
ADMINISTRATION OF JUSTICE UNDER CUSTOMARY LAW: A STUDY OF THE PAILIBO KEBE

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ABSTRACT

The village council, also called the Keba or Kebang, is a highly developed democratic institution that emerged from the socio-administrative framework of Pailibo. Arunachal Pradesh's courts managed both civil and criminal matters in the same way as courts in other Indian states and union territories. Unlike the nation's current magisterial court of law, the Keba does not distinguish between criminal and civil procedures in its organization.

However, among other things, it looks into instances involving debt, divorce, adultery, theft, mischief, abuse, attacks, injuries, and unfulfilled promises. The Pailibo have upheld their community's order by abiding by customary laws and rules. The goal of this paper is to provide readers with a clear and concise explanation of how Pailibo Keba functions. The research study also presents various opinions supporting the applicability of customary law to the Keba system in the modern era.

Keywords: Pailibo, village council, Keba, judicial function

INTRODUCTION

Northeastern India's Arunachal Pradesh is known as the "Land of the Dawn-lit Mountains" and covers 83,743 square kilometres, or about 2.55% of the country's total area. Arunachal Pradesh has 13,83,727 residents, according to the 2011 census.¹ It is the Northeastern Region's largest state by area. The region is home to approximately 20 designated tribes, each comprising multiple sub-tribes, each with unique cultures, languages, and self-governance systems. This area, commonly referred to as NEFA, was Assamese territory under the Constitution. However, due to its unique problems and strategic significance, it was managed by the Ministry of External Affairs until 1965, when it was transferred to the Ministry of Home Affairs and run by the Governor of Assam, who serves as the President of India's representative. It was renamed Arunachal Pradesh and granted Union Territory status in 1972. It became the 24th State of the Indian Union in February 1987.²

As the North-East Frontier Agency was a constitutionally recognized part of the State of Assam, it was directly managed by the President of India until 1971, when it was represented by the Governor of Assam, who had advisory support. Nevertheless, the North-East Frontier Agency was renamed Arunachal Pradesh and placed under the Chief Commissioner's jurisdiction when it became a Union Territory on January 21, 1972. By amending the Union Territories Act of 1963, a full-fledged Legislative Assembly for Arunachal Pradesh was established in August 1975, complete with a Council of Ministers. Lieutenant Governor was the new title given to the Chief Commissioner.³

Pailibo is one of the Adi sub-tribes. Adi is a term meaning "Hill men" and refers to a significant tribe in Arunachal Pradesh. They are dispersed throughout Upper Siang's districts. Half of the Lower Dibang Valley, East Siang, the Sixth Circle of West Siang, and a few areas of Lohit. They thought that their ancestors had moved to Arunachal Pradesh after crossing the MC Mohan Line. They take great pride in counting Father Tani as an ancestor. Their previous name, "The British authorities encountered significant difficulties with their erratic predator tribe, perceiving it as the most potent among all the hill tribes on

¹ . Census of India 2011, Arunachal Pradesh, censusindia.gov.in (last visited on Aug. 1 2024)

² . Bani Danggen, Logical Approach to Local Self Government in the Light of Independent Councils and Panchayati Raj of Arunachal Pradesh 45 (2012).

³ . S. Kumar & Associates, Law and Administration of Arunachal Pradesh 78 (1986).

the North East Frontier. With the British, they engaged in four full-scale conflicts. Since the Scheduled Castes, Scheduled Tribes Orders (Amendment) Act, 2002, which was published in the Government of India's Extraordinary Gazette on January 8, 2003, the term "Abor" has been changed to "Adi." As a result, the name Adi no longer refers to a "hillman" but rather to the tribe that was formerly known as Abor.⁴

PAILIBO: who are they?

