



BIBLIOGRAPHY

Abegunde, SO 1991. Curses and Blessings in Genesis in the light of the extension of personality [Gen. 27:33-37]. *Bible Translator*, vol 42, 242-247.

Abimbola, W 1991. The place of African Traditional Religion in contemporary Africa. The Yoruba example, in: JK Olupona (ed), *African Traditional Religions in contemporary society*. St Paul, Minnesota: Paragon House.

- Achebe, C 1958. *Things fall apart*. London: Heinemann.
- Adamo, D T 2001. *Explorations in African biblical studies*. Eugene: Wipf and Stock.
- _____ 2001. *Reading and interpreting the Bible in African indigenous Churches*. Eugene: Wipf and Stock.
- _____ 2004. *Decolonizing African biblical studies*. Abraka: Delta State University.
- Adeyemo, T 1979. *Salvation in African Tradition*. Nairobi: Evangel Publishing House.
- Aejmelaus, A 1986. *The traditional prayer in the Psalms*. Berlin: W De Gruyter.
- Agbeti, JK 1972. *African Theology*. Nairobi: Afropress Ltd.
- Allen, LC 1989. *Psalms 101-150* (Word Biblical Commentary, vol 21). Nashville: Thomas Nelson.
- Amanze, JN 2001. The African foundations of Christianity: Myth or Reality. *Scriptura*, vol 77 (2), 273-286.
- Andersen, FI & Freedman, DN 1980. *Hosea. A new translation with introduction and commentary* (The Anchor Bible, vol 24). Garden City, NY: Doubleday.
- Anderson, A 1991. *Moya. The Holy Spirit in an African context*. Pretoria: University of South Africa.
- Anderson, AA 1972. *Psalms 73-150. The book of Psalms*, vol 2. New Century Bible. London: Oliphants.
- Anderson, BW 1983. *Out of the Depths. the Psalms speaks for us today*. Philadelphia: Westminster.

- Anyawu, KC 1981. African religious experience, in: EAO Ruch & Anyawu KC (eds), *African philosophy: an introduction to the main philosophical trends in contemporary Africa*. Rome: Catholic Book Agency.
- Appiah, SK 2003. The quest of African identity. *Exchange*, vol 32 (1), 54-65.
- Arhem, K 1989. Why trees are medicine. Aspects of Maasai cosmology, in: A Jacobson-Widding & Westerlund D (eds), *Culture, experience and pluralism. Essays on African ideas of illness and healing*, 75-89. Stockholm: Almqvist & Wiksell International.
- Arnot, FS 1889. *Garenganze*. London: JE Hawkins.
- Asante, E 2001. The Gospel in context: An African perspective. *Interpretation*, vol 55, 355-366.
- Aune, DE 1986. Magic, in: GW, Bromiley (ed), *The International Standard Bible Encyclopedia*, vol 3, 213-219. Grand Rapids MI: William B Eerdmans.
- Avishur, Y 1994. *Studies in Hebrew and Ugaritic Psalms*. Jerusalem: Kesset.
- Balentine, SE 1981. Jeremiah, prophet of prayer. *Review and Expositor*, vol 78, 331-344.
- _____ 1984. The prophet as intercessor: A reassessment. *Journal of Biblical Literature*, vol 103, 161-173.
- _____ 1993. *Prayer in the Hebrew Bible. The Drama of divine-human dialogue*. Minneapolis: Augsburg Fortress.
- Banana, CS 1993. The case for a new Bible in: I Mukonyera, JL Cox & FJ Verstaelen (eds), *Rewriting the Bible: The real issues*, 17-32. Gweru: Mambo Press.
- Barre, ML 1996. A proposal on the crux of Psalm LXIV 9A. *Vetus Testamentum*, vol 46, 115-119.

- Barrett, D B 1968. *Schism and Renewal in Africa: an analysis of six thousand religious movements*. Oxford: Oxford University Press.
- Barrett, D B; Kurian G T & Johnson T M (eds), 2001. A comparative survey of Churches and religions in the modern world. *World Christian Encyclopedia*, vol 2. New York: Oxford Press.
- Barton, J 1984. *Reading the Old Testament: method in biblical study*. London: Darton, Longman & Todd.
- Beattie, J 1966. *Other cultures: aims, methods and achievements in social Anthropology*. London: CL Routledge & Kegan Paul.
- Bediako, K 1995. *Christianity in Africa. The renewal of a non-Western religion*. Edinburgh: Edinburgh University Press.
- Bellinger, WH jr 1984. *Psalmody and Prophecy*. Sheffield: Sheffield University Press.
- _____ 1990. *Psalms: reading and studying the book of praises*. Peabody, Mass: Hendrickson Publishers.
- Berg-Schlosser, D 1984. *Traditional change in Kenya. Changing cultures*. Paderborn München / wien / Zürich: Ferdinand Schöningh.
- Berlin, A 2004. Hannah and her prayers. *Scriptura*, vol 87,227-232.
- Betrand, A 1899. *The kingdom of the Barotsi, Upper Zambesia* (trsl. by A B Miall). London: T Fischer UNWIN.
- Birkeland, H 1955. *Evildoers in the Book of Psalms*. Uppsala: I Kommissjon Hos Jacob Dybwad.
- Black, J & Green, A 1992. *Gods, demons, and symbols of Ancient Mesopotamia*. Austin: University of Texas press.

- Bosch, DJ 1991. *Transforming Mission: Paradigm shifts in theology of mission*. Maryknoll NY: Orbis Books.
- Bratcher, RG & Reyburn, WD 1991. *A Translators Handbook on the Book of Psalms*. New York: United Bible Society.
- Briggs, CA & Briggs, EG 1969. *A critical and exegetical commentary on the Book of Psalms* (The International Critical Commentary). Edinburgh: T & T Clark.
- Brown, ED jr 1998. *Lozi*. New York: The Rosen Publishing Group, INC.
- Brueggemann, W 1984. *The message of the Psalms*. Minneapolis: Augsburg Fortress.
- _____ 1995. *The Psalms the life of faith* Edited by PD Miller. Minneapolis: Augsburg Fortress.
- _____ 1998. *Israel's praise: doxology against idolatry and ideology*. Philadelphia, PA: Fortress Press.
- _____ 2002. *Reverberations of faith. A Theological handbook of the Old Testament themes*. Louisville / London: Westminster John Knox Press.
- Bujo, B 1992. *African Christianity in its social context*. New York. Orbis Books.
- Bullock, CH 2001. *Encountering the Book of Psalms: a literary and theological introduction*. Grand Rapids MI: Baker Academic.
- Buthelezi, M 1969. *Can traditional burial rites be Christianized?* Mapumulo: Missiological Institute.
- Buttrick, GA (ED) 1955. *The Interpreters Bible*, vol 4. New York: Abingdon.
- Caplan, GL 1970. *The elites of Barotseland 1878-1969*. London: C Hurst.

