The State of Arunachal Pradesh, which has got its birth as the youngest State of the Union of India, is best known for its colourful natural panorama, traditional costumes and customs, vivid but varied habitats and habitations, enchanting and unique culture and religion. It is not only unique in its geographical and climatic conditions, but still enjoys a significant and an extra-ordinary privileged constitutional position. The region is far-flung away from development and there are certain areas which are till to-day inaccessible. The state is very scarcely populated with hills and snow capped mountains, deep gorges, quick running rivers, deep forests with varied flora and fauna. The entire population are predominantly tribal, but signifies a great many variation relating to their custom, culture, language and ethnic beliefs.

The constitutional privileges and the principles underlying the Sixth Schedule, inter alia, includes that nothing shall be imposed on them in the name of administration or law and they should be allowed to develop along the lines of their own genius and their traditional arts and culture should be encouraged. The administration and development should be handed down to their own people after making them fit by necessary training. The over administration and sending of too many outsiders to their Territory should be minimised and avoided and the implementation of programmes should not be in riverly but through their own social and cultural institutions. The result of administration and welfare should not be measured in terms of money invested but by human
character involves. The above constitutional provisions and the principles as followed in the case of Arunachal Pradesh has given rise to two conflicting observations. The most dominating opinion is that as it is to-day the tribal should further be allowed to remain in isolation without disturbing their traditional art and culture and they should be left for their development in their own way. The other opinion is also equally logical and weighty. According to this view the constitutional as well as extra-constitutional provisions has stood as a barrier against the all modern possible attempts for the socio-economic development of the region. The provisions for keeping the tribal people in isolation has no doubt served a good purpose by safe guarding their traditional arts and culture and from the exploitation of greedy land grabbers and crafty and scheming outsiders. But, on the other hand, it also doubted very often that there has not been any emotional integration of these people with the national mainstream which is considered to be a permanent need of the moment, because of the volatile situation all along prevailing throughout the international boundary and frequent threat and claim raised by the Chinese across the boarder.

Apart from this aspects the other outstanding feature so far the administration is concerned is that the administration of justice both civil and criminal are predominently dispensed with by the traditional village councils and law and procedure applied are mainly customary in nature. The only basis by which the administration of justice is being enforced, is regulated by the provisions of the Assam Frontier (Administration of Justice) Regulation of 1945. The other laws of crime as in force in India
to-day and the Code of Civil Procedure has its application only in spirit not in letters.

Under the above peculiar circumstances, I have undertook to make study in depth relating to the concept of justice of the Adi people (Aber) of Arunachal Pradesh. It would perhaps appear to be obvious to say that how two tiers of legal system can function parallelly under a single constitutional canopy. But from our study it has been revealed that even such systems are also very aptly possible. But thing to ponder over is if the custom and customary laws fall sort of taking the cognizance of a new type of offenses and to accommodate changed circumstances of a modern society. For the elite sections of the Adi, particularly the new generations that are coming up, the vanity of discarding the old and to welcome the new has become the prominent and respect as well as strict adherence to traditional and customary institutions are sharply falling down as they know very well that there are other higher authorities, for example the Court of the Deputy Commissioner, for both civil and criminal cases, the High Court and the Supreme Court for appeal and revision. As a result, at present the Adi Society is now somewhat arrived at a staggering point. By the evolution and the growth of population, an Adi Society is now gradually emerging into a heterogeneous one. On the other hand, a homogeneous society is said to be the breeding ground of custom and customary laws. According to the majority of the Adi people, the prevailing provisions are still adequate to serve their purposes which they demand to be cheaper, quicker and easier than the ordinary courts of Law.
Their systems are very integral to their life and society, culture and religion and both are so inter-laced that one cannot be segregated or single out from the other. If this system is replaced, altered or modified by any modern system, the very sanctity and charm of the customary character of the system shall be lost, which they cannot allow to be so. They are not even positive with the view that codification of customary law and procedure will preserve their age old tradition and thereby making the system more fixed and certain. According to them such operation will rob the soul of their sentiment and religious belief and there will remain nothing except the co-arapse.

There was a day when all the societies in this world were in nudity. Through transformations and reformations only they achieved the present state of high standard of modern and civilized status. Therefore, if the Adi people expect speedy and quicker all round development and wish to keep pace with the fellow brethren of the Union, if not world, must come forward to accept all modern and scientific system which are responsible for their well-being. Therefore, an attempt has been made to scrutinise and to evaluate such possible methods that even within the limits of their given conditions there may be various ways and means out for accommodating all the necessary machineries in their administration, so that by following a middle path the target of development and equality in all respect in the truest sense could be achieved.

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