

The African agent discovered: The recognition and involvement of the African biblical interpreter in Bible translation

S V Coertze¹

(University of Pretoria)

ABSTRACT

The African agent discovered: The recognition and involvement of the African biblical interpreter in Bible translation

This article explores the extent to which the role of the African biblical interpreter is acknowledged in the process of Bible translation, as the Bible and Bible translation form an important part of the establishment of the African church on the continent of Africa. It points out that even though foreign discovery of African agency in Bible translation is evident, indigenous discovery of the same is largely absent. Part of the relevance of this article is for the African church to own and be actively involved in the translation of the Bible into the remaining African languages that are in need of a translation of the Bible.

1 INTRODUCTION

It is widely acknowledged that the church in Africa is well established. Even so, it is still necessary to note that, to a large extent, the church is in the process of establishing itself as an African church. The African church continues to validate itself as truly African and not some foreign religion. The presence of the Bible, including the process of Bible translation, is integral to this process.

Notwithstanding the early arrival of Christianity in Northern Africa, it could be agreed that Christianity, including the Bible, is relatively new to the African continent. There are mixed feelings regarding the presence of the Bible in Africa. We cannot ignore West's comment that "... African biblical interpretation is always aware of the ambiguous history of the Bible's arrival in Africa, and so is constantly attempting to assert itself over against the dominant discourses of Western imperialism and colonialism" (Conradie 2004:169). On the contrary, Sanneh, who views Bible translation as

1 Nagraadse student, Prof P G J Meiring, Departement Godsdiens- en Sendingwetenskap, Universiteit van Pretoria.

an indiscriminate service to the whole of society, Christian and non-Christian, expresses surprise at the notion that "... negative attitudes about Bible translation, however, still persist among people, religious or not" (2003:107).

It is not a matter of course that the Bible is appreciated by those who form part of the African church. As a result of the way in which the Bible was appropriated to use during the process of colonialism, as well as the way in which the Bible accompanied Western missionary endeavours that often operated hand in hand with colonialism, some of those in the African church view the Bible with scepticism. In the light of this, the participation of the African biblical interpreter in Bible translation is not yet fully understood or appreciated.

As long as the African church does not properly own the translation process, the Bible could be viewed largely as a foreign book. It will then not be viewed sufficiently as relevant for the African church or even the African continent as a whole.

The effectiveness of establishing the African church as truly African depends on the involvement of African agency in the interpretation of the Bible. The translation of the Bible into African languages is one of the key factors in this process. The production of accurate and culturally understandable translations, including the acceptance and application of the Bible by the African church, will be enhanced by the involvement of the African biblical interpreter in the Bible translation process.

2 THE LACK OF AFRICAN CHURCH OWNERSHIP OF BIBLE TRANSLATION

It is generally known, and also indicated by, amongst others, Walls (cf. Jenkins 2002:79-105; 1996:68-75) that Christianity has grown into a global religion. Sanneh (2003:3), from an African perspective, builds on this understanding and contends that the resurgence of Christianity in Africa proceeded without Western organisational structures, including academic recognition. In agreement with Sanneh, the implication of this for the role of African agency with specific reference to Bible translation is that, even though Bible translation was spawned by mission activities of the Western church during the nineteenth and twentieth centuries (Noss 1998:66), Bible translation can and does occur outside of Western organisational structures. According to Hope (see Noss 1998:66) three stages of

Bible translation can be identified. Moving from the first stage where the African agency fulfilled the role of object, the third stage involves the African biblical interpreter in the role of consultant, but mainly in the revision of translations already done.

Given the remaining nine hundred and forty languages that have been identified in Africa that are still in need of a translation of the Bible (SIL 2005:1), it should be explored whether there is a potential fourth stage that needs to come to fruition. Such a fourth stage would focus on the ownership of the African church of, and the involvement of the African biblical interpreter in the process of Bible translation.