- Carr, GL 1980. Most High, in: RL Harris, GL Archer jr. & BK Waltke (eds), *Theological Wordbook of the Old Testament*, vol 2 668-669. Chicago: Moody Press.
- Childs, BS 1979. *Introduction to the Old Testament as Scripture*: Philadelphia: Fortress.
- Clements, RE 1985. *The prayers of the Bible*. London: SCM Press Ltd.
- Clifford, RJ 2002. *Psalms 1-72*. (Abingdon Old Testament Commentaries, vol 1). Nashville: Abingdon Press.
- _____ 2003. *Psalms 73-150*. (Abingdon Old Testament Commentaries, vol 2). Nashville: Abingdon Press.
- Cochrane, J R 1991. Already but not yet: programmatic notes for a theology of work in: CR Cochrane & West GO (eds), *The threefold cord: theology, work and labour*. Pietermaritzburg: Cluster publications.
- Coggins, RJ 1990. *A Dictionary of Biblical Interpretation*. London: SCM Press.
- Coillard, F 1902. *On the threshold of Central Africa*. London: Hodder and Stoughton.
- Connor, MO 1980. *Hebrew verse structure*. Winona Lake, Indiana: Eisebrauns.
- Conrad, EW 1997. The end of Prophecy and the appearance of Angels/Messengers in the Book of the Twelve. *Journal for the Study of the Old Testament* 73, 65-79.
- Craigie, PC 1983. *Psalms 1-50* (Word Biblical Commentary, vol 19). Waco Texas: Word Books.
- Creach, JD 1996. *Yahweh as refuge and the editing of the Hebrew Psalter* (JSOTSup 217). Sheffield: Sheffield Academic Press.
- Crenshaw, JL 2001. *The Psalms: an Introduction*. Cambridge: William B Eerdmans.

- Croatto, JS 1987. *Biblical hermeneutics: towards a theory of reading as the production of meaning*. New York: Orbis books.
- Croft, SLJ 1987. *The identity of the individual in the Psalms* (JSOT). Sheffield: Sheffield Academic Press.
- Dahood, MSJ 1979. *Psalms 1-50*. (The Anchor Bible, vol 16). Garden City NY: Double Day & Co.
- _____ 1986. *Psalms 51-100*. (The Anchor Bible, vol 17). Garden City NY: Double Day & Co.
- Davies, TW 1979. Charms, in: G Bromiley (eds), *The International Standard Bible Encyclopedia*, vol 1, 636-637. Grand Rapids, MI: William B Eerdmans.
- Day, J 1990. *Psalms* (JSOT). Sheffield: Sheffield Academic Press.
- Donkor, EA 1997. *African Spirituality on becoming Ancestors*: Trenton NJ: Africa World Press.
- Del Olmo Lete, G 1999. Demon, in: K, van der Toorn, B Becking & PW van der Horst (eds), *Dictionary of Deities and Demons in the Bible*, 231-232. Grand Rapids MI: Eerdmans.
- De Moor, JC 1990. The rise of Yahwism: the root of Israelite monotheism. *Bibliotheca Ephemeridum Theologicarum Lovaniensium*, vol 91, 128-136.
- De Vaux, R 1978. *The early history of Israel* (trsl. by D Smith). Philadelphia: Westminster Press.
- Dillon-Malone, C 1986. Witchcraft beliefs as a pastoral problem. *African Evangelical Review*, vol 28 (6), 374-380.
- Di Nola, AM 1962. *The prayers of Man*. London: Heinmann.

- Draper, JA 1996. Confessional Western text-centred biblical interpretation and an oral or residual-oral context. *Semeia*, vol 73, 59-77.
- Dryness, WA 1990. *Learning about Theology from the Third World*. Grand Rapids MI: Academie Books.
- Eades, JS 1980. *The Yoruba today*. London/New York/New Rochelle/ Melbourne/Sydney: Cambridge University Press.
- Eagleton, T 1989. Reception theory in: P Barry (ed), *Issues in contemporary critical theory*, 119-130. London: Macmillan.
- Eaton, JH 1967. *Psalms: Introduction and Commentary*. London. SCM Press.
- Eaton, J 2003. *The Psalms. A historical and spiritual Commentary with an introduction and new translation*. London/New York: T&T Clark International.
- Eichrodt, W 1961. *Theology of the Old Testament*, vol I (trsl. by JA Baker). London: SCM Press.
- _____ 1967. *Theology of the Old Testament*, vol II (trsl. by JA Baker). London: SCM Press.
- Eiselen, WM & Schapera, I 1962. Religious beliefs and practices, in: I Schapera (ed), *The Bantu speaking tribes of South Africa*, 247-270. London/ Boston: CL Routledge & Kegan Paul.
- _____ 1988. *My faith as an African*. Maryknoll NY: Orbis Books.
- Ellison, HE 1980. Phylacteries, in: JD Douglas (ed), *The illustrated Bible Dictionary*. London: Hodder and Stoughton
- Elnes, EE & Miller, PD 1995. Elyon, in: K van der Toorn, B Becking & PW van der Horst (eds), *Dictionary of Deities and Demons in the Bible*, 293-294. Grand Rapids MI: Eerdmans.

- Ellenberger, DF 1912. *History of Basuto, ancient and modern*. London: Caxton Publishing Co.
- Engelhard, DH 1962. Ancestor, in: G Bromiley (ed), *The International Standard Bible Encyclopedia*, vol 1, 122. Grand Rapids, MI: William B Eerdmans.
- Eshel, E 2003. Apotropaic prayers in the second temple period, in: EG Chazon (ed), *Liturgical perspectives: prayer and poetry in light of the Dead Sea scrolls proceedings of the fifth international symposium of the orion center, 19-23 January 2000*, 69-88. Leiden: Brill.
- Evans-Pritchard, EE 1937. *Witchcraft, oracles and magic among the Azande*. Oxford: Clarendon.
- _____ 1956. *Nuer religion*. Oxford: Clarendon.
- Fabella, V 2003. Inculturation, in: V Fabella & Sugirtharajah RS (eds), *The SCM Dictionary of Third World Theologies*, 104-106. London: SCM Press.
- Fabian, DN 1998. The socio-religious role of witchcraft in the Old Testament culture: An African insight. *Old Testament Essays*, vol 11 (2), 215-239.
- Fagan, MB 1966. Early farmers and Iron workers, in: MB Fagan (ed), *A short history of Zambia from the earliest times until AD 1900*. London: Oxford University Press.
- _____ 1967. *Iron Age cultures in Zambia*, vol 1: Kalomo and Kungila. London: Chatto & Windus.
- Firth, DG 1996. *Responses to violence in Lament Psalms of the individual*. Unpublished PhD Dissertation. University of Pretoria.
- Fokkelman, JP 2000. *Major poems of the Hebrew Bible. At the interface of prosody and structural analysis*. Assen: Van Gorcum.

