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**WALL TEXTS OF THE EXHIBITION**  
**Museum Europäischer Kulturen**  
**Hochzeitsträume**  
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**The wedding dress**

Andrea Szatmary

I bought the dress in my favourite second-hand shop in Berlin-Kreuzberg. It is elegant, white, embroidered with silver and gold threads. I thought that it looked like a wedding dress. It survived me moving house several times, and was among the important personal objects that I painted for a series.

But I was unable to wear the dress for my wedding in France in 2012. It was damaged at the dry cleaner's. An omen? Perhaps.

**Memories of the best day of one's life**

Many emotional memories are associated with weddings. As from the mid-19th century, the wedding photo has been central in this respect. Due to the long exposure times, the couples stood motionless in a photo studio. Today the photos show the full range of feelings: from radiant smile to tears shed from joy or from the pain of parting. Many people share the photos on Instagram and Facebook, and some also have a wedding video made.

But many people also preserve objects from their wedding: this may include everything, from the dried wedding bouquet to the wedding dress. In the 19th and early 20th century, silver gilt or gilded wreaths and button-holes were worn for the most important wedding anniversary celebrations, and displayed in the best parlour afterwards. Vivat ribbons were dedicated to the celebrating couple. Particularly heartfelt emotions are linked to the small box containing »all kinds of precious things« from a wedding in 1912. How often do you suppose the lace, the tulle and the small bunch of flowers have been tenderly handled since then?

**Marriage around 1770**

A marriage with no affection? That is a strange notion for us today. But for a long time, although affection was certainly desired within marriage, it was not absolutely necessary. Other aspects like belonging to the same religious confession or family fortune were more important. Commercial factors might also play a part. And so, for example, a trained blacksmith could search for a wife who would one day inherit a smithy from her parents. The idea that a marriage should be based essentially on love only developed in Europe during the late 18th century. This wedding dress made from silk taffeta comes from about the same period. The owner, Johanna Eleonora Scharff, was the daughter of a linen merchant from Hirschberg in Silesia, and married Gottlieb Kahl then. We know nothing about her husband. But we can be quite sure that he also belonged to the upper middle class. It remains their secret, however, what motives led to their wedding – whether they liked or even loved each other.

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### **Showing your true colours: all in white, or all in black?**

Women in Europe have only been wearing white on their wedding days for about 100 years. When Queen Victoria of England appeared in a white dress for her marriage to Prince Albert in 1840, she started a new trend. Graphics of her wedding gradually disseminated the »dream in white« across the continent – amongst the well-to-do at first, but later to all brides. The white wedding dress still remains the ideal of bridal fashion in Europe.

In the 19th century a bride from a poorer family would usually have worn traditional Sunday costume or simply her most beautiful dress on her wedding day. Those with more money had a black dress made especially for them. Being the owner's only festive dress, it was worn after the wedding as well.

Anne Heide wore this dress at her wedding to a miner in Silesia around 1875. We do not know at what happy or sad occasions, like christenings and funerals, it was worn subsequently.

### **One dress – many tears**

The »dress of tears« tells the story of three unfulfilled dreams. It begins in 1862 with Klara Wendlandt's dream of wearing a very special dress on her wedding day. But her cousin had married a year before, and Klara had attended as her bridesmaid. The family could not afford to spend money on another dress only months later, and so she was compelled to wear the tulle bridesmaid's dress at her own wedding. Many years later the dress might almost have been buried with her daughter, who died young and unmarried.

In 1943, Klara's granddaughter Angelika was eagerly awaiting her own wedding – in the midst of the war. There was no fabric for a new dress, not even for a veil. She had to borrow a veil. And she had to make do with her grandmother's much-worn wedding dress. Angelika was so miserable about this that she cried incessantly for several days. The war had spoilt her dream as well.

### **Off-the-peg designer dress with a royal bow**

What does the big bow on the bodice of this H&M wedding dress remind us of? It's the wedding dress with so many bows worn by Mabel Wisse Smit at her marriage to Prince Friso of Orange in the Netherlands in 2004. The prince gave up his title and renounced membership of the royal family for this spectacular love match.

Mabel's wedding dress, like the H&M dress, was designed by Dutch fashion label Viktor&Rolf. Fans of the label were able to purchase its clothes from H&M at modest prices in 2006. That was how Lucile, the owner of this particular wedding dress, fulfilled her designer dream in silk with a touch of royal romance. She managed to acquire one of the only 1,000 wedding dresses produced at the H&M at Oxford Circus, London, and got married wearing it in Las Vegas later in the same year.

