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NICHOLA M. V. HAYTON, HANNS HUBACH, and MARCO NEU-MAIER (eds.), *Churfürstlicher Hochzeitlicher HeimführungsTriumph: Inszenierung und Wirkung der Hochzeit Kurfürst Friedrichs V. mit Elisabeth Stuart (1613)*, Mannheimer historische Schriften, 11 (Ubstadt-Weiher: verlag regionalkultur, 2020), 408 pp. ISBN 978 3 955 05142 6. €39.80

The wedding of the eldest daughter of King James VI/I, Elizabeth Stuart, and the Elector Palatine Frederick V in 1613 was one of the most important dynastic alliances in Protestant Europe forged on the eve of the Thirty Years War. It was an event of extraordinary political and cultural significance: on this alliance rested the hopes of Protestant European parties in their political struggle with Catholic forces, especially the Austrian Habsburgs. Even though these hopes turned out to be short-lived, the alliance proved pivotal for future dynastic ties between Britain and Protestant Germany: in 1714, Elizabeth Stuart's grandson George Louis, Elector of Hanover, became King George I of Great Britain and Ireland. The present collection of essays is based on an international academic conference that was held in Heidelberg on 5–7 September 2013 to commemorate the 450th anniversary of this Palatine wedding. The collection adds further perspectives to another volume of essays dedicated to the wedding, published in 2013 and based on a conference held at the University of Exeter in 2008.¹

The volume's eighteen essays engage with a variety of topics, and have a dual focus on the dynastic, political side of the Palatine wedding and on questions of cultural history and cultural transfer. They represent diverse disciplines and methodologies, and are of varying scope. Some give broad overviews, such as Marco Neumaier's introductory essay, while others address more specialized questions and findings. The volume contains essays by both German and British scholars, beautifully mirroring the international character of the subject matter. Twelve texts are in German, six in English with added German summaries; the preface also appears in both languages. For the sake of making this book equally accessible to an English-language audience (and more generally for reasons of balance and

¹ Sara Smart and Mara R. Wade (eds.), *The Palatine Wedding of 1613: Protestant Alliance and Court Festival* (Wiesbaden, 2013).

equality), it would have been helpful to provide English summaries of the German texts as well – this was, perhaps, an editorial oversight. Given the wide variety of topics represented in the volume, it would have also been useful if the articles had been organized in different sections (for example, history, politics, and festival culture), similarly to the 2013 publication on the wedding.

Marco Neumaier's contribution, which functions as an introduction to the volume and provides an overview of its thematic scope, first discusses printed and manuscript sources that allow a reconstruction of the wedding festivities and an assessment of its larger political significance – texts such as wedding poems (epithalamia), sermons, masque libretti, travel and festival descriptions (for example, the prominent *Beschreibung der Reifß*), reproductions of ephemeral architecture such as triumphal arches allowing a reading of their political symbolism, broadsheet prints, as well as hitherto overlooked archival sources. In his discussion of the wedding's political significance, Neumaier focuses particularly on the important position of the Elector Palatine within the political fabric of the Holy Roman Empire, especially as holder of the imperial vicariate, and on the political and confessional changes in the Palatinate during the Reformation. As Neumaier explains, these changes culminated in the foundation of the Protestant Union on the eve of the Thirty Years War.

Other contributions explore specific aspects of this dynastic alliance in further detail, largely through various case studies. In his substantial, insightful essay, Peter Bilhöfer discusses the political background of the dynastic connection between England and the Palatinate, which, as he convincingly shows, should be viewed in the context of other political and military alliances forged between Western European Protestants in the early 1600s. Raingard Esser succinctly analyses the position of Frederick V and Elizabeth Stuart in European princely society. She examines the couple's visit to the Dutch Republic en route to Heidelberg to shed light on the House of Orange's political and dynastic aspirations and its manifold political and cultural connections with the Palatinate. In their unique contribution, Jakob Odenwald, Simon Grüning, and Felix Wenzel discuss and demonstrate how Google Earth can be utilized for an interactive engagement with the locations and events that Frederick V and Elizabeth Stuart

encountered during their travels from London to Heidelberg. (Unfortunately, I could not open the application, even though I used the link and followed the instructions given in the article. It is to be hoped that both link and application continue to be maintained to ensure readers can engage with this innovative idea).

