolfi, David Ives Bushnell, Jr.
<i>Cultural areas</i>	Northern Andes; Central and Southern Andes
<i>Ethnic group / community / cultural sphere</i>	Peru: northern, central and southern coastal area; Peru: Lima region (district of Chancay, Lurín, Ancón); Central Andes – Cerro de Pasco, Junín highlands; Peruvian Amazon. Chile: Pisagua, northern coast; Venezuela; Colombia: coastal region. Chancay culture, Chimú culture, Inca culture, Moche culture, Lambayeque culture, Recuay culture, Chachapoya culture.

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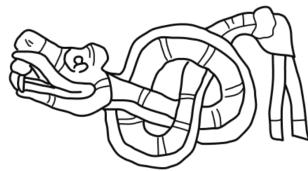
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*Description of the  
collection*

- Edoardo Albites di San Paterniano: 30 ceramic artefacts of high aesthetic and ritual value. The nucleus consists predominantly of ceramic containers and bottles with zoomorphic and anthropomorphic effigies, to which are added some *cuchimilcos*. The artefacts come from funerary assemblages.
- Oscar Perrone: at present 28 artefacts, 20 of which can be attributed to the Peruvian area. These are ceramic containers, stone weapons, pins, metal jewellery and ornaments, tools and two mummies.
- Carlo Boselli: collection composed of 252 artefacts, of which 233 are lithic projectile points, to which are added some wooden arrows with stone tips, stone, bone and wooden fish-hooks and two leather scapular amulets.
- Ernesto Mazzei: the collection is made up of about 500 artefacts of anthropological interest and more than 800 ethnographic objects, for a total of almost 1,400 items. The ethnographic collection includes ceramic containers, textiles, body ornaments and accessories, grave markers, weapons, weaving tools and associated materials, surgical instruments and items for personal care, shells, fruits, seeds and other similar products, containers of various types and materials, musical instruments, accounting tools and utensils of various kinds.

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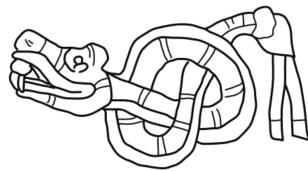
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	<ul style="list-style-type: none"><li>• Alessandro Mondolfi: the collection consists of about forty artefacts. Many of these are wooden bows and arrows with wooden shafts and iron points, to which are added everyday objects and containers made of various materials. Some ceramic objects and textiles in wool and cotton are recorded as coming from excavations of pre-Columbian sites.</li><li>• David Ives Bushnell: three terracotta spindle whorls with ornamental incisions filled with white earth and coming from tombs brought to light in pre-Columbian excavations.</li></ul>
<i>History of the collection</i>	<ul style="list-style-type: none"><li>• Edoardo Albites di San Paterniano: the collecting contexts are not known. He was a collector from a noble family and a cultivated man. During his life he collected archaeological artefacts from various historical periods, which he donated to numerous museums. In 1895 he donated the pre-Columbian artefacts to the museum.</li><li>• Oscar Perrone: he was a physician and combined his profession with a passion for collecting antiquities. No specific information is available about him, except that he lived for many years in Peru, at Cerro de Pasco, where he collected the finds in the area, inside mines and caves, and later donated them to the Museum, sending them via Beniamino Calcagno, ship's doctor on the cruiser</li></ul>

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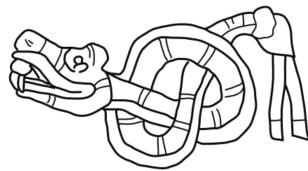
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*Cristoforo Colombo.* The collection was donated to the museum and arrived in 1883.

- Carlo Boselli: no specific information is available about the collection, except that the finds were discovered in the guano beds (Guaneras) of Punta Pichaco, on the Chilean coast, two miles west of Pisagua, at a depth of 7 to 9 metres in the guano. The collection was donated on 16 May 1914.
- Ernesto Mazzei: ophthalmologist born in Florence to a distinguished family. The collection is extremely important for its antiquity, numerical consistency and the variety of cultures represented. The artefacts come from Peru, Argentina, Uruguay, Chile and Bolivia. A first nucleus of objects reached the museum in 1875; further arrivals were recorded in 1877 and 1883. The finds were donated to the museum thanks to the friendship that bound Mazzei to Paolo Mantegazza. The last accession, relating to Peruvian materials that cannot be dated to the pre-Columbian period, dates to 1914 and was arranged by his brother Francesco.
- Alessandro Mondolfi: there is no information on the contexts of the collection. In the Ethnographic Catalogue he is described as consul of Venezuela. The Ethnographic Catalogue records the donation of the collection to the museum in 1924.
- David Ives Bushnell Jr.: from 1901 to 1904 he worked as assistant archaeologist at the Peabody

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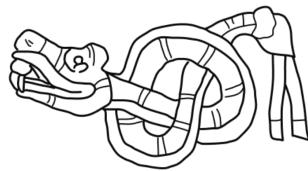
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	<p>Museum of Harvard University and carried out studies in anthropology. The donation dates to 30 May 1905. He probably visited the Museum to study the atlatls and on that occasion brought some finds as a gift.</p>
<i>Online database</i>	
<i>Web page</i>	
<i>Bibliography</i>	<ul style="list-style-type: none"><li>• Mantegazza, P. 1883. "Oggetti dell'antico Perù", <i>Archivio per l'Antropologia e la Etnologia</i>, XIII: 562-566.</li><li>• Longhena, M. 1984. "La collezione di terrecotte precolombiane "Albitez di Paterniano" del Museo Nazionale di Antropologia e Etnologia di Firenze." <i>Archivio per l'Antropologia e la Etnologia</i> CXIV: 233-251.</li><li>• Ciruzzi, S. 1992. "La collezione 'Ernesto Mazzei' del Museo Nazionale di Antropologia e Etnologia di Firenze." In <i>Due "mondi" a confronto. I segni della storia</i>, ed. A. Rigoli, 235-237. Genova: Edizioni Colombo.</li><li>• Dionisio, G., F. Bigoni. 2017. "I vasi fischianti Chimù ad effigie zoomorfa del Museo di Antropologia e Etnologia dell'Università degli Studi di Firenze". <i>Archivio per l'Antropologia e la Etnologia</i> CXLVII: 21-31.</li><li>• Dionisio, G., M. Zavattaro, S. Bambi, F. Bigoni. 2017. "Le ceramiche peruviane precolombiane del</li></ul>