- Fossum, JE 1985. *The name of God and the Angel of the Lord: Samaritan and Jewish concepts of intermediation and the origin of Gnosticism*. Tübingen: Mohr.
- Freedman, DN 1980. *Pottery, poetry and prophecy. Studies in early Hebrew poetry*. Winona lake, Indiana: Eisenbrauns.
- Fretheim, TE 1997. El Elyon, in: WA Van Gemeren (ed), *New International Dictionary of the Old Testament Theology and Exegesis*, vol 1, 400-401. Grand Rapids MI: Zondervan.
- _____ 1997. Elohim, in: WA Van Gemeren (ed), *New International Dictionary of the Old Testament Theology and Exegesis*, vol 1, 405-406. Grand Rapids MI: Zondervan.
- Frostin, P 1988. *Liberation Theology in Tanzania and South Africa. A first World perspective*. Lund: Lund University Press.
- Fulkerson, MM 1994. *Changing the subject. Women's discourses and feminist theology*. Minneapolis: Augsburg Fortress Publishers.
- Galaty, JG 1981. Land livestock among Kenyan Masai. Symbolic perspectives of pastoral exchange, social change and inequality, in: JG Galaty & PC Salzman (eds), *Change and development in nomadic and pastoral societies*, 68-88. Leiden: EJ Brill.
- Gammie, JG 1989. *Holiness in Israel*. Minneapolis: Fortress Press/ Maastricht: Van Gocum.
- Gaster, TH 1962. Sacrifice, in: GA Buttrick (ed), *The Interpreter's Dictionary of the Bible*. New York: Abingdon Press.
- _____ 1987. Amulets and talismans, in: M Eliade (ed), *The Encyclopedia of Religion*, vol 1. New York: Macmillan and Free Press.
- Gehman, RJ 1989. *African traditional religion in biblical perspective*. Kijabe: Kijaby Press.

- Gerstenberger, ES 1998. *Psalms. With an introduction to cultic poetry*. Part I. Cambridge: William B Eerdmans.
- _____ 2000. Conflicting theologies in the Old Testament. *Horizons in Biblical Theology*, vol 22, 120-134.
- _____ 2001. *Psalms and Lamentations*, vol XV. Cambridge: William B Eerdmans.
- Giles, B (ed) 1997. *Peoples of Central Africa*. New York: Library of congress.
- Gill, S 1987. Prayer, in: M Eliade (ed), *Encyclopedia of Religion*, vol 11, 489-494. New York: Macmillan Publishing.
- Gluckman, M 1955. *Custom and conflict in Africa*. Oxford: Blackwell.
- Gluckman, M 1968. The Lozi of Barotseland in North-Western Rhodesia, in: Colson E & Gluckman (eds), *Seven tribes of Central Africa*, 1-93. London: Manchester University.
- Goldin, Y 1968. Not by means of an Angel and not by means of a Messenger, in: J Neusner (ed), *Religions in antiquity: essays in memory of Erwin Ramsdell Goodenough*, 412-424. Leiden: Brill.
- Goldingay, J 2006. *Israel's faith*. Downer's Grove Ill: Intervarsity Press.
- Gorman, M J 2001. *Elements of Biblical Exegesis. A basic guide for students and ministers*. New York: Hendrickson.
- Goulder, MD 1982. *The Psalms of the sons of Korah*. Sheffield: Sheffield Academic press.
- _____ 1996. *The Psalms of Asaph and the Pentateuch*. Sheffield: Sheffield Academic press.

- Grabner-Haider, A & Marx H 2005. *Das Buch der Mythen aller Zeiten und Völker. Aktualisierte Neuauflage*. Berlin: Mrix Verlag.
- Greenberg, M 1983. *Biblical prose prayer*. Beverly / Los Angeles / London: University of California Press.
- Grisanti, MA 1997. Shadday, in: WA Van Gemeren (ed), *New International Dictionary of the Old Testament Theology and Exegesis*, vol 3, 1217. Grand Rapids MI: Zondervan.
- Guenther, MG 1992. Not a Bushman thing. *Anthropos*, 87 (3), 83-107.
- Guffler, H 1999. Witchcraft beliefs among the Yamba of Cameroon. *Anthropos*, vol 94 (1-3), 181-198.
- Gulliver, PH 1963. Social control in an African Society. A study of the Arusha: agricultural Maasai in Tanzania. *African Theological Journal* vol 14 (3), 174-178.
- Gunkel, H & Begrich, J 1998. *Introduction to Psalms. The genres of the religious lyric of Israel*. (trsl. by JD Nogalski from Einleitung in die Psalmen: die gattungen der religiosen lyrik Israels. Gottingen Vanden Hoek & Rupert. 1933). Georgia: Mercer University.
- Gutierrez, G 1974. *A Theology of Liberation: History, Politics and Salvation*. London: SCM Press.
- Hackett, JA 1998. There was no king in Israel, in: MD, Cogan (ed), *The Oxford history of the biblical world*, 176-218. Oxford: Oxford University Press.
- Hamilton, UP 1980. Shadday, in: RL Harris, GL Archer jr. & BK Waltke (eds), *Theological Wordbook of the Old Testament*, vol 2, 907-908. Chicago: Moody press.
- Harrison, BK 1979. Amulet, in: G Bromiley (ed), *The International Standard Bible Encyclopedia*, vol 1, 119. Grand Rapids, MI: William B Eerdmans.

- Hauge, MR 1995. *Between sheol and temple motif structure and function in the I-Psalms*. Sheffield: Sheffield Academic Press.
- Hayes, S 1995. Christian responses to witchcraft and sorcery. *Missionalia*, vol 23, 339-354.
- Heiler, F 1958. *Prayer. A study in the history and psychology of religion* (trsl. by S McComb). New York: Oxford University Press.
- Hendricks, OO 1995. Guerilla Exegesis. "Struggle" as a scholarly vocation: A post-modern approach to African American interpretation. *Semeia*, vol 72, 73-90.
- Hiebert, PG 1994. *Anthropological reflections on missiological issues*. Grand Rapids MI: Baker Books.
- Hill, D 1967. *Greek words and Hebrew meanings: Studies in the semantics of soteriological terms*. Cambridge: Cambridge University Press.
- Hobbs, TR & Jackson, PK 1991. The enemy in the Psalms. *Biblical Theology Bulletin*, vol 21, 22-29.
- Holter, K 2000. *Yahweh in Africa. Essays on Africa and the Old Testament*. New York: Peter Lang.
- _____ 2004. The first generation of African Old Testament scholars: the geographical hermeneutics of their academic training. *Bulletin for Old Testament Studies in Africa*, vol 17, 2-18.
- Holub, E 1976. *Seven years in South Africa: travels, researches and hunting adventures between the diamond fields and the Zambezi*. London: Low, Marstan Searle and Rivingston.
- Hopkins, JM 1980. Theological students and witchcraft beliefs. *Journal of Religion in Africa*, vol 11 (1), 56-65.

