



“BY THE RIVERS OF BABYLON” (PSALM 137:1-6): A SOCIO-RELIGIOUS ANALOGY OF THE JEWS IN DIASPORA IN LIGHT OF OIDA’S STRUGGLE FOR A HOME IN FCT, ABUJA, NIGERIA.

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Abstract: Living in one’s ancestry home brings a sense of fulfillment and a sense of socio- economic cum political and spiritual security. Because an ancestry home is the fulcrum of corporate existence of a total person or people hence, enhances free association, self realization and social development. To detach oneself voluntarily or forcefully from one’s ancestry home is not just undesirable shift to another location but at worst akin to an anathema with significance of one’s cultural identity going into extinction and to a certain degree one being culturally uprooted. The objective of this paper hinges on the study of the Jews in Diaspora in their traumatic experience as consequence of their detachment from their ancestry home, analogically, locating a similar traumatic experience among the Original Inhabitants of Federal Capital Territory (FCT) Abuja, Nigeria. Through exegetical and socio-religious approach, the study deduced that just like the Jews were detached from their ancestry home, the Original Inhabitants of FCT seems to have been detached from their ancestry home hence, frantic and vehement struggle for justice namely, an ideal home.

Key Words:

Home: The term *bayit*¹ in Hebrew literally means house. It connotes the concept of a home a place where a person, family, or group of people live or spend much of their time, or where a person feels safe or comfortable.

Diaspora: The Hebrew term *galut*² has dual connotation. It means exile a form of punishment and Diaspora a situation of being away from one’s home i.e. city, state or country. The meaning of the term encompasses either being, explicitly refused permission to return and/ or being threatened by prison or death upon return. It also suggests internal exile, i.e. forced resettlement within the country or residence, and external exile, deportation outside the country of residence.

OIDA: OIDA is an acronym for an indigenous association of indigenes of the Federal Capital Territory (FCT) which means, Original Inhabitants Development Association of Abuja.

Introduction

Psalm 137:1-6 rehearses the intensely moving memory of exile and the insensitive demands for merry music amid bitter humiliation. The vigorous refusal invokes a curse upon the singer’s skillful hand and voice if he forgets Jerusalem. The poet remembers also the malicious glee of neighboring Edom at Jerusalem destruction and the barbarities of the invasion. It is a narrative of bitter experience of the Jews in Babylon when the captors

demanded of them songs of Yahweh which they could not sing in a foreign land, in forgetfulness of Jerusalem, whose remembrance was their chief Joy.

Similarly, the Original inhabitants of Abuja, in the face of modern land grab as perpetrated by successive governments, the sources of livelihood for most of Abuja indigenes were lost, their socio-cultural dynamics abruptly got disclosed and FCT original inhabitants were exposed to various forms of degrading and de-humanizing conditions.

¹ R. Laird Harris, Gleason L. Archer and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Publishers, 1980), 105.

² K. Laird Harris, Gleason L. Archer. Jr., Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Publishers, 1980), 161.



Amidst all these ill treatments meted on the indigenes, ironically, they are expected to sing a new song, to rejoice and be happy because they “host” Nigeria’s new capital. Based on the landscape of this study therefore, the discussions therein hinge on: Exegesis of Psalm 137:1-6; Socio-political Lessons from Psalm 137:1-6; Implications of Social-Political Lessons from Psalm 137:1-6 for OIDA’s Struggle for an Ideal Home and Conclusion.

Exegesis of Psalm 137:1-6.

Translation of Psalm 137:1-6:

1. BY the rivers of Babylon, There we sat down And there we wept When we remembered Zion.
2. On the willows there We hung up our harps
3. For there our captors Asked of us for songs, And our tormentors asked for Mirth, saying, “Sing us one of the songs of Zion!”
4. How could we sing the LORD’S song In a foreign land?!
5. If I forget you, O Jerusalem, Let my right hand wither!
6. Let my tongue cling to the roof of my mouth, If I do not remember you, If I do not set Jerusalem Above highest my joy!

Exegesis of Psalm 137:1-6.