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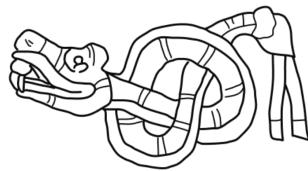
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	<p>Museo di Antropologia e Etnologia dell'Università di Firenze." <i>Museologia Scientifica</i> 11: 97-102.</p> <ul style="list-style-type: none"><li>• Dionisio, G. 2021. "Ernesto Mazzei, un medico italiano in Perù. Una rilettura storica e culturale." <i>Archivio per l'Antropologia e la Etnologia</i> CLI: 21-34.</li><li>• Dionisio, G. 2022. "Sui "molteplici oggetti" del Perù antico: la collezione Oscar Perrone." <i>Archivio per l'Antropologia e la Etnologia</i> CLII: 75-97.</li></ul>
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#13

<i>Collection name</i>	<b>South America – Pre-Columbian Argentina</b>
<i>Collector</i>	Juan Bautista Ambrosetti, Salvador Debenedetti (both intermediated by Università Buenos Aires), Antonio Mordini (intermediary)
<i>Cultural areas</i>	Central and Southern Andes; Gran Chaco
<i>Ethnic group / community / cultural sphere</i>	Calchaquí Archaeological sites of La Paya, La Poma, province of Jujuy: Pucará de Tilcara – Quebrada de Humahuaca.
<i>Description of the collection</i>	<ul style="list-style-type: none"><li>• Antonio Mordini: these are numerous ceramic fragments from various archaeological sites and relating to Calchaquí culture.</li><li>• University of Buenos Aires: this is a group of about seventy ceramic artefacts of various types.</li></ul>
<i>History of the collection</i>	<ul style="list-style-type: none"><li>• University of Buenos Aires: J. B. Ambrosetti, director of the Ethnographic Museum of the</li></ul>

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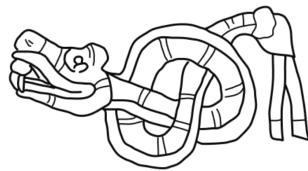
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University of Buenos Aires, was an archaeologist, ethnographer and naturalist and played an important role in the foundation of anthropology in Argentina. In 1902 he published a study on a group of archaeological objects found in tombs in ruins at the site known to the local people as Puerta de la Paya (Ambrosetti 1902). The first excavations at La Paya were carried out in 1906 by Mario Guido and Salvador Debenedetti, under the supervision of Ambrosetti. The excavations were financed by the Faculty of Philosophy and Letters (Universidad de Buenos Aires). In 1907, and between January and February 1908, the focus of the excavation was the necropolis and the work was carried out by S. Debenedetti and Ambrosetti himself (Ambrosetti 1907: 11). As a result of the excavations, the Ethnographic Museum of the University of Buenos Aires obtained about 1,228 objects. Another collection comes from the site of Pucará de Tilcara. Systematic excavations began in 1908 and were conducted by Ambrosetti and Debenedetti. The work was carried out within the framework of the fourth archaeological expedition of the Faculty of Philosophy and Letters of the University of Buenos Aires in 1909–1910. During this expedition the archaeologists collected thousands of artefacts for the Ethnographic Museum of the University of Buenos Aires. After Ambrosetti's death in 1917,

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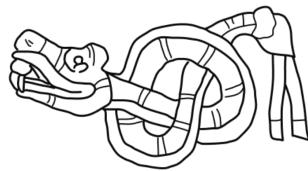
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	<p>work at the site was continued by Salvador Debenedetti, with further excavations in 1928 and 1929. Parts of this large collection were subsequently sent to different museums around the world in exchange for new ethnographic collections. The exchange with the Museum of Anthropology was carried out in 1910.</p> <ul style="list-style-type: none"><li>• Antonio Mordini (1904–1975), ethnologist and civil servant. Graduated in ethnology and archaeology at the University of Florence, he began his research activity in South America and later turned his interests to Africa. The objects were donated by him between 1931 and 1932. Most of them come from archaeological excavations and reached the museum through his mediation.</li></ul>
<i>Online database</i>	
<i>Web page</i>	
<i>Bibliography</i>	<ul style="list-style-type: none"><li>• De Benedetti, S. 1910. <i>Exploracion Arqueologica en los cemeterios prehistoricos de la Isla de Tilcara</i>, Buenos Aires.</li><li>• Ambrosetti, G.B. 1908. <i>Exploraciones arqueologicas en la ciudad prehistorica de “La Paya</i>, Buenos Aires. 2 volumi.</li><li>• Ambrosetti, G.B. 1906. <i>Exploraciones arqueologicas en la Pampa grande (Provincia de Salta)</i>. Buenos Aires.</li></ul>

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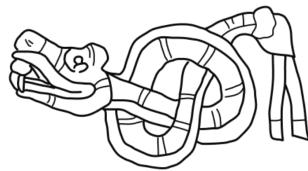
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	<ul style="list-style-type: none"><li>• De Benedetti, S. 1930. "Las ruinas del Pucara. Tilcara, Quebrada de Humahuaca (Provincia de Jujuy)." <i>Archivos del Museo Ethnografico</i> 2, Buenos Aires.</li></ul>
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#14

<i>Collection name</i>	<b>Mesoamerica – Ethnographic</b>
<i>Collector</i>	Paolo Graziosi
<i>Cultural areas</i>	Mesoamerica
<i>Ethnic group / community / cultural sphere</i>	Lacandon (Lacandon Jungle)
<i>Description of the collection</i>	One bow and eight arrows with wooden points and feathered shafts, some with lithic tips.
<i>History of the collection</i>	Collected in 1957.
<i>Online database</i>	
<i>Web page</i>	
<i>Bibliography</i>	

