Abstract:

The present study stems from a contention about whether the Global South can theorise translation, a field that has long been dominated by the Global North. This research tries to trace the notion of translation and translational practices in the Indian subcontinent, thus, building an alternative discourse of theorising translation from the Global South. The intention is not to summarily dismiss/collapse the western paradigm of translation studies but to critically engage with the field of translation as practiced in the Indian subcontinent especially in the precolonial era and how it passes on to postcolonial times, thereby to create a balance in the knowledge generation especially in the broad field of translation studies, because in order to counter the hegemony of the Global North in any discipline, a researcher located in the Global South must present an alternative discourse within that discipline. This project examines the terminologies used to denote the exercise of translational activities in the subcontinent of India as much as possible and attempts to theorize them by creating different models of translation. The function of a living system depends on the replacement of the dead cells and the regeneration of the new. Therefore, I tried to invigorate the field of translation studies with new cells from the Global South, by defining terms like, anuvād (Sanskrit. 'retelling'), rūpāntara (Sanskrit. 'transplantation'), bhāshāntaram (Sanskrit. 'change of dialect') vivartanam 'evolution'), mozhipeyarttu (Tamil. 'transmigration') tarjumā (Urdu. (Malayalam. 'interpretation'), chāyā (Hindi. 'shadow'), bhāngni (Assamese. 'to break') in-depth and positioning them into four models, namely, "translation as interpretation," "translation as illumination," "translation as fission," and "translation as evolution," I showed how the flow of new oxygen-carrying blood cells, I mean, new theoretical models from the Global South, will ensure the existence of diversity in translation studies.