

**Knut Holter**

**Tropical Africa  
and the Old Testament**

**A Select and Annotated Bibliography**

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## PREFACE

In my research work on African interpretation of the Old Testament I have often missed the bibliographical aids we are so well acquainted with and dependent on in others areas of Old Testament scholarship. Several African colleagues have expressed the same need. The present bibliography on *Tropical Africa and the Old Testament* will, I hope, meet some of this, although it obviously is a *select* bibliography; a large number of publications are deliberately omitted because their Old Testament or African features have been considered as minor, and some publications have probably also been overlooked.

Several persons have encouraged and helped me in the preparation of this bibliography, and I would like to express my deepest gratitude to them all. First, the staff of the library at the School of Mission and Theology in Stavanger, most efficiently headed by Rev. Arne B. Samuelsen, who never (?) got tired of my somewhat exotic requests. Further, African colleagues, who have sent me copies of their publications. Also, Mr. James Arnold, Stavanger, who has improved my English. And finally, Prof. Hans M. Barstad, Prof. Halvor Moxnes, and University Librarian Svein Helge Birkeflet, who accepted my book in the Bibliography Series of the Faculty of Theology, University of Oslo.

I dedicate this book to my friends and co-members in the Nigerian Association for Biblical Studies, in particular to Dr. Gabriel

O. Abe (Ondo State University), Prof. David T. Adamo (Delta State University), and Prof. Daniel N. Wambutda (University of Jos). Working under very difficult conditions, they have all made important contributions to the development of an independent Old Testament scholarship in Africa.

May 1996      Knut Holter

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## INTRODUCTION

The Old Testament is an African book.

Historically it is an African book because it deals with African nations - first and foremost Israel's mighty neighbour Egypt, but to a certain extent also the far more distant Kush. The Old Testament images of these African nations have both negative and positive connotations. The traditions relating to Israel's sojourn in Egypt ultimately end with a liberation from this "house of slavery" (Exod 20:2), and Israel is repeatedly warned against trusting in the military power of her southern neighbour, as "the Egyptians are men and not God" (Is 31:3). But there are also more positive images of Egypt; it is the land where the Israelites "sat round pots of meat and ate all the food we wanted" (Exod 16:3), and it is also the land of the "cucumbers, melons, leeks, onions and garlic" (Num 11:5). A similar tension between negative and positive connotations is also reflected in the Old Testament images of Kush. This nation south of Egypt seems to have had a reputation for military knowledge and bravery, and in this capacity Kush and Kushites can occur both as enemies (cf. e.g. 2 Chron 14:9-15) and allies (cf. e.g. 2 Sam 18:21-32) of Israel. Kush is also depicted as bringing gifts to the God of Israel (cf. e.g. Ps 68:31), and in an almost mythical language the gifts are said to come "from a people tall and smooth-skinned, from a people feared far and wide, an

aggressive nation of strange speech, whose land is divided by rivers" (Is 18:7).

The Old Testament is also an African book historically as it was translated and interpreted on African soil very early, first by Jewish, and later by Christian communities as well. The Septuagint is not only the most important classical translation of the Old Testament, it is also the first African translation. And likewise, philosophers and theologians such as Philo, Origin, and Augustine are not only milestones in the general history of the interpretation of the Old Testament, they also represent the first wave of African Old Testament interpretation.

But the Old Testament as an African book is indeed not only a historical phenomenon. Throughout our own century the Old Testament has increasingly become an African book, as it has been translated into a variety of new languages and cultures. With the clear exception of the New Testament, no book has achieved a wider distribution in Africa than the Old Testament. The efforts of transferring the ancient texts into the world of new African readers have coincided with what we could call the aspect of recognition. African readers have in the poetry, laws, and narratives of the Old Testament, recognized aspects of their own tradition and situation. Some readers have emphasized the correspondence between religious and socio-cultural concepts and values in ancient Israel and traditional Africa, while others have emphasized the correspondence between the experience of suffering and oppression in ancient Israel and in modern Africa. Within African theology this has led to different kinds of inculturation and liberation hermeneutical approaches to the Old Testament. But they have in common a deliberate will to let the



ancient texts of the Old Testament serve as a means of interpreting the lives of their contemporary African readers.

Now, some words about what this bibliography on *Tropical Africa and the Old Testament* is, and what it is not. Let two of the words in its title serve as a means of defining more closely the area that will be covered by the bibliography - the adjective *tropical* and the copulative *and*.

First, the adjective *tropical* should be emphasized. Geographically the expression *tropical Africa* denotes the area between the Tropic of Cancer ( $23\frac{1}{2}^{\circ}$  N) and the Tropic of Capricorn ( $23\frac{1}{2}^{\circ}$  S), that is, roughly, Africa between the Maghribian countries (Morocco, Algeria, Tunisia, Libya) and Egypt in the north, and South Africa in the south. The present work will be using *tropical* in approximately the same way, that is, as a means of delimiting *tropical* Africa from the northern and southern parts of the continent; this, however, with one major exception, namely the orthodox tradition in Ethiopia which will be excluded from the present work, although Ethiopia from a geographical point of view certainly belongs to *tropical* Africa.

This focusing on *tropical* Africa has important consequences for the area to be covered by the bibliography, as those areas which have been excluded, both in the north and in the south, are better served as far as bibliographical data on the Old Testament is concerned, than the area that is included. But that is also the *raison d'être* of the present work. Bibliographical data are generally far more readily available for the non-tropical parts of Africa, than for the tropical parts, and this is certainly also the situation as far as scholarly contributions related to the Old Testament are concerned. In the

northern part of the continent, different kinds of scholarly works containing extensive bibliographical data are available on both the classical reception history of the Old Testament in the Jewish and Christian communities of North Africa,<sup>1</sup> and the orthodox tradition in Ethiopia, where the Old Testament has played, and still plays, an important role.<sup>2</sup> In the southern part of the continent, the white and western-minded tradition of Old Testament scholarship is of course well documented,<sup>3</sup> but so also is scholarship of black theological circles and their liberation hermeneutical approach to the Old Testament.<sup>4</sup>

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- <sup>1</sup> For general bibliographical surveys, cf. several of the articles in the *Theologische Realenzyklopädie*; such as for example C.D.G. Müller & H.-F. Weiß, "Alexandrien", 2 (1978) 248-264, A. Schindler, "Augustin/Augustinismus", 4 (1979) 645-698, and R. Williams, "Origenes/Origenesismus", 25 (1995) 397-420.
- <sup>2</sup> The classic introduction here, containing some bibliographical data, is E. Ullendorff, *Ethiopia and the Bible*, London (1968) 146-160 (The Schweich Lectures); more recent surveys are found in J. Bonk, *An Annotated and Classified Bibliography of English Literature Pertaining to the Ethiopian Orthodox Church*, Metuchen and London 1984 (The American Theological Library Association Bibliography Series, 11), and also in R.W. Cowley, *Ethiopian Biblical Interpretation. A Study in Exegetical Tradition and Hermeneutics*, Cambridge (1988) 385-478 (University of Cambridge Oriental Publications, 38).
- <sup>3</sup> Cf. J.H. le Roux, *A story of two ways. Thirty years of Old Testament scholarship in South Africa*, Pretoria 1993 (Old Testament Essays Supplement Series, 2).
- <sup>4</sup> Cf. I.J. Mosala, *Biblical hermeneutics and black theology in South Africa*, Grand Rapids 1989, and G.O. West, *Biblical hermeneutics of liberation. Modes of reading the Bible in the South African context*, Pietermaritzburg 1995<sup>2</sup> (The Bible & liberation series).

Secondly, the copulative *and*, in the title *Tropical Africa and the Old Testament*, should also be emphasized. The observant reader will soon notice that some important contributions to the study of the Old Testament, written by African Old Testament scholars, are missing in this bibliography, whereas other contributions, written by European and American scholars, are present. This is so because the present work is not a bibliography on African Old Testament scholarship as such, but a bibliography on Africa *and* the Old Testament; that is, a survey of scholarly literature deliberately relating the two entities Africa *and* the Old Testament. The majority of the contributions listed in this work are certainly written by Africans in Africa, but the relationship between Africa *and* the Old Testament has also attracted some scholars outside the continent, and their contributions should obviously also be included.

Now, in this focusing on *tropical* Africa *and* the Old Testament, there are obviously a great number of borderline cases. One such case is the relationship between the different liberation hermeneutical approaches to the Old Testament, where the present work ends up by including some *tropical* African contributions using for example the exodus narrative of the Old Testament as a paradigm for contemporary liberation theology, whereas South African contributions doing the same are generally excluded. Another borderline case, this one more related to the north, is what to do with works on Old Testament Kush, which is probably the closest we can get to tropical Africa within the the Old Testament itself. Here the present work ends up by excluding traditional western Old Testament scholarship dealing with Kush, whereas African Old Testament scholarship using Kush to demonstrate an "African presence" in the Old Testament, has been included. Afro-American Old Testament

scholarship, which likewise has used Kush to demonstrate a "black presence" in the Old Testament has only to a certain extent been included.<sup>5</sup> It should be admitted that the two latter groups are very close; what is interpreted by the former as an "African presence" in the Old Testament is interpreted by the latter as a "black presence". Nevertheless, the present work has generally included contributions which emphasize the "African presence" in the Old Testament as an impetus to a contemporary reading of the Old Testament in Africa; thus focusing on *tropical Africa and the Old Testament*.

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<sup>5</sup> For general surveys of the Afro-American focusing on Kush, with further bibliographical data, cf. e.g. C.H. Felder, *Stony the road we trod. African American biblical interpretation*, Minneapolis 1991; and A.A. Jackson, *Examining the record. An exegetical and homiletical study of Blacks in the Bible*, New York 1994 (Martin Luther King jr. memorial studies in religion, culture and social development, 4).

## BIBLIOGRAPHY

- 001 ABE, G.O.  
"Berith: Its impact on Israel and its relevance to the Nigerian society", *African Journal of Biblical Studies* 1 (1986) 66-73  
*Key words:* covenant; economics; education; marriage; politics  
*Geogr./Lang.:* Nigeria  
*Abstract:* Discusses the Hebrew term *berith*, first focusing on its impact on the society of ancient Israel, then discussing its relevance to Nigerian society.
- 002 ABE, G.O.  
"Religion and national unity: Guidelines for Nigeria from Judean exilic and post-exilic experience", *Africa Theological Journal* 15 (1986) 63-72  
*Key words:* nationality; politics  
*Geogr./Lang.:* Nigeria  
*Abstract:* Examines the relationship between religion and nationality in OT Israel, noting that the politics of contemporary Nigeria are also influenced by religion.
- 003 ABE, G.O.  
"The community of God and its mission in the Old Testament", *Africa Theological Journal* 17 (1988) 150-161  
*Key words:* evangelization; universalism  
*OT ref.:* Is 40-55  
*Abstract:* Examines the OT concept of Israel's election, especially noting the universalism of the exilic period. This universalism is then related to the evangelistic task of the church in Africa.

004 ABE, G.O.

"The Jewish and Yoruba social institution of marriage: A comparative study", *Orita* 21 (1989) 3-18

*Key words:* brideprice; divorce; marriage; polygamy; socio-cultural affinities

*Geogr./Lang.:* Yoruba; Nigeria

*Abstract:* Examines OT concepts of marriage, comparing them with corresponding Yoruba concepts. Especially noted is the situation of childless marriages.

005 ABE, G.O.

"The messianic theology of Deutero-Isaiah: The challenges of mission to the 20th century African churches", *Africa Theological Journal* 18 (1989) 61-70

*Key words:* evangelization; mission

*OT ref.:* Is 40-55; Is 42; Is 49; Is 50; Is 52-53

*Abstract:* The emphasis placed by Second Isaiah of how Israel - and especially the Servant of Yahweh - was called to bring salvation to mankind, is presented as a call to the present African churches to undertake responsibility for the evangelization of Africa.

006 ABE, G.O.

"Theological concepts of Jewish and African names of God", *Asia Journal of Theology* 4 (1990) 424-429

*Key words:* God; name of God; continuity

*Geogr./Lang.:* Edo; Igbo; Yoruba; Nigeria

*Abstract:* Surveys different names and concepts of God in the OT and in Africa, emphasizing theological correspondence and continuity between the two.

007 ABE, G.O.

"Impact of Ancient Near East culture on Yahwism vis-a-vis African culture on Christianity", *African Journal of Biblical Studies* 6/II (1991) 12-20

*Key words:* religio-cultural affinities; socio-cultural affinities

*Abstract:* The historical impact that Ancient Near Eastern culture had on OT Yahwism is compared with the impact African culture and religion has had - and should have - on African Christianity.

008 ABEGUNDE, S.O.

"Curses and blessings in Genesis in the light of the extension of personality", *The Bible Translator* 42 (1991) 242-247

*Key words:* curse; blessing; extension of personality

*OT ref.:* Gen

*Geogr./Lang.:* Yoruba; West Africa

*Abstract:* Presents examples of how the OT concept of extension of personality corresponds with the thinking in many West African traditions, for example among the Yorubas.

009 ABITBOL, M.

"Traces juives et influences bibliques dans les traditions africaines", E. Mveng & R.J.Z. Werblowsky (eds.), *The Jerusalem congress on Black Africa and the Bible*, Jerusalem (1972) 167-172

*Key words:* Islam; Jews; mythology; OT motives

*Geogr./Lang.:* West Africa

*Abstract:* Points out that OT motives are often echoed in West African traditions and mythology, explaining this as being due to Islamic influence.

010 ABOGUNRIN, S.O.

"Biblical research in Africa: The task ahead", *African Journal of Biblical Studies* 1 (1986) 7-24

*Key words:* OT scholarship; seminary; university

*Abstract:* Surveys the contemporary situation of biblical research in Africa, pointing out the necessity of African biblical scholars to find a way that the word of God may become incarnate in the language and life of the people of Africa.

011 ABOTCHIE, F.F.K.

"Rites of passage and socio-cultural organization in African culture and Judaism", F. von Hammerstein (ed.), *Christian-Jewish relations in ecumenical perspective with special emphasis on Africa. A report on the conference of the WCC consultation on the church and the Jewish people, Jerusalem, 16-26 June, 1977*, Geneva (1978) 82-89

*Key words:* agriculture; birth; family; name; rites of passage; socio-cultural affinities

*Geogr./Lang.:* Ewe

*Abstract:* Points out cultural affinities between African and Jewish (mainly OT) tradition in areas such as birth and naming, the organization of family and society, and also agrarian feasts.