Beginning with perfects, the Psalm has the appearance of being a Psalm not belonging to the Exile, but written in memory of the Exile. The bank of a river, like the seashore, is a favourite place of sojourn of those whom deep grief drives forth from the bustle of men into solitude.³ The boundary line of the river gives to solitude a safe back; the monotonous splashing of the waves keeps up the dull, melancholy alternation of thoughts and feelings; and at the same time the sight of the cool, fresh water exercises a soothing influence upon the consuming fever within the heart. The rivers of Babylon are here those of the Babylonian empire: not merely the Euphrates with its canals, and the Tigris, but also the Chaboras (*Chebar*) and Eulaeos (*’Ulai*), on whose lonesome banks Ezekiel (Ezek. 1:3) and Daniel (Dan. 8:2) beheld divine visions. The *šām* is important: there, in a strange land, as captives under the dominion of the power of the world. And *Gam* is purposely chosen instead of *w*: with the sitting down in the solitude of the river’s banks weeping immediately came on; when the

natural scenery around contrasted so strongly with that of their native land, the remembrance of Zion only forced itself upon them all the more powerfully, and the pain at the isolation from their home would have all the freer course where no hostilely observant eyes were present to suppress it. The willow (*cafcafah*) and viburnum, those trees which are associated with flowing water in hot low-lying districts, are indigenous in the richly watered lowlands of Babylonia. *’ārāb* (*’ārābah*), if one and the same with Arab. *grb*, is not the willow, least of all the weeping-willow, which is called *šafsāf mustahī* in Arabic, “the bending-down willow,” but the viburnum with dentate leaves, described by Wetzstein on Isa. 44:4. The Talmud even distinguishes between *tsaph-tsapha* and *’araba*, but without our being able to obtain any sure botanic picture from it. The *’ārābah*, whose branches belong to the constituents of the *lulab* of the Feast of Tabernacles (Lev. 23:40), is understood of the crack-willow [*Salix fragilis*], and even in the passage before us is surely not distinguished with such botanical precision but that the *gharab* and willow together with the weeping-willow (*Salix Babylonica*) might be comprehended under the word *’ārābah*. On these trees of the country abounding in streams the exiles hung their citherns. The time to take delight in music was past, for *musika en penthei akairos diegesis*, Sir. 22:6. Joyous songs, as the word *šīr* designates them, were ill suited to their situation.

In order to understand the *Kî* in v. 3, vv. 3 and 4 must be taken together. They hung up their citherns; for though their lords called upon them to sing in order that they might divert themselves with their national songs, they did not feel themselves in the mind for singing songs as they once resounded at the divine services of their native land. The LXX, Targum, and Syriac take *tôlalê°nû* as a synonym of *šôbê°nû*, synonymous with *šôlalê°nû*, and so, in fact, that it signifies not, like *šôlal*, the spoiled and captive one, but the spoiler and he who takes other prisoners. But there is no Aramaic *tûlal* = *šalal*. It might more readily be referred back to a *Poel tôle°l* (= *hetel*), to disappoint, deride (Hitzig); but the usage of the language does not favour this, and a stronger meaning for the word would be welcome. Either *tôlal* = *tühôlâl*, like *mühôlâl*, 102:9, signifies the raving one,

³ C. F. Keil and F. Delitzsch, Commentary on the Old Testament: Psalms Vol. 5 (Peabody, Massachusetts: Hendrickson Publishers 2011), 799.



i.e., a bloodthirsty man or a tyrant, or from *yalal*, *ejulare*, one who causes the cry of woe or a tormentor,—a signification which commends itself in view of the words *tôšâb* and *Tälümid*, which are likewise formed with the preformative *t*. According to the sense the word ranks itself with an *Hiph. holîl*°, like *tô`elê°t*, *tôkeHäh*, with *Ho`îl* and *HoKîha*, in a mainly abstract signification (Dietrich, *Abhandlungen*, S. 160f.). The *Dibrê* beside *šîr* is used as in 35:20; 65:4; 105:27; 145:5, viz., partitively, dividing up the genitive notion of the species: words of songs as being parts or fragments of the national treasury of song, similar to *miššîr* a little further on, on which Rosenmüller correctly says: *sacrum aliquod carmen ex veteribus illis suis Sionis*. With the expression “song of Zion” alternates in v. 4 “song of Jahve,” which, as in 2 Chron. 29:27, cf. 1 Chron. 25:7, denotes sacred or liturgical songs, that is to say, songs belonging to Psalm poesy (including the *Cantica*).