In a study conducted on challenges facing the African church, the work of five South African theologians was explored to see what they perceive to be the challenges that the African church needs to address in establishing itself as truly African (see Coertze 2005). Of interest is that not one of these theologians makes any comment as to the importance of Bible translation. The role of the African biblical interpreter in the process of Bible translation as one of the challenges facing the African church is also not mentioned. The same pattern manifested itself at the Movement for African National Initiatives Consultation that was held in Nairobi, Kenya, in 2006. Over five hundred church representatives from almost every African country were present to discuss what still needs to be done to accomplish the task of the church on the African continent (Campbell 2006:9). Taking into consideration Hermanson's (1999:3) view that Bible translation forms part and parcel of the mission expression of the church, one would have expected that the role of the African biblical interpreter in Bible translation would have been acknowledged as part of this task. Even though Bible translation formed part of the agenda of the meeting, except for four individuals representing Bible translation agencies, not one African church leader attended the track that included Bible translation (Resource and Media Ministries MANI 2006 Working Group Profile 2006:1). It is clear that the African biblical interpreter's role in the translation process has not yet been acknowledged and understood by African agency.

Contrary to this, a document was presented as a framework for discussion at a joint meeting of Wycliffe Bible Translators and SIL International, under the theme "*Making ourselves available for a Bible translation movement in Africa*" (Foundations 2006). It gave

an indication that at least these two Bible translation agencies have discovered the importance of Bible translation as part of the African church. This includes the role of the African biblical interpreter in the translation process. It states (Foundations 2006),

Since it is the responsibility of the Church as a whole to make disciples, and since Bible translation and Scripture Use are essential to the life of the church ... [T]herefore in the African context this responsibility can only be realized by the church in Africa taking an active part in Bible Translation and Scripture Use at all levels including leadership

Whereas ownership of the process of Bible translation by the African church seems to be absent, foreign agency has acknowledged the importance of the need of African agency ownership and involvement. This at least indicates that the realisation of a fourth stage in Bible translation is becoming more evident.

Various reasons could be put forward to explain the African church's seeming apathy towards ownership of, and involvement in the Bible translation process. One of the reasons can be attributed to the complex relationship in which the African church and the Bible are intertwined.

3 VIEWS OF THE BIBLE HELD BY THE AFRICAN BIBLICAL INTERPRETER

Ownership of Bible translation by the African church, and the role of the African biblical interpreter in Bible translation are hardly mentioned in literary sources. Neither Bible translation into African languages, nor the need for the African church to own Bible translation into African languages is mentioned as a factor for the African church to portray a truly African character. One also takes notes the apathy of African church leaders towards the importance of the translation of the Bible into the remaining African languages at the one major conference of the decade arranged by the African church to discuss the completion of its task. These factors cause us to take a closer look at some of the views held of the Bible by African agency.

Both positive and negative views are held of the Bible and also Bible translation.

Some positive views of the Bible and Bible translation into the vernacular of language communities include the fact that Bible translation can be seen as a neutral instrument. Sanneh (2003:97) expounds on this by indicating that the original Scripture of the Christian movement, namely the New Testament Gospels, is a translated version of the message of Jesus, which means that Christianity is a translated religion without a revealed language. He further argues that because of the academic approach of Bible translation, which includes matters such as the creation of alphabets, orthographies, dictionaries and grammars, “The fruits of Christian labor on this matter were undiscriminating” (Sanneh 2003:99).

Contrary to the negative findings of the *Finish the Task* survey done among churches in Nairobi, Kenya (see Wang’ombe 2006:85; 86) about the value held of the Bible by these churches, there are a number of positive opinions of the Bible and Bible translation into the vernacular of a language community which can be cited. Sanneh (2003:18) attributes the expansion of Christianity in Africa directly to the translation of the Bible into African languages. Ngada and Mofokeng, representing a particular group of African Indigenous Churches, express the value of the Bible as it relates to culture (2001:27). John Mbiti (1986:23-24, 26, 41), who is considered by many as the father of African theology, also endorses the value of the Bible and Bible translation.

However, not everybody is as positive. In an evaluation of Sanneh and Bediako who also holds a high view of Bible translation, Maluleke (1996:9) indicates that their approach hinges mainly on two principles. These two principles are the soft glove approach towards the encounter with colonialism and the importance of Bible translation on the one hand, and the logic of equations – for example equating the Bible to the Word of God – and distinctions on the other. In critiquing their position, Maluleke (1996:9) comes to the conclusion that “... translation has not been as magical and successful as it is sometimes made out to be”. Mofokeng is also often pointed out as having a negative view towards the role of the Bible in Africa. The centrality of Mofokeng’s hermeneutic of suspicion (West 2004:169) towards the Bible has largely to do with the way in which it was brought to Africa and used by the colonialists and associated missions enterprise (Mofokeng 1988:34). For Oduyoye (1986:63), the problem lies in the way in which theological claims are made about the Bible. One example given is

claims of “original manuscripts” and “inerrancy” of the Bible, which she perceives as Euro-American induced concepts. Punt points out that Bible translation in Africa is a site of struggle, mainly because of questions of ownership of the Bible (Oduyoye 2004:308).