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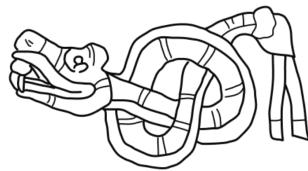
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#15

<i>Collection name</i>	<b>South America – Amazon</b>
<i>Collector</i>	Ernesto Mazzei, Felipe Lopez Netto, Ugo Biondi, Gregorio Corelli/Giuseppe Bellenghi, Enrico Giglioli, Padre Illuminato Coppi, Cavalier Merollo, Renzo Martinelli, Vincent Petrullo, Siro Pesci, Renzo Martinelli, Oscar Perrone, Marcello Pruneti, Missione Vaticana (intermediary), W. Lolli, A. Farini (intermediary), Southoff (intermediary), Gaetano Pieraccini, Alessandro Mondolfi, Borys Malkin, Giovanni Saffirio e Guglielmo Damioli, Gianpiero Del Bianco altri n.i
<i>Cultural areas</i>	Amazon
<i>Ethnic group / community / cultural sphere</i>	Ashaninka (Chuncos), Conibo, Munduruku, Tikuna, Wanano, Wapixana, Kobeua/Kubeo (Cobeua), Wauja, Karajá, Bororo, Trumáí (Turumai), Yawalapiti, Kĩsêdjê (Suyas), Kuikuros, Shuar (Jivaro), Apurinã (Ipuriná), Kayapó, Piaroa, Tapirapé, Tiriyó, Ka'apor (Urubu), Kofán, Guajiro/Wayuu, Yanomami, altri n.i. Regioni geografiche: Peru: Rio Ucayali, others n.i.; Brazil: Rio Tapajós-Madeira, Rio Solimões, Rio Juruá Purus, Rio Uaupés, Roraima, Rio Negro, Alto Xingú, Rio Tocantins-Xingú, Rio Catrimani; Venezuela: Orinoco; Colombia; Ecuador: Rio Napo.
<i>Description of the collection</i>	The Amazonian collections comprise about 300 artefacts from the regions indicated above. A brief description is

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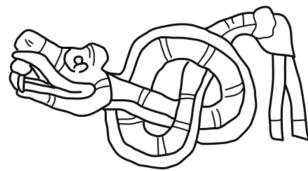
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given below, following the subdivision into sub-nuclei adopted above:

- Ernesto Mazzei: approximately thirty objects from different ethnic groups, including bows and arrows, head and body ornaments, seed necklaces, an earthenware container, two reed flutes, several spears, a wooden mask, a tsantsa (shrunken head of a monkey) and three hammocks. Of uncertain provenance, but probably Amazonian, there are also about 200 reed arrows.
- Felipe Lopes Netto: about 60 objects of various kinds and from various ethnic groups from the Brazilian and Venezuelan Amazon, including feather diadems, bows and arrows, garments and accessories in bark and other plant fibres, a fly-whisk made from a monkey's tail, wooden utensils and gourd containers, blowpipes and quivers with darts, a small stool, a wooden comb, head and ear ornaments decorated with feathers, a feather sceptre, a trumpet, a hammock of plant fibres, several necklaces.
- Gregorio Corelli: about fifty objects, including roughly 20 Munduruku feather ornaments and sceptres. Among the others are several gourd containers, two quivers for holding blowpipe darts, other diadems and body ornaments, bracelets and seed necklaces, a flute, a Tupinamba club.

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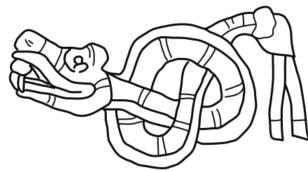
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- Enrico Giglioli: about fifteen objects from the regions of the Rio Branco and Rio Negro, including multicoloured feather diadems, two shoulder belts/belts decorated with black seeds, a rattle made of pig hooves and cotton, and reed arrows with wooden points.
- Padre Illuminato Coppi: about fifteen objects from the peoples of the Rio Negro, mainly arrows of various types, a bow, two gourd containers and a tongue from the fish *Pirarucu*.
- Merollo: two mummified heads from the Munduruku, probably belonging to Parintintin warriors defeated in battle.
- Vincent Petrullo: about 25 objects from different ethnic groups of the Upper Xingú peoples, including arrows, bows, hammocks, shell-fragment necklaces, a comb, a pan flute, a mat and a cord of *buriti* palm fibres.
- Renzo Martinelli: a fake tsantsa (monkey head).
- Marcello Pruneti: around thirty objects, all of Piaroa origin (an ethnic group of the Orinoco basin), largely linked to the art of weaving plant fibres (plates, mats, baskets, *tipiti* presses for squeezing manioc, trays, bags), as well as some gourd containers, an earring in parrot feathers, a quiver and darts for a blowpipe, small reed arrows with barbed points and two scrapers for spearheads.

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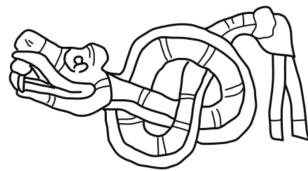
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- Gaetano Pieraccini: two bows, four arrows and a javelin from Brazil.
- Alessandro Mondolfi: a collection consisting of bows, arrows and a paddle from the Amazonian region of the Orinoco (Venezuela).
- Borys Malkin: about 25 objects, including seven terracotta dolls of the Karajá people, a sieve and a fan in plant fibres, necklaces, bracelets and other ornaments in various types of seeds and animal bones, two hood-masks made of tapa belonging to the Tikuna.
- Saffirio and Damioli: a little more than one hundred objects of daily and ceremonial use of the Yanomami people, in particular feather body and head ornaments (ear pendants), seed necklaces, loincloths and other garments, bows, arrows of various kinds, hammocks, baskets in plant fibres, some wooden objects for lighting the fire, a quiver with arrow points, a spindle for spinning cotton, some toys, gourd containers, bellows-like fans for kindling the fire, a wooden object to be used as a weapon in hand-to-hand combat, tubes for the inhalation of psychotropic substances, flutes and specimens of different types of resins.
- Gianpiero Del Bianco: collection consisting of 24 objects, including seed necklaces, feather ornaments, back ornaments, musical

