

CHAPTER VI

HOW DID SEPARATE SETTLEMENTS FOR BROKEN MEN DISAPPEAR ELSEWHERE ?

THAT the Fuidhirs of Ireland and the Alltudes of Wales were Broken Men is true. That they lived in separate quarters is also a fact. But it is also true that the separate quarters of those Broken Men disappeared and they became part of the Settled tribe and were absorbed in it. This is somewhat strange. The Broken Men according to the theory set out before were given quarters outside the village because they belonged to a different tribe and, therefore, to different blood. How is it then that they were absorbed by the tribe later on? Why such a thing did not happen in India? These are questions which are natural and which call for an answer.

The question is integrally connected with the process of evolution through which Primitive Society came to be transferred into Modern Society. As has already been said this evolution has proceeded along two different lines. One marked the transformation of Primitive Society from Nomadic into a settled community. The other marked the transformation of Primitive Society from tribal into a territorial community. The question with which we are immediately concerned relates to the second line of evolution. For it is the substitution of common territory for common blood as the bond of union that is responsible for the disappearance of the separate quarters of the Broken Men. Why did Primitive Society substitute common territory for common blood as the bond of union? This is a question for which there is no adequate explanation. The origin of the change is very obscure. How the change was brought about is however quite clear.

At some stage there came into being in Primitive Society a rule whereby a non-tribesman could become a member of the tribe and become absorbed in it as a kindred. It was known as a rule of ennoblement. This rule was that if a non-tribesman lived next to the tribe or married within a tribe for a given number of generations he

became their kindred.¹ Mr. Seebhom gives the following rules for a non-tribesman becoming a tribesman as it was found in the Welsh village system.

- (1) Residence in Cymru (Wales) according to the tradition of South Wales made the descendant of a stranger at last, a Cymru, but not until continued to the ninth generation.
- (2) Intermarriage with innate Cymraeses generation after generation made the descendent of a stranger an innate Cymru in the *fourth* generation. In other words, the original stranger's great grandson, whose blood was at least seven-eighths Cymric was allowed to attain the right to claim the privileges of a tribesman.

Should not such a thing have happened in India? It could have—indeed it should have. For a rule similar to that which existed in Ireland and Wales also existed in India. It is referred to by Manu. In Chapter X, verses 64-67, he says that a Shudra can be a Brahmin for seven generations (if he marries) within the Brahmin Community. The ordinary rule of *Chaturvarna* was that a Shudra could never become a Brahmin. A Shudra was born a Shudra and could not be made a Brahmin. But this rule of antiquity was so strong that Manu had to apply rule of Untouchability to the Shudra. It is obvious that if this rule had continued to operate in India, the Broken Men of India would have been absorbed in the village community and their separate quarters would have ceased to exist.

Why did this not happen? The answer is that the notion of Untouchability supervened and perpetuated difference between kindred and non-kindred, tribesmen and non-tribesmen in another form; namely; between Touchables and Untouchables. It is this new factor which prevented the amalgamation taking place in the way in which it took place in Ireland and Wales, with the result that the system of separate quarters has become a perpetual and a permanent feature of the Indian village.

PART III

**OLD THEORIES OF THE ORIGIN
OF UNTOUCHABILITY**

- Chapter VII.* Racial Difference as the Origin of Untouchability.
- Chapter VIII.* Occupational Origin of Untouchability.