012 ADAMO, D.T.

"Translating the Hebrew Old Testament book titles into the Yoruba language of Nigeria", *The Bible Translator* 35 (1984) 418-424

*Key words:* terminology; translation

*Geogr./Lang.:* Yoruba; Nigeria

*Abstract:* Points out how inaccurate the Yoruba translation of some of the titles of the OT books is, suggesting that the transliteration of the Greek, Latin, and English versions should be replaced by an accurate translation of the Hebrew titles.

013 ADAMO, D.T.

"The black prophet in the Old Testament", *Journal of Arabic and Religious Studies* 4 (1987) 1-8

*Key words:* African presence in the OT; prophet

*OT ref.:* Zeph 1; Zeph 2; Zeph 3

*Geogr./Lang.:* Kush

*Abstract:* Argues that the prophet Zephaniah was of black African origin, and that this is reflected in the book of Zephaniah.



- 014 ADAMO, D.T.  
 "The African wife of Moses: An examination of Numbers 12:1-9", *Africa Theological Journal* 18 (1989) 230-237  
*Key words:* African presence in the OT; marriage  
*OT ref.:* Num 12  
*Geogr./Lang.:* Kush  
*Abstract:* Argues that the Kushite wife of Moses in Num 12 cannot be Zipporah, but is an African woman.
- 015 ADAMO, D.T.  
 "Understanding the Genesis creation account in an African background", *Caribbean Journal of Religious Studies* 10 (1989) 17-25  
*Key words:* creation myths; man; religio-cultural affinities  
*OT ref.:* Gen 1; Gen 2  
*Geogr./Lang.:* Ashanti; Azande; Bambuti; Dahomey; Vugusa; Yoruba  
*Abstract:* Compares biblical and African creation myths, noting as differences the polytheistic setting of the African myths and their lack of a concept of man as created in the image of God; and as similarities various other aspects linked to the creation of man.
- 016 ADAMO, D.T.  
 "The African queen (I Kings 10:10-13, II Chronicles 9:1-12)", *Journal of Arabic and Religious Studies* 7 (1990) 14-24  
*Key words:* African presence in the OT; Quran; Queen of Sheba  
*OT ref.:* 1 Kings 10; 2 Chron 9  
*Geogr./Lang.:* Ophir; Sheba  
*Abstract:* Surveys the OT narrative about the visit by the Queen of Sheba to King Solomon, with some attention also to Jewish, Ethiopian, and Quranic interpretations of the narrative. It is argued that Sheba was located in Africa, and that the narrative reflects trade interaction between Africa and OT Israel.

- 017 ADAMO, D.T.  
 "Amos 9:7-8 in an African perspective", *Orita* 24 (1992) 76-84  
*Key words:* African presence in the OT; universalism  
*OT ref.:* Amos 9  
*Geogr./Lang.:* Kush  
*Abstract:* Rejects an interpretation of Amos 9:7-8 which takes the reference to the Kushites as giving an example of a despised or slavish people, instead arguing that they are referred to as representing foreign peoples being guided by Yahweh.
- 018 ADAMO, D.T.  
 "Ancient Africa and Genesis 2:10-14", *The Journal of Religious Thought* 49 (1992) 33-43  
*Key words:* African presence in the OT; creation myths  
*OT ref.:* Gen 2-3  
*Geogr./Lang.:* Kush; Eden  
*Abstract:* Argues that the ultimate source of the story in Gen 2-3 is Africa, and that the location of Eden could probably be found in Africa.
- 019 ADAMO, D.T.  
 "Deuteronomic conception of God according to Deuteronomy 6:4 and its importance in African context", *Bible Bhashyam* 18 (1992) 55-65  
*Key words:* God; monotheism; syncretism; worship  
*OT ref.:* Deut 6  
*Abstract:* Argues that the emphasizing of Yahweh's uniqueness in Deut 6:4 is relevant also to contemporary African Christians, as God must still be worshipped with undivided attention.
- 020 ADAMO, D.T.  
 "Ethiopia in the Bible", *African Christian Studies* 8/II (1992) 51-64  
*Key words:* African presence in the OT; translation  
*Geogr./Lang.:* Ethiopia; Kush

*Abstract:* Expounds the use of "Kush" and "Ethiopia" in classical sources, arguing that the OT "Kush" should be rendered "Africa", rather than "Ethiopia", in modern translations.

021 ADAMO, D.T.

"The table of nations reconsidered in African perspective (Genesis 10)", *Journal of African Religion and Philosophy* 2 (1993) 138-143

*Key words:* African presence in the OT; genealogy

*OT ref.:* Gen 10

*Geogr./Lang.:* Egypt; Kush; Libya

*Abstract:* Surveys the Table of nations in Gen 10, arguing that it probably reflects a tradition of African origin.

022 ADELOWO, E.D.

"A comparative study of angelology in the Bible and the Qur'an and the concept of gods many and lords many [sic] in the religion of the Yoruba", *Africa Theological Journal* 11 (1982) 151-167

*Key words:* angels; comparison; Quran; religio-cultural affinities

*Geogr./Lang.:* Yoruba; Nigeria

*Abstract:* Compares the angelology of the Bible and the Quran with the corresponding concept in the traditional Yoruba religion, arguing that all three traditions reflect a contact with the same God.

023 ADELOWO, E.D.

"A comparative study of angelology in the Bible, the Qur'an and in the concept of ministers of Oludumare", *Orita* 15 (1983) 115-124

*Key words:* angels; comparison; Quran; religio-cultural affinities

*Geogr./Lang.:* Yoruba; Nigeria

*Abstract:* Compares the angelology of the Bible and the Quran with the concept of ministers (*Orisa*) of *Oludumare* in

the Yoruba religion, arguing that in spite of many differences the three traditions reflect contact with the same unchanging God.

024 ADELOWO, E.D.

"A comparative study of creation stories in Yoruba religion, Islam and Judaeo-Christianity", *Africa Theological Journal* 15 (1986) 29-53

*Key words:* comparison; creation myths; Quran; religio-cultural affinities

*OT ref.:* Gen 1

*Geogr./Lang.:* Yoruba; Nigeria

*Abstract:* Compares the concepts of creation in the Yoruba tradition, the Quran, and the Bible, pointing out that all three sources agree that God is (i) the creator of heaven and earth, (ii) the owner and sustainer of the inhabited world, and (iii) the creator of man.

025 ADELOWO, E.D.

"A repository of theological and ethical values in Yoruba oral traditions, the Qur'an, the Hadith, and the Bible", *Africa Theological Journal* 15 (1986) 127-141

*Key words:* comparison; ethics; Quran

*Geogr./Lang.:* Yoruba; Nigeria

*Abstract:* Compares central theological and ethical concepts in the Yoruba tradition, the Quran, and the Bible, considering whether it is possible to argue that all three traditions emanate from the same source.

026 ADELOWO, E.D.

"A comparative look at some of the contents of Yoruba oral traditions, the Bible and the Qur'an", *The Asia Journal of Theology* 1 (1987) 334-354

*Key words:* comparison; Quran

*Geogr./Lang.:* Yoruba; Nigeria

*Abstract:* Compares the content and form in the scriptures of the three major religions in Yoruba-land (Yoruba religion,

Islam, Christianity), arguing that they reflect the same truth, that of the living God.

027 ADELOWO, E.D.

"Death and burial in Yoruba Qur'anic and biblical religion", *Orita* 19 (1987) 104-117

*Key words:* burial; death; Quran; rites of passage

*Geogr./Lang.:* Yoruba; Nigeria

*Abstract:* Compares concepts and rites linked to death and burial in traditional Yoruba religion, the Quran, and the Bible.

028 ADEMILUKA, S.

"The use of therapeutic psalms in inculturating Christianity in Africa", *African Ecclesial Review* 37 (1995) 221-227

*Key words:* independent churches; magic; therapy

*OT ref.:* Psalms

*Geogr./Lang.:* Yoruba; Nigeria

*Abstract:* Describes a practice among African independent churches of reading OT psalms in conjunction with medicine and magic, for protection, healing, and other purposes.

029 ADERI, S.

"Parallels between Jews and African orthodox Christians", F. von Hammerstein (ed.), *Christian-Jewish relations in ecumenical perspective with special emphasis on Africa. A report on the conference on the WCC consultation on the church and the Jewish people, Jerusalem, 16-26 June, 1977, Geneva* (1978) 29-31

*Key words:* independent churches; religio-cultural affinities

*Geogr./Lang.:* Kenya

*Abstract:* Notices some religio-cultural parallels between the OT and the African Orthodox Church in Kenya.

030 ADOGBO, M.P.

"A comparative analysis of prophecy in Biblical and African traditions", *Journal of Theology for Southern Africa* 88 (1994) 15-20

*Key words:* comparison; divination; prophecy; shamanism

*Abstract:* Compares prophecy in the OT and in African traditional religion, arguing that both reflect the fact that God has revealed himself to mankind in various forms.

031 ADUTWUM, O.

"The suspected adulteress. Ancient Israelite and traditional Akan treatment", *The Expository Times* 104 (1992/1993) 38-42

*Key words:* adultery; marriage; religio-cultural affinities

*OT ref.:* Num 5

*Geogr./Lang.:* Akan; Ghana

*Abstract:* Expounds and compares the religio-cultural arrangements of ancient Israel and traditional Akan in the case where a wife is suspected of adultery. Both find that human judgement cannot satisfactorily deal with the case; instead it is brought to the divine court and cultic procedures are established.

032 AKAO, J.O.

"The aniconic cult of Yahweh and the imageless supreme being in African traditional religion", *Orita* 19 (1987) 90-103

*Key words:* aniconism; image

*OT ref.:* Exod 20; Is 44

*Abstract:* Argues that the aniconic cult of Yahweh described in the OT reflects the ideological programme of the Deuteronomists who wanted to differentiate Yahweh from the gods of the nations, whereas the African imagelessness of the Supreme Being reflects the idea of an inability to represent the Supreme Being.

- 033 AKAO, J.O.  
 "Word - a potent extension of personality in the Old Testament and African belief system", *Bangalore Theological Forum* 25 (1993) 49-63  
*Key words:* extension of personality; word  
*OT ref.:* Is 55  
*Geogr./Lang.:* Esan; Nigeria  
*Abstract:* Argues that OT and African concepts of "word" converge, in that both hold it to have a dynamic power or potency, emanating from its source and reflecting the intention of this source.
- 034 AMEWOWO, W.  
 "Experiences and discoveries with the Bible in West Africa", *Mission Studies* 3/1 (1986) 12-24  
*Key words:* linguistic affinities; religio-cultural affinities; translation  
*Geogr./Lang.:* West Africa  
*Abstract:* Surveys the history of Bible translations in West Africa, noting religio-cultural affinities between West African traditions and the OT, as well as linguistic affinities between African languages and OT Hebrew.
- 035 APPLEBY, L.  
 "Luyia Old Testament translation", *The Bible Translator* 6 (1955) 181-186, 7 (1956) 25-30, 85-90, 101-103  
*Key words:* lingua franca; translation  
*Geogr./Lang.:* Luyia; Kenya  
*Abstract:* Surveys the process of translating the OT into Luyia, a language group consisting of fifteen dialects.
- 036 ATAL SA ANGANG, D. & AL. (EDS.)  
*Christianisme et identite africaine. Point de vue exegetique. Actes du 1er congres des biblistes Africains. Kinshasa, 26-30 decembre 1978, Kinshasa 1980*  
*Key words:* conference papers

*Abstract:* Papers from a conference for African biblical scholars in Kinshasa, December 1978; for a closer presentation of relevant papers, cf. numbers 151, 189.

- 037 BACINONI, V.

"Bible et identite africaine", *Theologie africaine. Bilan et perspectives. Actes de la dix-septième semaine théologique de Kinshasa 2-8 avril 1989*, Kinshasa (1989) 241-255 (Semaines theologique de Kinshasa, 17)

*Key words:* African identity; hermeneutics; universalism

*Abstract:* Discusses the encounter between the Bible and the African identity, noting the universalistic features of the OT as one of the conditions for a fruitful outcome of this encounter.

- 038 BAILEY, R.C.

"Beyond identification: The use of Africans in Old Testament poetry and narratives", C.H. Felder (ed.), *Stony the road we trod. African American biblical interpretation*, Minneapolis (1991) 165-184

*Key words:* African presence in the OT; OT scholarship

*OT ref.:* Zeph 3; Is 19; Jer 13; 2 Chron 12

*Abstract:* Encounters the tendency within OT scholarship to deny African influence on OT texts with an emphasis placed on the role played in the OT by Africans and African peoples.

- 039 BAJEUX, J.-C.

"Mentalité noire et mentalité biblique", A. Abble & al. (eds.), *Des prêtres noirs s'interrogent*, Paris (1956) 57-82

*Key words:* African identity; hermeneutics; methodology

*Abstract:* Compares African humanism to the Bible (especially the OT) and to Western culture, arguing that Africans are closer to the Bible than to the theology of Aquinas or the philosophy of Aristotle.



- 040 BENNETT, R.A.  
 "Africa and the Biblical period", *Harvard Theological Review*  
 64 (1971) 483-500  
*Key words:* African presence in the OT; bibliography  
*Geogr./Lang.:* Kush; Egypt  
*Abstract:* Surveys literature on the history of North East Africa in OT times, briefly referring to relevant OT texts.
- 041 BLOIS, K. DE  
 "Metaphor in common language translation of Joel", *The Bible Translator* 36 (1985) 208-216  
*Key words:* metaphor; translation  
*OT ref.:* Joel  
*Geogr./Lang.:* Swahili  
*Abstract:* Discusses about twenty cases of metaphors in Joel, and the way they have been handled in five common language translations - Swahili and four European.
- 042 BOSCH, D.J.  
 "God in Africa: Implications for the kerygma", *Missionalia* 1 (1973) 3-21  
*Key words:* continuity; God; kerygma  
*Abstract:* Discusses the implications of the traditional African concepts of God for the Christian kerygma, arguing that the OT provides a relevant model, as it depicts Yahweh as taking over the names and functions of El.
- 043 BOSCH, D.J.  
 "God through African eyes", H.-J. Becken (ed.), *Relevant theology for Africa. Report on a consultation of the Missiological Institute at Lutheran Theological College, Mapumulo, Natal, September 12-21, 1972*, Durban (1973) 68-78; repr. in *Theologia Evangelica* 6 (1973) 11-22  
*Key words:* continuity; discontinuity; God  
*Abstract:* Points out that the OT on the one hand identifies Yahweh with El, while it on the other hand emphasizes the difference between Yahweh and Ba'al. This aspect of

continuity and discontinuity is then related to the contemporary question of the relationship between Christian and traditional African concepts of God.

