

### Malayalam Translation of *Os Lusíadas*

In my paper, I will examine the generic, linguistic and cultural border-crossing of the Portuguese epic poem *Os Lusíadas* (1572) through its recent Malayalam (the official language of Kerala, India) prose translation by C. J. Davis (2016).

I plan to situate Davis's text within contemporary attempts in Malayalam to engage with the early modern encounter between Portugal and Kerala through a variety of media – for instance, film (*Urumi/Curling Sword*, dir: Santosh Sivan 2011), novel (*Valiya Kappithan/The Great Captain*, V. P. Johns, 2017), photographic tableau (*Arrival of Vasco da Gama*, N. Pushpamala, 2014), and translation (*VascodaGamayude Diarykurippukal/The diary notes of Vasco da Gama*, trans. Prabha Chatterji, 2012) – which are largely mediated through British colonial representations from the 19<sup>th</sup> century. Davis's translation is based on Emanuel Paulo Ramos's 1980 Portuguese edition unlike *VascodaGamayude Diarykurippukal* which is based on E. G. Ravenstein's English translation (1898) of a Portuguese journal (1497-1499). It has, however, incorporated the notes provided by various English translators of the *Lusíadas*, which would indicate a transmission of colonial ideology. In contrast to the anti-Vasco da Gama sentiment embedded in *Urumi*, which stages the fictional killing of Vasco da Gama by a local hero, or the pro-Vasco da Gama ethos of *Valiya Kappithan* that hails him as a great captain as indicated by its title, the Malayalam *Lusíadas* offers a middle-ground for shared history and argues that the essence of the poem could be interpreted as either Indian or Portuguese. In the light of this, my paper will investigate how and why the Portuguese text crossed its borders into Malayalam and whether the Malayalam texts plays any part in the mythologizing or demythologizing of Vasco da Gama.