Pailibo is a small sub-tribe of the Adi people, who trace their lineage back to Abo Tani and also include the Apatani, Nyishi, Tagin, and Galo, and who believe they are descendants of Sisu, the "mother earth." The Pailibo people live in the Tato Circle of the Shiyomi District in Arunachal Pradesh. The district is new, having been formed by detaching the West Siang district, whose headquarters is in Tato. There are four administrative divisions in the district: Mechuka, Tato, Pidi, and Manigong. The Adi, Tagin, and Memba tribes are based in the Shi Yomi district. In the valley, people practice Christianity, Tibetan Buddhism, and Donyi Polo. In the Shi-Yomi district, people speak Adi, Tagin, and Memba.⁵

According to the 1981 census, 1,382 people lived in Pailibos. While each has unique characteristics, the Pailibos' sociocultural, economic, political, and religious components are generally comparable to those of the Adis. Various Adi settlements surround Pailibo, including the neighbouring towns of Boris to the east, Bokar to the northeast, and Ramos to the north. The Bayor Hills divide the Galos, which are located to their southeast. The villages of Ramo and Bokar also contain a small number of Pailibo families. For as long as they can remember, the Pailibo people have followed customs known as Keba, which serve as guidelines for maintaining an efficient society.

KEBA AS VILLAGE COURT SYSTEM

The village council, also called the Keba or Kebang, is a highly developed democratic institution that emerged from the socio-administrative framework of Pailibo(Adi) society. Three responsibilities make up the Keba: (I) judicial, (II) administrative, and (III) developmental. Disagreements within the village boundaries are settled under the first

⁴ Supra note 4 at 2.

⁵ Shiyomi District, shiyomi.nic.in (last visited on July 31,2024)

category, and the decision or penalty imposed on the other party binds them. It is administratively responsible for all village maintenance. In terms of development, it works along with representatives of local governments on all regional development-related projects.⁶

After independence, Arunachal Pradesh's courts managed both civil and criminal matters in the same way as courts in other Indian states and union territories. The majority of the laws that govern crimes are commonly in force: the Bharatiya Sakshya Adhiniyam, 2023 (Indian Evidence Act, 1872), the Bharatiya Nagarik Suraksha Sanhita, 2023 (Criminal Procedure Code, 1973), and the Bharatiya Nyaya Sanhita, 2023 (Indian Penal Code, 1860). Nevertheless, partly or largely due to the influence of customary laws, which are critical to the administration of justice, these laws are observed only in part in many parts of Arunachal Pradesh, at least in spirit. Both civil and criminal offences have a distinct relationship to particular groups or clans rather than to individual individuals, in contrast to other parts of India covered by the three main criminal Acts. It is deemed an offence by one clan against the other when someone commits a crime against an individual from the other clan.⁷

When the British implemented Regulation X to govern the tribal areas in North East India in 1822, they acknowledged the existence of customary rights in that region. The parallel indigenous justice delivery systems that coexist with India's official courts and judicial system are integral to the customs and traditions of various tribal communities. The procedures for democratically nominating or electing court members have been established in the village court systems.⁸

FORMS OF KEBE IN PAILIBO

Since the beginning of time, the Pailibo have upheld their community's order by abiding by customary laws and rules. The Pailibo village council, known as Keba, developed into what it is now to tackle the issues at hand. Nevertheless, it is impossible to determine the exact moment the village council was first established due to a lack of records or documentation. The Keba, the gathering where those selected villagers are accompanied by

⁶ Manjushree Pathak, Tribal Customs Law and Justice 14- 15(1998)

⁷ *Id.* at 15-16

⁸ S. Goswami, Legal pluralism and the administration of justice in North East India (2010). (paper presented at Conference on Non-Adversarial Justice: Implications for the Legal System and Society, organized by A.I.J.A. & Faculty of Law, Monash Univ.)

customs and guidance, is where decisions on subjects affecting the community will be made.⁹

The village's Dolu Keba has the strongest jurisdiction over the locals of that village. Every village is represented by the Keba, led by the Goanburi and Gaonbura. It has the power to make decisions on all development projects, socioreligious customs, and judicial matters. Apart from setting the dates and planning religious rituals, celebrations, and group hunting and fishing across their many communities, the Dolu Keba also constructs village roads, bridges, and customary structures.¹⁰

The conclusion derived from a Dolu Keba's determination in one community differs from that reached by another group. There are distinctions due to the different personalities among Keba members. In addition, decisions are frequently modified due to a lack of documented records of the scenarios that must have been followed. The Kebas' distinction in judgment, nevertheless, has not yet been recognized due to the people's cultural upbringing.