It is the contention of this study that the African church is not unified in its view about the appropriation of the Bible as part and parcel of the quest to establish itself as the African church. The role of the African biblical interpreter in the process of Bible translation has not yet surfaced as a matter of importance. Neither has the African church deemed it necessary to take ownership of the translation of the Bible.

4 FOREIGN DISCOVERY OF THE AFRICAN BIBLICAL INTERPRETER IN BIBLE TRANSLATION

In light of the fact that it does seem as if foreign agency acknowledges the role of the African biblical interpreter in Bible translation, the question could be asked to what extent the contribution of the African biblical interpreter is acknowledged in the translation process. One would assume that in the twenty-first century the Western mission enterprise would already have acknowledged the value of African agency as an equal role player in Bible translation, and would seek new ways of engagement. Sanneh (2003:20) is not that optimistic. “A skeptical Western audience, fortified with anthropological theory and with a postcolonial sensitivity, will scarcely budge from its view of Christian mission as cultural imperialism and religious bigotry”.

Unfortunately Sanneh has enough basis for his observation. It can be seen in the way in which African agency has often been acknowledged, or ignored, in the process of Bible translation. In the context of Bible translation, the African agent’s contribution to the research process, anthropology, African Christian expression, linguistics, and in relation to the African as guide to African theology and practices have often been overlooked. In all of these, whether we concur or not with Maluleke’s (1993:190) comment on “white missionary academic arrogance”, Wendland’s critique of Africans being “mere human mouthpieces or dictionaries” (2004:84), Hill’s (1995:1) lack of reference to the African contribution in the development of an anthropological tool, Bediako’s (1996:23) suggestion of the lack of understanding of the “interpretative depth of African Christianity”, the lack of almost any

reference to African linguistic contribution in the journal *Notes on Linguistics* (Loos:1991), Khathide's (2003:14) reference to a "two-tier Christianity or the schizophrenic religious personality seen particularly in the Third World", the contribution of the African biblical interpreter, both scholarly and ordinary, is hardly acknowledged.

On the positive side, it does seem that a new day is dawning. Research conducted with regard to training in Bible translation, by involving both African agency in the process of Bible translation and engagement with the African church in Bible translation, suggests that foreign agencies may discover an honest African agency. Various levels of operation of SIL International, one of the leading translation agencies, were looked into. The ways in which their policy, philosophy and vision statements are appropriated and expressed on their International level, Africa Area level, Field Administration level, Translation Project level, as well as at their training institutions were explored (see Coertze 2007).

It is clear that, at least in their intention, at policy level the importance of the involvement of the African biblical interpreter in Bible translation is expressed (SLM 2003:04).

... whereas many of the citizens of these countries either already possess skills necessary to such field programs or could benefit by training in them, and whereas it is both right and good for us to avoid the use of expatriate personnel wherever local citizens can do the work... we urge each field entity to make a serious and sustained effort to hire and train local citizens to fill these positions as soon as possible.

This is also consistent with the other levels of this Bible translation agency. This consistency plays out most clearly in the responses to a questionnaire put to a random group of SIL Translation Projects (QSTP 1-4). Of importance is the fact that all the African biblical interpreters involved in these translation projects were appointed by means of local community involvement. All the African biblical interpreters could be considered as ordinary biblical interpreters, some of whom without having completed primary school requirements. There is an active plan in place for each of these people to advance their academic qualifications, preferably at African training institutions. The role of these African biblical

interpreters is not merely that of “walking dictionaries”, but they are involved in being both translators and exegetes. In regard to differing opinions in interpretation, the final decision of a translation lies with the leadership of the African church.

From a foreign agency perspective, the need for ownership of the Bible translation process by the African church is acknowledged. At the same time the important role of the African biblical interpreter in the translation process is also realised. In this sense, African agency in the process of Bible translation is discovered.

