



## An Overview of Studies on the Dissemination and Reception of The Dream of the Red Chamber in Malaysia

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**Abstract:** As a carrier of Chinese culture, the ancient Chinese novels represented by *Dream of the Red Chamber* and a large number of its cultural derivatives have been deeply integrated into the cultural life of the Chinese diaspora as well as the localities, thus further deepening the exchanges between Chinese literature and the cultures of various ethnic groups in the world and promoting the study of the transmission and dissemination of Chinese culture. This paper aims to sort out the trajectory of the development of *Dream of the Red Chamber* in Malaysia, summarize the achievements and influences of Redology in Malaysia, and analyze its strengths and weaknesses through the collection and analysis of the research results of *Dream of the Red Chamber*. It clarifies the direction of the development of overseas Redology, especially the development of Malaysian Redology. At the same time, it further grasps the course of the dissemination of *Dream of the Red Chamber* in Malaysia and explores the way of the development of Malaysian Redology in the era of new media.

**Keywords:** Dream of the Red Chamber, Overseas Redology, Dissemination, Reception, Malaysia.

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### 1. Introduction

In the general introduction of his book *Dream of the Red Chamber and Chinese Culture*, Mr. Zhou Ruchang, a prominent figure in Chinese Redology, offered a fresh interpretation of the cultural meaning of *Dream of the Red Chamber*. He contended that "*Dream of the Red Chamber* is a great representative great work of our traditional Chinese culture, and we should rethink it from the perspective of a 'cultural novel.' view it from the perspective of 'cultural novel'." In other words, *Dream of the Red Chamber* is a significant cultural ambassador for China, presenting and reflecting Chinese traditional culture in all of its manifestations.

*Dream of the Red Chamber* is an encyclopedia of traditional Chinese society for readers who live abroad. Through the vital field of international translation, readers from other countries can gain a firsthand understanding of the lifestyle, character behavior, and artifacts of the aristocratic families in traditional Chinese society. This understanding can then be applied to the politics, economy, law, morality, and even folklore of traditional Chinese society, ultimately providing a figurative and insightful picture of the entire Chinese traditional society. *Dream of the Red Chamber* is therefore simultaneously Chinese and international.

The cross-cultural communication value of *The Dream of the Red Chamber* is realized through overseas dissemination. The so-called overseas dissemination of *Dream of the Red Chamber* refers to the fact that *Dream of the Red Chamber* has been introduced, translated, studied, and accepted in the overseas world

after traveling across languages, ethnicities, cultures, and national territories. As an outstanding representative of Chinese literature, the foreign dissemination of *Dream of the Red Chamber* has gone through a journey of more than 230 years. Through foreign dissemination, *Dream of the Red Chamber* has further gone abroad, become a window for the people of the world to understand China, and promoted the exchange and development of Chinese and foreign literature and art. Like other countries, *Dream of the Red Chamber* was introduced to Malaysia as a textbook for Chinese language learning, but the exact time is difficult to verify. According to Chia Jee Luen's conjectures, *Dream of the Red Chamber* was likely used by Western missionaries in the early 1800s as a textbook for learning Chinese, carried with them, or even preserved in the Anglo-Chinese Academy library. However, Li Kui contends that it is very likely that the *Dream of the Red Chamber* was carried to Singapore and Malaysia by the early Chinese who traveled to the South Seas. Even though the aforementioned theories make sense, they still require credible documentation to support them. Whatever the case, *Dream of the Red Chamber* was widely disseminated in early Malaya thanks to three crucial pillars:

Firstly, the missionaries who were active in the Nanyang area in the late Qing Dynasty, represented by Robert Morrison and Karl Friedrich August Gützlaff, made efforts to learn the Chinese language to popularize the spread of Christianity in China and regarded *Dream of the Red Chamber* as the textbook for the study of the Chinese language, thus initiating the journey of translating and interpreting the *Dream of the Red Chamber*. During this period, it is highly likely that the *Dream of the Red Chamber* followed in the footsteps of the missionaries and spread on a small scale.

Secondly, the Qing government set up a consulate in Singapore, the second consul general Huang Zunxian, promoted Chinese culture as its responsibility, and the *Dream of the Red Chamber* was extremely respected, so in the period of office, it is very likely that the *Dream of the Red Chamber* will be recommended to the local literati.

Thirdly, the *Dream of the Red Chamber* was adopted and disseminated by Khoo Seok Wan, dubbed "the talented man of the South Seas," at the close of the 19th and the start of the 20th centuries. He was the first person in Singaporean history to disseminate the *Dream of the Red Chamber*, having published a number of literary works that commented on the *Dream of the Red Chamber* and greatly recognizing its literary value.

Translations of *Dream of the Red Chamber* are commonly distributed throughout the world, but there is a unique form-original distribution in Asia. Prominent sinologists and translators from Japan and South Korea, like Ito Hirobumi and Choi Sol-chul, possess fluency in Chinese and familiarity with Chinese culture. They can thus overcome language barriers to read *Dream of the Red Chamber*'s original text and even free themselves from the constraints of its numerous intricate handwritten versions. The original dissemination in Japan and South Korea is only a niche dissemination, although the same in the Chinese cultural circle, but proficiency in Chinese and obsession with the number of readers in the study of red science is still relatively limited, so more dependent on the translation of the dissemination. The textual form of the *Dream of the Red Chamber* in Malaysia is different from that of the United Kingdom and the United States, as well as from that of Japan and Korea, and has the special characteristic that the original dissemination is the main one, supplemented by the translation dissemination.