Before v. 4, we have to imagine that they answered the request of the Babylonians at that time in the language that follows, or thought thus within themselves when they withdrew themselves from them. The meaning of the interrogatory exclamation is not that the singing of sacred songs in a foreign land (*‘admat nekâr*) is contrary to the law, for the Psalms continued to be sung even during the Exile, and were also enriched by new ones. But the *šîr* had an end during the Exile, in so far as that it was obliged to retire from publicity into the quiet of the family worship and of the houses of prayer, in order that that which is holy might not be profaned; and since it was not, as at home, accompanied by the trumpets of the priests and the music of the Levites, it became more recitative than singing properly so called, and therefore could not afford any idea of the singing of their native land in connection with the worship of God on Zion. From the striking contrast between the present and the former times the people of the Exile had in fact to come to the knowledge of their sins, in order that they might get back by the way of penitence and earnest longing to that which they had lost. Penitence and home-sickness were at that time inseparable; for all those in whom the remembrance of Zion was lost gave themselves over to heathenism and were excluded from the redemption. The poet, translated into the

situation of the exiles, and arming himself against the temptation to apostasy and the danger of denying God, therefore says: If I forget thee, O Jerusalem, *TiškāH yûmîni*. *TiškāH* has been taken as an address to Yahweh: *obliviscaris dexteræ meæ* (e.g., Wolfgang Dachstein in his song “*An Wasserflüssen Babylon*”), but it is far from natural that Jerusalem and Jahve should be addressed in one clause. Others take *yûmîni* as the subject and *TiškāH* transitively: *obliviscatur dextera mea, scil. artem psallendi* (Aben-Ezra, Kimchi, Pagninus, Grotius, Hengstenberg, and others); but this ellipsis is arbitrary, and the interpolation of *mîni* after *yûmîni* (von Ortenberg, following Olshausen) produces an inelegant cadence. Others again assign a passive sense to *TiškāH*: *oblivioni detur* (LXX, Italic, Vulgate, and Luther), or a half-passive sense, *in oblivione sit* (Jerome); but the thought: let my right hand be forgotten, is awkward and tame. *Obliviscatur me* (Syriac, Saadia, and the Psalterium Romanum) comes nearer to the true meaning. *TiškāH* is to be taken reflexively: *obliviscatur sui ipsius*, let it forget itself, or its service (Amyraldus, Schultens, Ewald, and Hitzig), which is equivalent to let it refuse or fail, become lame, become benumbed, much the same as we say of the arms of legs that they “go to sleep,” and just as the Arabic *nasiya* signifies both to forget and to become lame (cf. Gesenius, *Thesaurus*, p. 921b). La Harpe correctly renders: *O Jerusalem! si je t’oublie jamais, que ma main oublie aussi le mouvement!*⁴ Thus there is a correspondence between vv. 5 and 6: My tongue shall cleave to my palate if I do not remember thee, if I do not raise Jerusalem above the sum of my joy. *‘ezKürê°kî* has the affixed *Chîrek*, with which these later Psalms are so fond of adorning themselves. *rô`š* is apparently used as in 119:160: *supra summam* (the totality) *laetitiae meæ*, as Coccejus explains, *h.e. supra omnem laetitiam meam*. But why not then more simply *‘al, kol* above the totality? *rô`š* here signifies not κεφάλαιον, but κεφαλή: if I do not place Jerusalem upon the summit of my joy, i.e., my highest joy; therefore, if I do not cause Jerusalem to be my very highest joy. His spiritual joy over the city of God is to soar above all earthly joys.⁵

Social-Political Lessons from Psalm 137:1-6.

⁴ C. F. Keil and F. Delitzsch, *Commentary on the Old Testament: Psalms Vol. 5* (Peabody, Massachusetts: Hendrickson Publishers, 2011), 799.

⁵ Dorothy Kelley Patterson and Rhoda Harrington Kelley, *Women’s Evangelical Commentary: Old Testament* (Nashville, Tennessee: P & H Publishing Group, 2011), 983.



In this context, the Jews were physically suppressed in a strange land, as captives under the dominion of the power of the world. The natural scenery around them contrasted so strongly with that of their native land, it deviates from their religious, philosophical and eschatological status, in as much as the Jews perceive a special relationship between the land of Israel and themselves.⁶ The meaning of the interrogatory exclamation is not that the singing of sacred songs in a foreign land is contrary to the law, but doing that at the command of their tormentors was tantamount to profanity. They had to in fact come to the knowledge of their sins, in order that they might get back by the way of penitence and earnest longing to that which they had lost, and arming themselves against the temptation to apostasy and danger of denying God⁷.

