PART TWO

THE WORLD OF GALILEE
As a boy, I used to enjoy copying and tracing maps from my school atlas, and I remember asking my mother how the mapmakers knew where to put the little circles that located the named places. I suppose that I was about eight years old at the time, and I was as yet unschooled in the mysteries of latitude and longitude. Cartographers of today have highly sophisticated means of locating places with precision on a map, but cartographers of the fifteenth and sixteenth centuries had fewer resources. They could plot latitude with reasonable accuracy, but accuracy of longitude eluded them until the eighteenth century. In the case of the Holy Land, pilgrims and other travellers knew the general whereabouts of many of the famous sites like Jerusalem, Bethlehem, or Nazareth, but the identification and precise location of many sites known only from the biblical narratives remained uncertain at best until the work of scholars like Edward Robinson in the nineteenth century. How, then, did those who drew and printed the maps of the Holy Land in the late fifteenth and early sixteenth centuries plot the biblical sites on their maps? What resources did the great cartographers of the sixteenth century have? Where did they find the information from which to draw their maps? This essay is an attempt to answer those questions with reference to the biblical land of Galilee, and is offered in tribute to Sean Freyne, Professor of Theology in Trinity College, Dublin, from 1981–2003, who has made Galilee his special field of research throughout his scholarly career.

In 1572, twenty years before the foundation of Trinity College, Dublin, the London publisher Richard Jugge brought out the second folio edition of the “Bishops’ Bible.” The first edition had appeared in 1568; its chief begetter was Archbishop Matthew Parker, who aimed to provide an English bible to replace both the “Great Bible” authorised by Henry VIII (1539) and the increasingly popular Calvinist Geneva Bible (1560). Jugge’s second edition was notable in that it included four woodcut maps (the maps of Eden, the Exodus, and the Holy Land following the maps used in the Geneva Bible, and the map of the Eastern Mediterranean taken from Wolfe’s New Testament of 1549). Some