5 INDIGENOUS DISCOVERY OF THE AFRICAN BIBLICAL INTERPRETER IN BIBLE TRANSLATION

Sanneh (2003:55) draws attention to the distinction between the concepts “Christian discovery of indigenous societies”, and the “indigenous discovery of Christianity”. He describes Christian discovery of indigenous societies as “... the process of missionaries from the West coming to Africa or Asia and converting people, often with political incentives and material inducements” (Sanneh 2003:55). By contrast, he describes indigenous discovery of Christianity as the “... local people encountering the religion through mother tongue discernment and in the light of the people’s own needs and experiences” (Sanneh 2003:55).

Here two different agendas are introduced. For Sanneh (2003:55), the one stresses external transmission and the other stresses internal appropriation. If Christian discovery of indigenous societies stresses external transmission, the agenda of the external discoverer will, to varying degrees, be imposed on indigenous societies. On the other hand, if indigenous discovery of Christianity stresses internal appropriation, the indigenous society will be the subject in the process and could then appropriately respond to its discovery. Indigenous discovery will then, as Sanneh (2003:55) rightly claims, leave “... the way open for indigenous agency and leadership”. Such a discovery would follow the agenda of the discoverer, and in this sense African agency would become the subject of its own existence. This same principle could also apply to the role of Bible translation in the African context, where indigenous discovery could ideally lead to the appropriation of the Bible into the African way of life.

African agency has much to contribute to Bible translation. In the discovery of African agency, there is a new understanding of

African intellectual, material and spiritual resources, and the ability to apply these resources to survival and resistance (cf. Hermanson 1999:10; see Maluleke 2000:31; see Noss 1998:66). This would also be true for the involvement of the African biblical interpreter in Bible translation. Pobee (2004:30), Oduyoye (2004:70), West (1999:10; 2004:169), Bevans (1992:12) and others, in their discussion on African identity and the discovery of African agency, remind us of a variety of biblical interpreters. Pobee (2004:30) suggests “Alongside the erudite theologies of the scholars, there is also valid place for people’s theology”. These biblical interpreters can be termed as scholarly African biblical interpreters and non-scholarly or ordinary African biblical interpreters. There is a close correlation and unique blending between these two kinds of biblical interpreters in the contribution that they can make to the Bible translation process.

A further differentiation can be made between these biblical interpreters. For example, Pobee suggests feminist theology to be a strand on its own (see Oduyoye 2004:70). Furthermore, the community of the church should collectively be regarded as an interpreter of the Bible (Sanneh 2003:111). Bevans (1992:11), Punt (1999:6) and Oduyoye (1995:82) also point out the challenges of cultural interpreters in biblical interpretation.

Even though ample literary sources deal with many facets of the African biblical interpreter, this is done with the assumption that these African biblical interpreters have access to the Bible in their own language, or a language they understand well. No discussion occurs on the variety of African biblical interpreters in the context of Bible translation.

Maluleke (1996:3-19), referring to the need for the development of African theologies, mentions the need for Africa to drink from her own wells. In the context of Bible translation the time is overripe for indigenous discovery, ownership and involvement in the process of Bible translation.

6 CONTRIBUTION OF THE AFRICAN BIBLICAL INTERPRETER TO BIBLE TRANSLATION

The African biblical interpreter contributes a unique dimension to the process of Bible translation.

Banana's (1993:17-32) suggestion of the re-writing of the Bible by Africans, as well as the deconstruction nature of Sugirtharajah's (1998:12-22) argument in forming post-colonial theologies which also suggest the re-writing of the Bible, are not entertained as useful to appropriate the Bible into the African context.

Has Western academia produced all the resources needed to produce accurate and usable translations? Larson (1984:86-87) and Noss (1998:68) suggest a number of helpful tools that could be used in the Bible translation process. We should, however, take note that translation tools developed according to a Western enlightenment paradigm that are meant to assist in overcoming translation challenges are not always helpful. In critiquing one of these, with specific reference to *Relevance Theory*, Wendland (1997:106) argues that it "... would require too much processing effort for average translators, in south-central Africa at any rate, to assimilate its abundant detail sufficiently well to be able to apply this to their task".

Punt (2004:323) points out a practice in Bible translation where "The UBS would insist for example, on having one of their consultants on the translation team and that their 'recommended and supplied' commentaries be consulted". SIL International would suggest that the process of Bible translation lies predominantly in the field of linguistics (QSI 2006).

