AN EXEGETICAL STUDY OF NAZARETH MANIFESTO LUKE 4: 18-19 AND ITS IMPACT ON THE LIFE OF MUNDA TRIBE IN JHARKHAND

THESIS

Submitted in Fulfillment of the requirements for the Award of the Degree of

DOCTOR OF PHILOSOPHY THEOLOGY

IN

NEW TESTAMENT

By

Mohanlal Singh Manjar
ID:10PHTH101

Supervisor

Dr. Sam Peedikayil Matthew
Associate Professor, Faculty of Theology

Faculty of Theology
Gospel & Plough Institute of Theology
Sam HigginbottomUniversity of Agriculture, Technology & Sciences
Allahabad, U.P., India.

2019

Sam Higginbottom University of Agriculture, Technology And Sciences
सैम हिग्गिनबॉटम कृषि, प्रौद्योगिकी एवं विज्ञान विश्वविद्यालय
(U.P. State Act No. 35 of 2016, as passed by the Uttar Pradesh Legislature)
Prayagraj (Allahabad) - 211 007, U.P., India
NAAC Accredited A
ISO 9001:2008 Certified
Office : 91-532-2684281, 2684781
Fax : 91-532-2684394
Website : www.shuats.edu.in
E-mail : info@shuats.edu.in

CERTIFICATE

This is to certify that the thesis entitled, **"An Exegetical Study of Nazareth Manifesto Luke 4:18-19 and Its Impact on the Life of Munda Tribe in Jharkhand"** submitted for the degree of Ph.D. in New Testament, is a bonafide research carried out by Mohanlal Singh Manjar (ID:10PHTH101) during 2010-2018 under my guidance and supervision. No part of this thesis has been submitted for any other degree.

Professor Dr. Sam Peedikayil Mathew
Advisor
Associate Professor, GPIT
SHUATS

Sam Higginbottom University of Agriculture, Technology And Sciences
सैम हिग्गिनबॉटम कृषि, प्रौद्योगिकी एवं विज्ञान विश्वविद्यालय
(U.P. State Act No. 35 of 2016, as passed by the Uttar Pradesh Legislature)
Prayagraj (Allahabad) - 211 007, U.P., India

NAAC Accredited A

ISO 9001:2008 Certified

Office : 91-532-2684281, 2684781
Fax : 91-532-2684394
Website : www.shuats.edu.in
E-mail : info@shuats.edu.in

CERTIFICATE OF RECOMMENDATION BY STUDENT ADVISORY COMMITTEE

This thesis entitled **"An Exegetical Study of Nazareth Manifesto Luke 4:18-19 and its Impact on the Life of Munda Tribe in Jharkhand"** has been prepared and submitted by Mr. **Mohanlal Singh Manjar** ID. No. **10PHTH101** for the award of degree of DOCTOR OF PHILOSOPHY **Theology in New Testament** of the **Faculty of Theology** of Sam Higginbottom University of Agriculture, Technology & Sciences.

Name	Evaluation	Signature
Dr. Sam P. Mathew **Professor of New Testament** **(Advisor)**	**Satisfactory/** **~~Not Satisfactory~~**	.....
Bishop Dr. D.K Sahu **Dean, Faculty of Theology** **(Member)**	**Satisfactory/** **~~Not Satisfactory~~**	.....
Rev. Dr. Samuel Richmond **Faculty of Theology** **(Member)**	**Satisfactory/** **~~Not Satisfactory~~**	.....

This thesis is recommended by the Student Advisory Committee for partial fulfillment of award of Ph.D degree.

Rev. Dr. P.C Gine
Professor of New Testament
Serampore College, West Bengal
External Examiner

Bishop Dr. Jagdhari Masih
Former Principal and Professor Emeritus
Religions and Philosophy, Allahabad Bible Seminary
Chairman, Final Defense Examination Board

Date: 9th September 2019

SELF ATTESTATION

This is to certify that the research entitled: '**An Exegetical Study of Nazareth Manifesto Luke 4: 18-19 and its Impact on the life of Munda Tribe in Jharkhand**' was undertaken by me. The data and information mentioned in the research report have been generated during the work and are authentic. The information and data obtained from other agencies have been duly acknowledged. None of the findings/information pertaining to the work has been concealed. The results embodied in this research work have not been submitted in any University of Institution for the award of any degree.

Mohanlal Singh Manjar.

Mohanlal Singh Manjar
ID:10PHTH101.

TABLE OF CONTENTS

	Page
ACKNOWLEDGEMENTS	i
LIST OF ABBREVIATIONS	ii
GLOSSARY	iv

Introduction

INTRODUCTION

Statement of the Problem	1
Significance of the Study	2
Objectives	3
Scope and Limitation	3
Methodology	3
Structure of the Research	4

Chapter One

1.	**REVIW OF LITERATURE**	**5-29**
1.1	Razouselie Lasetso	5
1.2	Michael Prior	6
1.3	Richard Higginson	8
1.4	WatiLongchar	9
1.5	H. Joseph Lalfakmawia	10
1.6	P.A. Sampathkumar	11
1.7	David Abernathy	12
1.8	Mathew Vellanickal	14
1.9	Robert Willoughby	15
1.10	Dennis K. Muldoon	16
1.11	JhakmakNeerajEkka	17
1.12	Elaine Marie Prevallet	18

1.13 Jeff Gang 19
1.14 Gail R. O'Day 20
1.15 Arthur A. Just 22
1.16 Robert B. Kruschwitz 23
1.17 Patrick Mease 24
1.18 Jeremy Troxler 25
1.19 Jeffrey S. Siker 26
1.20 James A. Sanders 27
1.21 Summary 28

Chapter Two

2. AN EXEGETICAL STUDY OF NAZARETH MANIFESTO; LUKE 4:18-19 30-107

2.1 Authorship 30
2.2 Date and Place 32
2.3 Sources 34
2.3.1 Mark 34
2.3.2. The 'Q' Source 35
2.3.3 The 'L' Source 36
2.3.4 The Birth and Infancy Narrative 37
2.4 Proto-Luke Hypothesis 37
2.5 Purpose of the Gospel 37
2.6 Canonicity 39
2.7 Theology of Luke 39
2.7.1 Pneunology 39
2.7.2 Christology 40
2.7.3 Soteriology 41
2.7.4 Eschatology 42
2.7.5 Eccleciology 42
2.8. Textual background 43
2.8.1 Old Testament Background: EspciallyTrito-Isaiah 43

2.8.2 Concept of Jubilee Year 45
2.8.2.1 Rest for the Land 46
2.8.2.2 Restoration of Landed Property to its Original Owner 47
2.8.2.3 Remission of Debts 47
2.8.2.4 Manumission of Slaves 48
2.8.3 Trito-Isaiah: An Historic Background 49
2.8.3.1 The First Deportation in 597 B.C 49
2.8.3.2 The Second Deportation in 587 B.C 50
2.8.3.3 The Third Deportation in 582 B.C 50
2.8.3.4 Return to Jerusalem 51
2.8.3.5 Situation in Jerusalem 52
2.8.4 An insight from Isaiah 61:1-2 and 58:65 52
2.9 The Social Context of the Text 55
2.10 Textual Background of Luke 4:18-19 57
2.10.1 Quotation of Luke 4:18-19 and Isaiah 61:1-2; 58:6 58
2.10.2 The Literary Setting of the Text 60
2.11 Contextual Analysis of the Text 62
2.12 An Exegetical Study 63-104
2.13 Summary 105

Chapter Three

3.AN ANALYSIS OF JHARKHAND AND MUNDA COMMUNITY 108-153

3.1 Ranchi and Khunti Districts 109
3.1.1 Population 110
3.1.2 Rivers 112
3.1.3.Waterfalls 113
3.1.4.Flora and Fauna 113
3.1.5.Climate 114
3.1.6 Minerals 114

3.1.7 Communications 115
3.1.8 Educational/Training Institute 116
3.1.9. Socio-Political, Religio-Economical Backgroundof Tribe 117
3.2 Arrival of Christianity 119
3.3 An analysis of the Munda Community 120
3.3.1 Terminology 120
3.3.2 Original Habitation and Migration 120
3.3.3 Date of Settlement 122
3.3.4Social Structures 123
3.3.4.1. The Clan and Family 123
3.3.4.2. Child-birth 125
3.3.4.3. Marriage 125
3.3.4.4. Death 127
3.3.5. Political Organizations 127
3.3.5.1. HatuPanchayat or HatuSabha 128
3.3.5.2. ParahaPanchayat or ParhaSabha 128
3.3.5.3. BaisParha or ParhaHadir 130
3.3.6. Religious Belief 130
3.3.6.1. Singbonga 131
3.3.6.2. Village gods 132
3.3.6.3. House gods 132
3.3.6.4. BanitaBongas 132
3.3.6.5. Nature gods 133
3.3.6.6.Witch-crafts and Sorcerer 133
3.3.7.Cultural Life 133
3.3.7.1. Ba Barab 134
3.3.7.2.Karam 134
3.3.7.3.JomNawa 135
3.3.7.4.Dasai 135
3.3.7.5.Sohorai 135
3.3.7.6.Mage Parab 135

3.3.7.7.PhaguParab 136
3.3.8.Economical Life 136
3.3.8.1. Land and Agriculture 136
3.3.8.2.Hunting 138
3.3.8.3. Forest 139
3.3.9.Status of Women 139
3.3.10. The Mundas, an Historical Over View 140
3.3.10.1. Primordial Age 140
3.3.10.2. State Formation and Adoption of Feudalism 140
3.3.10.3. Colonial Period 142
3.3.10.4.Post Independence Period 151

Chapter Four

4. PRESENT STRUGGLES OF MUNDA COMMUNITY 154-173

4.1. Naxalism 154
4.1.1. General Information 154
4.1.2. Counter measures of the Government 157
4.1.3. Struggle of Munda Community 159
4.2. Sexual Abusion/Trafficking 162
4.2.1. Sexual Abusion 162
4.2.2. Trafficking 163
4.3. Bonded Laborers 166
4.4. Migration/Displacement 167
4.4.1. Migration 167
4.4.2. Displacement 1684.5.
Land Alienation 170

Chapter Five

5.RELEVANCE OF JESUS TEACHING ON MUNDA TRIBE IN JHARKHAND174-190

5.1. Mundas' Poverty and Development 174

5.2. Land Alienation and Protection 176

5.3. Migration, Displacement and Rehabilitation 180

5.4. Ecological Crisis and Preservation 182

5.5. Naxalism and its Prevention 185

5.6. Human Trafficking and Prevention 187

5.7. Bonded Laborers and Rescue 189

CONCLUSION 191

BIBLIOGRAPHY 194

APPENDICES 200-204

1. List of the Nagbansi Kings of Chotanagpur
2. List of the Munda Clans
3. List of the ST, SC, BC and OBC in CNT Act

ACKNOWLEDGEMENTS

First of all I thank Almighty God for His abundant blessing, who has given me sound health, mind, environment and patience of hard work to complete this dissertation. I have deep heartfelt gratitude to the Ex-Moderator Rt. Rev. Dr. Nelson Lakra, Central Council Office, Gossner Evangelical Lutheran Church Ranchi for encouraging, supporting and providing funds from Lutheran World Federation (LWF). I especially thank my supervisor Dr. Sam Peedikayil Matthew, Associate Professor, Gospel and Plough Institute of Theology, SHUATS Allahabad, who has provided sufficient guidance and significant help. Also thank to Co-Supervisor Bishop D.K. Sahu for all the assistance given. I thank my colleagues of Gossner Theological College Ranchi, particularly Rev. Dr. C.S.A. Kerketta, who has helped me by providing study materials and other resources. Especially I thank my close friend Rev. Sejan Dang who has helped me with study materials and financial assistance during the time of crisis as well as providing moral support. Hearty thanks go to my family, especially to my beloved wife Rev. Mrs. Letare Manjar whose prayer and support have made this success. My son Praveen Manjar and daughter Deepika Angel Manjar have a special role in the completion of my dissertation. They have assisted me in all technical work relating to the computer.

Mohanlal Singh Manjar
SHUATS Allahabad
Date: . . . . . .

LIST OF ABBREVIATIONS

A.D.	Anna Domino
ATSEC	Action against Trafficking and Sexual Exploitation of Children
AV	American Version
B.C.	Before Christ
BPL	Below Poverty Line
BSF	Border Security Force
Ca.	Carib
CC	Central Committee
CES	Consulting Engineering Services
Cf.	Compare
Chron.	Chronicles
CNI	Church of North India
CNT Act	Chota Nagpur Tenancy Act
Colo.	Colossians
Colo.	Colossians
Cor.	Corinthians
CPI	Communist Party of India
Dan.	Daniel
Deut.	Deuteronomy
E.g.	For example
Eccl.	Ecclesiastes
Eph.	Ephesians
Exo.	Exodus
Eze.	Ezekiel
Gal.	Galatians
GELC	Gossner Evangelical Lutheran Church
Gen.	Genesis
Gk.	Greek
Habb.	Habakkuk
Heb.	Hebrews
HEC	Heavy Engineering Corporation
Hos.	Hosea
I.e.	That is
Isa.	Isaiah
JAP	Jharkhand Armed Police
Jer.	Jeremiah
JLT	Jharkhand Liberation Tigers
JMSS	Jharkhand Mahila Samakhya Society
Jn.	John
JPC	Jharkhand Prastuti Committee
JSEB	Jharkhand State Electricity Board
Jud.	Jude
K.M.	Kilometer

King.	Kings
L	L Source
Lev.	Leviticus
Lk.	Luke
LTTE	Liberation Tigers of Tamil Eelam
LXX	Septuagint
M	M Source
M.	Meter
Mac.	Macabians
MCC	Maoist Communist Centre
Meg.	Megillah
Mic.	Micah
Mk.	Mark
Mt.	Matthew
NCST	National Commission for Scheduled Tribe
NGO	Non Government Organization
NH	National Highway
NT	New Testament
Num.	Number
OT	Old Testament
Pet.	Peter
PGA	People's Guerrilla Army
PLFI	People's Liberation Front of India
Pro.	Proverbs
Ps.	Psalms
PTPS	Patratu Thermal Power Station
PWG	People's War Group
Q	Quelle
Rev.	Revelation
Rom.	Romans
RV	Revised Version
S.C.	Scheduled Caste
S.T.	Scheduled Tribe
Sam.	Samuel
SE	South East
SEAGST	South East Asia Graduate School of Theology
SJPC	Swatantra Jharkhand Prastuti Committee
SOG	Special Operations Group
SPG	Society for Propagation of Gospel
SW	South West
Thes.	Thessalonians
Timo.	Timothy
TSPC	Tritya Sammelan Prastuti Committee
V.	Verse
Vs.	Verses
Vulg.	Vulgate

LIST OF GLOSSARY

Ading	Sacred Tabernacle
Agua	Go-between person in a marriage
Akhara	Dancing Place
Anawim/anaw/ani	Poor
Ani	Poor
Aranchi	A short stick used in driving cattle
Arandi	Marriage
Bais Parha	22 uniclan organization
Banita Bonga	Malevolent spirit
Bened	Necklace
Betmoed	House of Assembly
Bhagwan	God
Bhainsur	Husband's elder brother
Bhandari	Treasurer
Bhuinhari Patti	Original settler
Bonga	God, ghost etc
Cham	A strip of goat skin
Chanda	Contribution
Chati	Purification ceremony after child birth
Chazzan	Minister
Churin	The spirit of woman dying during pregnancy
Cooli	Labor
Da	Water
Dakshin desh	South country
Dasai	Durga Puja
Denarii	Currency
Deror	Emancipation
Deror	Release
Dhangar/Dhagrin	Fulltime agricultural laborers
Dharam	Religion
Dharti Abba	Father of the earth
Diku	The alien exploiter
Don	Lowland
Durang	Song
Ebyon	Poor
Eccleciology	Theology on Church
Eda	Assembly
Galal	To roll
Gezerah shawah	Connected of two different verses
Gitiora/Dhumkuria	Youth dormitory
Gomke	Lord
Gonra Bonga	God of the cattle shed
Haphtara	Second lesion

Haram	Supreme Being, an old man, father etc
Harsulibad Bongas	Spirit of those who committed suicide
Hatu	Village
Hinsa	Taking up arms and fight
Horoko	Munda men
Hur	Stork/swan
Ili	Rice beer
Jagirdar	Tenure holder
Jal	Water
Jamin	Land
Jangal	Forest
Jangtopa	Bone-burying
Jani Sikar	Hunting by women
Jatra	Dancing festival
Ji/Jiu	Life, soul etc
JomNawa	Eating of new rice
Kaman	Ritual purification after death
Kata Abung	Feet washing
Katcha	Mud Road
Kaua Bhandari	Crow the steward
Khutkatidar	Original owner of land
Kili	Clan
Kol	Munda
Kula Chandi Bonga	Those who are killed by tiger
Lipi Susari	Lipi the cook
Lucius	Luke
Luturtuku	Ear-boring ceremony
Ma'her-shal'al-has'-baz	Hasten booty, speed spoil
Mage	Speaking of sexual words
Mago	Marriage within the clan
Maharaja	King of kings
Malik	Master
Manchi	For sitting made of wood and rope
Manita Bonga	Beneficent god
Mantri	Minister
Mantri	Secretary
Marang Bonga	Big god/ spirit
Masah	Spread with fat, oil or grease
Mati/Deonra/Sokha	Ghost finder
Megillah	Volume
Mua	The spirit of a person dying by hanging/ drawing
Mukhiya	Head of village
Mukhyamantri	Chief Minister
Munda	Head of a village
Nagdava	Those who died as a result of snake bit
Nasa	Lift up, bear, dismiss, send away

Naserat	Watch tower
Nebhim	Prophet
Neser	Shoot
Nisi	Save
Pahan	Village Priest
Pan Puguri	Betel-turban
Panchayat	Institution of village members
Parasha	First lesion
Parha/Pir/Pargana	Socio-Political Organization of Tribal
Parja	Tenant
Parkam	For sleeping made of wood and rope
Pats	Plateau
Penes	Extreme poor
Piri	Upland
Pneumology	Theology on Spirit
Pucca	Concrete Road
Puja	Worship
Quhal	Assembly
Raja	King
Rappa	Burn
Reja	Woman labor
Ruah	Wind, breath, spirit
Sabbat	Rest
Sabhapati	Chairman
Sagai	Widow's remarriage
Saki	Grandparents, whom the baby takes the name
Salah	Forgiveness
Samat	Release
Sardar	Middleman
Sarhul/Ba Parab	Flower festival
Sarjom	Sal tree
Sarna	Sacred grove of a village
Sasan	Burial ground
Sasandiri	Burial stone
Sema	Recitation
Semone Esreh	Reading from Torah
She'ar-jash'ub	Remnant will return
Singbonga	Supreme Being/Sun-god
Sirmareni	The one up in the sky
Smitta	Release
Sohorai	Cattle festival
Sokha	Witch finder
Soteriology	Theology on Salvation
Sotra	Pollution
Taben	Kind of dry food made of rice
Tanr	Upland

Tepillah	Prayer
Tewa	Summer crop of rice
Thana	Police Station
Then-diri/Bid-diri	To erect a stone slab in the name of a deceased
Thikadar	Contractor
Tola	A particular area of a village
Umbul-ader	Bringing back the spirit of a deceased to the house
Yesayahu	Yahweh is Salvation
Yojna	Program
Yovel	Ram's horn, trumpet

INTRODUCTION

Jharkhand is one of the Indian states of rich tribal culture that got a status of separate state on 15th November 2000 through the tribal movement. The tribal movement had its origin during the British rule under the leadership of Birsa Munda who throughout his lifespan fought the cause of the misery of the tribal people. The movement led by Birsa Munda was mainly based on the question of land which was the main source of their livelihood. The tribal people were gradually losing their lands in the hands of landlords and British rules. This situation led to the promulgation of Chotanagpur Tenancy Act, 1908. After a few years of enforcement of this act, the various forms of exploitation of the tribal people by various sections of the non-tribal people and institutions were strongly raised by Christian tribal youth which, in fact, paved the way for the movement into one organized way. Even though the people in Jharkhand are liberated as a separate state but their struggles continue in their livelihood.

The Mundas of Jharkhand were oppressed, victimized and dehumanized by the non-tribal landlords. The protective law of Chotanagpur Tenancy Act (CNT Act) for tribal land alienation came up in 1908; even then their lands are alienated. At the same time, the Mundas are migrated and displaced in the name of development projects without proper rehabilitation. The poor and illiterate Mundas of remote villages are taken to towns, cities and metropolitan cities as bonded labors. The minor girls are sexually abused and trafficked in metropolitans. The innocent Munda villagers are oppressed and killed by their own brothers and sisters, the Naxalite Mundas. The attempt is made to understand the struggles of the Mundas in restoring the lost identity and explore the liberative motifs of Nazareth Manifesto.

Statement of the Problem

Scholars have dealt and contributed a lot on the Nazareth Manifesto: Luke 4: 18-19. It is a summary statement of the whole mission of Jesus as liberator. The text according to Michael Prior[1] offers very wide perspective for developing liberation theology. The new order ushered in by Jesus is a challenging and demanding one for our contemporary society, for all those who contemplate participating in the liberation of the oppressed. The mission statement in Nazareth

[1] Michael Prior, *Jesus the Liberator: Nazareth Liberation Theology (Luke 4: 16-30),* Sheffield Academic Press, Sheffield, 1995, pp.87-88.

Manifesto, according to Richard Higginson[2] is an inspirable statement for business and company people for the transformation of society and environmental as well. Wati Longchar[3] has brought out challenges for doing mission from the perspective of the margin and locates two grounds: 'Centre' and 'Margin'. The rich are in the 'Centre', because they are rich and having power and authority, and the poor are in the 'Margin', because they are poor and having nothing. Christian mission should be located at the margin.

However, the restoration of the lost identity of the poor and the oppressed is pertinent and crucial. When the marginalized are migrated and displaced from their native land, they lose their identity too. Secondly, Jesus not only restores their identity but also gives them opportunity to start a new beginning. To the researcher's knowledge these issues need investigation. There are several questions related to this. How to locate the jubilee concept in the Old Testament and how far was it fulfilled in the life and ministry of Jesus? How does Luke try to link the text with the rest of his Gospel and particularly with Matthew 13: 53-58 and Mark 6: 1-6?

The Significance of the Study

The Mundas are one of the largest tribal groups in Jharkhand. Their main occupation is agriculture. Apart from agriculture they also resort to hunting, manual labor and service in any small sector as their secondary resource. The Missionaries had been involved in uplifting the Mundas but the resulting development does not seem to have changed their condition. The Gossner Evangelical Lutheran Church was established in Ranchi 1845, the S.P.G. Mission in 1868 and the Roman Catholic Church in 1869. With the spread of Christianity, the tribals/Mundas become more aware of their land rights and of their persistent suppression and victimization at the hands of lease holders and landlords. In spite of awareness they continue to be de-humanized socially, culturally, politically and economically.

---

[2] Richard Higginson, *The Nazareth Manifesto: Jesus' Mission Statement* is excerpted from Faith, Hope & the Global Economy, pp. 125-130.

[3] Wati Longchar, "Nazareth! Can Anything Good Come From There?" *Challenges for Doing Mission From the Perspective of the Margin*, Kwon Jin-Kwan and P. Mohan Larbeer, eds., Mission in the Context of Margines, BTESSC, Bangalore, 2015, pp. 2-3.

The aim and objectives of demand for separate state was the social, political, cultural and economic development and upliftment of the tribal societies of Jharkhand. After getting a Separate State the tribals had expected to achieve their dream of freedom, prosperity and development for themselves. But even after a decade, their situation remains unchanged. They continue being oppressed, victimized and dehumanized by the non-tribal landlords, rich and educated people. To the researcher's knowledge no one has dealt with the liberation, upliftment and development of the Mundas in Jharkhand in the context of the teachings of Christ.

Nazareth Manifesto is very popular and important text in the New Testament where Jesus quoted from prophet Isaiah and declares as his first public ministry. It is considered by most New Testament Scholars as the programmatic statement of Jesus' ministry in Luke's Gospel. The account's major features are Jesus' declaration that he fulfills the promise of Scripture. The passage portrays God's plan and Jesus' role in it. The researcher wants to analyze the problems of Mundas to justify how Jesus' teachings can play a significant role in the liberation and development of the Mundas in Jharkhand with exegetical study.

Objectives

- To do exegetical study of Nazareth Manifesto.
- To understand Jesus' liberative motives towards poor and marginalized.
- To analyze struggles for liberation of Jharkhand and Munda community.
- To explore the relevance of Jesus' teachings for Mundas in Jharkhand.

Scope & Limitation

The local church was no doubt the 'audience in Luke's mind first and foremost, although he may have hoped to win a wider readership. This study shall focuse and limit with Munda tribe of Jharkhand especially in Ranch and Khunti district of Jharkhand with some exegesis on various New Testament passages such as Luke 4: 18-19, Mk. 6: 1-6; Mt. 13: 53- 14:1.

Methodology

The present study, dealt from historio-critical methodology is applied in the study of Munda society their background, issues and struggles for liberation and its phenomenological approaches. The study will confine to the library works; the primary and secondary sources are

Books, Journals, Periodicals, Commentaries, Dictionaries, Encyclopedias, Articles, Magazines and News Papers etc.

Structure of the Research

The first chapter deals with the review of literature which helps to understand the works and thoughts of honorable scholars and theologians on the various aspects and issues on the understanding of Nazareth Manifesto, Luke 4: 18-19.

The second chapter investigates gospel according to St. Luke; its background, authorship, date, sources, purpose, canonicity and theology. This chapter highlights the historical background of Trito Isaiah and the concept of Jubilee Year in the light of Leviticus 25 to understand Jesus' quotation on Nazareth Manifesto. It also highlights social context and textual background of the text, and literary relationship between Luke 4: 18-19 and Isaiah 61: 1-2; 58:6. In the context of the Old Testament, particularly the prophet Isaiah, an exegetical study of Luke 4: 18-19 is the major part in this chapter.

The third chapter analyzes the land of Jharkhand; its formation, geographical features, population, natural resources, communications etc. This chapter also analyzes the Munda community; their origin and migration, socio-political and religio-cultural structures, faith and belief and their historical over view.

The fourth chapter deals with the present struggles of Munda community: Naxalism, Sexual Abusion, Trafficking, Bonded Laborers, Migration, Displacement and Land Alienation.

The fifth chapter explores the relevance of Jesus' teaching on Munda tribe in Jharkhand; their poverty and development, Land Alienation and Protection, Migration, Displacement and Rehabilitation, Ecological Crisis and Preservation, Naxalism and its Prevention, Human Trafficking and Prevention, Bonded Laborers and Rescue.

Chapter- One
REVIEW OF LITERATURE

The Nazareth Manifesto is considered as the programmatic statement of Jesus' ministry. A number of studies have been done on the text. It is necessary to present some of the significant contributions made by scholars.

1.1. Razouselie Lasetso

The Nazareth Manifesto: Theology of Jubilee and Its Trajectories in Luke-Acts was originally a dissertation of Razouselie Lasetso submitted to the South East Asia Graduate School of Theology (SEAGST) for the degree of Doctor of Theology in the year 2003. The Jubilee in the Old Testament was a time of restoration of all things to their original state. But Scripture does not record any instance of a jubilee being literally observed. He quotes from John Brouwer and says, "It is evident that there are no concrete indications in Scripture that the jubilee was ever observed and therefore it is generally assumed that the legislation as a whole might never have been implemented in the history of Israel. Thus, due to lack of any concrete evidence, it is difficult to comment with certainty on the practice of jubilee in the life of Israel as a nation".[4] Therefore, according to him the jubilee existed as an eschatological concept, especially in Isaiah. In Isaiah 61 the prophet makes a jubilee declaration to bring hope to the returning exiles. The immediate context is the socio-political and theological disaster that people faced after the return from exile. The land, the walls of Jerusalem and the temple were in total ruins. The people were completely demoralized. It is in such a context that the prophet's message of eschatological hope is derived. The prophet's message of hope is not for the powerful or for the rich but for the people who are described as oppressed, brokenhearted, captives, prisoners, mourners, and those of faint people. Therefore, the context of the prophet's message is freedom, comfort, support and encouragement.

This eschatological hope of jubilee was employed even during the intertestamental period. For this point he quotes from the use of the Isaianic and Levitical texts in 11QMelchizedek document in which Melchizedek or some-one like him is expected to bring in the last and the

[4] Razouselie Lasetso, *The Nazareth Manifesto: Theology of Jubilee and Its Trajectories in Luke-Acts*, ISPCK New Delhi, 2005, p. 49; cited from John Brouwer, *Year of Jubilee: A call for Liberation and Restoration,* p. 14.

tenth jubilee. As he says, the last or the tenth jubilee is set by 11QMelchizedek as a great "year of release". In this year the figure of Melchizedek plays an important role in that he fulfills the promise of Isaiah 61: 1-2 that the captives will be set at liberty.[5]

Jesus in his ministry declares that what the prophet had declared (Lk. 4:18-19/ Isa. 61: 1-2; 58:6). This declaration has been fulfilled in hearing of his audience that day as he quoted from the prophet (Lk. 4: 21). Without concealing the fact that Jesus had a successful ministry Luke takes this particular declaration and makes it Jesus' inaugural statement (Lk. 4: 14-15, 23). For Luke this particular event and declaration serve as a programmatic statement of Jesus and his ministry.

A redaction critical analysis of the Nazareth Manifesto (Lk. 4: 16-30) reveals that the text is characterized by jubilee significance. It is noticed that Luke attempts to highlight Jesus' declaration by stressing the importance of ἄφεσις which is the specific jubilary catchword to introduce Jesus and his ministry. Lasetso quotes from Kimball and says, "in the linking of these texts (Isa. 61:1-2 and 58:6), Jesus defined his ministry in terms of Old Testament prophecy and fulfillment: he cited Isa. 61: 1-2 to claimed that he was the heralded who proclaimed the messianic release and inserted Isa. 58:6d to emphasize that he was also the agent of this spiritual liberation".[6]

The jubilee themes like restoration, liberation and redistribution of capital all find very prominent consideration in Luke's work. Luke saw Jesus and his ministry as the fulfillment of the eschatological jubilee, but a more universalistic one at that- since here the beneficiaries of the jubilee include all the disadvantaged of society like the oppressed, the sick, the widows, the poor, the prostitutes, the sinners, the women, the Samaritans, and the Gentiles, who are the underdogs of society. Therefore, the concept of jubilee as revealed in Luke 4: 16-30 serves as the key to understanding Jesus and his ministry.

1.2. Michael Prior

Jesus the Liberator: Nazareth Liberation Theology (Luke 4: 16-30) is the most comprehensive study of Luke 4: 16-30. Michael Prior introduces the possible literary relationship between the Gospel of Matthew 13: 53-14:1, Mark 6: 1-6 and Luke 4: 16-30. He

---

[5] *Ibid,* p. 76.
[6] *Ibid,* p. 122; cited from Charles A. Kimball, *Jesus' Exposition of the Old Testament,* p. 110.

attempts to inquire into the problem of the relationship between three evangelists on the rejection narrative. He tries to determine to what extent Luke's dependence on Mk. 6:1-6 can be ascertained. Scholars are divided on the issue of whether the Lukan text can be considered a free Lukan expansion or redaction of Mk. 6; 1-6 or whether was dependent on another source in addition to the Markan source. According to Prior, Luke's version represents a fuller tradition, which was not available to Matthew and Mark. He finds difficult to accept the Markan source here and says, "Luke transmits responsibly a summary of the account, or the summarized account itself, of an incident which happened in Nazareth on a Sabbath which was available to him from his several sources, oral and for written."[7]

Prior is of the opinion that Jesus' deliberate omission of Isaiah 61:2b, which is a reference to the vengeance of God, provoked the anger of the people. The crowd at Nazareth just could not accept Jesus, who was regarded as being one of them, as the eschatological prophet of Isaiah 61. They could not accept that Jesus is ushering in God's salvation. Therefore, they protested saying "Is not he Joseph's son?" (Lk. 4:22). The synagogue reading of Scripture was from the Hebrew Torah and from the prophets. But there is no indication that Jesus read from the Torah. All that he read was from the prophet. Here, it is not certain whether this prophetic reading was a definite text for reading every Sabbath or whether Jesus chooses the text by himself. Whichever is the case, Jesus gave new meaning to the text.

In the interpretation of "the acceptable year" some scholars situate the Nazareth Manifesto in the context of the Jewish year of jubilee and others in the context of a sabbatical year. But Prior rejects to these views. On the issue of the link word ἄφεσις he points out that "Luke does not use the terminology peculiar to Jubilee….Neither does he develop peculiarly jubilee concepts in the course of his writing."[8] Therefore, Prior is of the opinion that Luke's specific understanding of ἄφεσις must be considered as it is and not against the backdrop of jubilee legislation. Prior's focal point is "today". His argument here is that the Lukan Jesus presented himself as the fulfillment of Old Testament prophecy. He is not only the interpreter of Isaiah 61 but also the one who fulfilled this prophecy.

The introduction of Elijah and Elisha into the narrative reveals Jesus as a prophet. The universal mission of these two prophets, who were sent out to non-Jews, is stated in the same

---

[7] Michael Prior, *Jesus the Liberator: Nazareth Liberation Theology (Luke 4: 16-30),* Sheffield Academic Press, Sheffield, 1995, pp.87-88.
[8] *Ibid,* p.139.

order as Jesus' interpretation of Isaiah. This done to show that, in Jesus, the prophetic ministry is fulfilled. On the basis meaning of πτωχος, Prior points out that it should be rightly translated as "destitute" or "beggar". For him πτωχος is a term to indicate a more severe form of poverty. The πτωχος had no place in the economic structure of Greek society. They totally depended upon the hospitality of other people for their survival. Therefore, for Prior "the good news to the poor" specifically refers to proclamation to those economically destitute.

He points out the fact that most liberation theologies come from South Africa in the context of economic poverty. Yet the Gospel of Jesus Christ bears a wider scope. All forms of operation need liberation. He concludes by stating that the new order ushered in by Jesus is a challenging and demanding one for our contemporary society, for all those who would contemplate participating in the liberation of the oppressed. Luke's proposal for finding liberation theology in Luke 4: 16-30 is well taken, but the view that the passage has nothing to do with the jubilee is certainly questionable.

1.3 Richard Higginson

In a short article '*The Nazareth Manifesto: Jesus' Mission Statement*, [9] Richard Higginson attempts to collect different mission statements. Among them Glaxo Smith Kline's company mission statement is well noticeable, "We have a challenging and inspiring mission to improve the quality of human life by enabling people to do more, feel better and live longer".[10] According to the author, Jesus' mission statement, "Good news to the poor, release to the captives, recovery of sight to the blind and freedom for the oppressed" inspires many business people in their business. In elaboration of the statement he says, Jesus did not need to invent a mission statement; he finds one ready-made in the Old Testament particularly in Isaiah 61:1-2 and 58:6. This passage suited his purposes perfectly, to the context that Jesus says 'Today this Scripture has been fulfilled in your hearing'. The promise of good times no longer lay in the future; it was being fulfilled in the present- 'today'- Echoing Isaiah. Jesus promises good things to four groups of people: good news to the poor, release to the captives, recovery of sight to the blind and freedom for the oppressed. He says the Christian consultancies Tricordant see their calling to

[9] Richard Higginson, *The Nazareth Manifesto: Jesus' Mission Statement* is excerpted from Faith, Hope & the Global Economy, pp. 125-130.
http://www.faith-in-busuness.org/2015/08/the-nazareth-manifesto-Jesus-mission-statement (27/06/18)8:21pm.
[10] *Ibid.*

bring wholeness to dysfunctional and demoralized organizations in the light of Luke 4:18-19. It inspired solicitor James Featherby during the many years he worked for the City legal firm.

1.4 Wati Longchar

In the article "*Nazareth! Can Anything Good Come From There?",* [11] Wati Longchar raised question of to locate God's Mission?. He located two grounds: 'Centre' and 'Margin'. The rich man is in the 'Centre' because he is rich and having power and authority, on the other hand, Lazarus in the 'Margin', since he is poor, covered with sores and having nothing. In terms of identity, the author has pointed out the nameless rich man and other person is by name Lazarus. Name giving is significant here. Naming implies identity which involves recognition, respect and right. According to the author, "Jesus introduced him (Lazarus) with a name. By naming him, he made him human. Lazarus was no longer a no body, but somebody with a right, dignity and worth".[12] Jesus intentionally located his mission in the context of Lazarus- the margin.

The author has pointed out the argument between villagers of Nandigram and Singur with Government officials over the issue of land alienation. The Government in the name of development wants to alienate land of villagers by giving them lure of compensation, employment and comfort. On the other hand, the villagers do not want industrial development but want social welfare. Here, the Government position represents the voice of the people at the centre- the rich man. The weak sectors of the society are being forced to sacrifice for the sake of the so-called 'majority'. They are like Lazarus in today's society. The author mentions, "Location of God's mission in the context of Lazarus is not an option but a divine mandate".[13] Jesus did not belong to the elite and rich class but was with, for and from the poor people. Jesus' association with tax collectors, sinners, outcasts, poor, physically ill persons etc. indicate that God's Kingdom is incomplete without the inclusion of the people in the margin.

The author has pointed out WCC document and mentions the Christian mission can only be done by the powerful to the powerless, by the rich to the poor, or by the privileged to the

---

[11] Wati Longchar, "*Nazareth! Can Anything Good Come From There*?" Challenges for Doing Mission From the Perspective of the Margin, Kwon Jin-Kwan and P. Mohan Larbeer, eds., Mission in the Context o0f Margines, BTESSC, Bangalore, 2015.

[12] *Ibid.,* p. 46.

[13] *Ibid.,* p.51.

marginalized. The Christian mission is to be engaged in transformative activities.[14] "Mission is collective solidarity and resistance for claiming justice. The role of church is for the margins. Sometimes the church maintains silence willfully against corruption and misuse of power. Unjust practices are organized, systemic and institutionalized like Roman "*Legion*" at the time of Jesus, and thus a collective solidarity resistance is imperative. The ultimate goal of churches mission is justice for all. Finally the author concludes by saying, "If the church today has to be vibrant and prophetic, we have no option except to locate our mission in the context of the margin and resist the system collectively in love and solidarity.[15]

1.5 H. Joseph Lalfakmawia

In the article "*The Lukan Concept of 'anawim', the Poor and Good News to the Rich"*[16] Joseph Lalfakmawia attempts to highlight the concept of Lukan *'anawim'* from the possible background and tends to show its distinctiveness from other usages and its relevance in present Indian context. In the first section "The Poor in the Classical Greek", the author mentions Greek word πτωχος which belongs to the root πτη means 'crouched together'. As an adjective, it means begging, poor as a beggar, poor; and meaning of noun form is 'beggar'.

In the second section "The Poor in the Old Testament" there are number of Hebrew words mentioned for the term 'poor'. The general term *anawim* is the plural form and its singular is *anaw* which occurs 24 times in the Hebrew Bible. The adjective form *ani* is presented in the early law codes as a technical one of dispossessed, thus without landed property (Lev. 19:10; 23:22; Deut. 15:11; 24:12). The term is also used to denote those who are exploited and wrongfully impoverished (Job 24:4; Ps. 37:14; Isa. 32:7). The author in the third section "Theological Reflections in the Old Testament" indicates that *anawim* usually meant moral uprightness rather than poverty. As the *anawim* are morally upright, they are humble and meek. It has religious piety and humility in its essence.[17]

The Lukan 'poor' are the urban poor, who had two basic needs: food and shelter. They were hired on a daily basis and failure to obtain work meant that next day went hungry. The author mentions that the phrase 'the poor, the maimed, and the blind and the lame' in Luke is

---

[14] *Ibid.,* p. 55, cited from WCC document on "*Together Towards Life: Mission and Evangelism in Changing Landscapes*", A New WCC Affirmation on Mission and Evangelism, Crete, September 2012, pp. 6-7.
[15] *Ibid*., p. 57.
[16] H. Joseph Lalfakmawia, ed., *Master's College Theological Journal, Vol.1, No. 1*, Visakhapatnam, March 2011.
[17] *Ibid*., p. 7.

closer to the economic sense than religious. Luke understood these categories of people in a socio- economic sense. They are not only physically poor but also poor in socio-economical sense. Therefore, Lukan poor are not only the destitute but at the same time they are those who live in an outcast condition.[18]

The Lukan good news to the poor is quite grim for the rich, threatening them with the total loss of their status; wealth and power (cf. 1:52 f.; 6:24-25; 12:12-21). In view of wealth 18:25 passage is a thought provoking one that says, "For it is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of God". In this point the author Lalfakmawia mentions, "Luke's concern is not to overturn the rich to the poor and the poor to rich. Luke's primary intention is salvation of human being irrespective of the rich and the poor/destitute. God as the lover of the weak does not necessarily mean that poverty is the automatic pass ward for the entrance of the Kingdom of God. Humanity, meekness, moral uprightness, and subsequent submission to God and dependence on God are rather the characteristics of the true *anawim".*[19] "The *anawim* in Indian Context" is relevant. There are about two third of population lives below or just above poverty line. A small group of rich manipulate the whole wealth of the country for their selfish purposes and enjoyment. In this context the time of God's Kingdom, God's intervention into history has taken place in Jesus. God's revolution in Jesus will liberate all people from all types of poverty and oppressions.

1.6 P.A. Sampathkumar

In in the article "*The Rich and the Poor in Luke-Acts"*[20], P.A. Sampathkumar mentions 'rich' and 'poor' as a double trend running through Luke's passages. He gives careful attention to both of these trends and brings out message for the present situation. He presents in two sections, i.e. Eschatological Reversal and Lukan Social Concerns. In the first section he mentions that "the pious poor people" *anawim* were essentially the powerless, the exploited, and the insignificant and economically deprived. They waited upon God for the coming of the imminent messianic age. This messianic pity is found in Magnificent of Mary where her low status in life has been transformed into blessedness (vs. 50-55). Another passage of eschatological reversal is

[18] *Ibid.,* p. 11.
[19] *Ibid.,* p. 13.
[20] P.A. Sampathkumar, "The Rich and the Poor in Luke-Acts", Matthew Vellanickal , eds., *Bible Bhashyam,* St. Thomas AP Seminary Vadavathoor, Kottayam, Vol. XXII, No.4, December 1996.

Lk. 4: 16-30. In "proclaiming the good news to the poor" Jesus assumes the role of Anointed one the Messiah, the announcer of eschatological joy, salvation and God's Kingdom.

The first part of section one is Beatitudes where there is a comparison between Luke 6: 20-22 and Matthew 5: 3-6. Matthew's beatitudes seem to appear moralizing the values; in fact, they recognize the basic human needs for the establishment of God's reign. In Luke the people addressed are simply and literally poor but the accent is on the blessing- freedom from pain and suffering- that makes God's eschatological reign. In comparison with Matthew, Luke is explicit in recognizing those human needs as basis of eschatological reversal.[21] The second part of section is "Teaching on the Banquet Etiquette" (Lk. 14: 12-24). In this story the original guests did not come. The first of the three excuses has bought a field outside the city indicates to a rich man. The second excuse is from a man who has bought five yoke of oxen. In Palestine the owner of five oxen is considered to be a very rich. The last excuse is recently married. Finally the poor, the maimed, the blind and the lame enjoyed the banquet and they became the privileged people of God. Luke presents the theme of the eschatological reversal of the poor.

The author's second section of the article is Lukan Social Concerns. Here he points out the right use of possessions. According to him Jesus joined the fellowship of banquets with good food and drink (Lk. 5:29; 7:36; 14:1, 5). He had contacts with the rich and wealthy and spent time with them (Lk. 7:1-10, 36-50; 19:1 23:50). Thus it is clear that Luke portrays Jesus as a person who appreciates the material well-being. Yet Jesus aware of basic human need and prays for daily bread (Lk. 11:3); mentions 'the present hunger would be satisfied' (Lk. 6:20-21). Therefore, according to the author, "For Luke, poverty is not an ascetic ideal nor is it in harmony with the will of God. God intends good enough for the wicked and ungrateful (Lk. 6:35). The possessions are not inherently evil and God wills enough to meet life's basic needs for all people."[22]

1.7 David Abernathy

The author in his article "*A Study on Luke 4: 16-30"*[23]intends to investigate what Jesus intended to claim about himself, what he expected from his hearers, and why the audience responded as it did.

---

[21] *Ibid.,* p. 178.
[22] *Ibid.,* p. 182.
[23] Matthew Manakatt, eds., *Bible Bhashyam*, St. Thomas AP Seminary, Vadavathoor, Kottayam, Vol. XXVII, No. 3, September 2001.

In the first part of his article the author points out Jesus' claim to be Messiah and the Prophet. When Jesus stated that Isaiah 61 passage was fulfilled; he was claiming to be the one whom God has anointed him. In claiming to be the anointed one who announces and inaugurates the beginning of the new eschatological era, Jesus' claim to be the anointed one of Isaiah 61 is actually a two-fold claim as the anointed one he not only is the long-hoped for Davidic King, but he is also the eschatological prophet of Isaiah 61 as well as second Moses (cf. Acts 7:37).[24]

The second part is the response of the Nazareans. Their initial positive reaction to Jesus' words quickly turns into a rage. The transition from apparent acceptance to rejection, in this point among the scholars have debate, even then the author concentrates on the use of two Greek words ἐμαρτυρουν (speaking well of) and ἐθαυμαζον (amazement) of v.22. He says θαυμαειν in Luke does not refer to fully developed belief in Jesus; that they marveled or were amazed does not mean that they put their faith in him. They may have been amazed because of the power of his oratory, by the message itself, or possibly even because a hometown boy was doing something quite different from what they would have expected. But that does not mean that they had a positive response to his assertions.[25]

The crowd begins to ask, "Isn't this Joseph's son?" From this account it is clear that they have begun to balk at his claims. Jesus' claims obviously require a submission and obedience to him on their part. They knew him as Joseph's son and not by his own name. He is a subordinate, a junior citizen, as a child in front of them; and how could he be their superior?

At this point Jesus introduces the maxim 'physician heal yourself' knowing that they would expect him to do. If other people were beneficiaries of God's favor, why they will not? The people of Nazareth may have been interested in receiving the benefits of God's eschatological salvation. They seem to have lacked interest in being used by him to share it with outsiders, especially Gentile outsiders. In fact God's grace is for all people. In this juncture Jesus' point is that Israel rejected the ministry of Elijah and Elisha as prophets of God, and for that reason they did not receive the saving help that outsiders were willing to accept. [26]

The author's third section is "Conflict as a Structural Theme". Here the question arises, why the initial positive response suddenly changed into extreme rejection? The Nazareth attempted to kill fellow townsman especially on a Sabbath day? In this point the author of the

---

[24] *Ibid.,* p. 224.
[25] *Ibid.,* p. 226.
[26] *Ibid.,* p. 229.

article points out, "Luke consistently pairs accounts of conflict, and especially extreme rejection to the gospel, with the work of the Holy Spirit in opposition to the work of Satan or demons. Luke is sometimes hinting and sometimes saying that whatever the base human motives may be for opposing the message of the Kingdom of God, it is Satan's power and influence that turn opposition into fury that goes beyond the range of merely human".[27]

1.8 Matthew Vellanickal

In the article is "*Good News to the Poor: The Synoptic View of Evangelism".*[28], Matthew Vellanickal states that the evangelization is to be understood as bringing the Good News of salvation to the poor. Jesus' mission-consciousness included the awareness that the object of his mission work was to bring the good news to the poor. The good news is, therefore, the arrival of the Kingdom of God on earth (Mk. 1:14-15; Mt. 6:10). Peace is the predominate note of the good news (Mt. 5:19). According to the author of this article, "The evangelization is, therefore, first and foremost, bringing this peace to human beings".[29]

'The Good News of Jesus' is the news of salvation, of the kingdom of God, and of peace. The angel announced 'the savior is born to you' (Lk.2: 10-11). Hence, the evangelization means to make Jesus known to all people as their savior. He mentions Hebrew term *anawim* means 'poor' i.e. the blind, the lame, the lepers, the baggers, the hungry, the outcasts, the oppressed, the illiterate, the sinners, the prostitutes, the tax-collectors, the persecuted, down trodden, the captives, widows, orphans, the marginalized etc. are the poor of modern society. Evangelization therefore, must be directed primarily to this kind of people.

The nature of evangelization is stated in Mk. 6:7-10 where Jesus sent his disciples two by two. This indicates the collectiveness of evangelization. According to Jewish law, two person's testimony was considered valid. For a fruitful evangelization unity of the missionaries and churches as well are necessary. Disunity is danger to evangelization. Jesus gave them authority to cast out demons. Defeating and expelling the power of the evil one in this world is precisely the mission work of a disciple of Christ. It implies fighting against all kinds of corruption,

---

[27] *Ibid.,* p.230-31.

[28] Matthew Vellanickal eds., *Bible Bhashyam,* Vol. XXIV, No. 3, St. Thomas AP Seminary, Vadavathoor, Kottayam, September 1998.

[29] *Ibid.,* p. 141.

injustices and bondages of the individuals and of the society.[30] On the other hand, healing the sick must be a characteristic feature of mission work.

In this missionary work, there are risk and suffering but the same time they are the bearer of peace to the family. According to the author table-fellowship is an important method of missionary work. In this work heavenly reward is assured by the Lord.[31] In Jesus' vision, it is by becoming a good disciple that one can be a true missionary of Jesus. It includes to be compassionate as Jesus is. It requires motherly love towards others (Mt. 5:7) as Mother Teresa did in our time. The author quotes 'salt' and 'light' of Mt. 5:13-16, and says, the missionary has to evangelize more by his being than by preaching the word of God. It is one of total self-giving. Every Christian is obliged to do the missionary work in response to the teaching and command of Jesus. The target of mission work is the whole humanity and the whole creation. By giving good news to the poor, the missionary himself/herself has to become the good news.

1.9 Robert Willoughby

In the article "*The Concept of Jubilee and Luke 4: 18-30",* [32] Robert Willoughby attempts to discern jubulary echoes from the words of Jesus as he quotes from Isa. 61: 1-2. The divers views regarding 'the nature of the program envisaged by Luke' is informed to the readers and at the same time from the said passage majority's view of deriving jubilee significance is noted. He indicates that in Nazareth Manifesto Luke has followed the Markan order. On the basis of Luke 4:31 the author mentions that the narrative is built toward the rejection of Jesus in his own town. Here, Jesus made dual claims: regarding himself as the anointed one and Scripture has been fulfilled in their hearing. Crowd's reaction is changed after hearing Jesus' saying of a prophet's ineffectiveness in his home land as of Elijah and Elisha, and of the transfer of blessing to the Gentiles, namely Naaman and Zarephat. This indicates, according to Willoughby, that the original jubilee concept includes those who were formerly not included in the jubilee benefit.[33]

The author is not in the line of Isaiah's message as one bears significance for social liberation, rather he is more in the line that the jubilee themes already eschatologised with no hope of current enforcement. The jubilee was purely an eschatological concept by then; the author says that "certainly in the context of Luke's gospel, Jesus' use of the jubilee motif by way

---

[30] *Ibid.,* p.145.
[31] *Ibid.,* p. 146.
[32] Robert Willoughby, "*The Concept of Jubilee and Luke 4: 18-30",* Mission and Meaning: Essay Presented to Peter Cotterell, Antony Billington, ed., Tony Lane and Max Turner, Carlisle : Patternoster, 1995.
[33] *Ibid.,* p.47.

of Isaiah is metaphorical".[34] Therefore, Jesus used the Isaianic text in an established eschatological way. In connection to jubilee image this view has future dimension and has no immediate significance.

1.10 Dennis K. Muldoon

In the article "*Nazareth Manifesto: Study text, Luke 4: 14-21".*[35]Dennis K. Muldoon deals with the Holy Spirit. Jesus returns from the desert after resisting the devil. According to him, Luke continues to describe how the Holy Spirit lead Jesus and empowered him all he did.[36] Luke had his reasons for writing in detail of Jesus' preaching in Nazareth and putting this account so early in his 'orderly account'- not necessarily chronological account. In Matthew's chapter 13 may have the same visit of Jesus to Nazareth. Jesus declared himself to be the Messiah, who was spoken of by the prophets long ago. This prophecy is fulfilled 'today' by the hearing of the people.

Jesus taught in their synagogues and everyone glorified him (4:15). According to the custom Jesus went into the synagogue of Nazareth. Jewish worship and sacrifices were focused on the temple in Jerusalem. The author points that there were probably no synagogue before the destruction of the temple and the exile to Babylon in 586 B.C.[37] The synagogue consist of at least ten male Jewish where they pray, worship, read and preach the Scriptures. He would have gone as a child and continued to go as adult.[38] Jesus did not make excuses not to go synagogue. The eyes of all were fixed on him (v. 20), in this point the author indicates to attentive and undivided attention of the audience.