- 044 BRUNS, P.C.  
 "Some problems encountered in translating the Book of Joel into the Bokyi language", *The Bible Translator* 36 (1985) 241-243  
*Key words:* cultural differences; translation  
*OT ref.:* Joel  
*Geogr./Lang.:* Bokyi; Nigeria  
*Abstract:* As was the case with OT Israel, the Bokyi people of Nigeria live in rural societies, in small villages where they farm the surrounding land. However, their staple foods and farming methods are completely different, and examples are given of how this creates difficulties in the translation of Joel.
- 045 BURDEN, J.J.  
 "Magic and divination in the Old Testament and their relevance for the church in Africa", *Missionalia* 1 (1973) 103-112  
*Key words:* divination; magic  
*Abstract:* Surveys the OT concepts of divination and magic, noting both realistic, antithetic, and idealistic attitudes. These aspects are then related to African concepts of divination and magic.
- 046 BURDEN, J.J.  
*The Old Testament in the context of Africa*, Pretoria 1982  
*Key words:* contextualization; inculturation hermeneutics; predilection for the OT; world-view  
*Abstract:* A theoretical explanation of contextualization and inculturation is followed by a series of examples of how the OT can be contextualized in an African situation. The latter focuses on the African predilection for the OT, which is explained as being due to the close relationship between the world-views prevalent in Africa and in the OT.

047 BURDEN, J.J.

"Are Shem and Ham blood brothers? The relevance of the Old Testament to Africa", *Old Testament Essays* 1 (1983) 49-72

*Key words:* methodology; predilection for the OT; religio-cultural affinities; world-view

*Abstract:* Expounds the African predilection for the OT, arguing that the compatibility of the OT with Africans lies in a common outlook on life and human existence, which is the result of a common experience of reality. The methodology of comparisons between culture and religion in traditional Africa and in OT Israel is discussed, and it is argued that such comparisons have both pedagogical and theological values.

048 BURDEN, J.J.

"World-view in interpreting the Old Testament in Africa", *Old Testament Essays* 4 (1986) 95-110

*Key words:* hermeneutics; time; world-view

*Abstract:* Expounds the relationship between African and OT world-views, arguing that the common ground between the two is of great importance for the interpretation of the OT in Africa.

049 BURKLE, H.

"Patterns of sermons from various parts of Africa", D.B. Barret (ed.), *African initiatives in religion*, Nairobi (1971) 222-231

*Key words:* interpretation; sermon; socio-cultural affinities

*Geogr./Lang.:* East Africa; South Africa; West Africa

*Abstract:* An analysis of about seventy sermons collected in 1966-67. The sermons were supposed to be "[...] in every respect (exegesis, vocabulary, perspicuity, symbolism, concreteness, application, etc.) a true expression of that part of Africa and of its people". The analysis points out that there is a preference for allegorical interpretation of the texts, but at the same time different kinds of attempts are made to draw examples from the situation of the audience.

- 050 CALLAWAY, P.R.  
 "Deut 21:18-21: Proverbial wisdom and law", *Journal of Biblical Literature* 103 (1984) 341-352  
*Key words:* law; proverbs; wisdom  
*OT ref.:* Deut 21  
*Geogr./Lang.:* Ashanti; Fante; Kru; Yoruba; Ghana; Liberia; Nigeria  
*Abstract:* Criticizes the view that wisdom was dependent on law in OT Israel. On the contrary, using African proverbs as comparative material, he argues that law was dependent on societal wisdom.
- 051 CAMP, C.V.  
 "Wise and strange: An interpretation of the female imagery in Proverbs in light of trickster mythology", *Semeia* 42 (1988) 14-36  
*Key words:* feminist hermeneutics; folklore; mythology; trickster  
*OT ref.:* Prov 1-9  
*Geogr./Lang.:* Ashanti; Dogon; Ghana; Mali  
*Abstract:* Uses various manifestations of the trickster figure from folklore and myth - for example in certain West African traditions - as a hermeneutical resource for analyzing the female imagery in Proverbs.
- 052 CHOURAQUI, A.  
 "Réflexions sur la pénétration de la Bible en Afrique", E. Mveng & R.J.Z. Werblowsky (eds.), *The Jerusalem congress on Black Africa and the Bible*, Jerusalem (1972) 40-46  
*Key words:* Islam; Jews  
*Geogr./Lang.:* North Africa  
*Abstract:* Surveys the Jewish diaspora and the related penetration of the OT in North Africa in pre-Islamic and Islamic times.

- 053 COCKER, M. DE  
 "Essai de parallelisme Biblico-Congolais", *Zaire* 4 (1950) 277-298  
*Key words:* religio-cultural affinities; socio-cultural affinities  
*OT ref.:* Gen-Deut; Sam; Kings  
*Geogr./Lang.:* Budja; Ngbaka; Ngombe; Zaïre  
*Abstract:* Points out a great number of religio-cultural and socio-cultural affinities between the OT - especially from the Pentateuch and the historical books - and certain traditional societies in Zaïre.
- 054 COPHER, C.B.  
 "Blacks and Jews in historical interaction: The Biblical/African experience", *Journal of the Interdenominational Theological Center* 3 (1975) 9-16  
*Key words:* African presence in the OT  
*Geogr./Lang.:* Kush  
*Abstract:* Discusses the possibility of a historical interaction in OT times between black peoples of Africa and the people of Israel.
- 055 COPHER, C.B.  
 "The Bible and the African experience: The biblical period", *Journal of the Interdenominational Theological Center* 16 (1988) 32-50  
*Key words:* African presence in the OT  
*Geogr./Lang.:* Egypt; Kush; Put  
*Abstract:* Surveys the history of OT Israel, from the period of the patriarchs to the periods of exile and restoration, especially focusing on the role played by Africa and Africans.
- 056 COPHER, C.B.  
 "Three thousand years of biblical interpretation with reference to black peoples", G. Wilmore (ed.), *African American religious studies. An interdisciplinary anthology*, Durham (1989) 105-128

*Key words:* African presence in the OT; interpretation

*Abstract:* Surveys the history of biblical interpretation from biblical times to the present day, with special reference to black African peoples.

057 COPHER, C.B.

"The black presence in the Old Testament", C.H. Felder (ed.), *Stony the road we trod. African American biblical interpretation*, Minneapolis (1991) 146-164

*Key words:* African presence in the OT; interpretation

*Geogr./Lang.:* Egypt; Kush

*Abstract:* Surveys the role played by black African peoples throughout the OT, with some attention also to the post-biblical tradition.

058 COPHER, C.B.

*Black Biblical studies. An anthology*, Chicago 1993

*Key words:* African presence in the OT; interpretation; OT scholarship

*Geogr./Lang.:* Egypt; Kush

*Abstract:* An anthology mainly reprinting some of Copher's articles on black peoples in the OT and on black (American) OT interpretation. Previously unpublished are two articles on "African Americans and biblical hermeneutics" and "Racial myths and biblical scholarship".

059 DAHUNSI, E.A.

"The problem of translating the Bible into African languages", E. Mveng & R.J.Z. Werblowsky (eds.), *The Jerusalem congress on Black Africa and the Bible*, Jerusalem (1972) 117-120

*Key words:* translation

*Abstract:* Two topics are dealt with; first, a brief outline of the 19th century translation projects in Africa is given, and then, some general translation problems are pointed out.

- 060 DEIST, F.  
 "South African Old Testament studies and the future", *Old Testament Essays* [NS] 5 (1992) 311-331  
*Key words:* africanization; bibliography; OT scholarship  
*Geogr./Lang.:* South Africa  
*Abstract:* Reviews South African OT scholarship, pointing out its close relations with European and American scholarship. These relations have made South African OT scholars lose sight of the contribution their African perspective can make; hence, an africanization of OT studies is advocated.
- 061 DICKSON, K.A.  
 "African traditional religions and the Bible", E. Mveng & R.J.Z. Werblowsky (eds.), *The Jerusalem congress on Black Africa and the Bible*, Jerusalem (1972) 155-166  
*Key words:* methodology; bibliography  
*Abstract:* Reviews some earlier works on the relationship between African traditional religions and the OT, emphasizing the need for a stronger methodological basis.
- 062 DICKSON, K.A.  
 "The Old Testament and African theology", *Ghana Bulletin of Theology* 4 (1973) 31-41  
*Key words:* African theology; independent churches; predilection for the OT  
*Abstract:* Examines the African predilection for the OT, considering the role the OT could play in the development of African theology.
- 063 DICKSON, K.A.  
 "'Hebrewisms of West Africa' - The Old Testament and African life and thought", *Legon Journal of Humanities* 1 (1974) 23-34  
*Key words:* Hebrewisms; linguistic affinities; socio-cultural affinities; religio-cultural affinities  
*Geogr./Lang.:* Ashanti; Ghana; West Africa

*Abstract:* A discussion of the ideas put forward in J.J. Williams' book *Hebrewisms of West Africa* (1930), where it is argued that the similarities between life and thought of OT Israel and the Ashanti (of today's Ghana) is due to a historical contact between the two. Dickson criticizes Williams' genetical approach; however, he argues that comparisons between the OT and African life and thought still have their value, partly for pedagogical reasons and partly as they relate to the quest for an African theology.

064 DICKSON, K.A.

"Continuity and discontinuity between the Old Testament and African life and thought", K. Appiah-Kubi & S. Torres (eds.), *African theology en route. Papers from the Pan-African conference of third world theologians, December 17-23, 1977, Accra, Ghana*, New York (1979) 95-108; with some minor changes repr. in *Bulletin of African Theology* 1 (1979) 179-193

*Key words:* continuity; discontinuity; hermeneutics; religio-cultural affinities; socio-cultural affinities; universalism

*Abstract:* Discusses three levels of continuity between the OT and African life and thought; i) a theological continuity, i.e. the universalism of the OT; ii) a religio-cultural and socio-cultural continuity, i.e. similarities in attitudes, ideas and customs; iii) a hermeneutical continuity, i.e. the relevance of the OT texts in the churches.

065 DICKSON, K.A.

"Mission in African countries", M.A. Cohen & H. Croner (eds.), *Christian mission - Jewish mission*, New York (1982) 187-206

*Key words:* Christianity; mission; religio-cultural affinities; socio-cultural affinities

*Abstract:* Surveys historical and contemporary aspects of the situation of Christianity in Africa, especially emphasizing the role of the OT as a bridge between Christianity and traditional African life.



066 DICKSON, K.A.

*Theology in Africa*, London 1984

*Key words*: continuity; discontinuity; hermeneutics; nature; predilection for the OT; spirit

*Abstract*: Ch. 6, "Cultural continuity with the Bible" (pp. 141-184) discusses the African predilection for the OT, suggesting three causes: the political appeal of the OT, the legalistic approach to the gospel adopted by early missionaries, and the fact that both the OT and African religion pervade life. Three areas where a comparison between the OT and African life and thought can be made, are then noted: the theology of nature, spirit possession, and the individual vs the community. Finally a hermeneutic approach to the relationship between the OT and African life and thought is suggested, from the perspective of continuity and discontinuity.

067 DICKSON, K.A.

"Understanding the Scriptures", *Christian Jewish Relations* 20 (1987) 9-22

*Key words*: hermeneutics; methodology; predilection for the OT; religio-cultural affinities

*Abstract*: Points out the African predilection for the OT, discussing some of the methodological and hermeneutical question this raises.

068 DINWIDDY, H.

"Biblical usage and abuse in Kenyan writing", *Journal of Religion in Africa* 19 (1989) 27-47

*Key words*: literature; OT motives; predilection for the OT; rites of passage

*Geogr./Lang.*: Kikuyu; Kenya

*Abstract*: Surveys traces of OT motives in Kenyan literature, especially that of Jomo Kenyatta and Ngugi wa Thiong'o.

- 069 DUBOIS, M.J.  
 "La Bible comme evenement transcendant et la culture", E. Mveng & R.J.Z. Werblowsky (eds.), *The Jerusalem congress on Black Africa and the Bible*, Jerusalem (1972) 47-59  
*Key words*: methodology  
*Abstract*: A survey of major methodological questions related to existentialistic and structuralistic approaches to the Bible, discussing their relevance in the encounter between Africa and the Bible.
- 070 EARTHY, E.D.  
 "A probable creation- and flood-myth in Portugese East Africa", *Numen* 4 (1957) 232-234  
*Key words*: comparison; creation; flood; religio-cultural affinities  
*OT ref.*: Gen 6  
*Geogr./Lang.*: Chopi; Mozambique  
*Abstract*: A story heard among the Chopi is briefly compared with creation- and flood-stories from the Ancient Near East.
- 071 EBO, D.J.I.  
 "Echoes of Old Testament echatology and apocalyptic in advertist [sic] churches in Africa", *African Journal of Biblical Studies* 1 (1986) 160-173  
*Key words*: apocalyptic; eschatology  
*OT ref.*: Ezek 40-48  
*Abstract*: Studies the "anti-temple attitude" of Ezekiel 40-48, making some connections with theological concepts reflected in African adventist churches.
- 072 ELA, J.-M.  
 "A black African perspective: An African reading of Exodus", R.S. Sugirtharajah (ed.), *Voices from the margin. Interpreting the Bible in the third world*, New York (1991) 256-266; repr. from his *African cry*, New York (1986) 28-38; orig. publ. in *Le cri de l'homme africain*, Paris (1980) 40-51.

*Key words:* colonialism; economics; liberation hermeneutics; social criticism

*OT ref.:* Exod

*Abstract:* Emphasizes the role of the liberation motive in the book of Exodus and throughout the OT, arguing that this motive is of major relevance to the people of neo-colonial Africa, seeking deliverance from political and economic oppression.

073 ELLINGTON, J.

"Translating the O.T. months into Zairian languages", *The Bible Translator* 29 (1978) 409-413

*Key words:* months; translation

*Geogr./Lang.:* Bantu; Zaïre

*Abstract:* Points out that the three OT calendar systems clash with the system used in the Bantu languages, and suggests different ways of solving this problem.

074 EVANS-PRITCHARD, E.E.

*Nuer Religion*, Oxford 1956

*Key words:* religio-cultural affinities; socio-cultural affinities

*Geogr./Lang.:* Nilotic; Nuer

*Abstract:* A classic study of the religion of the Nuer, occasionally making comparisons with the OT.

075 FASHOLÉ-LUKE, E.W.

"Bible commentary for Africa project", *Exchange* 10 (1981) 42-45

*Key words:* Bible study; commentary; methodology; teaching

*Abstract:* Presents an ambitious project to make a series of African Bible commentaries, aimed at theological students, pastors, and teachers. This presentation especially focuses on methodological questions.

076 FIELD, M.J.

"Ashanti and Hebrew shamanism", *Man* 58 (1958) 14

*Key words:* shamanism

*Geogr./Lang.*: Ashanti; Ghana

*Abstract*: Points out some similarities between Ashanti shamanism and corresponding features described in the OT.