This is mainly because Malaysia, with its large Chinese population, spares no effort in preserving and passing on Chinese culture and emphasizes Chinese language education. In the Malaysian educational environment, Chinese elementary schools and independent secondary schools up to university colleges and universities have Chinese culture or Chinese language departments, which constitute a solid socio-cultural foundation for the transmission of Chinese culture. According to the report "Population Estimates of Malaysia in 2023" published by the Department of Statistics, the proportion of Chinese in the total population of Malaysia will be 22.6% in 2023.

The vast majority of these Chinese have a certain degree of Chinese language listening, speaking, reading, and writing skills, and there is no lack of readers who are interested in classical Chinese literature. This creates a great advantage for the dissemination of Malaysian Redology - not relying on the transcription of others, but directly facing the original novels, searching for helpful Chinese literature, obtaining effective consultation in various online media, and also breaking down the barriers of boundaries and languages,

participating in online and offline academic exchange activities organized by China or Malaysia itself. In addition, they can participate in online and offline academic exchanges organized by China or Malaysia, forming a mechanism of academic exchanges with China.

## 2. The Spread and Development of Redology Overseas

Overseas Redology is a branch of Sinology, which plays an important role in foreign cultural exchanges. In the exchanges and mutual understanding of civilizations, Sinology is an important academic bridge between the East and the West, and sinologists are the cultural pioneers who promote mutual learning and mutual appreciation of Chinese culture and the civilizations of the world. In the process of the *Dream of the Red Chamber* going to the world, sinologists have made significant contributions, and the translation and introduction of the novel and the research of overseas Redology are mostly undertaken by Chinese scholars and overseas sinologists. Overseas Redology research is generally divided into two threads, one is Redology research by Chinese and the other is Redology research by overseas Chinese or non-Chinese scholars. Similarly, the study of overseas Redology dissemination follows these two threads.

In the field of overseas dissemination of *Dream of the Red Chamber*, no one has exerted more effort than the famous Chinese Redologist Hu Wenbin. He believes that "collecting, organizing, and studying the historical data of the circulation, translation, and research of *Dream of the Red Chamber* in foreign countries in a purposeful and planned manner is not only necessary for writing the history of Redology but also indispensable for writing the history of Chinese literature."<sup>1</sup> He and Redologist Zhou Lei edited and published *Selected Papers on Redology in Taiwan* (1981), *Selected Papers on Redology in Hong Kong* (1982), and *Collected Papers on Redology Overseas* (1982). These collections of essays contain articles by overseas scholars on the review of Redology, the study of the thought and art of *Dream of the Red Chamber*, and the commentaries on the authors and editions of *Dream of the Red Chamber*, which demonstrate the achievements and level of overseas Redology research and provide a window for academics and readers to understand overseas Redology research. In *Dream of the Red Chamber Abroad*, published in 1993, Hu Wenbin exhaustively combed through the circulation of *Dream of the Red Chamber* in thirteen countries, including Japan, North Korea, Vietnam, Thailand, Burma, Singapore, Russia, and the Soviet Union, Germany, Czechoslovakia, Britain, France, Spain, and the United States, and analyzed the status of the novel in the minds of people in foreign countries.

Another Chinese scholar, Gao Huai-sheng's *The Case of Hong Kong, Taiwan and Overseas Redology* (2019) selects eleven Hong Kong, Taiwan and overseas Redology scholars, including Stephen Soong, Mei Jie, Pan Chong-gui, Zhou Cezhong, Yu Ying-shi, Zhao Gang, Lin Yutang, Eileen Chang, Pi Shumin, Andrew H. Plaks, Ito Soseihei, and Anthony C. Yu, and writes about their scholarly achievements, scholarly methods, scholarly paradigms, scholarly personalities, scholarly spirit, and scholarly influences, considering several aspects of Redology history, regional Redology, and the process and performance of their studies. In this work, the history of Redology, regional Redology, and the process and performance of Redology are considered, and the achievements of each scholar in the areas of edition discernment, purpose solicitation, textual criticism, history of Redology, construction of academic style, and dissemination of translations are introduced, thus forming a holistic understanding and evaluation of Redology at home and abroad. The innovation of this work is to write the history of Redology in the form of a case, which is a kind of writing practice of history of literary acceptance or history of literary effect, in addition, the "case of Redology" has transcended the way of writing "traditional case" and has the characteristics of "modern case". In addition, the "Red Study Case" transcends the "traditional study case" writing method and has the character of a "modern study case".

Chinese scholars' summaries and descriptions of the spread of overseas Redology are scattered in various monographs on the history of Redology or the spread of Redology. In Chen Weizhao's *A General History of Redology* (2005), there are articles such as "Overseas Redology", "The Rapid Development of Overseas Redology", "Rethinking the History of Overseas Redology", and "The Study of finding out the true nature in Overseas Redology", "Overseas Redology from 1978 to 2003" and other chapters. Li Guangbai's *History of Redology* includes chapters on "Redology in Taiwan and Hong Kong" and "The Circulation of *Dream of the*

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<sup>1</sup>Hu Wenbin. *Dream of the Red Chamber Abroad*. Beijing, Beijing Publishing House, 1984

*Red Chamber* in Overseas Countries and International Redology". The sixth chapter of Li Genliang's "The Spread and Acceptance of *Dream of the Red Chamber*", "The Spread and Acceptance of *Dream of the Red Chamber* in Hong Kong, Taiwan, and Overseas Countries" introduces the spread and acceptance of *Dream of the Red Chamber* in Hong Kong, Taiwan, Japan, Korea, Europe, and America, and points out the problems that have arisen in the process of translation and spreading of *Dream of the Red Chamber*. He Xinmin's "How Deep is the Red--Face to Face View of *Dream of the Red Chamber*" (2015) has a section on "Overseas Redology," which discusses the study of *Dream of the Red Chamber* by overseas Chinese, several important translations of *Dream of the Red Chamber*, and summarizes Redology in Europe and America in terms of the purpose of the title, sociological significance, novel tradition, novel artistic achievement, and the status of *Dream of the Red Chamber* and Cao Xueqin in five aspects summarize the uniqueness of Redology in Europe and America.