Jesus preached the gospel to the poor, healing the broken hearted, giving liberty to the captives and sight to the blind. The author says clearly it had not finally been fulfilled prior to this.[39] What had been said by the prophets was fulfilled by the hearing of the people. The good news Jesus preached are release from spiritual and political bondage of the poor.

---

[34] *Ibid.,* p.51.
[35] http://www.pcasydney.org.au/Sermons/Nazareth Manifesto.pdf (27.6 2018) 8.39 p.m.
[36] *Ibid.,* p. 1.
[37] *Ibid.*
[38] *Ibid.,* p.2.
[39] *Ibid.,* p. 3.

1.11 Jhakmak Neeraj Ekka

In the article "*Reinterpretation of the Gospel in Indigenous Cultural Context*"[40] the author attempts to discuss in a preliminary way the questions and issues that indigenous tribal interpretation of the Gospel would face. In order to overcome the historical, cultural and philosophical gap between Biblical and present time and to understand the text today it is necessary to reinterpret the same according to present life situation. Secondly, the general interpretation of the biblical text is unhelpful to indigenous tribal Christians. Therefore, contextual interpretation of the Bible is necessary.

The author has taken two biblical texts as examples as indigenous tribal hermeneutics i.e. Genesis chapter 1 and Nazareth Manifesto Lk.4: 16-21. The interpretation of creation story in western tradition gives authority to man for dominion. In general interpretation the man is the crown of creation which leads to hierarchical understanding. Instead, the indigenous tribal reading would find it natural to connect the whole creation story as story based on community. The mention of spirit, vegetations, water, hills, man etc. all help an indigenous tribal to affirm their experience of community. The creation story is the creation of natural world. In this world indigenous tribal people feel as home. This is their home. According to the author, "For the indigenous tribal community this biblical text is celebration of God's creation, affirmation of their relatedness with nature and confirmation of their codependency and the role caretaker towards nature".[41]

The author has noted three things. One, Nazareth Manifesto is Jesus' interpretation of the text. This is the interpretation of the destiny of Jesus' life. According to him, a reinterpretation of the text according to indigenous tribal community would be to celebrate Jesus announcement. Good news to such magnitude will elicit a deep spiritual joy because they realized that the one who is speaking here is spirit-filled for their sake. In the light of how Jesus lived and died the indigenous tribal people would rejoice to realize that God-Son is in their side. This is a fact to be celebrated.[42] Secondly, the manifestation of Jesus is confirmed and fulfilled in how Jesus lived and died on the cross. Generally the interpretative formula is that since Jesus did this one must do according to be his authentic follower. Indigenous tribal interpretation makes every aspect as

---

[40] Jhakmak Neeraj Ekka, RGICC, *Indian Theological Journal, John Robert Theological Seminary*, Shillong Vol.3 No. 1, July – December 2009.
[41] *Ibid.,* p. 105.
[42] *Ibid.,* p. 108.

accountability. In author's word, "Just like Jesus he or she will allow justice, fairness, integrity and compassion to be the basis of all his or her words and actions even while realizing to be alone like Jesus"[43]

Jesus' proclamation of liberation is to be accepted in terms of his actions and words throughout his life. What Jesus preached and practiced were truly indigenous tribal interpretation. The author says, "Jesus of Nazareth did not only preach the kingdom of God but also claimed that kingdom was near him; Jesus did not only oppose the power that be but also became powerless and forsaken for the sake of the world; Jesus did not only show the example of sacrifice but he also became the sacrament on the cross for the salvation of the world. In it lies holistic perspective of indigenous tribal reinterpretation".[44]

1.12 Elaine Marie Prevallet

In the article "*The Rejection at Nazareth: Luke 4:14-30*"[45], Elaine Marie Prevallet concentrates on the attitude of people from acceptance to hostility. The people question his identity, and evidently challenge him to perform a mighty deed to prove his claim. The people now, far from receiving the prophet, are suddenly trying to kill him. She finds reminiscent the phrase ἐξεβαλον αὐτον ἔξω τῆς πολεως of v.29 with the parable of the vineyard in Luke 20:15. This parable obviously refers to Christ's death; in Luke 4:29 too the people intend his death. The same details appear again in the account of Stephen's death in Acts 7:58, an account commonly understood to be modeled upon the death of Christ. The expression, then, is one already known to Luke. In addition of the detail that the town was built upon the brow of a mountain- a detail which exegetes are unable to identify. The author suggests to the city of Jerusalem, popularly known as the city seated upon the mountain. Given the fact that Luke's Gospel as a whole was focused upon Jerusalem as the destination of Jesus' journey. It is additional evidence that the Nazareth scene has been constructed as a prophecy, pointing to Christ's future destiny, his death at Jerusalem. The final verse (v.30) supports this conclusion.[46]

The author concentrates on the phrase αὐτος δε διελθων δια μεσου αὐτων ἐπορευτο of v. 30, and particularly on the verb διερχομαι . Comparative to Matthew and Mark, Luke uses this term several times; in Luke and Acts 28 times. It is thus, a familiar Lucan expression, and

---

[43] *Ibid,* p. 109.
[44] *Ibid.,* p. 109.
[45] https://biblical studies.org.uk/pdf/scripture/49 005.pdf(12.11.2018)12.30 p.m.
[46] *Ibid.,* p. 7.

may have a special connotation.[47] For Luke seems to use it most often with reference to the missionary work of Christ or the apostles, or the preaching of the gospel.

The scene at Nazareth is thought to be symbolic or programmatic, and since in its closing sentence Luke uses the important verb πορευμαι might it not be that this concluding sentence is also programmatic, having as its function to conclude and summarize the life and mission of Jesus? According to the author, "If the verb διερχομαι is understood to refer to Christ's mission and the verb πορευμαι to his journey, then the concluding sentence αὐτος δε διελθων δια μεσου αὐτων ἐπορευετο might fittingly refers not to a miraculous escape but rather to Jesus' ministry among the Jewish people".[48]

1.13 Jeff Gang

The author's article is "*From Surprise to Shock: A Reflection on Luke 4: 16-30 and the Implications for Seventh-day Adventist Mission*".[49] This article offers a study of Lk. 4: 16-30 in an attempt encourage Seventh-day Adventists engaged with the church's mission towards a more inclusive approach in their efforts. While talking about the said topic the author acknowledges that Lk. 4:16-30 is "the heart of Jesus' mission".

The author has emphasized on two Greek terms. The first term 'ατενιζω means 'fixed on', 'look intently at', 'stare at' etc. "All the eyes were fixed on him", because, as Luke presents, Jesus had reputation previously while ministering at Galilee (vs. 14-15). Including Mt.4, it is easy to imagine that the praise included talk of a man filled with the Spirit of God, who performs miracles- the blind see, the deaf hear, the lame walk etc. It is not surprising they listen with expectation. Added to Jesus' already growing reputation is the fact that Jesus chooses the messianic passage, a jubilee passage from Isaiah. Second term is θαυμαζω means 'amazed', 'astonished', 'wonder', 'marveled' etc. The synagogue went from surprise to shock. What brought them from being ready to praise Jesus to being ready to murder him?

Jesus brought two examples: a widow of Sidon and Naaman a Syrian who were outsiders but were blessed by God. The thought that God would reveal himself to an outsider, that Jesus would link them together- insider and outsider- is unthinkable, and it sends them into a

---

[47] *Ibid.*
[48] *Ibid.,* p. 8.
[49] http://digitalcommons.andrews.edu/cgi/viewcontent.cgi?article=1202&context=jams(12.11.2018)12.30 p. m

murderous rage. Reflecting on Jesus' actions the author quotes Matthey and writes, "Jesus proclamation that God's liberating power and solidarity is not exclusively meant for the benefit if the physical descendents to the patriarchs, of the people of the exodus and the great prophets. God's mission has a universal scope- transcending any ethnic, cultural, social, racial or confessional barrier. God's preferential option for the poor is not for the poor of Israel, and may even give priority to others".[50]

The author points out from Nazareth Manifesto pericope that the church cannot tell God where he can and cannot be presented.[51] God does according to his own will not the will of human being. If God decides to miraculously feed a widow in Zarephath, that's what God will do. If God decides to heal Naaman, the Syrian, that's what God, will do. If God decides to care for Muslim from Iran or a terrorist from Afghanistan, that's what God will do. Therefore, no one is God's "special people" to the exclusion of others. He mentions that Jesus was visited by Magi from the East who was very likely pagan astrologer who felt compelled to search for God through a star. This indicates that the love of God is expanded to unexpected outsiders. There are lots of boundaries that need to be broken in the world. There are boundaries that need breaking in beloved Seventh-day Adventist Church. There are boundaries that need breaking in Christianity. God seems to delight in breaking through boundaries.

1.14 Gail R. O'Day

In the Article "*Today this word is fulfilled in your hearing: A Scriptural Hermeneutics of Biblical Authority"*, the author has chosen Luke 4:16-30 because it is based in synagogue worship with religious practice and community engagement in that practice. Secondly, it contains implicit and explicit assumptions about the interpretation of Scripture. She is interested in the roles that Scripture and its interpretation play in this story and the ways in which the story embodies the power and possibility of preaching.

She finds two features in this story: an amalgam of two different texts in Isaiah (61:1-2 & 58:6) and Luke's presentation of approximates real time- each of the component parts of the worship service before the reader. The reader like the congregation sees Jesus stand up, receive the scroll, find the words that are written, rollup the scroll, handed it back, and sit down. As a

[50] *Ibid.,* p. 5.
[51] *Ibid.*

result of this real-time narration, Luke says, “The eyes of all in the synagogue were fixed on him”.

The Scripture creates something new in the life of the community. According to the author, “In the reading and rereading of Scripture, something new is created. Scripture does not remain static while the contexts around it change”.[52] The opening word “today” highlights the immediacy and temporal specificity of the interpretation of Scripture in the context of worshipping community. The present moment, “today”, determines how Scripture gets real and interpreted. It shows how the present moment altered whatever the text might have meant in its past. The author says, “Jesus has created something new out of Isaiah that did not exist for anyone prior to the moment of his interpretation.[53]

Jesus describes the Scripture as having been fulfilled. Here the perfect tense of πληροω, πεπληρωται ”has been fulfilled” is more appropriate. To say that the text is fulfilled is to say that now, in the present moment of proclamation; the text finds its meaning. Jesus does not evoke a former meaning or a future meaning but points explicitly to the present meaning of the Scripture. The “fulfillment” is to recognize that outsiders Gentiles and lepers- belong to the jubilee of God. There is an element of Christological fulfillment in Luke’s interpretation of Isaiah. The presence and power of the Spirit enacted in the authoritative and transforming voice of Jesus the Messiah. He says, one does not impose a particular understanding of the authority and meaning of Scripture on a congregation. Nor is authority of Scripture defined by particular standards of doctrine or even of precise quotation of the words of Scripture. Rather, the worshipping congregation experiences the authority of Scripture in the present moment of proclamation by the way in which Scripture comes to fulfillment in the speaking and in their hearing.[54]

Luke 4: 16-30 suggests Scripture moves in three directions: First, Scripture connects the contemporary Christian community with the living communities of the past; second, Scripture looks for the meaning in the present moment; and third, scripture also moves in the direction of the future. Any notion of the authority of Scripture must look backward and forward and recognize that those who went before us and those who will come after us read the same

---

[52] *Ibid.,* p. 359.
[53] *Ibid.,* p. 360.
[54] *Ibid.,* p.362.

Scriptures and will find in them vastly different understandings of the claims of Scripture on their lives. Scripture also conveys more than one meaning.

1.15 Arthur A. Just

Arthur A. Just in the article "*Today in our hearing: The living voice of Jesus in the Gospel of Luke*",[55] states purpose in writing the Gospel in writing as not only kerygmatic but also catechist: "in order that you come to recognize completely the reliability concerning the words by which you have been catechized" (Lk. 1:4). Luke asserts that his Gospel is a kerygmatic narrative crafted to complete Theophilus' earlier catechesis. For Luke, "catechetical" entitles "kerygmatic". Testimony regarding historical facts and proclamation of their doctrinal significance are elements of catechesis.[56] Jesus builds the faith of the Emmaus disciples on the foundation of the prophets.[57] Luke's repeated use of "all" emphasizes the totality of the prophetic witness. The Emmaus disciples did not listen to the voice of the prophets. Now, on anointing death of Jesus, his voice was voice of the final eschatological prophet.

The author talks about "A Prophet without Honor". Luke introduces Jesus' own teaching about the fulfillment of biblical prophecy at the very beginning of his public ministry. At Nazareth, Jesus' fellow citizens and friends rejected him for his teaching- his living voice that "today" they heard fulfilled in their ears- for like all the prophets before him, he is not honored in his home land. Well known prophets Elijah and Elisha at critical times received no welcome in Israel. Like them, Jesus is rejected even in his hometown- for bringing the voice of God. The twelve disciples and the seventy will be rejected and suffer for announcing the Kingdom of God. In bearing the cross daily, they bear the image of Passover lamb who must be sacrificed for the people. According to the author, by calling them "lamb", Jesus asserts they must depend completely on the Lord and expect to give up their lives for the kingdom.[58]

The author has taken the passage Luke 10: 8-16. In the preaching of Jesus' emissaries, the Kingdom of God has already become a present reality and the kingdom of Satan is firmly defeated. In the proclamation of twelve and seventy, the presence of Christ to redeem a lost and dying world ensures that Christ's Kingdom will triumph. "The Living Word" creates what it

---

[55] https://www.touchtonemag.com/archives/article.php?id=17-03-036-f(12.112018)12.30p.m.
[56] *Ibid.,* p. 4.
[57] *Ibid.,* p. 5.
[58] *Ibid.,* p. 9.

proclaims, coming forth from the Word made flesh, a Word with power to cast out demons, heal the sick, raise the dead, and release sinners from their sins.

1.16 Robert B. Kruschwitz

The author in the article "*Forgiveness is God's Power*"[59] has reflected on the basis of Luke 4: 14-30. Jesus began his teaching ministry in the synagogues in towns near to where he had been raised. Luke tells what happened in Jesus' hometown of Nazareth. Jesus started by reading Isaiah 61: 1-2, in which the Greek word ἄφεσις (forgiveness) occurs twice. Then, Jesus told them, in effect: "That's who I am: God's Anointed One. Forgiveness is my work". It is God's purpose to forgive. The Pharisees and Lawyers who refused John's baptism, a "baptism of repentance for the forgiveness of sins", have in fact "rejected God's purpose for themselves" (Lk. 7: 30). Luke highlights three facts of forgiveness:

- Forgiveness is God's initiative. In Luke/Acts, God does the forgiving in 24 of 28 instances (Lk. 1:76-77; 5:17-26; 24:45-48; Acts 10:43 and 26:17-18). Remaining four times Jesus instructs his followers to forgive as God has forgiven them.
- Forgiveness is God's action through Jesus of Nazareth. This is a scandal in Luke's Gospel. When Jesus forgives a paralyzed man, Jesus' detractors accuse him of blasphemy for daring to assume the prerogative of God (Lk. 5:21 cf 7:49).
- Forgiveness is God's gift to all humankind. God offers forgiveness without restrictions to the entire human family. Luke's story of God's forgiveness begins in Jerusalem (Lk.1 & Acts 2) with Jewish people. Here, the picture is a universal one, since people come "from every nation under heaven" (Acts 2:5).

In Nazareth that Sabbath morning all three facts were evident. The Spirit of the Lord had anointed Jesus, so that his ministry of forgiveness came about to God's initiative and was God's action through him. Jesus pronounced that God's gracious activity is for all humankind. God's forgiveness is for everyone both Jews and Gentiles. In the definition of "forgiveness" the author quotes Hebrew *Nasa* (lift up, bear, dismiss, send away) and three Greek terms: ἄφιεμι (let go, send away, pardon, forgive), ἀπολυω (let go, loose) and χαριζομαι (be gracious); and concludes with the quotation of Randall O'Brien, "The removal of barriers between persons

[59] https://www.baylor.edu/ifl/christianreflection/Forgivenessstudyguide1.pdf(12.11.2018)12.30 p.m.

caused by wrongdoing, real or imagined,…as sins are sent away and persons are drawn together in relationships".[60]

1.17 Patrick Mease

In the article "*Rejected in Nazareth",*[61] the author narrates that Jesus was reading the Scripture in the temple and announced that he was anointed to preach and do miracles. The people of Nazareth were pleased and impressed with his words, but wondered about it all because they knew him as Joseph's son. Jesus then tells them that a prophet is not accepted in his own town, and refers back to the stories of Elijah and the widow, and Elisha and Naaman. The people of Nazareth understood Jesus' words and the implications for them: God's kingdom is for all people, not just those who believe themselves to be God's chosen people. The people did not like to hear that and tried to kill Jesus, but he walk through the angry mob to safety.[62] He concentrates on "the year of the Lord's favor", which is related to jubilee year. The Year of Jubilee had been established by God for the Israelites. The rules of Sabbatical Year are mentioned here:

- Rest of the soil- no tillage or harvest beyond what the land yielded spontaneously. Anyone could reap the harvest of this land this year.
- The freeing of those Israelites who, through poverty or otherwise, had become slaves of their fellow Israelites.
- The cancelling of debts & every 50th year the land went back to its original owner.

Hearing Jesus read from the prophet Isaiah and identify himself with that Messianic passage was incredibly exciting for the listeners in Nazareth that day. Then, when Jesus went on to say this Good News was for every one- foreigners and enemies as well as the Jews, the people were as disturbed as they had been thrilled. They were just not ready to go there. The Jews who heard Jesus in Nazareth were not the ones with different expectations of him. Because the Romans occupied the land of Israel, the Zealots wanted a military Messiah to overthrow the Romans. The Pharisees wanted someone to fulfill the Scriptures. The Sadducees wanted someone to lead the temple. The Essenees wanted the Messiah to rid the temple of the Sadducees

---

[60] *Ibid.,* p. 3.
[61] http://mennoniteusa.org/wp-content/uplods/2015/03/Bible-Study053.pdf(12.11.2918)12.30 p.m.
[62] *Ibid.,* p. 1.

and bring "pure religion" back. Everybody had their expectations of Jesus, be he came proclaiming a totally different way to live.[63]

1.18 Jeremy Troxler

The article "*Nazareth: Can anything good come out of Nazareth? Come and see*"[64] is formulated on the basis of John 2:43-50 and Luke 4:16-30. The author has introduced Nazareth. In first century A.D., Nazareth was a small community of between 500 to 2000 people, no major trade route from East to West, a hill country of Galilee, a region of fishing and farming, having a large population of Gentiles, a high member of immigrants, foreigners, and resident aliens. Nazareth, apparently nothing much happens around it. Nothing is to make the news. They apparently do not even have a sign on the edge of town that says, "Welcome to Nazareth". Harper Collins Bible Dictionary describes Nazareth as "an insignificant agricultural village".[65] So when Philip says we have found the Messiah and he is from the insignificant agricultural village of Nazareth, Nathaniel can only say, "Can anything good come out of Nazareth?"

The author has reflected these messages in the life of Thriving Rural Communities Aldersgate. According to him Rural Communities and small towns have bornt much of the brunt of globalization's impact. Due to industrialized agriculture family farms have disappeared, mills have closed, jobs have been lost, and the textile industry has disappeared in North Carolina. Rural school systems with their smaller local tax base, due to lack of economic resources closed down. Rural leaders, including rural church leaders, have often lacked courage or proved ill-equipped in facing those challenges in a visionary way.

God loves and cares for these communities, and calls upon Christ's church to respond to those challenges creative and faithful ways, so that they can thrive in the abundant life of Christ, and be what they were created to be. To a world and a church that wonders, sometimes skeptically, sometimes hopefully, "Can anything good come out of Nazareth?" ones hope to say, "Come and see".

---

[63] *Ibid.,* p. 4.

[64] http://divinity.duke.edu/sites/divinity.duke.edu/files/documentstrc/writing-sermon-nazareth.pdf (12.11.2018)12.30 p.m.

[65] *Ibid.,* p. 2.

1.19 Jeffrey S. Siker

The Article "*First to the Gentiles",* [66] the author quotes St. Paul saying "First to the Jews", but in contrast, according to the author, the inaugural statement of Jesus is "First to the Gentiles". It is noted that Luke has included Gentile in the salvefic act of God. Therefore, the author states in his article, "Jesus' proclamation is not just for the insiders, the hometown folks, but for the outsiders. And to make this point clear Luke has Jesus offers 4: 25-27 as an interpretative guide to this shocking reversal".[67] Here, reversal should not be understood as rejection, since Jews are not rejected as per the text, rather, the maxim 'to the Jew first and also to the Greek' is set on its head. Luke 4: 25-27 points to the priority of the proclamation to and inclusion of the Gentiles are part and parcel of Israel, God's πατρις.[68] According to Luke 4:31, from Nazareth Jesus went to Capernaum, and returned back to Nazareth is not mentioned. On this point the author says, "On the level of contrasting these towns: Nazareth (Jews) and Capernaum(Gentiles) it is interesting to note that Jesus never return to Nazareth and therefore, apart from this incident, no other scene takes place in Nazareth".[69]

According to author, Luke's account of rejection of Jesus at Nazareth refers as the reversal by Jesus at Nazareth. This indicates the priority of Jesus' mission to the Gentiles, which is the important aspect in Luke-Acts. Luke 4: 25-27 is the important part of the Nazareth Manifesto which points to the reversal mission of Jesus where the Gentiles are included among the people of God. For Luke Gentile inclusion and mission are important, "For Luke the Gentile mission has a fundamental priority over the Jewish mission, even though chronologically Luke keeps the Jew-first strategy".[70] The author concludes his article by saying, "Luke's chronological depiction of Jesus' ministry the maxim 'to the Jew first and also to the Greek' holds true, but the maxim is reversed, with acceptance of Gentile inclusion and the Gentile mission as prerequisite to a correct understanding of the mission of the church as a whole in continuing Jesus' mission and of the proper relationship between Jew and Gentiles".[71]

---

[66] Jeffrey S. Siker, "*First to the Gentiles*": A literary analysis of Luke 4: 16-30, JBL, Vol. 111, No.1, 1992.
[67] *Ibid*., p. 84.
[68] *Ibid.,* p. 45.
[69] *Ibid.,* p. 86.
[70] *Ibid.,* p. 74.
[71] *Ibid.,* p. 90.

1.20 James A. Sanders

In the article "*Isaiah in Luke",*[72] the author points out the importance of Isaiah in the understanding of the New Testament and the role of the early church. The early church formulated Christology and Ecclesiology on the basis of Isaiah. They found the book very useful to understand Christ's death on the cross, and how God turns tragedy into triumph. The early church's reading of Scripture molded and shaped the thinking of the early church about God's plan executed in the person of Jesus Christ and about God was doing with his people. It also shaped their writing of the gospels, letters and even other literary form.[73]

It is indicated that evangelist Luke has sufficient knowledge of Scripture, particular to LXX. He has cited three quotations from the book of Isaiah in the Gospel: Lk. 3: 4-6 (Isa. 40: 3-5); 4: 18-19 (Isa. 61: 1-2 & 58:6) and Lk. 22:37 (Isa. 53:12). Apart from these there are some Isainic phrases in Luke-Acts. In Lk. 4: 16-30, Luke focuses the teaching of Jesus unlike Mt. 13: 53-58 and Mk. 6: 1-6. Matthew and Mark place this event in the middle of Jesus' ministry whereas Luke in the beginning as an inaugural statement of Jesus. Matthew and Mark present the event that Jesus rejected his hometown people due to their unbelief but Luke presents Jesus as being rejected by them.

Jesus stated that Scripture was being fulfilled in their hearing that day, this statement excited to the audience because they were under Roman rule and oppression. Jesus proclaimed the message of release combindly from Isa. 61: 1-2 and 58:6. For 'release' Greek term ἄφεσις which is taken from Deut. 15 and Lev. 25, the jubilee legislation. Jubilee is the automatic release of the year. Since Jews were under Roman oppression, Jesus' liberative message was great and important message for the audience. Generally, "Isaiah 61 was one of the favorite passages in Judaism at the time of Jesus".[74] The audience would have interpreted this text as beneficial to themselves but Jesus contradicted the Jewish expectation of the grace of God for Israel only. For this he presented two examples, a widow and Naaman, the Syrian. Thus, Jesus interpreted the text Isaiah and bestowed its blessings on other than those who felt sure they were elect. Jesus' interpretation of their favorite passage turned the people in angry mob. It was a serious offence against Jews.

---

[72] James A. Sanders, "Isaiah in Luke", *Luke and Scripture: The Function of Second Tradition in Luke –Acts*, Craig A. Evans and J.A. Sanders, eds., Fortress Press, Minneapolis, 1993.
[73] *Ibid.,* p. 15.
[74] *Ibid.,* p. 22.

1.21 Summary

Each writer has taken different emphasis and approaches. They have made significant contributions on the text. There is the jubilee theme out of the text and eschatological jubilee hope in Jesus' declaration. Jesus not only fulfilled the Old Testament prophecy but also literally fulfilled the eschatological jubilee. The inspiration of mission statement of Jesus is for many businesspeople and the people who run companies for social and environmental transformation. Locating God's mission 'Centre', the rich man and 'Margin', Lazarus has a liberative element. Jesus did not belong to elite and rich but has concern with the poor and the wicked. God's mission should be located in the context of margin. Luke has taken the term 'poor' in a socio-economic sense and is not only destitute but also outcast. In "proclaiming good news to the poor" in Nazareth Manifesto, Jesus assumes the role of Anointed one, the Messiah, the announcer of eschatological joy, salvation and God's kingdom.

On the basis of Jesus' enjoyment of good food and drink (Lk. 5: 29; 7:36; 14: 1, 15) Luke portrays Jesus as a person who appreciate the material well-being. The prayer for daily bread (Lk. 11:3; 6:20-21) indicates the possessions are not inherently evil and God wills enough to meet life's basic needs for all people. The two Greek words ἐμαρτυρουν and ἐθαυμαζον of Lk. 4:22 for Nazareth reaction; from positive to rage. The amazement does not refer to fully developed belief in Jesus and does not mean that they had a positive response to his assertion.

There are pair accounts: with the work of the Holy Spirit in opposition to the work of Satan. It is Satan's power and influence that turn opposition into fury from positive response. The evangelism in the context of poor and marginalized has different aspects such as mission consciousness and commission, traits, nature, authority and instruction etc. The evangelism to the poor is the total self-giving. By giving good news to the poor, the missionary becomes the good news. In the attempt to discern jubilee echoes from the words of Jesus quoted from Isaiah 61: 1-2 and the transfer of blessing to the Gentiles, the original jubilee concept includes those who were formerly not included in the jubilee benefit.

Jesus affirmed that the Scripture had been fulfilled in their hearing; prior to this it had not been fulfilled. The contextual interpretation of the Bible is necessary for indigenous tribal

Christians. In general interpretation of creation story, the human is the crown of creation which leads to hierarchical understanding where as in indigenous tribal reading the whole creation story as story based on community. The mention of spirit, vegetations, water, hills human etc, all help an indigenous tribal to affirm their experience of community.

Jesus' mission is not exclusive but inclusive. There are several boundaries that need breaking in Christianity. God seems to delight in breaking through boundaries. Perhaps, Scripture moves in three directions: it connects the contemporary Christian community with the living communities of the past; it looks for the meaning in the present moment and it also moves in the direction of the future. The Scripture does not remain static while the contexts around it change. Jesus' own teaching about the fulfillment of biblical prophecy was kerygmatic. Jesus is rejected in his own town for being the voice of God. The people of Nazareth were pleased and impressed with the words of Jesus, but when he universalized the Kingdom of God they rejected him. "Can anything good come out of Nazareth?" is a point for reflection. "Come and see" is a key word. The Gentiles are included among the people of God. St. Paul's maxim "first to the Jews" is reversed as "first to the Gentiles" in the understanding of the New Testament and the role of the early church.

Chapter-Two

AN EXEGETICAL STUDY OF NAZARETH MANIFESTO

The Gospel According to Luke is the third book of the New Testament. This Gospel is dedicated by the author to an unknown patron, the most excellent Theophilus (Lk. 1:4), but was intended for general circulation in a Gentile Community. He intended the gospel to be the first part of a large work, for the book of Acts is clearly a sequel to it. Therefore, in Acts 1:1 he writes "in the first book" (i.e. - the gospel) where he has dealt with all that Jesus began to do and teach until the day when he was taken up. The Gospel of Luke and the Book of Acts together represent a little more than one quarter of the New Testament and form its largest block. They constitute a unit larger than the Pauline corpus of thirteen letters and almost as large as those letters plus the Epistle to the Hebrews.

2.1 Authorship

The Greek term for 'Luke' is λουκας an affectionate form of λουκιος and in Latin is *Lucius*. Luke was a physician; a companion of Paul; and the probable author of the Third Gospel and the book of Acts. According to the tradition the Gospel of Luke was written by "Luke the beloved physician" (Colo. 4:14). In A.D. 185, the Church Father Irenaeus writes, "the follower of Paul recorded in a book the gospel that was preached by him".[75] Likewise, the Muratorian Canon of the New Testament, which reflects the opinion of the church of Rome in A.D. 170-190, says, "The third book of the Gospel, according to Luke, Luke that physician, who after the ascension of Christ, when Paul had taken him with him as companion of his journey, composed in his own name on the basis of report".[76] In third century, the church historian, Eusebius, who spent much of his life in collecting and editing the records of the first beginnings of Christianity, relates that "Luke who was a native of Antioch, and by profession a physician, for the most part a companion of Paul, and who was not slightly acquainted with the rest of the apostles, has left us two books divinely inspires . . . one of those is the Gospel".[77]

---

[75] V. Taylor, Gospel of Luke, *The Interpreter's Dictionary of the Bible*, K-Q, George Arthur Buttrick, eds., (New York: Abingdon Press,1962), p. 180.
[76] *Ibid*.
[77] H.D.M. Spence, ed., *The Pulpit Commentary*, vol.16, Mark and Luke (Michigan: Wm. B. Eerdmans Publishing Company, 1950), p. xvi.

The common authorship of Luke and Acts is obvious and is universally recognized[78]. In Acts 1:1, it has been mentioned, "in the first book". This indicates to the same author as the first, i.e. - the Gospel of Luke. Regarding apostolic authorship of Luke, the beloved physician is accepted by many till up to the later centuries, but the modern scholars have pointed out that Luke is the author of the 'we' sections, i.e. - the parts of the Acts which are written in the first person plural (16:10-17; 20:5-15; 21: 1-18; 27:1-28:16).[79] According to those sections, the author is a companion of Paul. Since he writes accurately and with considerable detail it may well be Luke. On the basis of the words he uses, and his theological outlook, it has been established as firmly as is possible in such matters that the entire book of Acts came from the hand of the writer of the "we passages".[80]

Luke's Gospel is not an eyewitness account but it is an apostolic document. The Muratorian Canon says, "However, Luke himself did not see the Lord in the flesh, and therefore, as he could trace the course of events, so he set them down".[81] Thus, Luke was not an eyewitness of the events which he narrates but for all that his material is thoroughly apostolic.

As a physician, the writer has used several 'medical words'. It is said that many of the words formerly cited as 'medical words' are used by contemporary and later writers who were not physicians. Other scholars confirm the ancient tradition and in favor they cite Luke 4: 38- "Now Simon's mother-in-law was ill with a high fever"; 5:12- "there came a man full of leprosy"; 8: 43- "and a woman who had had a flow of blood for twelve years and could not be healed by any one" etc. Luke's medical training may have been taken at Tarsus, which, along with Alexandria and Athens, was a famous center for learning.

Our definite knowledge of Luke is very limited, for in the New Testament there are only three brief mentions of him. We know that he was one of Paul's fellow workers (Philemon 24). In the last days of Paul's imprisonment Luke alone was with him (II Timo. 4:11). As per the Colo. 4: 10-14, Luke was a doctor, the beloved physician, and a Gentile. In these passages, in the list of the first group mentions are only men of the circumcision; and in the second list in which the name of Luke appears, who are clearly Gentiles.

---

[78] S. MacLean Gilmour, Luke, *The Interpreter's Bible*, Lk-Jn., George Arthur Buttrick, eds.,(New York: Abingdon Press, 1952), 3.
[79] V. Taylor, *op.cit.,* p.180.
[80] Donald G. Miller, *The Laman's Bible Commentary*, vol.18 (Virginia: John Knox Press, 1959), p.15.
[81] William Barclay, *op.cit.,* p.188.

Luke's native country is likewise uncertain. When the early writers speak about this they usually say that Luke came from Antioch. The possible identification of Luke with the Lucius of Acts 13:1, and persisting church tradition, in the so -called Anti-Marcionite Prologue to Luke, Eusebius and Jerome favor Antioch in Syria as his place of residence.[82] William Ramsay connects Luke with Philippi. According to him the 'we' passages beginning in Acts 16:10, may indicate that the author of the book was himself 'the man of Macedonia'.[83] At that time, Paul did not know where to go. A vision appeared to Paul in the night: a man of Macedonia was standing beseeching him and saying; "Come here to Macedonia and help us" (Acts 16:9). The 'man of Macedonia' was the author himself and he joined Paul for the missionary journey. Philippi is the leading city of the district of Macedonia.

A few late manuscripts connect Luke with Alexandria, but for that there is no firm evidence at all and no probability. There is possibility of the nativity of Luke either Antioch in Syria or Philippi, but in the end we shall have to say that it is quite uncertain where Luke came from. It is noted that Luke includes 'poor' strongly in his Gospel (Luke 4:18; 6:20; 7:22; 14:13,21; 16:20,22; 18:22; 19:8; 21:3 etc.). Therefore, it is assumed that he has special concern for the poor. In other words he is the gospel writer to the poor. Frequently he writes Jesus is surrounded by the great multitude of people, the poor, who came to hear him and to be healed of their diseases (Luke 6:17; 8:1-3; 9:11 etc). The Anti-Marcionite Prologue to Luke says that he never married and that he died at the age of seventy four in Bithynia, 'full of the Holy Ghost'.[84]

2.2 Date and Place

A. Harnack suggested ca. A.D. 60 as a consequence of his submission that Acts compiled shortly after Paul's imprisonment for two years in Rome (Acts 28: 17ff).[85] It is difficult to accept this date as it compels us to assign Luke-Acts to a period earlier than the contents of these writings would have naturally suggested, and to date Mark as early as 50-60 A.D. According to Mark 13:14, "But when you see the desolating sacrilege set up where it ought not to be (let the reader understand), then let those who are in Judea flee to the mountains", suggests that the investment of Jerusalem by the Roman was imminent, and this circumstance makes it impossible

---

[82] E.P. Blair, Luke Evangelist, George Arthur Buttrick, eds., *The Interpreter's Dictionary of the Bible*, *op.cit*, p.179.
[83] William Barclay, *op.cit*., p.193.
[84] E.P. Blair, *op.cit*., p.180.
[85] V. Taylor, *op.cit*., p.185.

to date Mark earlier than 65-67 A.D. If this opinion is accepted, the composition of Luke must be later.

Many scholars have held that Luke is depended upon the works of Josephus, who wrote his Jewish war before the death of Vespasian in 79 A.D. and his Antiquities in 93 A.D. If this is so, the gospel must be dated ca. 100 A.D.[86] It is held that Luke's language reflects the vocabulary and style of Josephus. Particularly, it is argued that he has misled by what Josephus wrote about Lysanias (Lk. 3:1) and Theudas (Acts 5:36-37). The former, as Luke refers, "Lysanias tetrarch of Abilene", we know from an inscription that there was a younger Lysanias, and thus, Luke's statement is correct. The difficulty in the allusion to Theudas is less easily met. Even if Luke is guilty of an anachronism, it is far from probable that he was misled by what he red in Josephus Antiquity XX.V.1, where Josephus speaks of a revolt under Theudas when Fadus was procurator of Judea (A.D. 44-46). The linguistic argument for dependence upon the works of Josephus is held by many scholars to be 'not proven' or 'not quite conclusive'. Therefore, it does not seem necessary to date the gospel at the end of the first century.

According to the patristic tradition Marcion used Luke's Gospel.[87] Since Luke-Acts was conceived and executed as a unit, both volumes must have been in use at least in parts of the church before A.D. 140. The collected corpus of Paul's letters was written after A.D. 100. It is hard to believe that it could have been ignored by the author of Luke- Acts if it had already been in circulation.

A date of Luke-Acts in the eighties or nineties could also be accounted. According to Donald W. Riddle, both the Gospel and the book of Acts were written at a time when Christians were suspected of covert disloyalty and were being regarded with a measure of hostility by imperial officials. Both volumes make a plea for state toleration of the new religion on the ground that the history of the church had been devoid of political offense. The little we know of the relationships between church and state during the reign of Domitian (A.D. 81-96) suggests that the stresses of this period could have occasioned the writing of Luke-Acts.[88]

A major source of Luke's Gospel is St. Mark. In viewing the Marcan source in Luke's Gospel it is believed that Luke's Gospel belongs to the period A.D. 70-80. In Luke, various

---

[86] *Ibid.*

[87] S. MacLean Gilmour, *op.cit*., p. 9.

[88] S. MacLean Gilmour, *op.cit.,* p.9. Cited from Donald W. Riddle, "The Occasion of Luke-Acts", Journal of Religion, X (1930), pp.545-62.

passages appear to reflect the destruction of Jerusalem by Titus (Luke 19: 41-44; 21: 20-24) which makes it certain that St. Luke could not have been written earlier than A.D. 70, since Jerusalem was fallen in A.D. 70. In conclusion it can be said that the Gospel of Luke was written in between A.D. 70-80.

We do not know exactly from where the Gospel of Luke was written. The Anti-Marcionite Prologue mentions Achaea. This tradition is attested by Gregory of Nazianzus (Oratio 23:11) and is reflected by Jerome, but there are not strong arguments in its favor.[89] It is more likely that we should connect the Gospel with Antioch in Syria with which Luke is also connected by what is probably a more reliable tradition, where the 'Q' source which he shared with Matthew was probably compiled.[90] The probability that Luke first read the Gospel of Mark at Rome, and the possibility that one of the reason Luke-Acts was written was to present the case for Christianity support the Roman origin of the Third Gospel. It is also consistent with this suggestion that Acts describes the expansion of Christianity from Jerusalem to Rome, reaching its climax in the reference to Paul's preaching and teaching in Rome "quite openly and unhindered" (Acts 28: 30-31). These arguments do not amount to demonstration, and no more can be said than that of all suggestions regarding the place of writing the view that the Gospel of Luke was written at Rome is the most probable.[91] Concerning the place of composition, scholars have conjectured about Achaea, Antioch, and above all, Rome. But for none of these conjectures can any conclusive arguments be adduced and as W.G. Kummel says, "we can say only that Luke was surely written outside of Palestine".[92]

2.3 Sources

2.3.1 Mark

The primary source of St. Luke is the Gospel of Mark. Karl Lachmann was the first person who pointed out the Marcan Priority among the Synoptic Gospel.[93] According to B.H. Streeter, it is generally accepted that Mark is an earliest gospel, and that of both Matthew and Luke have used Mark.[94] It is generally agreed that one of Luke's major sources was Mark.

---

[89] V. Taylor, *op.cit*., p.186.
[90] I.H. Marshall, Luke Gospel of, J.D. Douglas, eds., *New Bible Dictionary* (Secunderabad: OM Books, Sixth Impression 1998), p.715.
[91] V. Taylor, *op.cit*., p.186.
[92] W.G. Kummel, *Introduction to the New Testament* (London: SCM Press Ltd., Third Impression 1972), p.106.
[93] Karl Lachmann, *De Ordine narrationum in evangeliis Synopticis* (____, 1835), p.570.
[94] B.H. Streeter, *The Four Gospels: A Study of origins* (New York: Macmillan, 1961), p.157.

A most copious use of Mark is obvious in the long intervening section 4:31-22:13, and it is here more than anywhere else that we can best assess Luke's dependence upon this source. Here the Marcan sections are: Luke 4:31-44; 5:12-6:11(19); 8:4-9:50; 18:15-43; 19:29-36, 45-46; 20:1-21:11, 16-17 and 22:1-13.[95] In these passages the proportion of words shared with Mark ranges from 52% to 68% in spite of changes of vocabulary and style. Luke has taken 300-350 verses from Mark's Gospel out of 1,149 verses. While using Mark in some areas, Luke has changed some vocabularies and words. Even though Luke uses Mark with a high degree of fidelity as his source, despite additions and changes.

2.3.2 The 'Q' Source

Q (*Quelle*) source is written collections of Jesus' sayings used independently by Matthew and Luke. W.G. Kummel mentions, this source was composed in Greek.[96] Other scholars also agreed upon Kummel and say, "Q was a Greek rather than an Aramaic document".[97] Attempts to date Q is based on little more than conjecture, but the collection can scarcely have been much earlier than A.D. 50 or much later than A.D. 65. At the same time, Kummel mentions, "this very possibility for an exact dating of Q is missing; yet it is improbable that this work was written later than about 50-70 A.D".[98]

The material of Q is mostly discourse material arranged according to subject grouping in which the passion story is completely lacking. Therefore, T.W. Manson and others say, "the source Q shows a didactical or catechetical character, and was therefore written for the instruction of the Christians on questions of religious, moral, and congregational life, and follows no missionary aim".[99] S. MacLean Gilmour says, "Q was compiled as a manual for Christian Catechists in their instruction of converts".[100]

The material Luke derives from Q amounts to some 220-230 verses.[101] It includes the following passages: Lk. 3:7-9, 16-17, 21-22; 4:1-13; 6:20-23, 27-49; 7:1-10, 18-28, 31-35; 9:57-60; 10:2-16, 21-24; 11:2-4, 9-26, 29-35, 49-51; 12:2-12, 22-31, 33b-34, 39-46, 51-53, 57-59; 13:18-29, 34-35; 14:11, 15-24, 26-27; 16:13, 16-18; 17:1-6, 23-24, 26-27, 33-35, 37; 22:30b etc.

---

[95] V. Taylor, *op.cit.,* p.184.
[96] W.G. Kummel, *op.cit*., p.53.
[97] S. MacLean Gilmour, *op.cit*., p.13.
[98] W.G. Kummel, *op.cit.,* p.56.
[99] *Ibid.* Cited from T.W. Manson.
[100] S. MacLean Gilmour, *op.cit*., p.14.
[101] V. Taylor, *op.cit.,* p.184.

2.3.3 The 'L' Source

L source is also known as Luke's Special Tradition/ Source. It is possible, of course, that Luke obtained his special tradition entirely from oral sources. V. Taylor mentions, "Some 400-450 verses belong to this source apart from the 132 verses in Luke 1-2".[102] F.C. Grant says, "In the main body of the gospel the special tradition, which amount to 279 verses".[103]

One feature of this L source is the place it made for Jesus' relationships with women: the widow of Nain; the penitent sinner; the woman who provided for Jesus and his disciples out of their means; Martha and Mary; the woman whose blessing Jesus corrected with a striking saying; and the crippled woman whom he healed by exorcism. In contrast to Q there is a highly developed interest in the miraculous. Jesus' escape from the mob at Nazareth and Simon's extraordinary catch of fish are traits incidental to more inclusive narratives. In addition there are at least four full-fledged miracle stories: the resurrection of the young man of Nain; the healing of a crippled woman; the healing of a man suffering from dropsy; and the healing of ten lepers. Luke's L source is unique among major gospel sources in that it makes little or no place for eschatology in Jesus' message. Its tradition has affinities with Jewish prophecy and Jewish wisdom but not with Jewish apocalyptic. It portrays Jesus as a prophet and teacher and healer but not as one destined to be the supernatural "Son of man".[104] The L source is particularly rich in parables such as the Good Samaritan; the rich-fool; the rich man and Lazarus; and the Pharisee and the tax collector which the evangelist obtained from it.

As per Acts 21: 8-9, Luke remained in the house of Philip the evangelist at Caesarea. Philip had four unmarried daughters, who prophesied. In viewing the special interest in women, V. Taylor says, "It marks the L tradition".[105] He also mentions this L material was collected from here by Luke ca. A.D. 60. S. MacLean Gilmour also mentions, "A Hellenistic community on the fringe of Palestine, such as the sea-coast town of Caesarea, could have provided the setting, in which Luke's tradition was preserved, collected, and in some instance created".[106]

---

[102] *Ibid.*
[103] MacLeao Gilmour, *op.cit.,* p.14. Cited from F.C. Grant, The growth of the Gospels (New York: Abingdon Press, 1933), pp.74-81.
[104] Cf. *Ibid.*
[105] V. Taylor, *op.cit.,* p.185.
[106] MacLean Gilmour, *op.cit*., p.15.

2.3.4 The Birth and Infancy Narrative

It is noticed that the birth and infancy narrative (Luke 1:5-2:52) of Luke is totally different from rest of the book. V. Taylor mentions, "It may be that Luke is dependent on oral tradition and that he deliberately used the idioms of the LXX as being peculiarly appropriate to these stories. The alternative is to suppose that he drew upon Hebrew or Aramaic sources, possibly already translated into Greek, and that he embellished them by the artistry of his style".[107] The stylistic features are marked strongly in the annunciation to Mary (1:26-38), and the visit of Mary to Elizabeth (1; 39-45, 56). The date when this tradition first became a matter of general knowledge in the church is the period A.D. 60-80.

2.4 Proto-Luke Hypothesis

Proto-Luke is not a lost gospel, but a first draft on which it is presumed, Luke drew when composing his gospel. According to the hypothesis he began with Q and expanded it with material from L source. Later he enlarged it. Many longer and shorter extracts from Mark, B.H. Streeter advanced the hypothesis that Q and L- the letter composing almost all the special tradition in Luke except that in 1:1 - 2:52- were already combined in what amounted to a gospel before Luke became acquainted with Mark, and perhaps by Luke himself. The Gospel of Luke is therefore a new addition of this 'Proto-Luke', revised and enlarged by the addition of Marcan matter.[108] Proto-Luke scarcely maintains itself as a complete gospel. In the course of composing his gospel volume Luke used Q, L and Mark. Therefore, the hypothesis is represented by the formula: Proto-Luke (Q+L) + Mark+ Birth stories+ Preface= Luke. The passages which it is suggested belong to Proto-Luke include: Luke. 3:1-4:30; 5:1-11; 6:20-8:3; 9:51-18:14; 19:1-28, 37-44, 47-48 and 22:14-24:53.

2.5 Purpose of the Gospel

We have the advantage of the author's personal explanation in his Preface (Acts 1:1-4). Here he addresses Theophilus, whose identity remains quite unknown. But clearly this is no more than a literary dedication to a friend of the author and the book was intended for a wider audience. The dedication suggests that it was meant for members of the church. While addressing Theophilus, the author had in mind a wider audience.

---

[107] V. Taylor, *op.cit*., p.185.

[108] S. MacLean Gilmour, *op.cit.,* p.16. Cited from B.H. Streeter, Fresh Light on the Synoptic Problem, Hibbert Journal, XX (1921), pp.103-12.

According to I.H. Marshall the author's special concern was to present the story of Jesus in such a way as to bring out its significance and its reliability for those who believed in him.[109] Therefore, he presents an outline of the life, ministry, death, and resurrection of Jesus Christ. Basically, his interests are historical. He does not write as a modern historian would write or within the limitations of his knowledge. His intention is to record what Jesus had said and done in the light of certain definite interests of his own.

Two important groups of words take us to the centre of Luke's interest. The first is the verb 'to preach the gospel', a word which characterizes the Christmas message (Luke1:19; 2:10), the preaching of John (Luke 3:18), the ministry of Jesus (Luke 4:18, 43; 7:22). This is a significant aspect for Luke in describing the nature of the work of Jesus. The other key word is 'salvation'. Particularly in the birth stories the thought of God bringing a savior to his people is prominent (Luke 1:47, 69, 71, 77; 2:11, 30). Luke brings out the nature of Jesus' message of the kingdom of God as salvation for the lost. Thus, Luke lays more stress on his action as Savior.

Luke shows how the ministry of Jesus represents the fulfillment of Old Testament prophecy (Luke 4:18-21; 10:23f; 24:26f, 44-47). The new era of salvation has dawned, characterized by the preaching of the good news of the kingdom (Luke16:16). Though, the full realization of the reign of God belongs to the future (Luke 19:11). Nevertheless, God has already begun to deliver men and women from the power of Satan and the demons (Luke 11:20; 13:16). The sinners can enjoy forgiveness and fellowship with Jesus. In Jesus the saving power of God himself is manifested (Luke 7:16).

Luke describes Jesus as more than a prophet, more even than the unique prophet like Moses for whom the people were waiting (Luke 24:19-21). He is the anointed King who will reign in the future kingdom (Luke 22:29f; 23:42). He is described as 'Lord' and 'the Son of God' (Luke 1:32).

Luke in his presentation of the ministry of Jesus draws particular attention to the concern of Jesus for outcasts (Luke 14:15-24; 15; 19: 1-10). He demonstrates how Jesus was concerned for women (Luke 7:36-50; 8:1-3), for the Samaritans (Luke 9:51-56; 10:30-37; 17:11-19) and for the Gentiles (Luke 7:1-9). Yet Luke respects the historical fact that Jesus' ministry was almost exclusively to the Jews (Luke 2:32; 13:28f; 24:47). Another concern of Jesus to which Luke draws attention is his care for the poor and his warnings that the rich who have lived for

[109] I.H. Marshall, *op.cit.,* p.715.

themselves thereby shut themselves out of the kingdom of God (Luke 6:20-26; 12:13-21; 16:19-31). There is no room for the self-sufficient who think that worldly wealth will shield them from judgment or for the self-righteous who see no need for repentance (Luke 18:9-14).

Luke is the gospel writer to the 'poor'. Therefore, he frequently mentions the poor. His main purpose is to present God as someone who always takes the side of the poor. Therefore, Luke's central idea is God's liberation to the poor. He will liberate them through his son Jesus Christ.

2.6 Canonicity

The Gospel has been included among the books recognized as authoritative in the Church from the time when the New Testament writings first began to be collected and regarded as Scripture. As is true of all the Gospels, its history in the first half of the second century is obscure. Some scholars think that it is quoted in the letter of Clement of Rome to the church at Corinth written ca. A.D. 95. But the echoes of gospel tradition in this writing are uncertain; and the same is true of alleged quotations in Ignatius, Polycarp, Barnabas, and the Didache in the opening decades of the second century. It is widely agreed that Marcion (ca. 140 A.D) abbreviated Luke's gospel in forming his canon, although some scholars prefer to think that he used an earlier form of the gospel on which also Luke depends. With Justin Martyr (ca. 150 A.D) the situation becomes clear, for by the general consent he drew upon all the Synoptic Gospels in writing his Apologies. Anti-Marcionite Prologue (A.D. 70) alludes to the composition of the gospel by Luke and says, "After-wards the same Luke wrote the Acts of the Apostles". The same testimony is given by the Muratorian Canon (A.D. 170-200). Irenaeus (ca. 185 A.D) not only speaks of the composition of the Gospel by Luke, but attests the existence of the fourfold gospel canon by curious arguments from the four quarters of the world, the four universal winds, and the fourfold shape of the cherubim. At the end of the second century the gospel occupied an undisputed place among the books recognized as scripture by all parts of the Christian church.[110]

2.7 Theology of Luke

2.7.1 Pneumology

Luke presents 'Spirit filled Messiah' in his Gospel, what the Spirit foretold through the prophets he now has accomplished through Messiah. He is conceived through the Spirit: "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore

[110] Cf. V. Taylor, *op.cit*., p.186.

the child to be born will be called holy, the Son of God" (Luke 1:35). As Schweizer mentions, "The *Pneuma* here is the life giving creative power of God, but only the result is important, not the nature of the act".[111] The Messiah-ship is confirmed during his baptism by giving Holy Spirit: ". . . the Holy Spirit descended upon him in bodily form, as a dove. . ." (Luke 3:22). The same Spirit led him for forty days in the wilderness for temptation (Luke 4:1). Here Jesus becomes the subject of an action in the Holy Spirit. After temptation Jesus begins his first public ministry full of the Holy Spirit (Luke 4:14). Here Luke sets the portrayal of Jesus as a possessor of spiritual power above all that follows.[112] He proclaims his message through the Spirit (Luke 4:18; 10:21; 12:10) and after his resurrection, mediates the Spirit to his followers (Luke 24:49). According to Luke Holy Spirit is the liberating Spirit who liberates people through Jesus Christ.