077 FIENSY, D.

"Using the Nuer culture of Africa in understanding the Old Testament: An evaluation", *Journal for the Study of the Old Testament* 38 (1987) 73-83

*Key words*: anthropology; methodology; segmentation

*Geogr./Lang.*: Nuer; Sudan

*Abstract*: Surveys how OT scholars have used the Nuer culture as a key to Israelite society, pointing out the necessity of being sensitive to the current methodological debate in the field of social anthropology.

078 FLINT, P.W.

"Old Testament scholarship from an African perspective", J.J. Burden (ed.), *Exodus 1-15: Text and context. Proceedings of the 29th annual congress of the Old Testament Society of South Africa*, Pretoria (1987) 179-214 (Old Testament Society of South Africa 29 [1986])

*Key words*: angels; God; magic; methodology; OT scholarship; sacrifice; social criticism

*OT ref.*: Exod 1-15

*Geogr./Lang.*: South Africa

*Abstract*: An analysis of OT scholarship from an African perspective, pleading for more participation by African OT scholars, as well as better cooperation between Westerners and Africans. Some topics from Exod 1-15 are then elaborated as examples of an interpretation of the OT from an African perspective: God, angels, magic, sacrifice, and social criticism.

079 GILKES, C.T.

"Colonialism and the biblical revolution in Africa", *The Journal of Religious Thought* 41 (1985) 59-75

*Key words*: colonialism; social criticism

*Abstract:* Discusses the reading of the Bible in the churches of colonial and neocolonial Africa, especially noting its role as providing a means for the criticism of colonialism.

080 GOBA, B.

"Corporate personality: Ancient Israel and Africa", B. Moore (ed.), *Black theology. The South African voice*, London (1973) 65-73

*Key words:* corporate personality; cultural affinities

*Geogr./Lang.:* Nguni; South Africa

*Abstract:* Claims that the OT concept of corporate personality has a parallel in traditional Nguni culture, and argues that these biblical and African values should be reflected in African theology.

081 GODBEY, A.H.

*The lost tribes. A Myth. Suggestions towards rewriting Hebrew history*, Durham N.C. 1930; repr. with a prolegomenon by M. Epstein, New York 1974 (Library of biblical studies)

*Key words:* Jews; Judaism; lost tribes

*Geogr./Lang.:* North Africa; West Africa

*Abstract:* This voluminous study of the idea of the "ten lost tribes" argues that Yahwism/Judaism was a missionary religion, spreading all over the ancient world. One chapter (pp. 204-256) is devoted to "Berber, Moorish, and Negro Jews", focusing on North (mainly) and West Africa.

082 GOLKA, F.W.

"Die Königs- und Hofsprüche und der Ursprung der israelitischen Weisheit", *Vetus Testamentum* 36 (1986) 13-36; repr. in *The leopard's spots* (1993) 16-35

*Key words:* proverbs; wisdom

*OT ref.:* Prov 10-29

*Abstract:* Uses the insight gained from a study of African proverbs speaking of chiefs, officers, and people, to argue that OT proverbs originate among common people rather than in official wisdom schools.

- 083 GOLKA, F.W.  
 "Die Flecken des Leoparden. Biblische und Afrikanische Weisheit im Sprichwort", R. Albertz & al. (eds.), *Schöpfung und Befreiung. Für Claus Westermann zum 80. Geburtstag*, Stuttgart (1989) 149-165; repr. in *The leopard's spots* (1993) 36-53  
*Key words:* God; man; proverbs; socio-cultural affinities; wisdom  
*OT ref.:* Prov 10-29  
*Abstract:* Points out that OT proverbs on such popular themes as man, society, work, public life, and wisdom/folly, have clear parallels in African proverbs; whereas OT proverbs on more theological themes such as God/man and righteous/wicked lack African counterparts.
- 084 GOLKA, F.W.  
*The leopard's spots. Biblical and African wisdom in Proverbs*, Edinburgh 1993; = *Die Flecken des Leoparden. Biblische und afrikanische Weisheit im Sprichwort*, Stuttgart 1994 (Arbeiten zur Theologie, 78)  
*Key words:* creation; family; justice; law; proverbs; socio-cultural affinities  
*OT ref.:* Prov 10-29  
*Abstract:* In addition to two previously published articles on the relationship between OT and African proverbs, this book contains further studies on the same relationship, here focusing especially on such topics as rich/poor, law/justice, family, and creation.
- 085 GREENBERG, M.  
 "The universal aspects of the message of the Bible", E. Mveng & R.J.Z. Werblowsky (eds.), *The Jerusalem congress on Black Africa and the Bible*, Jerusalem (1972) 15-22; with some minor changes repr. as "On sharing the Scriptures", F.M. Cross & al. (eds.), *Magnalia dei. The mighty acts of God. Essays on the Bible and archaeology in memory of G. Ernest Wright*, New York (1976) 455-463.

*Key words:* Christianity; Judaism

*Abstract:* Surveys aspects of the relationship between Judaism and Christianity, pointing out that the spiritual background of African Christians brings them close to the OT.

086 GUILLEBAUD, P.

"Some points of interest and difficulty experienced in translating Genesis into Bari", *The Bible Translator* 16 (1965) 189-192

*Key words:* famine; marriage; socio-cultural affinities; translation

*OT ref.:* Gen

*Geogr./Lang.:* Bari; Sudan

*Abstract:* Translating Genesis into Bari proved of great interest since the stories about famine, migration, betrothal, marriage, etc. closely reflected the life of the Bari people.

087 HAMMERSTEIN, F. VON (ED.)

*Christian-Jewish relations in ecumenical perspective with special emphasis on Africa. A report on the conference of the WCC consultation on the church and the Jewish people, Jerusalem, 16-26 June, 1977, Geneva 1978*

*Key words:* conference papers

*Abstract:* Papers from a conference on Christian-Jewish relations - "with special emphasis on Africa", Jerusalem, June 1977; for a closer presentation of relevant papers, cf. numbers 011, 029, 100, 112, 123, 125, 135, 155.

088 IDOWU, B.

"The teaching of the Bible to African students", E. Mveng & R.J.Z. Werblowsky (eds.), *The Jerusalem congress on Black Africa and the Bible*, Jerusalem (1972) 199-204

*Key words:* contextualization; teaching

*Abstract:* Points out the importance of teaching the Bible in a way that makes African readers understand its relevance to the present situation in Africa.

- 089 IFESIEH, E.I.  
 "Web of matrimony in the Bible, social anthropology and African traditional religion. A short survey through comparative analysis", *Communio Viatorum* 26 (1983) 195-211  
*Key words:* adultery; divorce; matrimony; polygamy  
*OT ref.:* Gen 2  
*Geogr./Lang.:* Igbo; Nuer  
*Abstract:* Surveys biblical (OT and NT) concepts of matrimony from a social anthropological point of view, comparing it with corresponding African concepts.
- 090 IFESIEH, E.I.  
 "Emmanuel: A theological name with cultural index", *Neue Zeitschrift für Missionswissenschaft* 40 (1984) 36-46  
*Key words:* name  
*OT ref.:* Is 7-11  
*Geogr./Lang.:* Igbo; Nigeria  
*Abstract:* Compares the OT name Emmanuel with Igbo names expressing the similar concept of "with us is God".
- 091 IGENOZA, A.O.  
 "Medicine and healing in African christianity: A biblical critique", *African Ecclesiastical Review* 30 (1988) 12-25  
*Key words:* healing; magic; sorcery  
*Geogr./Lang.:* Yoruba; Nigeria  
*Abstract:* Examines major African healing methods from a biblical perspective, pointing out that miraculous healing has its place in the church, but that doctrinal purity must be safeguarded.
- 092 ISAAC, E.  
 "Relations between the Hebrew Bible and Africa", *Jewish Social Studies* 26 (1964) 87-98  
*Key words:* bibliography; methodology; religio-cultural affinities  
*OT ref.:* Gen 15



*Abstract:* Analyses the studies by A. Jensen and R. Patai on religio-cultural parallels between the OT and traditional Africa, emphasizing the need for a sound methodology.

093 ITA, J.M.

"Biblical prophecy and its challenge to contemporary prophetic movements: A lay viewpoint", *Africa Theological Journal* 18 (1989) 3-16

*Key words:* prophecy; social criticism; sooth-sayer

*Geogr./Lang.:* Nigeria

*Abstract:* Argues that the kind of "prophet" needed at present in Africa is the person who speaks out against social injustice (the "forthteller"), rather than the sooth-sayer who answers questions concerning the (mis-)fortune of individuals (the "foreteller").

094 JACKSON, A.A.

*Examining the record. An exegetical and homiletical study of blacks in the Bible*, New York 1994 (Martin Luther King, jr. memorial studies in religion, culture and social development, 4)

*Key words:* African presence in the OT; bibliography; interpretation

*OTref.:* Gen 9; Num 12; 1 Kings 10; Jer 39; Cant 1

*Abstract:* Examines texts believed to reflect an African presence in the OT, giving some attention also to their history of interpretation.

095 JAGT, K. VAN DER

"Equivalence of religious terms across cultures: Some problems in translating the Bible in the Turkana language", P.C. Stine & E.R. Wendland (eds.), *Bridging the gap. African traditional religion and Bible translation*, Reading (1990) 131-153 (United Bible Societies monograph series, 4)

*Key words:* methodology; terminology; translation

*Geogr./Lang.:* Turkana; Kenya

*Abstract:* Discusses methodological and practical questions related to the fact that any translation of the Bible into an African language is bound to use a religious terminology that has been coined in the context of African traditional religion.

096 JENSEN, A.E.

"Beziehungen zwischen dem Alten Testament und der nilotischen Kultur in Afrika", S. Diamond (ed.), *Culture in history. Essays in honor of Paul Radin*, New York (1960) 449-466

*Key words:* religio-cultural affinities; ritual; sacrifice

*OT ref.:* Gen 15

*Geogr./Lang.:* Nilotic

*Abstract:* Notes different religio-cultural parallels between the OT and several Nilotic peoples, especially focusing on the rite described in Gen 15 of splitting an animal into equal parts. The parallels are explained as reflecting a common cultural layer for OT Israel and these Nilotic peoples.

097 KANYORO, M.R.A.

"Interpreting Old Testament polygamy through African eyes", M.A. Oduyeye & M.R.A. Kanyoro (eds.), *The will to arise. Women, tradition, and the church in Africa*, New York (1992) 87-100

*Key words:* patriarchy; polygamy; terminology; translation

*Geogr./Lang.:* East Africa

*Abstract:* Studies the terminology used to describe polygamy in the OT, examining how Africans reading the OT through translations into their own languages understand this terminology in relation to African polygamy.

098 KANYORO, R.A.

"A proposal for translation research strategy for Africa", *The Bible Translator* 34 (1983) 101-106

*Key words:* selected parts of the OT; translation

*Abstract:* Proposes a translation strategy for Africa, arguing that not all projects should aim at complete NT and OT.

- 099 KANYORO, R.A.  
 "Translation problems in Joel with special reference to some East African languages. Part 1", *The Bible Translator* 36 (1985) 221-226  
*Key words:* translation  
*OT ref.:* Joel  
*Geogr./Lang.:* East Africa  
*Abstract:* Discusses a series of concrete problems in the translating of Joel into some East African languages, especially noting the dependence of the translators upon European translations.
- 100 KAUNGYA, J.  
 "The relationship between Christianity and Judaism", F. von Hammerstein (ed.), *Christian-Jewish relations in ecumenical perspective with special emphasis on Africa. A report on the conference of the WCC consultation on the church and the Jewish people, Jerusalem, 16-26 June, 1977, Geneva (1978)* 32-35  
*Key words:* religio-cultural affinities  
*Abstract:* Notes briefly some religio-cultural affinities between the OT and traditional Africa.
- 101 KAWALE, W.R.  
 "Divergent interpretations of the relationship between some concepts of God in the Old Testament and in African traditional religions - a theological critique", *Old Testament Essays* [NS] 8 (1995) 7-30  
*Key words:* God; hermeneutics; methodology; religio-cultural affinities  
*Geogr./Lang.:* Ghana; South Africa  
*Abstract:* An investigation of how K.A. Dickson (Ghana) and G. Setiloane (South Africa) interpret the relationship between the concepts of God in the OT and in African traditional religions. Their divergent interpretations are explained as a result of different cultural, theological, and

political contexts, and the methodology of a new approach is outlined.

- 102 KEALY, S.P.

"The canon: An African contribution", *Biblical Theology Bulletin* 9 (1979) 13-26

*Key words:* canon; translation

*Geogr./Lang.:* Ethiopia

*Abstract:* Discusses the relationship between the different canons of the Protestant churches, the Roman Catholic church, and the Ethiopian Orthodox church, arguing that the broader perspective reflected in the two latter ought to be followed in African translations of the Bible.

- 103 KIBICHO, S.G.

"The interaction of the traditional Kikuyu concept of God with the biblical concept", *Cahiers des Religions Africaines* 2 (1968) 223-238

*Key words:* comparison; God; monotheism; proverbs

*Geogr./Lang.:* Kikuyu; Kenya

*Abstract:* Surveys references to God and traditional names of God in Kikuyu proverbs, noting that the Kikuyu concept of God is monotheistic and in many ways comparable with the OT concept of God.

- 104 KINGS, G.

"Facing Mount Kenya: Reflections on the Bible and African traditional religion", *Anvil* 4 (1987) 127-143

*Key words:* continuity; discontinuity; religio-cultural affinities

*Geogr./Lang.:* Kikuyu; Kenya

*Abstract:* Gives examples of affinities between the Kikuyu and the biblical concepts of God, discussing the implicit theological problems.

- 105 KOOPS, R.  
 "Of Gopher and Galbanum: Translating biblical flora into Nigerian languages", *The Bible Translator* 46 (1995) 423-427  
*Key words:* flora; translation  
*OT ref.:* Gen  
*Geogr./Lang.:* Nigeria  
*Abstract:* A survey of translation problems caused by the different floras of Nigeria and OT Israel, discussing how to deal with Hebrew species that are difficult to identify, as well as species that are not found in Africa.
- 106 LAGERWERF, L.  
 "African women doing theology - a survey", *Exchange* 19 (1990) 1-69  
*Key words:* bibliography; feminist hermeneutics  
*OT ref.:* Gen 1-3  
*Abstract:* Ch. 4.1 "Women in the Old Testament" (pp. 30-35), surveys OT studies made from the point of view of African feminist theologians.
- 107 LAW, J.R.S.  
 "The translation of the Bible into Mende", *Sierra Leone Bulletin of Religion* 2 (1960) 40-44  
*Key words:* translation  
*Geogr./Lang.:* Mende; Liberia; Sierra Leone  
*Abstract:* Sketches the history of the translation of the Bible into Mende, especially focusing on the OT.
- 108 LERBAK, A.E.  
 "Translating the Psalms to Uruund", *The Bible Translator* 5 (1954) 84-87  
*Key words:* translation  
*OT ref.:* Psalms  
*Geogr./Lang.:* Aruund; Zaïre  
*Abstract:* Surveys the history of and principles involved in translating the Psalms into Uruund (Lunda), the language of the Aruund (Lundas).