Socio-politically, the Jews were culturally uprooted; in Diaspora they faced traumatic experience and the consequence of their detachment from their ancestry home. This affected their corporate existence as a people. In modern narrative of this Jewish experience, the largest, most significant, and culturally most creative Jewish Diaspora in early Jewish history flourished in Alexandria, where, in the 1st Century BC, 40 percent of the population was Jewish. Around the 1st century AD, an estimated 5,000,000 Jews lived outside Palestine, about four-fifths of them within the Roman Empire, but they looked to Palestine as the centre of their religious and cultural life. Diaspora Jews thus far outnumbered the Jews in Palestine even before the destruction of Jerusalem in AD 70. Thereafter, the chief centres of Judaism shifted from country to country (e.g., Babylonia, Persia, Spain, France, Germany, Poland, Russia, and the United States), and Jewish communities gradually adopted distinctive languages, rituals, and cultures, some submerging themselves in non-Jewish environments more completely than others. While some lived in peace, others became victims of violent anti-Semitism.

According to the theory of *shelilat ha-galut* (“denial of the exile”), espoused by many Israelis, Jewish life and culture are doomed in the Diaspora because of assimilation and

acculturation, and only those Jews who migrate to Israel have hope for continued existence as Jews. Although Reform Jews still commonly maintain that the Diaspora in the United States and elsewhere is a valid expression of God’s will, the Central Conference of American Rabbis in 1937 officially abrogated the Pittsburgh Platform of 1885, which declared that Jews should no longer look forward to a return to Israel. This new policy actively encouraged Jews to support the establishment of a Jewish homeland. Support for a national Jewish state was notably greater after the wholesale annihilation of Jews during World War II. Of the estimated 14 million Jews in the world today, about 4 million reside in Israel, about 4.5 million in the United States, and about 2.2 million in Russia, Ukraine, and other republics formerly of the Soviet Union.

Implications of Social-Political Lessons from Psalm 137:1-6 for OIDA’s Struggle for an Ideal Home

From the aforementioned, it can be deduced that, the Jews in ancient and modern Diaspora were spiritually debased, culturally uprooted, politically enslaved, socially disengaged and psychologically traumatized. What was the way out of this quagmire for the Jews in Diaspora?

On the one hand, in retrospect of the ancient successive *galut* i.e. first deportation in 597 BC, second deportation in 587 BC and third deportation in 582 BC, the Jews sought for freedom under various religious leaders prominent among others was Ezra whom was appointed by Artaxerxes whose decree is recorded in Ezra 7:12-26; facilitated the return of Jews to Jerusalem. On the other hand in modern times, the Central Conference of American Rabbis in 1937 officially abrogated the Pittsburgh Platform of 1885 which declared that Jews should no longer look forward to return to Israel. This new policy encouraged Jews to support the establishment of a Jewish homeland.⁸ Certainly, living in one’s ancestry home brings a sense of fulfillment and a sense of socio-economic cum political and spiritual security as was the case with the Jews before exile. One’s ancestry home is the fulcrum of corporate existence of a total person or people hence; it enhances free association, self

⁶ Tremper Longman III and Peters Enns, *Dictionary of the Old Testament: Wisdom, Poetry & Writings* (Nottingham, England: Inter-Varsity Press, 2008), 578.

⁷ Tokunboh Adeyemo, *Africa Bible Commentary: A One-Volume Commentary Written by 70 African Scholars* (Nairobi, Kenya: Word Alive Publishers, 2008), 759.

⁸ David F. Hinson, *History of Israel: Old Testament Introduction 1* (London: SPCK, 1990), 172.



realization and social development. The big question is can this be said of the Original Inhabitants of Abuja? Certainly not! The following historical antecedents suffice.

The Federal Capital Territory is predominantly home of AGbari and AGbagyi. There are also other tribes such as Koro, Gade, Gwandara, Bassa and Ganagana. The expanse of land now known as FCT was Niger State. Prior to the designation of Abuja as Nigeria's seat of power, the over 8, 000 square kilometers the land that forms the FCT was largely an agrarian land lacking basic infrastructural amenities and any form of meaningful government presence. The cost of the creation of the territory came not only in multi-billion dollar construction bill but also in great discomfort to the original indigenes of Abuja. In order to harvest the massive layout of land that presently constitute the FCT and Abuja suburbs, the original inhabitants were forced to evacuate their ancestral lands and were at various times moved in between emergency settlements and resettlement quarters, all without commensurate compensation, especially as provided by the law.⁹ The experience of the original inhabitants of Abuja may be described as the Hebrew *galut*, internal exile i.e. forced resettlement within the country or nation of residence. This suggests that the indigenes are spiritually debased, culturally uprooted, politically enslaved, socially disengaged and psychologically traumatized.