2.7.2 Christology

Luke's presentation of Jesus begins mostly in regal and prophetic terms and ends with an emphasis on his lordship. In the infancy narratives, Jesus is described as 'Son' and as 'King': "He will be called the son of the Most High; ….. He will reign over the house of Jacob for ever …… (Luke 1:31-35). Jesus is the "horn of salvation" in the house of David (Luke 1:69). He is like 'morning star' that shines in darkness (Luke 1:79). The grouping of three titles in Luke 2:11- 'a Savior', 'Christ' and 'the Lord' sums up the descriptions in the infancy portrait. According to the birth and infancy narratives of Luke, Jesus became incarnate, incarnation of God in human flesh. Luke 2:34-35 pictures Jesus as the one who divides Israel: "This child is set for the fall and rising of many in Israel". The first reference to Jesus' self understanding came in Luke 2:49. Here Jesus spoke of "my Father's house". Jesus' first words about his relationship to God speak of an intimacy that reveals filial and familial self-consciousness. Luke thus showed that Jesus knew he had a special relationship to God. Darrell L. Bock mentions, Luke built his Christology "from the earth up", though in the infancy section, it is suggested that this Child is unique, coming from heaven itself.[113]

In the baptism of Jesus, regal and servant categories come together as the divine voice spoke about Jesus for the first time: "Thou art my beloved son, with thee I am well pleased"

---

[111] Schweizer, *Pneuma*, *Theological Dictionary of the New Testament*, vol. 6, Gerhard Fridrich, ed., (Michigan: W.B. Eerdmans Publishing Company, Third Print 1971), p. 405. There is no reflection here on the nature of the conception; the event is not sexual.

[112] *Ibid.*

[113] Darrell L. Bock, A Theology of Luke-Acts, *A Biblical Theology of the New Testament,* Roy B. Zuck, ed.,(Chicago: Moody Press, 1994), p. 102.

(Luke 3:22). The regal and prophetic continues in Luke 4:18-19, cited from Isa. 61: 1-2 and possibly Isa. 58:6. The citation pictures Jesus in an anointed prophetic mode. The anointing by the Spirit, which Jesus declared was fulfilled, also alludes back to Jesus' baptism. This anointing was of Jesus as King and Prophet.

Jesus is more than a prophet (Luke 9: 7-9). E. Earle Ellis mentions, "He is the prophet like Moses who reconstitutes the twelve tribes of Israel and through his death and resurrection brings about a new 'exodus' of salvation"[114] (Luke 6: 12-16; 9:31). He is the prophet like Moses, who has ushered in a new era. He is the Christ of God (Luke 9:20). At his transfiguration and in his baptism he is presented as 'Son'. He is also elected one of God (Luke 9:35).

In Luke 9-19, predictions of the Son of Man's suffering are evident (Luke 9:22, 44; 18:31). The title Son of Man pictures the authority he has received from the Father to serve over a kingdom. The Son of Man's ministry involves seeking the lost and suffering rejection, as well as returning to judge the world. Luke 19-20 includes a series of parables in which Jesus is portrayed as 'Lord'. In these pictures that summarize his ministry, Jesus functions as an intermediary with authority. Jesus receives a kingdom and then grants authority to others (Luke 19:11-27). The key point of Lucan Christology is the death and resurrection of Jesus Christ (Luke 22-24). His death and resurrection indicate that he is the instrument through whom God will accomplish both redemption and judgment.

2.7.3 Soteriology

Luke emphasized that salvation is available to all people. In the infancy narrative Zechariah spoke of Jesus as the 'horn' in David's house, as 'a rising light that would shine on those who sit in darkness and death' (Lk. 1:69, 78-79). Angels told the shepherds that Jesus came to bring peace on earth for all those who are the object of God's good pleasure (Luke 2:14). Not everyone automatically receives those benefits, but God in Jesus makes them available to those who respond. Luke 3:6 says, "All flesh shall see the salvation of God". This universal note occurs also in Luke 24: 47 where the message of the new community is the preaching of repentance to all the nations. Therefore, Gentile inclusion is a key theme in Luke.

John the Baptist preached "a baptism of repentance for the forgiveness of sins" (Luke 3:3). In Luke 5:30-32 Jesus described his mission as calling the sick and sinners to repentance.

---

[114] E. Earle Ellies, The Gospel of Luke, *New Century Bible* , E.Earle Ellies, ed., Greenwood: The Attic Press, Inc., Reprinted 1977, p.11.

According to Bock, Luke sees repentance as a change of perspective that transforms a person's thinking and approach to life.[115] Those who repent will have forgiveness of sins. Jesus' suffering, death, resurrection and ascension bring the opportunity for forgiveness (Luke 24:47). According to Luke forgiveness is the key emphasis which Jesus' work on the cross and His resurrection can bring.[116]

2.7.4 Eschatology

Luke describes 'eschatology' mainly in different two terms: The coming of the kingdom of God (Luke 19:11; 21:31) and the coming of the Son of Man (Luke 17:30; 18:8). Luke 17: 22-37 describes the return of the Son of Man to earth. This will take place instantly and in a way that is obvious to all. It will come after the Son of Man suffers. Suddenly as judgment comes, some will be taken and others will be left. Some will be preserved; others will be judged. The angels indicate that the major picture of this aspect of the return involves judgment. In this judgment all will be treated equal. There will be no distinction of men and women, Jews and Gentiles, and rich and poor.

Other verses state that a time of delay would come. In Luke 19:11 the people expected the immediate arrival of the consummated kingdom. But in the following parable (vs.12-27), Jesus made the point that in the interim between his departure and his return the disciples are to be faithful. Luke 21: 8-9 show that the events described are not yet part of the time of the end. Luke 21: 20-24 suggest that Jerusalem would fall before the end would come. Only with the cosmic signs and the Son of Man's return the end will come (vs.25, 28 and 31). Then redemption draws near. The interim believers are to be faithful and to watch for his return (21:34-36). Luke's treatment of eschatology is not exhaustive. But he focuses on the authority and victory of the returning Son of Man shows where the resolution of all things resides.

2.7.5 Eccleciology

In Luke's gospel, perhaps, there is no indication of a fully organized church but there is partial indication. The Twelve who were chosen by Jesus as disciples are listed in Luke 6:12-16. This community of the Twelve can be regarded as initial of the church. Darrell L. Bock

---

[115] Roy B. Zuck, *op.cit*., p. 132.
[116] *Ibid.*

mentions, "These authoritative representatives laid the foundation of the church".[117] They were commissioned for witness (Lk.24:48)

2.8 Textual Background

It is noticeable that Nazareth Manifesto: Luke 4:18-19 is quoted from Trito- Isaiah 61:1-2 and 58:6. This passage is the jubilee imagery, as C.J.H. Wright mentions, "There is very possibility that Isaiah 61: 1, 2a may be clothed in the language of the jubilee for Isaiah 61 uses jubilee images: evangelizing the oppressed, and proclaiming liberty to the captives by using the word *deror* which is the explicitly jubilary word for release- and to announce the year of Yahweh's favor, almost certainly an allusion to a jubilee year"[118]. Watts also observes that "to proclaim the year of Yahweh's favor, parallels reference to the Year of Jubilee"[119]. There is no direct reference to that of the jubilee legislation as recorded in Leviticus 25, even though this passage or proclamation has relationship with the jubilee year. Therefore, we need to see the background of Trito-Isaiah and the concept of Jubilee Year in the light of Leviticus 25 to understand the Nazareth Manifesto.

2.8.1 Old Testament Background: Especially Trito-Isaiah

The name Isaiah is in Hebrew *'yesayahu'* means 'Yahweh is salvation'. Isaiah was the son of Amoz who lived in Jerusalem (Isa. 1:1; 7:1-3; 37:2). According to Jewish tradition, he was of the royal family of Israel. He prophesied in the days of Uzziah, Jotham, Ahaz and Hezekiah. He was called to be a prophet in the year that King Uzziah died (Isa. 6:1), i.e. in 740/739 B.C. Isaiah was married; his wife is called 'the prophetess' (Isa. 8:3). Two sons were mentioned, both of whom bear symbolic names (Isa. 8:18): *She'ar-jash'ub*, 'Remnant will return' (Isa. 7:3) and *Ma'her-shal'al-hash'-baz,* 'Hasten booty, speed spoil' (Isa. 8:1). Isaiah prophesied mainly on Judah and Jerusalem. According to the modern scholars, he is called 'The First Isaiah', the writer of Isaiah Chapters 1-39.

Chapters 40-55 are believed to be mainly the work of a prophet to whom the name 'Deutero-Isaiah' (Second Isaiah) has been given. It is held that his prophecies must be dated between the first victories of the Persian king, Cyrus (ca. 550 B.C.), and Cyrus' conquest of

---

[117] *Ibid.,* p.154.

[118] Razouselie Lasetso, *The Nazareth Manifesto: The Theology of Jubilee and Its Trajectories in Luke-Acts* (New Delhi: ISPCK, 2005), 40. Cited from C.J.H. Wright, "*Jubilee, year of*", ABD, vol.3 (New York and London: Doubleday, 1992), p.1028.

[119] *Ibid*. Cited from John D.W. Watts, *Isaiah 34-66*, WBC 25(Waco Texas: Word Books Publishers, 1987), p.303.

Babylon, which was followed by his decree permitting the Jewish exiles to return to their own country (538 B.C.). Some defend the view that part of Deutero-Isaiah's prophecies should be assigned to the period after 538 B.C. Babylon is mostly envisaged as this prophet's field of activity.

Isaiah Chapters 56-66 is called 'Trito-Isaiah' (Third Isaiah) by some modern scholars. Sebastin Kizhakkeyil mentions, "Scholars today agree that Chapters 56-66 in the book of Isaiah are not from the prophet called Isaiah who lived in Jerusalem in the eighth century B.C. but from a different person who lived in the post-exilic Jerusalem"[120]. There are abrupt changes, in both style and content, between the end of Chap.55 and the beginning of Chap.56 of the book of Isaiah. In Chap.55 we have a fitting recapitulation of the hopeful, positive and forward-looking prophecies about release from Babylon and the restoration of national religious life centered in Jerusalem/Zion that make up some of the main themes of Chs.40-55. Gerhard von Rad says, "With Deutero-Isaiah, Zion is the climax of the prediction, the goal of the eschatological restoration; here, however, Zion is the starting-point of the prophet's thoughts, and she is Zion unredeemed, still waiting, forced to importune Yahweh, constrained to give him no peace, begging him to give effect to that glorification of the city of God which still tarries"[121]. With Chap.56 the tone is different, and in subsequent Chapters will become increasingly different. While Chap.56 has the proclamation that deliverance is 'at hand' (v.1). The following Chapters contain promises and also denunciations- in style of the pre-exilic prophets, like Isaiah of Jerusalem. As well as there being expressions of hope in these Chapters. There are also many warnings. Therefore, W.L. Holladay mentions, "Third-Isaiah mediated the respective of Second Isaiah in changed circumstances, a generation later, when the Jews had returned to Jerusalem, after 538 B.C."[122]

According to Michael Thomposon, "Chapters 56-66 are the work of a number of authors, and further that the matters about which these chapters speak come from a historical span of some centuries"[123]. Regarding authorship, C.R. North mentions, "The majority of scholars think,

---

[120] Sebastin Kizhakkeyil, *Isaiah: An Exegetical Commentary* (Bangalore: ATC Publication, 2006), p.353.
[121] Gerhard von Rad, *The Message of the Prophets* (London: SCM Press Ltd., Fourth Impression 1973), p.247.
[122] Kizhakkeyil, *op. cit*., 353. Cited from Holladay, *Isaiah: Scroll of a Prophetic Heritage* (Grand Rapids: Eerdmans Publishing House, 1978), p.163.
[123] Michael Thomposon, *Isaiah 40-66* (Peterborough: Epworth Press, 2001), p. xxix.

Chapters 56-66 are from several authors, most whom were disciples of Deutero-Isaiah"[124]. Michael Thomposon continue to say regarding the matters come from a historical span of some centuries; some would date between 538 and 519 B.C., some from Pre-exilic times, while others the third century B.C.; but it would be a reasonable working hypothesis that these Chapters come from a number of authors who wrote in the time after the exile, quite probably soon after the exile[125].

It has been noted that the references to the temple (Isa.56:5, 7; 60:7) and the walls of Jerusalem (Isa.60:10) are proof that the temple had been rebuilt but that the walls had not. This would indicate a date between 516 and 444 B.C. But what is said about the temple may be in expectation of the future rather than description of the present, very much as Isa.62:6 must be anticipation of the rebuilding of the walls. In Isa. 63:7-64:11 the temple is in ruins, from which we must suppose that the passage dates from shortly after 586 B.C. Nevertheless, Westermann pointed out the activity of Trito-Isaiah in between 537 and 521 B.C., perhaps about the year 530 B.C.[126] Other commentators differ about the date of activity of Trito-Isaiah. In viewing rebuilding of the temple Stuhlmueller mentions, "The time of Third-Isaiah is after 515 B.C. but before the emergence of Prophet Malachi and of the reformers Nehemiah and Ezra".[127] Regarding authorship and date Georg Fohrer mentions, "Scholars therefore are usually inclined to assume the existence of several authors (Budde, Volz, Eissfeld, Weiser, et al), dating from various periods, although the period from the eighth to the third century, which has sometimes been suggested, is too long"[128]. Finally, it seems that Isa. 56-66 comes from the time when national and religious life were being re-established in Jerusalem following the return of some of the exiles from Babylon.

2.8.2 Concept of the Jubilee Year

Hebrew term for Jubilee is '*yovel'*, means 'ram's horn', 'trumpet'[129]. The specific name, "Jubilee Year"; literary, "the Year of the Ram's Horn"[130], because the Israelite blew trumpet

---

[124] C.R. North, Isaiah, *The Interpreter's Dictionary of the Bible, E-J,* G.A. Buttrick, eds., (New York: Abingdon Press, 1962), p.742.
[125] Thomposon, *op.cit*., p. xxix.
[126] Kizhakkeyil, *op. cit.,* p.354. Cited from C.Westermann, *Isaiah 40-66*, OTL (London: SCM Press, 1969), 296.
[127] *Ibid*. Cited from Carroll Stuhlmueller, *Deutero-Isaiah and Trito-Isaiah*, NJBC (Prentice Hall: Englewoods, 1990), p. 344.
[128] Georg Fohrer, *Introduction to the Old Testament* (London: SPCK, 1968), p.385.
[129] J.D. Douglas, eds., *New International Bible Dictionary* (Michigan: Zondervan Publishing House, 1987), p.550.

made of Ram's Horn during this occasion. Jubilee Year is every fiftieth year including seven Sabbatical years of Israel. It is the automatic release or emancipation of a Jew or his land and house. Jubilee Year is the year of liberty throughout the land.

The jubilee legislation is described in Leviticus 25; 27: 18, 23-24 which was given to Moses on Mount Sinai for Israelite. It indicates that the jubilee legislation originated in the early stages of Israel's origin, though we do not have concrete evidence regarding its origin. However, according to John E. Hartley, "the final formulation of this legislation took place after the settlement, for this legislation deals with a complex social issue that arose after Israel had become settled in Canaan, namely, the buying and selling of houses in walled and un-walled cities"[131]. From jubilee legislation four important points can be drawn such as rest for the land, restoration of landed property to its original owner, remission of debts, and manumission of slaves.

2.8.2.1 Rest for the Land

According to the Leviticus 25 every seventh year was the Sabbatical Year. On Sabbatical Year and on Jubilee Year the land must be fallow. The land must be given complete rest on these years (vs.1-7, 11-12). The Israelites were not permitted to sow seed in their fields or prune their vineyards. What grows of itself from their fields and vineyards were for the consumption of wild animals. They were also not allowed to reap the crops. Land belongs to the Lord. Therefore, Israelites were not permitted to sell it. They were only strangers and sojourners with Lord (v.23). They were slaves whom the Lord brought out from Egypt (vs. 42, 55).

There may be two reasons why the land must lie fallow on Sabbatical and Jubilee Year; i.e. sacramental and social. It is sacramental, because land belongs to the Lord, and rest for the land is a Sabbath to the Lord (vs. 2, 4). According to the Martin Noth, "Yahweh is the true owner of the land (cf. v.23) and that the directness of this relationship ought to be restored every seventh year, without the land having its 'rest' disturbed by the intervention of human beings (men) to whom it has passed and who use it for their own purposes".[132] Secondly, the rest of the land is social reason as it is written in Exodus 23:11, "but the seventh year you shall let it rest and lie fallow that the poor of your people may eat; and what they leave the wild beasts may

---

[130] J. Morgenstern, "Jubilee, Year of", *The Interpreter's Dictionary of the Bible,* G.A. Buttrick, eds., (New York: Abingdon Press, 1962), p.1001.

[131] Lasetso, *op. cit*., p. 44. Cited from John E. Hartley, *Leviticus*, WBC 4 (Dallas Texas: Word Books Publishers, 1992), pp. 427-428.

[132] Martin Noth, *A Commentary on Leviticus* (London: SCM Press Ltd., 1965), p.183.

eat". Noth mentions, "Exo.23 at once gives a 'social' reason for the regulations in v. 11, namely that the wild growth of the fallow year is to be at the disposal of 'the poor', that is, those who have no stake in the soil, and further, of the 'wild beasts', i.e. those not in the ownership and service of human beings, so that they are not restricted to what human beings (men) give them or leave over from their crops".[133]

2.8.2.2 Restoration of Landed Property to its Original Owner

Jubilee law of restoration of land is described in Leviticus 25: 23-28. Accordingly in the Jubilee Year the land returns to each individual who in the time of crisis was forced to sell the land. Verse 23 tells us, "The land shall not be sold in perpetuity, for the land is mine; for you are strangers and sojourners with me". Therefore the land belongs to the Lord and the Israelites are only the tenants. The Lord brought out Israelites from the land of Egypt and settled in the land of Canaan. In the Canaan each tribe was allotted a portion of land according to its size and need (Num. 26; Josh. 13-21). From that time onward the inheritance of the land follows to the next generation. In the word of Lasetso, "The land is family property and can never be sold in perpetuity by any individuals"[134]. In the time of poverty, if any Israelite lease his land, he himself, or any kinsman on his behalf, may recover it at any time by paying the estimated value of the crops up to the year of jubilee. R.P. Gordon in his commentary mentions, "Verse 28 establishes the principle of automatic reversion of land to its original owner in the Jubilee Year if the property has not been redeemed already by a relative or by the original owner himself"[135]. Therefore, the land must be restored to its original owner during the Jubilee Year if redemption prior to the jubilee could not be exercised.

2.8.2.3 Remission of Debts

In the jubilee legislation it is written, "You shall not lend him your money at interest, nor give him your food for profit" (Lev. 25:37). Here is the slight mentioned about loan. This legislation is more detailed in the sabbatical regulation in Deut. 15:1-2, "At the end of every seven years you shall grant a release. And this is the manner of the release: every creditor shall release what he has lent to his neighbor; he shall not exact it of his neighbor, his brother, because the Lord's release has been proclaimed". It is required of all Israelite to grant a remission of

---

[133] *Ibid.,* p.186.

[134] Lasetso, *op. cit*., p. 60.

[135] Robert P. Gordon, Leviticus, *New International Bible Commentary,* F.F. Bruse, eds., (Michigan: Zondervan Publishing House, 1979), p. 210.

debts under this legislation. One should not exact it of his neighbor and fellow brothers because Lord's release has been proclaimed. Therefore, Jubilee Year is also a time of cancellation of all debts.

2.8.2.4 Manumission of Slaves

Due to poverty an Israelite can sell himself to an Israelite owner. Robert P. Gordon mentions, "Economic hardship might mean the selling of one's service to a creditor, but enslavement was strictly forbidden''[136] among Israelites. Nathaniel Micklem too mentions, "No Hebrew may be enslaved: he may become an indentured laborer, but he is to be treated without hardness"[137]. The fundamental principle is that the Hebrew belongs to the Lord. They are servant of God himself because they have been brought forth out of the land of Egypt (Lev. 25: 39, 42). Therefore, they can never sell their bodies to anyone else; all they can sell is their service and labor[138]. Such persons are released during Sabbatical or Jubilee Year (Exo.21:2; Lev. 25:40-41; Deut.15:12). It may be observed that if a man had to sell his labor very shortly after a year of jubilee, he would not be very unlikely to live to see his freedom at the next year of jubilee. Therefore, a Hebrew shall not serve for more than six years; after that he is free. But if the person is willing to continue his service then he may do so. In the Jubilee Year all Israelites who had sold themselves at the service of another will be released so that they may be go back to their own family and to the possession of their fathers.

Israelites can acquire male and female slaves from the non-Israelites resident of Canaan or from the nations around them (Lev. 25:44-46). Robert P. Gordon mentions, "Non-Israelites, from within or without the community, could be acquired as slaves for life"[139]. Once a slave is bought he or she becomes a permanent possession and inheritance of the Israelite's family (v.46). They are bound for life and the sabbatical or the jubilee laws do not apply to them.

If an Israelite has to sell his labor to a resident alien his release may be purchased at any time by himself or a kinsman (vs.47-55). Such a person, once he had sold himself in to the bond-service of a foreigner cannot go free in the Sabbatical Year except only during the Jubilee

---

[136] Robert P. Gordon, Leviticus, *New International Bible Commentary,* F.F Bruse, eds., (Michigan: Zondervan Publishing House, 1979), pp. 211.
[137] Nathaniel Micklem, The Book of Leviticus, *The Interpreter's Bible, Leviticus-Numbers,* G.A. Buttrick, eds., (New York: Abingdon Press, 1953), p. 124.
[138] Laseto, *op. cit*., p. 54.
[139] Gordon*, op. cit*., p. 211.

Year.[140] Therefore, the sabbatical law cannot be applied for them. He may be released at any time by himself or a kinsman by paying the price of redemption being reckoned by the value of his service up to the Jubilee Year. If not, he has to wait until the next Jubilee Year. An Israelite cannot be sold to slavery for lifetime because the Israelite belongs to the Lord.

2.8.3 Trito-Isaiah: An Historical Background

Prophet Jeremiah in his book mentions, "In the seventh year, three thousand and twenty three Jews; in the eighth year of Nebuchadnezzar he carried away captive from Jerusalem eight hundred and thirty two persons; in the twenty third year Nebuzaradan the captain of the guard carried away captive of the Jews seven hundred and forty five persons; all the persons were four thousand and six hundred" (Jer. 52:28-30). These verses describe three successive deportations to Babylon in the years 597, 587 and 582 B.C.[141]

2.8.3.1 The First Deportation in 597 B.C

After the murder of King Josiah the people of Judah appointed Jehoahaz, the son of Josiah to be their new king (II King 23:1f.). But the Egyptian Pharaoh Necho was still powerful enough to take the new king prisoner. He appointed Eliakim (Renamed Jehoiakim) in his place. Jeremiah tells how Jehoiakim tried to build for himself a costly palace using forced labor (Jer. 22:13-19). During his reign the people went back to pagan ways of worship. Jeremiah warned the people that this false worship would bring down God's judgment on Judah, and the Babylonians would carry out people as exile (Jer.1:13f. 16: 10-13).

The Babylonian defeated Egypt at Carchemish and Hamath. In Martin Noth's word, "The Egyptian Pharaoh Necho was defeated by king Nebuchadnezzar of Babylon in the fourth year of the Judean king Jehoiakim i.e. in 605 B.C"[142]. With this the Babylonians claimed authority over the lands of Palestine including Judah. At first Jehoiakim accepted the Babylonians overlord. But later in 601 B.C. when Egypt seemed stronger again, he rebelled against Babylonians (II Kings 24:1). Nebuchadnezzar in 598 B.C. sent his troops against Judah and Jerusalem. While Jerusalem was being attacked, Jehoiakim died.

Jehoiachin the son of Jehoiackim became the next king of Judah. He ruled Jerusalem only for few months. Then he submitted to Nebuchadnezzar, and was taken prisoner to Babylon

---

[140] Leon Klenicki, "Jewish Understanding of Sabbatical Year and Jubilee", *The Jubilee Challenge: Utopia or Possibility? Jewish and Christian Insights*, Hans Ucko, ed., (Geneva: WCC Publications, 1997), p. 45.
[141] David F. Hinson, *History of Israel* (Delhi: ISPCK, Reprinted 2002), p. 136.
[142] Martin Noth, *The History of Israel* (London: Adam and Charles Block, 1960), p. 280.

together with members of his court and many of the leading people (II Kings 24:8, 15f.). Jehoiachin remained in prison in Babylon for the rest of Nebuchadnezzar's reign. The next king of Babylonian set him free, and gave him a position of some independence and authority in Babylon among the exiles there (II Kings 25: 27-30). He was regarded to be the king of Judah even while he was in prison.

2.8.3.2 The Second Deportation in 587 B.C

After the deportation of Jechoiachin the Babylonians appointed his uncle Mattaniah (Renamed Zedekiah) to rule in Jerusalem. Zedekiah inherited a divided people. Some believed that Judah should accept Babylonian rule others that Egypt would help them to break free. Thus, gradually the policy of Zedekiah toward Babylonian kept changing. As early as 594 B.C., representatives of some of the small nations gathered in Jerusalem to plan a revolt against Babylon (Jer. 27:3).

When Apries became Pharaoh in 589 B.C., Zedekiah joined in revolt against Babylonian[143]. When Nebuchadnezzar sent troops against Jerusalem, the Egyptians did try to help Judah (Jer. 37:5) but the help they sent was inadequate, and soon withdrew again (Jer. 37:7-9). This time also Judah was defeated. As Noth mentions, "King Zedekiah tried to escape with his retinue to the east through the 'wilderness of Judah' and then into the land east of the Jordan, but was captured by Babylonian troops as he crossed the Jordan Valley near Jericho and was taken captive before Nebuchadnezzar"[144]. Along with Zedekiah many people were taken into exile in 587 B.C. This time conquered Jerusalem was plundered by the conquerors and set on fire with the royal palace and the temple. The city wall of Jerusalem was pulled down and the population was subjected to cruel treatment.

2.8.3.3 The Third Deportation in 582 B.C

After Jerusalem was captured and destroyed, the Babylonians appointed Gedaliah, a governor for the people who still remained in Judah. He ruled from Mizpath (II Kings 25:22). A descendent of the house of David called Ishmael plotted to assassinate Gedaliah. Along with few Judean officials supposed by Ammonites, they killed Gedaliah. After this event as Noth mentions, "Judeans in Mizpath and elsewhere in the land decided to flee to Egypt for fear of

[143] Hinson, *op.cit.,* p. 138.
[144] Noth, *The History of Israel*, *op.cit*., p. 286.

Nebuchadnezzar's vengeance for the murder of his deputy"[145]. The third deportation to Babylon may have been in punishment for this deed but the precise order of events is not known.

Exile in Babylon was not too harsh an experience, for the people taken into captivity were allowed to form their own communities, and to build their own houses. They took part in the trade of their new homeland, and some became wealthy.

2.8.3.4 Return to Jerusalem

The Neo-Babylonian Empire did not last for long. It declined rapidly after the death of Nebuchadnezzar in the year 562 B.C. It's last king Nabonidus who came to the throne in 555 B.C. During this period the Persian king Achaemenid Cyrus became powerful king. He overthrew the Median king Astyges and captured the country. Then Cyrus extended his power further to the west and east. In 549 B.C. the rich king Croesus of Lydia attacked the kingdom of Medes and Persians but was utterly defeated by Cyrus. When Cyrus had subjugated the broad territories to the east of Iran he had an extraordinary wealth of power in his hands.

The Judeans who had been deported to Babylonian looked with great expectation to the victorious and powerful Cyrus. In this situation Deutero-Isaiah prophesized, as the instrument of God, Cyrus will rescue Israelites from the hand of Babylonian (Isa. 44:28; 45:1). He was the shepherd and anointed one of God. He turned against Babylonians and defeated the king Nabonidus in the year 539 B.C. Now Israel, both the part which remained in the old home land and the group living far away from home was in the hands of one emperor.

King Cyrus authorized the Jews to rebuild the temple Jerusalem; and he decreed that the sacred vessels which the Babylonians had looted from the temple should be returned; and the money for the rebuilding should be provided from the royal treasury (Ezra. 6:3-5). Cyrus also authorized those who were willing among the Jews to return to their own land to carry out the work.

According to Ezra 1:8 Sheshbazzar the prince of Judah, probably the son of Jehoiachin was leader of the first Jews who did return to Jerusalem. It seems probably that only a few Jews returned with Sheshbazzar, and they found Jerusalem in such ruins that it was difficult for them to re-establish life there. Many Jews remained in Babylon where they were already living comfortable and prosperous lives. Zerubbabel, grandson of Jehoiachin led a second larger group of Jews back to Palestine in around 525 B.C. This group also found difficult in Jerusalem.

---

[145] Noth, *ibid.,* p. 288.

2.8.3.5 Situation of Jerusalem

The Babylonian king Nebuchadnezzar attacked second time to Jerusalem and Judah in 587 B.C. This attack has lasting effect upon the Israelites because this time he destroyed the Jerusalem Temple and the city of Jerusalem. Conquered Jerusalem was plundered by the conquerors and set on fire with the royal palace and the Temple. The Temple of Solomon went up in flames. The sacred vessels were looted from the temple. The conquerors pulled down the city wall of Jerusalem.

After 539 B.C. in the leadership of Sheshbazzar the first group of Jews did return to Jerusalem. At a later time the second group returned in the leadership of Zerubbabel. After returning life in Judah and Jerusalem was very difficult. Most of the city was in ruins and very few of the Jews were willing to live there. They settled instead in other towns including Bethlehem, Geba, Bethel and Jericho. As Hinson mentions, the total population was probably about 50,000.[146]

These were the immediate context of Trito-Isaiah. Therefore, he writes, "Thy holy cities have become a wilderness; Zion has become a wilderness, Jerusalem desolation. Our holy and beautiful house, where our fathers praised thee, has been burned by fire, and all our pleasant places have become ruins" (Isa. 64:10-11). Even in Chapter 61 which is our focal point the prophet assures people that Lord will bless you in rebuilding of the cities, "They shall build up the ancient ruins, they shall raise up the former devastations; they shall repair the ruined cities, the devastations of many generations" (v.4).

2.8.4 An insight from Isaiah 61:1-2 and 58:6

Isa. 61: 1-3 is considered to be the Servant Song of Trito-Isaiah parallel to those in Deutero-Isaiah (42:1-4; 49:1-6). Here the speaker is one of the prophets responsible for chapters 56-66. The opening word of the prophet is "The Spirit of the Lord is upon me" which parallel to Isa. 42:1b where God says of the servant, "I have put my spirit upon him". At the same time there is a closer parallel in Mica 3:8 where the speaker again a prophet, says for himself, ". . . I am filled with the spirit of Yahweh. . . ." In Ezekiel the sprit plays a central role. In general the pre-exilic literary prophets avoid the use of the spirit as the mediator of their inspiration, perhaps in opposition to the ecstasy of the early *nebhim*, 'prophet' (I Sam. 10:9-13). By receiving sprit the prophet received both his authority and his power to act as a Prophet.

---

[146] Hinson, *op.cit.,* p. 156.

Further the prophet was anointed by the Lord. The association of anointing and spirit is significant, e.g. - the anointing of David (I Sam 16: 14-23); and last words of David in II Sam. 23: 1-7. Kings of Israel were regarded as "Yahweh's anointed". The anointing of priests as well came later. Here in the text, the prophet was not thinking of any anointing of the body but it was the full authorization to act as a prophet. Kissane thinks that 'anoint' here means no more than 'designate' or 'appoint'[147]. In Sebastian Kizhakkeyil's words, "Together the anointing of the prophet with the spirit, Yahweh commission him to carry out certain specific duties of consolation and liberation".[148]

Also the prophet is being sent by the Lord, and this is the third verb related to him. This verb 'sent' is elaborated at great length. When Yahweh calls his servants- the Patriarchs, Moses, Amos, Isaiah and Israel herself he sends them and they go. These three verbs (spirit filled, being anointed and being sent) indicate the divine origin of the prophet's task. These tasks are as follows:

i. To bring good tidings to the afflicted

The word 'afflicted' may also be rendered 'poor' and 'meek' which later suggested 'pious' and 'humble'. The LXX has the word 'poor'. 'Good tidings' occurs in Isa.40:9 and 52:7. Michael Thomposon mentions, "In chapter 40-55 there was the announcement of the good news that a return from Babylon to Jerusalem would shortly take place (40:9; 41:27; 52:7), but here in the setting of 56-66 the prevailing conditions are such that people still do not yet feel themselves to have been liberated".[149]

ii. To bind up the broken-hearted

'To bind up the broken-hearted' is strange because one cannot bind up a broken-hearted; one normally binds up wounds in order to heal them as Ps. 147:3 says, "He heals the broken-hearted, and binds up their wounds". But still the expression is strange; its meaning is as Kizhakkeyil mentions, "To comfort the broken-hearted or depressed people".[150] Thus the prophet is commissioned to give comfort to the depressed people.

---

[147] G.A. Buttrick, eds., *The Interpreter's Bible, vol.v, Eccle.- Jere.* (Nashville: Abingdon Press, 1956), p. 709.
[148] Kizhakkeyil, *op.cit.,* p. 365.
[149] Thomposon*, op.cit*., p. 149.
[150] Kizhakkeyil, *op.cit*., p. 366.

iii. To proclaim liberty to the captives

The expression is used in connection with the liberation of the Year of Jubilee (Lev. 25:10) or the manumission of slaves (Jer. 34:8, 15, 17; Isa. 45:13). The Jubilee Year is the year of liberation and restoration. The lost freedom and land are restored in this year as it is mentioned earlier. Regarding liberation of the captives Claus Westermann mentions, "The liberation of the captives does not mean the exiles, but, as in Isa. 58:6, people put in prison for debt and the like".[151] At the same time Thomposon says, "The captives are those who are experiencing material difficulties, may be the sort of social ills spoken about in Isa.58:6, 9".[152]

iv. To opening of the Prison

According to Thomposon, "In the Hebrew there is no mention of a prison, rather the employment of one word meaning 'opening'. It was the translation of this into the Greek (LXX) that brought in the notion of 'blindness'".[153] Likewise Torrey follows the Greek in reading; 'blind' (cf. 42:7).[154] Thus it is that we have in Luke 4:18, "Recovery of sight to the blind".

v. To proclaim the Year of the Lord's favored

The anointed one has "to proclaim the year of the Lord's favor and the day of vengeance of God". For " years of the Lord's favor" Thomposon says, "This appears to be an attempted explanation of the phrase 'liberty to captives' of v.1, and would seem to have behind it the concept of the Year of Jubilee spoken about in Lev. 25, a vision of a general emancipation of slaves every fiftieth year".[155] In the same line Sebastian Kizhakkeyil says, "Jubilee Year will be a year of liberation and restoration. The lost freedom and land would be a year of Yahweh's favor to the poor and meek.[156] This is noticeable that in Luke 4:18-19 Jesus close his quotation with this line. Regarding 'the day of vengeance' Mendenhall adduces a number of important Ugaritic usages of the term where the plain meaning is 'rescue' or 'requite'.[157] According to Kizhakkeyil 'vengeance' does not mean 'revenge' but proclamation of the legitimate sovereignty

---

[151] *Ibid*. Cited from Claus Westermann.
[152] Thomposon, *op.cit*., p. 150.
[153] *Ibid.*
[154] G.A. Buttirck, eds., *The Interpreter's Bible*, *op.cit.,* p. 710. Cited from Torrey.
[155] Thomposon, *op.cit*., p. 150.
[156] Kizhakkeyil, *op.cit*., p. 366.
[157] G.A. Buttrick,eds, *The Interpreter's Bible*, *op.cit.,* p. 710-11. Cited from George E. Mendenhall, "God of Vengeance, Shine Forth", Wittenberg Bulletin XLV, 1948, pp. 37-42.

of Yahweh, and vindication of the weak and restitution to the exploited.[158] 'The day of vengeance of God', this line is not included in Jesus' citation in Luke 4: 18-19.

vi. To Comfort all who mourn

'Comfort' is very much the theme-word of Deutero- Isaiah (40:1). The prophet has an important task to comfort all who mourn. This line too is not cited by Jesus in Luke 4:18-19.

2.9 The Social Contexts of the Text

Luke has shaped the Gospel traditions at his disposal in response to social and political pressures experienced by his community. On the basis of investigations of Luke-Acts, Philip E. Esler mentions, "It is entirely unrealistic to expect to be able to appreciate the purely religious dimension of Luke-Acts apart from an understanding of the social and political realities of the community for which it was composed".[159]

The Lukan community was living in a Hellenistic city of the Roman East, experienced difficulties both from within and without. Its member was mixed, and included people from the opposite ends of the religious and social spectra. Prior to their embracing the Christian Way some had been pagans, and others conservative Jews. Some were from the richest society, while others were beggars.

It is interested to note that the theme "rich and poor" is the major aspect in Lukan Gospel. Robert J. Karris mentions that the Lukan community contains both the rich and poor, but that Luke's presentation of issues of wealth and poverty was primarily addressed to the rich.[160]

W. Stegemann characterized this community as:

> Luke has in mind a group that lives as an independent community in a city of the Roman Empire (though not in Palestine). It evidently does not have members who belong to the upper class, but neither does it have members among the destitute (beggars etc). There are nonetheless serious tensions within the community. These are caused, on the one hand, by economic differences: in addition to rich people there are others who are in need, ordinary folk such as tax collectors, manual workers, and the like. On the other hand, there are also social tensions. Respected and respectable

---

[158] Kizhakkeyil, *op.cit.,* p. 366.

[159] Michael Prior, *Jesus the Liberator: Nazareth Liberation Theology (Luke 4:16-30),* Sheffield Academic Press, England, 1995, p.180; cited from P.F. Esler, Community and Gospel in Luke-Acts, SNTSMS, 57, (Cambridge: Cambridge University Press, 1987), p. 2.

[160] Thomas E. Phillips, *Reading Recent Readings of Issues of Wealth and Poverty in Luke and Acts*, Poul Foster, ed., New Testament Studies, SAGE Benchmarks in Religious Studies, vol. II (London: SAGE Publication Ltd, 2010), 240; cited from R.J. Karris, The Luke Siz im Leben: Methodology and Prospects, George MacRae, ed., SBLSP,(Missoula, MT: Scholars Press, 1976), pp. 219-33.

> Christians look down on the ordinary folk, especially when the latter have a reputation for engaging in illegal dealings (tax collectors, soldiers).[161]

Luke offered a critique and warning for the rich of his own day. However, his criticism of the rich was not entirely negative. It was intended to effect repentance on the part of the rich. This repentance was then to be followed by appropriate fruits of repentance- almsgiving, cancellation of debts and outright gifts to poor persons outside the Christian community, and an equalization of property and generous charitable activity within the Christian community. Luke had special concern for the poor of his community. G.W. Nickelsburg states, "(Luke's) sympathy for the poor is part of his general concern for outcasts, aliens, and second class citizens: tax collectors, sinners, Samaritans and Women".[162] At the same time it is interesting to note that Luke's out of two volumes Gospel has more social concern than the Acts of the Apostle. The poor disappear in Acts; the word πτυχος is completely absent. Not only do the poor disappear in Acts, so also do the captive, the shattered, the leper, the deaf, the maimed and the blind. The table shows the number of occurrence of these terms in Luke and Acts:

	Luke	Acts
Πτυχος (the poor)	10	0
Ἀιχμαλωτος (the captive)	1	0
Τηραυειν (the shatter)	1	0
Λεπρος (the leper)	3	0
Κωφος (the deaf mute)	4	0
Ἀναπερος (the maimed)	2	0
Τυφλος (the blind)	8	1
Ξωλος (the lame)	3	3
Νεκρος (the dead)	14	17

While enquiring social context of the Lukan Community it is found that the members of Jewish origin shared table fellowship with those of Gentile origin further exacerbated the problems which the Jewish Christians were having with the synagogue. The social mixed of the community also contributed to the internal tension of the Lukan community.

---

[161] *Ibid*; cited from W. Stegmann and L. Schottroff, Jesus and the Hope of the Poor, M.J. O'Connell, trans., (New York: Orbis Books, 1986), p.116.

[162] S. John Roth, The Blind, the Lame, and the Poor: Character Types in Luke -Acts, *Journal for the Study of the New Testament Supplement Series 144* (England: Sheffield Academic Press, 1997), 17; cited from G.W.E. Nickelsburg, 'Riches, the Rich, and God's Judgment in I Enoch 92-105 and the Gospel according to Luke', NTS 25 (1978-79), pp. 324-344.

There was also a political problem for the members of the community who were Roman soldiers or officials. They were embarrassed by the fact that Jesus, the founder of the new movement had been put to death by the Roman Governor of Judaea, and that Paul, its leading propagator, had been before Roman courts a number of times.

This situation spurred on one of the leaders or intellectuals in the community, whom tradition named Luke, to re-interpret the traditions of Jesus in such a fashion as to reassure the different groups within the community by answering their problems. He argued that table fellowship between Gentiles and Jews had already been authorized by Peter's vision which was of divine origin (Acts 10: 1-48), and was approved by the Jerusalem Church on two occasions (Acts 11: 1-18; 15: 6-26).

On the social front Luke intensified the preference for the poor which was in the traditions available to him, and which went back to Jesus himself. He also introduced a paraenetic motif, warning the rich that their way to salvation depended on their generosity to the poor. He dealt with the fear that there was conflict between Christianity and Rome, by showing that both Paul and Jesus had repeatedly been adjudged innocent of any crime against Roman law.

Luke's theology, then, was motivated by religious, social and political forces achieve in his own community. The relevance of Luke, as Esler concludes, derives from the fact that he exercised such liberty in re-interpreting the traditions in order to address the real needs of his own community, and not merely from the appeal of so much of his theology, with its interest in such contemporary themes as rich and poor. The freedom with which he has molded the gospel to minister to the needs of his community constitutes a potent authority for all those struggling to realize a Christian vision and a Christian life-style attuned to the social, economic and political realities of our own time.[163]

2.10 Textual Background of the Text

It has been mentioned that one of the distinctive characteristics of Luke's Gospel is the work of the Holy Spirit. During his baptism Jesus was full of the Holy Spirit. The Holy Spirit was descended upon him in bodily form, as a dove, and voice came from heaven, "Thou art my beloved Son; with thee I am well pleased" (Luke 3:22). E Earle Ellis says, "It is the divine

[163] Michael Prior, *op.cit*., p. 181; cited from Esler 1987: 223.

inauguration of Jesus into his messianic mission".[164] It was the same spirit who led Jesus into the desert to undergo the series of temptations by devil (Lk.4:1-2). Donald G. Miller relates temptation of Jesus with his baptism and says, "The baptism clarified his mission as Suffering Servant and the temptation confronted him with the costliness of this mission and tested whether he would be obedient to it. The temptation, therefore, was not designed to make him doubt his Messiahship. It was rather Satan's effort to divert him from being a Suffering Messiah".[165] Jesus has victory over the temptation by the power of the Holy Spirit. It was the power of the same Holy Spirit that he went into Galilee and started his first public ministry- "And Jesus returned in the power of the Spirit into Galilee. . ."(Luke 4:14). This passage concludes the present (Jerusalem-Judea) section and introduces the succeeding (Galilean) acts of Messiah. A report concerning him went out through all the surrounding country. He taught in the synagogues.

2.10.1 Quotation of Luke 4:18-19 and Isaiah 61:1-2; 58:6

The text Jesus quoted was commonly quoted in Qumran Community, a community of believers who chose to isolate themselves from the rest of the Jewish Community in order to pursue what they saw as a pious life. This community anticipated a messianic visitation.[166]

The Isaiah prophecy in its original context "was an announcement of the end of the Babylonian exile". God would restore Jerusalem, the exiles would return to Israel and God would reign over them. This would bring about joy because their oppression had ended and they "would experience pardon, liberation and justice". Jesus has interpreted this prophecy to the exiles to be about himself.[167]

It is observed that the quotation Luke 4:18-19 comes from Isaiah 61:1-2 and 58:6. At the same time there are some major changes in Jesus' quotation. Firstly, Jesus omitted the phrase "and the day of vengeance" of Isa. 61:2b. Lasetso says, "This is done most probably to suppress the negative element from the Isaianic declaration".[168] At the same time Jesus omitted other two sentences, "he has sent me to bind up the broken hearted" (Isa. 61:1) and "to comfort all who mourn" (Isa. 61:2). In comprising study of Matthew's Beatitudes (Mt.5:3-9) and Luke's

---

[164] E.Earlie Ellis, The Gospel of Luke, *The New Century Bible* , E. Earlie Ellis, ed., (Greenwood: The Attic Press, 1977), p. 91.
[165] Donald G. Miller, *The Layman's Bible Commentary, vol.18* (Virginia: John Knox Press, 1959), p. 52.
[166] https://repository.up.ac.za/bit stream/handle/2263/57221/Siame Golden 2016.pdf?sequence=1(10/7/18) 3:28 p.m. p.31.
[167] http://ampers.x10.mx/biblenotes/lib/exe/fetch.php?media=luke 4:2013-exegesis-of-luke-4:14-30.pdf(9/7/18) 11:55 p.m. p. 4.
[168] Lasetso, *op.cit.,* p. 94.

Beatitudes (Lk.6:20-21) it is found that the spiritualizing elements are not found in Luke's version of the sermon. Therefore Lasetso says, "It is quite possible that Luke omitted spiritual elements from Jesus' actual quotation of Isaiah 61 to give a consistent presentation of Jesus' message and ministry".[169] Secondly, Jesus inserted the phrase "to let the oppressed go free" of Isa. 58:6. As Joel B. Green mentions, "This is without doubt an attempt to emphasize the term ἄφεσις as a characteristic activity of the ministry of Jesus".[170] The omission of the rest of Isa. 58:6 is of little significance since it means the same thing and the quotation summarizes all. Sharon H. Ringe mentions, "It was permissible to omit portions in the reading of Scripture during the time of Jesus".[171]

It is noted that in Luke 4:18-19 there are four categories of people and they include poor, captive, blind and oppressed. Fr. P.A. Sampathkumar says, "Dt-Is announces the consolation to various groups of people and Luke seems to include four such groups".[172]

As it has been mentioned that Jesus has quoted from Isaiah 61:1-2 and 58:6 combaindly both the passages. James A. Sanders says, "It was permissible for the reader in the first century to combine two passages and read them together on the basis of word tallying".[173] The catchword of Isa. 61:1-2 and 58:6 is ἄφεσις and therefore, Jesus conflated the Scripture in the following order: Isa. 61:1; 58:6 and 61:2. Thus the conflated Scriptures highlight the aim and purpose of Jesus' public ministry.

The quotation defines both the person and mission of Jesus. Luke's return to it in Lk. 6:20; 7:22 and Acts 10:38 highlight its programmatic nature. It appears; Isaiah had not only a formative influence on Luke's theology, but that Isaiah 61:1f. offer a concise summary of different Isaianic themes that formed a foundation for subsequent theological themes in Luke-Acts. Use of this wide perspective of Isaianic hope for total deliverance, rather than a narrower use of original historical circumstance is acknowledged as 'culmination context' and was not unknown to readers who were aware of contemporary uses of the OT. The emphasis of Luke 4:18-19 is proclamation of release illustrated by several metaphors. A prophetic figure only in

---

[169] *Ibid*., p. 95.

[170] *Ibid*. Cited from Joel B. Green, *The Gospel of Luke*, NICNT (Grand Rapids, MI: Wm B. Eerdmans Publishing Company, 1997), p. 210.

[171] *Ibid*. Cited from Sharon H. Ringe, *Jesus Liberation*, 39. D. Monshouwer opines, it was permissible to omit portions from prophets though it was forbidden for the Torah.

[172] P.A. Sampathkumar, "The Rich and the Poor in Luke-Acts", *Bible Bhashyam* XXII/4 (December, 1996), p. 177.

[173] *Ibid*., p. 97. Cited from James A. Sander, "Isaiah in Luke", *Luke and Scripture: The Foundation of Second Tradition in Luke-Acts*, ed. by A. Evans and James A. Sanders (Minneapolis: Fortress Press 1993), p. 21.

the pattern of an anointed heralded or non-Messianic prophet such as Moses, Elijah or Elisha is challenged by the insertion of Isaiah 58:6 as this figure does not just announce healing but brings the salvation.[174]

2.10.2 The Literary Setting of the Text

The Nazareth Manifesto (Whole section, Lk. 4: 16-30) is one of the most important passages in the work of Luke. This passage is paralleled in Matthew 13: 54-58 and Mark 6: 1-6. All three passages narrate the unsuccessful visit of Jesus to his own town. Both Matthew and Mark place this incident in the context of Jesus' ministry which was well underway. But Luke places this incident at the beginning of Jesus ministry. Elaine Marie Prevallet mentions, "In Mark, the scene is located just before the end of the Galilean ministry (6, 1-6); in Matthew, it comes at the climax of the Galilean ministry (13, 53-58). In Luke, on the other hand, it is a kind of inauguration scene, prefacing Jesus' ministry".[175] This is to be noted that there are very little verbal similarities between the Synoptic Gospels. But in spite of significant differences the over-all structure of the episode between Mark and Luke is the same. The common elements in all three gospels are as follows:

- Jesus' visit to his home town/own country (Lk. 4: 16, 23; Mk. 6:1; Mt. 13:53).
- Teaching / preaching in the synagogue on the Sabbath (Lk. 4:16; Mk. 6:2; Mt. 13:53).
- The crowd's initial reaction of astonishment/wonderment (Lk. 4:22; Mk. 6:2; Mt. 13:54).
- The question about Jesus' human origins (Lk. 4:22; Mk.6:3; Mt.13:54).
- The saying about the prophet (Lk.4:24; Mk.6:4; Mt. 13:27).
- The reference to miracles (Lk. 4: 23ff; Mk.6:5; Mt.13:58).
- The rejection (Lk. 4:28-29; Mk. 6:3-4; Mt. 13:57).

The additional elements in St. Luke from Mark's Gospel are as follows:

- The detail of the synagogue service (vs. 16-21).
  The Isaianic quotation (vs. 18-19).
- The detail of the teaching (vs. 21-22).
- Jesus' response elaborated (vs.23-27).
- The use of "Joseph's son" (v.22) rather than "carpenter's son" (Mt. 13:55) or "carpenter" (Mk. 6:3).
- The reference to "Doctor, cure yourself" (v.23).
- The reference to his earlier and successful work at Capernaum (v.23).
- The Elijah/Elisha allusions (vs. 25-27).

---

[174] http://www.sc.org.au/wp-content/uplods/2016/06/Exegesis-Luke-4.pdf(1o/7/18) 3:24 p.m. pp. 8-9.
[175] http:// wwww.biblicalstudies.org.uk/pdf/scripture 49 005.pdf,1/10/13, 4:14pm, p.5.

The omission elements by St. Luke from Mark's Gospel are as follows:

-Where did this man get all this? What is this wisdom that has been given to him? (Mk.6:2).
-What deeds of power are being done by his hands? (Mk.6:2).
-The reference to Mary and brothers and sisters of Jesus (Mk. 6:3).

According to the above observations it seems that there are similarities and dissimilarities among the synoptic gospel in the Nazareth pericope. Also as noted above, there is lack of close similarities between Mark and Luke. Much of the distinctive material found in Luke is not found in Mark. This suggests that Luke may have used another source or tradition in his account. In solution, the majority of the New Testament scholars say that Luke 4: 16-30; Matthew 13: 54-58, and Mark 6: 1-6 represent not different visits but one visit of Jesus to Nazareth and that in its composition Luke had the Markan source with him as well as Q and his own special source L.[176] Including all these sources, the passage reveals Luke's hand in bringing the pericope into its final form.