- Hossfeld, FL & Zenger E 2005. *A Critical and Historical Commentary on the Bible Psalms 51-100*, vol 2, (trsl. Maloney LM). Minneapolis: Fortress.
- Hudson, RS & Prescott, HK 1964. The election of the Ngambela in Barotseland. *Man*, vol 24, 138-103.
- Human, DJ 1999. Die literêr-historiese lees van 'n teks. *Skrif en Kerk*, vol 20 (2), 354-358.
- Idowu, EB 1973. *African Traditional Religion: a definition*. Maryknoll, NY: Orbis Books.
- _____ 1966. *Olodumare: God in Yoruba belief*. London: Longman.
- Ikenga-Metuh, E 1982. Religious concepts in West African cosmogonies. A problem of interpretation. *Journal of Religion in Africa*, vol 13 (1), 11-24.
- Imasogie, O 1985. *African traditional religion*. Ibadan: University Press limited.
- Isichei, E 1995. *A history of Christianity in Africa*. Grand Rapids: W B Eerdmans.
- Jacobsen, T 1976. *The treasures of darkness: a history of Mesopotamian religion*. New Haven/ London: Yale University Press.
- Jalla, A 1928. *Sur les Rives du Zambēze: Notes Ethnographiques*. Paris: Soc. Des miss.évangèl.
- Jalla, L 1954. *Litaba za sicaba sa Malozi (History of the Lozi nation)*. Sefula, Barotseland: The Book depot of the Paris missionary society.
- Janzen, JM 1978. *The quest for therapy in lower Zaire*. Beverly / Los Angeles / London: University of California Press.
- Jules-Rosette, B 1987. African religions: Modern movements, in: M Eliade (ed), *The Encyclopedia of Religion* vol 1, 82-89. New York: Macmillan Publishing.
- Junod, HP 1938. *Bantu History*. Johannesburg: Hortos.

- Kalu, OU 2000. Ancestral spirituality and society in Africa, in: JK Olupona (ed) *African Traditional Religions forms, meanings and expressions*, 54-86. New York: The Crossroad Publishing Company.
- Kanyoro, MEA 2001. Engendered communal Theology: African women's contribution to Theology in the 21st Century, in: Njoroge NJ & MW Dube, (eds) *Talitha cum! Theologies of African women*, 158-180. Pietermaritzburg: Cloister publications.
- Kato, BH 1985. *Biblical Christianity in Africa*. Ghana. Achimota Christian Press.
- Katz, RM 2001. A suggested translation of Psalm 91:1-2. *The Jewish Bible Quarterly*, vol 29 (1), 43-44.
- Keel, O 1978. *The symbolism of the biblical world: ancient Near Eastern iconography and the Book of Psalms*. London: SPCK.
- Keesing, FM 1958. *Cultural anthropology: the science of custom*. New York: Holt, Rinehart & Winston.
- Kidner, D 1975. *Psalms 73-150*. London: Intervarsity.
- King, NQ 1986. *African cosmos: an introduction to religion in Africa*. Belmont California: Wadsworth Publishing Company.
- Kissane, ET 1953. *The Book of the Psalms*. Dublin: Brown and Nolan.
- Knauf, EA 1999. Shadday, in: K van der Toorn, B Becking & PW van der Horst (eds), *The Dictionary of Deities and Demons*, 749-753. Leiden/ Boston/ Köln: Brill Eerdmans.
- Kraft, CH 1979. *Christianity in culture a study in dynamic theologizing in cross-cultural perspective*. Maryknoll NY: Orbis Books.

- Kraus, HJ 1988. *Psalms 1-59. A Commentary* (trsl. by Oswald HC) Minneapolis: Augsburg Fortress.
- _____ 1989. *Psalms 60-150. A Commentary* (trsl. by Oswald HC. Minneapolis: Augsburg Fortress.
- Kritzinger, J J 2001. *Research in the Faculty of Theology*. Unpublished research guidelines. University of Pretoria.
- Kwenda, C V 2002. Does Africa need Theology in the twenty-first century? In: Holness, L & Wusternger, R K (eds), *Theology in dialogue. The impact of the arts, humanities and science on contemporary religious thought: essays in honour of John W de Gruchy*, 151-174. Michigan: W. B. Eerdmans.
- Lang, B (ed) 1982. *Anthropological approaches to the Old Testament*. Philadelphia: Fortress Press.
- Largerwerf, L 1985. Witchcraft, sorcery and spirit possession: pastoral responses in Africa. *Exchange*, vol 14, 1-62.
- Lartey, EY 1986. Healing: tradition and Pentecostalism in Africa today. *International Review of Mission*, vol 75 (297), 75-81.
- La Roche, R 1968. Some traditional African religions and Christianity, in: CG Baeta (ed), *Christianity in tropical Africa*, 289-307. London: Oxford University Press.
- Lategan, BC 1984. Current issues in the hermeneutic debate. *Neotestamentica*, vol 8, 1-17.
- Lemarchand, R 1977. *African Kingship in perspective*. London: Frank Cass.
- Limburg, J 1992. Psalms book of, in: DN Freedman (ed), *Anchor Bible Dictionary*, vol 5, 523-536. New York / London / Toronto / Sydney / Auckland: Doubleday.