Another form of research is the country-by-country and region-by-region study of the history of overseas Redology dissemination. Sun Yuming's *Draft History of Redology in Japan* (2005) takes time as the warp and divides the history of Redology in Japan into five stages, which not only outlines the emergence and development trend of Redology in Japan more accurately, but also gives a brief review of the translations, annotations, commentaries, and research results of the *Dream of the Red Chamber* by the scholars in Japan through the ages.

Jiang Qihuang's *Redology in Europe and America* (2005) systematically reviews the translations, introductions, and commentaries of *Dream of the Red Chamber* in Europe and America since the middle of the 19th century, and covers the various views of European and American Redology in the past one hundred and fifty years, which fills in the gaps of domestic research in this field.

Zhang Hui's *Dream of the Red Chamber Research in the United States* (2013) focuses on a systematic compilation and review of the research results and the research process of *Dream of the Red Chamber* in the American Sinological community from 1960 to 2000, and through the collation of the research results of American Redology in the past 40 years and the summary of its achievements and failures, it will provide a reference for the study of Redology in China as well as some basic work for the study of Redology in both China and foreign countries. In addition to the discussion of academic history in the general sense, it also touches upon the related major issues of Redology and its academic prospects through the analysis of the development of the study of *the Dream of the Red Chamber* in the United States and the ideas and methods of Redology research in the United States.

In terms of important papers, there are Pan Depo's *Dream of the Red Chamber Transmission and Reception in Asia* (2022), Zhang Hui's *Dream of the Red Chamber Transmission and Reception in North America* (2022), Yao Junling's *Translation and Criticism of Dream of the Red Chamber in Nineteenth-Century Germany*(2015), and Guo Yumei's *The Transmission and Study of the Dream of the Red Chamber in France* (2012), among others. Overall, the number of dissertations in the study of the history of the dissemination of Redology by country or region is predominant, while the number of monographs is limited. The main body of some papers is still a summary of information or stays in the introductory text, which lacks the interpretation and analysis of the material.

Overseas Chinese and non-Chinese scholars have done fruitful research in the field of overseas dissemination of *The Dream of the Red Chamber*. In 1980, at the First International Symposium on *The Dream of the Red Chamber* held in Wisconsin, USA, the renowned Japanese sinologist and Redology scholar Sosehei Ito made a report on "A Short History of the Study of the Japanese *Dream of the Red Chamber*", which aroused the interest of researchers of *The Dream of the Red Chamber* in many countries. Taking the nearly two hundred years from 1820-2018 as a time axis, Malaysian scholar Chia Jee Luen's *Dream of the Red Chamber dissemination and research in Malaysia and Singapore* (2018) attempts to restore and present the dissemination subjects, messages, pathways, and audiences of *Dream of the Red Chamber* as well as to explore the influence of the dissemination of *Dream of the Red Chamber* in the light of the feedback from the audiences, and then to examine the impact of the published *The Dream of the Red Chamber* researchers will then sort out and comment on the published articles and research results related to *Dream of the Red Chamber*, and make suggestions for the future expansion of Redology research concerning the research ideas and methods of the world's Redology. Korean Sinologist and Translator Choi Sol-chul's *The Dissemination and Translation*

of *Dream of the Red Chamber in Korea* (translated by Xiao Daping, 2018) is divided into ten chapters, focusing on the introduction of *Dream of the Red Chamber* in Korea, One Hundred and twenty translations collected by Changdeokgung Palace of Korea, and the translations of modern translators, among other topics that are worth exploring and researching.

Overseas sinologists are not only proficient in their languages, but also have deep roots in Chinese culture, great enthusiasm for Redology research, and familiarity with the dynamics of cultural development in their own countries, so they have a unique advantage in completing the process of dissemination of Redology in their own countries. They attach importance to both documentary investigation and rational analysis, can make a more accurate judgment on the time of the introduction of *Dream of the Red Chamber* into their country based on detailed historical materials, and can make a relatively clear outline of the process of the spread of *Dream of the Red Chamber* in their country. Not coincidentally, the three sinologists mentioned above were also the translators or members of the translation team of *Dream of the Red Chamber* (Ito Sohei published a full translation of the Japanese text in 1958-1960, Choi Sol-chul and Ko Min-hee published a full translation of the Korean text in 2009, and Chia Jee Luen was the head of the research team of the translation team of the full translation of the Malay text in 2017), and thus they were able to quickly guide the dissemination practice activities with the results of their researches, and to Expanding the local influence of *Dream of the Red Chamber*.

The above is a classification and summary of the literature on overseas Redology studies from the perspective of the different countries and identities of the researchers. Throughout the above, we can learn that Chinese scholars and overseas sinologists have paid considerable attention to the development and research of Redology overseas, but in the discussion of overseas research on the *Dream of the Red Chamber*, the main focus is on the European and American Redology and the Japanese and Korean Redology, and there is a serious lack of attention to the dissemination of the *Dream of the Red Chamber* in Malaysia and Singapore, of which there is a slight reference to the Redology research in Singapore, but it is also one-sided, and only a passing mention of the research situation in Malaysia. There are some references to the study of Red Studies in Singapore, but they are also partial, and the research situation in Malaysia is only skimmed over. For example, Wang Lina's *Chinese Classical Novels and Opera Masterpieces Abroad* (1988) only briefly introduces an overview of the study of *Dream of the Red Chamber* in Singapore, with three scholarly articles from the 1970s. There are numerous treatises on the circulation and development of the *Dream of the Red Chamber* in a certain country or region, but it is difficult to find a monograph on the history of the spread of Redology in Malaysia during this period, and the number of essays on the subject is relatively scanty. Chia Jee Luen's *Dream of the Red Chamber Transmission and Research in Malaysia and Singapore* (1818-2018), which came out in January 2024, is the first monograph on the study of the transmission of *Dream of the Red Chamber* in Malaysia.

