



BHARATHIDASAN UNIVERSITY

**Tiruchirappalli- 620024, Tamil
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Programme: M.A. History

Course Title : Historiography

Course Code : CC06

Unit-III

DD Kosambi

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- Darmanand Damodar Kosambi was a mathematician, archeologist, statistician, marxist historian
- Born in Goa. He was Saraswat Brahmin. Father was Darmanand Kosambi was a budhist scholar.
- He went to Harward and trained as mathematician
- His contribution was more for ancient Indian history
- Published nearly 100 articles on ancient history and culture

His works

- *An Introduction to the study of Indian Hisotry*, 1956
- *Ancient India: A History of its Culture and Civilisation*,
- *Culture and Civilisation of Ancient India: A Historical Outline*, 1965
- *Myth and Reality: Studies in the Formation of the Indian Culture*.
- These works try to strike out the traditional approach to ancient history

- Kosambi, though marxist maintained distinctness
- He did not agree with the Karl Marxs concept of Asiatic Mode of Production
- But marxism was, for him, was a perfect tool of analysis
- History for him “ is the presentation of chronological order of scuccessive changes in the means and relations of prodcution”.
- Also said: Any personal, episodic, drum and trumpet history of India should be enjoyed as romantic fiction or some indian railway timetable”
- For him, who was king not important but whether his people used plough: light or heavy at times

- Dynastic histories should be studies but they should indicate large scale changes in the society
- He treated culture as a way of life of whole people-it is a matter of spiritual value and intellectual life
- He believed that for reconstruction of Indian history, India virtually has no historical records worth the name documents existed are religious and ritualistic in nature
- These he did not consider as evidence for historical research

- Therefore, archaeology, anthropology have protected historian from pitfalls
- Archaeology tells how people of vanished age lived actually
- But Indian archaeology did not advance in 1940s and 1950s
- He was expert in numismatics and used ancient coins to study economic and social changes
- In consonance with anthropological data, he clarified certain aspects of pre-class society

- Ancient society was a continuous process of the fusion of tribal elements into the general society
- Hence, he underlines the process of mutual acculturation between the food producing advanced immigrants and food gathering aboriginals
- Studying indus valley civilisation he explains great urban development took place on river banks
- River was necessary for water, fishing
- Aryans for him were pastoral, nomadic patriarchial people unlike the native inhabitants

- Used horse-chariot, ox-cart for heavy transport
- Later mastered plough
- With their iron technology, they expanded eastward by burning the forest along the north foothills and then on the plains.
- On caste: out of the interaction between the aryaans and indigenous elements- new class of specialists developed who have claimed monopoly over aryan rituals
- The caste system has began to crystalise in the later vedic period (after 200 BCE) led to the predominance of the brahman priesthood in an increasingly ritualistic religion- this developed during the transition of aryan society from pastoral to the agricultural life

- This transition was caused by heavy plough and availability of metals
- Thus, Kosambi has used inter-disciplinary research methods to reconstruct the history of ancient India