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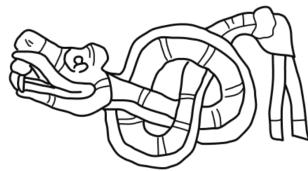
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	<p>instruments, combs and utilitarian tools, all from Shuar peoples of the Peruvian Amazon.</p>
<i>History of the collection</i>	<p>Among the objects held by the Museum, those coming from Amazonian regions were collected over a time span from the early/mid-nineteenth century to the 1990s. Below are some pieces of information regarding the acquisition of the main nuclei:</p> <ul style="list-style-type: none"><li>• Ernesto Mazzei: material collected between 1874 and 1875 during the period spent in South America and, in particular, during collecting campaigns carried out on behalf of his colleague and friend Paolo Mantegazza (founder of the Museum). The Amazonian collections assembled by Mazzei come from Peruvian Amazonia.</li><li>• Felipe Lopes Netto: objects collected and/or acquired between 1870 and 1877 during several journeys undertaken in Brazilian territory as a politician and diplomat. They were acquired by the Museum in 1895 following Lopes Netto's death; in the meantime he had moved to Florence – as Brazilian minister resident in Italy (up to 1888) – and had formed a friendship with Paolo Mantegazza.</li><li>• Gregorio Corelli: no precise date is known for the period in which this collection nucleus was assembled; it is assumed that Corelli's activity dates back to the first half of the nineteenth century. Until 1869 the objects remained on</li></ul>

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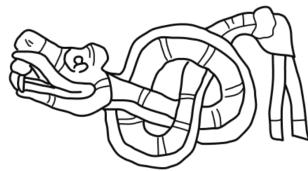
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deposit at “La Specola”; however, on Corelli’s death in 1869 his heirs brought a lawsuit to request their restitution. In 1871 negotiations took place between Paolo Mantegazza and Giuseppe Bellenghi, Corelli’s heir, and the objects officially became part of the collections of the Museum of Anthropology.

- Enrico Giglioli: collection assembled in 1867 during participation in the voyage made by the corvette *Magenta* around the world between 1864 and 1873. Part of it was donated to the Museum of Anthropology in Florence immediately after its opening, although most of the artefacts were ceded to what was then the Museo Etnografico Luigi Pigorini in Rome (today the Museo delle Civiltà). The Giglioli collection is, in general, extremely fragmented and composed mainly of pieces obtained through exchanges with other collectors and travellers. The materials collected first-hand are very few.
- Padre Illuminato Coppi: the objects were collected in the Upper Rio Negro region between 1880 and 1883 and purchased by the Museum in the early twentieth century (after 1903) for 20 lire.
- Merollo: the period of collection is not known. The acquisition dates to 1904; before that the collection was kept at the Museo della Specola, where it formed part of the Royal Museum. 589, 661 are old catalogue numbers.

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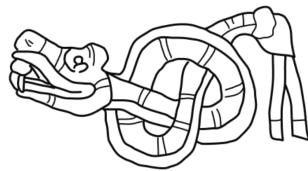
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- Vincent Petrullo: the collection was assembled by Petrullo in 1931 and bought by the Museum in 1932 thanks to the mediation of Giacomo Anzil.
- Renzo Martinelli: a fake tsantsa (monkey head). Collected in 1931 and acquired by the Museum in 1932 through Margherita Cattaneo.
- Marcello Pruneti: the objects were collected in 1964 among several Piaroa communities in the Orinoco basin and acquired by donation at various times between 1964 and 1974.
- Gaetano Pieraccini: according to the catalogue, he purchased the collection on the island of São Vicente, in Cape Verde, from an intermediary who assured him that the objects came from Brazil.
- Alessandro Mondolfi: collection dating to the 1910s.
- Borys Malkin: collection gathered between 1960 and 1965 during various periods spent in Brazil, in the context of several expeditions carried out in South America as zoologist and ethnologist for the universities of Washington and Minnesota in the United States. All the objects, including those from other cultural areas (see the relevant sections), reached the Museum of Anthropology in Florence in 2003, through a donation made by Benedetto Lanza – herpetologist, professor of zoology at the University of Florence and director of the Museo “La Specola” from 1972 to 1992.

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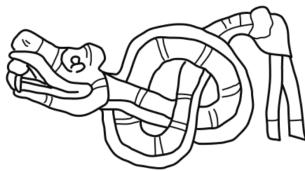
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	<ul style="list-style-type: none"><li>• Saffirio and Damioli: the objects in the collection were gathered at the Catrimani Mission of the Istituto Missionario della Consolata, in the state of Roraima, Brazil, in 1996, and donated to the Museum the following year.</li><li>• Gianpiero Del Bianco: collection gathered in 1962 and received by the Museum in 2014 as a donation from his widow, Mara Grazia Bertolini.</li></ul> <p>For many objects it is not known who collected them; for some of them there is barely a little information on who acted as intermediary for their acquisition by the Museum.</p>
<i>Online database</i>	SIGEC
<i>Web page</i>	
<i>Bibliography</i>	<ul style="list-style-type: none"><li>• Bigoni, F., M.G. Roselli. 2014. "Quattro Secoli di Collezionismo del Museo di Firenze Raccontano la Storia dei Popoli Nativi del Sud America." In <i>Il Museo di Storia Naturale dell'Università degli Studi di Firenze, volume V: Le collezioni antropologiche ed etnologiche</i>, eds. J. Moggi Checchi e R. Stanyon, 153-162. Firenze: FUP.</li><li>• Ciruzzi, S. 1992. "La collezione 'Ernesto Mazzei' del Museo Nazionale di Antropologia e Etnologia di Firenze." In <i>Due "mondi" a confronto. I segni della storia</i>, ed. A. Rigoli, 235-237. Genova: Edizioni Colombo.</li><li>• Zavattaro, M. 2014. "La raccolta etnografica di</li></ul>