The case is sent to the higher Keba known as Libo Keba at the tribe level if the Dolu Keba fails to announce the judgment or if the accused disagrees with it. Additionally, knowledgeable senior Dolu Keba representing different villages coordinate to address issues affecting the Dolu Keba as well as inter-village and inter-tribe conflicts. The inhabitants of numerous villages regularly experience problems, including border disputes, injuries, assaults, theft, and other unidentified issues, which have been brought to the Libo Keba members for arbitration. The Libo Keba is situated in the circle Headquarters located at Tato.¹¹

Unlike the nation's current magisterial court of law, the Keba does not distinguish between criminal and civil procedures in its organization. However, among other things, it looks into instances involving debt, divorce, adultery, theft, mischief, abuse, attacks, injuries, and unfulfilled promises. Although murder cases have been tried in previous decades, since the creation of the judicial authority, the magisterial court has taken them up, and Keba was not involved in any notable cases.¹²

Initially, Libo Keba's verdict was final, but with the establishment of government rule

⁹ . Interview with Yayie Diru, First woman Gaon Buri, Tato circle (Aug. 6, 2024).

¹⁰ . *Id*

¹¹ . *Id*

¹² . *Id*

in the region, the Keba at the district level, established by the Assam Frontier Regulation Act of 1945, became the next-highest authority to decide disputes. After receiving the case passed by the Libo Keba in appeal, the Deputy Commissioner (DC) investigates it with the assistance of the District Keba and declares the decision to be followed.

FORMATION OF KEBA AND ROLE OF GAONBURA

The state of Arunachal Pradesh is not the originator of the term "Gaon Bura." It has the Assamese connotation of an elderly guy who lived in the village. The phrase appears to have entered the traditional system as a term used by the plains Assamese people. This is because the territory was a part of Assam's tribal area until 1972, when the state was renamed Arunachal Pradesh and granted the status of a Union Territory, having previously been known as the North-East Frontier Agency.¹³

The Gaonbura, Gaon buri, and Gindo (mediator) are the Keba, or village council members. The Head of Keba is referred to as a GB. Keba Genbos, or village elders, are elderly and well-versed in customary law. The one who can resolve the villagers' issues is revered and respected by the people as "Genbo." The standing of Genbo has changed since Gaonbura was elected to the village council, and the name is no longer used to refer to individuals as it was in the past. When the ordinary village council was recognized as the legitimate authority for village legislation, the government appointed the Genbo as Gaonbura. After that, the D.C. of the District names the Gaonbura and, on the Keba's advice, gives them a crimson coat as a token of honour and identity. People use a person they call Gindo whenever they feel that working with a mediator will help them complete their tasks. The village council is consulted by the Genbo in the case of the individual. As such, he serves as the Keba's helper as well as the parties in dispute.¹⁴

GBs (men and women) are skilled speakers and have a solid understanding of customs. According to Section 5 of the Assam Frontier (Administration of Justice) Regulation 1945, the Deputy Commissioner selected these village elders. In front of the Circle Officer or other officials designated by the Deputy Commissioner, the villages vote by raising their hands to designate the individuals to be GBs. The Regulation under Section 5 refers to "village

¹³ . Jumri Koyu, The Keba: A Self-Governing Indigenous Institution of the Adi Tribe of Arunachal Pradesh, (ICSSR Fellow, Dep't of Law, Cent. Univ. of Haryana, Assistant Professor, Department of Law, Central University of Haryana).