For our purposes, it suffices to notice that in recounting or constructing the scene Luke involves himself in some inconsistencies. Verse 23 presupposes healing already performed in Capernaum but Luke has related none of them. The short summary in v. 15 had spoken only of teaching. Further the gap between vs. 22 and 24 is quite noticeable; the attitude of the people changes too suddenly from acceptance to hostile.[177]

Phil Thraikill points out the parallel in between John the Baptist (Lk. 13: 1-22) and Jesus (Lk. 4:16-30): John's preaching (3: 7-18) // Jesus preaching (4: 21-27); Isaiah quote (3: 4-6) // Isaiah quote (4: 18-19); Holy Spirit (3:16, 22) // Holy Spirit (4:18); Good news (3:18) // Good news (4:18); John rejected by imprisonment (3:19) // Jesus rejected by murderous mob (4: 28-29); Jesus as Son of God (3:22) // Jesus as son of Joseph (4:22b).[178]

The final form of Luke 4: 16-30 constitutes a literary unit. It begins in Nazareth (v. 16) and ends there (v. 30). It is fixed in the place synagogue (vs. 16, 20 and 28) and time a Sabbath (v. 16). After the Nazareth incident the scene shifts to Capernaum, on a different Sabbath (4: 13) and

---

[176] Razouselie Lasetso, Nazareth Manifesto*, op.cit.* p. 86; cited from D.W. Blosser, "Jesus and the Jubilee: Lk. 4: 16-30: The Year of Jubilee and Its Significance in the Gospel of Luke", Ph.D. dissertation, Scottland: University of St. Andrews, 1979, p. 147.
[177] Elaine Marie Prevallet *op.cit.* p. 5.
[178] http://sermons.msumc1.org/2013/PDFText9June13.pdf(19/7/18) 3:40 p.m. p.4.

another synagogue (4:33). Luke 4: 31-32 marks the transition from the Nazareth scene to what happen in Capernaum (4: 33-43). Verses 14-15 mark a transition from 4: 1-13 to 4: 16-30 and 4: 31-44. The overtone of vs. 14-15 which introduces Jesus' teaching and reputation is developed in the two scenes in Nazareth and Capernaum which follow. The teaching is drawn to his reputation in vs. 22, 32, 37 and 42.[179]

Regarding literary setting of the Nazareth pericope Darrel L. Bock mentions Jesus' public ministry (Lk. 4: 14-44) in three steps. First, there is an introductory summary in 4:14-15; then comes the example sermon in 4:16-30 with its universal thrust and hostile reaction. Finally, there are a series of miracles and further summaries in 4:31-44.[180] For the second section (4:16-30) he outlines as follows:[181]

a. Setting of the Scripture reading (4:16-17).
b. Cycle 1: Scripture reading and its exposition (4:18-21).
c. Cycle 1 response: The initial questioning of the crowd (4:22).
d. Cycle 2: A proverb and a historical picture of their rejection (4:23-27).
e. Cycle 2 response: The crowd's anger and hostile desire (4:28-29).
f. Jesus' departure (4:30).

2.11 Contextual Analysis of the Text

Luke 4: 16-30 marks the start of new section in the book of Luke which concludes at 9:50. This section describes Jesus' ministry in Galilee. Jesus is portrayed as a teacher, healer and forgiver of sins who calls people to follow him. Though Luke does not mention Jesus' entering Capernaum until after this section, in verse 23 he 'let's slip' that the people had already heard of Jesus' action there. Vs. 14-15 make clear that Jesus had been teaching around Galilee before this introduction.

Luke has purposefully placed Jesus' sermon at Nazareth here even though Matthew and Mark put this account almost at the end of the first year of Jesus' ministry. It is likely that Luke's purpose is to introduce Jesus as a prophet who brings news to the poor and oppressed. It also shows the general section to Jesus: firstly excitement and then rejection.

It is possible that this narrative is positioned between two stories that present Jesus as an Elijianic priestly messiah figure. Prior to this text, Jesus fasted for 40 days in the wilderness and

---

[179] Michal Prior, *Jesus the Liberator: Nazareth Liberation Theology (Luke 4: 16-30),* Sheffielf Academic Press, England, 1995, pp. 150-151.
[180] Darrell L. Bock, *Baker Exegetical Commentary on the New Testament* (Michigan: Baker Books, 2003), p. 389.
[181] *Ibid*., p. 399.

afterwards a demon calls Jesus "the Holy One of God", a similar title to the one given to Elisha (II Kings 4:9).

This passage contains common elements of Luke. Jesus is presented as the savior of Jews and the Gentiles. This account is one of the eight in Luke where Jesus expounds on Scripture, and one of six that occur on the Sabbath that cause conflict.[182]

The story of Nazareth is preceded by Jesus' baptism (Lk. 4: 21-22), genealogy (Lk. 3:23-38) and his temptation (Lk. 4: 1-13). A number of interpretations describe verses 14 and 15 as an introduction to the pericope concerning Nazareth, while others describe it as an independent or indirectly related section. After the baptism, the point of view of Jesus and the Holy Spirit is emphasized strongly.

The Nazareth story is followed by a description of Jesus' stay in Capernaum (Lk. 4: 31-32), the release of the possessed person in the synagogue in contrast to the disbelief in Nazareth (Lk. 4: 33-34), healing of Peter's mother-in-law (Lk. 4: 38-39), healing large number of sick people (Lk. 4: 40-41), Jesus' prayer in the desert (Lk. 4: 42-43), a conclusion (Lk. 4: 44), the fishing miracle (Lk. 5: 1-11), and Jesus calling of first disciples. New points of view arising here are Jesus' "popularity" in contrast to the rejection in Nazareth, further teachings and the disciples being introduced to the story. Places and times of learning- the synagogue and the Sabbath- remain more or less similar, however.[183]

2.12 An Exegetical Study

In verse 14 and 15 Luke notes that Jesus' appearance caused a tremendous sensation and fame. He was favored by people. Next (from verse 16 to verse 22a) the author maintains Jesus' authority and fame as the people in the synagogue in Nazareth regarded him as a Rabbi or a prophet. However, from the last part of verse 22, the audience of Jesus changed and did not believe in his teaching.

2.12.1 πνευμα κυριου ἐπ΄ ἐμε[184]

The Spirit of the Lord is upon me[185]; Lk. 4:18

---

[182] http://ampeers.x10.mx//biblenotes/lib/exe/fetch.php?media=luke 4:2013-exegesis-of-luke-4:14-30.pdf(9/7/18) 11:55 p.m. p.1.

[183] http://www.scielo.org.za/pdf/at/v30n2/v30n2a11.pdf(9/7/18) 11:56 p.m. p. 158.

[184] Barbara Aland, ed., *The Greek New Testament*, Fourth Revised Edition, (Deutsche Bibelgesellschaft :United Bible Societies, 1994), pp. 209-211.

[185] Translation from Greek to English is researcher's own translation, but he has used *Revised English Bible* (RSV) edited by John Stirling, The British & Foreign: Bible Society, 1967.

The quotation is given by the Evangelist somewhat freely from LXX probably from memory and under the influence of other passages of Scripture. To argue that the Evangelist cannot be Luke because he was a Gentile, and therefore would not know the LXX, is absurd. Luke was not only a constant companion of St. Paul but a fellow-worker with him in dealing with both Jews and Gentiles. He could not have done this without becoming familiar with the LXX.

Down to ἀπεσταλκεν με inclusive the quotation agrees with LXX. After that the text of LXX runs thus:

ἰάσασθαι τους συντετριμμεωνους την καρδιαν, κηρυξαι, αἰχμαλωντοις ἀφεσιν και τυ φλοις ἀναβλεψιν, καλεσαι ἐνιαυτον Κυριου δεκτον. In many authorities the clause ’ιασασθαι τους συντετριμμενους την καρδιαν has been inserted into the text of Luke in order to make the quotation more full and in harmony with Old Testament. There are similar insertions in Mt. 15:8; Acts 7:37; Rom. 13:9; Heb. 13:20 and perhaps 2:7.

In the original the Prophet puts into the mouth of Jehovah’s ideal Servant a gracious message to those in captivity promising them release and a return to the restored Jerusalem, the joy of which is compared to the year of jubilee. It is obvious that both figure the return from exile and the release at the jubilee, admirably express Christ’s work of redemption.[186]

The study of πνευμα is the most important aspect in the theological circle. The parallel word for πνευμα in Hebrew is *ruah* means wind, breath, spirit etc. So W. Porzig mentions, “πνευμα means the elemental natural and vital force which matter and process in one, acts as a stream of air in the blowing of the wind and the inhaling and exhaling of breath, and hence transforms as the breath of the spirit which in a way which may be detected both outwardly and inwardly, fills with inspiration and grips with enthusiasm”.[187] Therefore, πενυμα means wind, breath, spirit etc. It has Old Testament background.

According to the Old Testament from the very beginning the Spirit is active. In the creation narrative the moving of the Spirit of God (*ruah*) brought order out of chaos (Gen. 1:2). The same word *ruah* is used in Gen. 2:7 in the formation of Adam: Lord God breathed (*ruah*)

---

[186] *Ibid*, pp. 120-21.

[187] Gerhard Friedrich, ed., *Theological Dictionary of the New Testament, vol. 6* (Michigan: Wm. B. Eerdmans Publishing Company, 1968), 334-335. Cited from So W. Porzig, “Bedeutungsgeschichtliche Studien”, Idg. Forschungen, 42 (1924), p. 226f.

into his nostrils the breath of life; and human being became living being. Therefore, the Spirit is creative and life giving.

It is evident that the Spirit is the source of human's life as it is mentioned in Gen.6:3- "My spirit shall not abide in human forever". The similar thought is expressed in Job 27:3- "as long as the Spirit of God is in my nostrils" (cf. Job 32:8; 33:4). The activity of Spirit of God with people and in the creation is reflected in Ps. 104:29-30 and in Isa. 40:7. Therefore Donald G. Guthrie mentions, "There are strong grounds for maintaining that in the OT, God's activity in the world of things and of human is often mediated through the Spirit of God".[188]

Another aspect of the Spirit's work is his endowment of human. The Lord has filled Bez'alel the son of Uri with intellectual and artistic powers (Exo. 35:30f.). During the time of Judges Othniel and Gideon were possessed by the Spirit (Jud. 3:10; 6:34) and equipped them for their task; the Spirit of God made them leaders. The activity of the Spirit is concerned with the royal function. When Saul became king he was possessed by the Spirit (I Sam.11:6); the Spirit of the Lord came mightily on David (I Sam. 16:13). The Spirit was active also in the prophetic office. Prophet Ezekiel was being possessed by the Spirit (Eze. 2:2); Micah was being filled with power (Mic. 3:8); Hosea 'a man of the Spirit' (Hos. 9:7).

Gathrie sees the work of the Spirit in two ways in the Old Testament; one is the individual and other is the corporate operation.[189] As it has been mentioned the Spirit endowed individuals for specific take. In Saul's case the coming of the Spirit made a different man of him (I Sam. 10:6). There is an instance of a sudden coming of the Spirit on Samson, an individual (Jud.14:6). The prophets themselves visualized the outpouring of the Spirit in a corporate way. The remarkable instance is Ezekiel 37 in which the valley of dry bones comes alive through the activity of the Spirit of God, "with the result that an exceeding large multitude appeared, representing in fact the whole house of Israel".[190]

There are three passages in Isaiah that are related to the promised Messiah. Isa. 11:1-2, it is said of the 'stump of Jesse' in whom the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord. Guthrie mentions, "Since Jesus was the fulfillment of this prediction, it furnishes a direct link between OT preparation and the Spirit's activity in the incarnate life of the

---

[188] Donald G. Guthrie, *New Testament Theology* (Secunderabad: OM Books, 2005), p. 511.
[189] *Ibid.,* p. 512.
[190] *Ibid*., p. 513.

Messiah".[191] The servant passage Isa. 42:1f says, "Behold my servant, whom I uphold, my chosen, in whom my soul delights, I have put my Spirit upon him, he will bring forth justice to the nations". The last passage Isa. 61:1-2, "The Spirit of the Lord is upon me, because the Lord has anointed me. . . ." This prediction was fulfilled in Jesus Christ. Luke records this as the commencement of the ministry. It provides a key to the understanding of the preaching and healing work of Jesus.

Regarding 'spirit' Luke 4:18 is the peculiar text to Luke. Here also he emphasizes the abiding of the Spirit on Jesus as in his baptism which is parallel to the Old Testament understanding. The descent of the Spirit upon Jesus at the time of his baptism was divine commission for his messianic ministry (Lk.3:22). Also in Lk.4:18 the idea is that the abiding of the Spirit on Jesus is the divine commission for his messianic ministry.

2.12.2 ἔχρισεν με
He anointed me; Lk.4:18

The verb χριω occurs only 5 times in the New Testament; 3 of these in Luke-Acts (Lk. 4:18; Acts 4:27; 10:38), and twice in the Epistles (II Cor. 1:21; Heb. 1:9).This figure is essentially anticipated by the Old Testament. There, apart from Exo. 30:32; Deut. 28:40 and Ezek. 16:9 the verb is the LXX rendering of Hebrew *masah*, "spread with fat, oil, or grease, fatten". In the Ancient Near East, anointing with oil was intended to sever healing (Ias. 1:6), energizing and strengthening (II Sam. 12:20; Ruth 3:3; Mica 6:15), and increasing one's well-being (Ps. 133:2; Pro. 27:9; Eccl. 9:8). But anointing possessed above all a legal-sacral character.[192]

Word ἔχρισεν is Aorist Indicative Active third person singular number of χριω means in Active voice 'to rub the body or parts of it', 'to stroke it'; in Middle voice 'to rub or stroke oneself'. When used with oils or fats it means 'to smear', 'to anoint', and 'to anoint oneself'.[193] Anointing means the oiling of the body or parts of it by rubbing with grease or oil. According to the witness of the Old Testament the later involves pouring oil over the head of the one concerned. Thus an act of anointing is linked with the cleansing purpose. The aim is to give

---

[191] *Ibid.,* p. 512.

[192] D.Sanger, χριω, Horst Balz and Gerhard Schneider eds. *Exegetical Dictionary of the New Testament, vol. 3*, William B. Eedmans Publishing Company Grand Rapids, Michigan, Original Copyright 1982-83, English Translation 1993, pp. 486-87.

[193] Grundmann, χριω, *Theological Dictionary of the New Testament, vol. 9*, Gerhard Friedrich, ed., (Michigan: Wm. B Eerdmans Publishing Company, 1974), p. 494.

power, strength or majesty to the anointed one. In the Old Testament anointing is the most important or the most distinctive of the individual acts.

There is evidence of royal anointing in the Old Testament. The first king Saul was anointed by the people (I Sam.9:16; 10:1). David was anointed by Samuel the Priest (I Sam. 16:3, 12f; II Sam. 2: 4, 7). Later the elders of Israel came to Hebron to make a Covenant with David and then to anoint him so that he becomes king of Israel too. It is noted that both Saul and David are anointed by Yahweh prior to the institution as king by men. Later few of the descendents of David are said to have been anointed: Solomon (I King 1:34, 39, 45); Joash (II kings 11:12); Jehoahaz (II Kings 23:30) etc. Thus the act of anointing is regarded as an act of enablement.

The Israel Priests are said to be anointed ones. Aaron and his sons were anointed ones for priestly work (Exo. 28:41; 30:30; 40:15; Lev. 7:36; Num. 3:3). In the later age the anointing extended to the whole Priesthood. Anointing became more and more an act of priestly dedication. Anointing of objects is also found in the Old Testament. Anointing of a pillar is found in Gen.31:13. Jacob pours oil on a pillar in Gen. 28:18 so that it is taken out of the profane sphere, consecrated to God, and made a sanctuary. The altars and all the related objects were anointed (Exo. 29:36; Lev. 8:11; Exo. 40:10; 30:26; Num. 7:1 etc. In I Kings 19:16 Elisha was anointed to be a prophet. In spite of this text anointed never become a rite of initiation into the prophetic office.[194]

There was an expectation in Israel of forthcoming Messiah who will be the anointed one of God. A time of salvation will come with the accession of a King of David's line. The main evidence for this is to be found in Royal Psalms and in the message of prophet Isaiah. According to Ps. 2, God has set His King on Zion in His holy hill (2:6); and the kings of the earth are against the Lord and his anointed (2:2). Lord will exalt one chosen from the people and God's hand shall ever abide with him, and He also strengthen him (Ps. 89:19ff; 132:11f). Hesse mentions, "In Royal Psalms, there is imminent expectation of the salvation which finds expression in the all-embracing dominion of the Davidic King".[195]

Isa. 9:5f describes the accession of a new ruler of David's house. The new son of David will be a final and perfect ruler. Under his rule which will be for an indefinite period, there will

---

[194] *Ibid.,* p. 501.
[195] *Ibid.,* p. 506.

be Yahweh's representative on earth. Thus Isa. 9:5f is the important passage to set forth clearly what is called Messianic expectation. Prophet Jeremiah awaits the ideal of a wise and righteous ruler of David's line with the pragmatic name of "Yahweh our righteousness" (Jer. 23:5f). But here there is no depiction marking the reign of this king as a magnificent and even miraculous one of universal dominion. Ezekiel observes a second David equal to the first will soon become ruler and he will be the first in a succession of similar kings (Eze. 34:23f; 37: 22f).

In his inaugural sermon in Nazareth Jesus refers Isa. 61:1 (LXX) to himself: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor" (Lk. 4: 18a; cf. 4:21). Bestowal and possession of the Spirit are bound to anointing. Whereas Isa. 61:1 intendeds this in a non-literal sense, Luke refers the reception of the Spirit concretely to Jesus' baptism (Lk. 3:21; cf. 1:35). As the one on whom God's Spirit has been bestowed, Jesus is the χριστος (Lk. 2:11, 26), and thereby also the eschatological prophet chosen and empowered by God in the OT sense as especially Lk. 4:21 makes clear (πεπληρωται). The quotation of Isa. 61:1 (LXX) in Lk. 4: 18a thus has a dual function: It shows first how consciously the content of the OT idea of anointing is taken up in Luke and transformed to Jesus, and it also identifies and interprets the reception of the Spirit- and in Luke this means Jesus' Messiahship- through baptism.[196]

Tearm ἔχρισεν με (he anointed me) in Luke 4:18 looks back in the flow of Luke's Gospel to the baptism (Lk. 3:22). Darrell L. Bock mentions, "The infancy narrative, the baptism, and the following section (4: 38-41) all strongly emphasize Jesus as the anointed Son and proclaimer of the Kingdom (4: 43-44)".[197] The term ἔχρισεν refers not simply to prophetic anointing (4:24) but it also refers to Messianic anointing (Lk. 3:22; cf. Acts 4:26-27; 10:38). In the light of Luke 4:16-30 some scholars put question whether the text portrays Jesus as a prophet or messiah or both? For some, Luke presents Jesus as the Moses like prophet. Bo Reicke suggests that the scene depicts Jesus as the true prophet whom the locals attempt to stone after the manner of the treatment to be meted out to false prophets (Deut. 13:1-11; 17:2-7)[198]- against this view is the obvious fact that the locals intended to throw him down from the hill (4:29), not stone him. For other the portrayal of Jesus precludes any reference to his being a prophet.

---

[196] Horst Balz and Gerhard Schneider eds. *op.cit*., pp. 486-87.
[197] Bock, *op.cit*., p. 407.
[198] Michael Prior, *op.cit*, p. 137; cited from B.Reicke, 'Jesus in Nazareth-Lk. 4: 14-30', in H. Balz and S. Schulz eds., Das Wart und die Worter(FS G. Friedrich: Stuttgart, 1973), p. 47-55.

Reading from the Isaianic text it is complicated whether Jesus is presented as prophet or messiah, because the citation from Isaiah is from two texts; Isa. 61 (a non-messianic prophetic figure). Clearly Jesus is presented as incorporating both the prophetic and messianic. But it is clear that in his comment on the Isaianic text Jesus indentifies himself with the prophet who announced the vindication of Israel in the name of God. Therefore, Jesus in his own defense he cites the proverb that no prophet is acceptable in his own country (Lk. 4:24).

Further this is to note that Jesus is more prominent as prophet in Luke's Gospel than in other Gospels. The raising of the widow's son at Nain, a scene unique to Luke, evokes the crowd's reaction that 'A great prophet has arisen among us' (7:16). In the scene of the anointing of Jesus by the woman only Luke reports the saying, 'If this man were a prophet, he would have known who and what kind of woman this is who is touching him' (7:39). The prophetic aspect of Jesus occurs again at Lk. 9:8; Mk. 6:15 and Lk. 9:19; Mk. 8:28; Mt. 16:14. In the Emmaus scene, it is unique to Luke, 'concerning Jesus of Nazareth, who was a prophet might indeed and word before God and all people' (24:19). Acts also reflects the Moses like prophetic characters of Jesus (3:22-23; 7:37). Some other prophetic characters of Jesus in Luke are 6:22-23; 11:47-51 and 13:34-35. Now observing all these discussion one can conclude that Lk. 4: 16-30 portrays Jesus as a prophet.

A critical scrutiny of the text reveals that there is a messianic connotation here. The word ἔχρισεν is derived from the root word χριω from which the title χριστος is also derived. It is also noted that Luke uses the word χριω three times in his Gospel and in Acts (Luke 4:18; Acts 4:27 and 10:38). In all the times it is used in reference to Jesus. According to Robert F. O'Toole, Luke saw in χριω (4:18) a reference to Jesus as the Christ is well taken.[199]

The anointing of Jesus is not physically anointing with oil or grease as the practice of the people of Israel during the time of Old Testament but it is by the Spirit. It is a metaphorical understanding of anointing with Spirit as C.K. Barrett mentions.[200] Bock comments, the Spirit has been repeatedly mentioned since Luke 3:22; 4:1, 14, and his placement of Jesus points to a special anointing and a special task: an election to do God's business on behalf of people.[201] The nature of task is marked out by four infinitival phrase: εὐαγγελισασθαι (to announce good

---

[199] *Ibid*., 113. Cited from Robert F. O'Toole, "*Does Luke also Portray Jesus as the Christ in Luke 4:16-30*?" p. 510.
[200] Lasetso, *op. cit.,* pp.113-14. Cited from C.K. Barrett, *The Holy Spirit and the Gospel Tradition*, p. 42.
[201] Bock, *op.cit.,* p. 407.

tidings), κηρυξαι(to preach), ἀποστειλαι(to send forth) in verse 18; and κηρυξαι(to preach) in verse 19. Their merger pictures a prophet and regal deliverer. Luke presents Jesus as the anointed one, the Messiah with a prophetic function for there is a comparison to Elijah and Elisha (Lk. 4:26, 27) in the text. It is clear that Jesus identifies himself with speaker of Isaiah 61:1f. According to Yoder, "Here the passage from Isaiah 61 which Jesus turns upon himself is not only a most explicitly messianic one: it is one which states the messianic expectation in the most expressly social terms".[202] Regarding descent of the Spirit, Brawly observes, "The descent of the Spirit upon Jesus in Luke 3:22 and the repeated characterization of Jesus as Spirit-filled in Luke 4:1, 14 show that the gift of the Spirit is not a matter of temporary inspiration but of permanent endowment . . . Luke's portrayal of Jesus as one anointed with the Spirit fits his program for Jesus' entire career".[203]

The fact that Jesus is now anointed with the Spirit indicates messianic nuance since the Messiah has close ties with the Spirit in the Old Testament. The word χριστος is the noun form of the verb ἔχρισεν translates the Hebrew term '*mashah'* from which messiah is derived. It means to smear, to anoint. Primarily this act of anointing with oil as it has been noted earlier. But here Jesus is anointed with the Spirit, and is associated with the messianic expectation. The Messiah is expected to be from the shoot of the stump of Jesse (Isa. 11:1). This identification of Jesus with the Messiah of Israel is found in Luke 1: 32, 35; 4: 26, 41; 7:19; 9:20; 18:31; 19:38, and in Acts 2:36; 3:18, 20 and 4:26. Therefore, Luke pictures Jesus declaring the Isaianic prophecy as being fulfilled this very day, fully aware of his messianic identification.

2.12.3 εὐαγγελισασθαι πτωχοις

To announce good tidings to the poor; Lk.4:18

Εὐαγγελισασθαι is Aorist Infinitive (first infinitive of the text) Middle coming from the root verb εὐαγγελιζω, means to announce the good tidings of the gospel. This term εὐαγγελιζω is not found in Mark and John's Gospel. Matthew uses once in 11:5. But Luke uses this term nine times in the Gospel (1:19; 2:10; 3:18; 4:18,43; 7:22; 8:1; 9: 6 and 20:1) and fifteen times in Acts (5:42; 8:4,12,25,35,40; 10:36; 11:20; 13:32; 14: 7,15,21; 15:35; 16:10 and 17:18). This shows the distinctive character of 'ευαγγελιζω in Luke.

---

[202] Lasetso, *op.cit.,* p. 112. Cited from John H. Yoder, *The Politics of Jesus*, p. 65.
[203] *Ibid.* Cited from Robert L. Brawley, *Luke-Acts and the Jews*, pp.18-19.

Present Indicative Middle form of εὐαγγελιζω is εὐαγγελιζομαι and is found about eight times in Luke's Gospel (Lk. 1:19; 2:10; 3:18; 4:43; 7:22; 9:6; 16:16 and 20:1). Jesus himself uses this term four times (Lk. 4:18, 43; 7:22 and 16:16). Two of uses generally talk of Jesus' annunciation of the Kingdom of God without really probing into what that really means (Lk. 4:43 & 16:16). The other two occurrences specifically relate the good news to the poor in the literal sense (Lk. 4:18 & 7:22).

Another notable aspect is that Luke frequently uses the term εὐαγγελιζομαι where as Matthew and Mark prefers the noun form εὐαγγελιον. The preference for the verb form is indicative of Luke's attempt to picture Jesus as continuing the ministry he proclaimed at Nazareth to the other parts of the whole Jewish land.

The first task of Jesus is to announce good tidings to the poor. The task is 'to announce good tidings' seems spiritual rather than political, since The Analytical Greek Lexicon gives the translation of εὐαγγλιζω of Luke 4:18 "to announce the good tidings of the Gospel".[204] Therefore, Lasetso mentions, "Jesus announces and introduces salvation to the poor, the oppressed, the imprisoned and disabled".[205] Jesus in the course of his ministry fulfilled the expression εὐαγγελισασθαι πτωχοις (to announce good tidings to the poor) which was the first function of his ministry.

The Messianic function of Jesus which is set in Isaianic terms is found fulfilled in the teaching material relating to the 'poor' (Lk. 6:20,24; 12:16-21, 22-24; 16:1-8, 10-15,19-31; 19: 18-32; 20: 45-47; 21:1-4). All these references bear witness to the fact that Jesus meant every word of what he quoted in Lk. 4: 18-19.

For 'poor' Luke uses two Greek terms πενης and πτωχος. The former means 'one who labors for his bread; poor and needy etc' (Lk. 21:2). This includes slaves and daily workers. These are the people with a small income but having no properties and possession of their own. Michael Prior mentions, "*Penes* refers to a person who could make a living, albeit with some difficulty at times".[206] Later word means 'poor, needy' etc. It makes a more severe form of poverty than the former common Greek term πενης. Neyrey mentions, the *ptochos*, are those who don't even have jobs. They are reduced to begging, and are destitute of all resources,

---

[204] ----------,*The Analytical Greek Lexicon of the New Testament* (Wilmington: Associated Publishers and Authors, ------), p. 172.
[205] Lasetso, *op.cit*., p, 116.
[206] Michael Prior, *op.cit*. p. 165.

including other family members. He terms them as "begging poor".[207] This includes beggars, sick, blind, leper, destitute etc. These are the people those who depended on subsidy. They also looked up to the state for livelihood. For Luke πτωχος is the common word in his Gospel.

The most common words for poor in the Hebrew Scriptures are *ani* and *ebyon*. The former involves some dependence on others but later suggests a much more fundamental need- if *ani* needed help, *ebyon* needed it immediately as a condition of survival. It would seem appropriate to translate *ani* by πενης, and *ebyon* by πτωχος. *ebyon* is rendered by πτωχος where the context makes it clear that the poor person is in need of immediate relief.[208]

Πτωχοις is the Masculine Dative Plural of root word πτωχος and meaning is 'poor'. The Analytical Greek Lexicon gives its meaning of Lk. 4:18, "a person of low condition".[209] Among the scholars the definition of the term πτωχος of Luke is complex. They have diverse opinions regarding its meaning. Some understand as impoverished and materially destitute.[210] Darell L. Bock describes the term as a "stereological generalization"- that is, it refers to those who most often responded to Jesus[211]. Others have taken the term to mean those who have renounced everything, and still others understood the term as referring to Israel in need of salvation[212]. The Greek word here for poor is the same word Jesus used in the first beatitude, "Blessed are the poor in spirit, for there is the kingdom of heaven" (Mt. 5:3). It literally means "someone who is unable to care for himself".[213]Now it is much difficult to understand what exactly Luke means when he uses this term in his narrative. Further it is noted that he uses this term ten times in Luke (4:18; 6:20; 7:22; 14:13, 21; 16:20; 18:22; 19:8 and 21:3) but never in Acts.

The plural form of πτωχος is πτωχοι and is found in the LXX usages. The term is meant apart from materially destitute such as the alien, the orphan, and the widow in Deut. 24:19-20; the orphan, the blind, the lame, the needy, the stranger in Job 29:12,15-16; the faint hearted, the blind, the deaf, the lame, the dumb in Isa. 35: 4-6. The Ancient Qumran Community which was settled around the Dead Sea, they called themselves "The Congregation of the Poor ones" (Dead

---

[207] http:/grace commentary.com/luke-4 16-19/1/10/13, 4:15pm, p. 1.
[208] Prior, *op.cit*, p. 166.
[209] ----------,*The Analytical Greek Lexicon of the N.T*, *op.cit.,* p. 356.
[210] Lasetso, *op.cit*., 117. Cited from Richard J. Cassidy, *Jesus, Politics, and Society: A Study of Luke's Gospel* (Maryknoll: Orbis Books, 1978), p. 24.
[211] Bock, *op.cit.,* p. 408.
[212] Lasetso, *op.cit*., p. 117.
[213] http://www.gracechurchwi.org/hp.wordpress/wp.content/uplods/2015/05/%E2%80%9cchristian%E2%80%9D-without-christ-Luke4.14-30.pdf(10/7/18)2:59 p.m., p. 1.

Sea Scrolls Ps.2:11-12; Habb.12:3, 6 and 10). Such metaphorical understanding of the term is expected during the time of Jesus, and thus, Luke includes poor strongly in his Gospel (Lk. 14:13, 21; 16:20, 22; 18:22; 19:8; 21:3 etc.). Therefore, it is clear that the term πτωχοι refers to an economic condition in Luke's Gospel.

Though there is a debate among the scholars concerning the term πτωχος even though it is considered that the term 'poor' is regarded as 'outsiders' which include the hungry, the mournful, the persecuted, the lame, the deaf, the blind, the leper, the oppressed, the tax collectors, the sinners, the women etc. Kurian Valuparampil mentions, "The Greek πτωχος represents the Aramaic word '*anayya*' used by Jesus, and representing the Hebrew '*aniyyim', 'anawim' (ani*). In the use of the Jewish community of Jesus' time and in the use of the Jewish Christians these words have very broad sense".[214] These include in the 'poor' the blind, the lame, the lepers, the baggers, the hungry, the outcasts, the oppressed, the illiterate, the sinners, the prostitutes, the tax-collectors, the captives, all who labor and are overburdened, widows and orphans, and the marginalized.[215] It is noted that Luke mentions this term ten times (Lk. 4:18; 6:20-21; 7:22; 14:13,21; 16:20,21; 18:22; 19:8 and 21:3) where as Matthew and Mark five times each. Out of ten five specially refers to the economically poor (Lk. 16:20, 22; 18:22; 19:8 & 21:3) and the rest occur in a list of a group of people for whom Jesus has concern. The poor are also included in the list. Lasetso mentions, by specifically mentioning the poor in the list of the outcasts Luke is trying to state that the poor form a specific category of people for whom special concern is shown.[216] Therefore, it is clear that for Luke the term πτωχος primarily retains its literal meaning. In the word of Tannehill, "In Luke 'poor' means first of all those at the bottom of the economic scale, who may lack even the basic needs for survival".[217] H. Joseph Lalfakmawia mentions, "Lukan poor are not only the destitute but at the same time they are those who live in an outcast condition".[218] Therefore, Jesus' ministry of bringing good news to the literally poor fits into the larger picture of his mission because it reveals the fact that Jesus is fulfilling the will of God who has concern for the poor and hungry.

---

[214] Kurian Valuparampil, "Luke's version of the Good News to the poor in a world of Globalization", *Aikya Samiksha* ½ (September, 2004), p. 39.
[215] Lucius Nereparampil, "Good News to the poor: The Synoptic view of Evangelization", *Bible Bhashyam* XXIV/3 (September, 1998), p. 142.
[216] Lasetso, *op.cit.,* p. 142.
[217] *Ibid.,* 143. Cited from Robert C. Tannehill, *Luke, ANTC* (Nashville: Abingdon Press, 1996), p. 92.
[218] H.Joseph Lalfakmawia, "The Lukan concept of *anawim*, the poor and good news to the rich", *Master's College Theological Journal* 1/1 (March, 2011), p. 11.

2.12.4 ἀπεσταλκεν με κηρυξαι αἰχμαλωτοις ἄφεσιν
He has sent me to preach deliverance to the captives; Lk. 4:18

Here ἀπεσταλκεν με, change from Aorist to Perfect "He anointed me (once for all); He has sent me (and I am here)". In Luke 1:19, 26 Gabriel has mission of ἀποστελλω but here and in v. 43 Jesus has the same mission of ἀποστελλω. Likewise in 7: 27 John the Baptist and in 9: 2 the Twelve have the mission of ἀποστελλω. The word πεμπω is quite general and impels no special relation between sender and sent, ἀποστελλω adds the idea of delegated authority making the person sent to be the envoy or representative of the sender.[219] But πεμπω also is used of the mission of Jesus (20: 13), of Prophets (v. 26; 20: 11, 12), and of the Apostles (Jn.13:20; 20:21). Therefore, Suppogu Joseph mentions, "ἀπεσταλκεν in the perfect has the idea of a delegated authority representing the sender".[220] Christ is often represented as the one who is sent from God. J.A. Buhner mentions, Objects of ἀποστελλω are, persons of whom the sender can expect obedience and willingness to serve as messengers.[221]

Strictly speaking, αἰχμαλωντοις means "prisoners of war" (αἰχμη and ἁλωτος): frequently classical Greek but here only in N.T. The cognate αἰχμαλωτιζω occurs 21:24; II Cor. 10:5; II Timo. 3:6 and αἰχμαλωσια in Eph.4:8. Neither this metaphor nor that of τυφλοις ἀναβλεψιν harmonizes very well with the year of jubilee, to which Godet would restrict the whole passage. Both might apply to captives in exile, some of whom had been blinded by their captors, or by long confinement in a dungeon.[222]

The noun ἄφεσις derived from the verb ἀφιημι means "send out, let go" has multiple shades of meaning.[223] ἄφεσις is used especially for person usually as a legal term for a layoff, for the release of slaves or prisoners, the repudiation of a spouse (Plutarch, Pompy 42:13; "Pompey sent his wife a bill of divorce"), an exemption from military service, a dispensation from an obligation ("A counselor who does not come to the meeting chamber at the appointed time shall pay one drachma for each day's absence unless the council grants him/her a dispensation). Also ἄφεσις is usually a "discharge" in the technical sense of freeing someone

---

[219] Alfred Plummer, *A Critical and Exegetical Commentary on the Gospel According to St. Luke,* Fifth Edi. T and T Clark, Edinburgh, -----, p. 121.
[220] Suppogu Joseph, *Adoption of the Gospel Tradition in Luke*, ISPCK, New Delhi, 2007, p. 37.
[221] J. A. Buhner, ἀποστελλω, Horst Balz and Gerhard Schneider eds. *op.cit*. p. 142.
[222] Alfred Plummer *op.cit.* p.121; Cited from Godet.
[223] James D. Eernest, trans. and ed., ἄφεσις, *Theological Lexicon of the New Testament*, vol.1, ἀγα–ἑλπ, Hendickson Publishers, USA, 1994, pp. 238-240.

from an obligation and a "remission". On the rare occasions it refers to the forgiveness of an offence.

The word has varieties of meanings in the New Testament: a) release, dismiss and leave (Mk. 1:20; Jn. 4:3; Mt. 27:50); b) leave behind (Mk. 1:18); c) leave alone (Mk. 11:6); d) permit, allow (Mk. 1:34) etc. The LXX uses the verb for the expression of forgiveness: for Heb. *nasa* (Gen. 4:13; Exo. 32:32; Ps. 24:18), *salah* (Lev. 4:20; 5:10, 13). Here it refers to the forgiveness of mankind's sins, and the one who forgives is God.

The noun ἄφεσις is used in the sense of forgiveness in the LXX only in Lev. 16:26. Elsewhere it is translation of Heb. *yobel*, "jubilee" (Lev. 25:10-12, 15, 30f. ; 27:18) and *smitta* , "release" (Deut. 15:1f.; 31:10) also *samat* (Exo. 23:11). In Lev. 25:10 it is used for "emancipation" (Heb. *deror*); in Trito-Isaiah it means "liberation" in an eschatological sense (Isa. 58:6; 61:1).[224] The LXX gives ἄφεσις two special meanings. First, the sabbatical "remission": You shall give the earth release and let it lie fallow (Exo. 23:11; Lev. 25: 2-7). This sabbatical year is also the occasion of the liberation of Israelite slaves and the return of security held for debts: "At the end of the seven years, you shall make a remission…a remission of what he has loaned to his neighbor" (Deut. 15: 1,9; 31:10). Similarly the jubilee every fiftieth year is the occasion for the freeing of all the habitants of the land; and the ground lies fallow (Lev. 25:10-13, 28, 30).[225]

It is remarkable that NT writers use ἄφεσις 36 times, always meaning pardon for sins. In the New Testament ἄφεσις is the basic elements of the redemptive work accomplished on the cross; it is connected with pardon, sanctification, and salvation. At Nazareth identifying himself as the Messiah, Jesus cites Isa. 58:6 which announces the deliverance of the chosen people (Lk. 4:18). It is noted that Luke uses double ἄφεσις in the same verse. This is the first ἄφεσις and the second one comes not from Isa. 61: 1-2 but from Isa. 58:6. The second insertion is perhaps best explained by the fact that Luke wanted to emphasize the term ἄφεσις. [226] now it is important to note that the two references of the same term occur immediately after proclamation of the good

---

[224] H. Leroy, ἄφεσις, Horst Balz and Gerhard Schneider eds., *Exegetical Dictionary of the New Testament, vol.1*, William B. Eerdmans Publishing Company Grand Rapids, Michigan, Original Copyright 1978-80, English Translation Copyright 1990, pp. 181-82.

[225] James D. Eernest, *op.cit*, p. 240.

[226] Lasetso, *op.cit*., 176. Cited from Robert C. Tannehill, The Narrative Unity of Luke-Acts: A Literary Interpretation, vol.1: *The Gospel According to St. Luke* (Philadelpahia: Fortress ress, 1986), p. 65.

news to the poor. This may to a certain extent suggest that the captives included those economically oppressed or enslaved by debts.

The word κηρυξαι is the second infinitive of the text. Therefore, the second task of Jesus is to preach deliverance to the captives. "Captives", as Darrell L. Bock mentions, in the OT, reference to the captives meant the exiled but often it had spiritual overtones especially since the OT viewed the exile as the result of sin (Deut. 28-32; Ps. 79:11; 126:1; Isa. 42:7)[227]. The image is of release from sin and spiritual captivity, Satan and diseases, economic bondage, and release from social captivity.

i. Release from sin and spiritual captivity

Apart from two usages of ἄφεσις in Lk. 4:18 there are some other portion where the term is used along with the term ἁμαρτια such as Lk. 1:77; 3:3; 24:47 etc. To Luke release of sin is an important aspect in the ministry of John (3:3), to the followers of Jesus (24:47-48), but most importantly in the ministry of Jesus himself. This aspect of ἄφεσις is made clear in Luke's attempt to give importance to the healing of the paralytic (5:17-26). According to the story Jesus forgave his sins and healed him. Thus this episode points to the fact that Jesus' ministry of healing includes ἄφεσις (4:18) which is the releasing or forgiveness of sins.

ii. Release from Satan and diseases

Another aspect of release found in Luke is that of healing and exorcisms (Lk. 5: 24-25; 8: 26-38; 13: 10-17; 17: 11-19 etc.). Luke presents various sorts of physical and mental disorders as caused by demonic possession (Lk. 4:33-37; 8: 26-38; 11:14-16 etc.). Such persons possessed by the evil spirit are released from bondage on encountering with Jesus (Lk. 4:35-36; 8:35), and thus, in a summary of Jesus' ministry which clearly recalls Luke 4:18-19. Thus Jesus' healing and exorcisms are an important aspect of his mission of bringing release.

iii. Release from economic bondage

In Luke's Gospel ἄφεσις also carries with it an economic sense of releasing debts. In Luke 4:18 the good news to the poor is immediately followed by the declaration of release for the captives and the oppressed. The poor who have fallen prey to debts have become captives of this social evil and they were oppressed by the rich to whom they might owe money. Therefore, Luke brings out the story of money lender in Lk. 7:41-43. Out of two debtors one owed five hundred and another fifty *denarii*. When they could not pay he forgave them both. Here the emphasis is

[227] Bock, *op.cit*., p. 409.

on the graciousness of the creditor. Fitzmyer points out, "The motive of the gracious cancellation of the debts, large and small, was the inability of the debtors to pay, a procedure rather unheard of, which drives home the point of the parable".[228] The indebted status of the slaves, brought out again in Lk. 17:10 and 14: 12-14. These verses also emphasize the inability of the poor, the crippled, the lame, and the blind to repay for any kind deeds done to them.

iv. Release from Social Captivity

Luke has special attention towards the oppressed, the outcast and the disadvantage of the society. Under these groups of people include the poor, the sick, the disabled, the slaves, the prostitutes, the tax collectors, the sinners, Gentiles, Samaritans, the widows, the women etc (Lk.4:18; 7:21-22; 14: 13,21). These people were considered to be at the lowest rung of the social ladder during the time of Jesus. They were looked down upon and were given no privileges in the society. The story of Lazarus and the rich man is the good example of the attitude of the rich towards the marginalized (Lk. 16:19-31). These groups of people were under the social captivity. Jesus' association with such groups of people is seen in his healings, dealings and table fellowship. According to Lk. 7:21 Jesus had just then cured many people of diseases: plagues, evil spirits, and given sight to many who were blind. In fact this very ministry is a part of the good news to the poor (Lk.7:22).

2.12.5 τυφλοις ἀναβλεψιν
Recovery of sight to the blind; Lk.4:18

τυφλος appears 24 times in the LXX and means 'blind person'. It refers overwhelmingly in the LXX to physical blindness usually of people, but also of animals (Exo. 4:11; Deut. 15:21). The majority of references fall into two categories: first, commands to be courteous to the blind or statements of ethical conduct toward the blind (Lev. 19:14; Deut. 27:14-26; Job 29:12-17); and secondly, references to healing or promise of healing (Isa. 29:18; 35:5; 42:7, 16, 18).

Paradoxically the LXX presents blindness as an unacceptable blemish in the presence of God. Blindness disqualifies the would-be priest (Lev. 21:18) and potential sacrificial animals (Lev. 22:21-22; Deut. 15:21; Mala. 1:8). Yet the Lord's salvific action promises to include future

[228] Lasetso, *op.cit.,* p. 180. Cited from J.A. Fitzmyer, *The Gospel According to Luke I-IX*, 690.

blessings to the blind.[229] Luke uses the noun τυφλος primarily to mean the physical blind (7:21-22; 14:13; 18:35-43). Apart from physical blindness he also uses the term for metaphorical meaning, particularly spiritual blindness (1:78-79; 2:30-32; 3:6; 6:39). Luke 8:10 is the best example of the spiritual blindness where Luke mentions, "seeing they may not see, and hearing they may not understand". Thus Luke uses the term in both literal and metaphorical sense where 'recovery of sight' refers to physical and spiritual sight respectively. On the basis of Lk. 7: 21-22 C.F. Evans here concludes, "Luke clearly takes this as literal".[230]

2.12.6 ἀποστειλαι τεθραυσμενους ἐν ἀφεσει
To send forth deliverance those who are oppressed; Lk.4:18

The passage is an insertion from Isaiah 58:6d. Why this phrase has been added here, it is not very clear. Alfred Plummer mentions this passage is inserted through a slip of memory. Jesus was reading not quoting without book; and therefore we cannot suppose that he inserted the clause. Lightfoot says that it was lawful to skip from one passage to another in reading the Prophet but not in reading the Law. That might explain the omission of a few verses but not the going back three chapters. The insertion comes from the Evangelist who is probably quoting from memory, and perhaps regards the unconsciously combined passages as a sort of "programmed of the ministry". The strong expression τεθραυσμενους is here applied to those who are shattered in fortune and broken in spirit.[231] Regarding this insertion Charles A. Kimball's views are listed as follows:[232]

i. It is an error due to Luke's faulty memory.
ii. There is no reason for its inclusion.
iii. It is a sub-situation for Isa. 61:1c to maintain a chiastic parallelism.
iv. It could not have been made in a synagogue reading, and the form is an example of early Christian exegesis that adopted Scripture for theological purposes.
v. It is an early Christian testimony text.

These observations tell of the debatable nature of the inserted text but as we have seen in the previous section, this phrase has been inserted here on the basis of the catchword 'αφεσις to

---

[229] S. John Roth, The Blind, the Lame, and the Poor: Character Types in Luke –Acts, *Journal for the study of New Testament Supplement Series 144*, Sheffield Academic Press Ltd., England, 1997, p. 103.
[230] C. F. Evans, Saint Luke, *TPI New Testament Commentaries*, SCM Press, London, 1990, p. 271.
[231] Alfred Plummer *op.cit*, p.121-22.
[232] Charles A. Kimball, *Jesus Exposition of the Old Testament in Luke's Gospel*, Sheffield Academic Press, London,1994, p. 105.

re-emphasize what has already stated from Isa. 61:1. It can be also considered that this reading may be Jesus' deliberate action. Kimball suggests, the *gezerah shawah* technique was frequently used by Jewish theologians in Jesus' days.[233] In this practice two verses from different literary contexts are connected on the basis of a common catchword. Therefore, Kimball is right in pointing out that " in the linking of these texts, Jesus defined his ministry in terms of OT prophecy and fulfillment: he cited Isa. 61: 1-2 to claim that he was the herald who proclaimed the messianic release and inserted Isa. 58:6d to emphasize that he was also the agent of this spiritual liberation".[234]

Isa. 61:1d uses ἄφεσιν meaning "release" while Isa. 58:6d uses ἐν ἀφεσει meaning "in release". Both uses are employed in the sense of 'release'. It is to be noted that out of ten occurrences in Luke-Acts, except here for the two uses (Lk.4: 18), the rest refers to "forgiveness of sins". Therefore, when Jesus announces 'release' the message contains an element of an implicit call to repentance. The word ἀποστειλαι is the Aorist Infinitive Active, the third infinitive of the text. Therefore, Jesus' one of the tasks is to release the oppressed. For oppression Greek word is τεθραυσμενους which is come from root word θραυω. Analytical Greek Lexicon gives its meaning of Lk. 4:18, "crushed by cruel oppression".[235] Therefore, as Rebecca I. Denova mentions, "the oppressed are not the generic poor but rather they are the 'crushed' and the 'bruised' group of people in the community".[236] Suppogu Joseph mentions these groups of people as "shattered in fortune and broken in spirit".[237] Here it is noted that this phrase is not from Isa. 61: 1-2 but is an insertion from Isa. 58:6d where Isaiah uses the 'yoke' before and after the phrase. The use of double 'yoke' emphasizes the deepness of oppression. Therefore, Luke's usages of oppression are not simply but are deep oppression where people are crushed by the cruel oppression. Thus the said oppression implies physical rather than spiritual oppression. It is to be noted that the phrase has been inserted on the basis of the word ἄφεσις to re-emphasize what has already been stated from Isaiah 61:1. The re-emphasis of 'release' indicates that Jesus has special task to release those who are crushed by the cruel oppression.

2.12.7 κερυξαι ἐνιαυτον κυριου δεκτον
To preach the acceptable year of the Lord; Lk.4:19

[233] *Ibid*, p. 107.
[234] *Ibid*, p. 110.
[235] ----------,Analytical Greek Lexicon of the N.T., *op.cit*., 192.
[236] Lasetso, *op.cit*., 121. Cited from Rebecca I. Denova, *The Things Accomplished Among Us*, 136.
[237] Suppogu Joseph, *op.cit.* p. 38.

The age of Messiah which is Jehovah's time for bestowing great blessings on his people (cf. II Cor.6:2, καιπος δεκτος): δεκτος is not found in classical Greek. It is strange that Clement of Alexandria and Origen who are commonly so ready to turn fact into the figure, here turn an expression which is manifestly figurative in to a literal statement of fact, and limit Christ's ministry to a period of twelve months. Keim and other modern writers have made the same limit; but the three Passover distinguished by John (2:13; 6:4 & 11:55) are quite fatal to it. It is, however an equally faulty exegesis to find the three years (i.e. two years and a fraction) of Christ's ministry in the three years of Lk. 13: 6-9 or three days of 13:31-33. The first of these is obviously a parabolic saying not to be understood literally; and other probably is such. The suggestion that the three servants sent to the wicked husbandmen mean the three years of the ministry is almost grotesque.[238],

Here κερυξαι is the final infinitive of the text. The infinitive indicates that Jesus' an important task is to preach the acceptable year of the Lord. In the light of Isaiah this phrase 'the acceptable year of the Lord' refers to the jubilee year. Regarding literal fulfillment of jubilee prescriptions Darrell L. Bock observes that "because of the comprehensive character of the deliverance that Isaiah described, Jubilee was interpreted in Judaism as a reference to the down of God's new age. The citation in Luke, then, is not a call to fulfill literally the legal requirement of jubilee. Rather, the passage takes that picture of freedom to show what God is doing spiritually and physically through his commissioned agent, Jesus. Jubilee, by analogy, becomes a picture of total forgiveness and salvation, just as it was in its prophetic usage in Isa. 61".[239]

Yoder opines that the expression ἐνιαυτον κυριου δεκτον in Isaiah most probably referred to some particular event to come either at the end of the age or in the immediate future of exiles. But for rabbinic Judaism and the listeners of Jesus it primarily referred to the jubilee year. Yoder states that this jubilee year is "the time when the inequalities accumulated through the years are to be crossed off and all God's people will begin again at the same point. The expectation is thus not that Jesus is going to take Palestine off the end of the scale of temporal sequence but rather that there is to come into Palestine the equalizing impact of the Sabbath year".[240] Therefore, it is contended that although v. 19 is no doubt an allusion to the 'Jubilee Year', it takes on a new significance. In the proclamation of Jesus it is now made symbolic of his

[238] Alfred Plummer, *op.cit*. p. 122.
[239] Bock, *op.cit*., p. 410.
[240] Lasetso, *op.cit*,p. 124; cited from John H. Yoder, The Politics of Jesus, p.36.

own saving acts. The era of salvation and the liberation which are now available with the announcement of Jesus. The message that Jesus proclaimed emphasized mainly on deliverance, primarily in the sense of release from physical and spiritual captivity; and thus v. 19 is a summary statement of v. 18.

It is important to note that the omission of 'God's vengeance' in Luke 4:19 from its original quotation Isaiah 61:2b, C.I. David Joy suggests, "The Isaianic expression, 'the day of the vengeance of the Lord' is omitted by Luke in order to avoid the negative aspect of the message".[241] Judgment does not come into the purview of Jesus' immediate and earthly ministry (9: 51-56; 17: 22-37; 21: 5-37). Now is the time of salvation being offered to all in fulfillment of the Old Testament promises. Therefore, "the omission of Isaiah's final phrase begins to take on a renewed force. The echoes of Jubilee are being redefined to include those who hitherto had been marginalized, even those who previously might have been regarded as enemies".[242] Jesus ministry is an inclusive ministry. In it the jubilee benefits are offered to all.

2.13 Summary

Nazareth Manifesto Lk. 4:18-19 is quoted from Isa. 61:1-2 and 85:6. As per the language and the theme of Isaiah 61 it is regarded as the jubilee imagery of Leviticus 25. According to the scholars the book of Isaiah is divided in three parts: Chapters 1-39 is called 'The First Isaiah' for which the author is mentioned to be the nativity of Jerusalem; Chapters 40-55 are believed to be the work of the prophet 'Deutero-Isaiah'; and thirdly Chapters 56-66 is called 'Trito-Isaiah'. Scholars point out that the Trito-Isaiah is written by number of authors during the time of post-exilic Judaism. As per the situation of Trito-Isaiah the people of Israel and Judah were deported by Babylonian Kings in 597, 587 and 582 B.C. After 539 B.C. in the leadership of Sheshbazzar, Zerubbabel and others the Jews did return to Jerusalem. In their returning they found the Jerusalem Temple and City in ruins. Therefore, they settled in nearby towns. During this situation the prophet assures people as is found in Isa. 61, the Lord will bless you in rebuilding of the City.