- _____ 2000. *Psalms. West Minister Bible Companion*. Louisville: Westminster John Knox Press.
- Lindon, T 1990. Oriki Orisha: The Yoruba prayer of praise. *Journal of Religion in Africa*, vol 20 (2), 205-224.
- Loretz, O & Kottsieper, I 1987. *Colometry in Ugaritic and Biblical poetry. Introduction, illustrations and topical bibliography*. Altenberge: CIS-Verlag.
- Loretz, O 2002. *Psalmenstudien: Kolometrie, strophic und Theologie*. Ausgewählter *Psalmen*. Berlin / New York: De Gruyter.
- Maboea, SI 2002. *The influence of life-giving power in the African Traditional Religion and the Zionist churches in Soweto – A comparative study*. Pretoria: CB Powell Bible Centre.
- MacGaffey, W 1987. African religions: types and generalizations, in: I Karp & SC Bird (eds), *Exploration in African systems of thought*, 301-328. Washington / London: Smithsonian Institution Press.
- Mackintosh, CW 1922. *The Zambezi trail*. London: Marshall Brothers.
- Magesa, L 1997. *African religion the moral traditions of abundant life*. Maryknoll, NY: Orbis Books.
- _____ 2000. African Traditional Religion, in: V Fabella & RS Sugirtharajah (eds), *SCM Dictionary of Third World Theologies*, 4-8. London: SCM Press.
- Mainga, M 1966. The origin of the Lozi: Some oral traditions, in: E Stokes and R Brown (eds), *The Zambesian past*, 238-249. Manchester: University of Manchester.
- _____ 1966. The Lozi Kingdom, in: BM Fagan (ed), *A short history of Zambia from the earliest times until AD 1900*, 123-129. London: Oxford University Press.

- _____ 1972. A history of Lozi religion, in: TO Ranger & IN Kimambo (eds), *The historical study of African religion*, 95-108. London: Heinmann.
- _____ 1973. *Bulozi under the Luyana kings*. London: Longman Group.
- Maimela, SS 1985. Salvation in African Traditional Religion. *Missionalia*, vol 13, 63-77.
- Malan, JS 1995. *Peoples of Namibia*. Wingate Park Pretoria: Rhino Publishers.
- Malinowski, B 1961. *Argonauts of the Western Pacific*. New York: Dutton.
- Martin, JP 1987. Toward a Post-Critical paradigm. *New Testament Studies*, vol 33, 370-385.
- Marttila, M 2006. *Collective reinterpretation in the Psalms: a study of the redaction history of the Psalter*. Mohr Siebeck: Tübingen.
- Mays, JL 1994. *Psalms. Interpretation. A Bible Commentary for Teaching and Preaching*. Louisville: John Knox Press.
- Mays, JL, Peterse, DL & Richard, KH 1995. *Old Testament Interpretation*. Nashville: Abingdon Press.
- Mbiti, J S 1969. *African religions and philosophy*. London: Heinmann.
- _____ 1970. *Concepts of God in Africa*. London: SPCK.
- _____ 1975. *The prayers of African religion*. New York: Orbis.
- _____ 1986. *Bible and Theology in African Christianity*. Nairobi: Oxford University Press.
- _____ 1990. *African religions and philosophy* (2nd rev.ed). Oxford: Heinemann.

- _____ 1991. Flowers in the garden, in: JK Olupona (ed) *African Traditional Religions in contemporary society*, 59-72. St Paul, Minnesota: Paragon House.
- McKnight, EV 1985. *The Bible and the reader: An introduction to literary criticism*. Philadelphia: Fortress Press.
- McCann, JC 1993. *A theological introduction to the Book of Psalms: the Psalms as Torah*. Nashville: Abingdon.
- McCarter, PK 1999. Evil Spirit of God, in: K, van der Toorn, B, Becking & PW van der Horst (eds), *Dictionary of Deities and Demons in the Bible*, 319-320. Grand Rapids MI: Eerdmans.
- McDonald, JIH 1989. Romans 13:1-7: A test for New Testament Interpretation. *New Testament Studies*, vol 35 (4), 540-549.
- McKenzie, P 1997. *Hail Orisha! A phenomenology of a West African religion in the mid-nineteenth century*. New York: Brill.
- McVeigh, MJ 1974. *God in Africa: conceptions of God in African Traditional Religion and Christianity*. Cape Cod, Mass: C Stark.
- Meier, SA 1989. *The messenger in the Ancient Semitic world*. Atlanta: Scholars Press.
- _____ 1999. Angel, in: K, van der Toorn, B, Becking & PW van der Horst (eds), *Dictionary of Deities and Demons in the Bible*, 45-50. Grand Rapids, MI.: Eerdmans.
- _____ 1999. Destroyer, in: K, van der Toorn, B, Becking & PW van der Horst (eds). *Dictionary of Deities and Demons in the Bible*, 240-244. Grand Rapids, MI.. Eerdmans.
- Melland, FH 1923. *In witch-bound Africa*. London: Seeley.

- Mendelsohn, I 1962. Magic, in: GA Buttrick (ed), *The Interpreters' Dictionary of the Bible-K-Q*, 223-225. New York: Abingdon Press.
- Middleton, J & Winter, EH (eds) 1969. *Witchcraft and sorcery in East Africa*. London: Faber & Faber.
- Miller, PD. Trouble and woe: Interpreting the biblical laments. *Interpretation*, vol 37, 32-45.
- _____ 1994. *They cried to the Lord. The form and theology of biblical prayer*. Minneapolis: Augsburg Fortress Press.
- Mijoga, HBP 1996. Hermeneutics in African Instituted Churches in Malawi. *Missionalia*, vol 24 (3), 358-371.
- Mitchell, RC 1977. *African Primal Religions*. Niles, Illinois: Argus Communications.
- Moore, SD 1989. Doing Gospel as / with a reader. *Biblical Theology Bulletin*, vol, 19, 85-93.
- Mosala, IJ 1989. *Biblical hermeneutics and Black Theology in South Africa*. Grand Rapids, MI: W B Eerdmans.
- _____ 1996. Race, class and gender as hermeneutical factors in interpretation in the African Independent Churches. *Semeia*, vol 73, 43-57.
- Mowinckel, S 1962. *The Psalms in Israel's worship* (JSOT). Sheffield: Sheffield University Press.
- Mpolo, M 1990. Sorcery and pastoral care counseling. *African Theological Journal*, vol 91 (1), 38-52.
- Mugambi, JNK 1994. *African Christian Theology*. Nairobi: East African Publishers.

- Mulago, V 1991. Traditional African Religion and Christianity, in: JK Olupona (ed), *Africa Traditional Religions in contemporary society*, 119-134. St Paul, Minnesota: Paragon House.
- Mullen, T jr 1980. *The Divine council in Canaanite and early Hebrew literature*. Chico California: Scholars Press.
- Mupatu, YW 1959. *Bulozi Sapili*. Cape Town: OUP.
- Murphy, RE 1993. *The Psalms are yours*. New York: Paulist Press.
- Musasiwa, RB 1993. The frailty of Jesus in Africa. *Evangelical Review of Theology in Africa*, vol 17, 65-69.
- Musopelo, AC 1994. *Being human in Africa: Toward an African Christian Anthropology*. New York: Lang.
- Musopole, A 1993. Witchcraft terminology, the Bible and African Christian theology: an exercise in Hermeneutics. *Journal of Religion in Africa*, 23, 347-354.
- Muuka, LS 1966. The colonization of Barotseland in the 17th century, in: Stokes E and Brown R (eds), *The Zambesian past*, 248-260. Manchester: University of Manchester.
- Nasuthi, HP 1983. *Tradition history and the psalms of Asaph*. PhD Dissertation Yale University. Michigan: University microfilms international.
- Ndungu, N 1997. The Bible in an African Instituted Church, in: HW Kinoti & JM Waliggo (eds), *The Bible in African Christianity*, 58-67. Nairobi: Acton Publishers.
- Neuman, WL 1997. *Social research methods*. Boston: Allyn and Bacon.
- Newson, C 1985. *Songs of the Sabbath sacrifice: a critical edition*. Atlanta: Scholars Press.

