



JUDICIAL SYSTEM OF SANTAL SOCIETY

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ABSTRACT:

Santal are one of the people that we can easily identify in present India. They are constantly struggling to protect their society, culture and identity. They are now steadily advancing towards the light socially and educationally. But their path of life is truly perceptible in the present. In today's time, the aspects of literary practice in Santali language also progressing very smoothly. But the special social aspects are disappearing in the glory of time. Through this writing, I tried to capture an important aspect of Santal Society.

The social justice system of the Santal is very honest and fair. This social justice system of Santals has been going on since ancient times. Such social infrastructure is seen in very few societies. So that an accused is not punished without trial. The judicial system is formed in special steps for that. How the people of the society are getting justice through the three stages of the social justice system. Along with that, women's social right and protection issues are also covered. Which help the people of this society to get justice easily at all times. Its brief description is presented through this article.

Keywords: Social, People, Santal, Justice, Culture.

INTRODUCTION:

all over the world India has gained glory and honour as a nation, religion, and work. Its special reason is that the people of different communities of the country live harmoniously. Although their language, society, culture and religion are different they have become one. In the midst of this union and diversity the Santal race is one of the people of all races and religions. Many tribal societies have been lost in the dust today due to current social trends and various political reasons. Despite having such a diverse society, we continue to ignore it. Even if it has a place in the pages of history in a small form like yourself. At the present time, the present society no longer thinks about all those tribal societies. We do not understand them and do not try to understand them. Amongst all the tribes, the Santals are still struggling to restore their society and culture. The time has come for Santals to rethink their society, culture, language and literature. Through which a valuable matter can come to the public. Different nations have different opinions about this community. But according to race scientist G.A. Greierson "Santal call themselves hor-ko, man, or hor hapan. Man child, when asked about their name and cast they usually apply the title Manjhi, headman, to themselves, their language has heretofore some times been reported under various name such as hor, Har rar, i.e. the speech of the hars, Manjhi, and so forth"¹ Dr. Suhrud Kumar Bhowmik, a well educated researcher of Santal language and society, has said that in this context, the past identity of the Santal race is "Among the Santals, The Santals do not have any special glory. Their sacred and mythological name is Kherawal. The word 'Kher' means bird in the ancient 'Kol' group of language. Kherawal i.e. the descendant of birds, that is why Majhi Ramdas Tudu named the religious book of Santal nation 'Kherawal Vangsa Dharam Puthi' and the ethnic name of Santal is 'Har' Hard society means Santal society"² In the midst of all these different opinions, Charulal Mukharjee says while introducing the Santal nation "Social authority in village is exercised by the headman, but always in consultation with 'mare hor' (pancheat) who were originally five in number"³

At present, the identity of Santals is recognized in the constitution as a nation. Now the question arises that even if a nation has its own language, society, culture and religion, why are they a nation? Why are they deprived of their own identity? As with other advanced caste communities, the Santals have their own

literature on philosophy. The language they speak and exchange ideas in daily life is Santali. Also, if we shed light on their literature, we will surely show the basic treasure of literature. There are innumerable stories, stories, vocabulary with correct grammar. On the other hand, we can see their clear social thinking, culture and religious thoughts are abundant. The evidence of this is in oral literature. The people of this community live in west Bengal, Bihar, Orissa, Assam, Jharkhand, Chhattisgarh, and many other narrow states of India. Outside of the country, Nepal, Bhutan, Bangladesh Santal are also visible. The number of people speaking Santali language is used and practiced with pride in countries like Russia, Denmark, Japan, Germany, England and America. Therefore, in terms of population, we can say that Santali language ranks thirteenth.

NEED OF THE STUDY:

It is an ancient social practice. Which people of a society have been consistently following since ages. It is an instructive matter which helps the country to stay orderly at present. If it is not brought to the public through research. Then this precious custom may one day be erased from the country.

THE ADJECTIVE OF THE STUDY:

- 1) To advance this society and make research theory rich and innovative. This needs to be reviewed.
- 2) Santal society and culture has not been researched in that way till now. So there is a great need for research on this society.
- 3) Always we notice that the entire society has a special glorious aspect that we need to know. It is a matter of great importance in the Santal society which is unknown to many.
- 4) Since the role of this judicial system is immense in Santal society. But we don't get the form of this writing. Hence an attempt to restore this social order through writing.
- 5) How important can Santal justice system be in today's society and what are its benefits. Presenting his needs to everyone.

RESEARCH METHODOLOGY:

Every society has its own ideals and values. Incorporation of that society All people live by trusting that social order. In contrast Santal society is not. But their social justice system is really important and full of significance. Since ancient times, Santals have had a lot faith in the social justice system. Because these communal justice systems were completed with great humility and truth. This system of justice was completed by the specially qualified person of the society. " Form ancient times there were three types of judicial system in Santal society to solve problems like quarrels, fights, etc.

- 1) Atu (Rural) Justice system
- 2) Pargana (Regional) Justice system
- 3) La-Bir (Domestic) Justice system"⁴

In order to manage these three types judicial system properly some skilled people were selected from their own society. They always get involved in the hardships and difficulties of all the people in the village. Majhi is the leading person in that rural judicial system. Then the task of completing the Pargana judicial system is given to an expert person of the region. Which is called Pargana. The last judge is ' Dahuri'. He was supported by the people of all societies and countries.