### **3. The Four Levels of Overseas Dissemination and Acceptance of Dream of the Red Chamber**

In *Rewriting the History of Redology in a Global Perspective* (2022) , Mei Xinlin categorizes the research perspectives or focuses of the study of the *Dream of the Red Chamber's* international dissemination and reception into four levels:

The first level is the translation of *Dream of the Red Chamber*, which is the foundation of the study of overseas Redology dissemination history. Li Dabo's *An Analysis of the Relationship between Overseas Translations and Overseas Dissemination of Dream of the Red Chamber* considers overseas dissemination as an important way of reconstructing the value of the text of *Dream of the Red Chamber*, and also a major issue in Redology research. By comprehensively sorting out the status quo and problems of overseas translations of *Dream of the Red Chamber*, the study explains the three major areas that *Dream of the Red Chamber* should focus on in the process of translation, i.e., culture, aesthetics, and anthropology, and tries to provide a brand new perspective for the overseas dissemination of *Dream of the Red Chamber*. Zhao Jianzhong, on the other hand, in his article *Cross-cultural Translation Problems in the Dissemination of the Dream of the Red Chamber in Foreign Countries*, points out the cross-cultural translation problems in the dissemination of the *Red Chamber* stories in foreign cultures and the ways for the translators to solve these problems. He thinks that the cross-cultural translation of *Dream of the Red Chamber* is difficult, not only

because the translator has a Misunderstanding of the original, but also because of the "cultural filtering" in the process of translation, which is formed by the cultural differences of different countries. At the same time, it is also due to the "cultural filtering" in the translation process caused by the cultural differences of different countries. This situation can be corrected by adopting "equivalent translation" in translation theory. In this sense, in addition to *Dream of the Red Chamber*, other masterpieces can also draw on similar experiences in translation practice.

Malaysian scholar Chia Jee Luen's *The Translation and Dissemination of Dream of the Red Chamber in the Malay World - An Example from Indonesia, Malaysia, and Singapore* aims to sort out the previous discourses on the translation and dissemination of the Malay language and weed out the unfounded conclusions. By translating the paratexts of each translation, the specific image of the *Dream of the Red Chamber* as portrayed by the translation for the readers is shown by way of examples. These treatises focus on the evaluation of *Dream of the Red Chamber* from the perspective of dissemination, emphasizing the importance of translations for the overseas dissemination of *Dream of the Red Chamber*.

The second level is the commentary on *Dream of the Red Chamber*, which is the starting point for the study of the history of the dissemination of Redology overseas and is mainly presented in the relevant chapters of the history of Chinese literature overseas and the commentary on *Dream of the Red Chamber* in the "encyclopedia" entries. Translators, as the messengers of cultural dissemination, will directly influence the acceptance of the novel by the reading public in their country. The translator's overall evaluation of the novel is often located in the preface of the translated book, which can reflect the depth of the translator's research and the accuracy of his or her understanding of the novel. This part of the study mainly reflects the evaluation of *Dream of the Red Chamber* by the literary community of each country and the understanding of the novel by the readers of each country, which is a test of the effectiveness of the overseas dissemination of *Dream of the Red Chamber*.

The third level is the interpretation of *Dream of the Red Chamber*, which is the focus of overseas research on the history of Redology dissemination and the concentration of overseas Redology achievements. American Sinologist Andrew H. Plaks's *The Archetypes and Allegories of the Dream of the Red Chamber* (1976) is his famous work, in which he used comparative literature to analyze the cultural aspects of the classic Chinese text, *The Dream of the Red Chamber*. Unlike the old style of reading, which emphasized commentary, the book introduced the Western literary theories of "archetype" and "allegory," to reveal the inner thinking model of the work and the hidden meanings behind the surface narrative.

In addition, there is another thesis that takes the research ideas and achievements of overseas sinologists as the main body of research. Zhang Hui's article *The Road of One Hundred Years of American Redology---Paradigm, Meaning, Insufficiency, and Enlightenment* argues that, among the overseas Redology, the achievements of American Redology are unique and fruitful. Reviewing the development history of Redology in the United States in the past hundred years, its research staging, academic paradigm, the version used, research methods have their unique features, not only with the combination of Western literature but also to develop a cross-disciplinary, cross-specialty research methods. The vitality and development of American Redology is not only inseparable from Chinese Redology but also enlightening to Chinese Redology. Taking Jonathan Hsia, Andrew H. Plaks, Zhou Cezhong, and other sinologists as research objects, the article summarizes the research characteristics of American Redology and points out the shortcomings of American Redology.

The fourth level is the thematic study of the *Dream of the Red Chamber*, which is a deepening of the study of the history of the spread of Redology overseas. These thematic studies are widely distributed in literature, text, and cultural studies, which have the unique value of academic innovation, but at the same time, they are also prone to cause new

However, at the same time, they are also prone to new controversies. For example, due to the special cultural background and theoretical interests of overseas scholars, gender perspective constitutes one of the main research ideas of Redology. Louise Edwards of Australia is the first Western scholar who systematically applies feminist theories to study the *Dream of the Red Chamber*, and in her book *Men and Women in Qing Dynasty China: Gender in the Dream of the Red Chamber*, she invokes gender as a basic category in the composition of the social system, and on this basis, she analyzes gender as the basis of the

social system. She invokes gender as a basic category in the constitution of the social system and analyzes it on this basis. The author adopts a gender perspective to interpret the text of *Dream of the Red Chamber*, combing the efforts made by Redology critics in different periods to interpret and read *Dream of the Red Chamber*, as well as the hidden gender and political discourse behind such efforts.

