

Kubo's *A Reader's Greek-English Lexicon of the Greek New Testament*. There, Kubo did a very similar work with word frequency, then listed the words and their frequency as found in each NT book. In fact, it is somewhat mystifying that Trenchard's bibliography on pp. ix and x makes no reference whatsoever to Kubo's well-known and widely used book. This section of Trenchard's book would be the most useful for student vocabulary drill.

Section Three is an alphabetical list of all the NT verbs with their principal parts. It is a helpful chapter inasmuch as few such lists are really complete. As is well known, few verbs use all six principal parts; but Trenchard's rule is to be complete, so his list includes all the verbs, even a very large number of forms that do not occur in the NT.

Section four is a short list of all the proper nouns in the NT. These are organized under Persons, Places and Other Proper Words. The last section, entitled "Other Lists," includes such "nonstandard" words as those resulting from crasis or elision, the proclitics, enclitics, prepositions, masculine nouns of the first declension, feminine nouns of the second declension, Aramaic, Hebrew, Persian, Semitic, and Latin words. It is hard to imagine a category of NT vocabulary that Trenchard has overlooked. A complete index of words concludes the book.

Clearly, not all these lists are of equal value; but it is helpful for the teacher, researcher, or serious Greek student to have a source book where everything related to vocabulary is in one place. For beginning or even intermediate Greek students, several of the sections will be of only mild interest, and the large number of hapax legomena could be a bit intimidating. But if most sections are used for reference and not for memorization, even inexperienced learners will profit from the book.

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WILLIAM RICHARDSON

Van Rheenen, Gailyn. *Communicating Christ in Animistic Contexts*. Grand Rapids, MI: Baker Book House, 1991. 342 pp. Paperback, \$14.99.

As the first two words of the title, "Communicating Christ," suggest, this book, from start to finish, is written with Christian missionaries in mind. The author's reason for writing stems from the experience and conviction that missionaries whose world view has been formed in the Western secular world are simply unable to understand the world view and religious experience of people in animistic contexts without serious study and preparation. And, as a corollary of this, they fail to adequately communicate the gospel, or function as helpful partners, in aiding new Christian communities working out solutions to the many problems they encounter.

At first blush, the term "animistic" in the title comes as a bit of a shock—the term has fallen from general use. It derives from the Latin *anima*, meaning spirit or soul. And inasmuch as it seemed to observers, a century ago, that primal peoples conceived of the world as thickly populated by spirits, with

each object or force in nature inhabited or controlled by a spirit or spirits, "animism" seemed to be the most appropriate term to describe their religions. However, as knowledge of these religions increased and scholars became aware that many primals have developed concepts of deities transcending the spirits, it was recognized that the term was too narrow and restricting and it fell into disfavor. A variety of other terms have subsequently been employed, e.g., primitive, tribal, traditional, and more recently primal, e.g., "African traditional religions" or, where greater specificity is required, "the religion of the Navajo."

Van Rheezen rehabilitates the term, but he utilizes it in a way which is both more restricted and yet broader than the earlier usage. He uses it, not to describe the totality of any one religion, but as descriptive of a volatile element of almost every religion. Underlying the classically pure forms of the world religions, which are the preoccupation of social scientists and historians of religion, are the popular religions of the masses, in which spirits of all kinds flourish and receive homage and tendance. It is upon this "animistic" dimension of the religious experience of humankind that Van Rheezen focuses attention.

He sets about this task by describing the amazing world in which animistic peoples live and, in doing so, provides the missionary with the most helpful tools of research, both in the literature and in practical method. And inasmuch as the missionary is an agent of change, he reviews the patterns and mechanisms of change that have been observed to take place in primal society. This broad introductory section of the study is followed by a more focused theoretical section in which the respective theologies of Christian and animistic world views are compared and contrasted. This quite naturally leads to a discussion of ways to introduce animists to Christian patterns of thought. The third section of the book is still more narrowly focused in that specific animistic religious functionaries and spiritual beings, forces and concepts are described. Although not written that way, this might be thought of as a series of case studies of issues a missionary might encounter. The study, which thus moves from the general to the particular, is brought to a cumulative focal point with a chapter on "Sin and Salvation in Christianity and Animism."

This study is distinctive in several ways. I know of no study which deals as thoroughly with the animistic dimensions of religion from either an academic or a theological/missionary point of view. Second, the necessity of a bifurcated missionary approach which deals with the intellectual dimensions of animism as "truth encounter" and with the experiential as "power encounter" runs like a *leitmotif* throughout the study. And third, major parts of the study are based upon an analysis of scriptural examples of both dimensions of this approach. The work combines the qualities of academic carefulness, missionary practicality, and evangelical enthusiasm and is essential reading for every missionary.

This book lends itself very well to classroom use at the college/seminary level. The impulse to write this book was stimulated by Van Rheezen's missionary experience among the Kipsigis people of Kenya. The basic ideas were further developed as a D.Miss. thesis at Trinity Evangelical Divinity School. The author now teaches missions at Abilene (Texas) Christian University. The

work is well documented and contains an extensive bibliography and indices of subjects, names, and Scripture references—all of which enhance its usefulness as a seminar and class text.

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RUSSELL STAPLES

Watts, Dorothy. *Christians and Pagans in Roman Britain*. London: Routledge, 1991. xiii + 302 pp. \$55.00.

It will probably be many years before a really satisfactory interpretation of the history of Christianity in Roman Britain is achieved. But the archaeology of the past twenty years or so has more than doubled our knowledge. Dorothy Watts, who is a lecturer in the Department of Classics and Ancient History at the University of Queensland, Brisbane, Australia, has done an exhaustive appraisal of information currently available. Her bibliography of archaeological and secondary sources is sixteen pages long.

Previous authors have treated Christianity as a minority eastern religion in Romano-British history, and very few attempts have been made to distinguish any pagan elements in it. This was the author's reason for pursuing research in this area. Her investigation is enriched by the cooperation of those currently involved in archaeological projects completed but not yet in press and others still in progress.

The majority of the book deals with identifying evidence for Christianity in Roman Britain. In many ways it is like trying to imagine a picture when you have only a handful of the pieces of a puzzle and cannot know for sure that the pieces you hold even go to this puzzle!

Watts gives what little literary evidence there is about Christianity in Roman Britain and then spends the majority of her time describing archaeological evidence. She begins with the identification of Christian cemeteries. Up to now no certain Christian cemeteries have been identified from the Roman era. Watts establishes two very convincing sets of criteria, using internal and external evidence, which, when applied give us at least thirteen reasonably certain sites. Two of the criteria discussed were of special human interest. Infant or neo-natal burials in the cemeteries of Roman Britain are not encountered before the rise of Christianity, following the conversion of Constantine. (Roman law was strict in prohibiting burial inside the city walls, so, if the babies were not in the cemeteries, where were they? They were the only ones permitted to be buried within the city bounds, usually under the eaves of buildings.) Finding careful infant burials in a cemetery is not then a Roman custom, but a Christian one since it reflects Christ's care for the young. At this same period, graves began a west-east orientation, that is, with the heads towards the west. It is believed that this was so they would arise facing east, the direction from which Christ was to come again.