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### Introduction to Mappings

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Introduction to Mappings by Dan Terkla, Illinois Wesleyan University

My co-editor, Asa Mittman, and I welcome you to the second biennial issue of “Mappings” here at *Peregrinations: Journal of Medieval Art and Architecture*. In this issue we offer you Chet Van Duzer’s “Graphic Record of a Lost Wall Map of the World (c. 1490) by Henricus Martellus”; Asa Mittman’s “A Blank Space: Mandeville, Maps, and Possibility”; and Arnold Otto’s “The Map in the Böddecken Cartulary.” All of our contributors focus on unusual cartographical artifacts, one of which no longer exists, one that never existed, and one that seems to present a uniquely innovative way of representing place and possession.

Chet Van Duzer introduces us to a wall map that appears in a miniature from 1497 *Bíblia dos Jerónimos* (Lisbon, Arquivos Nacionais da Torre do Tombo, MS 161/7). This painting, by Attavante degli Attavanti, depicts St. Jerome interacting with Hieronymite monks from the royal Mosteiro dos Jerónimos in Belém, near Lisbon. Van Duzer confidently ascribes the map to Henricus Martellus, one of the fifteenth century’s most important cartographers. Given that the map in the painting no longer exists, the miniature enables Van Duzer to add a map of the world to Martellus’s cartographic catalog.

Moving from one non-existent map to another, Asa Mittman invokes Joseph Conrad’s *Heart of Darkness* to set the stage for his investigation of a fifteenth-century *Book of Sir John Mandeville* (BL Harley MS 3954). This manuscript’s final folio confronts the reader with a blank space, “neatly framed” in black ink. Just below the frame is a reference to “a bok of Latyn that

conteyned al that and myche more, aff wych bok the mappa mundi was mad.” Mittman is tantalized by the rubrication highlighting “mappa mundi” and sets out to discover what the framed map might have looked like and what it might have told us about the ways in which the *Book* portrays Jews.

Arnold Otto introduces us to a curious artifact, the *Böddeker Kopiar*, which is found in the fifteenth-century Böddeken Cartulary (Hs 44 and 45). The cartulary belonged to the Carolingian convent of Böddeken, founded in 836 by the archdeacon St. Meinolf which quickly became an important religious center for the area around Paderborn, in what is now eastern North Rhine-Westphalia. Otto shows us why the *Kopiar* is a map and, further, that it is “an innovation, a new method of describing possessions.” 🐉

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