In addition to serving as a valuable resource for comprehending the *Dream of the Red Chamber* allegory and the gender culture of the Ming and Qing Dynasties, interpretation and judgment regarding the results of overseas Redology's gender research will enable a thorough analysis of the academic roots and developmental principles of overseas Sinology, which will help break free from Western-centrism and realize the new direction of Ming and Qing Dynasty gender research. Thematic studies highlight the focus of Redology research conducted abroad and provide an alternative perspective on the potential cultural misinterpretation of Sinology research. Both local and international scholars are needed to find and develop this type of thematic research, as well as to discover and summarize it. It will undoubtedly become a new area of academic growth as international Redology research continues to advance and as Chinese and foreign Redology research exchanges.

#### **4. Dissemination and Reception of *Dream of the Red Chamber* in Malaysia**

Malaysian Redology studies have accumulated several results in the above four levels of research. The first is the study of translations. Five scholarly papers have been published since the full Malay translation of *Dream of the Red Chamber* was released. These include: Khor Boon Eng and Seng Yan Chuan's *An Exploration of the Translation Problem of the First-Person Pronouns in the Malay Translation of Dream of the Red Chamber*(2019); Kong Kui lian and Ong Siew Kian's *Calling structure and reader acceptance in the judgment of The Twelve Haircuts of the Golden Hairpin from the Malay translation of Dream of the Red Chamber*(2021); Ong Siew Kian's *Malay Translation of Dream of the Red Chamber* (2020); Tan Hui Wen's *the Initial Exploration of the Strategies of Translating the Symbolic Words in the Malay Translation of Dream of the Red Chamber*(unpublished); Li Mei and Chia Jee Luen's *Moving Flowers and Planting Dreams: The Redology Communication of Seng Yan Chuan, the Malay Translator of Dream of the Red Chamber* (2023).

These essays start from the aspects of first-person pronouns, judgments, and hieroglyphs respectively, and initially explore the translator's strategic approach to translating *Dream of the Red Chamber*, to understand how the personal pronouns, hieroglyphs, and poems of ancient Chinese novels are translated from Chinese into Malay, and the reasons for their choice of the strategic approach, to provide references for scholars engaged in the translation of ancient Chinese novels. *Moving Flowers and Planting Dreams: The Redology Communication of Seng Yan Chuan, the Malay Translator of Dream of the Red Chamber* takes the Redology communication activities of Seng Yan Chuan, one of the translators of the full translation of the Malay text, as the object of study, and explores the translation strategy of the Malay version of *Dream of the Red Chamber*, which is to say that it employs the strategy of dissimilating the translation, while at the same time taking into account the target language's mode of expression.

Apart from taking the Malay translation as the object of study, there are also studies on the English translation. The main purpose of taking the English translation as the object of study is to use the full English translations of Yang Hsien-yi and David Hawkes as reference samples to discuss the effects brought about by their translation method for the translation team's reference on how to formulate their translation strategies before carrying out the translation work of the Malay translations. This research was mainly done by Seng Yan Chuan, one of the translators of the Malay translation, who presented *From Receiver to Disseminator of Dream of the Red Chamber: On the Historical Contribution of Pan Chonggui to the Development of Redology in Hong Kong and Taiwan* at the International Symposium on Dissemination and Reception of Chinese Literature held in Kuala Lumpur in August 2009, introducing the contribution of Mr. Pan Chonggui, both as a receiver and a disseminator of Redology in the dissemination of Redology in Hong Kong and Taiwan. Mr. Pan Chonggui's contribution to the development of Redology in Hong Kong and Taiwan as a receiver and propagator was introduced. Later, she published *Exploring Hawkes's Creative Rebellion: Taking the Metaphors in the English Translation of Dream of the Red Chamber as an Example* (2009), and *On the Translation Strategies of Cultural Differences in the English Translation of Hawkes's The Story of the Stone*" (2011), which analyzed Hawkes's translation strategies of "creative rebellion" by focusing on his English translation of *Dream of the Red Chamber*.

There is also an interview *Dream of the Red Chamber Malay and Korean Translation Dialogue Book* (2020), the interview subject is Malaysian Redologist Tan Sri Tan Kwang Tsai and Korean Redologist Choi Sol Chul, the two scholars introduced to the interviewer the dynamics of the development of Redology in the two countries, focusing on the process of launching the Malay and Korean translations, and the dilemmas and breakthroughs they have encountered. Dongwu's *A Thread of Redology in Ten Thousand Miles--Malaysia Chronicle* (2007) records the experiences of Chinese Redologists Zhang Qingshan, Sun Yuming, and Shen Zhijun during their trip to Malaysia, during which the Chinese experts shared their Redology research insights with the Malay translation team, and answered some relevant academic and technical questions in concrete terms.

Abridged translations, pivot language versions, and excerpts existed prior to the first full translation of Malay being published in 2017. However, these translations elicited little response, and some were not widely circulated in Malaysia and Singapore, leaving a dearth of information in their wake. Malaysia started conducting research on Malay translations only after 2017, which was a relatively late start, and the results were rather limited. Scholars who are Chinese-Malaysians have conducted this research thus far; Malay scholars have not yet been involved. Due to language barriers, Chinese scholars do not participate as much.