¹⁴ . Interviewed with Yayie Diru, First women Gaon Buri, Tato circle (Aug.6,2024).

authority" rather than "GBs." The government has permitted GBs to support a Deputy Commissioner in village management. They are essential to the State's governance. The GBs and the Kotok, sometimes known as Political Interpreters or PI, were essential to the administration of the tribal regions even during British rule in India.¹⁵

The elders of the village are particularly valued for their participation as Keba advisory members. The others are free to observe the council at any point during the Keba deliberations. The people do not establish any social standing, rank, or wealth requirements for council members. If an individual possesses the necessary understanding of customary law, they can be designated as a Gaonbura. He can also make sound judgment calls and is a skilled orator. Customary law is something that the Keba-Genbos, as well as the Gaonbura and Gindo, should be aware of. In reality, elderly people tend to be members even if there isn't a hard-and-fast age restriction for membership. Membership in the council is open to women as well. As of right now, Smt. Yayie Diru is one example of a female member of the Pailibos village council. In the Tato Circle, Yayie Diru is the first Gaonbura.¹⁶

Unless the Gaonbura chooses to leave their position willingly or is shown to have engaged in corruption while performing their duties in Keba, they are permanently appointed to their position. To date, there has been no corruption-related dismissal of Gaonburas from the village council. As soon as the most senior Gaonbura leaves the position, the government appoints him or her to lead the council.

The Head Gaonbura, together with other Gaonburas and Gindos, receives a minimal payment, often between Rs. 2000 and Rs. 3000, from both the plaintiff and the accused when the matter is settled through remuneration. The respect shown by the locals is enough to keep the Gaonbura, Gindos, and Keba-Genbos content despite their lack of regular compensation. Regarding choices made against individuals, the villagers do not disagree with the council members. Should the accused or any other party involved feel that the Keba judgment was unwarranted, they may request a review of the case by the council.

JUDICIAL FUNCTION OF KEBE

The Keba meetings do not have a set date. In the past, the Head Gaonbura would call

¹⁵ . Supra note, at 6

¹⁶ . Interviewed with Yayie Diru, First woman Gaon Buri Tato circle (Aug.6.2024)

the other Gaonburas, Keba-Genbos, for Keba at a convenient time and location, or at the plaintiff's home if deemed appropriate. However, these days, every village has a community hall where all Keba discussions are held.

When there is a disagreement between the parties or individuals, they typically consult the supporters. It is a known truth that the supporters attempt to resolve the issue among themselves before approaching Keba. The Gindos are the intermediaries or party supporters. If they are unable to settle. The village council is expected to start the process when the Gaonbura is approached. The council's process is carried out in stages until completion. The accused presents evidence in support of their case, and the Gaonbura hears the victim's complaints. The parties involved may present arguments in the Keba through their gindos.¹⁷

In addition to their arguments and circumstantial evidence, the members of Keba base their decisions on the character, nature, and motivations of both the petitioner and the offender. If someone with a clean record from childhood commits a crime, the members can assume that an evil spirit compelled them to do it. The accused gets a favourable opinion and a reduced penalty rate in the specific instance as soon as the case is filed with the Keba. Thus, rather than receiving a fine for taking one hen and a pig (a higher rate), a criminal who takes a hen may only receive a fine for taking two hens (a lower rate). Furthermore, neither men's nor women's abnormal behaviour is accepted by Keba. For example, the punishment for beating a man is not as severe as the punishment for beating a woman. In our society, it is uncommon for women to defeat men.¹⁸

The council, or Keba, strives to complete its business in a single sitting. Without any proof, hints, witnesses, etc. With the assistance of a priest, the Keba uses the ordeal to assess guilt or innocence. In such a situation, the Keba sets the fine that the offending party must pay. In the Pailibo community, it is customary to examine chicken liver. Other parts of the experience include pouring molten lead onto the hands and removing the stone from boiling water. After reading it, the priest notifies the council about the offence. Hence, the parties involved need to be aware that they should report a case only when substantial evidence, hints, etc., are available. If not, it will be challenging to resolve the matter amicably throughout the proceedings without suffering through hardships. The priests' reports and

¹⁷ . Interviewed with Tabu Tangu, Retired Kotoki Tato circle (Aug. 3, 2024).

