1. Political Organization:

We know that man is a social animal. He does not live in isolation, but in group. When he is in his group, in every sphere of his life, different kinds of interactions automatically develops in between he and his fellow members. Due to certain such interactions competitions starts
among the members in the same group as well as in between the groups. For controlling, regulating and maintaining the use of physical forces that are vested externally and internally, certain rules are developed in the society. The society is, thus, held together by this system of rules. Social control, the system of rules and the working procedures either informally or formally slowly become as an organized form. The organization forcing it to do the goodwill for the members of the society is called political organization. In other words, political organization is an aspect of culture by which law and orders are maintained in the society.

The term political organization has been defined in various ways,

According to Redcliffe Brown, “Political organization of a society is that aspect of the total organization which is concerned with the control and regulation of the use of physical force”.

According to Beals and Hoizer, “This (political organization) is accomplished through a leader or a set of leaders who commend the aspect and allegiance of the members of the group. The leaders maintain puts within the political group; organize and direct community enterprises and conduct group activities such as welfare directed against neighbouring units of the same order”.

Max Gluckman says that - politics is concerned with problems of preserving law and order, of assuring public control.

2. Types of Political Organization in primitive societies:

Fortes and Evan-Pritchard have classified political systems into two types: stateless and state. These two terms are synonymously used as acephalous (a Greek word for "without a head") society and cephalous society. The characteristic of these categories of political systems are as follows.

3. Stateless society:

The stateless societies lack centralized authority, administrative machinery and judicial institution- in short, they lack a government, and in them there are no sharp divisions of rank, status or wealth. Typically these societies are small-scale, organized into bands or tribes that make decisions through consensus decision making rather than appointing permanent chiefs or kings. It is the segmentary lineage system which regulates political relations between territorial segments. These societies are simple and consist of a single cultural group i.e. culturally homogenous. In stateless societies, it is the equilibrium between a numbers of structurally equivalent segments that maintains the political system. It is the kin group force that maintains order and serves as the locus for social control. The Nuer of the southern Sudan provides a good example of a Stateless (acephalous) society.
4. State society:

The state societies have centralized authority, administrative machinery and judicial institution-in short, a government, and in which cleavages of wealth, privilege, and status correspond to the distribution of power and authority. It is the administrative organization, which primarily regulates political relations between territorial segments in state societies. State societies are culturally heterogeneous, and comprise an amalgam of culturally diverse groups. It is the balance between different parts of the administrative organization that maintains the political system. There is a balance between power and authority on one side and obligation and responsibility on the other. In state societies, it is the military force, which is the constituted judiciary machinery that maintains order.

Elman Service gives a four-fold scheme of development of human societies on the basis of socio-economic and political-religion. They are – the band, the tribe, the chiefdom and the state.

5. Band:

A band society is a small, and the simplest type of socio-political organization. It is an autonomous group of people, generally consisting of a small kin group, no larger than an extended family or clan. In his book, *The Notion of the Tribe*, 1972, Morton Fried defined bands as small, mobile, and fluid social formations with weak leadership that do not generate surpluses, pay taxes or support a standing army. Bands are made up of nuclear families that live together and are loosely associated with a territory on which they hunt. Social order is maintained through the informal mechanisms of gossip, ridicule and avoidance - in other words through public opinion. Some historic examples include the Shoshone of the Great Basin in the United States and the Bushmen of Southern Africa.

6. Tribes:

The tribe is, of course, a larger society tied together by familiar bonds. Family structures known as lineages, clan, moieties, and phratries form the primary bonding mechanisms. The local groups that compose a traditional tribal society are communal and strongly social, with members linked by kinship ties. Leadership is personal ‘charismatic’ and for special purposes only in tribal society; there are no political offices containing real power, and a "chief" is merely a man of influence, a sort of adviser. Good examples of tribes are the Yanomami of Brazil and Venezuela and the Kapauku Papuans of Indonesia.
7. Chiefdom:

Chiefdoms have some formal structure integrating multi community political units that organizes regional populations through a hierarchy of the chief(s). Chiefdom is a form of political system or social organization more complex than a tribe or a band society, and less complex than a state or a civilization. It is a level of political integration in which a society has a more or less permanent political leader (i.e., a chief) but no bureaucracy of professional administrators. The chief provides direction and authority for the society as a whole. Sometimes there is an advisory council as well. Robert L. Carneiro defines chiefdom as "An autonomous political unit comprising a number of villages or communities under the permanent control of a paramount chief" (Carneiro 1981: 45).

Chiefdoms are characterized by pervasive inequality and centralization of authority. At least two inherited social classes (elite and commoner) are present, although an individual might change social class during a lifetime by extraordinary behavior. A single lineage/family of the elite class becomes the ruling elite of the chiefdom, with the greatest influence, power, and prestige. The classic examples of chiefdom political systems are found among the Tahitians of Polynesia and the Ashanti of Ghana.