Regarding the critical study of *Dream of the Red Chamber*, from the information collated so far, it can be seen that the dissemination of *Dream of the Red Chamber* in Singapore and Malaysia began with the press, with Chinese-language newspapers such as Lat Pau, Nanyang Siang Pau, and Sin Chew Daily serving as platforms and carriers for the dissemination of *Dream of the Red Chamber*. Literary scholars Khoo Seok Wan and Ito used this as an academic position and created a network of literary creations centered on them. Li Kui and Pik Wah Fan's *Dream of the Red Chamber-Press-Communication-Reanalysis of the Early Communication of Dream of the Red Chamber in Singapore and Malaysia* breaks through the problem that previous academic studies did not sufficiently analyze the newspapers and early researchers, and stayed at the level of literature collation and analysis, and brings together information on the reviews of *Dream of the Red Chamber* published in the early newspapers and magazines (1894-1919), focusing on the literature of *Dream of the Red Chamber*. It focuses on the contribution of Khoo Bean-yuen to the dissemination of Redology in Singapore and Malaysia. The poetry of Khoo Seok Wan and his poets on the *Dream of the Red Chamber* and their analysis of the authorship and characterization of the *Dream of the Red Chamber* set a precedent for the review of the *Dream of the Red Chamber* in Singapore and Malaysia.

Goh Tze Kwang is the earliest new literary historian and Southeast Asia scholar to systematically study the *Dream of the Red Chamber*. His book *A Brief Description of the Dream of the Red Chamber* (1960) contains nine essays, which compile and list materials, analyze and comment on the issues of fat criticism, authorship, and authorship of the *Dream of the Red Chamber*, and several which refute the radiologist Pan Chonggui's claims to the *Dream of the Red Chamber* and the insights gained from it. Seng Yan Chuan attaches great importance to the compilation and orientation of the Redology studies of Ito and Goh Tze Kwang. Centering on the "Pen Battle," she presented the conference paper *On the Pen Battle between Goh Tze Kwang and Pan Chonggui*, pointing out the significance of this pen battle in breaking the silence of Redology studies in Singapore and Malaysia and opening up a benign literary controversy. In addition to recognizing the value of Goh Tze Kwang's *A Brief Description of the Dream of the Red Chamber*, she also wrote an article entitled *The Sentiment of the Dream of the Red Chamber in Goh Tze Kwang's Small Poems of Chonglou* (2020), in which she analyzed the title of *The Dream of the Red Chamber* and the flower imagery in the poems to explore in-depth the sentiments of *The Dream of the Red Chamber* in Goh Tze Kwang's poems. Dr. Li Kui presented a paper entitled *An Essay on Malaysian Ito's Dream of the Red Chamber* at the 40th Anniversary of the Founding of the Chinese Society of the *Dream of the Red Chamber* and the 2021 Academic Annual Conference.

At present, one of the greatest achievements in the study of the *Dream of the Red Chamber* is that the construction of the historical genealogy of the study of the *Dream of the Red Chamber* in Malaysia has taken shape under the efforts of scholars such as Seng Yan Chuan, Chia Jee Luen, and Li Kui.

An interpretive study on the *Dream of the Red Chamber*. Studies in this field mainly analyze *Dream of the Red Chamber* in depth from different perspectives. Tan Kwang Tsai and Pik Wah Fan's edited volume, *Dream of the Red Chamber Literature-Text-Culture Dialogue: Selected Papers from the International*

*Symposium on Dream of the Red Chamber in Malaysia* (2019), contains 20 scholarly papers, with topics including Redology Literature and Cultural Relics Research, Textual Research on *Dream of the Red Chamber*, Translation and Translational Research on *Dream of the Red Chamber*, and International Redology. Four of them are from the Department of Chinese and the Center for the Study of *Dream of the Red Chamber* at the University of Malaya, namely, Tan Kwang Tsai's *Revisiting the Survival Value of Cheng Weiyuan's Pine and Cypress with Longevity Picture - In Memory of Mr. Zhang Shouping*, Seng Yan Chuan's *Sentimentality of Dream of the Red Chamber in Goh Tze Kwang's Small Poem of Chonglou*, and Teoh Hooi See's *Lyrical Gesture of Memory in Past Events --The Role of Lyricism in Novel Commentary from the Sensuous Tone of Lipstick Commentary*, and Chia Jee Lune's *International Sinology and Redology Taking Roots--"2019 International Symposium on Dream of the Red Chamber in Malaysia "A Brief Introduction"*. The Center for the Study of the *Dream of the Red Chamber* at the University of Malaya counted the number of dissertations related to the theme of *The Dream of the Red Chamber* published by students of the Chinese Department of the University from 1979-2021, a total of 20 dissertations, with relatively comprehensive research content, including the exploration of the question of the authorship of the sequels, the interpretation of the novel's characters, the analysis of the allegorical meaning of the color depictions, and the excavation of the tragic factors.

The Chinese Department of the University of Malaya has progressively developed into an academic hub for the study and dissemination of the *Dream of the Red Chamber* in Malaysia since 1979, when Tan Kwang Tsai published his first dissertation on Redology, *On the Authorship of the Forty Sequels of the Dream of the Red Chamber*. If it is true that the primary audiences for *Dream of the Red Chamber* in Malaysia during its initial years were readers of newspapers and magazines as well as theatergoers, then from the 1980s to the present, the primary audiences have progressively changed to practitioners and students of Chinese language education in Malaysia, particularly the undergraduates of Chinese Language and Literature.

