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sociations, as Collard notes, stories about poisoning could glorify the victim (whether a saint whom poison could not harm or a ruler now seen as a royal martyr) or tar the perpetrator. He also notes the political and cathartic uses of a poisoning charge, which became an important way to vilify political rivals, remove tyrannical overlords, or discredit upstart courtiers. Tales of poisoners, Collard asserts, helped to cement national identities and to unite a community behind its threatened leader. Collard also suggests tantalizing parallels between the rise of the witch trials and the late medieval obsession with poison, a subject about which he has elsewhere written more broadly. Like accusations of magic and witchcraft in the fourteenth century, the charge of poisoning was put to wide political use, but also created an image of a pure society threatened by evil outsiders. Only rarely, however, does Collard venture to make comparisons between the imaginary and the real. Admittedly, one must read sources with caution; still, some cases are better documented than others, and Collard might have speculated more about whether late medieval princes were in as much danger from poison as they feared. That the danger was more perceived than real would strengthen Collard's point about the propaganda uses of poisoning charges.

In short, Collard's book is an immensely rewarding study, and it is fitting that it will be available to a wider English-speaking readership. Unfortunately, the text is marred by Deborah Nelson-Campbell's sometimes sloppy translation. Personal and place names (even when not French) are frequently left confusingly untranslated, as are section headings within the bibliography. The occasional mistranslation distorts the meaning: for example, supplying "courtesan" where "courtier" is meant (pp. 91, 233), or rendering "le Mur" (the inquisitors' prison) as "wall punishment" (p. 201). Still, Collard's provocative juxtaposition of judicial records with literary and narrative sources yields a rich treasure trove of medieval ideas about poison. Although a crime of extreme rarity, poisoning sheds light on the ways medieval Europeans perceived power and social relations and imagined their society threatened by evil, traitorous outsiders.

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#### EUROPE: EARLY MODERN AND MODERN

ALFRED HIATT. *Terra Incognita: Mapping the Antipodes before 1600*. Chicago: University of Chicago Press. 2008. Pp. xii, 298. \$60.00.

In this rigorously researched and elegantly written monograph, Alfred Hiatt offers an engaging analysis of the various ways in which places and peoples outside the known world were imagined, written about, and pictured in and through European science, statecraft, and satire from classical antiquity through the end of the sixteenth century. Drawing on a rich complex of nar-

ratives ranging from Greek geometry to medieval Christian theological and cosmological treatises and early modern travel accounts and satires, he demonstrates the consistent, if frequently quixotic, preoccupation in these works with the "antipodes," a term that at first referred to people dwelling opposite to—literally, with feet against—the known world, but subsequently expanded to denote the world outside the ecumene (p. 3). Antipodal theory was initially the product of classical Greek geometry that posited the existence of lands and peoples on the underside of a spherical earth (chapter two). Subsequently over the course of the European Middle Ages, Christian theologians and philosophers debated questions central to antipodal habitation. Could antipodeans exist beyond the reach of God? Were such peoples in fact human? Their responses ranged from Augustine's categorical rejection to cautious acceptance and creative adaptation by authors such as Tertullian and Origen (chapter three). At the cusp of the early modern, two developments profoundly changed the antipodal imagination as elaborated in chapters six and seven. First, the translation of Ptolemy's *Geographia* into Latin in 1406–1407 encouraged mapmakers to depict unknown lands as contiguous with the known world rather than separated by impenetrable barriers of heat and ocean. Second, the finding of the Americas led to a cognitive shift from "lands unknown" to "lands not yet discovered." Following this discovery, the antipodes come to be labeled as *Terra Australis*, a vast southern landmass that mirrored the northern ecumene on maps and in narratives until the eighteenth-century Dutch voyages, and the discoveries of James Cook in the Pacific (chapter eight).

For Hiatt, one function of the antipodes lay in their capacity "to turn the European gaze back upon itself" (p. 244), to serve as "a means of mirroring the absurdities and pretensions of the satirist's own society" (p. 6). But more is at stake in this work: the richness of "antipodal" theory, Hiatt argues, is proof of the willfulness in the classical and medieval world "to think about the other side of the earth, to envisage it, to consider the possibility of habitable land there, even while arguing against the possibility of human habitation" (p. 59). The very existence of the antipodal imagination suggests the vigor and reach of medieval debates about abstract space and other forms of humanity, and thus questions older arguments, well entrenched in the scholarly literature, about the "closed" system of pre-modern and Christian world view. Instead, "the known world itself was not represented as entirely closed off, despite the theories of its insularity and of the impossibility of communication with other regions" (pp. 84–85). Indeed, the complex, variegated, and sometimes amusing discourse about the antipodes belongs to a rich body of what we might call "earth lore," prior to their systematization as earth sciences from the Enlightenment on. This earth lore confirms that learned Europeans implicitly and explicitly believed in the sphericity of Earth—the antipodal imagination could not have flourished otherwise—contrary to modernist argu-

ments about medieval notions of the flat earth. Debates about the location of the earthly paradise also belong to this rich vein of earth lore, running alongside the discourse about the antipodes (p. 126), as do deliberations about the societies and mores of the “Other.”