Atu (Rural) Justice system:

The society and culture of the Santals have long been governed by a system. Judiciary is one of the methods through which The resolution of any family problem in the village is completed through the village justice system. Five people from the village completed this task. " The Majhi of the village is the head of the five. He guides the villagers through his clear judgment. His assistants are Paranik, Jaga Majhi, Jaga Paragan and Godet. He comes and goes, robs, eats, marries, hunts, wears, festivals, gossips, drunkenness and wins, worships, feasts, quarrels, crimes, killing, murders, bad deeds, happiness, sorrows, sicknesses, this and that, good deeds, His presence is completely private. He sees villagers good and bad. The villagers looked at his verdict. Jaga Majhi manage his work in the absence of Majhi. For that these five persons do not gat special financial assistance. But the people of the whole village see them with the eyes of the audience. But none of these seats are permanent. If it is not managed properly, another person can be installed in that position at a certain time of the year in the assemble of the whole people with the permission.

In social management there are certain rules on the basis of which governance functions are conducted. The judges of the above three stages give judgments based on some social laws there are some special rules in this society. For example the father has full rights over the house, land and place. There is no saying that house, land, place will be divided if has sons want. Partition cannot be done by force. It is only possible has an opinion or has willing to share. This has been said in Tribal Law and Justice “A married son, however, how insists on separation against the general will of the family be penalised by bring given a small and temporary share”⁵

Similarly, some social laws have been made by well-thinking people since ancient times to solve family problems. If the father of a child dies when he is a minor then who will be the guardian of that child? Who will take care of the child? There is no clear distinction in society as to how long a newborn baby is considered a boy. Approximate social norms suggest that up to the age of 16 he is not considered a boy. If girl child marries and moves to another house, she is no longer considered a minor. But not so in case of son. He will be considered as a minor until he is capable of self-earning, gathering food and rearing cattle. Till then he will be under any parent. In his book ‘Tribal Law and Justice’, W.G Archer has said how the house, land, place will be divided if the father dies before the division of property. “At their father’s death major sons inherit equal shares in his land and equal shares in the movables. They must meet the expenses of his funeral, continue to support their mother, maintain their unmarried sister and finally arrange their marriage. But subject to these charges they inherit all their father’s property”⁷.

PARGANA (REGIONAL) JUSTICE SYSTEM:

When a social person is not confident or satisfied with the judgment of the rural justice system, he can help in the court of the regional justice system. ‘Parganas’ are selected to complete this judicial system properly. Hence the judicial system is named Pargana judicial after his name. The honours of the ‘Parganas’ are considered somewhat higher than those of the ‘Majhi’. Because can manage his administrative capacity only around one village, And ‘Parganas’ are organized with many villages. A ‘Pargana’ can call upon the assistance of two lower-ranking ‘Majhi’ to facilitate its judicial system. One is a ‘Deshmaji’ and the other is a ‘Chakaldar’. According to Dr. Chaturbhj Sahu “ Is a Panchayet of five Majhi above the village council. The president of which is called Pargana. To help the ‘Pargana’ the ‘Deshmajhi’ and their bearers are called ‘Chakalder’. The ‘Pargana’ is usually headed by ten to fifteen villages is accepted”⁸. One of the special rules of this judicial system is “She is according to tribal law and tradition, an attachment to a man. As a child she is under the guardianship of her father; as a wife to her husband as a widow, to her husband’s family, her father or her sons and as sister to her brother”⁹ Apart from this, people would get solutions to Various social problems.

LA-BIR (DOMESTIC) JUSTICE SYSTEM:

This judicial system is the largest judicial system of Santal society. This system frees an innocent person from a guilty person. Again, no convict is spared in this justice system. So many times the judge can take the help of spiritualism if he cannot determine the right one. But that right will be considered by the entire people of the country. ‘Dehuri’ is the head of this judicial system. ‘Dehuri’ is helped by the entire common Santal citizen of the country. And he commanded. Or who will be the dehuri is chosen by a person of skill within the Santal community. Primitive people considered this judicial system as the Supreme Court. Any poor person who does not get fair justice from the Pargana and Desh Majhi can appeal to the judicial system of La-Bir. Intermediate Judiciary to Pargana Judiciary. And the Santal Society has the right to appeal to the people of the La-Bir country form the judicial system of the Pargana. There are no rolls of Manjhi and Pargana here. The judgment of the of the people of the country is considered to be the biggest and last judgment system. After that, no appeal can be made. According to Dr. Chaturbhj Sahu “ It is the called Sendra system of justice. Its head is called Dehuri. It happens once in a year or two for a few days.”¹⁰ ‘Sendra’ means hunting here. This justice system is completed in the traditional hunting festival of the Santals. Because many people gather there. One of the special rules of this judicial system is “Succession of the property of the unmarried daughter develops on the order – First to her father, after that her brothers or their sons, then to her mother, then to her own paternal uncles and finally in the absence of all male agnates, to her sister or their sons”¹¹ Apart from this, people would get solutions to Various social problems.

CONCLUSION :

Santals have been living their lives strictly following social norms since ancient times. One of them is their social justice system. A social person or family does not have to deviate from justice due to having a proper infrastructure of justice system. So time and again people of the society have been trusting this justice system is absolutely right in which injustice has no place. On the other hand, if we look at it, there is no economic impact. Those who complete this justice system are socially intelligent individuals. They have an inexhaustible knowledge of the social whole. Likewise, the people of the entire society fulfil those positions in full. Many people believe that it is the creation place of a sacred ancestor with the touch of a deity so the judge decided to tarnish these posts and he is committed to give the right judgment.

At present, due to some vested interests, this judicial system has been misused many times. As before people are still getting social justice rights with their own dignity as the main priority. As a result people do not have to enter the door of the court all the time. It is very difficult for the Santals to get concessions through the three stages of this social justice system. So if we use this thinking to move forward the breathing system of the present society. Then we can save valuable court time again and again. Even financially we will be spared. Not only the Santal community can be said with him. The importance of this justice system to the people of the entire world society can be full role.

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