The appreciation of *Dream of the Red Chamber* is not only a simple appreciation and sharing of the reading experience but also opens up the literature study, text study, and cultural study of the novel from different angles. By joining the camp of *Dream of the Red Chamber* enthusiasts, the highly educated youth group can give greater play to the significance of the dissemination of *Dream of the Red Chamber*, and play a catalytic role in the dissemination of the novel in Malaysia.

Thematic studies on the *Dream of the Red Chamber*. From the treatises collected by the author, Malaysian Redology lacks thematic and systematic studies. Thematic studies require the researcher to have a high degree of familiarity with the text and a high degree of academic sophistication, as well as to maintain a sustained focus on a particular topic. For ordinary readers, it is no longer easy to be able to read through the novel. For Chinese Language Students, it is impossible to complete the creation of a thesis on Redology without the professional guidance of teachers, and it is very difficult to complete the creation of a series on a certain topic.

Generally speaking, the group of people who are capable of researching the topic are Malaysian-Chinese writers, sinologists, university teachers, or other intellectuals. In Malaysia, the study of *Dream of the Red Chamber* is not a mainstream research direction, and there are only a few scholars who take the study of *Dream of the Red Chamber* as their main research direction. Other scholars study *Dream of the Red Chamber* only as a matter of interest and are unable to devote more energy and time to more in-depth research. It is encouraging to see that the research on the topic of "the dissemination of the *Dream of the Red Chamber* in Singapore and Malaysia" is systematic and sustainable.

Between 2009 and 2023, Li Kui published in the *Journal of Dream of the Red Chamber* and *Acta Linguistica et Litteraturaria Sinica Occidentalia* the following articles: *A Brief Introduction to the Proposed Stone Record of the Sacrifice of Concubine Yihong to Concubine Xiaoxiang and its Preface* (2009), *A Brief Introduction to the Information on Redology Contained in Singapore's Rakugo Lat Pau*(2011),*A Brief Overview to the Information on Redology in Singapore's The Star and Thien Nan Shin Pao*(2014), *A Brief Overview of the Information on 'Redology' Contained in Singapore's Cheng Nam Jit Poh* (2015), *An Analysis of the Newspaper Dissemination of Dream of the Red Chamber in Singapore* (2015) ,*A Brief Overview of the Information on 'Redology' Contained in Singapore's Hai Sing Pao*(co-authored with Pik Wah Fan and Tan Kwang Tsai, 2019) ,*Dream of the Red Chamber - Newspaper - Dissemination - A Reanalysis of the Early Dissemination of Dream of the Red Chamber in Singapore and Malaysia* (co-authored with Pik Wah Fan, 2021) ,*A Review of the Rare*

*Redology Materials Contained in Singapore's The Star Newspaper Review of Rare Redology Sources Contained* (co-authored with Chen Sui and Chia Jee Luen, 2023) and a series of other articles exploring the newspaper dissemination of *Dream of the Red Chamber* in Southeast Asia--Singapore and Malaysia--provide updated and strong evidence on the early (1984-1929) dissemination of *Dream of the Red Chamber* in the press.

Dr. Chia Jee Luen from the Department of Chinese Language and Culture, University of Malaya, has published several academic papers on the topic of "The Dissemination of the Dream of the Red Chamber in Malaysia", both as a whole and in periods, such as early dissemination studies and studies centered on the 1950s and 1970s, and has published the first monograph in this field of study, *The Dissemination and Study of the Dream of the Red Chamber in Malaysia and Singapore (1818-2018)* (2024), which fills the gap in the research field of Redology in Malaysia, and is not only the first monograph on the dissemination of *Dream of the Red Chamber* in Malaysia but also the first academic monograph in the history of Redology in Malaysia.

For a long time, research on the dissemination and reception of *Dream of the Red Chamber* in Malaysia has focused on one aspect, namely, the history of the dissemination of *Dream of the Red Chamber* in Singapore and how it was disseminated in Singapore and Malaysia. The earliest record of the dissemination of *Dream of the Red Chamber* in Singapore is the monograph *Dream of the Red Chamber Abroad* by Mr. Hu Wenbin, a famous Chinese Redologist, which was published in 1993, focusing on the history of cultural exchanges between China and Singapore, and combing through the important writers and their works that emerged from the initial stage of Redology research in Singapore to the 1980s, which is incomplete because of the limitation of the length and only accounts for one chapter (Chapter 6) of the whole book.

*The study and analysis of Dream of the Red Chamber in Malaysian Chinese Textbooks* (2023), co-authored by U Riina, a Chinese student at Tunku Abdul Rahman University, and Chou Wen Loong, a Malaysian teaching assistant, compares and discusses the excerpts of *Dream of the Red Chamber* in Malaysian Chinese textbooks from two periods, as well as the differences in the organization, selection method, textual changes, reading aid system, and exercise system, and reflects on the current Chinese textbooks. The discussion reflects on the problem of selecting and editing *Dream of the Red Chamber* in the current Chinese textbooks.

*In The Treasures of Xingzhou: Exploring the Dream of the Red Chamber Fugue in Early Singapore Chinese Newspapers* (2023), Associate Professor Wang Sihao of the University of Macao takes six "Dream of the Red Chamber Fugues" in early Singapore Chinese newspapers as the object of study, and points out that they have special bibliographical and literary critical value among the works of poetry and song with titles of *Dream of the Red Chamber*. It is pointed out that they have special bibliographic and literary-critical values among the poems and songs inscribing the *Dream of the Red Chamber*.