Conceptually, the most important contribution of this work lies in its elaboration of a medieval visual culture in which “world images” played a constitutive role, related on the one hand to the written word, but also establishing their own lines of transmission and posing their own set of representational problems. Indeed, visual representations of the antipodes “enhanced rather than diminished the credibility of the idea” (p. 66), for as one fifth-century commentary had it, “because the path to the intellect is easier through the eyes, that which language describes should be given visual form” (p. 63 n. 40). In the systematic use made almost from the very start of the discourse on the antipodes to supplement words with images, we have an opportunity to think of the deep history of the scientific illustration reaching back into classical antiquity. By bringing to our attention such diagrams of the earth and world images, Hiatt’s work also reminds us of the importance of “non-places” and “not yet known places” to the development of the science of mapping the world. For historians, Hiatt’s study also offers an important model of spatial history, tracking for us the spatial forms and fantasies through which Europeans from classical antiquity on attempted to work out their place on Earth and their relationship to “Others” in lands unknown or waiting to be known.

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A. LYNN MARTIN. *Alcohol, Violence, and Disorder in Traditional Europe*. (Early Modern Studies, number 2.) Kirksville: Truman State University Press. 2009. Pp. ix, 269. \$48.00.

In the late 1960s, anthropologists Craig MacAndrew and Robert B. Edgerton teamed up to study how people in different cultures behave when they are intoxicated. The book that came out of that project, *Drunken Comportment: A Social Explanation* (1969), created a sensation, for it said that drunken behavior is learned and varies from culture to culture. People in some cultures become aggressive when they drink; people in others do not. The same logic led MacAndrew and Edgerton to conclude that the norms governing drunken comportment can and do change as a culture changes, and that cultures are perfectly capable of having different scripts for different settings. Aggressive behavior may be acceptable in some settings and unacceptable in others.

I mention *Drunken Comportment* because it is the touchstone of A. Lynn Martin’s work. In his book, Martin casts a wide net, covering four centuries (1300–1700) and three different drinking cultures (England, France, and Italy). Under the circumstances, it is surprising that he finds so few variations over time and across cultures—Italians drank the most but com-

plained the least, women were vaguely more tolerated in drinking establishments in England than they were in France and Italy, and English law was distinctive because it deemed drunkenness an aggravating factor in the commission of a crime. In each century and in each culture he returns to the same conclusion: high levels of drinking did not correlate with high levels of interpersonal violence, and if there was any correlation, it was because drinking establishments inevitably attracted a rogues’ gallery of “thieves, gangs of criminals, prostitutes and their pimps, gamblers, vagabonds, and other denizens of the underworld” (p. 161).

This last assertion contains an element of truth, but it hardly does justice to the several excellent histories we now have of early modern drinking establishments: Peter Clark’s *The English Alehouse: A Social History, 1200–1830* (1983), Keith Wrightson’s essay, “Alehouses, Order and Reformation in Rural England, 1590–1660,” printed in *Popular Culture and Class Conflict, 1590–1914: Explorations in the History of Labour and Leisure* (1981), Thomas Brennan’s *Public Drinking and Popular Culture in Eighteenth-Century Paris* (1988), and, more recently, B. Ann Tlusty’s *Bacchus and Civic Order: The Culture of Drink in Early Modern Germany* (2001). I could name more, including the essays Tlusty and Beat Kümin edited in *The World of the Tavern: Public Houses in Early Modern Europe* (2002), but my basic point is that the field is a crowded one, and that the better part of Martin’s book, chapters two through six, simply does not break new ground.

Martin’s claim to originality lies in his focus on alcohol and violence, but the large house he has built rests on the wobbliest of foundations. The first problem is its reliance on printed sources. While the study purports to be about three separate cultures—England, France, and Italy—it is mostly about the first, if only because there are more printed materials from that country. A second flaw is the assumption that prosecutions can tell us anything about the actual incidence of crime, in this case disorderly drinking establishments and drunken brawls. Since so much of Martin’s argument rests on English records, it seems only fair to point out that the costs associated with prosecuting a case deterred many individuals from going to court. Nor, I might add, are those same records especially strong on motive. Factor in all of the other problems associated with interpreting crime statistics and there is simply no basis for the assertion that “all the quantitative data from England . . . indicate that the moralists were guilty of exaggeration” (p. 221). Nor, it seems to me, is there a strong basis for saying that medieval and early modern Europeans drank much more than we do. To say this is to ignore the many material constraints on producing and preserving beverages in a preindustrial society. The oversight is all the more surprising given Martin’s invocation of the *annalistes*. Beer and ale, to state the obvious, require fuel and grain, two things that were often in short supply, while wine did not keep, meaning that supplies often ran out in the months before a new vintage.