When one can observe the insight of Isaiah 61:1-2 and 58:6 it will be found that the said passage is the Servant Song of Trito-Isaiah which is parallel to Deutero Isaiah (42: 1-4; 49: 1-6). Here the prophet is being spirit filled, being anointed and being sent by the Lord given a special

---

[241] C.I.David Joy, *op.cit*, p. 16.
[242] Lasetso, *op.cit*,p. 124; cited from Robert Willoughby, The Concept of Jubilee, p. 50.

prophetic task. Yahweh commissioned him with six divine tasks: to bring good tidings to the afflicted, to bind up the broken hearted, to proclaim liberty to the captives, to opening of the prison, to proclaim the acceptable year of the Lord and comfort all who mourn.

Jubilee Year is the year of automatic release of a Jew or his land and house. Including seven Sabbatical Year it is the every fiftieth year of Israel. In the jubilee legislation as recorded in Leviticus 25 there are four points to note. Jubilee Year is the rest for the land, restoration of landed property to its original owner, remission of debts and manumission of slaves. As per the background of the text Lk.4:18-19 it is observed that Jesus was filled with the Holy Spirit since his baptism and temptation. Jesus had victory over the temptation by the power of the Holy Spirit. It was the power of the same Holy Spirit that he went into Galilee and started his first public ministry. In the synagogue he stood up and read from Isaiah 61:1-2 and 58:6. Jesus in his Scripture reading deliberately chose the text.

According to Luke 4: 18, Jesus is the Spirit-filled Messiah. The abiding of the Spirit on Jesus was the divine commission for his Messianic ministry. The anointing of Jesus specially refers not only the Prophetic anointing but also Messianic anointing. It is noted that the Spirit has been acted in Jesus since his baptism, temptation and his return to Galilee points to the special anointing and special task of Jesus. The special task is pointed out by four infinitival verbs: to announce, to preach, to send forth, and to preach. It is also noted that the repeated action of the Spirit is not of temporary inspiration but of permanent endowment in Jesus which led him in his entire career.

Jesus' first and most important task is to announce good tidings to the poor. Though in the definition of the term 'poor' the scholars have different opinions, even though, it is observed that Luke uses this term in reference to literary meaning. Therefore, according to Luke in the term 'poor' includes the hungry, the mournful, the persecuted, the lame, the deaf, the blind, the leper, the tax collector, the sinner, the women, the widow etc. These poor people are the people of low condition. They are at the bottom of the economic scale and they may lack even their basic needs for their survival. Jesus has special concern for such poor people. He has to announce good tidings for such poor people.

The second important task of Jesus is to preach deliverance to the captives. Here Luke has given special interest on deliverance of the captives since he uses double ἄφεσις in the same verse. Deliverance, according to Luke includes release from sin and spiritual captivity, release

from Satan and diseases, release from economic bondage, and release from social captivity. Jesus is the deliverer from all of these captivities. Luke uses the term 'blind' both for literal and metaphorical sense. Here he presents Jesus as the recoverer of sight for both physical and spiritual blindness.

The third task of Jesus is to release the oppressed. As it has been noted that the oppression is not ordinary oppression but people are crushed by the cruel oppression and Jesus has to release them. The re-emphasis of the word ἄφεσις in the same verse indicates that Jesus has special task to release the people those who are crushed by the cruel oppression.

The fourth important task of Jesus is to preach the acceptable year of the Lord. The phrase 'the acceptable year of the Lord' indicates to the Jubilee Year. The jubilee prescription is literally fulfilled by Jesus. With the proclamation of Jesus the salvation and liberation are made available. Jesus is the deliverer and delivers from both spiritual and physical captivity.

Sam Wells in his presentation on the topic "The Nazareth Manifesto" says, "If something is wrong, and any person who wants to help, there are three ways to do so: working for, working with and being with, and Jesus fulfilled all three ways for the poor and oppressed".[243]

[243] https://web.duke.edu/kenanethics/Nazareth Manifesto-Samwells.pdf(27/06/18) 8:15 p.m.

Chapter- Three

AN ANALYSIS OF JHARKHAND AND MUNDA COMMUNITY

In the earlier period the state Jharkhand was known as Chotanagpur. According to Banerjee it was for the first time in 1812 that this region was officially recognized as Chotanagpur by the Parliament.[244] The early and the medieval Sanskrit literatures called the plateau by the names of 'Pulinda-des' or 'Poulinda' and 'Dasarna'. The later Sanskrit literature called the modern Chotanagpur by the name of 'Jharkhand' the land of forests.[245] According to T.S.C. Hans, the Moghals called this region 'Khukra' and in course of time they called it 'Jharkhand'.[246]

Politically the state Jharkhand came in to being on 15th November 2000, separated from Bihar. Babulal Marandi became the first Chief Minister and Prabhat Kumar the first Governor of the new state Jharkhand. In November 2003 it had 5 Divisions, 22 Districts, 35 Sub-divisions, 211 Blocks and 32615 villages,[247] but later on two more districts were added. According to the census of 2001 the total population of the Jharkhand is 2,69,02,428 and the number of Scheduled Tribes is around 84 lakh (27.8 per cent of the total population).[248] Jharkhand state has no definite shape. It presents an amorphous shape with a broad northern portion and a narrow south portion. Its north-south length is nearly 380kms, and an east-west length is 463kms. It extends from 21-25 degree North Latitude and 83-87degree East Longitude. The state comprises of an area of 79,710 square kilometers.[249] It is bounded on the north by the state Bihar, on the south Odisha, on the east West Bengal and on the west Chhattisgarh.

Most of the area of Jharkhand has an elevation of more than 300 meters with a large part rising above about 650 meters above sea level. As there are hills rising to about 1000 meters,

---

[244] Mangobinda Banerjee, *op.cit*., p. 6. The fifth report of the select committee on the Affairs of the East India Company.
[245] *Ibid*., p. 5.
[246] T.S.C. Hans, "Socio Economic and Cultural Analysis of the Jharkhand Region", *Mission Today*: *Subaltern Perspectives*, Jesudas M Athyal, ed., (Thiruvalla: CSS, 2001), p. 17.
[247] Sunil Kumar Singh, *Inside Jharkhand* (Ranchi: Crown Publications, 2010), p. 205.
[248] "Jharkhand Ek Najar", *Mai Hun Ranchi* (Ranchi: Prabhatkhabar , 5th Addition 2010), p. 213.
[249] *Ibid*.

there are also river valleys, which are only 120 meters high.[250] Since, Ranchi and Khunti districts of Jharkhand are special concern for the researcher, therefore let's move to the said districts.

3.1 Ranchi and Khunti Districts

At present Jharkhand has 24 districts namely Bokaro,Chatra, Dhanbad, Dumka, Deoghar, Garhwa, Giridhi, Godda, Gumla, Hagharibagh, Kodarma, Pakur, Palamu, Ranchi, Sahibganj, Singhbhum East, Singhbhum West, Latehar, Simdega, Jamtara, Saraikela, Ramgarh and Khunti. District Khunti came in to existence on 12th September 2007, divided from Ranchi district. The districts Ranchi and Khunti have total of 3 Sub-divisions, 20 Blocks, 319 Panchayats and 2,038 Villages. The administrative setup of Ranchi and Khunti are as follows:

Table: The Administrative Setup of Ranchi and Khunti[251]

Subdivision	Block	Panchayat	Village
Ranchi	Kanke	27	104
	Ratu	20	83
	Chanho	13	67
	Mandar	16	69
	Lapung	9	78
	Burmu	21	92
	Bero	22	99
	Namkum	18	94
	Ormanjhi	13	89
	Angara	19	91
	Silli	19	106
Bundu	Bundu	9	87
	Sonahatu	17	101
	Tamar	20	128
Khunti	Rania	7	66

[250] Prakash Chandra Oraon, *Land and People of Jharkhand* (Ranchi: Jharkhand Welfare Research Institute, 2003), p.12.
[251] Sunil Kumar Singh, *op.cit*., p. 352.

	Murhu	13	141
	Torpa	13	95
	Karra	17	178
	Khunti	13	143
	Arki	13	127
TOTAL	20	319	2038

The total area of undivided Ranchi district is 7,573 sq kms. Dr. S.P. Chatergee in the National Atlas has classified the different elevations of Jharkhand into 24 groups.[252] The Ranchi Plateau is one of them. The average height of this plateau is about 650 meters. It is the largest plateau in the Jharkhand between the Pats (Plateau is known as pats) in the west and the Swarnarekha River in the southeast. The uplands of this plateau are locally known as *Tanrs* and the lowlands *Dons*. The plateau is full of dense forests.

In the southern portion the relief reduces by 300m within a span of 8km but eastern parts the relief reduces between 150m and 300m within a span of 30-35 km. It indicates that the eastern scarp is comparatively lesser than the southern scarp. Some of the rivers of the plateau make very important waterfalls.

3.1.1 Population

The total population of Ranchi and Khunti is 27,87,064 according to the census of India, 2001.[253] The population of Scheduled Tribes is 11,59,387 and Schedule Castes is 1,39,472. Total population of Scheduled Tribes and Scheduled Castes (ST &SC categories) is 12,98,859 and remaining 14,86,105 are the General categories.

Table: Schedule Tribe Population of Ranchi and Khunti[254]

S.N.	Name	Total	Males	Females
1	Asur	9	4	5
2	Baiga	41	24	17
3	Banjara	21	11	10

[252] *Ibid.,* p. 112. Cited from Dr. S.P. Chatergee.
[253] *Ibid.,* p. 353.
[254] *Ibid.,* p. 356.

4	Bathuri	7	3	4
5	Bedia	32201	16163	16038
6	Binjhia	2200	1108	1092
7	Birhor	702	367	335
8	Birjia	78	39	39
9	Bhumij	220	124	96
10	Chero	410	234	176
11	Chik Barik	10166	5111	5055
12	Gond	1053	603	450
13	Gorait	1395	673	722
14	Ho	1525	848	677
15	Karmali	8560	4419	4141
16	Kharia	3453	1717	1736
17	Kharwar	1769	893	876
18	Khond	10	8	2
19	Kisan	337	182	155
20	Kora	53	29	24
21	Korwa	30	18	12
22	Lohra	69758	35512	34246
23	Mahli	26952	13735	13217
24	Mal Paharia	132	72	60
25	Munda	531282	266343	264939
26	Oraon	458475	230225	228250
27	Paharia	5	1	4
28	Santhal	8384	4423	3961
29	Sauri Paharia	145	72	73

30	Savar	14	8	6
	TOTAL	1159387	582969	576418

The table of Scheduled Tribes shows that the Mundas are the largest tribal group (5,31,282) in undivided Ranchi followed by the Oraons (4,58,475) and Paharias (5) are the lowest in number.

3.1.2 Rivers

The Swarnarekha: It originates near a place south of village Nagri which is about 15km west of Ranchi town. Of its total length 269 km are in Jharkhand, 64 km in West Bengal and 162 km in Orissa.[255] The River flows through the district of Ranchi and also travels through Singhbhum. It descends from the plateau near Ranchi by a beautiful waterfall which is known as 'Hundru Falls'. It flows into Orissa and then into the Bay of Bengal. It is basically a rain fed river and the flow of water is dependent on the variation in the amount of rain fall.

The South Koel: The River South Koel rises from the same village Nagri which is the origin of Swarnarekha. It flows in a northwest direction and receives the water of other small rivers on the way. After some distance it enters West Singhbhum from where it flows westwards till it joins the River Shankh. The two rivers together form the Brahmani River and flows into Orissa and to the Bay of Bengal.

The Shankh: The Shankh originates in Gumla district. It descends to the plain of Barwe by a beautiful waterfall, which is locally known as '*Sadanighagh'*. It also forms the boundary between Gumla and Chattishgarh. Important tributaries of this river are the Chirra, the Lawa, the Kok, the Utial, the Plamara, the Girwa, the Saijor, the Banda and the Dangajor. It flows 67.5 km in the state of Jharkhand before entering Chattishgarh where it covers 50 km. It once again enters Jharkhand to flow for another 78 km. It finally enters Orissa and after traveling 45 km it merges with the Koel River.

The Karo: It rises in Basia Block of Gumla district and descends from the plateau by a beautiful waterfall commonly known as "*Peroanghagh*"(Pigeon's waterfall). It gets its name from a large number of pigeons nesting in the cave under the waterfall. The river South Karo joins Karo River and after another 18 km, it is joined by river Koina near Manoharpur. Beyond Manaharpur the river flows westwards and enters Odisha. Ultimately it joins the Shankh River.

[255] *Ibid.,* p.117.

These four rivers are basically rain fed and do not offer much scope for irrigation. No part of Ranchi and Khunti districts are prone to floods.

3.1.3 Waterfalls

The Hundru Waterfall: On the river Swarnarekha there is famous waterfall by name 'Hundru'. It is about 36km from Ranchi town. The river cascades down from a height of about 320 feet, creating one of the most picturesque waterfalls. One has to walk down over seven hundred steps from the plateau to reach the base of this majestic waterfall. This fall is worth visiting especially during the rainy season. The pools at the base of the waterfall are a favorite picnic and bathing spot.

The Dasham Waterfall: This delightful waterfall is about 30 km south east of Ranchi town on the Ranchi –Tata road near Taimara village. The local name of the waterfall is 'Daa Soh' (Mundari) which means 'pouring water'. The Kanchi River plunges from a height of 144 feet amidst scenic forest surroundings. The charming site is popular among tourists. The Jonha Waterfall: This beautiful waterfall is about 34 km away from Ranchi on the Angara – Silli road. The height of the waterfall is about 140 feet. The Jonha Fall is made by the river Shankh. It is also known as Gautamdhara. The scenic splendor of the region has made it an important picnic site. For enjoying the real beauty of the surrounding forests and the waterfall, one has to walk down 489 steps.

The Hirni Waterfall: This is yet another excellent waterfall of the region. The Hirni Fall is about 70 km from Ranchi town on Ranchi-Chaibasa Road. It has a drop of about 120 feet. The approach road as well as the fall gives a very attractive scene. The Panchghagh Waterfall: This waterfall is about 40 km from Ranchi town. It is an important tourist attraction of the Khunti subdivision. This waterfall is also on Ranchi- Chaibasa Road.

3.1.4 Flora and Fauna

At one time, the major portion of undivided Ranchi district was covered with dense forests. Today the central and eastern plateaus are almost denuded of forests and only small scrub jungles with a few big trees are found on the hills. In the eastern plateau large blocks of forests are now found only in south-eastern corner in Tamar area bordering Singhbhum.

Forests in the district cover an area of 1,679 square miles or 23.83 per cent of the total area.[256] In the forests Sal, *Keund*, *Asan*, *Karam*, and *Piasal* are the important timber trees.

[256] Sachchidananda, *The Changing Munda* (New Delhi: Concept Publishing Company, 1979), p. 36.

Kusum, *Pipal*, *Palas*, *Karanj*, *Tetair*, Mango, *Mahua*, Jack, *Jamun* and Bamboo are found around the village sites and are of great economic important to the inhabitants. *Keund* leaf is available in large quantities for making *biri*. Lac is also an important forest produce and occupies a significant place in the export trade. The Indian Lac Research Institute at Namkum near Ranchi has been working for the improvement and development of the Lac Industry of this region. Tamar, Bundu and Silli block areas produce a large quantity of Lac. *Palas*, *Kusum* and *Bair* trees are the principal hosts for lac cultivation.

In the earlier times Ranchi district was known to be a good hunting ground for the sportsmen but now due to reduction of the forest area the fauna has become greatly diminished. Animals like wild bear, wild cat, hyena, jackal, fox, wild boar, mongoose, *sambar*, spotted deer, hare and *kotras* are found in the forests of this region. Among birds peacock, parrot, crow, *maina*, *pondk*i, *dhenchua*, *pio*, *phenga*, *bagula*, *phikod*, *mahukal*, *dhika* etc. are common. Among reptiles, snakes of both poisonous and non-poisonous varieties are found. The river, streams and tanks are well stocked with fish during monsoon and afterwards. Fishing and hunting are favorite pastimes among the local people. They are also economic activities and provide a source of livelihood.

3.1.5 Climate

The climate conditions in Ranchi have changed a lot during the last sixty years. Earlier the climate of Ranchi plateau used to be cool and pleasant and there used to be rains every month but now there are well defined seasons such as summer, rainy and winter seasons. The climate has become relatively dry and warm due to deforestation and the setting up of industrial complexes in the region. The rainy season usually begins from second week of June and ends in the month of September. The winter season sets in by the first week of November and ends by the month of February. January is the coldest with strong cold winds blowing throughout the month. The temperature starts rising by the end of February through March and April and reaches it’s maximum in May. This is the dry summer season and is extremely hot till the arrival of the pre-monsoon showers in June.

3.1.6 Minerals

Some of the important minerals of economic value which occur in the district are coal, limestone, bauxite, china clay, gold ore, granite, fire clay, barites, etc. Reya and Liapara are the coalfields in Ranchi district and contain approximately a reserve of about 275 million tonnes of

coal down to the depth of 500 feet.[257] Eight collieries are working at Khelari and Reya in Ranchi district. Industries based on minerals are Khelari Limestone Quarries, Silwai Barytes Mines, Usha Martin (Cable) Tatisilwai, Reya Beshejhapa Fireclay Mines, etc.

Industrial towns have come up in mineral rich areas. The hum of heavy machines is now heard in the very heart of what was once the tribal heartland. Industries like the Heavy Engineering Corporation of Hatia near Ranchi have changed the face of the areas around them. Rapid industrialization resulted in the employment of great many tribals in the industrial centers. Most of the unskilled labor force for the new industries was drawn from the local tribal population. This had far reaching effects on the traditional lifestyles and value systems of the tribal people. At the same time a large number of non-tribals from neighboring regions have migrated into this region looking for employment in the newly established industries. The result is that the tribal population has been reduced to a minority in their own land.

3.1.7 Communications

By 1910 the chief roads, emanating from Ranchi were Ranchi-Purulia-Jamsedpur (133 miles); Ranchi-Ramgarh-Hazaribagh (57 miles); Ranchi-Chaibasa-Jamsedpur (126 miles); Ranchi-Netarhat (96 miles); Ranchi-Daltanganj (102 miles) and Ranchi-Gumla-Simdega-Rourkela (199 miles).[258] At present these are the National Highways – N.H. 33 (Ranchi-Bundu-Tamar-Jamsedpur); N.H. 33 (Ranchi –Ramgarh – Hazaribagh); N.H. 75 (Ranchi –Daltanganj – Renukut) and N.H. 78 (Ranchi –Gumla –Jashpur).[259] Apart from these there are some other *pucca* and *katcha* roads which are connected to smaller towns and tribal villages. Construction of these roads has made it easier and more comfortable for traveling and transporting for the inhabitants and goods.

The opening of the Purulia-Ranchi Branch of South-Eastern Railway in 1907 brought to the railways to Ranchi. This railway runs for forty miles in the district. The Gomoh-Barkakana-Daltanganj section of the Eastern Railway opened in 1927 and it runs for 16 miles through Ranchi district. With the opening of the Chadrapura main section in the South Eastern Railway in 1960 Ranchi is directly connected by train with the capital of Bihar, Patna. There was a metro gauge line running from Ranchi to Lohardaga over a distance of 42 miles which has now been converted to broad gauge. In the later period a broad gauge line from Ranchi to Rourkela

---

[257] *Ibid*., p. 34.
[258] *Ibid*., p. 38.
[259] Sunil Kumar Singh, *op.cit*., p. 355.

(Odisha) has been opened. The total running kilometers of railways in the district is about 296 kilometers. So far Khunti district has no railway system.

There is an Airport by name of Birsa Munda Airport at Ranchi. Indian Airlines operates scheduled services connecting Ranchi with Patna and Kolkata. Since the last few years some private airlines are also providing services on a regular basis. There are no navigable rivers or canals in the district. The large rivers are crossed during the rains by boats._The Postal communication in the district has increased over time. In 1914-15 there were only 35 post offices whereas 1977-78 there were 446. At present there are several post offices including Main Post office and Sub-Post offices. In the tribal villages the post is usually distributed in the weekly market days when the tribesmen attend the markets for shopping.

All India Radio established a recording studio and broadcasting station at Ranchi in 1957. Establishment of this station brought information and awareness to the inhabitants. It relays entertainment and information in Hindi, English and local languages. Ranchi now has a *Doordarshan Kendra* (Television recording studio and broadcasting centre) which broadcasts programmes and news in the national as well as many local languages, including tribal languages. Both of these are controlled by the government. The popular Newspapers of the district are *Hindustan Times* and *Telegraph* in English and *Prbhat Khabar*, *Hindustan*, *Dainik Jagaran* and *Dainik Bhaskar*, *Ranchi Express* in Hindi.

3.1.8. Educational/Training Institute

Ranchi district has three Universities for higher education: Birsa Agricultural Unversity at Kanke (Ranchi), Birsa Institute of Technology at Mesra (Ranchi) and Ranchi University, Ranchi. The prominent technical institutes are Birsa Agricultural Unversity at Kanke (Ranchi), Rajendra Institute of Medical Sciences (RIMS) at Bariatu (Ranchi), Veterinary College at Kanke (Ranchi), Tribal Research Institute at Morabadi (Ranchi), Ranchi University, Xavier Institute of Social Sciences, S.N. Sinha Institute of Management, Cambridge Institute of Technology, Centre for Bioinformatics, Ranchi College of Pharmacy etc.

Training Institutions are Sri Krishna Institute of Public Administration, State Institute of Rural Development, Management Training Institute, Indian Institute of Coal Management, Regional Telecom Training Centre, Regional Training Institute, Judicial Academy, etc.

3.1.9. Socio-Political, Religio-Economical Background of Tribals

In Ranchi and Khunti districts the major tribal groups are Munda, Oraon, Kharia, Bhumij, Ho, Santal and Birhor. Linguistically except for the Oraons and the Paharias all other tribal groups come under Mundari group of Austro-Asiatic languages. The Oraon and the Paharias belongs to the Dravidian language family. All other tribes except the Birhors live in permanent villages. The Birhor are largely a nomadic tribe with no fixed habitation.

All the tribes are patrilineal and patrilocal. Father is not only the head of the family but also the Priest. The tribal family is generally nuclear, though in some cases parents and married children continue to live together till the death of the parents. All the tribes are generally monogamous, though instance of polygamy are also found. Most common form of marriage is through negotiation. Examples of other matrimonial forms are - marriage by exchange, marriage by intrusion, love marriage, marriage by capture and marriage by service are also found in some of these tribes. All the tribes are divided in to exogamous totemic clans. All the members of the clan are supposed to be descended from a common ancestor. All the tribes are endogamous and clan exogamy is practiced. Instance of inter tribal marriage among Munda and Kharia, Munda and Oraon as well as among tribals and non-tribals are found these days. Instance of love marriages within the same village and clan are also found. Such couples are allowed to live together after paying a fine and giving a feast to the *Panchayat*.

A comparative analysis of the kinship system of all these tribes reveals a certain uniformity transcending linguistic differences. Though the terms designating kin in the different tribes vary with their language, general method of reckoning is classificatory. Joking and avoidance relationships between kin follow the same pattern among the Munda, Oraon, Ho, Santhal, Kharia, Bhumij and Birhor. So also do the specific duties assigned to certain kin on the occasion of birth, marriage or death. All these tribes share the system of ritual friendship.

In the social life of some of these tribes, especially the Oraon, the youth dormitory is an important institution. It is an integral part of the village organization. Among the Munda, the Kharia and the Birhor it has been known as *Gitiora*, and among the Oraon as *Dhumkuria*. The youth dormitory is a school of social training from which the tribal youth learns not only the tribal lore but imbibes all the qualities which will make him a useful member of the tribal community. Today the youth dormitory has lost its significance in most of the tribal villages.

The political system of all these tribes has certain uniformity. They have a village *Panchayat* which deals with disputes, breaches of peace and social offences at the village level. In some of these tribes there are inter-village organizations based either on kinship or territorial unity. The bonds that unite such a group of villages vary in strength but in all cases, the legal authority of the group is vested in a *Panchayat* known as *Parha* among the Munda, Oraon and Kharia, *Pir* among the Ho and *Pargana* among Santals. This institution forms a court of appeal for decisions of the village *Panachayat*. Moreover, it is the only authority competent to try certain types of offences. Serious action is taken on those guilty of clan incest and witchcraft. The offender may be excommunicated. Re-admission to the tribe is also effected through this regional organization after undertaking a purificatory ceremony and giving a feast to the community.

Tribal religion is a potent force in strengthening the social solidarity of the people. All the tribes believe in supernatural powers. Relationship with them is established through the village Priest. These tribes have evolved a system of beliefs and practices to cope with the supernatural world. The intimate relationship between the tribals and their deities is concretely manifested in their various rites and ceremonies. Their pantheon includes various classes of deities with a Supreme God at the apex. These constitute nature gods, village gods, clan gods, lineage gods and family gods. There are number of Hindu deities such as *Mahadev*, *Devi Mai* etc., which have become the part of tribal pantheon. Hinduism and Christianity have greatly influenced their religious beliefs and rituals. Christian converts are found among the Munda, Oraon, Kharia and Santal. The Bhumij have got Hinduised on a large scale. Among the Oraon reformist sects such as *Tana Bhagats* and various other *Bhagats* are found. All other tribes except Birhor are settled agriculturists practicing both dry and wet cultivation. They look towards forests during times of scarcity. They also supplement their deficit economy by working in mines and industrial centers during agricultural off season. The Birhors are food gatherers, hunters and rope makers.

In Ranchi and Khunti districts there are non-tribal Hindu and Muslim communities which have been living among the tribals for several hundred years. There is no tribal village where few Hindu caste families do not exist. They speak *sadri* language and also tribal language. In many cases they are indistinguishable from the tribals. In many areas there are high caste Hindu residing in the tribal villages. It is through these channels that Hindu culture has permeated the tribal areas.

In a Munda village there is a close economic relationship between the Mundas and other tribes and non-tribal communities. The Mundas work as agricultural laborers, borrow money and mortgage to the non-tribal landlords and money-lenders. There is a kind of functional inter-dependence among the Mundas and the lower Hindu castes in addition to sharing of common habitat. The presence of government offices such as *Panchayat* Office, Block Department Office, Health Center, *Anchal* Office etc., largely humanned by non-tribal personal, offer another opportunity for the Munda and other tribals in the area to interact with the outsiders. The spread of roads and railways in the tribal area has exposed them quite a lot to outside influence.

3. 2 Arrival of Christianity

In the year 1844 Father Evangelista Gossner of Berlin sent four Missionaries to Kolkata. They were sent for Burma but by the grace of God they arrived to Ranchi on 2nd November 1845.[260] They preached among the Mundas and Oraons for about five years before they succeeded in converting any one to Christianity. The first tribals to receive baptism were four Oraons, on 9th June 1850; and then on 26th October 1851 two Mundas namely Sadho Munda and Mangta Munda were baptized by Rev. Sohatz. They were the first Munda converts to Christianity in this region in the Gossner Evangelical Lutheran Church (GELC). In the year 1868 some missionaries excluded themselves from GELC and formed S.P.G. Missipon (Society for Propagation of Gospel). In 1890 Chotanagpur was formed into separate Diocese under the Rt. Rev. J.C. Whitly as its first Bishop of the S.P.G. Mission .Now it is known as Church of North India (CNI). In the year 1869 the Rev. Father A. Stockman opened the first Catholic Mission Station at Chaibasa in Chotanagpur Division. In 1888 the Mission Station moved to Ranchi.

The three above mentioned Missions in Chotanagpur namely GELC, CNI and Catholic had been given priority to teaching, preaching and healing among the local population. From the very beginning of their existence in Chotanagpur the various missions established Schools, Colleges and Training Schools to educate tribal aboriginal boys and girls. In the year 1882 a Printing Press was established by the Gossner Mission. The Mission since its establishment has published numerous religious and educational books in Mundari, Oraon and Hindi. Rt. Rev. J.C. Whitly and Rev. Nottrot were the well versed in Mundari language. They wrote many books in Mundari on various subjects and translated the New Testament into the Mundari language.

---

[260] S. Mahto, *Hundred Years of Christian Mission in Chotanagpur since 1845* (Ranchi: The Chotanagpur Christian Publication House, 1971), pp. 18-23.

3.3 Analysis of the Munda Community

3.3.1 Terminology

The term 'Munda' means 'the head'; same as the '*hatu munda'*, head of the village. The (I) adj. of Munda means, 'rich': *nido munda horoge* – 'he is the rich man' (II) trs. 'To enrich': *dikurarikope mundajaodkoa adepe rengetana kirinakarin kape ituana, enate dikurarikope mundajadkoa adepe rengetana* - 'you have no sense of business and trade, and so you enrich Hindu and Mohamodan merchants and impoverish yourselves' (III) intrs. 'To become rich': *marimaritem mundatana* – 'gradually you are becoming rich'. *Mundan* (reflexive verb) means 'To enrich oneself': *rengetane taikena, huring sirmarenige mundajana* – 'I was hungry (poor) but God has enriched me'.[261] According to Risly "the term Munda is a Sanakrit word and is derived from '*munda*' (shaved headed people)".[262] He also says that it is a generic term and includes within its sphere a number of tribes. S.S. Shashi says that the term 'Munda' is Sanskrit in origin. It means headman of village, and is a titular or functional designation used by outsiders.[263] The name 'Munda' is given to the Mundas by the Hindus, and is exclusively used by all but the Mundas themselves. They call themselves *Horoko*/*Hoko* though they use also the term Munda. Also the Mundas are known as '*Kol*'.

3.3.2 Original Habitation and Migration

The original habitat and migration of the Mundas is shrouded in a thick veil of mystery. We don't have a well-substantiated account of their migration and arrival in Jharkhand. Their myths and legends, rites and customs provide us some clues. But those are not very clear and such a reconstruction would be more than conjecture. As S.C. Roy said, "such myths and legends as have been handed down to the Munda by their remote ancestors do not appear to carry us back to a period anterior to the Aryan occupation of Hindusthan. In the Pre-Aryan era of Mundari history, we have not even the rush-light of a myth to guide us".[264]

The ancient tradition of the Mundas as deposited their myths and folktales, ballads and folksongs provide little reliable information about their origin and early history. According to their legend '*Ekasipidi Tirasibadi'* - 'the land of eighty-one up-lands and eighty three elevated

---

[261] John Hoffmann, *Encyclopeadia Mundarica*, vol. 9 (New Delhi: Gain Publishing House, 1990), p. 2880.
[262] S.S. Shashi, "Historical Perspective of Indian Tribes", in *Encyclopeadia of Indian Tribes*, vol. 1, edited by S.S. Shsashi (New Delhi: Anmol Publications Pvt., Ltd. , 1994), 94. Cited from Risly, II, p. 101.
[263] S.S. Shashi, "Aspect of Mundas of 24 Parganas", in *Encyclopeadia of Indian Tribes*, vol.12, edited by S.S. Shashi (New Delhi: Anmol Publication Pvt., Ltd., 1994), p. 67.
[264] S.C. Roy, The *Mundas and their Country* (Ranchi: Crown Publications, Fourth Print 2010), p. 3.

rice-field' was the original seat of the tribe.[265] But this supposition hardly bears scrutiny. The name alone seems to suggest that the land cannot date back to a period prior to the colonization of northern India by the Aryan Hindus. The name '*Ekasipidi Tirasibadi'* seems the contact and influence of Sanskrit speaking Hindus. Because the Hindu Numerals *'Ekasi'* and '*Tirasi*' have no place in the vocabulary of the Mundas who use '*upun-hisi-mid'* and '*upun-hisi- api'* respectively for eighty one and eighty three. Therefore, if such a place existence, must have been situated within the confines of Hindusthan, and not improbably within Chotanagpur itself. Colonel Dalton proposed to identify the place with a village still known as *'Ekasi'*, which is situated in the Ranchi district.[266] The tradition still extant among the Mundas of a sanguinary struggle in the up lands of Chotanagpur with their kinsmen the Asur tribe who had occupied the country before them. Thus it is clear that the village *'Ekasi'* could not have been the cradle of the Mundas. Because their tradition speaks of their previous residence in other parts of India before they finally entered Chotanagpur.

A second Munda tradition of "*Seya Sandi Bir*", the vast desolated forest is the original home of the tribe. It is less capable of identification. This tradition is so vague that it is impossible to identify the place and the mountains mentioned them. Stephen Fuchs mentions, the story of Morih or Morah, speaks of Central Asia as the original homeland of the Mundas.[267] Further he mentions Lutkum's son was Hembo. Hembo begot Kus, Kus begot Morih. Morih migrated from his native land in Central Asia with his whole family and his fowls.

According to the third tradition of Mundas their original habitation was Mahenjodaro and Harappa. As they say the name Mahenjodaro was originally from Munda term '*Moyon-jo-daru'* means 'a fruit able tree'. Likewise *'Harappa'* derived from Munda '*Horo-rapa'* means 'burning of dead body'. But this needs to be scrutinized. According to the Mangobinda Benerjee there are four main racial elements in India namely the Pre-Dravidian element, entering India from the north-east or from north-west; the Dravidian element from the north-west; the Aryan element also from the same direction; and the Mongolian element from the north-east. The Negritos who with their black color, curly-hair, dwarfish stature and snub-nose were also long considered to be the earliest inhabitants of India are now to be judged along with the ethnic type or types of

---

[265] *Ibid.*

[266] *Ibid*., p. 4. Cited from vides Dalton's Ethnology of Bengal, p. 221.

[267] Stephen Fuchs, "The Origin of the Mundas", in *The Munda World*, edited by P. Pontte (Ranchi: Catholic Press, 1978), p. 68.

people, unearthed at Mahenjodaro and Harappa,[268] which represent some culture yet unknown to us of Dravidian or Proto-Australoid origin and distinct alike from both the Indus and the later Indo-Aryan culture. The human remains at Mahenjodaro comprise three distinct ethnic types, viz, the Proto- Australoid, the Mediteranean, and the Mongolian branch of the Alpine stock characterized by the dolichocranial skull; show a close affinity with the Pre-Dravidian Mundas of Chotanagpur. The remaining type mentioned by Col. Swell and Dr. Guha in the Mahenjodaro and Indus valley civilization can also be traced among the various tribes of Chotanagpur.[269] Therefore, it can be assumed that the Mundas originally habitat at Mahenjodaro and Harappa for which we do not have concrete evidence.

According to the Munda tradition they migrated from the southern part of north India to modern Bundelkhand and middle India, spread over Rajesthan and north western India and finally entered Chotanagpur through modern Rohilkhand and Oudh. Their last place of dispersal was Rohtas in the Kaimur hills. They crossed the river Sone and advanced towards the south-east and reached that place which now separates the district of Hazaribag from Ranchi and Palamu. They crossed the river Damodar and settled in Sikharbhum (modern Hazaribagh) and passed into Santhal Paragnas through Manbhum. On their arrival in Ranchi district the Munda had to wage sanguinary struggle against the Asur, another Mundari speaking tribe which had settled there earlier. The struggle continued for a long time till the Munda drove them into the north-western corner of the Ranchi district. Echoes of this conflict are found in the folklore of the Munda. Later the Oraon pushed the Munda from the north and northwestern part of the Ranchi district.

3.3.3 Date of Settlement

Mangobinda Benerjee in his book Appendix- C presented the Kursinama of the Nagbansi Rajas of Chotanagpur.[270] According to the Kursinama Fanimukut Rai was the first Nagbansi king who reigned Chotanagpur from 68-162 A.D around 94 years, and he was adopted son of the Munda chief Madra Munda. This shows that the Mundas settled in Chotanagpur several years before Fanimukut Rai. S.C. Roy mentions, "During the reign of the great Buddhist monarch Asoka Maurya and Kaniska, the Mundas of Jharkhand had to acknowledge the suzerainty of the paramount power. And the great Hindu monarch Samudra Gupta in the second quarter of the 4th

---

[268] Mangobinda Benerjee, *op.cit*., pp. 49-50. Cited from Sri John Marshall, Mahenjodaro and the Indus Civilization, vol.1, 1931, p. 107.
[269] *Ibid*.
[270] M. Beberjee, *op. cit*., pp. 259-261.

century appears to have actually carried his victorious arms through the land of the Mundas in his Southern Expedition".[271] In viewing Samudra Gupta's journey, he dated the settlement of the Mundas in Jharkhand circa 6th century B.C.[272] C.S.A. Kerketta too mentions; the Mundas entered the plateau of Chotanagpur about 600 B.C.[273]

3.3.4 Social Structures

3.3.4.1 The Clan and Family

In dealing with the social life of the Mundas, one must naturally consider the Munda clan (*kili*) and family. It is said that, when 21,000 Mundas reached and first settled a Murma village near Ranchi, they belong to 21 clans. The names of the 21 original clans were Kachua, Topno, Bhengra, Sandiguria, Dungdung, Lipi, Honre, Hau, Kandir, Kerketta, Barla, Tuti, Hemrom, Kongari, Sanga, Kujri or Kujur, Soy, Tiru, Tuyu, Orea and Purty.[274] According to another tradition, Sutia Pahan (who established Sutiambe village) divided 21,000 Mundas into 21 clans.[275]

In the *Bhuinhari Patti* (original settlers), the appellation, *Bais Paraha* (22 uniclan organizations) is in vogue which assumes that initially there were 22 clans and 22 uniclan *Parahas*. Sutiambe is still referred to as the place where they were formed into 22 distinct clans and *Parha.*[276] Sutiambe and Korambe villages are still named by the Mundas of this area to have been earlier settlements of the Mundas. Whatever may be the origin and the number of original clans of the Mundas, but they believed that "their tribes and clans had been established by Singbonga, the Supreme Being Himself".[277]

According to D.N. Majumdar "the basis of the social organization of the Mundas was the clan".[278] Munda society is made up of separate clans or *kilis*. Since descent is reckoned through the father, the children belong to the paternal *kili*. Thus all those with the same *kili* name are descended from the one ancestor. The members of the clan regarded themselves as one large family, whether they are living in the same village or are scattered in different villages. Each clan

---

[271] S.C. Roy, *op.cit*., p. 94
[272] *Ibid*., Appendix, p. iv.
[273] C.S.A. Kerketta, *Adivasi Theology* (Ranchi: Department of Adivasi Theology and Cultural Research GTC, 2009), p. 15.
[274] Sachchidananda, *The Changing Munda* (New Delhi: Concept Publishing Company, 1979), p. 78.
[275] S.C. Roy, *op.cit*., Appendix- I, p. x.
[276] Sachchidananda, *op.cit*., p. 79.
[277] John Hoffmann, *Encyclopeadia Mundarica*, vol. 9, *op.cit.,* p. 2411.
[278] D.N. Majumdar, *Races and Cultures of India (Bombay:* Asia Publishing House, 1958), p. 174.

is supposed to have an original home land in a village established by their ancestors. When they multiplied they dispersed in different directions and settled in new villages. In this original village of the clan their ancestors established all the political, socio-economic and religious institutions. All of them have equal right to the village land and are known as *Khutkatidars.*[279] They have equal access to the village burial ground called *sasan*. Even to the present day, the Mundas erect *sasan diris* or burial stones in the memory of their dead. The members of a clan long after their dispersion from the original village, used to bury the bones of their deceased members in the *sasan* of the old village. With the passage of time, they established *sasans* in their new villages, though they erected *sasan diris* in their former *sasan*. But in social and administrative matters, each groups of villages of the same clan remained associated. This brotherhood of allied and associated villages constituted a *Parha* or *Patti* which became the unit of their socio-political organizations. The placing of *sasan diris* is a public function having both religious and a civic character.[280] The neighbors are called in to witness that the stone covered the remains of the person concerned, and that by placing this stone his direct descendants had established a permanent proof of their membership in the village family and of their right to share in the common village property. As a village family would not allow anyone to share the burial stone unless he is a member of their own *kili*. When taking part in sacrifice, only members of the same *kili* can join in sacrifice offered by the clan.

The primary function of the clan is to regulate marriage relationships, for all marriages must be contracted outside the clan.[281] They are also forbidden to marry outside the tribe.[282] Social offences may be taken to this clan organization for disposal. It may also discuss matters of common concern, for instance, the attitude to be adopted towards the forest policy of the Government, consolidation of holdings or voting in elections and so on.

The dominant pattern of family among the Munda is the nuclear family. Sachchidananda held the view point that "there were large numbers of patrilineal extended families, though the majority of the families were nuclear in character".[283] The family of the Munda is patriarchal and joint family. The father is not only the head of the family, but also the priest. In case one of the members of his household get sick it is his duty to offer sacrifice to appease the domestic and the

---

[279] Sachchidananda, *op.cit.,* p. 80.
[280] Fidelis de Sa, *Crisis in Chotanagpur* (Bangalore: A Redemptorist Publication, 1975), p. 10.
[281] Sachchidananda, *op.cit*., p. 82.
[282] Fidelis de Sa, *op.cit*., p. 12.
[283] Sachchidananda, *op.cit.,* p. 91.

other *bongas* (ghosts). Beside, once a year he has to offer a sacrifice in honor of his deceased ancestors. The sons stay with the father even after marriage. They have their common property, join in common worship and bury their dead in a common *sasan.* When the father died, the married sons often separated and built houses for themselves in the same village. Maximum size of the Munda family is 5-8 members. But, incase joint family, the number may increase 7-11.

3.3.4.2 Child-birth

The Mundas have no special preference for a male child but at the same time it is believed that it is only through a son that a generation might continue. A female child is also necessary because without her somebody else's generation cannot multiply. A Munda female is considered ceremonially unclean for eight days after a child is born to her. This pollution is removed by purificatory ceremony. The Munda hold that a person must have his or her ears pierced. If he dies without it his spirit will not be taken into kinsfolk of his ancestor.

Nubile girls tattoo themselves on their forehead, arm, feet, hands etc. by Malar woman. If a girl is not tattooed her spirit cannot join her kinsfolk after her death. Formerly, an un-tattooed girl could not be married.[284] There is no specific puberty ceremony among the Mundas. When the children of a couple die shortly after birth or if have only girls and boys die after birth, a strip of goat-skin (*cham*) is tied round the neck of the next child on the sixth day of his or her birth. A Lohar or Ghasi man does this after a certain ritual. It is believed that it will protect the child from evil spirits and help him or she grew into a normal healthy being. Marriage of the child takes place after ceremonially removing the skin.[285]

Among the Mundas the child not only gives motherhood to the girl but also acts as a bridge between the two kin groups. In former time a barren woman was looked down upon and in such cases the husband was free to divorce her. A child, therefore, confers some status on a woman and helps her start a normal unit with her husband.

3.3.4.3 Marriage

Marriage is considered obligatory for the Munda. Even spirits and deities are supposed to have consorts. They regard that one can continue his line only through marriage; i.e. male child. The Munda generally practice clan exogamy and tribal endogamy. Marriage within the clan constitutes an incest the word for which is *mago*. The *mago* is very shameful for the Mundas.

---

[284] N.C. Choudhury, *Munda Social Structure* (Calcutta: Firma KLM Private Ltd., 1977), p. 74.
[285] *Ibid.,* pp. 71-73.

Such couples are ex-communicated by the society forever. Marriage outside the community is strongly disapproved. If such a situation arises at all the parents of the boy or girl are ex-communicated until they undergo a purificatory ritual and pay a fine.

In marriage, there is no particular preference for any clan. Girls from any clan other than one's own may be taken as a wife. A person can marry into his mother's clan but cannot marry his mother's sister's daughter though she might belong to a different clan. One cannot marry his cross-cousin. It is difficult to fix the age of Munda people at marriage accurately, because they do not always recount the age in specific number of years. It may be estimated that the average age of marriage for girls varies between sixteen and twenty, and that of boys between eighteen and twenty four. It has been said that formerly "no young Munda could marry before he was able to construct a plough with his own hands, nor would a Munda girl be given in marriage before she could, with her own hands, weave mats with palm leaves and spin cotton".[286]

Monogamy is the usual practice among the Mundas. But in the case of barrenness a man can take another wife after consent from his former wife is obtained. Adultery when discovered and proved is severely punished. A wife found in adultery may even be killed by her husband.[287]

Widow or widower's remarriage is allowed among the Mundas. A widow can remarry only in the *sagai* form in which only half of the customary bride price is paid. The customary bride price is four cattle, two *saris* and one *dhoti*. If three cattle are agreed upon, the boy's guardians have to give clothes for all the family members of the girl. A man can marry the widow of his elder brother. In this case no bride price is paid because she belongs to the lineage of her dead husband. One cannot marry his younger brother's widow nor can a widow marry her late husband's elder brother.

Divorce is frequent and may be granted at the desire of either partner. It is due to two causes: firstly, bad nature and laziness of the wife, and secondly, barrenness. The *Panchayat* takes the final decision on the divorce. When the rift between couple winds and is referred to the *Panchayat*, members try to reconcile the differences and only when they do not succeed, a divorce is granted.

A Munda boy is free to select his life partner. These days, emphasis is placed on social and economic status of the family and the person's education while selecting the marriage partner.

---

[286] S.C. Roy, *op.cit*., p. 239.

[287] Sachchidananda, *Culture Change in Tribal Bihar: Munda and Oraon* (Calcutta: Bookland Private Ltd., 1964), p. 56.

Roy mentions, "The ultimate selection, however, rests not in human hands, but on certain omens known as *chenre-uri-ko* or *ere-uri-ko*".[288] The reading of the omen is an important aspect of the Munda marriage. Therefore, the marriage cannot materialize unless the omens are favorable. The negotiation starts from the boy side.

3.3.4.4 Death

The Munda believe in life after death. When a person dies his soul *(jiu*) leaves the body through some opening in the body. They have a clear concept of spirit. A person after death is transformed into a spirit and continues to live like a human being, though he is not visible, among his agnates in his own house. This view to a Munda his ancestors are very much alive and not dead are supported by the fact that at all most every festive and ritual occasion he makes offerings to them. Even when he takes his daily meal or a drink he drops a little of food and drink on the ground for them.

Death also places the family in a state of ritual pollution, as child birth. The period from the day of death to the day when *kaman* takes place is considered to be a period of pollution. The Mundas burn (*rapa*) a corpse and collect the bones which are ceremonially interred in the family *sasan* on the annual *jangtopa* (bone-burying) day[289]. The *umbul- ader* is a ritual to bring back the spirit of the deceased to the house so that he can live with other ancestral spirits. Among the Mundas *jang-topa* is bone-burial ceremony. This ceremony takes place generally in the month of *Pus* or *Magh* (January-February). On the appointed day the bones of the deceased are ceremonially deposited in the family *sasan*. The ritual *then- diri* and *bid -diri* to be performed before the entire cycle of mortuary rites is complete. These are connected with setting up of the memorial stones. They erect ceremonially a stone slab in the name of a deceased. These are public function and involve considerable expenditure. So the actual timing depends very much on the economic ability of the performer.

3.3.5 Political Organizations

Formerly Munda had two political organizations: *Hatu Panchayat* or *Hatu Sabha* and *Parha Panchayat* or *Parha Sabha*. But in course of time they introduced one more organization known as *Bais Parha* or *Parha Hadir*. All these three are important organizations of the Munda polity. In olden days, before the introduction of the British Courts, the organizations were the

---

[288] S.C. Roy, *op.cit*., p. 239.
[289] S.C. Roy*, op. cit*., p. 254.

only means by which disputes were settled and justice dispensed in the tribal areas. But the traditional organizations suffered a lot when foreign landlords began to control the affairs in tribal villages. After the settlement, when forced labor was abolished, the tribals raised their head. The landlords lost some of their importance and the *Panchayats* once again came into its own.

3.3.5.1 The Hatu Panchayat or Hatu Sabha

The *Hatu Panchayat*, as a judicial mechanism, deals with disputes, breaches of peace and social offences at the village level. The *Panchayat* in a Munda village "consists of the elderly persons; children and women are excluded from participation in the *Panchayat*".[290] At least one person, most probably head of the house, from every house are the members of the village *Panchayat* after attaining the age of twenty. Office bearers of the *Panchayat* are Chairman, Secretary and Treasurer. Generally, the *Hatu* Munda is the head of the village and Chairman of the *Hatu Panchayat*. In which villages there are other tribes and non-tribals, these sections are also representing by virtue of their residence. Besides dealing with judicial matters, the *Panchaya*t also takes up many important problems facing the village from time to time such as management of forests, social and sexual offences etc.

The case of assault, injury and deliberate destruction of other's property are decided by the *Pahchayat*. The punishment is in the form of compensation, compromise and apology, or certain amount of fine. If the complainant is dissatisfied with the award given by the *Panchayat*, then an appeal is made to the *Parha Panchayat.* The punishments, which these days the *Panchayat* usually impose, are fines and excommunication.

The *Panchayat* also undertakes periodic cleaning of village drinking water. The village ponds are cleaned and deepened through the *Panchayat*. For widening the village paths, the villagers offer voluntary labor. Thus, they do not only settle disputes, but also as an instrument for the development and welfare of the village community.

3.3.5.2 Parha Panchayat or Parha Sabha

In course of time, the number of the each clan increased, and the parent village was insufficient for the residence and cultivation. Therefore, other villages were founded in the neighborhood by the same clan. In the beginning they had common *sasan*, common public worship in the *sarna* in the parent village. They maintained their former association in almost all

[290] Sachichidananda, The Changing Munda*, op.cit*., p. 189.

respect except residence and cultivation. But, in course of time, they established their own *sasan* and *sarna* in their respective villages. But in social and administrative matters, they continued to act as one body. Roy mentions, "This brotherhood of allied and associated villages constituted a *Parha*".[291] This *Parha Panchayat* is unit of social as well as political organization.

Parha is an important institution in the Munda polity of Jharkhand. It is the union of the member of villages of the same clan located around the village of origin. This constitutes a court of appeal from the decision of the village *Panchayat*. Moreover, it is the only authority capable of trying certain types of offences. Though the village *Panchayat* is in some cases empowered to pass a sentence of excommunication, readmission to the tribal fold can only be effective through the *Parha Panchayat*.[292]

Various *Hatu Sabhas* of the same clan from a *Parha Sabha* and elect a *Parh Raja*[293] among themselves. The *Parha Sabha* takes care of the administration, security and progress of the *Parha* village. It is responsible for the *Bais Parha Sabha*. There may be more than an administrative area in a clan *Parha*; each has its own *Parha Raja* who is responsible to the senior *Parha Raja* of its clan. The seat of the *Parha Raja* is generally in the village first established by their ancestors. This Raja village is considered the original home of the clan members from where they migrated to other places. The original home of Guria clan is at Kalet, Kandulna at Khatanga, Kongari at Garai Digiri, Topno at Kotbo, Bhengra at Angrabari, Bodra at Latauli, Aind at Ichha, Barla at Gopalpur, Horo at Chalungi, Surin at Pushatoli, and Kerketta at Bangroo and so on.

The office-bearers of the *Parha Panchayat* are hereditary, the eldest son succeeding the father.[294] Physical disability, feeble-mindedness, insanity and such other defects are considered as disqualifications for an important office. In such case the office-bearer is replaced by one of his nearest agnates. In addition to the *Parha Raja*, the other officials of the *Parha Panchayat* are Barlal, Majhialal, Sanjhialal, Chotlal, Purchit, Pande, Kotwar, Santri, Sipahi, Pan Khawas, Ghatwar, Ghanskatta and Chamar Bardaz. They perform different duties in the *Parha Panchayat*. All adult members of all the villages are members of the *Parha*. Non-Munda tribals

---

[291] S.C. Roy, *op.cit.,* p. 225.
[292]Sachchidananda, The Changing Munda, *op.cit*., p. 196.
[293] *Parha Raja*: *Raja*, literally king. Formerly, *Parha* and *Raja* were known as *Patti* and *Manki* respectively. When a few centuries later the Oraon tribe came into the region and the Mundas and the Oaons elected a *Raja* or Chief of Chiefs.
[294] Sachchidananda, The Changing Munda, *op.cit*., p. 197.

and non-tribals also come under its jurisdiction for social justice by virtue of their residence in the *Parha* area.

3.3.5.3 Bais Parha or Parha Hadir

The Munda speaks 22 original clans of the Munda and for administrative purposes the uniclan villages were grouped into *Bais Parha*, each *Parha* named after the clan.[295] The new organization of *Bais Parha* differs from the traditional *Parha* organization in nature, scope and functions. It is based on the elective principle, in contrast to the old hereditary principle. The area of operation of this organization extends beyond the old limits of Chotanagpur. Its aim is at working for the socio-economic development of the Munda, and creating feeling of brotherhood with the neighbors. These new functions are political rather than judicial in nature and make the *Bais Parha* distinct from the traditional *Parha* organization. The traditional organization was working only on socio-political and sexual offences.