### **A hand-sewn dream in silk**

The champagne-coloured silk shimmers delicately, a hint of a veil plays around the bride's silhouette. For her marriage to Friedrich Schier on 3rd April 1916, seamstress Emma Harnack from Berlin made her own dream in white come true. The dress was not made from silk of high quality;

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however, it is silk taffeta, which was just as difficult to acquire during the First World War.

Accentuated waist, long train, tulle collar – the dress combined all the elements of contemporary bridal fashion. The evergreen wreath of myrtle and small sprigs of myrtle on her train promised everlasting happiness in marriage. Together with the bridal bouquet and all her accessories, Emma Schier kept her dream dress for a lifetime. So was it a happy end? Not quite. The marriage remained childless. Emma Schier kept the small baby jacket that friends had given the couple as a wedding gift until her death. It was a poignant reminder of that unfulfilled dream.

### **A wedding in festival format**

Some like it simple, just the two of them, while others dream of a lavish event. Svenja and Philipp wanted a very special wedding celebration – big and diverse, and at the same time relaxing for everyone. Together with their wedding planner, they found the necessary ingredients. Child care, stalls with food, table tennis and a joint workshop made the celebrations into a veritable festival.

The bridal couple set up their own webpage for their wedding, so that all the guests could read about the course of events in advance. Afterwards, the photos of the celebrations were also posted on it. Since then, it has been possible to follow the whole story there online: from the surprise proposal in Stockholm to the end of the wedding festival in Berlin.

### **Dream prince and arranged marriage**

Royal weddings and love stories fascinate millions of people. They seem to offer every prerequisite to a life of happiness: riches, beauty, glamour, and to crown it all – eternal love. Reports about, and souvenirs from royal weddings enable us to participate and to dream of the perfect life. In fact, however, royal marriages were often anything but marriages of love until only a few decades ago. Political considerations defined the choice of marriage partners: which connection to which noble dynasty was sensible and useful? Parents and advisors arranged the most suitable marriage. The marriage policy of the Habsburgs became well-known. Their motto was: »Let others wage war, you – happy Austria – marry.«

### **Winning viewers with weddings**

Nothing sells popular magazines better than a royal or prominent wedding couple on the front cover, whether it is »Bunte«, »Gala«, the French »Paris Match« or Spanish »¡Hola!«. One milestone in royal reporting was the wedding of Princess Elizabeth and Lieutenant Philip Mountbatten in 1947. 200 million people all over the world followed the first ever live transmission of a royal wedding ceremony by the BBC – on radio.

Today television broadcasts of weddings in the royal families of Europe foster wedding dreams and shape our ideas of the dream wedding. TV shows also play with people's desire for perfect happiness in love. Saturday evening shows like »Flitterabend« or »Traumhochzeit« were watched by up to 10 million people in Germany during the 1980s and 1990s. Today, there are formats like »4 Hochzeiten und eine Traumreise« all over Europe.

### **A love until death: Abelard and Heloise**

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A secret affair involving pregnancy, disclosure and revenge, the lovers' withdrawal to a monastery and a nunnery, and love until death – the story of Abelard and Heloise has it all. That is why people have been telling it for 900 years now. Scholar Peter Abelard and his pupil Heloise enjoyed a secret love affair in Paris around 1100, until Heloise fell pregnant. Although the two of them subsequently married, that was not enough for Heloise's uncle: he had Abelard attacked and castrated. Afterwards, Abelard withdrew into a monastery and Heloise took refuge in a nunnery. Almost 20 years later they began to exchange letters. Heloise in particular wrote of her longing for Abelard and her love. They never saw each other alive again. But after her death, Heloise was buried alongside her husband, who had died 22 years earlier.

### **A wedding in the crypt**

This broadsheet ballad tells a dramatic story full of emotion. It is set during the time in Christian Europe when a bridegroom still had to request the bride's hand in marriage from her father. But in this case the bride's father is only her stepfather – and in love with the bride himself. He had wanted to win her love and marry her after the death of his wife – her mother. But at her mother's grave, the daughter gave her promise before God to her lover. Driven by love and jealousy, the stepfather snatches the girl away from her marriage, which is not yet valid in law. Subsequently, the bridegroom goes for a soldier and the bride is locked away, where she gives birth to their child. That is not the story's tragic end, however: quite by chance, in a battle the bridegroom saves the life of his bride's despised stepfather. In gratitude, the latter gives his blessing to the lovers. A late happy end, which probably actually happened, as broadsheets were like »Bunte« in contemporary Germany – the celebrity magazines of the 18th and 19th centuries.

### **About Love**

Loredana Nemes

She is standing in her wedding dress, in a dress for a wedding that never took place, on the streets of Sibiu, Washington DC, Madrid, Oslo or Leipzig, and is waiting for a man that she can question; question about his love for a woman/his wife, question about permission to take a photograph with him – the stranger, the possible bridegroom – and with her, the bride. She records what he says about his love using a Dictaphone; she is conscious of him, his gestures, and his proximity.