8. State:

A state is one of the levels of political integration in which a society has a permanent, highly centralized political organization with an elite social class of rulers at the top. The bulk of the people are at the bottom of the pyramid of power. Anthropologist Robert Carneiro (1970) defines the state as "an autonomous political unit, encompassing many communities within its territory and having a centralized government with the power to collect taxes, draft men for work or war, and decree and enforce laws." They are associated with large territories, administrative bureaucracies, a high degree of specialization, and large, dense populations. Examples: ancient Mesopotamia (ancient Iraq).

9. Form of Government:

Government refers to the legislators, administrators, and arbitrators in the administrative bureaucracy who control a state at a given time, and to the system of government by which they are organized. According to some anthropologists including Morgan, a primitive society has no government. However, most of the modern anthropologists do not agree with this view.

The following forms of government may be observed in different primitive societies. They are:

1. Oligarchy
2. **Monarchy**

Monarchy is a government in which the supreme power is lodged in the hands of a monarch who reigns over a state or territory, usually for life and by hereditary right. In current usage the word *monarchy* generally refers to a traditional system of hereditary rule. Monarchies are associated with political or socio-cultural hereditary rule, in which monarchs rule for life and pass the responsibilities and power of the position to their children or family when they die.

3. **Gerontocracy**

Gerontocracy is a form of government in which an entity is ruled by leaders who are significantly older than most of the adult population. Often the political structure is such that political power within the ruling class accumulates with age, so that the oldest hold the most power. In this system, the elders rule the entire boundary of the community. Elders are expected to take decisions and as a result they have to spend much of their time in the discussion of public affairs. The executions of decision taken by elders are vested to the younger age group.

4. **Democracy**

Democracy is a form of government in which power ultimately comes from the people who are governed. Ideally, this includes equal participation in the proposal, development and passage of legislation into law. It is a government, which depends on the consent of the governed, i.e. of the people. It is also sometimes called a government by the people or a government in which the people have sovereignty. Sovereignty means the supreme power to take decision, the power above which there could be no other higher authority. In democracy, the supreme power is exercised by the people.
5. Theocracy: 

Theocracy is a form of government ruled by priests or religious authority. It is believed that it is a state or government in which god is sovereign and religion is the law. The head of the authority takes all religious and political responsibility. The member of the society is bound by set custom and social rules within the framework of their religion. The head supervises his subjects to do their activities sanctioned by the religion.

10. Law: 

Some sort of political organization is necessary to keep a control over the behavior of the members of every society. This political organization makes laws of different kinds for the behaviour of the members. Different scholars have given various definitions.

According to Hoebel, “A law is a social norm, the infraction of which is sanctioned in threat or in fact by the application of physical force by a party possessing the socially recognized privilege of so acting”.

According to Bronislaw Malinowski, “Law is the obligation of one person and the rightful claim of another, sanctioned not by mere psychological motive, but by a definite social machinery of binding force based upon mutual dependence”.

According to Majumdar and Madan, “Law consists of a set of principles which permits the use of force to maintain political and social organization within a territory”.

From the above definitions, it can be said that law of a society is a body of principles which underlay its activities as a state and also permit the use of force to maintain political and social organization within a territory. In short, laws are those rules, which are recognized by the state to regulate and maintain the behavior of its members. Law is called an institution because it has a sanctioned behind it.

11. Nature of primitive law: 

Some people thought that since primitive people mostly kept quarreling among themselves there must have been only criminal law applicable to them. But an anthropologist, Lewie, has shown that, in primitive societies there are civil laws also along with criminal laws, because there are some working principles in primitive societies about their mutual relations, rights of property and many other things due to different social situations of different individuals. There are some of basic nature and characteristics of primitive law. They are:
1. Primitive law is based on clan or bond of kinship.
2. Primitive law is very much similar to moral principles and public opinion that is, it is based on customary law and usages.
3. There is collective responsibility behind primitive law because it rests on the principle of kinship bond.
4. Public opinion is taken into account in primitive law.
5. The oath and ordeals are main mode of evidence in primitive law.
6. Punishment is awarded in the shape of fine, compensation to the aggrieved party, communal feast etc.
7. Breach of law is taken as to affect not only to an individual but also to the whole tribal society.

12. Conclusion:

Different types of political systems are explored by anthropologists. Through detailed ethnological research, it is found that specific type of political and legal systems have been influenced by various social conditions. To analyze different forms of political systems, anthropologists classified societies into state and stateless societies; and also bands, tribes, chiefdoms and states. It is also noticed that ethical norms, public opinion, kinship bond, and collective responsibility are the ingredients of primitive law.