The office-bearers of the *Bais Parha* are the Maharaja (elected from among the 22 *Parha Raja*), Mantri (Secretary), Bhandari (Treasurer). Other members are remaining 21 *Parha Rajas* and representatives from *Parha Sabha* of different clans. In this *Bais Parha* meeting the *Parha* Maharaja will be the *Sbhapati* or Chairman.

3.3.6 Religious Belief

According to Munda religious belief, the supernatural world is peopled with a large number of supernatural spirits called *bongas*[296] and large number of impersonal powers. These are believed to shape the course of nature and of human events. Theses beings constitute a world of their own-"the world across yonder".[297] This world is looked upon separated by some mighty barrier which does not consist in anything that can be expressed in terms of space, distance, height or depth. For those of the 'world across yonder' are not thought of as ' living in far away places' (such as the popular notion among Christians regarding heaven and hell assigns to them), since they dwell in the huts of their nearest relatives, in streams, rivulets, tanks, ponds, rocks, trees, forests, fields and mountains of their villages. These two worlds, the world of *bongas* and the world we live in are conceived as compenetrating each other and yet as not

[295] Sachchidananda, The Changing Munda, *op.cit*., p. 210.
[296] *Bonga* is defined by Hoffmann as " any spirit conceived as wielding influence for good or evil over men and their affairs", Hoffmann, *Encyclopeadia Mundarica,* vol. 2, *op.cit*., p. 612.
[297] Fidelis de Sa, *op.cit*., p. 17.

possessed of any means of direct inter communication. The only barrier between the *bongas* and us is sense perceptions. It is our absolute dependence on it and the *bogas* entire independence from it that separate us from them. Therefore, Hoffmann writes, "*Bongas* are those living beings which, though firmly believed in as existing and influencing us for good or evil, can either be seen nor perceived : though fluttering about everywhere, they are so far as sense perception goes, just as if they were not".[298]

Roy mentions, "The designation of 'animism' now commonly applied to their religion appears to us to be inaccurate, if not actually a misnomer".[299] A careful study of their religious beliefs and ceremonies will show that the Munda believe in a Supreme Deity whom they called *Singbonga* and whose blessings they invoke before every important religious ceremony. Beside *Singhbonga* the Munda pantheon includes a number of other deities and spirits. The Munda worship and propitiate these supernatural powers for bringing prosperity and averting misfortunes. They worship the spirits of their deceased ancestors and the village gods. They also propitiated, as required, the *banita bongas* or malevolent spirits to avert their wrath. Nature gods do good and bad alike. They generally good but when as individual Munda, or a family or a village offends them; they are annoyed and are to be propitiated by the village *Pahan* (Priest) to avert their ill effect.

3.3.6.1 Singbonga

The Mundas called their Supreme Deity the *Singbonga* whose blessings they invoke before every important religious ceremony. *Singbonga* has indeed no specific worship but is reverentially remembered by the Munda when, before every meal, he puts down on the ground a few grains of rice from his plate. In serious general calamities, however, *Singbonga* is specially invoked and a white fowl is sacrificed to Him.[300]

In the creation myths Supreme Deity is called *Haram*.[301] The word *Haram* is a familiar and respectful term which usually refers to an old and presumable wise man. According to A. van Exem, *Haram* is the creator of the cosmos. He is eternal, omnipotent, omniscient and omnipresent. His actions have a lasting effect. He is the source of life.[302] He is invisible. Man no longer sees or hears His commands directly. He must interpret signs and symbols, omens and

---

[298] John Hoffmann, *op.cit*., vol. 2, p. 614.
[299] S.C. Roy, *op.cit*., p. 258.
[300] *Ibid.,* p. 258.
[301] A.van Exem, *op.cit*., p. 24.
[302] *Ibid*.

dreams; he must scrutinize traditions; he get behind the meaning of illness and good health of prosperity and misfortune; perhaps he must consult a diviner who in his ecstasy obtains a glance of the world beyond.[303]

Therefore, *Singbonga* is considered to be the Supreme Creator. J.B. Hoffmann says, "He is active in nature".[304] The Mundas believe, *Haram* is *Sirmareni*, the one up in the sky.[305] Therefore, the most solemn oath of the Munda is *Sirmare Singbonga, otere panch* (The *Singbonga* is in heaven and the *panch* on the earth). *Singbonga* is the God of the Munda tribe and the Mundas are His children, and He is very close to the tribe.[306]

3.3.6.2 Village gods

Village gods of the Mundas are including *Desauli Bonga*, *Jaher Bonga* and *Chandi Bonga*. These gods aid the Mundas in their agricultural operations and hunting excursions, and guide them in every concern of life, and order every human event.[307] They are the *manita bngas* or beneficent gods who bring prosperity to the village and word off disease and other calamities. They are worshiped by the *Pahan*, the village Priest on behalf of the whole village, at specific times in the sacred groves or *sarna* of each village.

3.3.6.3 House gods

The house gods are worshipped by the head of every Munda household in the *ading* or sacred tabernacle of his house. It is believed that "when these deities are annoyed they cause trouble to the family members as well as to the cattle".[308] They include the spirits of the deceased ancestors. Their blessings are invoked at every social ceremony and religious festival.

3.3.6.4 Banita Bongas

The Munda worship malevolent spirits called *Banita Bongas*. The *Banita Bongas* are the earth bound spirits of those persons who died as unnatural death.[309] These malevolent spirits include the *churin bonga* (spirit of women who died in pregnancy or soon after child birth), *harsulivad bongas* (spirits of those who committed suicide), *mua bongas* (those who are killed with weapon), *nagdava bongas (*those who died as a result of snake bit), *kula chandi bonga*

---

[303] J.B. Hoffmann, *op.cit*., p. 114.
[304] *Ibid*., p. 86.
[305] J.B. Hoffmann, *op.cit*., p. 85.
[306] *Ibid*., p. 115.
[307] S.C. Roy, *op.cit*., p. 258.
[308] *Ibid*., p. 267.
[309] *Ibid.,* p. 268.

(those who are killed by tiger) and *nasan bongas*. Roy mentions, these malevolent *bongas* are indeed no gods at all, nor are they believed by the Mundas to be such.[310] The propitiation of these spirits is not the duty of the Munda householder nor of the village priest but of the ghost finders- *matis*, *deonras* and *sokhas*, who are frequently non Mundas by race. Occasionally the earth bound spirits of some deceased members of a family haunt their old fields and may do some mischief. In such a case they have to be propitiated by sacrifices. But such a spirit does not form a part of the regular Munda pantheon.

3.3.6.5 Nature gods

The nature gods of the Mundas are *Burubonga, Ikirbonga, Nagebonga, Marang Burubonga, Desaulibonga, Conde-Ikirbonga, Chandibonga* etc. These *bongas* stand between the beneficent deities and the malevolent spirits and they do good and bad alike. Their main function is to do good but when an individual or a family or a village offends them, these spirits are annoyed and are to be propitiated by the village *Pahan* or *Deonra* to avert their anger.

3.3.6.6 Witch-crafts and Sorcerers

Among the Mundas there is a strong belief in the potent evil powers of a witch. In case of repeated sickness in a family or among the cattle, it is believed to be the work of witches. Witch-craft is not a quality inborn in a person but it is acquired by deep meditation, labor, courage and propitiation of *banita bongas*. No medicines, it is believed, can prove effective in diseases caused by spirits and witches. A *deonra* or *sokha* by his beneficent powers can discover the working of witches and can name them.

The sorcerer uses a number of material objects to harm his victim. A person may be harmed through black magic by a twig tooth brush used by him, the dust from bellow the footstep, pared nails and hair are also used for this purpose. Another way of afflicting a person is to bury some medicinal herb or root using magic, on the path usually travelled by the victim. Some witches afflict their victims through incantations.

3.3.7 Cultural Life

Mundas' seasonal rites and festivals have two aspects, i.e., religious and secular. The sacrificial offering is clearly at the centre of every Munda ritual and possesses both the communion and oblation elements which are ultimately inter-connected. The sacrificial communion symbolizes a sense of presence and of fellowship with the spirits by sharing in the

[310] S.C. Roy, *op.cit*., p. 259.

sacrificial food and drink. The oblation element symbolizes the Mundas' acknowledgement of their spirits as the real lords of their fields to whom tribute must be paid. It also manifests Mundas' dependence on these spirits.[311]

The main festivals among the Munda are *Ba, Karam, Jom-Nawa, Dasai, Sohrai, Mage* and *Phagu* etc. The main folk songs are *Jadur, Karam, Mage, Japi, Jarga* and *Gena* etc. These festivals and folk music are associated with specific periods of the year and are celebrated accordingly. The folk songs are accompanied by folk-dances associated and named after them.

3.3.7.1 Ba Parab

Ba Parab is flower festival. It is also known as *Sarhul*. It is celebrated in the month of *Chait* (February/ March), "when the *sarjom* tree is in bloom, *ba*, the Flower Feast is held".[312] It has no fixed date every village fixes its own but it marks the beginning of the New Year. Hoffmann quotes, "Long ago our forefathers said, whilst we are living and working we forget our deceased ancestors. This is not right; we must recall their memory once a year. When the new leaves and flowers appear on the trees, we know that one year is over. So at that time let us remember our deceased forefathers".[313] B. P. Kesri a former professor of tribal and regional language department of Ranchi University said, "This festival marks the beginning of new life on our planet. In short, this is symbolized by the marriage of earth and sun. When the sun rays fall on the earth, dormant seeds sprout and a new cycle of life begins".[314] The *Ba Parab* is observed in honor of the deceased ancestors and also they worship all the gods of their pantheon.

Boys and girls sing and dance in the village *akhara* (dancing place) at night, a week before the feast and particularly on the feast day. Munda youth go from village to village for dancing. *Jadur* folk songs and dances are performed during the *ba parab*.

3.3.7.2 Karam

The *Karam* festival is one of the most important festivals among all the tribals of Chotanagpur. On the eleventh day of the moon in the month of *Bhado* (August-September), the individual Munda celebrates the *Karam* festival. Relatives and villagers are invited in this

---

[311] Sachchidananda, The Changing Munda, *op.cit*., pp. 282-283.
[312] A.van Exam, *op.cit*., p. 150.
[313] Hoffmann, *op.cit*., vol. 2, p. 383.
[314] "Sarhul", *The Telegraph* (Ranchi), 7 April 2011, p. 18.

occasion. Sachchidananda says, "It is believed that one can achieve wealth, prosperity and joy in life by celebrating this festival".[315]

They plant two branches of Karam tree in the court-yard of the household. After the *puja* by the Pahan they have their meal. On this court-yard around the *Karam* tree singing and dancing go on all the night through. Next morning the *Karam* branches are carried in procession with songs and dance and thrown into a tank or stream. In this festival they sing *Karam* folk songs.

3.3.7.3 Jom Nawa

Jom Nawa means eating of new rice. This ceremony is held in the month of *Aswin* (September) or some time even later. The villagers including *Pahan* sacrifice each a fowl in their houses. *Taben* made of new rice is eaten on this day.

3.3.7.4 Dasai

The *Dasai* festival has been borrowed from the Hindus. On *Dasahara* (*Bijoya Dasami*) day which comes on generally in the month of *Aswin* (Sept.-Oct.), the Mundas celebrate this festival not by any public worship but by singing and dancing only. It is only in a few Munda families that goats are sacrificed. The household deities and other deities are worshipped by the head of the family on this occasion.

3.3.7.5 Sohorai

This festival is also borrowed from the Hindus. *Sohorai* the cattle festival is celebrated on the *Kartik Amawasya* (Oct.-Nov.). Ploughing is stopped about a fortnight before the *Sohorai* festival to give rest to the cattle. On the first day oil and vermilion are anointed on the horns of the cattle in the evening. People sing and request the cattle "to forgive them for any trouble they might have given them during the year and also to accept their offerings".[316] Earthen lamps are kept burning the whole night in the cattle shed. Next day near the door of the cattle shed, a peg about six inches long is fixed where deities are worshiped.

3.3.7.6 Mage Parab

The *Mage* festival is celebrated on the day of the full moon in the month of *Pus* (January). Up to this season the Munda householder has garnered his winter harvest and is happy in an abundance of grain and liquor. Therefore, he turns with gratitude to his gods, especially to the

---

[315] Sachchidananda, The Changing Munda, *op.cit*., p. 288.
[316] Sachchidananda, The Changing Munda, *op.cit.,* p. 292.

spirits of deceased ancestors. Having fast he offers up prayers to his household deities at the *adding* as follows:

> "May we all, young and old, keep well in mind and in body. May our cattle thrive. May neither tigers attack us, nor did stubs and stumps of neither trees nor thrones hurt us when we enter the jungles to gather wood for fuel. May we not fall down into pits in the jungles. May we go about our work in health. May we have plenty of eat and drink. May we have enough to entertain our relatives and friends with and to pay our dues (rents and taxes) to landlords and to rulers".[317]

Domestic servants are kept on contract only up to *Mage Parab* and new contracts are made or renewed at this time. After meal late in the evening the boys and girls dance in the village *akhra* and they sing *Mage* song. *Mage* means, speaking of sexual words. Therefore, in this festival they sing the songs of lewd. A.van Exam says, "As the night passes on, the obscene ones get preference. On no other occasions would such songs be tolerated, at *Mage* they are a must".[318]

3.3.7.7 Phagu Parab

Phagu coincides with Holi festival of Hindus. It commences on full moon in the month of *Falgun* (March-April). During this occasion the *Pahan* then performs *puja* for all the deities presiding over the woods, the hills, the streams, the fields and the groves. A black hen is sacrificed by him especially for *Chandi Bonga* to help the Munda in hunting during the two days of the *Phagu* festival.

3.3.8 Economical Life

Agriculture is the main economic activity of the Mundas. Originally they were hunter-gatherers. They lived by hunting and on the fruits and herbs they could find in the forests. Apart from agriculture hunting is the secondary source in the present days. Forest is another source of income. They sell the forest products in the weekly market. In the off season the Mundas work as laborers in the nearby towns to meet their deficit income. Educated very few Mundas are engaged in fulltime private or government jobs. Some of the Mundas are engaged in agro-industries as their part time job.

3.3.8.1 Land and Agriculture

According to the Mundas land belongs to *Singbonga*, the Supreme Deity. He is the only owner of the land and the Mndas are the tenant. Therefore, there is no right for them to sell or

---

[317] *Ibid*., p. 261.
[318] A.van Exam, *op.cit*., p. 155.

transfer the land to other tribes or to non-tribals. Once acquired by clearing a piece of land the right of ownership remains within the family. It can only be passed on through inheritance to the male descendents of the family. Inheritance, "particularly land, passes through the male line".[319] So women do not inherit land property. N.C. Choudhury mentions, "Daughters normally do not inherit any property. But an unmarried daughter and the widow mother do get share of the land for their support. That this practice continues only during the life time of the mother or until the unmarried sister is married".[320] After the death of the widow or marriage of the daughter the land goes to her brother or to the next of kin.

The land is life. According to A. wati Longchar, "The land is our origin, our nourishment, our support and our identity".[321] C.S.A. Kerketta mentions, "The land is not mere space; it is a place and a symbol of unity which gives identity to the community. The land owns the people. If there is no land, there is no community, personhood and identity".[322] The land is the source of life. It provides food, medicine, shelter and clothing. Also the land is an "historian, the restorer of events and bones of deceased ancestors".[323]

When the Mundas first came into Chotanagpur they were neither a pastoral nor an agricultural people, they had to live by hunting and on the fruits and herbs they could find in the jungles. They cleared the forest and made fields for cultivation. They were the original settlers of the land and since then they own land. D.N. Majumdar places the Mundas of Jharkhand under the section "settled agriculturist who keep poultry, cattle, weaving and spinning, pottery and terrace farming".[324] They called this clearing a *hatu* and later it came to known as *khutkati hatu*, the village of the family of the original settlers. Within the boundaries of the village all the land, streams, forests, everything above ground and underground became the common property of the village.

Based on ownership of land Munda society was divided into three groups. The first and most privileged group consisted of the *Khutkatidar*. Since there were no foreign landlords, those

---

[319] Govind Kelker, *Gender and Tribe* (New Delhi: Kali for Women, 1991), p. 22.
[320] N.C. Choudhury, *Munda Social Structure* (Calcutta: Firma KLM Pvt., Ltd., 1977), p. 56.
[321] A. wati Longchar, "Inter Religious Theological Methodology from the location of Indigenous People in Asia", in *Inter-Cultural Asian Theological Methodologies: An Exploration,* edited by Samson Prabhakar (Bangalore: SATHRI, 2002), p. 73.
[322] C.S.A. Kerketta, *op.cit*., p. 27.
[323] *Ibid*., p. 28.
[324] D.N. Majumdar, *op.cit.,* p. 141.

Mundas paid no rent.[325] The second was made of up the *parjas* or tenants. They were almost invariable Mundas and very often relations on the female side of the *Kutktidars*. They were not the co-owners of the village but merely tenants. The third and last group was formed of what may be called the subsidiary castes. Those were brought in to perform non-agricultural functions such as making and repairing tools.

Fr. Emmanuel Barla has classified the land of Jharkhand in two categories: "*dons* and *tanrs*. Low laying areas are known as *don* and high lands are known as *tanrs*".[326] The former is suitable for wet cultivation and later is dry cultivation. The land of Jharkhand is generally very poor in quality, only first class *don*, beside the usual winter rice-crop, a summer crop called *tewa* rice is grown. Because of up lands irrigation is very difficult in this region. The rice and other crops are dependent only on rain fall. Cultivation is done with the old ploughs driven by bullocks or buffaloes. The Mundas produce from their land paddy, *gudlu*, *kode, gangai*, maize; verities of pulse such as *rambra, kurthi, rahari, budi* etc; vegetables such as tomato, bringer, radish, lady's finger, onion, pumpkin, guard and verities of arum such as *saru, pichki* etc. They sell the surplus product in the weekly market.

Tribal agriculture is based on co-operation and is a family occupation where the women and children of the house assist the men folk in various agricultural oppressions. This is evident at the time of transplanting of paddy and other occasion of the Mundas. Exchange of labor, tools and equipment are rendered on a reciprocal basis and cash is not paid. The wages of agriculture laborers are decided according to the individual villages.

3.3.8.2 Hunting

Originally Mundas were hunter-gatherer in the Chotanagpur plateau. They were neither pastoral nor agricultural people but lived by hunting and on the fruits and herbs they could find in the jungles. They seek to have taken to agriculture after the Oraons came among them. Among the Mundas, Birhor are still hunter-gatherers.[327] Their whole economic life is depending upon hunting and gathering. However, hunting does not play a significant part in the economic life of the Mundas but is the secondary source. It has more ritual than economic significance. These

---

[325] Fidelis de Sa, *op.cit*., p. 7. Cited from Anon Land laws of Bengal, with notes, Calcutta, 1902, 4. Rent has been defined in law as "Whatever is lawfully payable or deliverable in money or kind by a tenant to his land lord on account of the use or occupation of the land by the tenant.

[326] Emmanuel Barla, *Political Socialization of Mundas* (Ranchi: Satya Bharati Publication,……), pp. 51-52.

[327] Govind Kelker, *op.cit*., p. 35.

days the importance of hunting has been reduced because there has been large-scale cutting down of the forests. There is only one important hunt among the Mundas and is known as *Phagu Sikar*. The Munda women hunt "once in every twelve years"[328] known as *Jani Sikar*. The women's hunt is a contrast to men's hunt in that the former engage in mock-hunt of domestic animals.

Fishing is also practiced by the Munds especially for consumption and also for sell. Various types of fishing implements have been devised to catch fish from rivers, ponds, tanks and streams. They sell the catch in the local markets. Fishing is an economic activity among the Mundas.

3.3.8.3 Forest

Around 1,679 sq. miles or 23.83% of total area of the undivided Ranchi district is covered in the forest. Mundas' economic life is very much dependent upon the forests. They depend on it for their fuel, timber for house building and for grazing for their cattle. They gather forest product like *kendu* leaves for *biri* manufacture, honey, lac, *mahua* flower, *Karanj, jamun, kusum* and *sal* seed, and sell them in local markets. *Mahua* flowers are eaten and used for the preparation of country liquor. Bamboo is of great economic importance for the Munda. Another forest produce is the *lama sakam* (one kind of leaf used for making plate), supplied to different parts of India. They get their medicinal herbs from the forest. Indiscrimination of forests in the absence of firm forest policy has had an adverse effect on the Mundas and other tribes living around and in the forests. Robert Parkin mentions, "Today, it has become increasingly difficult to rely in the forests as an economic resource, but only because of the government's forest laws but also because of their own depletion; even fairly remote areas are now largely deforested".[329]

3.3.9 Status of Women

There is a division of gender and labor among the Mundas of Jharkhand and as they believe it was originally so willed and designed by Haram. In the family the wife is considered subordinate to her husband. Domestic work is regarded as female work. Women and children are excluded from participation in three levels of political organizations. In ritual matters there are very strong prohibitions with regard to women. They cannot worship or even allow in certain rituals. The women cannot inherit landed property; an unmarried daughter and widow mother do

---

[328] Sachchidananda, The Changing Munda, *op.cit*., p. 139.
[329] Robert Parkin, *The Munda of Central India* (New Delhi: Oxford University Press, 1992), p. 44.

get share of the land until the unmarried sister is married or life time of the mother. Ploughing and roofing are taboo for women.

3.3.10 The Mundas, an Historical Over View

The long history of the Munda in their present habitat can be divided into four periods: Primordial age, State formation and adoption of feudalism, Colonial rule, and Post Independence Period.

3.3.10.1 Primordial Age

In this period the Munda lived for many centuries unmolested in their isolated mountain fastness. They were able to lead a peaceful and undisturbed life. They built up a polity suited to their environment. Land acquired from the forests was owned generally by a group of agnatic families living in distinct villages called *hatu*. The boundaries of the villages were well recognized and were guarded by boundary deities. Each village had its *sarna* (sacred grove) where the village gods were lodged. Authority in the village remained with the *Khutkatidars* (original settles of the land) from whom the village headmen, secular and sacerdotal were chosen. With the passage of time, some affine relations of the *Khukatidars* came to settle in those villages but they did not enjoy equal rights with the descendants of the original settlers. Then some service castes, such as blacksmith, weavers etc. came to settle in the village. During this time agriculture came to be the main occupation of the Munda. Part of their subsistence, however, continued to be drawn from hunting and food gathering. During this period outsiders could be found along the well established trade and pilgrim routes. Since, however, the tribals were in the interior neither the pilgrims nor the traders seem to have had any contact with them.

3.3.10.2 State Formation and Adoption of Feudalism

The tribals were living in village communities under patriarchs. The patriarchs were frequently involved in conflicts with the invading forces. Some of these patriarchs decided to elect a king. Most scholars think that this must have been soon after the fall of the imperial Guptas in the fifth century A.D.[330] The first king as mentioned in chronicles of the Chotanagpur Raj, was Fani Mukut Rai. He is reputed to be the foster son of Madra Munda the patriarch of Sutiambe. Phani Mukut Rai was said to be the son of a serpent father and a Brahmin mother. On the birth of the child his father the great serpent Pundarika Nag was guarding the baby with its

[330] Sachchidnanda, The Changing Munda, *op.cit*., p. 64.

expanded hood. Thus started the Nagbansi dynasty after which the region came to be known as Chotanagpur.

It is however, not clear whether the Mundas were able to immediately set up a full-fledged state administration with the king as its head. For a long time the king only received *chanda* or contribution from the different village communities. He was regarded as leader of the people and not the master of the land. The *Khutkatidars* regarded him as an honorific head. The chief function of the Raja was may have been to co-ordinate the relations between the different patriarchs as also their relations with the aliens passing through Chotanagpur. It is clear that the advent of the king must have set in motion the process of state formation. The principle conditions were the extension of cultivation through reclamation of land and introduction of better agricultural skill by contact with advanced agricultural communities from the plains. The Nagbansi Rajas like the Gonds and Chero chiefs, invited non-tribals peasant communities like Kurmis and Koiris to settle in the villages. These communities introduced superior agricultural technology and raised the level of the economy. Such state formation was accompanied by a new mode of production. This resulted in the imposition of the feudal superstructure on the tribal society and was the beginning of the break-down of the tribal polity characterized by joint ownership of the land. Social stratification based on command over economic resources and defined in terms of ritual status began to emerge. State formation promoted trade and commerce, developed trade ruts and facilitate the growth of small urban centers. A verity of castes ranging from Brahmins, Rautias and many artisan communities flocked to these new centers. Thus in this period a complex socio-economic system had developed in all the Munda country.

During the reign of Emperor Akabar in 1585, the Raja of Chotanagpur was forced to become a tribute paying vassal. During the time of Jahangir, Durjan Sal the Nagbansi chief was defeated by Mughal forces, captured and taken to Delhi. During his sojourn outside Chotanagpur the simple Nagbansi chief was dazzled by the pomp and grandeur of the Mughal court and on his return to Chotangpur he began to copy the Mughal court style. He gathered a large number of courtiers and retinue and built a large palace at Doisa. He also began a system of granting villages. Some of later chiefs built a number of Hindu temples. Within a short time a new class of people consisting of up-country businessmen, money lenders, Brahmin priests and others came to be settled in various parts of Munda country. *Jagirdars* or tenure holders brought in rent contractors and exacted all kinds of dues and forced labor from tribal tenants. Therefore, in many

areas, the original settlers lost their proprietorship over their villages and were reduced to the status of *Bhuinhars* ordinary tenants.

The process of state formation in the Munda country promoted sanskritization in a big way and stimulated commercial activities, developed trade and growth of small urban centers. These developments led to the creation of a stratified structured based for the integration of the tribes with the higher order of Indian civilization. It can, however, be stated that the adoption of Hindu customs and the feudal model helped in mobilizing external support for effectively building the coercive apparatus of the state. The political authority of *Parha* head, the *Manki*, evaporated in the entire area west to the Khunti district. The more conservative and uncompromising Munda migrated to the south and south-east of the district and clung to their original institutions. The entire process led to the break-up of the traditional *Khutkati* system. The right of the village community over the large part of the village lands was appropriated by the *Jagirdar* as the Raja's share or *Rajhas*. Out of *Rajhas* land some plots were cultivated by the farm servants of the *Jagirdars* and such lands were known as the *Manjhihas*. Some of the waste jungles were left as vestiges of the common property of the village community.

3.3.10.3 Colonial Period

The third period is covered by the Colonial rule. After the grant of the *Diwani* in 1765, the British laid their claim to the entire state of Bihar including Chotanagpur. In 1771 the Maharaja of Chotanagpur became a vassal of the East India Company. The Maharaja Durpnath Sahi obtained his recognition on condition that he paid Rs. 6,000/- a year as tribute and another Rs. 6,000/- as rent. The internal administration of his dominion was left entire in his hand. The government recognized him as the owner of the entire land and not just as the leader of the people. The influx of up country merchants, money-lenders and petty officials unacquainted with the customs, land tenure and language of the people, multiplied the sufferings of the Munda. The unrest came to Tamar area of Ranchi district where disturbances continued from 1789 to 1795. In 1809 the Raja was ordered by the Company to maintain police stations in his dominions and appoint *Thanadars* and *Chaukidars*. This further aggravated discontent among the Munda. Around the year 1817 the Munda country was brought under the direct administration of the East India Company. The Raja was deprived of his position as a tributary chief. After the *Kol* (the Mundas are also known as *Kol*) insurrection in 1832-33, the system of *Zamindari* policy was introduced. The leaders of this *Kol* revolt were two Mundas Roodan and Konta. The immediate

cause of the revolt in Sonepur was the grant made by the Maharaja's brother of a number of villages in *Pargana* Sonepur over the heads of the Mankis and the Mundas, to certain Muslims, Sikhs and Hindus. It was a crusade against these foreign landlords. It was crushed by the British forces by March 1832. After the crusade, these foreign landlords avenged to the Mundas. The greatest disturbance of peasant proprietary tenure took place and many tribals were forced to leave the country.

Police stations began to be maintained at headquarters. At the same time, a number of other developments took place during this period, which broke up the communal character of the village. In the olden days, the *Pahan* was the village headman. He was assisted in his secular duties by the *Munda.* The *Munda* was recognized as owner of the whole village. When the new government structure came in to being with the police, civil, revenue and criminal courts the Mundas came in closer contact with these officials. In the eyes of these officials the *Munda* came to be recognized as the legitimate representative of the village.

During this period outsider people introduced new crops, implements and practices relating to both wet and dry land. The tribals had adopted terrace and wet cultivation and had developed an excellent technology suited to both communal and private family land. It was possible with the help of the new technology introduced by the outsiders to extend cultivation. Multicasts and ethnic village settlements came into being in which tribal peasants and artisans and functional castes joined in the process of production. Thus the isolation of the tribals had more or less gone. Also, due to market the middlemen, merchants and intermediaries of various kinds came into Chotanagpur. In the Munda area this was the period marked by the emergence of the *Diku* a term of reference for the alien exploiter. The *Diku* was a product of the colonial system. On account of his role as middlemen in administrative matters, as money lenders, petty officials or as a trader, he was in a position to control the disposal of food grains and ultimately came to be dubbed as a land grabber.

The period also witnessed the process of dispensation. As years rolled on, more and more tribals were alienated from land. They migrated permanently to different areas for survival. In addition to this every year a large number of tribals left their villages for four months to work in road or building construction, brick kilns, and jute mills or as agricultural labor in areas close to their homeland.

The colonial period was also marked by stepping up of the process of sanskritization. There were two factors which impeded the tribals from being completely assimilated in the Hindu ethos. One was the stigma of lowliness associated with the Hindu cast system. Secondly, the economic exploitation systematically carried out by the Hindu immigrant's increased the social distance between them and the tribals. But as time passed, most of the Munda realized that in order to get entry into larger society, they had to imbibe some of the values of Hinduism as also to give up some of the customs and practices which were obnoxious to the Hindu at large. Thus some of them under the influences of indigenous nativity cults adopted vegetarianism and gave up beef eating. The bulk of the Munda in the various censuses reported their religion as Hindu. In the course of time some Hindu diviners and preachers did exist and exert their influence on the area around.

Equally important during the period is the role of Christianity as an ideology in the colonial context. The Christianity impacted a lot in the life of the tribals in Chotanagpur. With the spread of Christianity the Munda and the Oraon become more aware of their rights to the land and of the resistant suppression and victimization at the hands of lease holders and landlords. The Christian Missionaries have brought among the Christians a consciousness of their past exploitation, their rights and privileges and thus injected in them a feeling of self confidence. Fr. B Hoffmann was a most important figure as great social workers among the Missionaries. The pain taking efforts of Hoffmann to negotiate between the Munda tribals and the alien colonial administrators eventually bore fruits by the end of 1908 when the most famous protective law was passed as the Chota Nagpur Tenancy Act (CNT Act). He studied the Mundari language in depth and produced 13 Volumes of Encyclopedia Mudarica. This study helped him further to understand Munda social structure and particularly the land tenure system called the *Khutkati* land holding. Later on he was instrumental in enabling the British Administrators to understand the deep root cause of the tribal agrarian problems which had led to the rise of bloody Birsa Revolt.[331]

Conversion to Christianity has introduced new ideas, new values and several practices among the Munda and has reoriented their personal and social lives. Mundas were asked to give up their old beliefs and practices. Their faith in power of their own traditional gods and spirits to

[331] Christophor Lakra, "Ranchi Jesuit Mission: Evangelization among the Tribes", *Sevarthom,* vol. 23 (Ranchi: St. Albart's College, 1998), p. 84.

save them and their family from troubles of various kinds had already been shaken and the adoption of a new theology and beliefs and practices gave them strength. They surrounded their whole life in Jesus Christ. Nirmal Minz mentions, "Faith in Jesus Christ, in their heart and enlighten of their mind by education has given them new sense of freedom and self confidence. Over and above this, they have come to know that they belong to the fellowship of believers all over World. Being a member of the Church Universal, they know that they are not alone in a corner of India. This gives them courage and confidence to struggle in life".[332] They observed different Christian festivals such as Christmas, Easter, and Pentecost etc.

Much more important than the change in the beliefs and rituals is the influence in the field of education and dress. Education has been one of the biggest achievements of the Christian Missions even in the most interior corners of Chotanagpur. It is a fact that a large number of tribals would have remained illiterate in the absence of the Missionary's work in this field. It was the education which Birsa, the greatest Munda leader, at the close of the last century received at a Mission School which led him to start his religious movement among the Munda.[333] Education serves as the mouthpiece for the aspirations of the Munda. It is also from these elite that the demand for a separate state of Jharkhand emerges. Education has, therefore, given them not only literacy but enlighten in all aspects of life. It has opened up a vast horizon getting posts in Government service and elsewhere.

Similarly a change in dress was effected. Sometimes a School dress was prescribed for boys and girls and the Christians looked upon the European dress as their model. Whenever one goes to attend a Church service a person must change his dress and put on clean clothes. The usual dress of the Christian is a *dhoti* and *sari*. Shorts and trousers are also used by young people, mostly by those who have been to Schools and Colleges. Instead of thick hand woven clothes mill made saris, blouses, brassieres and petticoats constitute the dress of young Christian girls, while children bellow two years of age are invariably dressed either in frocks or shirts and shorts. Christian girls freely use modern things like ribbon and *choti* and hair is arranged either in two long plaits or just braided in a chignon at the back of the head. Christian women are more particular about their dress than about their ornaments. Education had made them look upon heavy ornaments as waste. Modern tinkles like earrings, nose-stud, chains, necklaces, etc. are

---

[332] Niral Minz, "Christianity among the Mundas, Oraons and Kharias of Chotanagpur", in *Christianity in India*, edited by F. Hrangkhuma (New Delhi: ISPCK, 1998), p. 34.
[333] Sachchidananda, Culture Change in Tribal Bihar: Munda and Oraon, *op.cit*., p. 108.

being widely used. Tattooing was common among women on the face and on other parts of the body. With conversion this custom is dying out.

Another great change in the hair style of the males, which took place after conversion to Christianity, was the cutting of the topknot of the hair on the head and the tuff of hair hanging down to neck.

Christianity has introduced a new way of greeting among the Christian Munda. Among non-convert Munda, the younger bows to the elder, bringing his right hand up to his forehead or folding his hand says *johar*. When a non-convert woman greets a man she will kneel down with both her hands on the head and whisper the word *johar*. Men or elder only fold her hands and bend slightly in response to these greetings. The Christian Munda, irrespective of age and sex, shake hands and remember Lord Jesus Christ and whisper; Catholic-*Jai yisu* (Hail Jesus) and Lutherans- *Yisu Sahai* (May Jesus help you).

Christian education has gone against the popularity of dancing. It was envisaged that free mixing of the Christian boys and girls at night during the *akhara* dance encouraged moral degradation leading to elicit sexual relations. Hence it was opposed by Christian Missionaries; even then, Christian boys and girls use to dance on certain occasions like Christian festivals, *lotapani* and marriage festivals. The songs are sung in praise of Jesus Christ and on the themes related to the Bible.

Another important effect of Missionary activity has been the impetus given to political organizations and arousing of political consciousness. There are some areas of Missionary influence where the traditional political institutions of the tribals are being revived and put on a sound footing. The work of this age-old institution has been thoroughly rationalized and all the Munda both converted and non-converted are taking a pride in managing their own affairs and deciding their own disputes through the medium of the *Parha*. Sometimes the *Parha* works as the mouthpiece of the Jharkhand Party.

The traditional village system consisting on the Mundas or Mahtos and the Pahans has disappeared yielding place to Church *Mandlies* and *Panchayats*. These *Mandlies* work under the guidance of the local Pastor.

The Colonial period also witnessed a number of socio economic movements in the Munda country. Some of them were purely economic in nature while the other had important social, political and religious content.

The *Sardari* agitation known as *Sardari Larai* which began in 1859 was largely the struggle of the Christian tribals against the landlords. *Sardar* is not a surname but it meant the leader in the agrarian struggle. The initial cause of the *Sardari Larai* was the oppression of landlords to the Christian converts. Many tribals had accepted Christianity but not on account of a quest of the spirit. There objective was merely to take the help of Missionaries in their struggle against oppression of the landlords. They believed that the day of deliverance was at hand. In 1855-57 some landlords who had been perturbed by the spread of Christianity began to give trouble to the new converts. One of the *Thikadars* (Contractors) had cruelly beaten up a missionary named Hertzog. Some of the landlords had forcibly harvested the crops of tribal cultivators. During the mutiny, it was these landlords who led the attacks on the Christian Churches. The property of many of the converts was destroyed and many who had fled their villages on account of fear died of starvation in the jungles.

The main objectives of the agitation were to expel the Rajas, *Thakurs* and Landlords, to abolish the system of forced labor and to alleviate the condition of women and hungry people. They had no faith in *Dikus*, non-white judges and officials since they were akin to the landlords. They chased away rent collectors. The Munda leaders were Nikodim, John, Johan, Tenga, Eliazar, Martin, Gidion etc. of different villages. The leaders presented their request to the British Government. They had believed that the British Government was with them, but the local officers at Ranchi were with the landlords and the money lenders. After this an enquiry was made and Lal Loknath Sahi completed this work within two years. They believed that his findings could not be correct, since he was himself a landlord and also a non-Munda.

In 1869 a law was passed by which the landlords were prevented from encroaching on *Bhuinhari* land and instructions were given to restore all the lands from which the tenants had been evicted. Arrangements were also made for the registration of their land rites. Although this law did not succeed in solving tribal problems completely, it was a significant move in that direction. The settlement work was made and all agrarian disputes were solved as far as possible.

The second phase of *Sardari Larai* was renascent of the previous. The *Sardars* did not satisfy with the settlement. The agitationists wanted the settlement to be amended in their favor. Instances of conflicts between landlords and tenants multiplied. Violence, forcible capture, resort to illegal action, exacting forced labor etc. occurred at many places. This was the background for the second phase of *Sardari* movement.

The petition was made to the British Government. In this petition it was prayed that Munda should be organized in village communities which should be directly taken over by the British Administration so that they have nothing to do with the Raja of Chotanagpur, Landlords and *Thikadars*. The Government rejected the petition. In 1884 another petition containing a large number of frivolous demands was sent to the Governor. It was promptly rejected. Soon the agitation took a political and religious turn. In the Oraon area, the *Sardar* Masihdas declared himself the Raja of Chotanagpur. In the Munda area Manmashi declared himself the Raja. In 1886, another petition was made. In this petition requested that the Mundas were the autochthon of the area and were not under its law. Like the earlier petitions, no notice was taken of this petition also. The *Sardari* agitation had a religious dimension too. Since the Missionaries opposed the agitation, all the *Sardars* turned into enemies of the Mission. They wanted to create an independent Munda Christian Mission. They split from the Churches. The anti Missionary program of the *Sardars* included recalling children from Mission Schools. They opposed to the Missionaries but not to Christianity.

In June, 1886 *Sardars* submitted a petition that they should be allowed to deposit land revenue directly in the Lohardaga treasury. But this petition was also rejected. The *Sardars* continued the agitation. They told their followers that they should stop payment of rent to their *Thikadars* and should not present themselves to the local courts when summoned. The result was that the lands of many of the tenants were auctioned. Between1888 to 1892 many *Khutkati* villages were auctioned. In between 1890 to 1895 all the court verdicts were against the tribals.

Though petitions and memorials had been submitted and the Mundas wanted such lands restored as had been usurped by the landlords. They knocked at all doors for help. They went to the Government and sought guidance from Missionaries. But they were disappointed in all quarters. Some *Sardars* began to believe that the root cause of their troubles was the British Government itself under whose patronage landlords and foreign Missionaries flourished.

In 1892, they had made a plan to exterminate Government officials and Missionaries, but they did not have an all powerful leader. In 1895 most *Sardars* were waiting for the advent of such leader. Thus the path was clear for the leadership of Birsa and his movement. The *Sardar* agitation had prepared the ground for the Birsa movement.

Birsa Movement was initiated by Birsa Munda. He was born in 1874 in Ulihatu in the Tamar Police station of khunti sub-division. He was fourth son of Sugna Munda, a peasant of

very small means. His early childhood was spent in Khatanga where he first came in contact with Christian Missionaries. He passed his primary and middle school examinations from Burju and Chaibas Mission Schools. For some time he was at the village Bamhani where a reputed Vaishnova saint gave discourses on *Bhakti*. He was influenced by the saint and gave up hunting and non-vegetarian food. Birsa was also deeply inspired by his Christian and Hindu teachers.

Birsa Movement was held in between 1895-1900. It was a religio- political movement. The Birsa Movement certainly had a religious element and a new religion, Birsa *Dharam*, came into existence with new philosophy for the Mundas.

Then Birsa went to live with his parents who had by then moved to Chalkad. In the year 1895, while Birsa was in a jungle with a friend, there was a thunderstorm, and lightening struck him and he was transfigured. Birsa said that at that moment he had received a divine revelation which related to the deliverance of his people. Soon after this he was attributed with having healing powers. The crowds of suffering humanity began to seek his blessings. He asked people to worship only one god, i.e. *Singbonga.* He abstain people from violence and from eating animal flesh. According to him, all living beings were children of *Singbonga*. He also forbade the drinking of wine and other intoxicants including rice-beer. He asked his followers to use the sacred thread and stressed purity of heart at the time of worship. This religion was known as the Birsa *Dharam* and was mixture of Hinduism and Christianity. He was called *Birsa Bhagwan* (God) as well as *Dharti Aba*, Father of the Earth by his followers.

Birsa, as a prophet preached that theft, deception, murder and drunkenness were sinful. He ordained that white pigs and fowl were unclean and thus should be destroyed. Birsa prophesied that a deluge would flood the whole country leaving only one dry spot Chalkad where he stayed with his followers. Fire and brimstone would rain from the sky, those who stayed with him would be saved and the rest would perish. On the appointed day a large number of people assembled at Chalkad and waited for hours for the events to occur. When nothing happened, Birsa explained to them that the catastrophe had been postponed for some time.

Many factors were responsible for the emergence of the Birsa Movement. The most important of these was the desire for economic liberation from the yoke of landlords and British rule. The movement had an organizational base with ethnicity and religiosity as the basis of mobilization and involvement of the people in it. The Birsa Movement may be regarded as forerunner of the further Jharkhand Movement. The movement was agrarian in its root, violent in

its means and political in its end. Birsa in his speeches emphasized the agrarian factors and sought a political solution of the problem facing his people, i.e. the establishment of Birsa Raj under the New King (himself).

In Birsa's time the Munda country was dominated by Outsiders, *Zamindars*, Money-lenders and Missionaries. Land was gradually passing out from their hands. Christian Missionaries by their activities were creating dissensions in the villages. Birsa raised his voice against the growing influence of the Missionaries, the oppression of the *Zamindars* and the foreign rule which fostered these elements. Birsa's teachings gradually took a political turn. He was influenced by the *Sardars* of '*Srdari Larai'*. In this political turn Birsa's aim was that the Munda should rise against their oppressors, drive out or slay all aliens (*dikus*)- Hindus as well as Muslims and British- and established a Munda Raj, with him as leader and ruler and attain independence both religious and political. Birsa roused the apprehension of the Missionaries and they prevailed upon the Government to take steps against him. Finally, he was arrested in August 1895 and brought to Ranchi. Birsa was sentenced to two and half year's imprisonment and was released in November 1897.

After released from jail, Birsa worked more powerfully and potentially. He went to a pilgrimage to Chutia, Jagennathpur and Nauratangarh in between 1898-1899 and convinced the people. Gradually, he started building up forces. Training in the use of bows, arrows and swords was given to the recruits. Meetings were held at various places and the final meeting was held on the Dumbari Hill. It was decided upon to start the movement on Christmas day in 1899 and to take revenge against *Rajas, Hakims, Zamindars* and Missionaries. Accordingly, mission houses were attacked, police stations were stormed. The Deputy Commissioner wanted to make peace but the rebel forces rejected the offer. Finally, on 9th January 1900 the battle took place between armed Munda and forces at Dumbari Hill. In this battle around 200 Mundas were killed including women and children. Birsa escaped to the jungles of Singbhum. Finally, he was arrested and sentenced to imprisonment in Ranchi jail along with eighty of his followers. In the Ranchi jail Birsa died of cholera.

An immediate consequence of the Birsa Movement was that the Government became aware of the urgency of preparing a record of rights for the lands of discontented Munda. The survey and settlement operations were carried out. As a result of the settlement operations, the Chotanagpur Tenancy Act was passed in 1908, and it brought about a sense of security among

the Munda. The Birsa Movement also had implications with regard to administrative and other socio-religious movements in the Munda country.

Such movements and their consequences were supposed to help the tribals to assess the powers of Hindu society so that less violent means of contention were chosen for the continuation of the struggle. It makes the Hindus realize that past oppressive practices would have to be avoided and thus leading to the emergence of a balance of power between the two groups. Birsa's religious influence, in practice, remained confined to small groups of his flowers.

3.3.10.4 Post-Independence Period

The Post-Independence period witnessed the emergence of infra-nationalism, proto-nationalism and sub-nationalism. It also saw the penetration of industrial capital and the wide ramifications of the industrialization in certain pockets of the Munda country. Most important of all was the large scale social welfare schemes under taken under the agencies of both government and voluntary agencies in the area. This was made possible by injection of large amounts of money for the welfare of the tribal people as well as of the tribal region. In the period after independence the tribals became a concern of the nation and large scale socio-economic programs were undertaken by the new Welfare State.

Infra-nationalism is in evidence among tribal people living in comparative isolation. At this stage they are generally ignorant about the broad national goals and symbols enshrined in the Constitution. They are eager to modernize with the help of new technology and bring themselves up to the level of the non-tribal population with whom they are in close interaction. This process enables them to expand their own identity and see it in relationship with the large national community.

Proto-nationalism is the function of this process. The community is aware of the national goals and symbols. New elite has, by this time, grown and developed vested interest in consolidating the expanded identity of the tribal community. The operation of this process depends to a large extent on inspiration drawn from the traditions, myths and legends of the primitive past. It is the stage in which the tribals seek to discover certain norms and practices which they like to cherish.

Sub-nationalism is the process in which the national symbols are accepted in process in which the national symbols are accepted in principle. But parochial loyalties continue to be the

prime mover for political action. In the case of the Munda, sub-nationalism took the shape of demand for the creation of a separate state of Jharkhand.

It is only after independence that industrialization came to the Munda country. In the fifties the Heavy Engineering Corporation Hatia was established. In course of time a large number of ancillary industries came to establish in that area. This large industrial complex not only effected the life of the people who were displaced from their villages but also those who got some work either in the industrial complex itself or in the constructional activities being carried out by the contractors. A large number of people were uprooted from their home. In the absence of requisite training, they could not be absorbed in the industry. Thus industrialization did not bring prosperity for the tribals living in the area. Formerly the Munda were only an agricultural community but the ramifications of industrialization led to a welcome diversification of occupation. It is obvious that in these developments the educated section of the community derived more advantage than the others.

The Constitution of India provided a number of provisions for protective discrimination whose objective was to raise the level of living of the Scheduled Tribe (of which the Mundas are one), so as to bring them on par with the non-tribal population of the country. This made for reservations not only in the legislatures but also in services both at State and Central levels. Steps were also taken for the preservation and promotion of the culture of the tribal people. The Constitution also required especial efforts to be made for promoting the economic and educational interests of Scheduled Tribes. During the successive plans a special outlay was made for the benefit of the tribal people in addition to the benefits accruing to them from the general sector schemes. In order to look after the special interests of Chotanagpur and Santal Paragns an Autonomous Development Authority was set up with the tribal leader as its Deputy Chairman. Great strides were taken to raise the educational level of the tribals. A large number of schools were opened in the tribal areas with the efforts of the both Government and the *Adimjati Seva Mandal*, a voluntary agency working in this area. The Missionaries also stepped up their educational effort. The result was a spurt in the rate of literacy in the Munda country. The provision of post-matric scholarship for any tribal going in for university education helped the growth of higher education. The result is that in the course of twenty five years new strata of educated Munda emerged. Since the jobs have not multiplied in the same proportion as higher

education, unemployment has raised its head in the tribal area producing frustration and unrest. The impact of education is specially to be seen among tribal women.

The problem of land continued to plague the consciousness of the tribals. All through the nineteenth century land alienation occurred. Recurrent tribal movements forced the authorities to check the process. Though the Chotanagpur Tenancy Act was passed in 1908 and the amendments were made in time to time even though the land alienation of tribals is still going on.

Munda politics was for a large time dominated by Christian leaders who, on account of their education and enlighten, were more vocal than others. The bulk of the legislators were drawn from their rank. It is only lately that non-Christian leadership has begun to show results. In some areas this had led to creation of some amount of tension between the Christians and the non-Christians tribals. Along with this, tensions have developed between different strata of tribals on account of industrial disputes and trade-union activities. A new development is the forgoing of new links between Munda leadership and the leadership of other tribal communities. Strangely enough, this leadership is also teaming up with non-tribal leadership in this area. The motivation for this is the spirit of sub-nationalism inspired by the cry for the new state of Jharkhand. This cry was materialized on 15th November 2000 and the new state of Jharkhand came into being.

Chapter- Four

PRESENT STRUGGLES OF MUNDA COMMUNITY

4.1 Naxalism

4.1.1 General Information

Dr. Sunil Kumar Singh mentions, "Naxalism is a movement which originated in the North Bengal countryside near Naxalbari Thana (Police station) in early 1967".[334] According to him the uprising was not a disorganized outburst of peasant anger but the result of political agitation by a group of communist organizers.

The Naxalites believe that they are fighting oppression and exploitation to create a classless society. Their ideology is against India in its present form. They believe that Indians are still to acquire freedom from hunger and deprivation and that the rich classes- landlords, industrialists, traders, etc. who control the means of production. Their final aim is the overthrow of the present system of political power and hence targeting of politicians, police officers, forest contractors, brokers, builders etc. At a local level the Naxalites have targeted landlords in the villages.

The origin and growth of Naxalite movement in Jharkhand can be attributed to a combination of economic, social and political factors. Starting with the economic aspect as it has been estimated that 54 percent of the Jharkhand's population still lives Below Poverty Line (BPL). The Government tried to tackle the problem of poverty but the results were offset by the population explosion.

Four groups of Naxalites are active in the state of Jharkhand and are as follows:

i. Maoist Communist Centre (MCC)

On October 20, 1969, the Maoist Communist Centre (MCC) came in to existence as *Dakshin Desh* (South Country). When the Communist Party of India (Marxist-Leninist) was formed with the merger of several Maoist groups in 1969, one left-wing extremist group, *Dakshin Desh* did not join and decided to retain its independent identity. In 1975 the out fit was renamed as the Maoist Communist Centre (MCC). The main objective of the MCC is to establish a "people's government" through "people's war". It traces its ideology to the Chinese

[334] Sunil Kumar Singh, *Inside Jharkhand* (Ranchi: Crown Publications, 2010), p. 548.

Communist leader Mao Tse Tung's dictum of organized peasant insurrection.[335] Amulya Sen, Kanhai Charterjee, Shivenji, Ramadhar Singh, Promod Mishra and Sanjay Dusadh were the reputed leaders of *Dakshin Desh*.

The MCC consists of an underground party unit- The Krantikari Kisan Committee, the Red Defense Corps, and the Youth and Women Fronts. The General Secretary is the top functionary of the organization. He is the heads of the Central Committee, Zonal Committee, Sub-zonal Committee, Regional Committee and Village Committee. The MCC has also formed several front organizations including the Krantikari Kisan Committee, Nari Mukti Manch, Krantikari Budhijivi Sangh, Majdoor Sangathan Samiti, Birsa Ulgulan Manch, Jharkhand Mahila Ulgulan Manch, Pata Jan Virodhi Morcha, Biri Patta Mazdoor Sangharsh Samiti, Communist Yuva League, Bisthapan Virothi Manch, Jharkhand Liberation Front, Bharat Navjawan Sabha, Radical Student Centre, Jan Mukti Parisad, Bharat Jan Andolan etc.

At present MCC is active in Bihar and Jharkhand. In Jharkhand the group is active in Chatra, Daltanganj, Hazaribagh, Palamu, Gridhi, Dhanbad, Bokaro, Ranchi, Khunti, Garhwa, Lohardaga, Gumla, Latehar, East Singhbhum and west Singhbhum districts. Recently the MCC is active mainly in North Bihar bordering Nepal. It is suspected that the MCC has moved to the North Bihar region to get closer to the Maoist in Nepal and to facilitate the exchange of men and material. The MCC has acquired the techniques from the Liberation Tigers of Tamil Eelam (LTTE) of Sri Lanka for manufacturing and implementing landmines.