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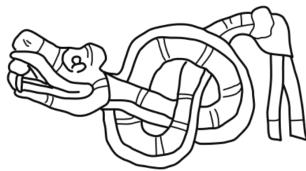
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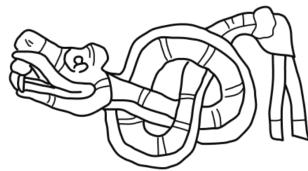
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## #16

<i>Collection name</i>	<b>South America – Gran Chaco</b>
<i>Collector</i>	Francesco Tonini del Furia, Guido Boggiani, Arnaldo Parodi, Elio Modigliani (intermediary), Siro Pesci, Padre Barnaba Tambolleo, Doroteo Giannecchini (Mission Francescana Tarija), Giovanni Pelleschi, Enrico Giglioli, Ernesto Mazzei, Paolo Mantegazza, Capitano Gregorio Corelli, Luigi Borg de Balzan, Giulio Bonfiglio (intermediary), (Arcangelo Gabriele?) Gallarani, Vincent Petrullo, Bencini (intermediary), Southoff (intermediary), Borys Malkin (intermediary: Benedetto Lanza), others n.i.
<i>Cultural areas</i>	Gran Chaco

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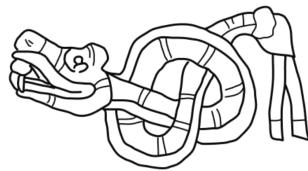
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<i>Ethnic group / community / cultural sphere</i>	Angaité, Yshir (Chamacoco), Wichí (Mataco), Toba, Ava Guarani (Chiriguano), Sanapaná, Kaingang (Cainguá), Payaguá (Surutas), Enxet/Enlhet (Lengua), Kadiwéu (Kadiveu), Aché (Guayaquá), Diaguita-Calchaquí (Tucuman), people of Mataguayo–Guaicuru language. Paraguay: Boqueron, upper Paraguay, upper Paraná; Bolivia: Santa Cruz, Tarija; Argentina: Salta; Brazil: Mato Grosso do Sul; Others n.i.
<i>Description of the collection</i>	<p>The Gran Chaco collections comprise about 500 artefacts coming from the areas indicated above. A brief description is given below, following the subdivision into sub-nuclei adopted above:</p> <ul style="list-style-type: none"><li>• Francesco Tonini del Furia: about 150 artefacts of Indigenous manufacture by Angaité, Chamacoco, Toba, Kadiveu, Guayaquá, Cainguá and Sanapaná, mainly arrows with cane shafts and wooden points, and head ornaments made of plant fibres and feathers (diadems, little caps and plumes). There are also other objects such as bags in plant fibre, gourd containers, necklaces made of shells or materials of animal origin, belts, feather fans used in dances, flutes and whistles, feather skirts, ornaments for arms and wrists, bows and lances.</li><li>• Guido Boggiani: about one hundred objects, all of Chamacoco origin. These include cane arrows with wooden and iron points, bows, numerous</li></ul>

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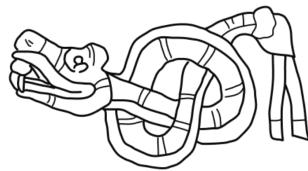
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feather ornaments for the head (diadems, hairpins, caps) and for the body, among which earrings, necklaces, wristlets and anklets, skirts. These are also made of other materials of plant origin (seeds and fibres) and animal origin (shells, teeth, claws, birds' beaks, rattlesnake skins).

Among the remaining objects there are bags and shoulder pouches, a stone axe with wooden handle and a gourd container.

- Arnaldo Parodi: around seventy objects, all Chamacoco, including two small shoulder bags in plant fibre knitted in a tight mesh, two palm-leaf fans, fifteen wooden arrows with barbed points, a fly-whisk, two hunting horns, various gourd containers decorated with geometric motifs, a wooden pipe bowl and various kinds of ornaments in feathers and other materials of plant and animal origin, for the body and the head (diadems, hairpins, earrings, necklaces, wristlets, anklets, ornamental bands). There are also a bow, a hammock, a small anthropomorphic stone statue and a comb.
- Elio Modigliani (intermediary): seven cane arrows with barbed wooden points.
- Padre Barnaba Tambolleo: about 45 objects of various kinds, including leather and cotton belts, small bags in plant fibre, bows and cane arrows with wooden and iron points, a pair of leather sandals, two wooden pipes, some body ornaments

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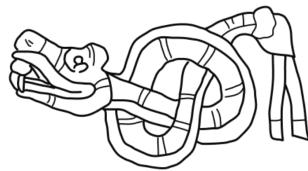
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and household utensils such as trays, spoons, pots and bowls in terracotta, and fire-lighting sticks.

- Father Doroteo Giannecchini: a little more than one hundred objects of Mataco, Toba and Chiriguano manufacture. In the collection we find: musical instruments such as flutes, war horns, whistles and rattles; bows and arrows; ornaments in wood and metal; various domestic utensils; fishing tools; terracotta pots; stone and terracotta objects from the necropolis of Tarija; a stone axe and a star-shaped mace head; clothing and ornaments of various kinds such as trousers, hats, tunics, cotton kerchiefs, travel bags, purses, belts, necklaces and hairpins. Finally, spindles, pestles, ladles, and children's seats.
- Giovanni Pelleschi: about ten objects of Mataco manufacture from the Argentine province of Salta. Among these are: a shirt in chajuas, a hank of cord of the same material, three cane arrows with wooden points, two cord hammocks, a pestle and a bag in plant fibres.
- Enrico Giglioli: in total five objects from the Paraguayan Chaco: a wooden bow of Cainguá origin; two wooden fire-lighting sticks of the Angaité people; finally, a small round whistle to be worn around the neck and a wooden and tin earring, both of Lengua origin.