- Niangoran-Bouah, G 1991. The talking drum, in: JK Olupona (ED) *African Traditional Religion in contemporary society*, 81-92. St Paul, Minnesota: Paragon House.
- Nkurunziza, DRK 1989. *Bantu philosophy of life in the light of the Christian message. A basis for an African vitalistic theology*. Frankfurt/ Bern/ New York/ Paris: Peter Lang.
- Nthamburi, Z & Waruta, D 1997. Biblical hermeneutics in African Instituted Churches, in: HW, Kinoti & Waliggo, JM (eds), *The Bible in African Christianity*, 40-57. Nairobi: Acton Publishers.
- Nyirongo, L 1997. *The Gods of Africa or the Gods of the Bible? The snares of African Traditional Religion in the Biblical perspective*. Potchefstroom: Potchefstroom University.
- Ocaya, V 1993. Corporate kingship: The Lozi of Zambia and the ultimately meaningful and real. *Ultimate Reality and Meaning*, vol 16, 173, 178.
- O'Donovan, W Jr 1996. *Biblical Christianity in African perspective*. Carlisle: Paternoster Press.
- Oesterley, E 1939. *The Psalms*. London: Macmillan.
- Okorochoa, CC 1987. *The meaning of religious conversion in Africa*. Avebury England: Aldershot.
- Olowola, C 1993. *African Traditional Religion and the Christian faith*. Achimota: African Christian Press.
- Omari, CK 1971. The High God among the Vasu of Tanzania, in: DB Barrett (ed), *African initiatives in religion*, 6-16. Nairobi: East African Publishing House.
- Onunwa, U 1991. Healing in African traditional society: an aspect of religion, in: EM Uka (ed), *Readings in African Traditional Religion*, 79-89. Berlin: Peter Lang.

- Oosthuizen, GC 1991. The place of African Traditional Religion in contemporary South Africa, in: JK Olupona (ed), *African Traditional Religions in contemporary society*, 35-50. St Paul, Minnesota: Paragon House.
- Opefeyitimi, A 1988. Iwure: medium of communicating the desires of men to the Gods in Yorubaland. *Journal of Religion in Africa*, vol 18, (1) 27-41.
- Opong, AK 2002. *A comparative study of the concept of the divine in African Traditional Religions in Ghana and Lesotho*. Unpublished Doctor of Literature and Philosophy. UNISA.
- O'Sullivan, O 1993. *English-Silozi dictionary*. Lusaka: Zambia Educational Publishing House.
- Paden, WE 1988. *Religious world: the comparative study of religion*. Boston: Beacon Press.
- _____ 2000. Elements of a new comparativism, in: KC Patton & BC Ray (eds), *A magic still dwells. Comparative religion in the Postmodern age*, 182-192. Berkeley and Los Angeles: University of California Ltd.
- Parrinder, G 1968. *African Traditional Religion*. London: SPCK.
- _____ 1976. *African Traditional Religion*. Westport Connecticut: Greenwood Press.
- Pato, LL 1997. Being fully human: from the perspective of African culture and spirituality. *Journal of Theology for Southern Africa*, vol 97, 53-61.
- Paton, A 1996. *Archibishop Tutu: prophetic witness in South Africa*. Cape Town: Human and Rousseau.
- Patton, KC 2000. Juggling torches: why we still need comparative religion, in: KC, Patton & Ray BC (eds), *A magic still dwells. Comparative religion in the Postmodern age*, 153-171. Berkeley and Los Angeles: University of California.

- Patton, KC & Ray, BC 2000. *A magic still dwells. Comparative religion in the Postmodern age*, 1-22. Berkeley and Los Angeles: University of California Ltd.
- Payne, JB 1980. Yahweh, in: RL Harris, GL Archer jr. & BK Waltke (eds), *Theological Wordbook of the Old Testament*, vol 1, 210-212. Chicago: Moody press.
- Penoukou, EJ 1991. Christology in the village, in: RJ Schreider (ed) *Faces of Jesus in Africa*, 24-51. London: SCM Press.
- Peterson, DA 1985. Spirit possession among the Maasai in Tanzania. *African Theological Journal*, vol 14 (3), 174-178.
- Phiri, IA 2000. African Independent Churches, in: T Fabella & RS Sugirtharajah (eds), *SCM Dictionary of Third World Theologies*, 3-4. London: SCM.
- Pitard, WT 1998. Before Israel: Syria-Palestine in the Bronze Age, in: MD Coogan (ed), *The Oxford history of the biblical world*, 32-77. Oxford: Oxford University Press.
- Pobee, JS 1979. *Towards an African Theology*. Nashville: Abingdon Press.
- Pretorius, JL 1975. *The Fwe of the Eastern Caprivi Zipfel*. Unpublished PhD Thesis: University of Stellenbosch.
- Prinsloo, WS 2003. Psalms, in: Dunn JDG & JW Rogerson (eds), *Eerdmans Commentary on the Bible*, 364-436. Grand Rapids, MI: Eerdmans.
- Ray, BC 1973. The performative utterances in African rituals. *History of Religions*, vol 13, 16-35.
- _____ 1976. *African religions: symbols, ritual and community*. Englewood Cliffs, NJ: Prentice Hall.