- 109 LOEWEN, J.A.  
"An annotated West African Psalm", *The Bible Translator* 34 (1983) 420-424  
*Key words:* style; translation  
*OT ref.:* Ps 1  
*Geogr./Lang.:* West Africa  
*Abstract:* A translation and analysis of Ps 1, with suggested adjustments in style that would correspond with the style of West African praise songs.
- 110 LOEWEN, J.A.  
"Translating the names of God: How to choose the right names in the target language", *The Bible Translator* 36 (1985) 201-207  
*Key words:* name of God; translation  
*Abstract:* Advocates the necessity for Bible translators to make a survey of the different divine names in the target language before developing a pattern of divine names to be used in the translation.
- 111 LOEWEN, J.A. & ANSRE, G.  
"Adjusting Biblical names: The Nzema case", *The Bible Translator* 33 (1982) 229-235  
*Key words:* name; translation  
*Geogr./Lang.:* Nzema; Ghana; Ivory Coast  
*Abstract:* Using the Nzema language as an example, the problem of rendering biblical names of persons, places, and seasons, is discussed.
- 112 MAFICO, T.L.J.  
"Parallels between Jewish and African religio-cultural lives", F. von Hammerstein (ed.), *Christian-Jewish relations in ecumenical perspective with special emphasis on Africa. A report on the conference of the WCC consultation on the church and the Jewish people, Jerusalem, 16-26 June, 1977, Geneva (1978)* 36-52

*Key words:* community; marriage; mission; religio-cultural affinities; socio-cultural affinities

*Abstract:* Criticizes the missionary tradition of ignoring the similarities between traditional Africa and the OT, using such examples as community feeling, marriage customs, and social structure.

- 113 MAFICO, T.L.J.

"The contribution of the Old Testament to missionary effectiveness in Africa", *Missiology* 7 (1979) 110-111

*Key words:* mission; religio-cultural affinities

*Abstract:* Claims that the missionary venture into Africa neglected the religio-cultural affinities between the OT and traditional Africa, arguing that this deprived the missionary of a most effective tool.

- 114 MAFICO, T.L.J.

"The Old Testament and effective evangelism in Africa", *International Review of Mission* 75 (1986) 400-409

*Key words:* evangelization; religio-cultural affinities

*Abstract:* Claims that African Christians hold fast to African tradition for mundane practical matters and to Christianity for eternal life, arguing that this dichotomy could be overcome by a stronger focusing on the religio-cultural parallels between traditional Africa and the OT.

- 115 MALAMAT, A.

"Tribal societies: Biblical genealogies and African lineage systems", E. Mveng & R.J.Z. Werblowsky (eds.), *The Jerusalem congress on Black Africa and the Bible*, Jerusalem (1972) 147-154; with minor changes repr. in *Archives Européennes de Sociologie* 14 (1973) 126-136

*Key words:* genealogy; lineage; patrilineal

*Abstract:* Expounds the basic principles of OT genealogies, briefly noting African counterparts.

- 116 MALEME, T.-A.  
 "Translating the locust invasion in the book of Joel into Kituba", *The Bible Translator* 36 (1985) 216-220  
*Key words:* cultural differences; translation  
*OT ref.:* Joel 1; Joel 2  
*Geogr./Lang.:* Kituba; Lingala; Zaïre  
*Abstract:* Discusses how to translate the description of plagues of locusts in Joel 1:4 and 2:25 into two languages in Zaïre, also noting the cultural problem that in many parts of Africa locusts is not thought of as a plague, but rather as a source of extra food.
- 117 MALLO, E.  
 "La traduction de la Bible en langues africaines", E. Mveng & R.J.Z. Werblowsky (eds.), *The Jerusalem congress on Black Africa and the Bible*, Jerusalem (1972) 134-144  
*Key words:* religio-cultural affinities; socio-cultural affinities; translation  
*OT ref.:* Gen 1-2; Gen 3; Gen 17; Deut 25; 1 Sam 28; Ps 23  
*Abstract:* Gives examples of advantages and problems associated with translating and interpreting the Bible (mainly OT) in Africa; created by religio- and socio-cultural affinities between Africa and the world of the Bible.
- 118 MANN, P.S.  
 "Towards a biblical understanding of polygamy", *Missiology* 17 (1989) 11-26  
*Key words:* polygamy  
*Geogr./Lang.:* Cameroon  
*Abstract:* Holds that the Lutheran church in Cameroon should be more open towards polygamy, arguing that certain forms of polygamy seem to be approved by the OT.
- 119 MANUS, C.U.  
 "Elijah - a *nabi*' before the 'writing prophets': Some critical reflections", *African Journal of Biblical Studies* 1 (1986) 25-34  
*Key words:* prophecy; social criticism



*OT ref.*: 1 Kings 17-19

*Abstract*: Surveys the role of the OT prophet Elijah, noting that African societies also need prophets and social critics in order to promote orderly social transformations.

120 MANUS, C.U.

"The concept of death and the after-life in the Old Testament and Igbo traditional religion: Some reflections for contemporary missiology", *Mission Studies* 3/II (1986) 41-56

*Key words*: ancestor; comparison; death

*Geogr./Lang.*: Igbo; Nigeria

*Abstract*: Surveys the OT concept of death, from the pre-exilic belief that death was the end of the human being, through the post-exilic view of resurrection, to sapiential literature where death is seen as a transition to shalom. This is then compared with the Igbo concept of death as a state of personal immortality. Finally, some differences and similarities between the two traditions are noted.

121 MASENYA, M.J.

"In the school of wisdom: An interpretation of some Old Testament proverbs in a Northern Sotho context", *Old Testament Essays* [NS] 4 (1991) 171-191

*Key words*: comparison; contextualization; family; proverbs; teaching

*OT ref.*: Prov

*Geogr./Lang.*: Sotho; South Africa

*Abstract*: Compares proverbs on child-parent relationships in the OT and in Northern Sotho, to determine the possibility of contextualising biblical proverbs in an African setting for teaching purposes.

122 MBANG, S.C.

"Apocalypticism in Israel: A possible background to the study of 'prophetism' in Nigeria", *Orita* 12 (1978) 42-50

*Key words*: apocalyptic; independent churches; prophet

*Geogr./Lang.*: Nigeria

*Abstract:* Points out that the ancient Israelite phenomenon of apocalyptic was a product of the politically unstable situation in late post-exilic times, and argues that this provides a relevant pattern for understanding the prophets at present active in the independent churches in Nigeria.

123 MBITI, J.S.

"African Christians and Jewish religious heritage", F. von Hammerstein (ed.), *Christian-Jewish relations in ecumenical perspective with special emphasis on Africa. A report on the conference of the WCC consultation on the church and the Jewish people, Jerusalem, 16-26 June, 1977*, Geneva (1978) 13-19

*Key words:* Christianity; Judaism; predilection for the OT

*Abstract:* Points out the central role of the OT in African Christianity as an important religious heritage from Judaism.

124 MBITI, J.S.

"The biblical basis in present trends of African theology", *Africa Theological Journal* 7 (1978) 72-85; with some minor changes repr. as "The biblical basis for present trends in African theology", K. Appiah-Kubi & S. Torres (eds.), *African theology en route. Papers from the Pan-African conference of third world theologians, December 17-23, 1977, Accra, Ghana*, New York (1979) 83-94; = *Bulletin of African Theology* 1 (1979) 11-22; = *Occasional Bulletin of Missionary Research* 4 (1980) 119-124

*Key words:* African theology; bibliography; commentary; sermon

*Abstract:* Emphasizes the role of the Bible in contemporary African theology, surveying African contributions to the study of the Bible.

125 MBITI, J.S.

"The concept of God in Jewish and African traditions", F. von Hammerstein (ed.), *Christian-Jewish relations in ecumenical perspective with special emphasis on Africa. A report on the*

*conference of the WCC consultation on the church and the Jewish people, Jerusalem, 16-26 June, 1977, Geneva (1978) 53-61*

*Key words:* God; man; monotheism; religio-cultural affinities; worship

*Abstract:* Compares the concepts of God in Africa with those of the OT, focusing on such topics as monotheism, different manifestations of God, worship, and the relationship between God and man.

126 MBITI, J.S.

*Bible and theology in African christianity*, Nairobi 1986; also publ. as *Bibel und Theologie im afrikanischen Christentum*, Göttingen 1987 (Theologie der Ökumene 22)

*Key words:* African theology; independent churches; translation

*Abstract:* This broad study surveys inter alia the great efforts involved in translating the Bible, the formative function of the Bible in shaping contemporary African theology in general and in particular in the independent churches.

127 McCALLUM, F.V.I.

"African ideas and the Old Testament", *Nada* 10/II (1970) 3-11

*Key words:* ancestor; magic; religio-cultural affinities

*Geogr./Lang.:* Xhosa; South Africa

*Abstract:* A collection of examples of religio-cultural affinities between the Xhosa tradition and the OT, with particular emphasis placed on ancestors and magic.

128 MERKER, M.

*Die Masai. Ethnographische Monographie eines ostafrikanischen Semitenvolkes*, Berlin 1904

*Key words:* comparison; creation; flood; religio-cultural affinities

*OT ref.:* Gen 1-2; Gen 3; Gen 4; Gen 6-9; Exod 20

*Geogr./Lang.:* Maasai; Kenya; Tanzania; East Africa

*Abstract:* This classical study of the Maasai also contains a famous comparison of the Maasai with OT Israel. A number of religio-cultural affinities are pointed out, and these are said to reflect the fact that the Maasai and the OT Israelites once constituted one single people.

- 129 MIKRE-SELASSIE, G.A.

"Repetition and synonyms in the translation of Joel - with special reference to the Amharic language", *The Bible Translator* 36 (1985) 230-237

*Key words:* style; translation

*OT ref.:* Joel

*Geogr./Lang.:* Amharic; Ethiopia

*Abstract:* Surveys examples of synonyms and repetition in the Hebrew text of Joel, pointing out some difficulties in transferring these stylistic devices into Amharic.

- 130 MILIMO, J.

"African traditional religion", *A new look at Christianity in Africa*, Geneva (1972) 9-13 (World student Christian federation books, 2)

*Key words:* African OT; African theology

*Abstract:* Points out that African theology should be sensitive to the oneness and brotherhood reflected in African traditional religion - "The hitherto unwritten 'African Old Testament'" (p. 12).

- 131 MOJOLA, A.O.

"Translation problems in Joel with special reference to some East African languages: Part 2", *The Bible Translator* 36 (1985) 226-229

*Key words:* translation

*OT ref.:* Joel 2-3

*Geogr./Lang.:* East Africa

*Abstract:* Surveys some problems in translating Joel into East African languages.

- 132 MOJOLA, A.O.  
 "Peasant studies and biblical exegesis: A review with some implications for biblical translation", *Africa Theological Journal* 17 (1988) 162-173  
*Key words:* peasant; sociology; socio-cultural affinities; translation  
*Abstract:* Discusses the relevance of a sociological approach to OT translation and interpretation, especially focusing on studies of peasants and peasant societies.
- 133 MOJOLA, A.O.  
 "Translating the term 'tribe' in the Bible - with special reference to African languages", *The Bible Translator* 40 (1989) 208-211  
*Key words:* clan; translation; tribe  
*Abstract:* Argues that in an African context the Hebrew *shebet* should be rendered 'clan', rather than 'tribe'.
- 134 MOJOLA, A.O.  
 "A 'female' god in East Africa: The problem of translating God's name among the Iraqw of Mbulu, Tanzania", *The Bible Translator* 46 (1995) 229-236  
*Key words:* name of God; translation  
*Geogr./Lang.:* Iraqw; Tanzania  
*Abstract:* In the process of translating the OT into Iraqw, a problem has emerged in that the indigenous name for the creator and giver of life is female, whereas the OT generally uses masculine metaphors about God.
- 135 MONDEH, D.E.  
 "Sacrifice in Jewish and African traditions", F. von Hammerstein (ed.), *Christian-Jewish relations in ecumenical perspective with special emphasis on Africa. A report on the conference of the WCC consultation on the church and the Jewish people, Jerusalem, 16-26 June 1977*, Geneva (1978) 76-81  
*Key words:* religio-cultural affinities; sacrifice

*Geogr./Lang.*: Kano; Sierra Leone

*Abstract*: Points out a number of affinities between traditional African and OT concepts of sacrifice.

- 136 MVENG, E.

"La Bible et l'Afrique noire", E. Mveng & R.J.Z. Werblowsky (eds.), *The Jerusalem congress on Black Africa and the Bible*, Jerusalem (1972) 23-39

*Key words*: African presence in the OT

*Geogr./Lang.*: Kush; Ophir; Put; Sheba

*Abstract*: A survey of OT texts where African peoples and individuals play a role; also noting some of the classical commentaries on certain of these texts.

- 137 MVENG, E. & WERBLOWSKY, R.J.Z. (EDS.)

*The Jerusalem congress on Black Africa and the Bible*, Jerusalem 1972

*Key words*: conference papers

*Abstract*: Papers from conference on Black Africa and the Bible, Jerusalem, April 1972; for a closer presentation of relevant papers, cf. numbers 009, 052, 059, 061, 069, 085, 088, 115, 117, 136, 143, 144, 150, 187, 207.

- 138 NABOFA, M.Y.

"The Urhobo Bible", *Orita* 27/I-II (1995) 13-21

*Key words*: cultural differences; translation

*Geogr./Lang.*: Urhobo; Nigeria

*Abstract*: Sketches the history of the translation of the Urhobo Bible; difficulties due to differences between the OT and the Urhobo cultures are noted.

- 139 NARÉ, L.

*Proverbes salomoniens et proverbes mossi. Etude comparative à partir d'une nouvelle analyse de Pr 25-29*, Frankfurt a.M. 1986 (Publications universitaires européennes, xxiii/283)

*Key words*: comparison; God; proverbs; religio-cultural affinities; socio-cultural affinities

*OT ref.*: Prov 25-29

*Geogr./Lang.*: Burkina Faso; Mossi

*Abstract*: A comparison between proverbs of the Mossi of Burkina Faso and the "Solomonic" collections in Proverbs. The major conclusion is that underneath all differences of form, style, and content, the two proverbial traditions are profoundly similar in terms of expressing certain important principles, including the belief in a deity who is creator of the world and also a God of justice.