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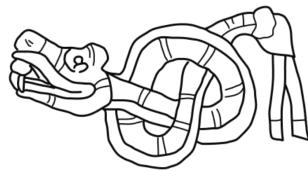
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	<ul style="list-style-type: none"><li>• Ernesto Mazzei: a bow and eleven arrows. Ten arrows are of Payaguá origin. The bow and the last arrow are of unknown ethnic origin.</li><li>• Paolo Mantegazza: about twenty objects, chiefly Payaguá (only two are Chiriguano and one is of uncertain provenance). Among them we find: a bow with some cane arrows, a sacred wooden pipe, eight reed earrings, two gourd containers decorated with geometric motifs, two ox horns, one of which to be used as a container for water. The two labial discs are instead of Chiriguano provenance.</li><li>• (Arcangelo Gabriele?) Gallarani: three bags in plant fibres, a wooden bow, four cane arrows with barbed wooden points and a block of wax for domestic use, all belonging to the Mataco people between the province of Salta (Argentina) and Tarija (Bolivia).</li><li>• Borys Malkin: a light wooden mask coated with a thin layer of plaster, from the Chiriguano of Santa Cruz (Argentina).</li></ul>
<i>History of the collection</i>	Among the objects held by the Museum, those coming from the Chaco were collected over a period of time ranging from the mid-nineteenth century to the 1960s. Some information is given below regarding the acquisition of the most important nuclei: <ul style="list-style-type: none"><li>• Francesco Tonini del Furia: collection gathered between Paraguay and Bolivia in 1895 and</li></ul>

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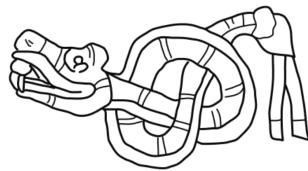
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purchased by the Museum in 1901 through the mediation of Alessandro Martelli.

- Guido Boggiani: collection gathered between 1877 and 1893 among the Chamacoco of Santa Cruz (Bolivia) and of Upper Paraguay. It was purchased by the Museum in 1923 through the mediation of Giulio Starnini.
- Arnaldo Parodi: collection gathered among the Chamacoco people of Santa Cruz. The period of collection is unknown, as is the year of acquisition, which is known to have taken place through purchase.
- Elio Modigliani: a small number of objects, which arrived together with the collection gathered in Southeast Asia between 1886 and 1894. Modigliani obtained these artifacts from Enrico Giglioli in exchange for other materials, which Giglioli himself had acquired from other collectors about whom, however, nothing is known.
- Father Barnaba Tamboleo: collection gathered in 1908 among the Mataco people in the province of Salta (Argentina) and donated to the museum by Giulio Bonfiglio in 1909.
- Father Doroteo Giannecchini: collection gathered at the Franciscan Mission in Tarija between 1886 and 1887. These items were added to the collections of the Museum of Anthropology and Ethnology in Florence in 1898 following their purchase directly by Paolo Mantegazza.

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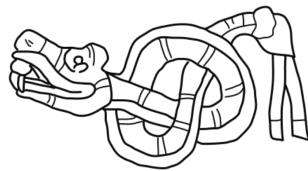
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- Giovanni Pelleschi: collection dating back to 1877 and donated to the museum.
- Enrico Giglioli: the artifacts from the Chaco were collected by Giglioli in 1867 during his voyage aboard the Pirocorvetta Magenta. The Giglioli collection is extremely fragmented and consists mainly of items obtained through exchanges with other collectors and travelers. Very few items were collected firsthand.
- Enrico Mazzei: material collected between 1874 and 1875, during his stay in South America. Part of it (a bow and four arrows) was donated by Mazzei himself in 1884. Another two arrows were sold to the Museum by his son, Francesco Mazzei, in 1914.
- Paolo Mantegazza: Mantegazza collected some materials coming from the Chaco in 1855. These entered the Museum at the time of its foundation in 1869.
- (Arcangelo Gabriele?) Gallarani: the period during which the collection was gathered is not known; it is, in any case, prior to 1870, the year in which the donation to the Museum is recorded.
- Borys Malkin: collection gathered between 1960 and 1965 during various periods spent in Brazil, in the context of several expeditions carried out in South America as zoologist and ethnologist for the universities of Washington and Minnesota in the United States. All the objects, including those

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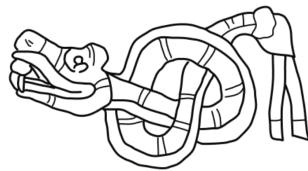
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	<p>coming from other cultural areas (see the relevant sections), reached the Museum of Anthropology in Florence in 2003, through a donation made by Benedetto Lanza – herpetologist, professor of zoology at the University of Florence and director of the Museo “La Specola” from 1972 to 1992. For many objects it is not known who collected them; for some of them there is scarcely a little information on who acted as intermediary for their acquisition by the Museum.</p>
<i>Online database</i>	SIGEC
<i>Web page</i>	
<i>Bibliography</i>	<ul style="list-style-type: none"><li>• Ciruzzi, S. 1992. “La collezione ‘Ernesto Mazzei’ del Museo Nazionale di Antropologia e Etnologia di Firenze.” In <i>Due “mondi” a confronto. I segni della storia</i>, ed. A. Rigoli, 235-237. Genova: Edizioni Colombo.</li><li>• Bigoni, F., M.G. Roselli. 2014. “Quattro Secoli di Collezionismo del Museo di Firenze Raccontano la Storia dei Popoli Nativi del Sud America.” In <i>Il Museo di Storia Naturale dell’Università degli Studi di Firenze, volume V: Le collezioni antropologiche ed etnologiche</i>, eds. J. Moggi Checchi e R. Stanyon, 153-162. Firenze: FUP.</li><li>• Zavattaro, Monica. 2014. “La raccolta etnografica di Boris Malkin.” In <i>Il Museo di Storia Naturale dell’Università degli Studi di Firenze, volume V: Le</i></li></ul>

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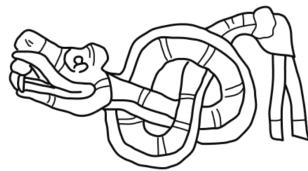
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#17

