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Axelle Chassagnette. *Savoir géographique et cartographie dans l'espace germanique protestant (1520–1620)*. (Travaux d'Humanisme et Renaissance, 583.) 620 pp., bibl., index. Geneva: Librairie Droz, 2018. €89 (paper). ISBN 9782600047685.

In this volume, Axelle Chassagnette analyzes the multifaceted processes of the reception of geographical knowledge in German Protestant territories from the beginning of Philipp Melanchthon's pedagogic reform around 1520 until 1620, when new practical concepts arose in consequence of the Thirty Years' War. The text of the book is based on a revised version of Chassagnette's doctoral thesis, submitted in 2009 at the Centre d'Études Supérieures of the University of Tours. Chassagnette understands geographic and cartographic knowledge as part of the history of science, in which the Protestant humanists of the Roman Empire contributed a great deal to the creation of a new discipline. In twelve chapters, structured according to four systematic approaches, she seeks to define the significance, status, and transformation of geography through a detailed analysis of a considerable number of works. She scrutinizes the use of ancient texts and authorities, the geographers' professional education, and their methods, terminologies, and techniques, as well as their religious, social, and political background. The focus is on the textual and visual representation and practical application of geography in correlation with religion. For this reason, Chassagnette explores the new humanistic conceptualization of geography influenced by Ptolemy, examining the complex processes of production and the forms of professionalization in different Protestant milieus and in comparison with some Catholic regions of the empire.

The first part examines the understanding of geography in learned Renaissance circles and, according to Chassagnette, the (re)invention of the discipline during the European expansion. The focus is on the construction of a new geography and its intellectual creators—that is, on erudite humanists who developed the definition and the theoretical classification of what they considered important. This concerns the status of geography within the different sciences, such as mathematics, astronomy, geometry, history, and philosophy, but also its ambivalent position between theoretical and technical knowledge, fine arts and mechanical arts. Consequently, geographic education and competence was pertinent to different professionals, like engineers, surveyors, mathematicians, artists, and cartographers; theoretical reflection also came from religious reformers and philosophers. Their portraits and titles show this heterogeneity. Especially interesting is the list with a prosopography of all practitioners, their training, oeuvre, and religion (pp. 99–108). Geographical knowledge needed a justification, which was provided among others by Philipp Melanchthon, Caspar Peucer, and Georg Joachim Rheticus in the Lutheran setting at Wittenberg, Bartholomäus Keckermann in the Calvinist milieu, and the Jesuit Antonio Possevino for the Catholics. Independently of denomination, however, all these individuals tried to find adequate terminology for their interdisciplinary and heterogeneous subject.

In the second part, Chassagnette analyzes the teaching of geography at Protestant universities and schools. She shows the shift from Conrad Celtis's Ptolemy-oriented *Germania illustrata* to a greater diversification through the usage of manuals and mathematical exercises aimed at achieving a higher quality in the description of the globe within the cosmos. This model opened individual spaces of education, even if it was not fully followed everywhere. Geography became part of applied mathematics in Lutheran universities like Tübingen, Altdorf, Helmstedt, and Strasbourg, where professors (listed in Table 4–8) like Philipp Apian could pursue their own interests. At Lutheran schools, the specially created textbooks by Michael Neander and Johannes Honter ensured the implementation of simple geographic texts and their memorization, while Catholic universities (Cologne, Vienna, and Ingolstadt) and institutions (Dillingen, Würzburg) continued their classical teaching for decades.

The third part of *Savoir géographique et cartographie dans l'espace germanique protestant (1520–1620)* deals with the production of geographic knowledge via diverse techniques and materials (such as sketched, drawn, or etched plans and maps) in various textual and visual forms (e.g., chorography, atlases). It explains the process of the scholarly handling of sources, texts, and knowledge and deals with the question of why and for whom these works were produced. Evidently, their goals differed—in that they praised

the Lord, the homeland (*Heimat*), or princely patrons, who financed such enterprises with great reach and circulation (like *Cosmographia*, by Sebastian Münster, and *Theatrum orbis terrarium*, by Ortelius). As expected, the form—the chorography of the chronicles or the scale, semiotic, and graphic symbols of the maps—was adapted to their purpose.

The fourth part discusses the specific Protestant usage of geography and its function. Protestant cartographers like Tilemann Stella and Heinrich Bünting often justified their geography with the Holy Scriptures. The design of maps naturally reflected religious evolution as well as political desires and strategies—for instance, against the Ottoman threat—while sacral geography was only a Lutheran phenomenon.

The results of the author's highly detailed descriptions are impressive, if sometimes circuitous. Readers might also miss references to some recent books and articles on Gerhard Mercator by Marcel Nieden and Ute Schneider, on Wilhelm Dilich by Ingrid Baumgärtner and Martina Stercken, on Georg Öder by Frank Reichert, and on Abraham Ortelius by Julien Bérard, to mention just a few. Presumably Chassagnette did not update her bibliography systematically during her revision. The twenty-four black-and-white illustrations comprise seven portraits and seventeen poor-quality maps, including some from archives in Dresden, Schwerin, and Göttingen.

This erudite and source-oriented study reinforces our understanding of the transmission of geographic knowledge. Its strength lies in the broad and comparative consideration of many, even little-known, authors and their varied works. Particularly convincing is the combination of geography and theology, of maps and contemporary texts. The appendixes contain a bibliography, an extensive cartobibliography (pp. 539–565), and an index, which serve as helpful points of orientation for the reader in a volume that will be important for any research on sixteenth-century maps.

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