- _____ 1987. African Religion: overview, in: M Eliade (ed) *The Encyclopedia of Religion*, vol 1, 60-69. New York: Macmillan Publishing.
- _____ 2000. Discourse about difference: understanding African ritual language, in: KC Patton & BC Ray (eds), *A magic still dwells. Comparative religion in the Postmodern age*, 101-116. Berkeley and Los Angeles: University of California.
- Reynolds, B 1963. *Magic, Divination and Witchcraft among the Barotse of Northern Rhodesia*. London: Chatto & Windus.
- Ricoueur, P 1986. Myth and history, in: M Eliade (ed), *The Encyclopedia of Religion*, 273-282. New York: Macmillan Publishing.
- Riley, G 1999. Demon, in: K van der Toorn, B, Becking & PW van der Horst (eds). *Dictionary of Deities and Demons in the Bible*, 2335-240. Grand Rapids MI: Eerdmans.
- Ringgren, H 1974. Elohim, in: CJ Botterweck & H Ringgren (eds), *Theological Dictionary of the Old Testament*, vol I, 267-284. Grand Rapids MI: William B Eerdmans.
- _____ 1995. Angels, in: CJ Botterweck, H Ringgren & HJ Fabry (eds), *Theological Dictionary of the Old Testament*, vol VIII, 308-310. Grand Rapids MI: Baker House.
- Rogerson, JW & McKay JW 1977. Psalms 51-100. *The Cambridge Bible Commentary*. Cambridge. Cambridge University.
- Rowland, 1982. *The open Heaven: study of apocalyptic in Judaism and early Christianity*. London: Fortress Press.
- Rooke, A 2006. *Kuomboka: ancient wisdom of the Malozi*: www.theosophy-nw.org.
- Ruel, M 1997. *Belief, ritual and the securing of life. Reflexive essays on a Bantu religion*. Leiden / New York / Koln: EJ Brill.

- Sabourin, SJL 1974. *The Psalms: their origin and meaning*. New York: Library of Congress.
- Sangree, WH 1966. *Age, prayer and politics in Tiriki Kenya*. London: Oxford University Press.
- Sanneh, L 1989. *Translating the message: the missionary impact on culture*. Maryknoll: Orbis Books.
- Schaaf, Y 1994. *On their way rejoicing: the history and role of the Bible in Africa*. Carlisle: Patternoster.
- Schaefer, K 2001. *Psalms*. Minnesota: Liturgical Press.
- Schapera, I 1982. *The sin of Cain*, in: B Lang (ed), *Anthropological approaches to the Old Testament*, 26-42, (first published in *Journal of the Royal Anthropological Institute*, 85, 33-43, 1955). Philadelphia: Fortress Press.
- Scheub, H 2000. *A Dictionary of African mythology*. New York: Oxford University.
- Schiltz, M 2002. A Yoruba tale of marriage, magic, misogyny and love. *Journal of Religion in Africa*, vol 32 (3), 335-365.
- Seybold, K 1990. *Introducing the Psalms* (trsl. RG Dunphy). Edinburgh: T & T Clark.
- Shorter, A 1975. *Prayer in the religious traditions of Africa*. London: Oxford University Press.
- _____ 1983. Ancestor veneration revisited. *The African Ecclesial Review*, vol 25, 197-199.
- Smith, EW 1956. Sebitwane and the Makololo. *African Studies*, vol 15 (2), 48-74.
- Smith, EW 1966. *African ideas of God*. London: Edinburgh House Press.

- Smith, JZ 2000. In comparison a magic dwells, in: KC Patton & BC Ray (eds), *A magic still dwells. Comparative religion in the Postmodern age*, 23-46. Berkeley and Los Angeles: University of California.
- Soyinka, W 1990. *Myth, literature and the African world*. Cambridge: Cambridge University Press.
- Steiner, F 1982. Enslavement and the early Hebrew lineage, in: B Lang (ed), *Anthropological approaches to the Old Testament*, 21-25. Philadelphia: Fortress Press.
- Stendahl, K 1984. The Bible as a classic and Holy scripture. *Journal of Biblical Literature*, vol 10, 3-10.
- Stolz, F 1999. River, in: K van der Toorn, B, Becking & PW van der Horst (eds), *Dictionary of Deities and Demons in the Bible*, 707-709. Grand Rapids MI: Eerdmans.
- Stuhlmacher, P 1979. *Historical criticism and theological interpretation of the Bible*. London: SPCK.
- Stuhlmüller, C 1988. Psalms, in: JL Mays (ed), *Harper's Bible Commentary*, 433-494. New York: Library of Congress.
- Sugirtharajah, RS 1991. *Voices from the margin: interpreting the Bible in the Third World*. London: SPCK / Philadelphia, PA: Fortress Press.
- _____ 2001. *The Bible and the Third World Precolonial, Colonial and Postcolonial encounters*. Cambridge: Cambridge University Press.
- Tambiah, SJ 1968. The magical power of words. *Man*, vol 3 (2), 175-208.
- Tate, ME 1990. *Psalms 51-100* (Word Biblical Commentary, vol 20). Waco, Texas: Word Books.

- Taylor, JV 1963. *The primal vision: Christian presence amid African religion*. London: SCM Press.
- Terrien, SL 2003. *The Psalms. Strophic structure and Theological Commentary*. Grand Rapids MI.: William B Eerdmans.
- Theron, PF 1996. *African traditional cultures and the Church*. Pretoria: Institute for Missiological and Ecumenical Research.
- Thompson, RC 1976. *The Devils and Spirits of Babylonia: being Babylonian and Assyrian incantations against the demons, ghouls, vampires, hobgoblins, ghosts and kindred evil spirits which attack mankind*. New York: AMS Press.
- Thorpe, SA 1991. *African Traditional Religions: an introduction*. Pretoria: University of South Africa.
- Torres, S & Fabella, V 1987. *Final statement. The Emergent Gospel: theology from the developing world*. London: Geoffrey Chapman.
- Tracy, D 1987. *Plurality and ambiguity: hermeneutics, religion, hope*. San Francisco: Harper & Row.
- Treves, M 1988. *The dates of the Psalms: history and poetry in ancient Israel*. Pisa: Giardini.
- Turaki, Y 1999. *Christianity and African Gods a method in Theology*. Potchefstroom: Potchefstroom University.
- Turner, HW 1981. The way forward in the religious study of African primal religions. *Journal of Religion in Africa*, vol 12, 1.
- Turner, VW 1952. *The Lozi peoples of North-Western Rhodesia*. London: International African Institute.

- Udvardy, M 1989. Gender metaphors in maladies and medicines. The symbolism of protective charms among the Giriana of Kenya, in: A Jacobsen-Widding & D Westerlund (eds), *Culture, experience and pluralism. Essays on African ideas of illness and healing*, 45-58. Stockholm: Almqvist & Wiksell International.
- Uka, EM 1991. *Readings in African Traditional Religion*. Berlin: Peter Lang.
- Ukpong, JS 1990. *Ibibio Sacrifices and Levitical sacrifices*. Rome: Pontificia Universitas Urbaniana.
- _____ 1995. Rereading the Bible with African eyes. *Journal of Theology for Southern Africa*, vol 91, 3-14.
- _____ 2000. Developments in biblical interpretation, in: GO West & MW Dube (eds), *The Bible in Africa*, 11-28. New York: E Brill.
- _____ 2002. Inculturation hermeneutics: an African approach to biblical interpretation, in: W Dietrich & U Luz (eds), *The Bible in World context*, 17-32. Grand Rapids MI: William B Eerdmans.
- Uzor, PC 2003. *The traditional African concept of God and the Christian concept of God. Chukwu bu ndu- God is life (the Igbo perspective)*. Frankfurt am Main/ Berlin/ Bern/ Bruxells/ New York/ Oxford/ Wien: Peter Lang.
- Van Breugel, JWM 2001. *Chewa traditional religion*. Blantyre: Christian Literature Association in Malawi.
- Van Henten, JW 1999. Angel II, in: K van der Toorn, B Becking & PW van der Horst (eds), *Dictionary of Deities and Demons in the Bible*, 50-52. Grand Rapids MI: Eerdmans.
- Van Tonder, LL 1966. *The Hambukushu of Okavangoland*. Unpublished PhD Thesis: University of Port Elizabeth.