<i>Collection name</i>	<b>South America – Pampas</b>
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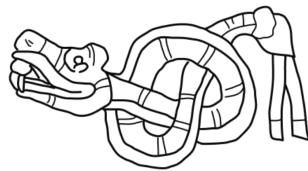
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<i>Collector</i>	Ernesto Mazzei, Dr. Boeri (intermediary), Paolo Mantegazza (part through J. Mantegazza), G. Negri, Lamberto Loria, De Andreis (intermediary), Stefano Cavazzutti, Casanova-Gatto (intermediary: Mordini), E. Palaoccino (intermediary: Mordini), J. Dagene (intermediary: Mordini), M. Dello Jurado (intermediary: Mordini), others n.i.
<i>Cultural areas</i>	Pampas
<i>Ethnic group / community / cultural sphere</i>	Native and non-native groups not identified (Brazil: Rio Grande do Sul; Argentina; Uruguay; Paraguay).
<i>Description of the collection</i>	<p>The collections from the region of the Argentine and Uruguayan Pampas comprise about 100 items. A brief description is given below, following the subdivision into sub-nuclei adopted above:</p> <ul style="list-style-type: none"><li>• Ernesto Mazzei: fewer than ten objects, including riding equipment, three horns, one used as a cup and two as containers for gunpowder, and two bolas, of Gaucho provenance or from Tucuman Indigenous people of Argentina.</li><li>• Dr Boeri: fewer than ten objects, mostly Gaucho, including an iron spur rowel, a pair of leather boots, a leather belt, a tortoiseshell comb, a wooden bowl (attributed to some unidentified Indigenous group), two bolas and a pair of earrings.</li></ul>

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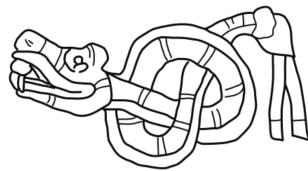
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	<ul style="list-style-type: none"><li>• Paolo Mantegazza: about 15 objects from Uruguay and Argentina, including various lithic material, two leather belts, a candlestick made from a horse vertebra, riding equipment and a container for drinking maté.</li><li>• Stefano Cavazzutti: about one hundred lithic artefacts of various types, for example bolas, pestles, anvils, flakes, arrowheads, pebbles for working flint, grinding stones.</li><li>• A. Mordini: around thirty ceramic fragments, all collected at Chalchaqui, Argentina.</li></ul>
<i>History of the collection</i>	<p>Among the objects held by the Museum, those coming from the Pampas were collected over a period stretching from the mid-nineteenth century to the 1930s. Some information is given below regarding the acquisition of the most important nuclei:</p> <ul style="list-style-type: none"><li>• Ernesto Mazzei: in Ernesto Mazzei's collection, objects coming from the Argentine Pampa are very few. They were collected between 1875 and 1884, when Mazzei was in South America. One of them was sold to the Museum by his son, Francesco Mazzei, in 1914.</li><li>• Dr Boeri: this Dr Boeri is in fact recorded not as a collector but as an intermediary for the acquisition of the collection. Neither the period in which the objects were collected nor the date of their arrival at the Museum is known.</li></ul>

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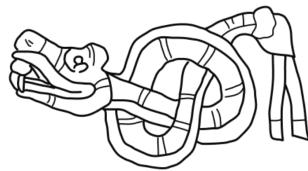
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	<ul style="list-style-type: none"><li>• Paolo Mantegazza: Mantegazza collected some materials coming from Argentina in 1855. Part of them entered the Museum at the time of its foundation in 1869, while part was donated by Mantegazza's son, J. Mantegazza, after his father's death. However, it is not known whether the "J." stands for Giulio, who called himself Julio because of his closeness to Argentina, or for Jacopo, another son who lived in Italy.</li><li>• Stefano Cavazzutti: this is the largest collection and was donated personally by him in 1921.</li><li>• A. Mordini: heterogeneous collection gathered by various people between 1926 and 1932, including Mordini himself and other figures such as Casanova-Gatto, E. Palaoccino, J. Daguene and M. dello Jurado. The objects, coming from Chalchaqui in Argentina, were acquired by the Museum – it is not known whether by donation or purchase – between 1929 and 1932 thanks to Mordini's mediation.</li></ul> <p>For other objects it is not known who collected them; for some of them there is only scant information about the person who acted as intermediary for their acquisition by the Museum.</p>
<i>Online database</i>	SIGEC
<i>Web page</i>	
<i>Bibliography</i>	<ul style="list-style-type: none"><li>• Bigoni, F., M.G. Roselli. 2014. "Quattro Secoli di</li></ul>

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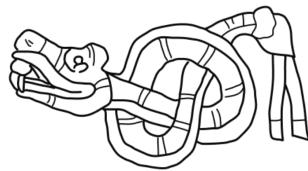
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	<p>Collezionismo del Museo di Firenze Raccontano la Storia dei Popoli Nativi del Sud America.” In <i>Il Museo di Storia Naturale dell’Università degli Studi di Firenze, volume V: Le collezioni antropologiche ed etnologiche</i>, eds. J. Moggi Checchi e R. Stanyon, 153-162. Firenze: FUP.</p> <ul style="list-style-type: none"><li>• Ciruzzi, S. 1992. “La collezione ‘Ernesto Mazzei’ del Museo Nazionale di Antropologia e Etnologia di Firenze.” In <i>Due “mondi” a confronto. I segni della storia</i>, ed. A. Rigoli, 235-237. Genova: Edizioni Colombo.</li><li>• Dionisio, G. 2021. “Ernesto Mazzei, un medico italiano in Perù. Una rilettura storica e culturale.” <i>Archivio per l’Antropologia e la Etnologia</i> CLI: 21-34.</li></ul>
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## #18

<i>Collection name</i>	<b>South America – Tierra del Fuego</b>
<i>Collector</i>	G.B. De Gasperi, Giacomo Bove, Paolo Mantegazza
<i>Cultural areas</i>	Austral America
<i>Ethnic group / community / cultural sphere</i>	Yámana (Jagan), Fuegini (Yámana?), Argentinian Tierra del Fuego.
<i>Description of the collection</i>	About 380 items come from Tierra del Fuego. A brief description is given below, in accordance with the subdivision into sub-nuclei adopted above:

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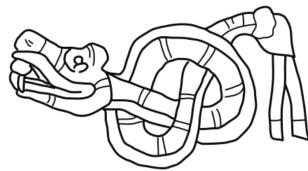
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	<ul style="list-style-type: none"><li>• G.B. De Gasperi: this is the most substantial collection and consists of about 370 objects, including around eighty lithic tools of the Jagan from the regions of Ushuaia, Gable Island, Puerto Remolino, Rio Grande and Bahía Porvenir, and 290 lithic flakes, likewise from the Jagan.</li><li>• Giacomo Bove: seven objects identified simply as Fuegian in origin, among which four bone harpoons, a plaited cord of vegetable fibre and a necklace of pink mother-of-pearl shells.</li><li>• Paolo Mantegazza: a bone harpoon of unidentified ethnic provenance.</li></ul>
<i>History of the collection</i>	<p>Among the objects held by the Museum, about one hundred come from Tierra del Fuego and were collected over a time span from 1855 to 1913. Some information is given below regarding the acquisition of the most significant nuclei:</p> <ul style="list-style-type: none"><li>• G.B. De Gasperi: collection formed in 1913. No information is available regarding the period and the manner of acquisition by the Museum.</li><li>• Giacomo Bove: the objects forming part of this collection were gathered by Bove in 1881 and represent only a portion of the larger collection deposited at the Museo delle Civiltà in Rome.</li><li>• Paolo Mantegazza: collection dating back to 1855, which entered the Museum at the time of its foundation in 1869.</li></ul>

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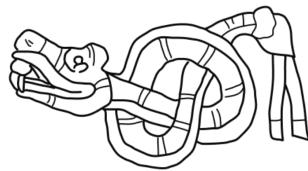
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	<p>There is also another collection, donated by a certain Papini, but neither the collector nor the year of collection is known.</p>
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<i>Web page</i>	
<i>Bibliography</i>	<ul style="list-style-type: none"><li>• Bigoni, F., M.G. Roselli. 2014. "Quattro Secoli di Collezionismo del Museo di Firenze Raccontano la Storia dei Popoli Nativi del Sud America." In <i>Il Museo di Storia Naturale dell'Università degli Studi di Firenze, volume V: Le collezioni antropologiche ed etnologiche</i>, eds. J. Moggi Checchi e R. Stanyon, 153-162. Firenze: FUP.</li><li>• Bove, G. 1882. "I Fuegini, secondo il suo ultimo viaggio" <i>Archivio per l'Antropologia e l'Etnologia</i> XII: 287-299.</li><li>• Lupo, M. del. 1898. "I manufatti litici di Patagonia." <i>Archivio per l'Antropologia e l'Etnologia</i> XXVIII: 289-353.</li></ul>

## #19

<i>Collection name</i>	<b>South America - East-Central and Coastal Brazil</b>
<i>Collector</i>	Giuseppe Bellenghi, Felipe Lopez Netto, Siro Pesci, Gaetano Pieraccini, altri n.i.
<i>Cultural areas</i>	East-Central and Coastal Brazil

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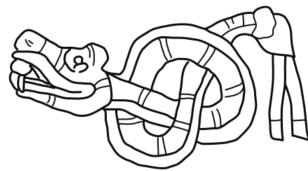
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<i>Ethnic group / community / cultural sphere</i>	Krenak, Tupinamba, Xukuru-Kariri, others n.i. (Brazil - Stato di Bahia, Espírito Santo, Minas Gerais, Piauí, Alagoas)
<i>Description of the collection</i>	<p>From northeastern Brazil there come about 40 objects (not counting those belonging to the Medici collections, which are described in a separate table). A brief description is given here, following the subdivision into sub-nuclei adopted above:</p> <ul style="list-style-type: none"><li>• Giuseppe Bellenghi: a wooden club with flattened shape, with one end spatula-shaped and decorated with a tassel of plant fibres, attributed to the Tupinambá of the state of Bahia, and six arrows with cane shafts and bone points, decorated with a feathered tail, belonging to the Krenak of central Brazil.</li><li>• Felipe Lopes Netto: 23 cane arrows with wooden and bamboo points, decorated at one of the rear ends with feathers, belonging to the Krenak and other unidentified populations of central Brazil, and two stone axe heads coming from Piauí (even though one of them was attributed by Giglioli to the Rio Jatapú, in Upper Amazonia).</li><li>• Siro Pesci: a sandal with leather sole and upper made of plant fibres, and an amulet-necklace of cowrie shells and blue glass beads worn by Bahian women (Brazil).</li></ul>
<i>History of the collection</i>	Among the objects held by the Museum, about forty come from northeastern and central Brazil (not counting

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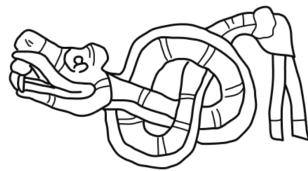
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	<p>those belonging to the Medici collections, which are described in a separate table). Their collection dates from between 1870 and the 1920s. Some information is given below regarding the acquisition of the most important nuclei:</p> <ul style="list-style-type: none"><li>• Giuseppe Bellenghi: it is not clear whether the objects in the Bellenghi collection were collected personally by him or whether he merely acted as intermediary. In any case, it is known that they reached the Museum in 1871, following their purchase by Paolo Mantegazza.</li><li>• Felipe Lopes Netto: objects collected and/or acquired between 1870 and 1877 during several journeys undertaken in Brazilian territory in his capacity as politician and diplomat. They were acquired by the Museum in 1895, following the death of Lopes Netto, who in the meantime had moved to Florence – as Brazilian minister resident in Italy (until 1888) – and had formed a friendship with Paolo Mantegazza.</li><li>• Siro Pesci: the year in which the collection attributed to Siro Pesci was gathered is not known. For one object the year of acquisition is known, namely 1921.</li></ul>
<i>Online database</i>	SIGEC
<i>Web page</i>	
<i>Bibliography</i>	<ul style="list-style-type: none"><li>• Bigoni, F., M.G. Roselli. 2014. "Quattro Secoli di</li></ul>

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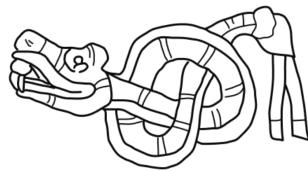
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