140 NCUBE, P.A.

"A Christian feast of tabernacles for Africa?", *African Ecclesiastical Review* 16 (1974) 269-276

*Key words*: festival

*Geogr./Lang.*: Zimbabwe

*Abstract*: Argues that the tendency among Christians in Zimbabwe to come together to large congresses every year, provides an opportunity for the churches to organize Christian festivals, inspired by biblical feasts, such as the feast of tabernacles.

141 NDIOKWERE, N.I.

*Prophecy and revolution. The role of prophets in the independent African churches and in Biblical tradition*, London 1981

*Key words*: independent churches; prophecy; prophet; social criticism

*Geogr./Lang.*: East Africa; South Africa; West Africa

*Abstract*: This voluminous study first examines the prophetic movements in the independent African churches. Then it examines the prophetic movements in the OT. And finally a comparison between the two reveals points of contact as well as areas of difference.

142 NEWING, E.G.

"A study of Old Testament curricula in Eastern and Central Africa", *Africa Theological Journal* 3 (1970) 80-98

*Key words*: OT studies; seminary; university

*Geogr./Lang.:* East Africa; Central Africa

*Abstract:* Analyses answers received to a questionnaire sent out to all theological seminaries and universities teaching OT in Eastern and Central Africa.

- 143 NGALLY, J.  
"Lecture africaine de la Bible et l'exégèse traditionnelle", E. Mveng & R.J.Z. Werblowsky (eds.), *The Jerusalem congress on Black Africa and the Bible*, Jerusalem (1972) 121-133  
*Key words:* hermeneutics; interpretation; methodology  
*Abstract:* Surveys major hermeneutical models from the history of biblical interpretation, arguing that each model reflects its historical context, and that biblical interpretation in Africa likewise should reflect its particular context.
- 144 NGOUMOU, P.C.  
"Bible et liturgie africaine", E. Mveng & R.J.Z. Werblowsky (eds.), *The Jerusalem congress on Black Africa and the Bible*, Jerusalem (1972) 205-211  
*Key words:* liturgy; worship  
*Abstract:* Argues that the church in Africa should let OT patterns of worshipping God influence its liturgy.
- 145 NIEKERK, A.S. VAN  
"Old Testament studies from a Practical Theology viewpoint", *Old Testament Essays* [NS] 7 (1994) 298-304  
*Key words:* religio-cultural affinities  
*Abstract:* Points out that contemporary Africa struggles with many fundamental issues that are also important in the OT; myths, thought patterns, the role of the nation, the person, the family, the gods, and the land.
- 146 NOSS, P.A.  
"The Psalms and Gbaya literary style", *The Bible Translator* 27 (1976) 110-118  
*Key words:* style; translation  
*OT ref.:* Psalms



*Geogr./Lang.:* Cameroon; Gbaya

*Abstract:* Describes how a team of translators sought to make a dynamic translation using phonological devices, grammatical structures, descriptive techniques, and imagery consistent with Gbaya patterns of thought.

147 NTREH, B.A.

"Towards an African Biblical hermeneutical [sic]", *Africa Theological Journal* 19 (1990) 247-254

*Key words:* comparison; hermeneutics; interpretation; methodology

*OT ref.:* Ps 127

*Abstract:* Proceeds from the newer reader-oriented exegetical methods, arguing that these provide a methodology for an interpretation that relates the biblical traditions to those of Africa. This program is then exemplified with an interpretation of Ps 127.

148 NUSSBAUM, S.

"Re-thinking animal sacrifice: A response to some Sotho independent churches", *Missionalia* 12 (1984) 49-63

*Key words:* independent churches; sacrifice

*Geogr./Lang.:* Lesotho

*Abstract:* Describes and discusses the theology of animal sacrifice, which is practiced within certain independent churches in Lesotho, and which is carried out according to OT prescriptions.

149 NUSSBAUM, S.

"African Bible guides: Preliminary findings of an experiment with African Christianity in microcosm", *Evangelical Review of Theology* 17 (1993) 452-467

*Key words:* commentary; Bible study

*Abstract:* Presents a project to prepare Bible study guides for grass root leadership of the African churches.

- 150 NYEMB, A.T.  
 "L'espérance africaine en l'éternité", E. Mveng & R.J.Z. Werblowsky (eds.), *The Jerusalem congress on Black Africa and the Bible*, Jerusalem (1972) 100-105  
*Key words:* God; hope  
*Abstract:* Outlines the OT concept of God, arguing that it is God and his word that constitute the hope and future for Africa.
- 151 NYEME TESE, J.  
 "Continuite et discontinuite entre l'Ancien Testament et les religions africaine", D. Atal Sa Angang & al. (eds.), *Christianisme et identite africaine. Point de vue exégétique. Actes du 1er congres des biblistes africains Kinshasa, 26-30 decembre 1978*, Kinshasa (1980) 83-112  
*Key words:* agriculture; continuity; discontinuity; family; religio-cultural affinities; world-view  
*Abstract:* Surveys major themes in traditional African and OT religion, emphasizing religio-cultural affinities related to the agricultural setting, the role of the family (descendants/ancestors), and general world-view.
- 152 NYOM, B.  
 "Prière biblique et prière négro-africaine", *Bulletin of African Theology* 3 (1981) 155-218  
*Key words:* prayer  
*Geogr./Lang.:* Bantu  
*Abstract:* Investigates OT prayer, emphasizing its combination of individual and collective features. Corresponding features are pointed out within traditional Bantu prayer.
- 153 ODED, A.  
 "The Bayudaya of Uganda. A portrait of an African Jewish community", *Journal of Religion in Africa* 6 (1974) 167-186  
*Key words:* Jews; Judaism  
*Geogr./Lang.:* Uganda

*Abstract:* Sketches the development of the Bayudaya, a Jewish community in Uganda established in the beginning of the 20th century by an African Christian who placed such a strong emphasis on the OT that he and his followers eventually converted to Judaism.

- 154 ODUYOYE, A.

"Naming the woman: The words of the Akan and the words of the Bible", *Bulletin of African Theology* 3 (1981) 81-97

*Key words:* cultural affinities; feminist hermeneutics

*OT ref.:* Gen 3; Prov 31

*Geogr./Lang.:* Akan; Ghana

*Abstract:* Argues that there is a correspondence between African traditional oppression of women and the oppression of women reflected in the OT.

- 155 ODUYOYE, M.

"An African christian's evaluation of Judaism", F. von Hammerstein (ed.), *Christian-Jewish relations in ecumenical perspective with special emphasis on Africa. A report on the conference of the WCC consultation on the church and the Jewish people, Jerusalem, 16-26 June, 1977, Geneva (1978)* 63-66

*Key words:* linguistic affinities; religio-cultural affinities

*Abstract:* Argues that "the African Christian's evaluation of Judaism" is somewhat ambivalent; sometimes the African will gain inspiration from the Ethiopianism in the OT, and sometimes the Hebrew curse on Ham will impose a silence of embarrassment between Jews and black Africans.

- 156 ODUYOYE, M.

"Adamu Orisa", E.A.A. Adegbola (ed.), *Traditional religion in West Africa*, Ibadan (1983) 112-116

*Key words:* ancestor; linguistic affinities; religio-cultural affinities; ritual

*Geogr./Lang.:* Yoruba; Nigeria

*Abstract:* Expounds the *adamu orisa* ritual of the Yorubas, through which deified ancestors manifest themselves and are then celebrated. Parallels are drawn between *adamu orisa* and Adam of the OT, thus establishing a link between ancestor veneration among the Yorubas and OT Israel.

157 ODUYOYE, M.

"Agbara - Gods powerful agents", E.A.A. Adegbola (ed.), *Traditional religion in West Africa*, Ibadan (1983) 396-406

*Key words:* angels; linguistic affinities; religio-cultural affinities

*Geogr./Lang.:* Yoruba; West Africa

*Abstract:* Explores the diffusion of God's sovereignty in supernatural beings, relating the angels of the OT to supernatural beings in the Yoruba pantheon.

158 ODUYOYE, M.

"Festivals. The cultivation of nature and the celebration of history", E.A.A. Adegbola (ed.), *Traditional religion in West Africa*, Ibadan (1983) 150-169

*Key words:* linguistic affinities; religio-cultural affinities; festival

*Geogr./Lang.:* Akan; Ewe; Yoruba; Ghana; Nigeria

*Abstract:* Examines festivals of the Ewe and Akan of Ghana, as well as those of the Yoruba of Nigeria, pointing out affinities of content and language with those of OT Israel.

159 ODUYOYE, M.

"Man's self and its spiritual double", E.A.A. Adegbola (ed.), *Traditional religion in West Africa*, Ibadan (1983) 273-288

*Key words:* linguistic affinities; man; religio-cultural affinities

*Geogr./Lang.:* Igbo; Yoruba; Nigeria

*Abstract:* Explores the relationship between African and OT concepts of man and his soul.

- 160 ODUYOYE, M.  
 "Patrilineal spirits. The *ntoro* of the Akan, the *tro-wo* of the Ewe", E.A.A. Adegbola (ed.), *Traditional religion in West Africa*, Ibadan (1983) 289-296  
*Key words*: linguistic affinities; religio-cultural affinities; patrilineal; matrilineal  
*Geogr./Lang.*: Akan; Ewe; Yoruba; Nigeria  
*Abstract*: Examines patrilineal and matrilineal patterns in traditional West African religion and society, noting OT counterparts.
- 161 ODUYOYE, M.  
 "Polytheism and monotheism - conceptual difference", E.A.A. Adegbola (ed.), *Traditional religion in West Africa*, Ibadan (1983) 244-257  
*Key words*: monotheism; polytheism  
*Geogr./Lang.*: Yoruba; West Africa  
*Abstract*: Uses the relationship between OT and Canaanite concepts of God/gods as a key to an understanding of the corresponding relationship between Christianity and traditional West African religion.
- 162 ODUYOYE, M.  
 "Potent speech", E.A.A. Adegbola (ed.), *Traditional religion in West Africa*, Ibadan (1983) 203-232  
*Key words*: linguistic affinities; religio-cultural affinities; ritual  
*Geogr./Lang.*: Igbo; Nigeria  
*Abstract*: Takes the Ofo stick of the Igbo as an example of ritual symbolism, pointing out affinities with OT Israel.
- 163 ODUYOYE, M.  
 "The medicine-man, the magician and the wise man", E.A.A. Adegbola (ed.), *Traditional religion in West Africa*, Ibadan (1983) 55-70  
*Key words*: linguistic affinities; magic; medicine-man; religio-cultural affinities

*Geogr./Lang.:* Igbo; Yoruba; Nigeria

*Abstract:* Examines the role of some different religious specialists in West Africa, noting quranic and biblical counterparts.

164 ODUYOYE, M.

"The sky: Lightning and thunder", E.A.A. Adegbola (ed.), *Traditional religion in West Africa*, Ibadan (1983) 389-395

*Key words:* God; linguistic affinities; nature; religio-cultural affinities

*Geogr./Lang.:* Igbo; Yoruba; Nigeria

*Abstract:* Examines the relationship between Igbo and Yoruba thunder gods and the OT concept of nature phenomena as the voice of God.

165 ODUYOYE, M.

"The spider, the chameleon and the creation of the earth", E.A.A. Adegbola (ed.), *Traditional religion in West Africa*, Ibadan (1983) 374-388

*Key words:* linguistic affinities; religio-cultural affinities; creation myths

*Geogr./Lang.:* Yoruba; Nigeria

*Abstract:* Examines different examples of correspondence between OT and African creation myths.

166 ODUYOYE, M.

*The sons of the gods and the daughters of men. An Afro-Asiatic interpretation of Genesis 1-11*, New York & Ibadan 1984

*Key words:* Afro-Asiatic languages; cultural affinities; mythology; linguistic affinities; primeval history; Semitic languages

*OT ref.:* Gen 1-11; Gen 1; Gen 2-3; Gen 4; Gen 5; Gen 6-9; Gen 10; Gen 11

*Geogr./Lang.:* West Africa; Yoruba

*Abstract:* An interpretation of Gen 1-11, where special emphasis is given to the relationship between these chapters and African mythology, and to the relationship between

Semitic (in particular Hebrew) and Afro-Asiatic (in particular Yoruba and other West African) languages.

- 167 OKEKE, G.E.  
"Concept of future life: Biblical and Igbo", *Neue Zeitschrift für Missionswissenschaft* 44 (1988) 178-196  
*Key words:* death; intermediate state; man  
*Geogr./Lang.:* Igbo; Nigeria  
*Abstract:* Analyses and compares biblical (OT and NT) and Igbo concepts of future life, noting in particular the absence in traditional Igbo thinking of an intermediate state, a general resurrection, and a future judgement.
- 168 OLOWOLA, C.  
"Sacrifice in African tradition and in Biblical perspective", *African Journal of Evangelical Theology* 10 (1991) 3-9  
*Key words:* sacrifice  
*Abstract:* Points out both similarities in and differences between the sacrificial systems of the OT and of African traditional religion.
- 169 OLSON, H.O.  
"The place of traditional proverbs in pedagogy", *Africa Theological Journal* 10/II (1981) 26-35  
*Key words:* proverbs; teaching  
*OT ref.:* Prov  
*Geogr./Lang.:* Arimi; Tanzania  
*Abstract:* Surveys the use of proverbs in the OT and in Tanzania, pointing out how the judicious use of proverbs produces interest and vitality in the educational and evangelistic task.
- 170 OLUBUNMO, D.A.  
"Israelite concept of ideal king: A model of interdependence of politics and religion for Nigeria", *African Journal of Biblical Studies* 6/II (1991) 59-67  
*Key words:* king; politics; prophet; social criticism

*Geogr./Lang.:* Nigeria

*Abstract:* Uses the OT concept of an ideal king as a model for Nigerian politics. The Israelite king was expected to see himself as the servant of the people, and when the kings did wrong they were boldly challenged by the prophets. These virtues are claimed to challenge contemporary Nigerian politics.

171 ONAH, A.O.

"Prophet Ezekiel's concept of individuality: Guidelines for Nigeria", *African Journal of Biblical Studies* 6/II (1991) 68-78

*Key words:* collective responsibility; individuality; politics

*OT ref.:* Ezek 18

*Geogr./Lang.:* Nigeria

*Abstract:* Traces the development of the OT concept of collective responsibility and Ezekiel's response to this - the concept of individuality. The tension between these two concepts is then used as a model for understanding political and economical problems in contemporary Nigeria.