To detach people forcefully from their ancestry home is not just undesirable shift to another location but at worst akin to an anathema with significance of a people's cultural identity going into extinction and to a certain degree the indigenes being culturally uprooted. This is because Verlyn Klinkenberg notes that: "In humans, the idea of home almost completely displaces the idea of habitat...our psychological habitat is shaped by what you might call the magnetic property of home, the way it aligns everything around us. The most basic meaning of home is a place we can never see with a stranger's eyes for more than a

moment"¹⁰ Going by Klinkenberg's assertion, the experience of the FCT indigenes is a misnomer, as they do not only see their home with a stranger's eyes but they are turned to strangers in their ancestry home.

All FCT settlers from different states of Nigerian Federation converge in the Nation's capital for various and obvious reasons and at will, in all convenience, can resort to their ancestry homes when need arises but the indigenes have nowhere to go to. The land which is an economic hub for farming purposes have been taken over by the government, being sold to wealthy individuals, estate developers etc. in millions of Naira. Sadly, these plots of land are so exorbitant that most of the indigenes cannot afford them even if they wish to buy; therefore, economically the indigenes are crippled. "On compensation for lands acquired from Abuja indigenes, OIDA demands for 20 percent of all sales accruing from all allocable lands within the FCT. Furthermore, in the interest of equity and justice, the Original Inhabitants also demand 40 percent of all land allocations to individuals within the capital city. This is targeted at getting adequate and commensurate compensation for natives who gave up their land in order to give Nigeria a brand new capital city and territory.¹¹ Politically, they are enslaved, for example, even with the present status of the land as Federal Capital Territory, no indigene has ever being appointed as a Minister, administrative ministers for the FCT are imposed on the indigenes in a punitive political arrangements, whereby each Minister carries out the selfish agenda of each administration that be. Over time, the Original FCT Inhabitants have demanded for a more ideal democratic representation but all efforts had proved abortive. The demands include full democratization of the governance process in FCT, in the early political evolution of FCT, the indigenes demanded for Mayoral status but for present political dispensation, the indigenes demand for a full State status with an elected Governor. This demand is not

⁹ Itunu Ajayi, "Abuja...Original FCT Inhabitants Demand Mayoral Status, Proper Democratic Representation," *Community Complaints and Petitions in FCT: A Compilation of Newspaper Reports from October 2012 to February, 2013* (Garki, Abuja: ACE-Nigeria, 2013), 7.

¹⁰ Verlyn Klinkenberg, <https://www.smithmag.com/science/nature/the-definition-of-home> (2012, p.1).

¹¹ Itunu Ajayi, "Abuja...Original FCT Inhabitants Demand Mayoral Status, Proper Democratic Representation," *A Compilation of Newspaper Reports from October 2012 to February 2013* (Garki, Abuja: ACE-Nigeria, 2013), 7.



abnormal, because Lagos State existed as a State, as well as the seat of Nigeria's government. The indigenes demand that this political arrangement be replicated in the FCT. That is why the President of OIDA, Pastor Danladi Jeji, enumerated the socio-economic and political deprivations faced by Abuja original inhabitants, with a clarion call on the Federal Government to accord FCT state status so that they can elect a governor. He observes that,

“For over 41 years, several resettlement and relocation experiments were carried out in the FCT by various governments, but no headway due to policy inconsistencies. If the natives were allowed to elect their governor, members of house of assembly, and more local area councils created, there would be more accountability and development. The failure of the Federal Government to resettle, relocate and compensate our people at the initial cost of N2.8 billion in 1978 has led to several policies summersaults. In spite of all the challenges, we are still here, and we are not prepared to go anywhere, because we have nowhere to go. All we want is to also be represented in the Federal Executive Council, the natives no longer want a city-centred minister that focuses on developing elite districts. The constitution should be amended to reflect cosmopolitan nature of Abuja. This is our own idea of restructuring, a restructuring based on devolution of governmental powers from federal authorities to Abuja city authorities. We no longer want the present military contraption, where a minister is appointed to run the Federal Capital Territory like a cantonment. We must change the constitution to reflect our wishes for a modern and cosmopolitan capital city.”¹²

Although the President had reacted at a time to this plea with a promise to sustain the struggle for FCT natives' emancipation through constitutional amendments at the National Assembly, through peaceful dialogue and negotiations, there has been no exhibition of political will to this effect unfortunately. Several representations through advocacy and judicial interventions to redress this injustice did not bear desired fruits. Thus, till date, the original inhabitants of Abuja are still treated as strangers in their own fatherland.