### **Living in London, marrying at home**

Almost one fifth of all Romanians live abroad, like Maria and Ion from Oash Land, who live in London. But they both wanted to get married at home: »It had to be there ... it wouldn't have been the same here!«, according to Maria. »We chose a wedding in Racşa because we grew up there. That's where we feel at home, there we can be together with the most important people in our lives, all the people from the village.« Many young Romanians abroad feel the same way. Weddings are generally celebrated in summer, at a time when many of them return home. For a few weeks, the villages are filled with life again, and Romanians living abroad can soothe their longing for home. Sometimes, several of the splendid, large-scale weddings even take place on one day. For everyone

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– those who have stayed at home and those who have moved away – such weddings are the emotional high point of the year.

### **Bit by bit**

It was not until they married that many couples established their own household. The necessary items were acquired over a long period. It was the girl's task to gather everything bit by bit: towels, bedding, crockery ... And hand-sewn undergarments for her wedding day were included, too. The textiles were often embroidered with her monogram. An account was kept of what had been collected. Later, the trousseau would enable wedding guests to judge both the bride's financial position and her handicraft skills.

In this way, girls spent many years getting prepared – emotionally as well – for marriage as an aim in life. Which husband did they dream about? What worries plagued them? The white textiles reveal nothing of this.

### **The wedding breakfast**

The wedding breakfast is another high point of every wedding day. It should be perfect for the whole wedding party, and so plenty of good food must be provided for many people, as well as a multi-tiered wedding cake. In this way, the bridal couple and their families indicate their prosperity and generosity, for not only the way to a person's heart but also to social recognition is through the stomach.

Many rituals and customs are associated with wedding food, often shaped by regional and religious differences. In France and Italy, small cloth bags filled with sugared almonds are distributed among the guests. They symbolise both the sweetness and bitterness of the wedding couple's future life together.

All eyes are on the bride and groom as they cut the cake: whose hand is on top when cutting, and who will eat the first bite? Winking at one another, the guests see this as a sign of what married life may bring.

### **The value of tradition**

This traditional wedding robe (*dimija*) was worn by Baschkim Arkaxhin, her mother, and her grandmother at their weddings in Albania. Baschkim brought it with her as a souvenir to her new home in Germany. Even today, the *dimija* is worn along with two to six other festive costumes for an Albanian wedding, which lasts several days. The children of emigrated Albanians discuss this tradition online. Deciding to marry in their parents' country, only partly familiar to some, triggers a debate: Do they want to, ought they to comply with this tradition? And for whom is the *dimija* worn?

### **Farewell and a new beginning**

Ayşe and Fatih's dream wedding in Bremen took place in 2017. The celebrations lasted for several weeks, from promise to engagement, followed by a register office wedding, the henna evening, and finally the big wedding day. On the henna evening (*kına gecesi*) female friends and relatives join the bride to celebrate her transition to a new life, as she is also bidding farewell to her parents' house. During the henna ceremony the bride's palm is painted with green henna paste to bring good luck.

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For the ceremony, Ayşe exchanged her pink wedding dress for traditional clothes (*bindalli*). The ceremony is accompanied by sad songs. Tears of parting are shed, but there is also boisterous celebration.

### **Traditional holiday costume as a wedding dress**

What will the bride be wearing? In many rural regions of Europe that was not a well-kept secret until into the 20th century. Girls always married in their local traditional holiday costume, embellished with additional decorative details for the wedding. In the region of Schwalm in Hesse, those usually included the »Schappel« worn on the head. Such bridal crowns were only worn at one's wedding there. In other catholic and protestant regions, however, the girls always wore them after their communion or confirmation and for a last time at their wedding. The production of the opulent crowns was complicated and expensive: those who had no money had to borrow a bridal crown. Rich families demonstrated their wealth with the bridal crown. Pregnant women had to appear at the altar without a bridal crown – making their »failing« visible to everyone.

### **The »Amazon Dress«**

What do young people dream about when they think of their weddings? We put this question to pupils at the College of Clothing and Fashion in Berlin. Their designs certainly evidence artistic imagination and a dreamy perspective. But the dress that they ultimately realised together is not at all romantic. It is intended to remind us of the Amazons – warrior-like women who went to war like men during the age of antiquity: because in many cases, the young people's experiences are shaped by separation, divorce and discord in the family home.

### **Bakery owner seeks baker**

There is nothing new about searching for a dream partner. There have always been ideal notions and wishes: He should be wealthy or have a secure profession. She should belong to the same religion or come from a good family.