172 ONIBERE, S.G.A.

"Old Testament sacrifice in African tradition: A case of scapegoatism", M. Augustin & K.-D. Schunk (eds.), *'Wünschet Jerusalem Frieden'. Collected communications to the XIIIth congress of the International Organization for the Study of the Old Testament, Jerusalem 1986*, Frankfurt a.M. (1988) 193-203 (Beiträge zur Erforschung des Alten Testaments und des Antiken Judentums, 13)

*Key words:* comparison; magic; sacrifice; scapegoat

*OT ref.:* Lev 16

*Geogr./Lang.:* Urhobo; Yoruba; Nigeria

*Abstract:* Interprets the scapegoat ritual in Lev 16 in the light of certain traditional rituals in West Africa, arguing that the "[...] points of convergence overwhelm those of divergence" (p. 199).



- 173 ONUNWA, U.  
 "The biblical basis for some healing methods in African traditional society", *Africa Theological Journal* 15 (1986) 188-195; repr. in *East Africa Journal of Evangelical Theology* 7 (1988) 56-63  
*Key words:* healing; therapy  
*OT ref.:* Num 21; 2 Kings 5  
*Geogr./Lang.:* Igbo; Nigeria  
*Abstract:* Searches critically for a biblical basis for, and equivalents to, some traditional therapeutic methods in contemporary African society.
- 174 ONWU, N.  
 "The current state of biblical studies in Africa", *The Journal of Religious Thought* 41 (1985) 35-46  
*Key words:* biblical scholarship; liberation hermeneutics; mission; salvation  
*Abstract:* Surveys the state of biblical studies among African theologians, noting as major areas: liberation, mission, christology, and salvation.
- 175 ONWURAH, E.  
 "Isaiah 14: Its bearing on African life and thought", *Bible Bhashyam* 13 (1987) 29-41  
*Key words:* death; religio-cultural affinities; religio-cultural affinities; sin  
*OT ref.:* Is 14  
*Abstract:* The mocking song against the king of Babylon in Is 14 is claimed to reflect ideas and practices familiar to Africans of today; e.g. the relationship between sin, sickness and death, and also customs and rituals surrounding death and funerals. These affinities must be considered as mere coincidences, and do not reflect any historical contact.
- 176 OOSTHUIZEN, G.C.  
 "Hebraïes-judaïstiese trekke in die onafhanklike kerke (OK) en religieuse bewegings op die swart bevolking in Suid-Afrika",

*Nederduitse gereformeerde teologiese tydskrif* 30 (1989)  
333-345

*Key words:* independent churches; predilection for the OT; ritual

*Geogr./Lang.:* South Africa

*Abstract:* Examines the predilection for the OT reflected in certain independent churches in South Africa, pointing out how this influences their rituals.

177 OOSTHUIZEN, R. DE W.

"African experience of time and its compatibility with the Old Testament view of time as suggested in the genealogy of Genesis 5", *Old Testament Essays* [NS] 6 (1993) 190-204

*Key words:* genealogy; time; world-view

*OT ref.:* Gen 5

*Abstract:* Argues that a reading of Gen 5 from an African perspective of time, sheds some new light on the theological understanding of its genealogy.

178 OSHUN, C.O.

"The word of God as word: A pentecostal viewpoint", *African Journal of Biblical Studies* 2 (1987) 106-112

*Key words:* oral culture; word

*Abstract:* Discusses the character of the Bible as the *word* of God, pointing out that the verbal power of the Bible makes more sense to people from oral cultures, such as traditional Africa, than to people from cultures where the written word is prevalent.

179 OWAN, K.

"The fundamentalist's interpretation of the Bible: A challenge to biblical exegetes in West Africa", *West African Journal of Ecclesial Studies* 5 (1993) 1-15

*Key words:* biblical scholarship; fundamentalism

*Geogr./Lang.:* West Africa

*Abstract:* Expounds critically the scriptural fundamentalism claimed to be "one of the plagues now overwhelming the

[West African] Church" [p. 1], arguing that the church needs, rather, a critical and scientific reading of the Bible.

- 180 PARRAT, J.  
"African theology and biblical hermeneutics", *Africa Theological Journal* 12/II (1983) 88-94  
*Key words:* African theology; hermeneutics  
*Abstract:* Explores the significance of a biblical hermeneutics that could facilitate the development of an African theology.
- 181 PARVEY, C.F.  
"Third world women and men: Effects of cultural change on interpretation of Scripture", J.C.B. Webster & E.L. Webster (eds.), *The church and woman in the third world*, Philadelphia (1985) 105-119, 164-166  
*Key words:* contextualization; feminist hermeneutics; methodology  
*OT ref.:* Gen 1-3  
*Abstract:* Gives different examples of how the reader's context influences the way the Bible is read; from Africa it is noted that traditional African culture that is negative toward women can often claim to be reinforced by the OT.
- 182 PATAI, R.  
"Hebrew installation rites: A contribution to the study of Ancient Near Eastern - African culture contact", *Hebrew Union College Annual* 20 (1947) 143-225  
*Key words:* divine kingship; religio-cultural affinities; ritual  
*OT ref.:* 1 Sam 9-10  
*Abstract:* A detailed study of the concept of divine kingship in OT Israel and traditional Africa, investigating how far the African pattern of a royal installation ritual can be related to a corresponding ritual of OT Israel.

- 183 PATAI, R.  
 "The ritual approach to Hebrew-African culture contact",  
*Jewish Social Studies* 24 (1962) 86-96  
*Key words:* bibliography; methodology; religio-cultural  
 affinities  
*Abstract:* Surveys previous attempts at relating  
 religio-cultural patterns of traditional Africa with  
 corresponding patterns of ancient Israel, emphasizing the  
 need for a sound methodology.
- 184 PAUW, C.M.  
 "Theological education in Africa", *Old Testament Essays* [NS]  
 7 (1994) 13-24  
*Key words:* OT studies; seminary; university  
*Abstract:* Surveys the history and direction of theological  
 education in Africa, particularly examining the place of OT  
 studies.
- 185 PHILLIPS, G.E.  
*The Old Testament in the world church. With special reference  
 to the younger churches*, London 1942  
*Key words:* religio-cultural affinities; selected parts of the  
 OT  
*Geogr./Lang.:* East Africa  
*Abstract:* Ch. 1.1. "The Old Testament among primitive  
 populations, particularly in Africa" (pp. 6-13) points out  
 religio-cultural affinities between Africa and the OT, noting  
 that misuse or overemphasis is likely to be more common  
 than rejection or neglect. Ch. 4.2. "The Old Testament  
 among primitive peoples in the light of this study" (pp.  
 110-127) discusses the idea of providing the African  
 churches with only selected parts of the OT in order to  
 prevent misuse.

- 186 POBEE, J.S.  
 "The use of the Bible in African theology", T. Fornberg (ed.), *Bible, hermeneutics, mission*, Uppsala (1995) 113-130 (Missio 10)  
*Key words:* African theology; hermeneutics; liberation hermeneutics; inculturation hermeneutics  
*Abstract:* Expounds the role of the Bible in African theology and its hermeneutical plurality, arguing that the different hermeneutics are not mutually exclusive.
- 187 RABIN, C.  
 "The uniqueness of Bible translation", E. Mveng & R.J.Z. Werblowsky (eds.), *The Jerusalem congress on Black Africa and the Bible*, Jerusalem (1972) 108-116  
*Key words:* linguistic affinities; translation  
*Abstract:* Discusses difficulties related to the translation of the OT, expressing the view that "[...] from the point of view of its structure and its way of thinking, its directness, its imagery, the average African language is closer, a great deal closer, to Biblical Hebrew than Biblical Hebrew is to any of the modern European languages." (p. 115)
- 188 RAMASHAPA, J.M.  
 "Entering the church in Africa through Israel and Paul: A comparative look at the corporate salvation in the African king (chief) and its related meaning to the church in Africa", *Nederduitse Gereformeerde Teologiese Tydskrief* 31 (1990) 582-588  
*Key words:* corporate personality; king  
*Geogr./Lang.:* Sotho; South Africa  
*Abstract:* Compares different aspects of the concept of corporate personality of the king in OT Israel with corresponding concepts in Northern Sotho.
- 189 RENJU, P.M.  
 "African traditional religions & Old Testament: Continuity or discontinuity?", D. Atal Sa Angang & al. (eds.), *Christianisme*

*et identite africaine. Point de vue exégétique. Actes du 1er congrès des biblistes africains Kinshasa, 26-30 décembre 1978, Kinshasa (1980) 113-118*

*Key words:* continuity; covenant; religio-cultural affinities; discontinuity; world-view

*Abstract:* Argues that OT Israel as a congregation of people, with its culture and world-view, has many similarities with African traditional societies, whereas Israel as a congregation of faith differs from African traditional religion at two major points: the possibility of a reconciliation between man and God, and the idea of a covenant.

190 REYBURN, W.D.

"Sickness, sin, and the curse: The Old Testament and the African church - II", *Practical Anthropology* 7 (1960) 217-222

*Key words:* curse; sin; socio-cultural affinities

*Geogr./Lang.:* Kaka; Cameroon

*Abstract:* Points out that the OT concept of the relationship between sickness, sin, and curses has clear parallels in traditional Africa.

191 REYBURN, W.D.

"The message of the Old Testament and the African church - I", *Practical Anthropology* 7 (1960) 152-156

*Key words:* marriage; socio-cultural affinities

*OT ref.:* Deut 25; Ruth 4

*Geogr./Lang.:* Kaka; Cameroon

*Abstract:* Notices different examples of socio-cultural parallels between traditional Africa and the OT, e.g. practices related to marriage.

192 RICE, G.

"The African roots of the prophet Zephaniah", *Journal of Religious Thought* 36 (1979) 21-31

*Key words:* prophet; ancestor

*OT ref.:* Zeph 1; Zeph 2; Zeph 3

*Geogr./Lang.:* Kush

*Abstract:* Focuses on the ancestry of the OT prophet Zephaniah, arguing that his father was a Kushite (1:1), and that this African background is reflected in his interest in Kush (2:12, 3:10).

193 RICHES, J.

"Interpreting the Bible in African contexts: Glasgow consultation", *Ministerial Formation* 67 (1994) 58-59

*Key words:* biblical scholarship; Bible study; inculturation hermeneutics

*Abstract:* Reports from a consultation in Glasgow (1994) on the relationship between popular readings of the Bible and scholarly attempts to embed the Bible in the culture of Africa and Europe.

194 ROBINSON, P.J.

"The future of Old Testament studies through the eyes of Missiology", *Old Testament Essays* [NS] 7 (1994) 305-313

*Key words:* mission; OT studies; predilection for the OT

*Abstract:* Argues that African OT studies should take advantage of the African predilection for the OT and should be involved in the Christian dialogue with African religion and culture.

195 ROGERS, R.G.

"Biblical hermeneutics and contemporary African theology", L.M. Hopfe (ed.), *Uncovering ancient stones. Essays in memory of H.Neil Richardson*, Wiona Lake (1994) 245-260

*Key words:* hermeneutics; inculturation hermeneutics; liberation hermeneutics

*Abstract:* Discusses and criticizes the claim made by J. Young that African theology could be divided between an "old guard" of the 1960s and 1970s focusing on inculturation hermeneutics, and a "new guard" of the 1980s focusing on liberation hermeneutics.

- 196 ROLDANUS, H.  
 "Het theologisch onderwijs zet voor Afrika zijn bestek uit",  
*Wereld en Zending* 16 (1987) 164-168  
*Key words:* continuity; discontinuity; OT studies  
*Abstract:* Reports from a conference in Ghana (1986) on African theological education. As for the study of the OT, it discusses the relationship between the OT and traditional African religion.
- 197 RWEHUMBIZA, P.R.K.  
*Patriarchal and Bantu cults compared*, Eldoret 1988  
 (Spearhead Series, 103)  
*Key words:* altar; prayer; sacrifice; religio-cultural affinities  
*OT ref.:* Gen 12; Gen 12-50; Gen 21; Gen 28  
*Geogr./Lang.:* Bantu; Chaga; Gikuyu; Haya; Nyoro; Kenya; Tanzania; Uganda  
*Abstract:* A study of the relationship between three major cultic institutions - altar/sanctuary, sacrifice, and prayer - as attested in Genesis and in some Bantu-speaking people's religion, the Gikuyu of Kenya, the Chaga and Haya of Tanzania, and the Nyoro of Uganda. Special attention is given to the affinities between the two traditions.
- 198 RYAN, P.J.  
 "'Arise, o God!' The problem of 'gods' in West Africa",  
*Journal of Religion in Africa* 11 (1980) 161-171  
*Key words:* God; methodology; translation  
*OT ref.:* Ps 82  
*Geogr./Lang.:* Akan; Yoruba; West Africa  
*Abstract:* Argues that there has been a tendency by Muslims and Christians to describe traditional West African concepts of the transcendent using Semitic or Indo-European theological categories that are basically foreign. Using the translation of Psalm 82 as a case study, the need for a greater terminological care in the description of the transcendent is pointed out.



- 199 SCHAPER, I.  
 "The sin of Cain", *Journal of the Anthropological Institute* 85 (1955) 33-43; repr. in B. Lang (ed.), *Anthropological approaches to the Old Testament*, Philadelphia (1985) 26-42 (Issues in Religion and Theology, 8)  
*Key words*: fratricide; murder  
*OT ref.*: Gen 4  
*Geogr./Lang.*: East Africa; South Africa  
*Abstract*: Discusses the problem of fratricide in the OT in the light of anthropological material from East and South Africa.
- 200 SCHNEIDER, T.R.  
 "Translating Ruth 4.1-10 among the Tsonga people", *The Bible Translator* 33 (1982) 301-308  
*Key words*: clan; cultural differences; translation  
*OT ref.*: Ruth 4  
*Geogr./Lang.*: Tsonga; Mozambique  
*Abstract*: Points out that a translation of Ruth 4:1-10 into contemporary African languages raises a number of significant cultural and linguistic problems, mostly centering around the behaviour of Naomi and Boaz in relation to the field of Elimelech and the widow of Mahlon.
- 201 SCHNEIDER, T.R.  
 "From wisdom sayings to wisdom texts" I & II, *The Bible Translator* 37 (1986) 128-135, and 38 (1987) 101-117  
*Key words*: proverbs; style; translation; wisdom  
*OT ref.*: Prov 10-22  
*Geogr./Lang.*: Tsonga; Mozambique  
*Abstract*: Like OT proverbs, the Tsonga oral tradition of proverbs has fixed formal features and similar functions and themes. Parallelism, balanced structure, density of language, sound effects, and figurative expressions occur in both languages, and careful translation can therefore reflect these features of the OT wisdom literature in the Tsonga version.

- 202 SCHOONHOVEN, E.J.