These are examples of previous agitations: “Taking advantage of ongoing consultations to review the Constitution, original inhabitants of the FCT under the aegis of Original Inhabitants Development Association of Abuja (OIDA), with the support of Alliance for Credible Elections (ACE-NIGERIA), last Tuesday embarked on a road show to make some demands....After the road show, the inhabitants embarked on a series of advocacy initiatives, which included the submission of a Memorandum on the demands of Abuja Original Inhabitants to the ad hoc Committees of the two chambers of the National Assembly on Constitutional Review”.¹³

“Abuja inhabitants also demand for the creation of two additional senatorial districts and four more federal constituencies for the FCT. According to OIDA, this is in order to accord full political representation to both native indigenes and other settlers.”¹⁴

Apart from political impunity being meted on the original inhabitants of Abuja- FCT, social-cultural aspects of their lives are also at stake, indigenous names of communities are adulterated and changed or/ and replaced with nonsensical ones. For example, *Shadna* is now *Sheda*; *Redna* is now *Leda*; *Kpagu* is now *Kwaku*; *Paago* is now *Paikon-Kore*; *Gbagadna* is now *Gwagwalada*; *Egya* is now *Chibiri*; *Bwaya* is now *Bwari*; *Snumwa* Dam is now *Usman Dam* etc. These adulteration of names of communities are not only embarrassing, they are indeed nonsensical, absurd, ridiculous and tantamount to historical distortion of a people. In fact, by the opinion of this paper, the acceptance and retaining of these names on the communities serve as marks of intimidation, subjugation, domination and *galut*-slavery on a peace loving people. This historical must be rejected and corrected by the indigenes, through writing workshops, sensitization, application and documentation of indigenous names. In this struggle by OIDA, therefore, “there are also socio-cultural items in the wish list of Abuja natives. The original inhabitants of Abuja want major streets and districts to be named after indigenous heroes. There are calls for due recognition and official support for

¹² Ameh Comrade Godwin, “We Need Abuja Governor Not Minister-Indigenes,” <https://www.vanguardngr.com/2017/07/16/need-abuja-governor-fct-natives/>

¹³ Itunu Ajayi, “Abuja...Original FCT Inhabitants Demand Mayoral Status, Proper Democratic Representation” *Sunday Magazine-City Life*, Sunday 14th October 2012, 7.

¹⁴ Itunu Ajayi, 7.



the promotion of socio-cultural values of Abuja original indigenes, especially with regards to native languages”.¹⁵

The yearnings and aspirations of the Original Inhabitants of Abuja is yet to see the light of the day, the more struggle, the more obnoxious government policies are evolved by successive FCT administrations which are inimical to overall objective of the struggle. That is why of late, after OIDA has exhausted all legal means to get justice, she resorted to seeking justice at the ECOWAS Court of Justice since 2017 where petitions are receiving attention, and unless justice is gotten, it is not yet Uhuru for the Original Inhabitants of Abuja.

Conclusion

This short paper has presented an exegetical and socio-religious study of Psalms 137:1-6, hinging it on the study of the Jews in Diaspora in their traumatic experience as consequence of their being detached from their ancestry home. Analogically, the study situates this experience among the Original Inhabitants of Abuja in Federal Capital Territory, Nigeria. The findings reveal that:

i. Spiritually and socio-politically, the Jews were culturally uprooted; this affected their corporate existence as a people. However, in modern narrative of the Jews, their nation Israel is a formidable entity and a centre of spiritual, political, socio-economic attraction to the world, because of their fear God and display of fairness, equity and justice in governance.

ii. Similarly, the experience of the Original Inhabitants of Abuja have suffered and are suffering *galut* i.e. internal exile or/ and forced resettlement, the indigenes are spiritually debased, culturally uprooted, politically disadvantaged, socially disengaged and psychologically traumatized.

iii. This study reiterate as it has been done in the past, the need for the Nigerian Federal Government to address the yearnings and aspirations of the indigenes of Abuja which have lingered for Fourty One (41) years.

iv. The indigenes deserve full and proper democratization of governance process in FCT, by according them a State status so that they can elect their governor and other government officials as found in an ideal State. Anything short of this is tantamount to lack of fear of God and injustice.

v. Lessons from the text under study (Psalm 137:1-6), implies God’s detest for domination over humans by humans. He has divinely and equitably given each people an ideal home to be kept and preserved for their common good and to the glory of His name.

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¹⁵ Ibid.



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