- Von Rad, G 1975. *Old Testament theology* (trsl. by DMG Stalker), vol 2. London: SCM Press.
- Wa Thiong'o, N 1965. *The River between*. London: Heinemann.
- Watson, WGE 1986. *Classical Hebrew Poetry* (JSOT). Sheffield: Sheffield University Press.
- Weber, B 2007. "They saw you, the waters- they trembled" (Psalm 77:17b): The function of mytho-poetic language in the context of Psalm 77, in: DJ Human (ed), *Psalms and Mythology*, 104-125. New York/ London: T & T Clark.
- West, OG 1991. *Biblical hermeneutics of liberation. Modes of reading the Bible in South African context*. New York: Orbis.
- _____ 1995. *Biblical hermeneutics of liberation: modes of reading the Bible in the South African context* (2nd rev.ed). Pietermaritzburg: Cluster Publications.
- _____ 1999. *The academy of the poor. Towards a dialogical reading of the Bible*. Sheffield: Sheffield Academic Press.
- Westerlund, D 2000. Spiritual Beings as Agents of illness, in: JK Olupona (ed), *African Spirituality forms, meanings and expressions*, 152-175. New York: The Crossroads publishing Company.
- _____ 2006. *African indigenous religions and disease causation. From spiritual beings to living humans*. Leiden/ Boston: Brill.
- Westermann, C 1978. *Blessing in the Bible and the life of the Church*, (trsl. by C Crim). Minneapolis: Augsburg Fortress Press.
- _____ 1980. *The Psalms, structure, content and message*. Minneapolis/Stuttgart: Augsburg Publishing House.

- _____ 1981. *Praise and lament in the Psalms* (trsl. by KR Crim & Soulen RN).
Edinburgh: T & T Clark.
- _____ 1989. *The living psalms*, (trsl. by JR Porter). Michigan: William B Eerdmans.
- Weiser, A 1962. *The Psalms* (trsl. by H Hartwell). London: SCM Press.
- Welshman, FH 1974. Psalm 91 in relation to a Malawian culture. *Journal of Theology for Southern Africa*, vol 8, 24-30.
- White, CMN 1962. The ethno-history of the upper Zambezi. *African Studies*, vol 21, 10-27.
- Widmer, M 2004. *Moses, God, and the dynamics of intercessory prayer*. Tübingen: Mohr Siebeck.
- Williams, D M 1989. *The Communicators' Commentary: Psalms 73-150* (Old Testament series). Dallas: Word Books.
- Willoghby, WC 1928. *The soul of the Bantu*. London: SCM.
- Wilson, GH 1984. Evidence of editorial divisions in the Hebrew Psalter. *Vetus Testamentum*, vol 34, 337-52.
- _____ 1993. Understanding the purposeful arrangement of psalms in the Psalter: Pitfalls and promise, in: JC McCann (ed), *The shape and shaping of the Psalter*, 42-51. Sheffield: Sheffield University press.
- _____ 1993. A consideration of editorial linkage in the book of Psalms, in: JC McCann (ed), *The shape and shaping of the Psalter*, 72-82. Sheffield: Sheffield University press.
- Wilson, SG 1996. *A descriptive analysis of creation concepts and themes in the book of Psalms*. Unpublished PhD Dissertation: Andrews University.

- Wimbush, VL 1985. Biblical historical study as liberation: toward an Afro-Christian hermeneutic. *Journal of Religious Thought*, vol 42 (2), 9-21.
- _____ 1991. The Bible and African Americans: an outline of an interpretative history, in: CH Felder (ed), *Stony the road we trod: African American biblical interpretation*, 81-97. Minneapolis: Fortress.
- Wiseman, DJ 1980. Amulets, in: JD Douglas (ed), *The illustrated Bible Dictionary*, 46. London: Hodder and Stoughton.
- Xella, P 1999. Resheph, in: K van der Toorn, B, Becking & PW van der Horst (eds), *Dictionary of Deities and Demons in the Bible*, 700-703. Grand Rapids MI: Eerdmans.
- Yamauchi, EM 1983. Magic in the biblical world. *Tyndale Bulletin*, vol 34, 170-200.
- Yorke, GLOR 1997. The Bible in the Black Diaspora, in: HW Kinoti & JM Waliggo (eds), *The Bible in African Christianity*, 145-164. Nairobi: Acton Publishers.
- Yukawa, Y (ed) 1987. A tonological study of Lozi verbs, in: *Studies in Zambian languages*. Tokyo: ILCAA.
- Zahan, D 1979. *The religion, spirituality and thought of traditional Africa*. Chicago: University of Chicago Press.
- _____ 2000. Some reflections on African spirituality, in: JK Olupona (ed), *African spirituality forms, meanings and expressions*, 3-25. New York: The Crossroads Publishing Company.
- Zahavy, T 1980. A new approach to early Jewish prayer, in: BM Bokser (ed), *History of Judaism, the next ten years*, 45-60. Michigan: Mc Naughton & Gunn.
- Zenger, E 2000. The God of Israel's reign over the world, in: N Lohfink & E Zenger (eds), *The God of Israel and the nations* (trsl. Kalin ER), 161-190. Collegeville MN: The Liturgical Press.

- Zobel, HJ 1980. Elyon, in: CJ Botterweck, H Ringgren & HJ Fabry (eds), *Theological Dictionary of the Old Testament*, vol XI 121-139. Grand Rapids, MI: William B Eerdmans.
- Zorn, JF 2004. *The transforming Gospel. The Mission of Francois Coillard and Basuto evangelists in Barotseland*. Geneva: WCC Publications.
- Zuese, EM 1979. African Religions: mythic themes, in: M Eliade (ed), *The Encyclopedia of Religion* vol 1, 70-81. New York: Macmillan Publishing.
- _____ 1991. Perseverance and transmutation in traditional religion, in: JK Olupona (ed), *African Traditional Religion in contemporary society*, 167-184. St Paul, Minnesota: Paragon House.