"The Bible in Africa", *Exchange* 9 (1980) 1-48

*Key words:* African theology; bibliography; hermeneutics; interpretation

*Abstract:* A survey of five or six volumes of nine African theological journals from the latter part of the 1970s, focusing on how the Bible is interpreted in Africa. The questions dealt with are: 1) the place of the Bible in contemporary Africa; 2) the role of the Bible in African theology; 3) questions of interpretation and hermeneutics; 4) the question of how African realities are confronted with the message of the Bible; 5) the position of African evangelicals.

- 203 SHORTER, A.

"Africa's Old Testament", A.B. Smith (ed.), *Applying Scripture to life*, Eldoret (1978) 66-68 (Spearhead Series, 53)

*Key words:* African OT; religio-cultural affinities

*Abstract:* Criticizes the idea that traditional African religion can serve as an African OT.

- 204 SICARD, H. VON

*Ngoma Lungundu. Eine afrikanische Bundeslade*, Uppsala 1952 (Studia Ethnographica Upsaliensia, 5)

*Key words:* religio-cultural affinities

*OT ref.:* Exod 25; Num 10; 1 Sam 4

*Geogr./Lang.:* Zimbabwe

*Abstract:* Argues that the *Ngoma* drum attested in certain traditions in Zimbabwe provides a religio-historical parallel to the OT traditions of the ark of the covenant.

- 205 SKWERES, D.E.,

"Bibelpastorale Publikationen im frankophonen Afrika und ihre missionsstrategische Bedeutung", *Verbum Societatis Verbi Divini* 23 (1982) 177-186

*Key words:* africanization; bibliography; interpretation

*Abstract:* Surveys biblical pastoral publications in francophone Africa, emphasizing the importance of an africanization also of the interpretation of the Bible.

206 SMITH, E.W.

*African beliefs and Christian faith. An introduction to theology for African students, evangelists and pastors*, London 1936

*Key words:* God; religio-cultural affinities; textbook

*Abstract:* A textbook relating Christian faith to the African context. Particular attention is given to religio-cultural affinities between Africa and the OT, especially their respective understanding of God.

207 SOUZA, I. DE

"Bible et culture africaine", E. Mveng & R.J.Z. Werblowsky (eds.), *The Jerusalem congress on Black Africa and the Bible*, Jerusalem (1972) 81-99; repr. as "The Bible and African culture. Text of speech given at the Bible and Black Africa congress, Jerusalem, April 24-27, 1972", *Worldmission* 23/IV (1972) 44-54 and 24/I (1973) 32-37

*Key words:* African OT; fertility; style; oral culture

*Abstract:* Compares aspects of African and OT culture, noting as examples the place of oral tradition, literary styles, attachment to life, regard for fertility, honoring the dead, the idea of resurrection, and the attitude to the world of the senses. It is then argued that just as fidelity to the teachings of the OT disposed ancient Israel to the redemption of Christ, so does traditional African religion prepare Africans for the same.

208 SPINDLER, M.R.

"Politieke lezing van de Bijbel in Madagascar", *Schrift* 78 (1981) 203-213

*Key words:* liberation hermeneutics; politics

*Geogr./Lang.:* Madagascar

*Abstract:* Presents and discusses a book by the Malagasian theologian M. Fety (1978), where the political upheavals in

Madagascar in the 1970s are legitimized biblically; a major role is here played by the OT liberation motive.

- 209 SWANPOEL, M.G.  
 "An encounter between Old Testament theology and African concepts of God", *Theologia Viatorum* 18 (1990) 20-30  
*Key words:* African theology; God; hermeneutics; methodology; OT scholarship; world-view  
*Abstract:* Argues that traditional Western OT scholarship would benefit from listening to African theology, and points out relevant methodological and hermeneutical questions.
- 210 SWIDERSKI, S.  
 "Les récits bibliques dans l'adaption africaine", *Journal of Religion in Africa* 10 (1979) 174-233  
*Key words:* OT motives; syncretism  
*OT ref.:* Gen 1-3  
*Geogr./Lang.:* Fang; Gabon  
*Abstract:* Describes how the Fang of Gabon have created a syncretistic religion by integrating OT (and NT) motives, for example those related to creation and fall, into their traditional religion.
- 211 THOMPSON, P.E.S.  
 "The approach to the Old Testament in an African setting", *Ghana Bulletin of Theology* 2/III (1962) 1-11  
*Key words:* bibliography; continuity; discontinuity; methodology; religio-cultural affinities  
*Geogr./Lang.:* West Africa  
*Abstract:* Discusses different scholarly approaches to the role of the OT in Africa, especially focusing on the one which emphasizes the idea of strong religio-cultural affinities between the two. This approach is criticized for ignoring the OT emphasis on the uniqueness of Israel.

- 212 THOMPSON, P.E.S.  
 "The anatomy of sacrifice. A preliminary investigation", M.E. Glasswell & E.W. Fasholé-Luke (eds.), *New Testament Christianity for Africa and the world. Essays in honour of Harry Sawyerr*, London (1974) 19-35  
*Key words:* continuity; discontinuity; religio-cultural affinities; sacrifice  
*Abstract:* Discusses and criticizes the idea of a correspondence between OT and traditional African concepts of sacrifice, arguing that sacrifices were not an original feature of Yahwism.
- 213 TIENOU, T.  
 "Biblical foundations for African theology", *Missiology* 10 (1982) 435-448; with some minor changes repr. as "Biblical foundations: An African study", *Evangelical Review of Theology* 7 (1983) 89-101  
*Key words:* contextualization; God; hermeneutics  
*Abstract:* Argues that in the context of traditional African religion, where the deity is conceived as a deus absconditus, it is important to emphasize God as present and interactive with his people.
- 214 TORREND, J.  
 "Likenesses of Moses' story in the Central Africa folk-lore", *Anthropos* 5 (1910) 54-70  
*Key words:* OT motives  
*Geogr./Lang.:* Tonga; Zambia  
*Abstract:* Argues that some of the OT narratives about Moses have parallels in the Tonga tradition.
- 215 TURKSON, P.K.  
 "De taal van de Bijbel en Afrika", *Wereld en Zending* 23/III (1994) 74-80  
*Key words:* African presence in the OT  
*Geogr./Lang.:* Egypt; Kush  
*Abstract:* Surveys OT texts that reflect an interest in Africa.

- 216 TUTU, D.  
 "Some African insights and the Old Testament", *Journal of Theology for Southern Africa* 1 (1972) 16-22; repr. in H.-J. Becken (ed.), *Relevant theology for Africa. Report on a consultation of the Missiological Institute at Lutheran Theological College, Mapumulo, Natal, September 12-21, 1972*, Durban (1973) 40-46  
*Key words:* ancestor; personality; polygamy  
*Abstract:* Surveys some religio-cultural affinities between traditional Africa and the OT, such as relationships with ancestors, the understanding of the personality, and the function of polygamy.
- 217 UKPONG, J.S.  
 "Rereading the Bible with African eyes. Inculturation and hermeneutics", *Journal of Theology for Southern Africa* 91 (1995) 3-14  
*Key words:* hermeneutics; inculturation hermeneutics; interpretation; methodology  
*Abstract:* Proceeding from the need to read the Bible in a way that reflects the view-points and life concerns of African Christians, this article aims at developing a methodology of inculturation hermeneutics. Especially focused on is the possibility of the (e.g. African) interpreter consciously and critically letting his/her social and cultural context become the subject of the interpretation.
- 218 WAARD, J. DE  
 "The translation of some figures of speech from Psalms in Bamiléké and Bamoun", *The Bible Translator* 20 (1969) 143-149  
*Key words:* metaphor; translation  
*OT ref.:* Ps 9; Ps 10; Ps 11; Ps 18; Ps 23; Ps 30; Ps 31; Ps 40; Ps 60  
*Geogr./Lang.:* Bamiléké; Bamoun; Cameroon  
*Abstract:* Points out that a metaphor translated literally may give a wrong meaning, giving examples of how a metaphor

can be replaced by an alternative metaphor or a non-metaphor.

- 219 WAARD, J. DE  
 "Do you use 'clean language'? Old Testament euphemisms and their translation", *The Bible Translator* 22 (1971) 107-115  
*Key words:* euphemism; translation  
*OT ref.:* Gen 12-50  
*Geogr./Lang.:* Bamoun; Cameroon  
*Abstract:* Surveys different kinds of euphemisms in the OT, arguing that in translations into modern languages equivalents should be sought. The principles involved are illustrated with reference to translations into Bamoun.
- 220 WAARD, J. DE  
 "Selected translation problems from the prophets with particular reference to Bamiléké", *The Bible Translator* 22 (1971) 146-154  
*Key words:* proverbs; translation  
*Geogr./Lang.:* Bamiléké; Cameroon  
*Abstract:* Considers five kinds of translation problems; (i) visions, (ii) numerical sequences, (iii) rendering of proverbs, (iv) idioms, (v) cryptic language.
- 221 WAMBUDTA, D.N.  
 "The Hausa Bible", *International Review of Mission* 70 (1981) 140-142  
*Key words:* translation  
*Geogr./Lang.:* Hausa; Nigeria  
*Abstract:* Reports from the retranslation of the OT into Hausa, 1969-1973.
- 222 WAMBUTDA, D.N.  
 "Hermeneutics and the search for theologia Africana", *Africa Theological Journal* 9/1 (1980) 29-39  
*Key words:* African theology; hermeneutics

*Abstract:* Outlines a hermeneutical process intended to secure that biblical theology can be metamorphosed into African theology: i) an analysis of the community concerned; ii) a historical-critical analysis of the biblical text; iii) a theoretical framework allowing i) and ii) to be closely interlinked.

223 WAMBUTDA, D.N.

"Hebrewisms of West Africa. An ongoing search in the correlations between the Old Testament and African Weltanschauung", *Ogbomoso Journal of Theology* 2 (1987) 33-41

*Key words:* Hebrewisms; linguistic affinities; religio-cultural affinities; socio-cultural affinities; world-view

*Geogr./Lang.:* West Africa

*Abstract:* Surveys the scholarly study of the so-called Hebrewisms of West Africa - that is the supposed linguistic, religio-cultural, and socio-cultural affinities between West Africa and the OT.

224 WELSHMAN, F.H.

"Psalm 91 in relation to a Malawian cultural background", *Journal of Theology for Southern Africa* 8 (1974) 24-30

*Key words:* demon; magic; witchcraft

*OT ref.:* Ps 91

*Geogr./Lang.:* Chewa; Ngoni; Tonga; Malawi

*Abstract:* An interpretation of Ps 91 which relates its message to certain religious traditions in Malawi, especially emphasizing that the way to be safe from demons and witchcraft is trust in God, rather than magic.

225 WELSHMAN, F.H.

"A study of Psalm 72 in relation to a Malawian cultural background", *Biblical Theology* 26/2 (1976) 25-36

*Key words:* king; justice

*OT ref.:* Ps 72

*Geogr./Lang.:* Ngoni; Tonga; Tumbuka; Malawi



*Abstract:* Compares the roles of the king in Ps 72 and in certain traditions in Malawi, noting for example that both emphasize that the king is responsible for securing justice in the society.

- 226 WENDLAND, E.R.  
 "Elijah and Elisha: Sorcerers or witch doctors?", *The Bible Translator* 43 (1992) 212-223  
*Key words:* cultural differences; medicine-man; witchcraft  
*OT ref.:* 1 Kings 17-19; 2 Kings 1-13  
*Geogr./Lang.:* Tonga; Zambia  
*Abstract:* Points out that from a traditional Tonga point of view the prophets Elijah and Elisha at times act in ways characteristic of the local medicine-man.
- 227 WERBLOWSKY, R.J.Z.  
 "Africa and Judaism: Retrospect, problems, and prospects", J.K. Olupona & S.S. Nyang (eds.), *Religious Plurality in Africa. Essays in Honour of John S. Mbiti*, Berlin (1993) 311-316  
*Key words:* Jews; Judaism  
*Abstract:* Traces the relationship between Africa and Israel from OT times till today, expressing a hope for mutual knowledge and understanding.
- 228 WERNHART, K.R.  
 "Altes Testament und Schwarzafrika", S. Kreuzer & K. Lüthi (eds.), *Zur Aktualität des Alten Testaments. Festschrift für Georg Sauer zum 65. Geburtstag*, Frankfurt a.M. (1992) 219-226  
*Key words:* bibliography; methodology  
*Geogr./Lang.:* East Africa; West Africa  
*Abstract:* Surveys some scholarly literature on the supposed parallels between the OT and traditional African religion and culture, concluding that these parallels reflect migrating processes.

- 229 WESTBERG, S.F.  
 "Some experiences in the translation of Genesis and Exodus into Lingala", *The Bible Translator* 7 (1956) 117-122  
*Key words:* translation  
*OT ref.:* Gen; Exod  
*Geogr./Lang.:* Bantu; Lingala; Zaïre  
*Abstract:* Discusses three types of problems arising in the translation process; (i) inadequacy of the target language, (ii) differences within the target language, (iii) difficulties related to the text.
- 230 WILLIAMS, J.J.  
*Hebrewisms of West Africa. From Nile to Niger with the Jews*, London 1930; repr. New York 1967  
*Key words:* Hebrewisms; linguistic affinities; religio-cultural affinities; socio-cultural affinities  
*Geogr./Lang.:* Ashanti; Ghana; West Africa  
*Abstract:* This voluminous and classic monograph argues that similarities between life and thought of OT Israel and certain West African traditions, in particular the Ashanti of today's Ghana, are due to a historical contact between the two: "This is demonstrated, as we have seen, by such culture elements among the Ashanti as the Ob cult; religious dances; use of 'Amen'; vowel value; patriarchal system; parallel symbolism of authority in 'stool' and 'chair'; endogamy; [...] and Ashanti loan words of apparent Hebrew origin. Then in matters of religion, we have the truly remarkable similarity of the Ashanti Yame and the Hebrew Yahweh [...]." (p. 320)
- 231 YAKABUUL, B.  
 "Translating God's names into Kanyok", *The Bible Translator* 35 (1984) 401-409  
*Key words:* name of God; translation  
*OT ref.:* Joel  
*Geogr./Lang.:* Kanyok; Zaïre  
*Abstract:* Discusses questions related to the translation of God's names into Kanyok, using texts from Joel as examples.

232 ZOGBO, L.M.

"The religious world of the Godié with a view to Bible translation", P.C. Stine & E.R. Wendland, *Bridging the gap. African traditional religion and Bible translation*, Reading (1990) 175-201 (United Bible Societies Monograph Series, 4)

*Key words:* translation; world-view

*Geogr./Lang.:* Godié; Ivory Coast

*Abstract:* Surveys the world-view of the Godié, noting similarities with the OT; nevertheless, the world-view of the Godié presents the Bible translator with major problems.

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