There are several splinter groups of CPI (Maoist) like Swatantra Jharkhand Prastuti Committee (SJPC), Jharkhand Prastuti Committee (JPC), Jharkhand Liberation Tigers (JLT) also known as People's Liberation Front of India (PLFI), Tritya Sammelan Prastuti Committee(TSPC) etc. Among these groups SJPC, JPC and JLT are active in Ranchi and Khunti and some more districts of Jharkhand.

ii. People's War Group (PWG)

The People's War Group (PWG) was formed in the state of Andhra Pradesh on April 22, 1980 by Kondapalli Seetharamaiah, one of the most influential Naxalite leaders in the State.[336] The PWG's operations commenced in the North Telengana region of Andhra Pradesh and subsequently spread to other parts of the State as well as in the other States.

---

[335] *Ibid.,* p. 550.
[336] *Ibid.,* p. 552.

The PWG traces its ideology to the Chinese leader Mao Tse Tung's theory of organized peasant insurrection. It rejects parliamentary democracy and believes in capturing political power through protected armed struggle based on guerrilla warfare. This strategy entails building up of bases in rural and remote areas and transforming them first into guerrilla zones and then as liberated zones. The main objective is to install a "people's government" through the "people's war".

At present Muppala Lakshman Rao, alias Ganapathi is the General Secretary of the outfit. The Central Committee (CC) leads the PWG and is the highest policy making body of the group. CC consists of 21 permanent members and six alternate members. Beside CC, PWG has Regional Bureaus, State Committees, District Committees and Squad Area Committees.

PWG is active in Andhra Pradesh, Odisha, Jharkhand and Bihar. It has a string of front organizations of students, youth, industrial workers, miners, farm hands, women, poets, writers and cultural artists in Jharkhand.

iii. People's Guerrilla Army (PGA)

People's Guerrilla Army (PGA) is the military wing of the PWG. The PGA was founded on 2nd December 2000 in Bihar and Jharkhand. The PGA functions under a single operational command the Central Military Commission. There is a State Military Commission and in special guerrilla zones there is a Zonal Military Commission. A Regional Military Commission supervises a group of State Military Commissions or Zonal Military Commissions. Each Regional Military Commission reports to the Central Military Commission. All armed cadre of the PWG are organized under the PGA.

It is said that the strength of a platoon varies between 25 and 30 at whose head are a commander and deputy commander. In turn, each platoon is divided into sections led by a section commander. The strength of a guerrilla squad varies between 5 and 8.

iv. Communist Party of India (CPI-Maoist)

The Communist Party of India (Maoist) is an underground Maoist political party in India. It was founded on 21st September 2004. The CPI is often referred to as Naxalites in reference to the Naxalbari insurrection by radical Maoist in West Bengal in 1967.

The CPI is conducting "people's war" a strategically line developed by Mao Zedong during the phase of guerrilla warfare of the Communist Party of China. Currently it has effective presence in some regions of Jharkhand and some other states of India.

As regards their support base, the extremist cadres of Jharkhand are drawn mostly from the oppressed and exploited farmers and tribal. The Naxalite ideology has also endeared the students and the rural educated unemployed.

Table: Naxal Violence in Jharkhand

Incident	**2001**	**2002**	**2003**	**2004**	**2005**	**2006**	**2007**	**2008**	**2009 (Till 15th May)**
Total number of incidents	312	267	322	279	223	307	478	436	169
Attacks on P.S./O.P.	10	06	10	05	02	10	08	03	01
Encounters with Police	80	55	59	65	69	64	60	102	46
Extremists killed	35	15	53	45	37	47	65	92	32
Jan Adalat	03	12	24	22	22	32	35	25	01
Civilians killed in incidents	107	77	93	106	79	93	175	161	61
Landmines incidents	08	08	10	12	08	08	03	03	10
Rail related incidents	10	19	27	14	08	13	14	05	03

(Source: Home Department, 2009)

4.1.2 Counter measures of the Government

The Government has taken many steps to counter extremism in the State. One of the important measures taken by the Government is the modernization of police. Latest weapons like Incas Rifles, AK-47, Pipe Action Gun, Night Vision, Dragon Light etc. have been purchased.

Groups of Jharkhand Armed Police (JAP) are getting training by the Armey and the Border Security Force (BSF). These highly trained commandos have been renamed Special Operations Group (SOG). The SOG is tackling the extremists in dance forests.

The police department has purchased bullet proof Gypsies and Casper mine proof vehicles. Eight such anti mine vehicles were acquired and deployed in sensitive areas. But they are not sufficient to meet the total requirement of the forces.

The Government has also announced different kinds of relief to the official killed in naxal areas such as 1) immediate payment of Rs. 10,00,000/- to family of the state official killed in naxal areas; 2) payment of complete salary and dearness allowance for the period between date of death and retirement; 3) appointment of one dependent of the dead employee on compassionate ground in class III/IV posts in accordance with qualification; 4) permission to retain the government quarter for one year to the family members; 5) payment of house rent for one year in case the family is living in private house; 6) free education to two children along with hostel expense; 7) free education to female child up to marriage/ 24 years/graduation whichever is earlier; 8) free education to male child up to graduation/24 years whichever is earlier; 9) all the benefits are to be notified within seven days of the death; and 10) the competent authority for sanctioning in all the above benefits is the Chief Secretary through Home Secretary. The Government has also announced some relief measures for the injured state government employees. There is a provision of treatment to the injured inside or outside state.

Table: Achievements of the Police Department

Achievement	**2004**	**2005**	**2006**	**2007**	**2008**	**2009(Till 15th May)**
Police Weapons	10	13	22	43	40	02
Regular Weapons	76	20	37	36	54	13
Country made Weapons	120	127	106	123	213	66
Ammunition	1573	4639	4679	18491	16431	522
Landmines/IED/Claymore/Directional Mines	266	278	237	164	339	74
Explosive Substance/Gelatin (in K.G.)	907	288	1270	7623	4624	1579
Detonators	572	2225	21063	3642	15692	624
Training Camps destroyed	06	07	05	05	06	-

Bunkers destroyed	03	06	14	17	02	-
Levy Money recovered (in lakhs)	12.1	3.31	9.85	33.49	23.06	5.54

(Source: Home Department, 2009)

4.1.3 Struggle of Munda Community

As it has mentioned that the Mundas were the first clearer of the soil of Chotanagpur and were the original owner of the land. Therefore, land is their source of life and agriculture is their main occupation. In search of fertile land most of the Mundas settled around hills, mountains, nearby rivers and streams. For centuries they remained undisturbed by the outside world. In course of time the non-Munda people entered in this region due to trade. With the industrialization a large number of outsiders entered in this area in nineteenth century which affected the traditional life system of the Mundas. Twentieth century is the life of struggle for them due to Naxalism.

The Naxalism started in 1967 in West Bengal, bordering state and entered into Jharkhand by 1980. At present 21 districts are effected (excluded Jamtara, Pakur and Sahebganj) by Naxalism out of twenty four. It came to this region by non-Mundas mainly to those areas where the Mundas were already settled, i.e. - to the hilly and mountain areas. As it has been mentioned earlier the Mundas are poor, illiterate, simple, honest and faithful in nature. At first they did not accept the offer of Naxalites. But later on they accepted due to the following reasons:

i) The Mundas due to their nature could not deny.

ii) The Naxalites forced them to accept Naxalism.

iii) The Munda youth surrendered themselves to Naxalism due to fear of death.

iv) The Naxalites promoted financial lure to the Mundas.

v) Educated unemployed youth easily effected by the lure.

vi) The Mundas accepted them because of their welfare projects.

vii) They got moral support from Naxalites.

At present the Mundas are active in Naxalism. As per the daily news papers several incidents are coming up into the light where the Mundas are actively involved. On 17th October 2011 the Police nabbed CPI (Maoist) sub-zonal commander Sushila Munda (24), five members

of the People's Liberation Front of India (PLFI), as well as three criminals.[337] Sushila was active in the Maoist organization for the last six years and was trained in guerrilla warfare. Four area Committees in Ranchi, Seraikela-Kharswan and Khunti districts were functioning under her guidance. Of the five PLFI men arrested, one was retired army personnel, John Tilming (Munda) who used to train extremists. He was arrested from Karra Police Station of Khunti district.

According to the Prabhatkhabar, seven Mundas from PLFI were arrested with weapon on 20th December 2011 and they were Sudhir Kongari (Village- Sarita), Luies Kongari (Digri), Jaywant Kongari (Kotonger), Lorence Topno (Dugatoli), Sushil Kongari (Sarita), James Kongari (Digdidh) and Patras Tuti (Kudadhi).[338] Here this is to note that all of seven Naxalites are belong to Munda Community of Khunti district.

In another event Ranchi Police (Tupudana O.P.) arrested five PLFI Maoist. Out of five, three were from Munda Community and they were Sanjay Barla (Torpa Road Khunti), Veem Munda (Nagri) and Emmanuel Guria (Torpa Road).[339]

On 3rd March 2012 CRPF and District Police during operation arrested seven Naxalites from Arki forest. Among them four were Mundas, namely Veem Mundu, Viswas Mundu, Prbhusahay Mundu and a woman Naxalite Pyari Mundu.[340] From the above mentioned events, it can be said that the Mundas are active in the Naxalism.

On the other hand it is also noted that the innocent villagers are died due to Naxalism. In Khunti and Ranchi districts Naxalite Commender Kundan Pahan along with PLFI is active. Especially in Khunti district the Armed Forces are placed for public protection: in Arki area two companies, in Torpa one company, in Rania two companies and in proper Khunti two companies. These Battalions protect public only in day time. At night no one was willing to stay their, and hence, they return to Ranchi to the Capital City. Due to fear of death the people of Rania, Karra and Arki Block begin to settle in other areas. According to Prabhatkhabar within ten months 64 people were killed in Ranchi and Khunti districts, i.e. - per month 6 people.[341]

---

[337] "Woman Maoist among 9 arrested", *The Telegraph* (Calcutta), 18 October 2011, p. 6.
[338] "Khunti:Maneer Ansari hatyakand ka khulasa, PLFI ke sat ugarwadi pakdayegaye", *Prabhatkhbar* (Ranchi), 21 December 2011, p. 6.
[339] "PLFI ke panch ugarwadi giriftar", *Prabhatkhabar*, (Ranchi), 12 February, 2012, p. 6.
[340] Adki ke jangal se sat Naxali giriftar, Namkum Thana udana chahtethe Maowadi", *Prabhatkhabar,* (Ranchi), 4 March 2012, p. 1.
[341] "Khunti me Prashasan phel", *Prabhatkhabar,* (Ranchi), 9 November 2011, p. 17.

From 1st November 2011 to 16th December 2011, within 45 days 16 people were killed namely, 3 Nov.- Krishna Bhagat, 12 Nov.- Prahlad Kumar, 18 Nov.- Gulsu Munda, 22 Nov.- Budhni, 23 Nov.- Sunita Devi, 24 Nov.- Kuldeep Kandulna (Munda), 25 Nov.- Viswanath Gop and his body guard, 30 Nov.- Raghunandan Pramanik and Partho Mishra, 4 Dec.- Narendra Sahu, 7 Dec.- Shankar Pradhan, 9 Dec.- Mangal Pahan (Munda), 11 Dec.- A Youth, 12 Dec.- Viswanath Singh Munda and 14 Dec.- Mangru Munda and Tepa Munda.[342] From above list, out of 16, six are from Munda Community.

From 22nd December 2011 to 15th February 2012, within 24 days 13 people were killed.[343] Those are namely, on 22 Dec.- Dilbar and Joseph (Mundas), 24 Dec.- A Para Teacher, 2 Jan.- Sukram Munda, 5 Jan.- Daniel Odeya (Munda), 8 Jan.- Birsa Munda, 15 Jan.- Seven people (among them four were Mundas), 29 Jan.- A Youth, 30 Jan.- Kanta Munda, 31 Jan.- Suman Sanga and Somari (Mundas), 2 Feb.- Siril and Paulus (Mundas), 3 Feb.- Budhuwa Lohra, 9 Feb.- Sukuram Munda, 11 Feb.- Somnath and Premchand (Mundas) and Dimba Mahto, 12 Feb.- Washir Khan and on 13 Feb.- Murder at Murhu (probably Munda). According to the list most people were from Munda Community.

The following table will indicate the Naxalite event and death of Police, Public and Naxalite in every year in Jharkhand.

Table: Naxalite events and deaths

Year	**Event**	**Police**	**Public**	**Naxalite**
2001	312	56	107	35
2002	267	69	77	15
2003	322	20	93	53
2004	279	45	106	45
2005	223	30	79	37
2006	307	45	93	47
2007	478	11	175	65
2008	436	39	156	92
2009	512	64	138	72

[342] "Jile me tham nahi rahi apradh: Khunti me do ki hatya", *Prabhatkhabar,* (Ranchi), 16 December 2011, p. 6.
[343] "Stak Force ke hatte hi Khunti kee halat bekabu: 24 din me 13 logon kee hatya", *Prabhatkhabar*, (Ranchi), 15 February 2012, p. 6.

2010	496	24	135	64
2011	350	20	84	53 (Till Sept.)

(Source: Prabhatkhabar)[344]

This table shows that the death rate of public is higher than other two. As per the list mentioned above, among the public most of them are from Munda Community. This shows that the thrilling situation of the Munda Community. The Naxalites are Munda and they kill their own brothers and sisters, the innocent Munda villagers. Thus the Munda Community of Ranchi and Khunti districts are in great danger. Both Naxalite and Public Mundas are in captive in their home land. There is a need of release from the captivity.

4.2 Sexual Abusion/ Trafficking

4.2.1 Sexual Abusion

Rape cases are common in Jharkhand mainly in Ranchi. On Wednesday 7th March 2012, within 48 hours, 4 rape cases came into light.[345] A 27 year old unmarried woman turned up in to Ranchi court to allege that the zonal manager of a private bank had lured her with a job offer and raped her in a hotel room on March 4. Other two women and a mentally challenged teenager were also raped in the city since Sunday 4th March 2012.

Mahli and Ilias had allegedly raped two married women near Hotel Birshadih. Police said the victims were relatives of Mahli. They met the later Birsa Chowk and asked him to lead them to another relative's resident. Instead Mahli took them to a bush behind the hotel where he and Ilias raped them around 8.30 pm on Sunday 4th March 2012.

Home guard jawan Manik Mahto who was deputed at State Institute of Rural Development, has been accused of raping 15 years old mentally challenged girl who had come to Ranchi from Gumla with her father for treatment. On Monday afternoon when the girl was alone, Mahto allegedly barged in and raped her. All were arrested and sent to Birsa Munda Central Jail, Ranchi. Following table will indicate the rape cases in Jharkhand and mainly in Ranchi.[346]

Table: Rape cases in Jharkhand

Year	**Rape**	**Year**	**Rape**	**Year**	**Rape**
2001	567	2005	753	2009	-

[344] "Naxalbad ab 21 jilon me", *Prabhatkhabar* (Ranchi), 15 November 2011, p. 13.
[345] "48 hours, 4 rapes: victim at judge door", *The Telegraph* (Ranchi), 7 March 2012, p. 16.
[346] "Ranchi me teen mahilaon se duskarm", *Prabhatkhabar* (Ranchi), 6 March 2012, p. 16.

2002	797	2006	799	2010	773
2003	712	2007	855		
2004	797	2008	791		

(Source: According to report of NCRB)

Table: Rape cases in Ranchi from 2011- 6th March 2012.

Month	**Rape**	**Month**	**Rape**	**Month**	**Rape**
January 2011	3	June 2011	8	December 2011	3
February 2011	8	August 2011	9	7th Jan. 2012	1
March 2011	5	September 2011	11	4th Mar. 2012	1
April 2011	8	October 2011	3		
May 2011	11	November 2011	4		

(Source: According to State Police)

Above table indicates that the events of rape cases in Jharkhand and particularly in Ranchi is very high. The victims are most probably from the tribal community but their names are usually not mentioned.

4.2.2 Trafficking

A huge number of tribal girls are trafficked every year from Jharkhand mainly from Khunti district. On Thursday 20th January 2011, NGO Bharatiya Kishan Sangh with the help of Delhi Police rescued 11 tribal girls of Jharkhand.[347] Long before the middle men took them to Delhi in the name of employment. At present the victims are kept in Kishori Niketan a rehabilitation centre run by the NGO at Ranchi. They were handed over to their parents. According to Prabhatkhabar two teenage girls are missing from Budhmu area of Khunti district; and they are Meneesa Kumari (12) daughter of Mukund Munda and Soni Kumari (10) daughter of Chedi Munda.[348] They are missing from last three months. Recently Soni Kumari somehow

[347] "Dalalon ke changul se 11 mukt hui" , *Prabhatkhabar* (Ranchi), 21 January 2011, p. 6.
[348] " Delhi me bechigayi do nabaling", *Prbhatkhabar* (Ranchi), 4 March 2011, p. 13.

made a phone call to her relatives and said that she was at Motinagar, Delhi. Their parents have appealed Police to rescue their daughters.

As many as 10 victims of trafficking who had been rescued from Delhi, Haryana and Rajasthan were brought back to Jharkhand on 18th April 2011.[349] The victims were rescued 25 days ago by the NGO, Action against Trafficking and Sexual Exploitation of Children (ATSEC). They had been kept at Nirmal Chaya in a welfare home at New Delhi.

The girls have had medical checkups after ATSEC sought permission from the state child welfare committee following their return. They suffered mental and physical torture for years after middlemen lured them from Simdega, Chaibasa, Khunti, Pakur, Gumla and Ranchi districts- considered sensitive pockets for trafficking- in the name of employment.

A tribal woman (23) of Kuda village from Khunti district who had been worked as a domestic servant in Meerut, U.P., for over five years. According to her, "She hates Sundays. Sundays were the days; she says she was routinely raped".[350] Further she says, her Master Rajesh Ahuja and his family always warned me against talking or opening the gate to strangers. One day I did not open the gate for Master when he came home at 6 am, furious, he raped me. And that was just the beginning.

Another Sunday, Ahuja's friend Sumit came home and allegedly raped her. When she complained to Ahuja's mother, her Master thrashed her. The victim claimed that Ahuja's father had also raped her on a Sunday, "Two of his friend gang raped me on another Sunday . . . ."[351]

The victim came to Meerut in January 2005. Her employers were never fair. She said she was beaten for small mistakes like making too many chapattis, opening the gate for strangers and so on.

The final assault last December was the most brutal. She said, I was cleaning the bathroom and dropped the bucket. *Malik* heard the noise and came and kicked me. He stripped me and pushed me off the terrace above the first floor. She is now paraplegic. She urinates and defecates involuntarily, as she has lost motor and sensory functions below the waist. But she considers herself lucky because the fall helped her escape the Ahujas.

---

[349] "Trafficking girls brought back to state: Rehab offer for 10 victims", *The Telegraph* (Ranchi), 19 April 2011, p. 17.
[350] Job at Horror House: Maid claims rape by Meerut Master, waits for justice", *The Telegraph* (Ranchi), 8 July 2011, p. 15.
[351] *Ibid.*

At present, mother Nagi Devi and Cousin Birsa Munda are looking after her in Delhi. Birsa claimed that they had complained to the Police in Meerut but no action was taken against the Ahujas. They met with the Chief Minister Arjun Munda in New Delhi. But her cry for justice remains to be duly addressed. Also they requested aid for her treatment. Though she cannot be completely cured, the costs for physiotherapy and pain reduction methods will cost at least Rs. 5 lakhs. This request also remained negative.

Finally with the help from social worker Anand Sahu, they approached the National Commission for Scheduled Tribes (NCST) and filed a police complaint at Delhi on June 21. The Commission wrote to the DGP of Uttar Pradesh last month, asking him to investigate the case within 30 days and take action. No justice in sight, mother Nagi said that they would prefer to starve but never send any of her siblings outside Kuda village.[352]

Nirmala Kumari (name changed) , a minor tribal girl from Khunti, along with twenty-six other girls were rescued from Delhi and brought to state capital Ranchi by an NGO, Bharatiya Kishan Sangh.[353] Out of 27, a few of them claimed they had gone to Delhi in search of livelihood, most of them said that they were lured away by known people, mostly relatives. Nearly all said that they were tortured and physically assaulted by their employers. Sanjay Kumar Mishra coordinator of Bharatiya Kishan Sangh said, "Most of the girls were lured away by middlemen. From April (April 2011- 20th Dec. 2011) till date, we rescued 94 girls who were trafficked to Delhi, where they were employed as domestic maids. In nearly all cases, the middlemen were distance relatives".[354]

Sister Jemma Toppo who coordinates the Jharkhand Domestic Worker's Welfare Trust, quotes, "Nearly 10 lakh tribal girls have been trafficked since Jharkhand was formed in November 2000".[355] Further she says, "As many as 1,000 placement centers in the national capital are fake and have lured tribal girls from villages by promising them jobs. Many are pushed into prostitution. Many work in so-called big homes, but the atrocities are beyond words".[356]

---

[352] *Ibid.*
[353] "27 rescued from Delhi", *The Telegraph* (Ranchi), 20 December 2011, p. 19.
[354] *Ibid.*
[355] "2-day sensitization meets to 86 cops: Tracking the trafficked", *The Telegraph* (Ranchi), 28 July 2011, p. 20.
[356] *Ibid.*

Jharkhand Mahila Samakhya Society (JMSS) based on the survey found that "Most of the reported trafficking cases were from Ranchi and Khunti".[357] A month ago the Society collected data about 70 girls missing from Khunti, while 20 were reported missing from Ranchi. Official figure shows that a few hundred children go missing from Jharkhand every year. In 2011-12, at least 400 have been reported missing.[358] The number of victims may be more considering the fact that many of these cases involve poor families hailing from remote places.

Above mentioned cases and reports indicate that every year a few hundred children are victims of trafficking from Jharkhand, particularly from Khunti and Ranchi districts. Most of the victimized children are tribal girls, particularly from the Munda society.

4. 3 Bonded Laborers

Reports of bonded laborers often come to the light through Newspapers in Jharkhand. The Telegraph highlighted news about 19 bonded laborers who had been rescued from Mangalore, Karnataka.[359] They were the residents of Futlahi village of Kasmar block, Khunti. A Ranchi-based contractor, Mithilesh Kumar had employed them in Namkum, Ranchi for six months. He promised them a plum package of Rs. 6,000/- a month, besides food and accommodation, if they would go to Mangalore. But he sold them as bonded laborers to a Construction Company.

One of the workers said Mithilesh sent them to Karnataka on the 28th of June. He said that they were expecting a fat pay, good food and decent lodgings, but they got no money, frugal meals and only one cramped room. Every morning they had to wake up at 8 am and toil hard for a minimum of 15 hours. And when they asked for their wages, they were snubbed and abused. Their employer said an advance had been paid to Mithilesh and they had no right to ask for money for at least one year.

High placed district officials conceded that this was just beginning of their horror. Some local employees too abused them as 'bonded laborers' and slapped them if they talked about going home. They were kept confined to the company premises and not allowed to meet anyone from outside. One of the workers said, "We did not understand their language (Kannada). Problems compounded when some of our colleagues fell ill. No medicines were made available and the employer threatened of dire consequences if we informed the police or anyone in our

[357] "Voluntary organization put Rania and Torpa under scanner: Khunti drive to check trafficking", *The Telegraph* (Ranchi), 10 November 2011, p. 17.
[358] "Trafficking watchdog to be on Capital station vigil", *The Telegraph* (Ranchi), 23 March 2012, p. 1.
[359] "Born free, bound for four months: 19 enslaved workers rescued from Mangalore", *The Telegraph* (Ranchi), 30 November 2011, p. 17.

village. Most of us were men (there was only one woman, besides two young boys in the group). We wept bitterly and cursed our luck every day".[360]

The workers had almost given up hope of freedom when one local employee took pity and lent them a mobile phone. Ruplal called their village Mukhiya and informed him about their situation. The Mukhiya informed to police, and then on 22nd November a team of Mangalore Policemen in civil uniform raided the construction company's premises and secured release of the workers. The proprietor of the firm managed to escape arrest.

Thus the people of Jharkhand and particularly Ranchi and Khunti districts fall preyed to bonded labor, and they include poor, illiterate tribal, particularly the Mundas.

4.4 Migration/Displacement

4.4.1 Migration

Migration is the major problem in Jharkhand. Before the formation of Jharkhand, a huge number of people used to go outside in search of livelihood. Even after one decade of formation of Jharkhand there is neither availability of jobs nor the economic development. According to the Prabhat khabar, in the last 11 years around 11 lakh people have migrated in search of livelihood.[361]

There are mainly three reasons for migration. Firstly, lack of a job. In Jharkhand there are 3.77 million families who live in villages. Out of them 2.32 million families are below poverty line. In the villages there are no job opportunities for the people and hence, they are migrating to other places, mainly to towns and cities in search of employment. Secondly, people who are dependent only upon cultivation. Approximately 70% of these farmers are poor having little landed property. The cultivation in Jharkhand is dependent only upon the monsoon. Due to hilly land there is none or little facility for irrigation. In case of less rain fall or drought, people are forced to go outside in search of a job. Thirdly, Government's development projects are little or not successful in Jharkhand. The Manrega and such other projects are not implemented properly, and hence people do not get benefit from those projects.

In seasonal migration, after harvesting, around 70/80 thousand people go to Punjab, Haryana, West Bengal and Assam every year for agricultural work. They come back in their due

---

[360] *Ibid.*

[361] "Rojgar kee talas: Jharkhand se pichle 11 warson me 11 lakh log gaye bahar", *Prabhatkhabar* (Ranchi), 8 November 2011, p. 1.

time before monsoon. Another aspect of migration is the migration to metropolitan cities such as Delhi, Mumbai and Kolkata. There they often fall prey to trafficking or bonded labor.

4.4.2 Displacement

After Independence the situation of tribals in Jharkhand has worsened due to dispossession and displacement from their land and villages in the name of national development, extension of national parks, cities and big towns, hydel power projects, big industries, manufacturing units, mining industries and industrialization. As P.N.S. Surin, the former District Magistrate of Ranchi says, "So far as many as 15 lakhs Jharkhandis of which 6,20,372 Adivasi (Tribals) have already been displaced, about 75% of them without any sort of rehabilitation. Nobody knows, not even the Government, where the displaced persons have gone to; they had just been driven out of their habitat".[362] Another aspect of massive dispossession of the tribals especially in urban areas is caused by rich commercial and industrial non tribal communities who illegally grabbed tribal lands. Some 15-20 thousands of tribals have been alienated from their lands since 1969.

The well known Koel-Karo Project in Khunti district began in 1957 under the second Five Year Plan and a land survey was ordered by the Centre. The final project report was completed in 1973, which fixed the total outlay at Rs. 137 cores. In 1980 the project was handed over to the National Hydro-electric Power Corporation. In 1981 the estimated cost of the project was revised to Rs. 200 cores. In 1991 the Cabinet Committee for Economic Affairs revised the cost estimated to Rs. 1338.8 corer.[363]

According to the project report, two dams were to be constructed – at Basia on the South Koel River and at Lohajimi on the North Karo River. The two dams were to be connected by a 34.7 K.M. canal. To facilitate power generation, permission was given for the construction of four large power house and two smaller ones, capable of generating 710 MW daily. The project covering Ranchi, Gumla and Singhbhum districts, was to utilize water from South Koel and North Karo rivers. Altogether 113 villages were to be acquired, displacing more than one lakh people, mostly tribals and particularly the Mundas. The project would have led to submergence of 55,000 acres, including 25,000 acres arable land and dense forest. The project became a nonstarter following opposition from tribals who feared large scale social, economical and cultural displacement.

---

[362] P.N.S. Surin, "Adivasi Land Crisis in Jharkhand", Ipe Joseph, ed., *National Council of Churches Review,* vol. CXXIV, No. 7 (Nagpur: NCCI, August 2004), p. 50.

[363] Koel-Karo Project on revival path", *The Telegraph* (Calcutta), 12 July 2011, p. 6.

The project was formerly shelved in the year 2003 following intense protests by the local population. Chairman of Jharkhand State Electricity Board (JSEB), S.N. Verma said, "While steps have already been initiated to revive the more than four decades old Patratu Thermal Power Station (PTPS), additional steps need to be taken to tap the state's vast hydel power potential, including the abandoned Koel-Karo Project".[364] Thus the Mundas of 113 villages are still in danger of displacement.

The survey of 'New Ranchi' has been completed. The survey company Consulting Engineering Services (CES) has completed the survey work and submitted the report to the Government. According to the survey, 35 villages including present Kanke and Ormanjhi will be demolished for the establishment of New Ranchi. According to the census 2001, total population is 54,735 and the total land is 28,397.95 acres. Out of total land 21,435.63 acres are private and remaining 6962.32 acres are government property.[365]

The survey report was submitted to Chief Minister Arjun Munda and the Deputy Chief Minister cum Development Minister Hement Soren. According to the Department of City Development, the construction of New Ranchi was expected to begin in 2012. Here again, the tribal people including the Mundas of 35 villages are in danger of displacement.

With regard to ownership of lands of Mundas it is believed that deceased ancestors, their present surviving male descendents and the unborn future male descendents in the family taken together are the ultimate real owners of the land and hence, their land is inalienable, their lands must remain perpetually within the family; and their lands cannot be sold, exchanged or mortgaged to others. As P.N.S. Surin says, "When the Adivasis (tribals) are displaced from their land and habitats either by law or dispossessed by other land grabber- they are alienated not only from source of livelihood for survival, but also from their religion and culture".[366] Unfortunately neither the government nor the intruding non-tribals care to know the intrinsic value of land in tribal life, religion and culture. Even if they survive physically elsewhere after their displacement or dispossession, they will live without their religion and culture. This is greatest injustice that is being done to them forcing them to live without God and religion, i.e. - a life of Godlessness. Can there be a more miserable life than this?

---

[364] *Ibid.*

[365] "Nai Ranchi ka survey pura, 28 hajar acod bhumi chinhit: ujdenge Kanke, Ormanjhi ke 35 gaon", *Prabhatkhabar* (Ranchi), 19 March 2012, pp. 1 & 17.

[366] P.N.S. Surin, *op.cit*., p. 46.

4.5 Land Alienation

The problem of tribal land alienation in Ranchi and Khunti has been a contentious issue since a long time. The protective Chota Nagpur Tenancy Act (CNT Act) came into force in 1908 but even then tribal lands are not secure. The provision concerning alteration of land of scheduled tribes is contained in sections 46, 47, 48, 49, 240, 241 and 242 of CNT Act.

Section 46 of CNT Act imposes a complete ban on the sale of right in holding or portion thereof by an aboriginal to non-tribals. It however, permits temporary alienation by a tribal to a non-tribal in two cases, i.e.- i) Mortgage-lease for the period of 5 years, and ii) *Bhugutbandha* mortgage for any period not exceeding 7 years if the mortgage by a society registered or deemed to be registered under Bihar and Odisha Cooperative Society Act for any period not exceeding fifteen years. It has been specifically mentioned that no transfer, shall be registered or shall be recognized as valid by any court in contravention of the provision of the Act.[367]

Section 47 of CNT Act provides for the sale of holding in execution of decree for arrears of lands or recovery of land improvement and agricultural loan under certificate procedure. But there is no change of taking recourse to auctioning the land in default of arrears because Public Demand Recovery Act provides for recovery of arrears of rent.[368] Section 48 (A) imposes restriction on the alienation of the *Bhuinhari* tenure but subsection (4) of section 48 provides that the Deputy Commissioner may reject the transferee and place the vender in possession of the land if the transfer has been made against the bar imposed.[369]

Section 49, however, enables an occupancy *raiyat* or any number of the *Bhuinhari* family to transfer his holding or tenure for any reasonable or sufficient purpose with the permission of Deputy Commissioner. Now the act has been amended by the Government in 1990s and power of Government is necessary. The role of Deputy Commissioner has been withdrawn. Now the permission of the Government is necessary. The role of Deputy Commissioner has been reduced to just a recommending authority.[370]

Section 240 of CNT Act imposes restriction on alienation of Mundari *Khuntkattidar's* tenancy in any form whether in execution of decree or order of the court or otherwise expert

---

[367] V.K. Malhotra, ed., *Chota Nagpur Tenancy Act, 1908* (Patna: Malhotra Bros., Seventh Edition 2011), pp. 33-36.
[368] *Ibid.,* pp. 42-43.
[369] *Ibid*., pp. 44-45.
[370] *Ibid*., p. 46.

Bhugutbandha mortgage up to seven years and *Mukarari* lease of uncultivated land to Mundari for cultivation.[371]

Section 241 also allows a Mundari *Khuntkattidar* to transfer his land for any reasonable and sufficient purpose as in section 49 provided that the transfer shall be made by registered deed on the consent of the Deputy Commissioner. Section 242 of the CNT Act empowers the Deputy Commissioner to reject the transfer if he has obtained possession of such tenancy of Mundari *Khuntkattidars* or any portion thereof in contravention of the provisions of section 240.[372]

Despite CNT Act tribal lands of Ranchi and Khunti are alienated in several ways. One of the biggest reasons is the industrialization. Land acquisition in Ranchi district, and particularly around the capital area has been the biggest factor of land alienation of the tribal. Heavy Engineering Corporation (HEC), Hindustan Steel Limited, Central Coalfield Limited, High Tension Insulator Factory, Sri Ram Ball Bearing, Usha Martin and host of other industries and offices accounted of alienation of tribal land. The following table shows the details of land acquired for HEC.

Table: Land acquisition for HEC[373]

Land acquisition Case No. & Year	**Type of acquisition**	**Total land**	**Compensation Amount**	**Total number of villages**	**Land acquisition for displaced persons**
Case No. 10,19, 20, 34 & 40 of 1958-59	1. Foundry & Forge Plant	1. Raiyat land 5467.61 acres	Rs. 2,75,10,160/-	27	1100 acres
Case No. 2,3,9,17,24,25 & 232 of 1960-61	2. Heavy Machinery Building Plant	2. Gairmazura 1174.52 acres			
Case No. 11 of 1962-63; and 14 of 1963-64	3. Heavy Machine 4. Township	3. Gairmazura 525.43 acres 4. Forest 10.98 acres 5. PWDs 1.32			

[371] *Ibid*., pp. 142-143.
[372] *Ibid*., pp. 143-144.
[373] S.K. Singh, "Tribal land alienation in Ranchi", Beni Ekka, eds., *Jharkhand Journal of Development and Management Studies,* vol. 1 (Ranchi: Xavier Institute of Social Service, 15th November, 2002), p. 119.

		acres 6. Kaiser-I-Hind 7.57 acres			

Source: Land Acquisition Office, Ranchi.

There are several examples of illegal transfers of land through collusive title suits from the Civil Courts. Getting a compromise degree from a Civil Court has become one of the most popular ways of circumventing the provisions of the CNT Act. The land brokers of Ranchi have used this method rampantly in swindling the tribal lands.

According to a study conducted by S.P. Sinha in between 1955-1965, more than 662 acres of land belonging to the tribes were transferred to the non-tribals through 752 collusive title suits. These were managed by a group of land mafia operating in Ranchi. Most of such cases were decided in favor of the non-tribals with the help of compromise petitions.[374]

There are many other ways in which the tribes are forced to part with their land on receipt of small consideration without execution of any registered sale deed. Such alienations are mainly due to indebtedness and drinking habits of the tribes. In some area of Ranchi, strong persons with muscle power have built their houses on tribal lands. In a seminar on "*Jal, Jangal* and *Jamin*" organized by Indian Social Action Forum, MLA Bandhu Tirkey said, "*CNT Act hone ke bawjud Rajdhani Ranchi me har din 10 log apni jamin se be dakhil ho jatehain*"[375] (In spite of CNT Act, in Capital Ranchi, every day 10 people are alienated from their land).

According to P.N.S. Surin the Government could have prohibited such transfer of tribal lands but he never did it. On the other hand it promulgated a Regulation in 1969 known as Bihar Schedule Area Regulation 1969 (the only regulation so far) made by the Governor of Bihar/Jharkhand not to prohibit or restrict transfer of tribal lands but to relax the restrictions already brought in by Act 25 of 1947. It has no where been authorized by the constitution to relax the restriction already imposed by law.[376]

The following table will show the transfer of tribal land to non-tribal in Ranchi from 1960-till 3.5.2002.

---

[374] *Ibid*., p. 120.
[375] "Ranchi me har din 10 log jamin se bedakhal", *Prabhatkhabar* (Ranchi), 30 May 2012, p. 5.
[376] P.N.S. Surin, *op.cit*., p. 52.

Table: Transfer of Tribal land to non-tribal in Ranchi[377]

Anchals	**Total tribal lands (in acres)**	**Transfer to non-tribals**	**Tribal land acquired for projects**	**Acquisition of tribal land for housing co-operative**	**Balance**
Ranchi Sadar	11934.22	381.33	385.52	177.87	10989.50
Kanke	30395.41	269.08	312.49	0	29813.84
Ratu	29724.19	461.32	173.55	0	29089.32
Mandar	28897.00	-	-	-	28897.00
Chanho	24224.89	261.06	-	0	23963.83
Burmu	16205.91	252.02	-	0	15953.89
Bero	46625.88	13.80	369.39	0	46242.69
Lapung	39535.79	336.28	130.71	0	39068.80
Namkum	49943.50	206.50	911.64	0	48825.36
Angara	30556.51	122.12	324.95	0	30109.44
Silly	1860.25	65.37	-	0	1794.88
Ormanjhi	12923.11	15.90	224.65	0	12682.55
Khunti	31556.11	282.61	-	0	31273.46
Karra	68756.77	40.73	39.44	0	68676.60
Torpa	62787.84	162.47	-	0	62625.37
Rania	29466.30	-	-	0	29466.30
Murhu	83775.67	60.10	-	0	83715.57
Tamar	12707.40	114.54	-	0	12592.86
Arki	5909.38	20.19	48.40	0	5840.79
Bundu	22781.08	117.63	16.85	0	22646.60
Sonahatu	8904.09	125.58	9.64	0	8768.87

Source: Records from Ranchi Collectorate.

Looking at the Table on transfer of tribal land, it is noted that an area of 3,308.63 acres of land was transferred to non-tribal up to 2002. Most of the transfers took place in Ratu Block (461.32 acres) followed by Ranchi Sadar (381.33 acres). For residential area, 177.87 acres have been acquired under Ranchi Sadar Block for housing cooperatives.

[377] S.K. Singh, *op.cit*., p. 121.

Chapter- Five

RELEVANCE OF JESUS' TEACHING FOR MUNDA TRIBE IN JHARKHAND

5.1 Poverty and Development

Normally poverty can be defined as the 'absence of daily bread', in another way 'lacking of basic needs for survival'. In humankinds poverty kills the body, the mind, the soul and the emotional elements. It not only de-humanizes someone but also kills family and society. In religio-theological perspective of tribal Christian context, it diverts and destroys the image of God. While speaking to Jharkhand, its statistical norm of poverty is about 40-45 % as per the governmental sources that live below the poverty line (BPL). The NGOs put it between 60-70%, while recent survey appointed by Jharkhand government puts the BPL families to 82% in Jharkhand.[378] Finally it is to say that all the manual workers, including Mundas are belonging to BPL families.

The Mundas are agriculturists. P.N.S. Surin mentions, "So far the Advises (Adivasis) of Jharkhand are concerned, it has long been recorded in official records that the culture of the Adivasis is agriculture (i.e. the way of life) without which their very survival cannot be thought of".[379] The area of the state Jharkhand has 79,714 square km and out of that only 22.68% is agricultural land. Nearly 77.75% of the total population (2.69 corer) live in rural areas and most of them are depended on agriculture. The irrigation facility is only 10.9% of the total cultivated land in Jharkhand. In 1975 Bihar Government had established Hilly Area Lift Irrigation Corporation. Out of 372 projects only 60 are in running condition at present. In Ranchi district, out of 44 projects 10 are incomplete, 25 are stopped and only 9 are in running condition.[380] Therefore, farmers depended upon on rain fall for their agricultural work. The Mundas too are a farming community in Jharkhand who depend on land and forest for their survival.

For the development and upliftment of the tribals in the field of agriculture, both the Central and the State governments have lots of budgetary provisions but even the fate of tribals is yet to improve. In the name of tribal development the dominate section of the Indian society

---

[378] *Prabhatkhabar*, Ranchi, November 23, 2009, p.4.

[379] P.N.S. Surin, "Agriculture", Development of Jharkhand: A Challenge Agriculture vs. Industry, S.N.M. Topno, ed., K.K. Publications, Allahabad, Second Revised Edition 2012 (First ed. 2009), p. 6.

[380] *Prabhatkhabar*, February 8, 2015, Ranchi, "Lift Irrigation kee 372 me se 60 yojnain chaloo", p. 8.

takes the benefits. Sometimes not even 50% of the budget is spent, and rest of the amount is either surrendered or manipulated. What is ironical for A.S. Hemrom is, the acts of developments are measured not in terms of outcome, but in terms of money 'spent'.[381]

The term 'poor' in Nazareth manifesto means materially poor. It is important to note that what is good about the good news to the poor who receive it. The report of the social concern track at Lausanne II at Manila says:

> The good news is that God has established his Kingdom of righteousness and peace through the incarnation, ministry, atoning death and resurrection of his Son Jesus Christ. The Kingdom fulfils God's purpose in creation by bringing wholeness to humanity and the whole creation. In the Kingdom, people receive by grace alone a new status before God and people, a new dignity and worth as his daughters and sons, and empowerment by his Spirit to be stewards of creation and servants of one another in a new community. The Kingdom will come in its fullness in a new heaven and earth only when Jesus returns.
>
> Those who respond to this good news who are poor in the material sense or powerless are empowered by the Spirit and served by other members of the Kingdom community to experience full humanity as stewards of God's creation. The non-poor who become poor-in-spirit receive a true dignity replacing false pride in riches and are liberated to be truly human with the passion for justice for the poor. They are to trust in the power of God's Spirit which enables them to serve rather than control. They enter a new family that accepts them for who they are rather than for their achievements- in material prosperity or status. The task of evangelization among the majority of the unreached who are poor will be carried out primarily by those who are poor, with appropriate support from those economically advantaged who are poor in spirit.[382]

The report is applicable in the life situation of the Mundas of Jharkhand. Those poor and powerless tribals who respond to the good news are empowered by the Spirit and served by other members of the Kingdom community to experience the full humanity as stewards of God's creation. In calling them to join him and his community, a new identity is formed as people of God. The identity of the poor is not to be found in suffering, in being endlessly the victim. It can be traced to God's grace, God's victory that they inherit a new identity as sons and daughters of God. The proclamation of the Gospel among the poor that promises a new identity requires relationships within the church that affirm their dignity, equality and contribution. The local Christian activity which affirms the worth of poor people, calls them to be sons and daughters of God, and enables them in practical ways to be stewards of the creation. It is a witness to the activity of God through Jesus Christ in history enabling people to be human.

---

[381] A.S. Hemrom, "Adivasi Poverty and Migration", *Hearing the Voices of Tribals and Adivasis*, Harangthan Chhungi ed. New Delhi: ISPCK, 2014, p. 108.

[382] Chris Sugden, "What is Good about Good News to the Poor? ", *Mission as Transformation: A Theology of the Whole Gospel*, Vinay Samuel and Chris Sugden eds., UK: Regnum Books International, 1999, pp. 237-238; cited from 'Repot of the Social Concern Track at Lausanne II' in *Transformation*, July 1990.

In the tribal development process of Jharkhand, as A.S. Hemrom mentions, "The church needs to redefine itself 'to be the community of Adivasis with Christian faith' and its ministry as the 'movement of the people at periphery for social change and transformation' as it was with early Christianity".[383] Jhakmak Ekka rightly points out that there is a need of reinterpretation of the text Nazareth Manifesto. He says:

> A reinterpretation of the text according to indigenous tribal community would be to celebrate Jesus announcement. Good news of such magnitude will elicit a deep spiritual joy because they realize that the one who is speaking here is spirit-filled for their sake. In the light of how Jesus lived and died the indigenous tribal people would rejoice to realize that God-Son is in their side. This is fact to be celebrated.[384]

In viewing the need of social change and transformation of the poor people, a Catholic theologian Felix Wilfred says, "Christianity was a movement of the marginalized and the powerless who found a new dignity and new identity in a society that was opposed to them and their interest. They were the ones who were looking for a change in the existing social and political order of the day".[385] Therefore, the churches of Jharkhand have to assume this character so as to identify themselves with the needs and aspirations of their people. For this they have to cross their traditional churches boundary.

5.2 Land Alienation and Protection

The tribal community has its own worldview-culture, religion, belief which is an integral part of land. Therefore, in the tribal worldview the issue of land is the fundamental theology of self understanding out of which liberation, justice, peace, fellowship, love and concern for one another flow naturally. Poverty, oppression, ethnic conflict and dignity issues can be understood only in relation to land. Therefore, justice to land is the key to liberation and human dignity.

Land is the foundation of human life. Human survival depends on land and its resources. For the tribals land is life, and is the life giving and spiritual sources. Thanzauva, a North East Indian Christian theologian says, "Land is a temple. Land, for the tribals, is sacred because their religion does not centre on a Temple or a Church or a particular Shrine, but the whole Earth is sacred and holy, animated by spirits. For them the whole Earth is a temple where they worship

---

[383] Harangthan Chhungi, ed., *op.cit*, p.113.

[384] Jhakmak Neeraj Ekka, "Reinterpretation of the Gospel in Indigenous Cultural Context", *Indian Theological Journal,* vol.3/2, July-December 2009, John Roberts Theological Seminary, Shillong, M.J. Hynniewta ed., pp. 89-115.

[385] Felix Wilfred, *From the Dust Soil,* Chennai: Madras University, 1995, p.3.

God".[386] Therefore, for them land is not simply a production as for other people, but a source of spirituality as well.

The concept of land according to Atula Ao "Ownership, where the ownership of land is vested in the community or tribe of both the living members and also the ancestors and future generations".[387] She also mentions, the land belongs to God and the tribe is the trustee of the land it occupies. The land is associated with their life and gives them their identity. Therefore, it is a gift from God and cannot be treated as an object to be used as a commodity for sale. In the tribal concept of land in contrary to the colonizers' description of the land as 'wilderness' or 'empty space', Wati Longchar mentions:

> The land is our temple (cathedral), our university, our hospital, our market, the vast hall where we congregate and celebrate, our parent, our life. It is the land that we worship; we heal the sick, educate our children, and feed our people. The loss of land and the destruction of tribal people's environment is an affront to our identities, the loss of our spirituality and our self determining existence. If the land is lost, the family, clan and village and the tribe's identity too will be lost.[388]

Land is unity and dignity of the tribals: unity of all living creatures, the spirits and the Creator. The land is the basis that enables them to co-exist with their living beings, their ancestors and the Creator. The land is the foundation of unity and their identity.[389]

But today in the name of industrial development, and regional development the tribals are being deprived of their land. This land alienation or land grabbing is one of the main factors of the tribals' poverty. A.S. Hemrom mentions, the land grabbing of Adivasis of Chotanagpur started from the early 17th century with the inflow of alien population from Bihar and Uttar Pradesh.[390] They encroached tribal land and villages and with the Settlement Act of 1793, became the legal owners. Till the *Kol* Revolt (against land grabbing) of 1832, around 6,411 tribal villages had been already taken away by the alien lease holders. In 19th century due to industrialization, the land acquisition in Ranchi district and particularly around the capital area

---

[386] Solomon Victus, *Eco-Theology and the Scriptures: A Revisit of Christian Responses*, New Delhi: Christian World Imprints, 2014, p. 132; cited from Thanzauva, K., Theology of Community: Tribal Theology in the Making, Bangalore: Asia Trading Corporation, Aizawl, 2004, p. 218.

[387] Atula Ao, "Jubilee and Liberation: A North-East Indian Tribal Perspective", *Bangalore Theological Forum*, vol.XLV, No. 2, December 2013, Joseph George, ed., Bangalore: United Theological College, pp. 1-20.

[388] Wati Longchar, "Tribal Identity and Theology", Rethinking Theology in India: Christianity in the Twenty-first Century, James Massey and T.K. John eds., *Centre for Dalits/Subaltern Studies,* New Delhi: Manohar Publishers, 2013, p.106.

[389] *Ibid.*

[390] Harangthan Chhungi, ed., *op.cit*, p. 15.

has been the biggest factor of land alienation of the tribals. Economic globalization which ideology is 'rich become richer and poor become poorer' who builds upon industries and it is tribal community that has to lose its land. Wati Longchar rightly quotes the voice of indigenous people against the voice of neo-liberalism (policy makers) as follows:

- This land is our mother, how can we leave her, where will we go? What will we eat? This mother earth provides us with crops and food. We won't give her up so easily.
- If we sell our land, money will remain just few years. If we have land, the land will feed us more than 3000-5000 years. We know we will live in peace as long as we have land.
- We grow betel leaves. We sow paddy once a year and then we grow vegetables like cabbages, potatoes, brinjal, etc and harvest the crops till the monsoon. We also grow mangoes, coconuts and other fruits. This is sufficient for the sustenance of our life. Money will not satisfy our hunger. We do not want money. Our land, village, river, forest alone can feed us. We cannot compare our land with money.
- Today Governments are talking about development and industries, what will happen to us. They will build five star hotels- will they serve us? A golf club will come up, what is the use of it for us? They will build shopping malls, golf courses, entertainment complexes, etc. what is the use for us? Will we be able to send our kids to the kinder garden that will come up here? Even if we give our land, we will not enjoy the benefits. Only the rich can enjoy the benefit. We have not been the employee of anybody. We do not want to be slaves of somebody in our land.
- When we resist the Government to protect our land, we are brutally tortured, women are raped and beloved ones are killed by the state police. We have experienced firing, tear-gas and '*lathi- charge'* many times. What fault have we done?
- Govt. officials are telling us that if an industry comes up here all our children will get jobs. But our question is…. Where and what types of jobs are they? We have also worked in factories, polishing iron-rods, carrying oil-drums etc. They told us that without ITI training, we can't get a job here. True, without having ITI training how can we have knowledge about machinery parts? Only one or two boys from here will pass from the Industrial Training Institute, what about the rest of the villagers? It is not our children but the outsiders who will get the jobs. We will be left jobless and landless.
- Govt. officials are telling us that if an industry comes up here they will provide jobs to the people. But to how many persons have they provided jobs during the last 30 years? So many industries are lying closed. Let them first open those closed industries. After that we will think about their proposal. Till then, we will not give a single inch of our land.
- People who have lost their land have not received full compensation till now. Those who have become refugees are yet to be rehabilitated. No arrangements have been made for their livelihood. If we give our land about 65-70 thousand people will become refugees in Nandigram alone. We do not trust that the governments will rehabilitate so many people. We do not want to be landless people in our own villages.

- If electricity reaches the villages, people will automatically started their own industry. Suppose I am a tailor, and know embroidery work and if I can set up a few machines here at home it means industry. When electricity comes here we will start our own industry. Why do we need industry from outside?
- We are a hard working poor people, we till our land and it is our occupation and if they want to take away our source of food then we will resist with all our strength. We will carry on our protest till the last drop of our blood.
- We will give our blood, our life; we are the people of this land since from the time of our great fore-parents. They were buried here and their spirits live here. Our village land is sacred. Our religion, culture and identity are rooted in this land. How can we sell our life sustaining mother?
- Why should agricultural land and our heritage be destroyed in the name of industry? We are determined to protect our land and home at any cost. We are not scared of bullets and bombs.
- Anyone who comes to take our land will have to first give his/her life. It does not matter whether that person is Chief Minister, President, Prime Minister or anyone. This is our last word. We have lost our father, mother and children and yet we will continue our fight till the last drop of our blood.
- We want development for our mothers who have to spend winter nights without proper cloths. We want development of hospitals for the sick people where they can be treated. Establish a hospital/dispensary in every village. We want development of drinking water in every village so that people do not walk miles to fetch drinking water. We want development of education in villages where our children go for study. We went (want) development of irrigation to produce food for the people. We want development of roads between villages and towns. We do not want the present pro-rich development. Our life and our land are more valuable than industries.[391]

Tribal theology integrates God's creation. Therefore, Longchar critiques modernization for ushering in ecological disorders, which have directly impacted the main source of survival for the tribals. This modernization that impairs ecology is the tool of the dominate cultures to exploit land and conversely, the tribal people.[392] According to him tribal theology is type of liberation theology because it aspires to liberate the oppressed tribals from the dominate culture. He says, "The tribal theology seeks liberation from the perspective of 'land' because it is the land that sustains and nourishes people and give them an identity. Human liberation will be void and empty without affirming the integrity of the goodness of land and its resources. Liberation without land is not liberation. It will lead to slavery and destruction".[393] Incorporating a tribal

---

[391] Wati Longchar, Returning to Mother Earth, *Taiwan: Program for Theology and Cultures in Asia*, 2012, pp. 8-10. Extract from the Documentary film of Goan Chodab Nahi and Nandigram Genocide: A Living Testament, documented by Medical Service Centre.