¹⁸ . *Id*

conclusions are finalized by the Head Goanbura and the others. However, due to the impact of modernization, the majority of opposing parties no longer accept the outcomes of trials. Furthermore, the Administration disapproves of the processes used to review any matter.¹⁹

The Keba hears a variety of cases, from straightforward larceny trials to village-originating murder cases. Naturally, the government refers the murder case to a regular court of law; thus, the Keba is not permitted to handle it. The following are some of the typical cases that the Keba deals with according to Pailibo customary law: -

- i. Disputes concerning Land: The causes for such a dispute arise when a person encroaches upon the land or forest of the other by shifting the age-old boundary. In such matters, the knowledge of the village's elder people about boundaries fixed long ago is believed to be of considerable importance and reliability. During the initial stages, efforts are made to approach the elders and seek their help and guidance in convincing the parties of the validity or invalidity of their claims. The Gindos who are approached by the parties to plead their cases initiate these enquiries. When these efforts yield no results, and the parties insist on their claims, the Gindo of the complainant refers the matter to the village council, Dolu-Keba.²⁰
- ii. Theft: The victim brings the case before the Keba when the accused is either proven guilty of the crime or caught red-handed committing it. The Dolu-Keba takes up the matter and uses any means necessary to solve it. If proven guilty, the defendant is not punished in that specific instance; instead, he is assumed to be the perpetrator of any such thefts that may have occurred in the community. In addition to paying a fine for the act of stealing itself, the guilty party is forced to return the stolen items or their worth if he has sold them. Under customary law, the Keba imposed a fine on the accused. Because of the seriousness of the case, the offender's character, and his motivation, the fine is always found to vary. The penalty amount in the event of theft falls within the range of Rs. 50 to Rs. 5,000, or Mithun.²¹
- iii. Adultery: In the event of an adulterous relationship, Keba initially determines the

¹⁹ . Interviewed with Take Pusang, Renowned Priests, Tato circle (Aug.6, 2024).

²⁰ . K. Kumar, *The Pailibo* 15 (Research Dep't Gov't of Arunachal Pradesh Shillong 1979).

²¹ .*Id*

seriousness of the offender's culpability based on the individual's personality, initiative, and intention before fining the accused. The penalty amounts in this case range from Rs 500 to Rs 5,000.

- iv. Assault: The Keba imposes a boundary on those who commit assault. If the accused is found guilty, they are given some consideration for the offence they committed, taking into account the circumstances surrounding the incident. A fine of up to 3 Mithuns may be imposed for the offence.
- v. Rape: The penalties for a rape case can range from Rs. 100 to Rs. 5,000 or one Mithun. The punishment meted out to the offender is to make up for any lost or damaged property, without making any payments to the council members. Since women are likewise seen to be equally guilty for any sin they may have committed, the severity of the punishment or penalty is the same for both sexes. They turn to their spouses, parents, or other family members for assistance if they cannot pay the fine.
- vi. The Divorce: Divorce is an institution that exists. The following three factors can lead to a divorce: (i) the woman's infertility; (ii) suspicion or evidence of infidelity; and (iii) the woman's refusal to live with her husband for personal reasons. Regardless of the reasons, the divorce only takes effect when both parties fully carry out the decisions made by the DOLU-KEBA or mutually agreed upon. Most of these rulings deal with compensation payments, penalties or damages, and bride price reimbursement.²²

The accused offers Mithun bowls, swords, oxen, and other items as punishment, as determined by the Keba. Cash equivalents at the current market rate of the kinds may be offered instead of the kinds. In front of the Keba members, he or she must pay the fine. She might apply for a loan if she is unable to get the money from her source. In most cases, family members volunteer to assist in this way. If the Keba is unable to collect the fine, it notifies the District Deputy Commissioner to pursue the issue. It has been noted that Keba has realized more than the prescribed amount, even though the government has instructed that the penalty or fee cannot be greater than Rs. 50. With a few exceptions, the villagers pay the claim to uphold the law and order of the Keba, whether they realize it or not.²³

²² . *Id*

²³ . Interviewed with Yayie Diru, Supra note 9.

