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Editorial

Issue two volume six of Kanpur Historiographers is here for common readers, researchers and a vast audience interested in South Asian history. From the first volume it has opted for the less traversed road of writing the history of marginalized, excluded and subjugated. Historiographer instead of taking the linear deterministic course tried to unearth the people, events and processes excluded from the dominant course of Eurocentric historiography. In the 1980's a group of renowned Indian historians initiated subaltern studies. The group became a voice of the weak that resisted the dominant powers in far of places. The western view of history is a universal progressive phenomenon excluded the narrative of subaltern, indigenous, peasant and common populous. Papers in all the previous volumes of Kanpur Historiographers, as well as the current issue, is an increment in the same process of recording the forgotten history of people and places. The historiographers contributing in this issue has addressed the themes of historical geography, cultural history, civilization studies and literary history. The topics addressed are as vast as the maritime history of the Indian Ocean to cultural history reflected in popular film culture. However, the main focus of the present issue remains in the history of Malabar region.

The first article '*Indian Ocean a Zone of Peace*', traces the importance of Indian Ocean bases in the creation of British and US hegemony. It presents a picture of great power rivalry in the presence of all major powers in Indian Ocean and the consequences for Indian Ocean littoral states. The littoral states despite their repeated insistence on creating a zone of peace and collective security in the Indian Ocean can't change the present scenario as international law and the concept of freedom of seas work for their disadvantage.

The paper '*Madras native association: a pioneer of political association of South India*' deals with genesis, growth and decline of Madras native association. The association much before the formation of Indian National Congress resisted Christian Missionary activities working under the patronage of East India Company. When Madras became a Presidency the society organised on non-cast lines, articulates the demands like a decrease in taxation, better provision of education and formation of local government.

The article '*Indo-Tibetan friendship Scenario of Uttarakhand province*' traverse through the Indian civilizational history to create a scenario of friendship and foresee future of Tibet as a peace zone. The author believes that monastic traditions Tibet have roots in Indian soil. '*Writing local history: a journey Pothukal Panchayath, Malapurram District*' is a well written piece of cultural and economic history. It traces the process of cultur synthesis taking place as a result of internal and external migration. It tells the story of a land

where parochial indigenous tribes were involved in hunting, gathering and tilting the land. How the natural resource of forest attracted the capitalist, who for the sake of raw material altered the natural habitat. The article is vast in scope as it presents the multiple phases of resistance between indigenous tribes and national bourgeois like Birla's: land rights struggle between locals and migrant and state reformed to provide communal ownership of land.

The paper '*Music in Malabar: culture and aesthetics*' traces the cultural influence of migration and trade activities in port region of Malabar. The imprints of Muslim folklores, music and poetic traditions are deeply evident in popular film music of 1960's and 1970's. Musicians like K. Raghvan and M.S. Baburaj seems to be inspired by tunes of Ghazal, considered to be Muslim heritage. '*The saga of service: A case of early leaders of SIS in Malabar*' is about the services of Servants of India Society created by Gokhle. The society was created as an aftermath of Malabar rebellion 1921-22. To redress the untold miseries of people of Malabar belonging to both Hindu and Muslim communities, the leaders like A. V. Thakkar Bappa who devoted his life for the services and uplift of the Harijan community. '*Contribution of Admiral Kunjali marakkar to Calicut Navy*' is the clear example of resistance struggle of forgotten heroes. The European history narrates the story of Portuguese hegemony on seas and oceans but it remains but it remains silent on history of resistance. Even Indian history tells the story of King Zamorin fighting with the help of his naval admiral Kunjali, a born Muslim, belonging to the Mappila community of seaman was chief admiral of King Zamorin. Kunjali was successful in establishing a naval base between Kochin and Calicut, hindering the trade as well as military ambitions of European naval powers. Kunjali was a military strategist who initiated Guerilla warfare against heavy slow-moving Portuguese ships with fast moving small boats. With the help of rowing boats, he reached to Europe through Cape of Good Hope. The article is an ode to Kunjali dynasty who dominated trade through Cape of Good Hope and China.

'*Literary Historiography under the eastern and western eyes: a comparative study of Oriental and Occidental Historiography models*' draws a parallel between traditions of literary history in the west and non-west. The author traces the indigenous modes of literature, especially *Prakartis* where folklores, myth and oral history combine to narrate the story of a hero and many heroes. The writer also contrasts the linear manner of western history with a cyclical notion of history as a repetition. He also believes that western and Indian attitudes towards language and literature are not only exclusive but contradictory. When west treats language as a body or corpus having an origin, process and demise; the Indian concept of language is as ever-present energy. West treats readers as advisors and commentators, while in India reader is an audience. The author is if the view that

western literary history is exclusionary because it creates a binary between independent *marga* (dominant) and indigenous marginalized. Western literary historiography is the strategy to colonize. The last article entitled '*The idea of Pakistan at 1940*' is an effort to analyze the Indian politics in colonial India.

The present collection of *Historiographers* is not only the "history from below" the hierarchical division of power, but also an alternative conception of future as well, articulated in suggestion of peace, collective security, communal bonding, Environmental preservation and service of marginalized. The untiring efforts of Prof. Dr. Purushottam Singh, the Chief Editor has made *Kanpur Historiographers* a successful story.

Dr. Rafida Nawaz
Associate Editor

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