

mates, girls who otherwise continually teased her and called her "Satan", making her much ashamed—Vakasmore had spoken to her, not in an intimidating way, but gently, pointing out that all the members of her age grade were now Christians, and she should follow suit. So she wanted to get baptized—

when one Sunday morning her brother and girls of the village crowded into her house and swept her off to church and baptism, she made no resistance.'

Forced conversion, or proof of the social nature of Christian witness and commitment?

ADRIAN EDWARDS, C.S.SP.

NEW ATLAS OF THE BIBLE, by Jan H. Negenman. *Collins*, London, 1969. 218 pp., 214 illustrations. £5 5s.

MEN BECOME CIVILIZED, edited by Trevor Cairns. *C.U.P.*, 1969. 96 pp. 15s.

When the *Atlas of the Bible* appeared in the fifties (the original Dutch edition in 1954, the English version, from Nelson, in 1956), the great catch-word was still *ressourcement*. And—to use yet another French term—this fine Atlas was one of the great achievements of the *haute vulgarisation* of this process. Like so much else that is good, it was another product of the *Ecole Biblique* of Jerusalem. Now Collins has succeeded Nelson and produced a *New Atlas of the Bible* for the post-conciliar world, and the question is whether they have profited from the intervening fifteen years to produce what *Which?* would call a better buy.

Three criteria could be used.

The first is that suggested by a perceptive remark in the *T.L.S.* review of the second book under consideration (Vol. I of the *Cambridge Introduction to the History of Mankind* for schools): 'There is still great room for development of the kind of writing—or should we call it book-planning?—that uses text, diagrams, maps, drawings, visual statistics and black-and-white or coloured photographs as *elements of a single integrated language*' (4.12.69; italics added). By this standard, the Collins work must be adjudged to be as deficient as the Nelson Atlas and the first of the Cambridge series of limp-bound books are excellent. Whereas in the *Atlas*, maps, pictures and diagrams were clearly subordinate to and illustrative of the text, the *New Atlas* looks as if it had been pulled together uneasily from the efforts of three almost independent departments charged with text, maps and illustrations. Thus, for example, the legend for the characteristically gaudy map on page 94 merely sums up and repeats what had been stated in the text on pages 91-94, whilst the coloured photograph of sheep in a high *wadi* on page 87 seems to be put in merely for its very picturesqueness. In fact, these terms, 'gaudy' and 'picturesque', as well as the fact of repetition, suggest that the technique

of presentation owes more to the restless habits of the reader of colour supplements than to the needs of the inquiring student of modern research on the Bible and its background.

This want of due integration of text with maps and illustrations leads us to ask how the two texts themselves therefore compare, which is a second criterion. Here a paradoxical conclusion emerges: despite the eye-catching and popularizing character of the presentation as a whole, the text of the Collins atlas in fact lacks the pungency, concreteness and zest of the earlier text of Fr Grollenberg, O.P. This seems to stem from a difference of conception: where the Nelson atlas was the history of a people, so that its parts were articulated in the Hebrew fashion in terms of a people personified—'Birth and Infancy', 'Youth', 'Independence', etc.—the Collins atlas is articulated in terms of a history of the Book—'Birth of the Bible', 'Growth of the Bible', 'Completion of the Old Testament', etc. At the same time a 'straight' history of the people is smuggled in under the rubric 'against the background of' in the sub-headings, which serves merely to confuse the focus.

So far, then, the Collins atlas would seem to have no justification. Only the lapse of time might supply this. In fact the later book does not seem to bear much evidence of more up-to-date scholarship, except that it rightly gives a fuller account of the Qumran discoveries and of the conjectural growth of the New Testament, with due reference being made to the relatively recent *Redaktionsgeschichte* theory of the writing of the Gospels.

On the whole, therefore, a rigorously *Which?*-type examination would yield the conclusion that the earlier atlas is still the better buy—especially at the reduced price which is now even more likely. And if this

is the case, then one can only hope that Collins does not project an unworthy image of its post-conciliar readers, and that they are in fact as athirst for the sources and as dis-

criminating and exigent in their search as were those who were living merely in the hope of change inspired by *ressourcement*.

MARCUS LEFÉBURE, O.P.

PROCLAMATION AND PRESENCE, Old Testament Essays in honour of Gwynne Henton Davies, edited by John I. Durham and J. Roy Porter. *S.C.M.*, 1970. xx + 315 pp. 80s.

This *Festschrift* in honour of the distinguished Baptist Old Testament scholar and Principal of Regent's Park College, Oxford, contains all the names one could hope for: Eissfeldt, de Vaux, Eichrodt, John Bright, Cazelles and others of similar distinction. Many of the most important contributions to biblical scholarship are to be found in the many *Festschriften* which have become fashionable in recent years. But the articles always vary in importance and originality, since the scholars invited to contribute cannot always guarantee to have an exciting new idea on hand or to be working on some penetrating new discovery. The contributions to this collection show the careful scholarship which is to be expected from such distinguished specialists, but few of them are of far-reaching significance. Most are

investigations of small points of interest only to the specialist in a particular period, e.g. Ap-Thomas' investigation into the meaning of *prs* in 1 Kings 5, 6 (he eventually settles on 'horse' rather than 'horseman', with a probability that 'mare' is meant). Of more interest are some articles which centre round the end of the pre-exilic period, a study of the deuteronomic legislator as a proto-rabbinic type by J. Weingreen, Eichrodt's study of Isaiah's attitude to the covenant, and two articles on the book of Jeremiah (John Bright on the 'Confessions' of Jeremiah and James Muilenburg on the characteristics and importance of Baruch the scribe). A fair working knowledge of Hebrew is required for a profitable reading of almost every article.

HENRY WANSBROUGH, O.S.B.