[392] Atula Ao, *op.cit*, p. 7; cited from Longchar, An Emerging Asian Theology: Tribal Theology- Issue, Method and Perspective, pp. 69-71.

[393] James Massey and T.K. John, eds., *op.cit*., pp. 113-114.

worldview into Christian interpretation would foster liberation to land, which ultimately would bring liberation to the tribals. By doing justice to the land, life is preserved, and God's purpose of creation is realized. For the tribals doing justice to the land is the foundation for life.

The tribals can recover their original freedom of ownership of Promised Land through rereading and reinterpreting the Nazareth Manifesto. The implication here will be that the goodness of God for the tribal people is mediated by the goodness and kindness of other persons including the Government. The message of Nazareth Manifesto propels the tribals to claim the land that was snatched from them due to greed, development and privatization. There is reaffirmation of hope in proclaiming the Year of the Lord's favor. Jesus reiterated the importance of Jubilee tradition for liberation. Longchar mentions, "The proclamation of the Year of the Lord is a message of liberty to those who have lost their land, personhood or status that they could return to their former position and ancestral land; both the rich and the poor, master and servant, the empowered and the weak and even nature itself were all to return to their original".[394]

5.3 Migration, Displacement and Rehabilitation

Tribals are displaced from home and hearth due to mining operation and setting up various industries and big dam constructions for the benefit of other people. Tribal land alienation has gone on for decades without any break. Tribals are now displaced people from their own ancestral land, forest, public places like grave yard and others. Statistical revel that between 1951-1995, about 15, 45,947 acres of land were taken away, of which 8,52,033 acres were the private land mostly belonging to the Adivasis. In this process, about 15, 05,017 people were displaced of which 41.2% (i.e. 6,20,372) were Adivasis.[395] Krishtopher Lakra mentions, "From Independence till 2005, about 50 million people were displaced out of which 40% were tribals.[396]

A similar story can be cited form the Bible. Israelites were in Babylonian captivity (c. 597 B.C.-527 B.C.) around seventy years. They were forcibly migrated or displaced from their home land. But in due time, God liberated and rehabilitated through His chosen and anointed servant, the Persian King Cyrus. Likewise, displaced Munda may strive to get back their deprived right and ownership. When the Mundas are displaced from their land and habitats, they are alienated not only from source of livelihood for survival but also from their religion and culture. A.S.

---

[394] *Ibid.*

[395] A.S. Hemrom, "Adivasi Poverty and Migration", *Hearing the Voices of Tribals and Adivasis*, *op.cit*, p. 106.

[396] Krishtopher Lakra, "Violation of Human Rights Against Tribals or Adivasis", *Ibid*, p. 47.

Hemrom says, "The problem of migration (and displacement) has its adverse impacts upon the socio-cultural aspects of the community causing a sort of 'cultural death' which can be seen in the areas of language, socio-cultural traditions and community norms and values, and so in their socio-political existence as well".[397] The migrant and displaced community faces an identity crisis that has its impact in the socio-economic and political life and existence as well.

The Government should take proper care and responsibility to rehabilitate the displaced Mundas. The displaced Mundas need to be assured of their faith in Jesus Christ that their Saviour is always with them. He is the anointed one of God by the Holy Spirit, to liberate people from any bondage or captivity. God is the loving and caring God. He cares His people through His son Jesus Christ. Legally or illegally, the land alienation to the private non-tribals should be stopped, because they do not rehabilitate. Since last couple of years there is a dispute among the people of Jharkhand regarding amendment of the CNT Act. For the wellbeing of the tribals it should not be amended, but instead where there are loop holes, that should be immediately corrected. Otherwise, the poor, illiterate, humble and simple tribals' land will be grabbed and they will lose their tribal identity for ever.

There should be awareness program through churches and NGOs. So that they will know the CNT Act properly and this will create awareness to the land right. Nirmal Minz says:

> Only displaced God can meet the aspirations of the displaced Adivasis in India and the indigenous people in the world. The cry of the Adivasis has reached the throne of God in heaven. He has displaced Himself and come down to this created world to meet the weakest among the people. And this displaced God has appeared as Jesus of Nazareth. He has taken up the task of rehabilitating the socially, culturally and religiously displaced community.[398]

The churches as we find them today have to enter into this mystery of the displaced God in Jesus Christ and to do peoples welfare, with the people of the 'New Creation' in Jesus. The theology of these churches have to change in order to be in line with those New Creation in Christ and participate in the sacrificial sufferings and pains of the displaced Mundas with whom the displaced God, even Jesus Christ is actively working out ways for the survival, identity and development of the Mundas together with all other New Creation in Christ. This is the hope of future for the displaced Mundas in Jharkhand.

---

[397] A.S. Hemrom, "Adivasi Poverty and Migration", Hearing the Voices of Tribals and Adivasis. *Ibid*, p. 104.
[398] James Massey and T.K. John, eds., *op.cit*, pp.146-147.

5.4 Ecological Crisis and Preservation

The tribals of Jharkhand have lived in harmonious relationship with their environment for centuries. They have developed a culture which is closely related with nature. The land, the mountain, the forest and the river have been the home and life sustaining source of tribals. But today they are being misused and raped to meet the growing demand of consumerism. Forest and fishing resources are depleted for quick profits. Mining companies rape resources with little regard to the environmental and social costs. The sustaining of the earth for nurturing life is being destroyed. The climatic change is the biggest side effect of this area and of our world today. The industrial and technological revolution brought a new way of thinking and life. In addition to this, they brought changes in the relationship between nature and humanity. Massive industrialization brought ruthless exploitation of natural resources.

Jharkhand is suffering from environmental imbalance. There are several factors such as degradation of forests, air pollution, water pollution and noise pollution. Out of total areas of Jharkhand (79,714 sq.km.) the forest covers 23,605.47 sq. km. The vegetation is nearly 29.61 percent, which is below the national target of 33 percent.[399] The main factors leading to degradation of forests include exploitation of forests for commercial purpose including illegal felling of trees beyond permissible limits, increasing population pressure, rural poverty, industrial schemes, lake of employment opportunities etc.

Mining and allied industries are the main sources of air pollution. Major air polluting industries in the state include thermal power plants, integrated steel plants, coke ovens, fertilizer plants, cement plants and other miscellaneous industries. The release of noxious gas such as sulphur dioxide, carbon monoxide, nitrogen oxide etc. from Patratu, Bokaro, Chandrapura and Tenughat thermal power plants are adding to the air pollution. In the new millennium, the number of vehicles in the state has increased by 6 to 10% last five years. Due to air pollution people are affected by many diseases. Apart from air pollution, dust pollution has been the major scourge of all coal mining areas in Jharkhand.

Noise is generated from mining activities, heavy industries and urban commercial activities. Movement of heavy and medium vehicles, loading and unloading of materials and construction activities caused the noise levels at certain residential areas. To achieve the huge target, there is no alternative to blasting as a means to break coal. It is associated with the ground

[399] Sunil Kr. Singh, Inside Jharkhand, *op.cit*, p. 134.

vibrations and air blast. Continual noise and vibration from blasting operations are upsetting and annoying to the residents in the vicinity of operating mines.

Water pollution occurs when a body of water is adversely affected due to the addition of large amount of materials to the water. The major sources of water pollution are municipal and industrial. Municipal water pollution consists of wastewater from homes and commercial establishments. All the mines and factories are discharging industrial effluents in the rivers of the state. Due to this not only the river water is polluted but also the underground water of many places is polluted.

The tribals live in close contact with nature and nature plays a very important role in their life. They have the eyes to see, the ears to hear and the soul and body to experience and celebrate the rest of creation. This is seen in their custom of deriving names of places from nature, folktales, songs and folk stories. The tribals maintain a symbolic relationship with the eco-system. Their basic necessities like food, shelter, fodder, fuel, clothing, timber and medicines are all derived from nature.

Doing justice to 'land' is the starting point of the tribal's theology and their search for liberation. Commitment and dedication to the harmony of creation springs forth in love, nurture, care and acceptance. The methodological priority of justice to land is essential not only because of their 'earth-centered' worldview and tradition, but because of our contemporary ecological crisis, misuse of resources, market culture and survival crisis of many people. Therefore, Wati Longchar mentions:

> When all the trees have been cut down,
> When all the animals have been hunted,
> When all the waters are polluted,
> When all the air is unsafe to breath,
> Only then will you discover you cannot eat money.[400]

The well-known tribal theologian of Jharkhand, Bishop Nirmal Minz points out the voices of Adivasi people of this region against the deprivation of natural resources. The representatives from different tribal groups gathered at New Delhi in Talkatora Indoor Stadium

[400] James Massey and T.K. John eds., *op.cit*, p. 114; cited from Max Eidger, 'Indigenous People: Spirituality and Peace', A concept paper presented at Asia Pacific Alliance of YMCA and Interfaith Corporation Forum, 19-24 October 2007.

in between 28th-30th March 2011 and made the following remarks in their official written presentation:

> 'Deprival of theses resources and our empowerment through deforestation and displacement and the attack on our livelihood has caused a major crisis in our total life. We are forced to give up much of what once belonged to us….our very identity is concerned on these resources and we would like to maintain it since that is part of our self respect and human right'.[401]

He also asserts that "The Adivasi crisis is an integral part of the ecological and environmental crisis in our country today. Therefore, to fight for the identity of creation and ecological balance necessarily means to fight for the survival, dignity and identity of the Adivasis of India today".[402] The ethics of care and stewardship for the tribals has become a far cry. The Jubilee spirit of Nazareth Manifesto where God's intended heart to nurture and care the nature has been extinguished from the minds of the tribals. The Jubilee Manifesto of keeping the land rest and caring the nature should sound the trumpet in the ears of the tribals, thereby understanding the stewardship brings liberation for nature and humanity.

Jharkhand Government has taken measures to rehabilitate degraded forests by trench fencing, plantations and urban forestry. This scheme aims to tackle the degraded forests by trench fencing and tackling 40% of the fenced area through forestation. In the rest of the 60% fenced area, silvicultural operations are to be carried out to improve the existing stock by way of cut back, climber cutting, cleaning operations etc.

The forest department of Jharkhand has planned to provide a green belt in and around urban areas as well as plantations along the main road and National Highways. These plantations are expected to create a pollution free healthy environment for the town dwellers. The churches of Jharkhand have planned to provide a green Mission Compound in each Mission Stations. In this aim particularly GEL Church plants trees on 10th July every year on the occasion of Autonomous Day. Apart from this, GEL Church organizes awareness programs in different congregations on the theme 'ecology' particularly on World Environment Day, the 5th June every year. Hope such kind of program will create awareness among the tribals of Jharkhand and will create a healthy environment for the indwellers.

---

[401] Nirmal Minz, "Theology and Struggle of Adivasis/Indigenous People of India", James Massey and T.K. John eds., *op.cit.,* p. 133; cited from Virginus Xaxa, 'Tribes as Indigenous People of India', in Ordeals and Voices of Indigenous and Tribal People of India, ed., Joseph Bara, Souvenir, Guwahati, 2005, p. 262.

[402] Solomon Victus, *op.cit*., p. 136; cited from Andreas Nehring, ed., Ecology: A Theologiocal response, Gurukul Lutheran Theological College, Madras, 1993, p. 79.

5.5 Naxalism and its Prevention:

The origin and growth of Naxalite movement can be attributed to a combination of economic, social and political factors. Brahmdeo Sharma and Digvijay Singh, former SC-ST commissioner and the former chief minister of Madhya Pradesh respectively, do reiterate that violation of the 5th Scheduled Areas[403] constitutional provision is the central reason for agitation and violence in the Adivasi region in the mainland.[404] Various others are also of the opinion that there is a gross injustice done from all concerns of dominate Indian society to the Adivasi communities in India. Arun Tripathi the editor of Vartika has mentioned:

> 'Due to injustice perpetrated by the Government and alter future of development programmes in Adivasi communities all over India has led the Adivasis to turn their back from the democratic Government and turned their face to the Maobadi and joined their movements by taking of arms in their hand (Free translation of Hindi version'.[405]

Nirmal Minz says, "The present state of affairs of our central and state governments in the 5th Scheduled Areas is responsible for the unrest and violence among Adivasi communities led by Naxalites and Maovadies".[406]

Jesus was anointed by the Spirit. The repeated action of the Spirit through baptism, temptation and his return to Galilee was not a temporary inspiration but of permanent endowment for generations to come. This points to the special anointing and special task of Jesus. That is, the task of liberation to those who are oppressed and in captives. As it has been mentioned earlier, Luke presents Jesus as the anointed one: the Messiah with a prophetic function. His prophetic function is to liberate people including Naxalite and the Public. Both kinds of Mundas are in captive in their home land. The Public Mundas are in captive of Naxalite Mundas, and the Naxalite are in captive of Naxalism. The situation of Ranchi and Khunti districts is thrilling situation; the Naxalite Mundas kill their own brothers and sisters, the innocent Munda of native villages. For example Maoists shot dead an 18 year old girl, namely Birsi Munda, daughter of tribal leader Gaya Munda of Khunti district on 23rd January 2015. She paid her life for being a police informer but the police deny the claim.[407]

---

[403] Under the Indian Constitution, Scheduled Area Act of 1935, Adivasi region declared to be 'partially excluded area' prohibiting partially the entry of alien population with view to protect Adivasi land and culture.
[404] James Massey and T.K. Johan, eds., op.cit., p.140.
[405] *Ibid*, p. 140-141.
[406] *Ibid.*
[407] The Telegraph, "Tribal girl shot dead by Maoists", Calcutta, Sunday, 25th January 2015, p. 5.

The Public innocent Mundas are oppressed and killed by the Naxalite. The Greek word for operation is θραυω (to oppress) which meaning in Luke 4:18 is "crushed by cruel operation". The oppressed are not the generic poor but are the 'crushed' and the 'bruised' group of people in the community. The Mundas are such group of people who are crushed by cruel oppression by the Naxalite. The operation is not only from the Naxalites but also from the Police. The innocent people are taken to the Police Station in the name of Naxalites. Thus many innocent villagers left their home in the fear of Naxalites and Police as well. Jesus has special task to release those Mundas who are crushed by the cruel oppression. His teachings through the churches of Jharkhand will liberate the innocent villagers who are oppressed and killed by the Naxalites.

The Naxalite Mundas are in spiritual blindness. They do not know what they are doing. Luke uses the term τυφλος (blind) primarily to mean physically blind but it has also metaphorical meaning, particularly spiritual blindness. Therefore, Luke mentions in 8:10 "seeing they may not see, and hearing they may not understand". Thus the Naxalite Mundas are such group of people who are 'seeing they may not see, and hearing they may not understand'. Jesus is called and specially anointed by the Spirit to give sight to the blind particularly to the Naxalite Mundas.

The State Government has announced surrender policy for the extremists in 2001 and revised it in February 2008. According to the policy surrender package entitles an extremist to i) allotment of 4 decimals of land for residential purpose along with grant of Rs. 50,000/- for construction of house; ii) immediate cash payment of Rs. 50,000/- and balance payment of Rs. 2,00,000/- in two installments; iii) daughters of the extremist to be covered under *Mukhyamantri Kanyadan Yojna;* iv) free education of children up to Matriculation; v) free medical and health check up in government hospitals; vi) free legal service during trail in the courts; vii) special courts for speedy and expeditions justice to the surrendered extremist; viii) payment of Rs. 1,00,000/- on the murder of extremist during post-surrender period; ix) loan provision of Rs. 2,00,000/- from nationalized banks; x) life insurance of Rs. 5,00,000/- for surrendered extremist and that of Rs. 1,00,000/- for family members.[408] Apart from these benefits the surrounding extremist will also get cash reward.

So far the churches of Jharkhand have been silent with regard to Naxalism. For its prevention, the possible effort must be taken by the churches in Jharkhand. Nirmal Minz

[408] Sunil Kr. Singh, *op.cit*, p. 563.

concludes, "*Hinsa* (taking up arms and fighting), for Adivasi existence and identity cannot bear good fruit at present and in future also. Violence begets violence and there has been no human progress and gain through violent methods, and it must not be used for maintaining the existence and promoting the identity of the Adivasis in India".[409]

5.6 Human Trafficking and Prevention

Trafficking of women and girls in Jharkhand and especially among the tribals is growing rapidly. According to the current report of Prabhatkhabar[410] human trafficking in 2015 is increasing 50% from the year 2013. In the year 2014 total 147 cases had been lodged in the police station where as in 2013 was only 96. Calling Jharkhand 'callous', the National Commission for Scheduled Tribes has sought a detailed status report from the state on trafficking cases from tribal communities in the past year. According to the report 42,000 girls had been trafficked from Jharkhand to the metros. About 70 percent of the total migrant women and girls are forced to join the flesh trade. Victims in homes often work in pathetic conditions.[411] Trafficking is rampant in Gumla, Khunti, Ranchi, Chaibasa and Simdega districts of Jharkhand. Most vulnerable groups are Oraon, Munda, Ho, Santhal, Paharia and Gond. Most trafficked girls are either Munda or Oraon.

The term 'poor' in exegetical study of Luke 4:18 forms a specific category of people for whom Jesus has special concern. The term πτωχος (poor), the Analytical Greek Lexicon gives its meaning of Lk. 4:18, 'a person of low condition', physically, mentally, economically and socially low condition. Therefore, the term 'poor' refers to a category of people those who are physically, mentally, economically and socially in low condition. These include the alien, the orphan, the blind, the lame, the deaf, the dumb, the hungry, the needy, the mournful, the persecuted, the leper, the oppressed, the tax collectors, the sinners, the Samaritans, the Gentiles, the women, the widow etc. It also includes sexually abused and trafficked girls particularly the Munda girls, for whom Jesus has a special concern. These groups of girls are considered to be at the lowest rung of the social ladder. They are looked down upon and no privileges of society are made available to them. Sexually abused and trafficked Munda girls are considered as prostitute

---

[409] James Massey and T.K. Johan, eds., *op.cit*. p.145.
[410] *Prabhatkhabar*, "Rajya me doguni gati se darj ho rahe manav taskari ke mamle", Ranchi, Wednessday, 18th February 2015, p. 4.
[411] *The Telegraph*, "Tribal Panel rapes state", Calcutta, Thursday, 19th February 2015, p.1.

and looked down upon. Even no Munda boys are willing to marry them, and hence, they remain unmarried till to the death. Therefore, such victims are sheltered in Kishori Niketan a rehabilitation centre Ranchi run by the NGO.

Jesus' attitude towards a woman in John 8:1-11, where the Scribes and the Pharisees brought a woman to Jesus who was caught in adultery is note worthy. According to the story, Jesus treats the woman as the social and human equal. As Virginia Ramy Mollenkott points out, "Jesus had shown her that she was acceptable. Far from being less than the men who had condemned her, she was as good as they".[412] The story indicates that Jesus had a special concern, compassion and affection for the victimized.

Government and NGOs have been constantly working in the areas of prevention, rescue and rehabilitation for the victims of trafficking. Jharkhand Government has planned to stop trafficking of girls by placing them in schools. It has decided to start an intensive anti-trafficking awareness drive in the hinterland of three blocks- Namkum, Chanho and Mandar- to offering education at the state-run Kasturba Gandhi Balika Vidyalaya as a beneficial alternative. The blocks have been chosen as they each have a Kasturba Gandhi residential school for needy girls. Sanjay Mishra, executive director of Bharatiya Kisan Sangh said, "Our target is to reach out to 10,000 families in each block and sensitize parents, teachers and the community as a whole against trafficking of girls".[413]

State welfare department collaboration with NGO Ranchi Child line and the Railways, has taken initiative to stop trafficking by establishing an assistance booth at Ranchi Railway Station and Vijayawada as well. According to district social welfare officer Lal Singh, "Two volunteers from Ranchi Child line would be deputed at the booth everyday from 8am to 8pm. They will be keeping track of children stopped at the station and if they do come across a prospective victim, it will be their job to intervene".[414] Sanjay Verma, coordinator of Ranchi Child line said, "Since child line team members will be available only till 8pm, our partner Samadhan (another NGO working for the rehabilitation of trafficked children) will keep vigil for the night".[415]

There are some other NGOs who are working against trafficking such as Action against Trafficking and Sexual Exploitation of Children (ATSEC), Jharkhand Mahila Samakhya Society

---

[412] Virginia Ramey Mollenkott, *Women, Men and the Bible* (Nashville: Abingdon Press, 1977), p. 15.
[413] "State campaign against trafficking promotes education: Put girls in Schools for safety", *The Telegraph* (Ranchi: 23 December 2011), p. 17.
[414] "Trafficking watchdog to be on capital station vigil", *The Telegraph* (Ranchi: 23 March 2012), p. 17.
[415] *Ibid.*

(JMSS), National Commission for Scheduled Tribes (NCST) etc. The churches of this region should also co-operate in this area of mission. They should run anti-trafficking awareness program. There is great need for raising awareness generation programs among vulnerable women, local leaders and other stakeholders. Churches and institutions have special responsibility to stand up and fight against human trafficking first in their local context and then in the regional and global contexts. Knowledge about trafficking must be expanded and the work of anti-trafficking strengthened by creating a coalition of churches, religious institutions, NGOs, schools, community associations and government leaders. Regular awareness programs will be the better way of prevention.

5.7 Bonded Laborers and Rescue

The causes of migration of tribals as laborer are forced eviction due to land acquisition, loss of employment, poverty and status improvement. The main reason of course is loss of employment and agricultural land. Krishtopher Lakra says, "Rural population particularly the tribals, are driven faster to cities and town because they are subject to cheap labour".[416] The odd jobs they get elsewhere are that of '*coolies'* and *'rejas'*, who even remain marginalized and exploited at the hands of the employers. There are cases where Adivasis laborers have been used as bonded labor to serve the interest of the dominant employers. This situation provides them as A.S. Hemrom mentions, a new identity '*Cooli* Race'.[417]

The Israelites were in bondage twice: the bondage in Egypt and the bondage in Babylon. While staying in Egypt, they were oppressed by the Egyptians. A new king who did not know Joseph, set taskmasters over the Israel to afflict them with heavy burdens; and they built for Pharaoh store-cities, Pithom and Raamses. The Egyptians made the people of Israel serve with rigor, and made their lives bitter with hard service, in mortar and brick, and in all kinds of work in the field, in all their work they made them serve with rigour (Exodus 1:8-14). Lord saw the affliction of Israelites, heard their cry and knew their sufferings, and delivered them out of the hand of the Egyptians through Moses. The second bondage of Israelites was at Babylon. Prophet Jeremiah mentions, ". . . all the persons were four thousand and six hundred" (Jer. 52:28-30) in

[416] Krishtopher Lakra, "Violation of Human Rights Against Tribals or Adivasis", Hrangthan Chhungi, ed., *op.cit*., p.47.
[417] A.S. Hemrom, "Adivasi Poverty and Migration", Hrangthan Chhungi, ed., *ibid*, p.112.

Babylonian Captivity. God heard their cry and liberated them through a Gentile King Cyrus (Isaiah 44:28; 45:1).

The two events indicate that God heard the cry of His people and liberated people through His chosen and anointed one. He is a listening God who hears the cry of people and helps them according to their need. To control bonded labor, Jharkhand Government is silent but churches of this region should think in this field and should organize awareness program. The churches have their base in this land and being in the tribal community, they have to take initiative in this area of ministry. This also means that the churches have to care for their people for their own being and existence. Besides, in order to be a healthy and wealthy church, it has to care for its people also in their material and societal existence. The church cannot avoid this task, which constitutes an essential part of its ministry. It is the church that carries forward the mission of Christ-especially towards the prevention of bonded laborers.

Conclusion

The present world is characterized by complexities that the first century world might not have been able to conceive. The nature of the socio-religious context of the first century and the modern world are not one and the same. But the basic problems that confront both the societies still remain the same: the abuse of power leading to oppression and exploitation of the poor; greed of material gain leading to destruction; unjust social structures where certain groups of people are by birth and ethnic descent classed as inferior. Therefore, it is necessary to read the Bible seriously to discern its theological meaning to the situation of present day context.

It is not easy to derive values from Scripture appropriate to our situation but the task is there and must be performed. It is imperative in our calling because God's whole purpose for humanity and the creation remains the same today as it was in the beginning. Luke's world was no different from our world in the basic problems of life like poverty and the unjust distribution of wealth or resources, oppression and marginalization of the underprivileged. The rich few possessed the bigger part of the economic holdings while the majority of the population strove to make ends meet. Luke perceives that the resources for the substance of life should be shared responsibly. His approach to such an attitude in life comes as a jubilee declaration to his readers where the Gospel becomes good news to the poor. The poor are given hope for this life as an eschatological promise. This promise comes to them not because they are poor but because their condition constantly keeps them focused on God the Father. The rich, on the other hand, are not condemned but are counseled to repent and to share the resources responsibly which can lead to wholeness of life.

Luke's treatment of jubilee principle in 'Nazareth Manifesto' is very relevant for our present context in India, particularly in Jharkhand. The people of Jharkhand churches must learn how to practice a communitarian life just as they live one. Material possessions should not be made the prime goal in life; setting such a goal leads to the deprivation of the basic needs of poor people. The churches of Jharkhand are failing to bring economic issues into the fabric of the faith of the church. The church must seriously address this issue of disparity and massive poverty in the land. This was an issue which Jesus addressed in the society in which he lived. Luke expounded on the same issue because it was inherent to community life. The followers of Christ must live under the Jubilee law as expounded in 'Nazareth Manifesto'. Just as the Jubilee in its cultural setting brought hope to the people, so must the Gospel message bring hope and

fulfillment to the people who are under yoke of social oppression and injustice. The poor must be given a chance to live life in dignity.

The human exploitation taking place in many parts of India and Jharkhand as well is a serious issue the church must fight against. Luke communicates that Jesus stood for the cause of the oppressed, the downtrodden and marginalized of his day. The poor, the hungry, the blind, the lame, the deaf, the dumb, the widows, the sinners, the tax-collectors, the prostitutes, women and tribal as well were all had a space in his love. He reached out to this unfortunate segment of society. Human and land rights violations, bonded labour, human trafficking, prostitution, naxalism etc. also impinge on the populace, preventing them from living a dignified life. The Lukan Jesus in Nazareth is presented as the embodiment of the liberation envisaged in the Jubilee legislation. This principle of human liberation must cover all such oppressive elements in society. The church must seriously address these issues if it continues to claim that the substance of the Gospel is good news to the poor and freedom to the oppressed, captive and the sick. Only when the church takes these issues seriously can the liberating message, as presented by Luke the evangelist, becomes meaningful in the present context.

The rampant destruction of environment is a clear sign of human greed and the population growth that is overtaking sustainable economic growth. If the churches of Jharkhand want the subsequent generations to live a sustainable life, they must assess the massive damage done to environment at the expense of the future. Rethinking the lifestyle is the call of the day. From the very beginning of creation, God has appointed the human only as stewards of the beautiful creation. Environmental destruction is causing a serious threat to life today. The sanctity of the earth is forgotten and the earth is seen just as a place to produce all that one can accumulate. Life is not about accumulating but about living. The earth is not for us to do anything we like with it. It belongs to God and we are just stewards with responsibility to tend the earth. The earth, in turn, will supply our needs for survival. Luke brings out in his writing that “the earth is the Lord’s” must be our guiding principle in the care and just treatment of our natural resources. Natural resources must not be exploited. They must be preserved for our sustenance today and for the days to come.

The ‘Nazareth Manifesto’ is a guiding principle that must guide the church towards liberation of both the body and the soul. The church must work against any force that degrades

and destroys the environment. It must fight for the cause of the poor, particularly for Munda tribe in local context. All norms of human and land rights violation must be condemned. Munda bonded labourers, migrant workers, abused and trafficked girls who are under oppression and in bondage must be experience the release and liberty here and now as a foretaste of the glory to be revealed. In the words of David Bosch,[418] the Bible is not to be treated as a storehouse of truths on which we can draw at random. There are no immutable and objectively correct "laws of mission" to which exegesis of Scripture gives us access and which provide us with blueprints we can apply in every situation. Our missionary practice is not performed in unbroken continuity with the biblical witness; it is an altogether ambivalent enterprise executed in the context of tension between divine providence and human confusion. The church's involvement in mission remains an act of faith without earthly guarantees.

[418] David Bosch, *Transforming Mission:Paradigm Shifts in Theology of Mission*, Orbis Books,1997, p. 9

BIBLIOGRAPHY

----------*The Analytical Greek Lexicon of the New Testament*. Wilmington: Associated Publishers and Authors Ing.——————.

Abernathy, David. *"A Study on Luke 4: 16-30",* Bible Vhashyam, Vol. XXVII, No. 3. Kottayam: St. Thomas AP Seminary, September 2011.

Aland, Barbara and Kurt Aland, eds. *The Greek New Testament*. Fourth Revised Edition, D-Stuttgart: Deutsche Biblegesellschaft, 1994.

Barclay, William. *Introduction to the first three Gospels*. Philadelphia: The Westminster Press, 1975.

Bock, Darrell L. *Luke 1:-9:50*. Michigan: Baker Books, 2003.

Bosch, David. *Transforming Mission: Paradigm Shifts in Theology of Mission*: Orbis Books, 1997.

Bruse, F.F., eds. *New International Bible Commentary*. Michigan: Zondervan Publishing House, 1979.

Buttrick, G.A., eds. *The Interpreter's Bible, Eccle.- Jere*. Nashville: Abingdon Press, 1956.

——————. *The Interpreter's Bible, Leviticus-Number*. New York: Abingdon Press, 1953.

——————. *The Interpreter's Dictionary of the Bible*. New York: Abingdon Press, 1962.

——————. *The Interpreter's Bible, Lk.-Jn*. New York: Abingdon Press, 1952.

——————.*The Interpreter's Dictionary of the Bible, K-Q*. New York: Abingdon Press, 1962.

Douglas, J.D., ed. *The New Greek English Interlinear New Testament*. Illinois: Tyndale House Publishers, Inc., 1990.

——————. *New International Bible Dictionary*. Michigan: Zondervan Publishing House, 1987.

Ellies, E. Earle, ed. *New Century Bible*. Greenwood: The Attic Press, 1977.

——————. *The New Century Bible*. Greenwood: The Attic Press, 1977.

Fohrer, Georg. *Introduction to the Old Testament*. London: SPCK, 1968.

Friedrich, Gerhard, ed. *Theological Dictionary of the New Testament, vol. 6*. Michigan: Wm. B. Eerdmans Publishing Company, 1968.

————————. *Theological Dictionary of the New Testament, vol. 9*. Michigan: Wm. B. Eerdmans Publishing Company, 1974.

————————. *Theological Dictionary of the Bible, Vol.6*. Michigan: W.B. Eerdmans Publishing Company, 1971.

Guthrie, Donald G. *New Testament Theology*. Secunderabad: OM Books, 2005.

Hinson, David F. *History of Israel.* Delhi: ISPCK, 2002.

Kizhakkeyil, Sebastin. Isaiah: *An Exegetical Commentary*. Bangalore: ATC Publication, 2006.

Kummel, W.G. *Introduction to the New Testament*. London: SCM Press Ltd., 1972.

Lachmann, Karl. *De ordine narrationum in evangeliis Synoptics*.————, 1835.

Lalfakmawia, H. Joseph. *"The Lukan concept of anawim, the poor and good news to the rich".* Visakhapatnam: Master's College Theological Journal 1/1 (March, 2011): 5-16.

Lasetso, Raouselle. *The Nazareth Manifesto: The Theology of Jubilee and Its Trajectories in Luke-Acts*. New Delhi: ISPCK, 2005.

Longchar, Wati. *"Nazareth! Can Anything Good Come From Nazareth?"* Challenges for Doing Mission from the Perspective of Margin, Kwon Jin-Kwan and P. Mohan Larbeer, eds. Bangalore: Mission in the Context of Margins, 2015.

Marshall, I.H., eds., *New Bible Dictionary*. Secunderabad: O.M. Books, 1998.

Miller, Donald G. *The Layman's Bible Commentary, Vol. 18*. Virginia: John Knox Press, 1959.

Mollenkot, Virginia Ramy. Women, Men and the Bible. Nashville: Abingdon Press, 1977.

Nereparampil, Lucius. "Good News to the poor: The Synoptic view of Evangelization". *Bible Bhashyam* XXIV/3 (September, 1998): 139-148.

Noth, Martin. *A Commentary on Leviticus*. London: SCM Press Ltd., 1965.

————————. *The History of Israel*. London: Adam and Charles Block, 1960.

Plummer, Alfred A. *A Critical and Exegetical Commentary on the Gospel According to St. Luke*, Edinburgh: T & T Clark, Revised Edition 2016.

Prior, Michael. *Jesus the Liberator:Nazareth Liberation Theology (Luke 4:16-30*),

Sheffield: Sheffield Academic Press, 1995.

Rad, Gerhard von. *The Message of the Prophets*. London: SCM Press Ltd., 1973.

Sanders, James A. "Isaiah in Luke", Luke and Scripture: The Function of Second Tradition in Luke-Acts, Craig A Evans and J.A. Sanders, eds. Minneapolis: Fortress Press, 1993.

Sampathkumar, P.A. "*The Rich and the Poor in Luke-Acts".* Kottayam: Bible Bhashyam XXII/4 (December, 1996): 175-183.

Siker, Jeffrey S. *"First to the Gentiles":* A Literary analysis of Luke 4: 16-30, JBL, Vol. 111, No. 1, 1992.

Spence, H.D.M. ed., *The Pulpit Commentary, Vol.16, Mark and Luke*. Michigan: Wm. B. Eerdmans Publishing Company, 1950.

Streeter, B.H. *The Four Gospels: A Study of Origins*. New York:————, 1961.

Striling, John. *The Bible (RSV).* Great Britain: The British and Foreign Bible Society, 1967.

Thomposon, Michael. *Isaiah 40-66*. Peterborough: Epworth Press, 2001.

Ucko, Hans, ed. *The Jubilee Challenge: Utopia or Possibility? Jewish and Christian Insights*. Geneva: WCC Publications, 1997.

Valuparampil, Kurian. "Luke's version of the Good News to the poor in a world of Globalization". Aikya Samiksha ½ (September, 2004): 39-53.

Vellanickal, Matthew. *"Good News to the Poor: The Synoptic View of Evangelism*", Bible Bhashyam, Vol. XXIV, No. 3. Kottayam: St. Thomas AP Seminary, September 1998.

Willoughby, Robert. *"The Concept of Jubilee and Luke 4:18-30",* Mission and Margin: Essay Presented to Peter Cotterell Antony Billington, Tony Lane and Max Turner eds. Carlisle: Patternoster 1995.

Zuck, Roy B. ed., *A Biblical Theology of the New Testament*. Chicago: Moody Press, 1994.

http://wwww.biblicalstudies.org.uk//pdf/seripture49005.pdf,
http://wwww.gracecommentary.com/luke4:16
http://www.pceasyney.org.au/sermons/Nazareth_manifesto.pdf(27/6/18)
https://web.duke.edu/kenanthecis/NazarethManifesto_Samwells.pdf
http://www.faith-in-business.org/2015/08/the-nazareth-manifesto-jesus-mission-statement/
https://repository.up.ac.za/bitstream/handle/2263/57221/SiameGolden2016.pdf?sequence=1
https://www.sc.org.au/wp-content/uploads/2016/06/Exegeris-Luke-4.pdf(10/7/18)
http://sermons.msumc1.org/2013/pdfText9June13.pdf(10/7/18)
http://ampers.x10.mx/biblenotes/lib/exe/fetch.php?media=Luke4:2013-exegesis-of-luke-4:14-30

http://www.scielo.org.za/pdf/at/v30n2/v30n2a11.pdf
http://www.gracechurchwi.org/hp.wordpress/wp.content/uploads/2015/05/%E2%80%9CChristian%E2%80%9D-without-Christ-Luke4:1
https://bible.org/seriespage/13-prophets-and-popularity-luke4:
https://biblicalstudies.org.uk/pdf/scripture/49005.
http://www.biblicalstudies.org.uk/pdf/scripture 49005.
http://wwwgracecommentary.com/luke4:16-19
http:/www.faith-in-business.org/2015/08/the-nazareth-manifesto-jesus-mission-statement
https://biblicalstudies.org.uk/pdf/scripture/49 005.pdf
https://digitalcommons.andrews.edu/cgi/viewcontent.cgi?article=1202&context=jams
https://wordand world.luthersem.edu/content/pdfs26-4 Biblical Authority/26-4O'Day.pdf
http://menoniteusa.org/wp-contentuploads/2015/03/Bible-Study 053.pd
http://divinity.duke.edu/sites/divinity.duke.edu/files/documents/trc/writing-sermon-nazareth.pdf
https://www.baylor.edu/ifl/christianreflection/forgivenessstudyguide1.pdf
https://www.touchstonemag.com/archives/article.php?id=17-03-036-f

Books, Periodicals and News Papers related to the Munda Tribe

"Jharkhand Ek Najar", *Main Hun Ranchi* 5th ed. Ranchi: Prabhatkhabar, 2010.

Athyal, Jesudos M, ed. *Mission Today: Subaltern Perspective*. Thiruvalla: CSS, 2001.

Banerjee, Mangobinda. *An Historical outline of the Pre-British Chotanagpur*. Ranchi: Educational Publications, 1993.

Barla, Emmanuel. *Political Socialization of Mundas*. Ranchi: Satya Bharti Publications, ——— .

Choudhury, N.C. *Munda Social Structure*. Calcutta: Firma KLM Private Ltd., 1977.

Exem, A. Van. *The Religious System of the Munda Tribe*. Ranchi: Catholic Press, 1982.

Hoffmann, John, et al. *Encyclopedia Mundarica, vol. 12*. Patna: Government Printing, 1950.

————————. *Encyclopedia Mundarica, vol.9*. New Delhi: Gain Publishing House, 1990.

Kelkar, Govind. *Gender and Tribe*. New Delhi: Kali for Women, 1991.

Kerketta, C.S.A. *Adivasi Theology*. Ranchi: Department of Adivasi Theology and Cultureal Research GTC, 2009.

Lakra, Christopher. *Ranchi Jesuit Mission: Evangelization among the Tribes, vol. 23*. Ranchi: St. Albert's College, 1998.

Mahto, S. *Hundred Years of Christian Mission in Chotanagpur since 1845*. Ranchi: The Chotanagpur Christian Publication House, 1971.

Majumdar, D.N. *Races and Culture of India*. Bombay: Asia Publishing House, 1958.

Malhotra, V.K. ed. *Chota Nagpur Tenancy Act, 1908*, 7th ed. Patna: Malhotra Bros., 2011.

Minz, Nirmal. *Christianity among the Mundas, Oraons and Kharias of Chotanagpur*. New Delhi: ISPCK, 1998.

Oraon, Prakash Chandra. *Land and People of Jharkhand.* Ranchi: Jharkhand Welfare Research Institute, 2003.

Parkin, Robert. *The Munda of Central India*. New Delhi: Oxford University Press, 1992.

Pontte, P. ed. *The Munda World*. Ranchi: Catholic Press, 1978.

Prabhatkhabar, 12 February 2012.
Prabhatkhabar, 15 February 2012.
Prabhatkhabar, 15 November 2011.
Prabhatkhabar, 16 December 2011.
Prabhatkhabar, 19 March 2012.
Prabhatkhabar, 21 December 2011.
Prabhatkhabar, 21 January 2011.
Prabhatkhabar, 30 May 2012.
Prabhatkhabar, 4 March 2011.
Prabhatkhabar, 4 March 2012.
Prabhatkhabar, 6 March 2012.
Prabhatkhabar, 8 November 2011.
Prabhatkhabar, 9 November, 2011.

Roy, S.C. *The Mundas and their Country*. Ranchi: Crown Publications, 2010.

Sa, Fidelis de. *Crisis in Chotanagpur*. Bangalore: A Redemptorist Publication, 1975.

Sachchidanada. *Culture Change in Tribal Bihar:Munda and Oraon*. Calcutta: Book land Pvt. Ltd., 1964.

———————. *The Changing Munda*. New Delhi: Concept Publishing Company, 1979.

Shashi, S.S. ed. *Encyclopedia of Indian Tribes, vol. 1*. New Delhi: Anmol Publications Pvt. Ltd., 1994.

———————. *Encyclopedia of Indian Tribes, vol. 12*.
New Delhi: Anmol Publications Pvt. Ltd., 1994.

Singh, S.K. "Tribal land alienation in Ranchi".
Jharkhand Journal of Development and Management Studies, vol.1 November, 2002): 117-125.

———————. *Inside Jharkhand*. Ranchi: Crown Publications, 2010.

Surin, P.N.S. "Adivasi Land Crisis in Jharkhand".
National Council of Churches Review, vol. CXXIV, No.7 August, 2004: 43-54.

The Telegraph, 10 November 2011.
The Telegraph, 12 July 2011.
The Telegraph, 18 October 2011.
The Telegraph, 19 April 2011.
The Telegraph, 20 December 2011.
The Telegraph, 23 December 2011.
The Telegraph, 23 March 2011.
The Telegraph, 23 March 2012.
The Telegraph, 28 July 2011.
The Telegraph, 30 November 2011.
The Telegraph, 7 April 2011.
The Telegraph, 7 March 2012.
The Telegraph, 8 July 2011.

APPENDIX- 1

List of the Nagbansi Kings of Chotanagpur

Sl. No.	Name of Maharajas	Duration of reign
1.	Fanimukut Ray	upto 162 A.D.
2.	Mukut Ray	163-221 A.D.
3.	Madan Ray	222-278 A.D.
4.	Praatap Ray	279-307 A.D.
5.	Udaymani Ray	308-334 A.D.
6.	Jaymani Ray	335-365 A.D.
7.	Sirmani Ray	366-403 A.D.
8.	Fani Ray	404-452 A.D.
9.	Ahindra Ray	453-476 A.D.
10.	Jayendra Ray	477-493 A.D.
11.	Hari Ray	494-535 A.D.
12.	Gajraj Ray	536-560 A.D.
13.	Sundar Ray	561-606 A.D.
14.	Mukund Ray	607-643 A.D.
15.	Udai Ray	644-694 A.D.
16.	Kanchan Ray	695-736 A.D.
17.	Kandrap Ray	737-757 A.D.
18.	Magan Ray	758-798 A.D.
19.	Jagan Ray	799-837 A.D.
20.	Gajdanth Ray	838-877 A.D.
21.	Mohan Ray	878-901 A.D.
22.	Gajhant Ray	902-931 A.D.
23.	Chandan Ray	932-964 A.D.
24.	Anand Ray	965-982 A.D.
25.	Nawnand Ray	983-1002 A.D.
26.	Sirpati Ray	1003-1055 A.D.
27.	Jagnand Ray	1056-1074 A.D.
28.	Bhimkarn Ray	1075-1084 A.D.
29.	Jashkarn Ray	1085-1105 A.D.
30.	Jaykarn Ray	1106-1166 A.D.
31.	Gokarn Ray	1167-1215 A.D.
32.	Hari Karn Ray	1216-1234 A.D.
33.	Shiwa Karn Ray	1235-1276 A.D.
34.	Benu Karn Ray	1277-1299 A.D.
35.	Fenu Karn Ray	1300-1360 A.D.
36.	Tihuli Karn Ray	1361-1398 A.D.
37.	Shivadas Karn Ray	1399-1427 A.D.
38.	Udai Karn Ray	1428-1457 A.D.
39.	Prithiwi Karn Ray	1458-1483 A.D.
40.	Pratap Karn Ray	1484-1492 A.D.

41.	Chhatra Karn Ray	1493-1515 A.D.
42.	Bairat Karn Ray	1516-1522 A.D.
43.	Sindhu Karn Ray	1523-1535 A.D.
44.	Bairishal	1536-1549 A.D.
45.	Durjanshal	1550-1590 A.D.
46.	Madhukar Sah	1591-1608 A.D.
47.	Deo Sah	1609-1645 A.D.
48.	Ram Sah	1646-1670 A.D.
49.	Raghunath Sah	1671-1706 A.D.
50.	Jadunath Sah	1707-1724 A.D.
51.	Shiva Nath Sah	1725-1733 A.D.
52.	Uday Nath Sah	1734-1740 A.D.
53.	Samudranath Sah	1741-1741 A.D.
54.	Balramnath Sah	1741-1743 A.D.
55.	Maninath Sah	1743-1757 A.D.
56.	Dripnath Sahi	1758-1789 A.D.
57.	Deonath Sahi	1790-1806 A.D.
58.	Govindnath Sah	1807-1817 A.D.
59.	Jagannath Sah	1818-1860 A.D.
	Court of Wards	1869-1887 A.D.
60.	Pratap Uday Nath Sah Deo	1887 onward.

Source: Mangovinda Banerjee, An Historical Outline of Pre-British Chotanagpur, Appendix- C.

APPENDIX- 2

List of the Munda Clans

1. Barjo
2. Jhora Barjo
3. Bodra
4. Lang Bodra
5. Ramra Bodra
6. Sakiri Bodra
7. Tebo Bodra
8. Champia
9. Digi Champia
10. Guria
11. Sandi Guria
12. Mundu
13. Pande Mundu
14. Murum
15. Sandi Murum
16. Soe Murum
17. Purty
18. Chutu Purty
19. Chupud Purty
20. Enga Purty
21. Hasa Purty
22. Holong purty
23. Huni Purty
24. Kali Purty
25. Lupu Purty
26. Sandi Purty
27. Sarukad Purty
28. Soso Purty
29. Toroe Purty
30. Orea
31. Chauli Kutung Orea
32. Sukuri Putur Orea
33. Sanga
34. Edel Sanga
35. Dere Sanga
36. Tiru Sanga
37. Soy
38. Sole Soy
39. Tuti/Bajrai
40. Jom Tuti
41. Baba/Dhan
42. Bale
43. Bale Mucu
44. Baru
45. Bhus
46. Bulung
47. Chauria
48. Dang/Dahanga
49. Aind/Dungdung
50. Gari
51. Hapadgara
52. Hassa
53. Topno/Hau/Demta
54. Hans
55. Hansda
56. Hemrom
57. Here
58. Horo/Kachhap
59. Jojo
60. Jojwar
61. Kaua
62. Kerketta
63. Kuda
64. Kujur/Kujri
65. Kula/Bhagh
66. Kungkal
67. Lang
68. Barlanga
69. Mahukal
70. Nisha
71. Pandu Bing
72. Putam
73. Rambra/Ramra
74. Runda
75. Salu Maina
76. Singha
77. Sirka
78. Tani/Barwa
79. Taraeba
80. Tilming
81. Tao
82. Terom
83. Tero/Lakra
84. Tandaya
85. Tirung
86. Thuria
87. Tiru
88. Barla
89. Bhengra/Bhengraj
90. Dodrae
91. Kandir
92. Seta Kandir
93. Kandulna
94. Kongari
95. Kamal
96. Sal
97. Sandil
98. Surin
99. Bading
100. Bage/Bagh
101. Bagraila/Baguar
102.Kuar/Bhut
103. Burh
104. Duduria
105. Dangwar
106. Dunduwar
107. Ergat
108. Ham Soy
109. Holo
110. Kauriar
111. Lugun
112. Kundri
113. Nagruar
114. Samad
115. Sandigarai
116. Sanguar
117. Sankura
118. Tirkey
119. Tiro
120. Jhoreya
121. Bando
122. Bagsuria
123. Binda

124. Bhalu
125. Barayood
126. Bodoso
127. Budu
128. Bhuinya
129. Captain
130. Chekha
131. Choreya
132. Dhechua
133. Gagrai
134. Gomi Buru
135. Hembo
136. Herenj
137. Hobo
138. Hurumsuku
139. Jate
140. Jatrom
141. Jaria
142. Kadiyar
143. Lada
144. Langehere
145. Linda
146. Lipi
147. Marki
148. Sargat
149. Sisingi
150. Tuyu
151. Nag
152. Patra Kukuri

APPENDIX- 3

List of the ST, SC, BC and OBC in CNT Act

Scheduled Tribe (ST)

1. Asur	2. Baiga	3. Banjara
4. Bthudi	5. Bediya	6. Bhumij
7. Binjhiya	8. Birhor	9. Birjiya
10. Chiro	11. Chik Badaik	12. Gond
13. Gorainth	14. Ho	15. Karmali
16. Kharia	17. Khiwar	18. Khond
19. Kisan	20. Koda	21. Karwa
22. Lohar	23. Mahli	24. Mal Pahari
25. Munda	26. Oraon	27. Pharia
28. Santal	29. Sauria Paharia	30. Sawar

Scheduled Caste (SC)

1. Bauri	2. Bantar	3. Bhokta
4. Chamar/Mochi	5. Chaupal	6. Dhobi
7. Dom/Dhangar	8. Dusadh	9. Dhari/Dahrhi
10. Ghari	11. Halalkhor	12. Hari
13. Mehtar/Bhangi	14. Kanjar	15. Kuriyar
16. Lal Bengi	17. Dawaper	18. Mushar
19. Nat	20. Pan/Sawansi	21. Pasi
22. Rajwar	23. Turi	24. Bhumij/Bhuiya

Backward Caste (BC)

1. Bari	2. Banapar	3. Badiya
4. Beldhar	5. Bhatiyar	6. Bhedihar
7. Bind	8. Chik (Muslim)	9. Dafali (Muslim)
10. Dhanuk	11. Dhobi (Muslim)	12. Gorhi
13. Hajam	14. Kahar	15. Kasab (Muslim)
16. Kewat	17. Khatikh	18. Mali (Malakar)
19. Dhuniya (Muslim)	20. Mallah	21. Madari (Muslim)
22. Mehtar	23. Lalbegi	24. Halalkhor

Other Backward Caste (OBC)

1. Abdal
2. Adhori
3. Amat
4. Bakho (Muslim)
5. Barai
6. Badhi
7. Biswakarma
8. Bhat
9. Bhatt
10. Bhat (Muslim)
11. Chen
12. Chain
13. Chapota
14. Chandrabansi
15. Chano
16. Chudihar (Muslim)
17. Dangi
18. Deohar
19. Dhamin
20. Dhanwar
21. Dhekaru
22. Dhimer
23. Gaddi
24. Gandharw
25. Ganderv
26. Gangai (Nagesh)
27. Gangaota
28. Gangoth
29. Ghatwar
30. Godee (Chawa)
31. Gaud
32. Idrish/Darji (Muslim)
33. Jogi
34. Kader
35. Kaibarta
36. Kagji
37. Kalandar
38. Kamar/Lohar/Karmkar
39. Kanu
40. Kapadiya
41. Khangar
42. Khatwa
43. Khelta
44. Koch
45. Korku
46. Kosta
47. Kostha
48. Kuliah
49. Kushwah (Koiri)
50. Laheri
51. Madar
52. Mangar (Magar)
53. Makedey
54. Maulik
55. Mauriyari
56. Mauriyaro
57. Mauriyara
58. Mirisikar (Muslim)
59. Momin (Muslim)
60. Julaha
61. Ansari
62. Mukeree (Muslim)
63. Nager
64. Nai
65. Naiya
66. Nalbad
67. Namsudra
68. Pahira
69. Pal (Berihar)
70. Gderia
71. Pandee
72. Prajapati (Kumbhar)
73. Rajbangsi
74. Rajbhar
75. Rajdhobi
76. Rangwa
77. Rangreg (Muslim)
78. Rautia
79. Rain/Kunjra (Muslim)
80. Sai (Muslim)
81. Shekhra
82. Shreshabadee
83. Shwhari
84. Sonar
85. Sunar
86. Sukiyar
87. Tamoli
88. Tamboli
89. Teli
90. Tharu
91. Thakurai (Muslim)
92. Tikulahar
93. Tiyar
94. Yadav/Ahir/Gop
95. Mehar
96. Sadgop
97. Saikalgar (Muslim)
98. Bairagi
99. Sudee
100. Halwai
101. Roniyar
102. Pansari
103. Modi
104. Kasera
105. Keserwani
106. Thatera
107. Patwa
108. Sinduria-Bania
109. Mahuri
110. Waisya
111. Awadh
112. Bania
113. Agrahari
114. Dhanukar
115. Kalal
116. Eraki
117. Kalwar

Source: Prabhatkhabar, 2 March 2012, 2