In her engaging exploration of the lesser-known wedding between Elizabeth Stuart's companion Lady Anne Sutton Dudley and Frederick's envoy and Palatine Chamberlain Hans Meinhard von Schönberg, Nichola Hayton illustrates the obstacles that both this wedding and that of their prominent superiors faced because of differences in status and aristocratic ranking. It is perhaps one of the major insights of Hayton's and other contributions to this volume that these problems were exacerbated by the different systems of government in England and the Holy Roman Empire, which needed to be navigated with diplomatic finesse and intercultural competence. In his thought-provoking essay, Daniel Schönplflug then compares the Palatine wedding with weddings in the House of Brandenburg-Hohenzollern from the seventeenth to the early twentieth centuries. He productively frames his comparison by taking a structural approach that considers aspects such as social distinction, state formation, foreign relations, cultural transfer, religion, law, and the history of emotions.

The remaining essays look at the cultural and artistic activities that took place in connection with the wedding on both sides of the English Channel. Three scholars engage with previously overlooked sources: a manuscript of occasional poetry commissioned by the University of Cambridge, paying homage to the newly-wed couple (Reinhard Düchting); the sermon given by Heidelberg court chaplain Abraham Scultetus at a thanksgiving service in Heidelberg (Christoph Strohm); and a previously unedited festival description dedicated to Philipp Ludwig, Count Palatine of Neuburg (Barbara Zeitelhack).

Six further essays explore court culture in England and the Palatinate. Andrew Thomas discusses the culture of the Palatine court in Heidelberg through the lens of Thomas Coryat's description of his visit to Heidelberg in 1608. Nicola Boyle traces the history of Lady Elizabeth's Men, a Jacobean theatre company under the patronage of Elizabeth Stuart, and investigates its participation in the wedding festivities. Graham Parry's and Barbara Ravelhofer's contributions

both address the court masques performed during the wedding ceremonies in London in February 1613. Parry focuses on the political themes that the masques communicated to the public, especially the vision of militant Protestantism that had been embraced by Prince Henry Frederick, who had died prematurely the year before; Parry identifies him as the main organizer of the masques. Another important theme staged in one of the masques was, as Parry shows, the colonization of Virginia. Ravelhofer, on the other hand, illustrates the practical aspects of masque production, such as machinery, surprising stage effects, costume design, and everyday challenges, such as the overwhelming noise that often made the spoken and sung masque texts unintelligible. In his captivating essay, Wolfgang Metzger explores the practical and symbolic dimensions of the triumphal fireworks staged in Heidelberg, placing this remarkable event in the context of the history of sixteenth and seventeenth-century pyrotechnic productions. Lastly, in her compelling essay comparing the Palatine wedding festivities with the dynastic alliance between France and Spain celebrated in Paris in 1612, Marie-Claude Canova-Green draws on her immense knowledge of early modern European court culture to analyse the political imagery of the spectacles and pageantry staged in Paris, London, and Heidelberg. She convincingly contrasts the message of peace and union that the Paris spectacles sought to communicate with that of military might and militant Protestantism projected in London and Heidelberg.

Two essays explore the Palatine wedding and its cultural dimensions through objects of art and architecture: Sigrid Gensichen and Silke Böttcher describe and analyse exciting recent findings of archaeological remains from the once-famous Hortus Palatinus (Garden of the Palatinate) in Heidelberg, especially art objects and technology found in a well room (*Brunnenstube*) in the grounds of the garden. Finally, Hanns Hubach builds on his impressive expertise in tapestries to reconstruct the once renowned (but now sadly lost) tapestry collection of the Heidelberg court.

Overall, the volume is beautifully produced, with ample illustrations. One of the book's many attractive traits is that it contains articles from a number of perspectives, in terms not only of methodologies, but also career stages among the authors, who range from graduate students

and senior scholars to emeritus faculty. Some notes on the contributors would have been useful in helping readers to place the essays in the authors' diverse academic backgrounds. Although admittedly time-consuming and costly to produce, an index of names and topics would also have been useful in helping readers orientate themselves in the wealth of material.

However, these are relatively minor criticisms, given the many merits of this book. The volume makes fascinating, rewarding reading for anyone interested in early modern European history, politics, and court culture. It is to be hoped that it will inspire further studies of the Palatine wedding and other early seventeenth-century celebrations of dynastic alliances, leading to productive new readings of the source material from the perspectives of postcolonial and gender studies.

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