It can be argued that various scholarly tools and processes have been developed and honed to ensure accurate translations of the Bible from a source text into a target language. At the same time the unique contribution that African agency brings to the translation process should also be recognised. In agreement with Lee and Arapović (2001:388), and as pointed out by Punt, those who engage in Bible translation, no matter what context they come from and whatever academic tools are at their disposal to ensure "accurate" translations, "... operate not only with theological assumptions about their place in God's scheme but also with political assumptions about their place in society and the world" (Punt 2004:323). Not negating other potential contributions that the African biblical interpreter can make to Bible translation, it is in the very field of theology and biblical studies that the African biblical interpreter is often overlooked.

In agreement with Punt (1999:1), the contribution that Africa can make to biblical studies, even if belated, is a very rightful and necessary one. This also holds true for the involvement of the ordinary African biblical interpreter in Bible translation. It is not only on scholarly level that the African biblical interpreter can make a contribution. We can also take note of some of Sanneh's (2003:52), Bediako's (2000:8), and also Tutu's (1995) suggestions regarding the theological contribution of the ordinary African biblical interpreter.

In considering the contribution in the field of theology and biblical studies, which the African biblical interpreter can make in the translation process, the underlying hermeneutical basis of this contribution is a potential field of contention between the African biblical interpreter and, for example, the Western biblical interpreter involved in the translation project. One of the contentious areas is the African cultural versus the Western *sola Scriptura* approaches. Another contentious area is the question of syncretism (Sanneh 2003:44).

One way of moving beyond hermeneutical entrapment is for all involved in Bible translation to strive for hermeneutical catholicity. It is suggested that any translation of the Bible into the vernacular of a language community must be universally accepted by the global church, and at the same time be contextually applicable to ensure appropriation.

The African biblical interpreter can, therefore, bring a unique contribution to the process of Bible translation that could even have impact on translations done outside of the African context.

7 CONCLUSION

Even though not readily acknowledged by the African church, ownership of, and involvement in Bible translation are important to the appropriation of the Christian message. Assessing the data examined in this research, we come to the conclusion that African agency, albeit the African church, does not yet acknowledge or understand the role of the African biblical interpreter in Bible translation. On the other hand, foreign agency acknowledges and understands the role of the African biblical interpreter in the translation process. It is of importance to take note of this dualism as it will have an effect on the appropriation of the Bible into the life of

the African church, and the African church could remain vulnerable to the agenda of foreign proponents of Bible translation.

African agency has a valid contribution that it should make to the Bible translation process. It is acknowledged that the surface of this field of study has hardly been scratched. There are many areas that can and still need to be explored. Some of these areas are: the role of African women in Bible translation; the involvement of African agency in the appropriation of the Bible; the story of African involvement in Bible translation which should be told; the hindrances to indigenous discovery of Bible translation; and translation tools developed by the African biblical interpreter. These areas should be identified and made available to the worldwide process of Bible translation.

Consulted literature

- Banana, C S 1993. The case for a new Bible, in Mukonyora, I, Cox, J & Verstraelen, F C (eds), *'Rewriting' the Bible: The real issues: Perspectives from within biblical and religious studies in Zimbabwe*, 17-32. Gweru: Mambo Press.
- Bediako, K 1996. Five theses on the significance of modern African Christianity: A Manifesto. *Transformation* 13(1), 20-29.
- , 2000. *Jesus in Africa: The Christian Gospel in African History and Experience*. Ghana: Regnum Africa.
- Bevans, S B 1992. *Models of contextual theology*. Maryknoll, NY: Orbis.
- Campbell, R 2006. Movement for African National Initiatives: An overview. An unpublished lecture at the MANI Consultation. Nairobi.
- Coertze, S V 2005. *Challenges facing the African church: South African theologians speak out*. Unpublished MA (Theol) Dissertation, University of Pretoria.
- , 2007. *The African agent discovered: The recognition and involvement of the African biblical interpreter in Bible translation*. Unpublished PhD Thesis, University of Pretoria.
- Conradie, E M (ed) 2004. *African Christian theologies in transformation*. Stellenbosch: EFSA.
- Foundations (Modified by the Synthesis Group – 18 May 2006) 2006. An unpublished foundations document at the SIL International and Wycliffe International Leaders Meeting. Limuru.
- Hermanson, E A 1999. Bible translation as mission: A South African perspective. *The South African Baptist Journal of Theology* 8, 1-16.
- Hill, H 1995. *The anthro guide*. Nairobi: S.I.L Africa Area, Anthropology Department.