ADMINISTRATIVE FUNCTION OF KEBA

The Pailibo tribes recognized social norms, conventions, usages, customary laws, culture, and religion all influence the Pailibo Adi's conception of justice. Tribal values, mores, and norms as established by their conventions, traditions, and practices form the basis of tribal law as such.²⁴ These laws are typically derived from customs, which, in the modern sense, are rigorous, long-standing statutory bodies established by acquiescence or common adoption.²⁵

Even in the modern era, if a man commits a crime and is unable to provide the requested recompense, his fellow clan members may band together to compensate him not so much out of generosity as out of fear that they would be punished equally with the real culprit.²⁶

The effectiveness of the 'village council' system of law and justice administration among Arunachal Pradesh's tribal population has been demonstrated. Here, the salient aspect of the system is how quickly justice is served. Spot rulings made in front of the entire community have benefited justice's objectives and served a significant purpose. The aforementioned means that there are no arrears. The possibility of corruption in the system is reduced when the community is involved throughout the legal process. It should be noted that the village council's system of enforcing justice allows for public participation. It is accomplished in two ways: first, a member participates in the case proceedings in whatever way he chooses to voice his opinion; and second, he takes part in the actions that transpire as a result of the village council's proposal, which always necessitates significant financial outlays on the part of the offender.²⁷

DEVELOPMENT FUNCTION OF KEBA

The village council is responsible for maintaining the previously completed construction. The farmed crops in the fields are said to be occasionally damaged by creatures such as bears, deer, monkeys, etc., for which the Keba arranges for crop protection. Young

²⁴ . Ada Pecos Melton, *Indigenous Justice Systems and Tribal Society*. In *Justice as Healing: Indigenous Ways. Writings on Community Peacemaking and Restorative Justice from the Native Law Centre* (Wanda D.McCaslin ed., Living Justice Press 2005)

²⁵ . Zuni, *Justice Based on Indigenous Concepts* (1992) (Paper presented at the Indigenous Justice Conference: Justice Based on Indian Concepts).

²⁶ . Sachin Roy, *Aspects of Padam Minyong Culture* (1992).

²⁷ . Verrier Elwin, *Democracy in NEFA* 27-37 (North-East Frontier Agency, 1965)

men are working in groups to safeguard crops. Today, defending the community against enemy attacks and inter-village conflicts is not a problem. The government takes up the issue at its discretion if an emergency occurs.

In the past, the village council was responsible for the village's overall development. However, while the government has just introduced various development programs in the village, it now shows little interest in developing functions. Common development plans include building community centres, horticultural development, constructing village link roads, and improving water supply. The Keba hasn't given up on this kind of work entirely, either. As with other work, such as setting the dates and times of community festivals, organizing local hunting and fishing excursions, and building typical houses, the Keba steps up to perform the work voluntarily when there is no chance the government will complete it due to unavoidable factors like a lack of funding. laneways and offer assistance to the poor, even when cultivating.²⁸

The Keba does not participate in any form of private activities. Such as getting married, having a child, disposing of the dead, or any other event, until assistance is requested. In addition to asking the government for assistance, the Keba chose to perform rituals to end an epidemic or famine. The locals get communal or emergency work distributed by the Keba. if someone is unable to do the assigned task. He might ask for a fine. The villagers seldom ever give the Keba the chance to enforce the fine. Only one member of each family is required to perform the community service; the other villagers do not participate. The Keba system unites the people and forces them to rely on one another to resist any form of strange behaviour.²⁹