But how to find each other? At village gatherings or festive events in town it was possible to meet by chance. As from the 19th century, marriage advertisements became an established feature of newspapers. As briefly as possible, they set out the qualities of an ideal partner. There were also marriage brokers early on. Today, not much has changed in terms of partner searches: rather than on paper, we now praise our advantages online. Rather than brokers, algorithms help us to search for the love of our lives.

### **Sex without a marriage certificate?**

Until only a few decades ago, sex without a marriage certificate was not a particularly good idea. A bride was supposed to enter marriage as a virgin and without children. There was discrimination against children born outside marriage and their mothers. For this reason, it was necessary to marry

before one's first sex, or at the very latest when a baby was on the way.

This was expected of the future father, as well.

The desire for children was often part of marriage, but there were also expectations from outside – e.g. to continue the family line. The association was so direct that initially, in West Germany, »The Pill« was only pre-

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scribed for married women who already had children. The actual revolution came later: »The Pill« took away the constant fear of an unwanted pregnancy and so separated sex and marriage. Since then, couples have also been able to enjoy sex more carefree together before their wedding night.

### **I shall marry myself**

What if you have been dreaming about your wedding for a long time, but it is impossible to find the man of your dreams? You simply marry yourself. In 2003, serial character Carrie Bradshaw celebrated her self-wedding in the popular TV series, broadcast world-wide, *Sex and the City*. Laura Messi, fitness trainer from Italy, did the same thing in real life in 2017. In this way, she fulfilled her wish to enjoy her dream wedding before her 40th birthday.

Self-wedding is not a legally acknowledged form of marriage. But it does demonstrate all the more clearly how weddings still define our ideas and emotions in the contemporary world.

### **Marriage (im)possible**

What is the right moment for marriage? Until into the 1950s, loving couples often decided to take this step when they wished to start a family. Today, there are many families in which the parents are not married. This was also true of Charro and the mother of his children, who live in Amsterdam. They were engaged, certainly, but for many years they saw no reason to marry.

This changed when Charro searched for faith and found Islam. As a result of his conversion, his notion of responsibility changed as well. And this included marriage. He celebrated his religious conversion to Islam and his dream wedding in the same year. Both were highly significant decisions in his life, about which he is very happy.

### **»Equal as a person«**

A dream was fulfilled for many loving couples with »marriage for everyone«. Gay and lesbian couples had struggled to be officially recognised as married partners for a long time. They wanted the chance to be legally and financially responsible for, and take care of each other. Nevertheless, »marriage for everyone« is still not a matter of course, by any means: this LEGO® couple topped Andreas' and Jonas' wedding cake. However, LEGO® only offers a bride and groom for this purpose, and so Andreas and Jonas bought two sets. The male figures decorated their cake; a short time later, the women stood atop the wedding cake of a female couple in their circle of friends.

### **Death crowns**

In former times, when young women and men died before marriage, a crown of death was put on their head or placed on the coffin. The death crown was intended to replace the bridal crown they had never received. This ritual was practised from antiquity until into the 20th century. It evidences the huge significance of marriage, and symbolises deep mourning and unfulfilled dreams. After the funeral, the death crowns were often kept in remembrance in both catholic and protestant churches.

### **Beneath the chuppah**

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The Jewish marriage ceremony traditionally takes place beneath a wedding baldachin, the chuppah. Originally, it stood in the open air. As from the 19th century, however, it found its way into the synagogue in the style of Christian tradition.

Under the chuppah the groom places the ring on the bride's right index finger, and it is here that the marriage certificate with the couple's rights and duties is read aloud. A blessing is also spoken at this point. The groom raises the bride's veil to drink with her from a single cup of wine. After this he stamps on a glass as a damper to their great joy, in memory of the destruction of the temple in Jerusalem. All the guests wish them »mazel tov«, »good luck«!

### **The dream of security**

Despite all the romance, we should not forget that marriage is primarily an act in law. It generates financial security and regulates inheritance claims, children's custody, and shared residency. In this way, a dream wedding may also ensure the right to stay in his dream country for a close friend. These rings were exchanged at such a wedding – a wedding without romantic love but not without deep emotions. The bride kept her best friend close to her; the groom gained security in his future life.

### **A wedding dress for men**

In 1996 French star designer Jean Paul Gaultier designed the first couture wedding dress for men as part of his collection *L'Homme moderne* (The Modern Man). It was worn by his muse Tanel Bedrossiantz. Ten years later, Gaultier presented his collection *Le Mariage homosexuel* (The Homosexual Wedding).

If Gaultier ever dreamed of marrying his muse, he would have had to wait until 2013. It became legally possible in France that year. Many states continue to withhold this right, even today.

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