- Hope, E R n.d. *A brief history of Bible translation in Africa with focus on Zimbabwean languages*. Unpublished paper read at the Africa University of Zimbabwe.
- Jenkins, P 2002. *The next Christendom: The coming of global Christianity*. Oxford: Oxford University Press.
- Khathide, A G 2003. *Spirits in the first-century Jewish world, Luke-Acts and in the African context: An analysis*. Unpublished PhD Thesis, University of Pretoria.
- Larson, M 1984. *Meaning-based translation: A guide to cross-language equivalence*. Lanham: University Press of America.
- Lee, N C & ARAPOVIĆ, B 2001. The Bible in political context: New republics from old Yugoslavia and the former Soviet Union. *Interpretation* 55(4), 378-388.
- Loos, E 1991. A complete index to issues 1-53. *Notes on Linguistics* 54, 3-70.
- Maluleke, T S 1993. Book review: The Healer-Prophet in Afro-Christian Churches. *Missionalia* 21(2), 190-191.
- , 1996. Black and African theologies in the new world order: A time to drink from our own wells. *Journal of Theology for Southern Africa* 96, 3-19.
- , 2000. The rediscovery of the agency of Africans: An emerging paradigm of post-cold war and post-apartheid black and African theology. *Journal of Theology for Southern Africa* 108, 19-37.
- Mbiti, J S 1986. *Bible and theology in African Christianity*. Nairobi: Oxford University Press.
- Mofokeng, T 1988. Black Christians, the Bible and liberation. *Journal of Black Theology in South Africa* 2(1), 34-42.
- Ngada, N H & Mofokeng, K E 2001. *African Christian witness*. Pietermaritzburg: Cluster Publications.
- Noss, P A 1998. Scripture translation in Africa: The state of the art. *Journal of Northwest Semitic Languages* 24(2), 63-76.
- Oduyoye, M A 1986. *Hearing and knowing: Theological reflections on Christianity in Africa*. Maryknoll, NY: Orbis.
- , 1995. Christianity and African culture. *International Review of Mission* LXXXIV:332/333, 77-90.
- , 2004. Transforming the landscape of theology in Africa: Women's agency, in: Conradie 2004, 68-74.
- Pobee, J S 2004. Giving an account of faith and hope in Africa, in Conradie 2004, 30-42.
- Punt, J 1999. Reading the Bible in Africa: Accounting for some trends. Part 1. *Scriptura* 68, 1-11.

- , 2004. Whose Bible, mine or yours? Contested ownership and Bible translation in Southern Africa. *Hervormde Teologiese Studies* 60/1;2, 307-328.
- Resource and Media Ministries Working Group Profile 2006. An unpublished document circulated at the MANI Consultation. Nairobi.
- Sanneh, L 2003. *Whose religion is Christianity?: The gospel beyond the West*. Grand Rapids, Michigan: Eerdmans.
- SIL International 2003. *SIL legislative manual*. Dallas: SIL International.
- , 2005b. *Progress of Bible translation statistics: 2005*. Dallas: SIL International.
- , Questionnaire (QSI) 2006.
- SIL Translation Projects Questionnaire (QSTP), 1-4, 2006.
- Sugirtharajah, R S 1998. Biblical studies after the empire: From a colonial to a postcolonial mode of interpretation, in Sugirtharajah, R S (ed), *The Postcolonial Bible. Bible and Postcolonialism*. Vol 1, 12-22. Sheffield: Sheffield Academic Press.
- Tutu, D M 1995. *An African prayer book*. London: Hodder & Stoughton.
- Walls, A F 1996. *The missionary movement in Christian history: Studies in the transmission of faith*. Maryknoll, NY: Orbis.
- Wang'ombe, P (ed) 2006. *How healthy is your church: A survey of church health in Nairobi-Kenya*. Nairobi: ACM FTT Afriserve.
- Wendland, E R 1997. A review of 'Relevance Theory' in relation to Bible translation in South Central Africa, Part II. *Journal of Northwest Semitic Languages* 23(1), 83-108.
- , 2004. Bible translation – a lighthouse and a library for the promotion and preservation of language and 'literature' in Africa: The example of Chinyanja. *Scriptura* 85(1), 81-96.
- West, G O 1999. *The academy of the poor: Towards a dialogical reading of the Bible*. Sheffield: Sheffield Academic.
- , 2004. The open and closed Bible: The Bible in African theologies, in: Conradie 2004, 162-180.