Apart from requesting aid from the government, the Keba also decided to perform ceremonies to end famine or plague. The Keba distributes work for the community or, in an emergency, to the locals. if someone is incapable of completing the task at hand. He could request a fine. Seldom do the locals offer the Keba an opportunity to collect the fine. The other villagers do not participate in community service; only one member of each family is required to do so. The Keba system brings the people together and makes them rely on each

²⁸ . D.K.Dutta, Tribal Village Council of Arunachal Pradesh, 281

²⁹ , *Id*

other to fend off odd behaviour.³⁰

A HIERARCHY SYSTEM IN KEBA

If the accused considers that Keba's decision that is, Dolu Keba—is not satisfactory, he or she may file an appeal for reconciliation or, if that is not possible, proceed to a higher Keba, that is, Libo Keba, citing Dolu Keba. Should the accused remain dissatisfied with the Libo Keba, they may file an appeal with the district-level court. If there is a recommendation from the Libo Keba, the Deputy Commissioner accepts the case; if not, the Deputy Commissioner may permit the concerned Libo Keba to handle the issue. When the Political Assistant conducts the Keba in accordance with custom, the district-level court reexamines the Keba's decision with the assistance of a constituted body. The decision is made by the Deputy Commissioner after carefully examining the body's recommendations.³¹

The interested parties are informed of the court's decision so that it can be implemented. The court may confiscate the party's property or place them under custody for additional investigation, contingent on the strength of the case, if they disobey the order. Despite being released from all obligations in the sight of the Keba, a person who has been found guilty of a crime is looked down upon by the community. Keba has included a clause that safeguards the accused's ability to sue anyone who deliberately attempts to discredit them.

The impartial judgements made by Keba members are the only ones that the public accepts. Because customary rules have not been codified, the council's decision is seen as impartial; nonetheless, there is enough room for influence to affect the Keba, and members become puzzled when the Keba cannot recall the punishment or the action taken in a comparable previous instance. The council's decision is shaped by the main individuals, but the Keba makes the final choice with the full support of its members. For the sake of the next generation's leadership, it is therefore extremely important to properly maintain records of meetings, decisions, and related matters.³²

To maintain Keba records at the Libo Keba level, the government chooses a record

³⁰ Id

³¹ . D.K.Dutta, Tribal Village Council of Arunachal Pradesh 274

³² . Id

keeper and names a P.I. to serve as the government's point of contact with the tribe's members. The Political Interpreter, or P.I., documents and hears cases to send to the government, although he cannot support recommendations made to the Keba.

In reality, a P.I. expresses his ideas and suggestions to the Keba. His recommendation is accepted by the Keba if it is deemed noteworthy. After obtaining the signatures or thumb impressions of the involved parties and Keba members, the P.I. sends the Keba's written judgment to the government for further action. It is noted that the majority of participants leave thumb impressions, a sign of their illiteracy. Therefore, the P.I.'s method of presenting the case to the government for punishment or reward largely determines the outcome.

CONCLUSION:

Justice tackles the issue holistically, establishing a connection between all parties concerned. Gratitude and the potential for the desire for vengeance are prevented by the intervention of the spirit of God, prayers, and blessings. Tribal communities around the world used to have their native judicial system in addition to the typical modern government structure. It is notable for the Pailibo Keba system of village administration and conflict resolution. Because it takes an informal, quicker, less expensive, and non-technical method to grant access to justice, its significance and existence in tribal life are noteworthy.

In this system, the administration of justice may involve more than a simple decision; the presence of religion and rituals leads participants, particularly the defeated, to accept the outcome as a favour. The tribal group generally abstains from punishment because they feel that while it might placate the victim, it just serves to fuel the need for vengeance.

Getting justice and having an immediate trial are far-off dreams when the Indian judiciary at all levels has millions of cases pending due to its drawn-out, tedious proceedings. Access to justice is further complicated by the postponement of court decisions. Here, conventional legal procedures such as the Pailibo Keba come to the rescue. Building the trust of the conflicting parties is a lot shorter process in this traditional court system, according to its proponents. The legal framework within the Indigenous community is predicated on the obligations that both individuals and groups have to the community.