Comparatively speaking, the more comprehensive studies in the field of the dissemination history of *Dream of the Red Chamber* in Malaysia are mostly done by Malaysian students and scholars. At present, the author has collected a total of eighteen single papers, two master's theses, and one doctoral dissertation on the dissemination of *Dream of the Red Chamber* in Malaysia (Li Kui, Ma Feng, Wang Sihao, and Chen Sui are Chinese scholars, and the others are Malaysian students or scholars). The single theses are *The Study of Dream of the Red Chamber in Malaysia*(Seng Yan Chuan, 2007), *A Brief Introduction to the Proposed Stone Record of the Sacrifice of Concubine Yihong to Concubine Xiaoxiang and its Preface* (Li Kui,2009),*Dreaming of the South Seas - Exploring the Beginning of the Dissemination of Dream of the Red Chamber in Singapore and Malaysia*(Chia Jee Luen, 2010), *A Brief Introduction to the Information on Redology Contained in Singapore's Rakugo Lat Pau*(Li Kui,2011) ,*A Brief Overview to the Information on Redology in Singapore's The Star and Thien Nan Shin Pao*(Li Kui,2014), *A Brief Overview of the Information on 'Redology' Contained in Singapore's Cheng Nam Jit Poh* (Li Kui,2015), *An Analysis of the Newspaper Dissemination of Dream of the Red Chamber in Singapore* (Li Kui,2015),*The Dissemination and Translation of Dream of the Red Chamber' in Contemporary Malaysia An Overview* (Khoo An Ny, 2016), *The Transmission and Reception of Dream of the Red Chamber in Malaysia* (Pik Wah Fan, 2017), *Dreaming Down to Nanyang and Blooming Red - The Early Dissemination of Dream of the Red Chamber in Malaya* (Chia Jee Luen, 2017), *The Post-War Malay-Singaporean Literary World's Study and Promotion of 'Dream of the Red Chamber' Research and Promotion - Centering on the 1950s to 1970s*(Chia Jee Luen, 2018), *Malaysian Redology and its Cultural Graft since the*

*New Century* (Ma Feng, 2021), *Dream of the Red Chamber- Newspaper - Dissemination - A Reanalysis of the Early Dissemination of 'Dream of the Red Chamber' in Singapore and Malaysia* (Li Kui and Pik Wah Fan, 2021), *A History of the Dissemination of Dream of the Red Chamber in Malaya's Chinese Barbarism in New Essays in Chinese Literary History* ( Chia Jee Luen and Chan Kong Choy, 2021), *Moving Flowers and Planting Dreams: The Transmission of Redology Learning by Seng Yan Chuan, the Malay Translator of Dream of the Red Chamber* (Li Mei and Chia Jee Luen,2023).*In The Treasures of Xingzhou: Exploring the Dream of the Red Chamber Fugue in Early Singapore Chinese Newspapers* (Wang Sihao,2023), *A Review of the Rare Redology Materials Contained in Singapore's The Star Newspaper Review of Rare Redology Sources Contained* (Li Kui, Chen Sui, Chia Jee Luen, 2023)

There are two master's thesis papers, namely, *The Transmission and Reception of Classical Chinese Literature in Malaysia and Singapore: A Case Study of Dream of the Red Chamber* (Chia Jee Luen,2011) from the Department of Chinese Language and Literature, University of Malaya, and *The Transmission of Dream of the Red Chamber in Contemporary Malaysia* (Tan Hui Wen,2010)from the Department of Chinese Language and Literature, Fudan University. The doctoral dissertation is Chia Jee Lyne, College of Arts and Letters, Shandong University, on the dissemination and study of *Dream of the Red Chamber in Malaysia and Singapore* (Chia Jee Luen,2018).

Tan Hui Wen's master's thesis of Fudan University, *The Dissemination of Dream of the Red Chamber in Contemporary Malaysia*, aims to organize the literature on the dissemination of *Dream of the Red Chamber* in Malaysia and to construct a map of the dissemination of the contemporary Chinese version of *Dream of the Red Chamber* in the Malaysian Chinese community. The article compiles the articles on *Dream of the Red Chamber* published in Malaysia from 1957 to 2010, and it can be seen that Chinese newspapers and literary magazines have played a great role in the dissemination of the book.

Ma Feng's *Malaysian Redology in the New Century and its Cultural Graft* summarizes the two reasons for the Red Studies fever in Malaysia in the new century: first, the promotion and dissemination of research by local scholars represented by Tan Kwang Tsai and Pik Wah Fan; and second, the cultural grafting of local writers represented by Seng Yan Chuan and Lee Yoke Kim.

In chronological order, Seng Yan Chuan's *Dream of the Red Chamber Studies in Malaysia* introduces the status of the study of *Dream of the Red Chamber* in Malaysia, combs through the academic research paths of Goh Tze Kwang and Tan Kwang Tsai, showcases their research results, and emphasizes their irreplaceable revelatory significance. The article summarizes the strengths and weaknesses of studying *Dream of the Red Chamber* in Malaysia and provides new ideas for the development of Redology research in Malaysia.

Pik Wah Fan, in her article *The Dissemination and Reception of Dream of the Red Chamber in Malaysia*, points out that *Dream of the Red Chamber* is one of the great novels in China and a literary classic that has been passed down all over the world. Compared with other Southeast Asian countries, Malaysia is well-equipped to disseminate classical Chinese literature. *Dream of the Red Chamber* is a classic generally accepted by the Chinese community in Malaysia, and it has been disseminated through books, and the *Dream of the Red Chamber* has been introduced and taught in secondary school Chinese texts and university Chinese language courses. The dissemination of *Dream of the Red Chamber* in other countries is mainly through translation into the language of the country to make it easier for the readers in that country to read.

However, in Malaysia, many readers can read the original *Dream of the Red Chamber* directly, and they are the general public with high school Chinese education and above. In addition to textual dissemination, the dissemination of *Dream of the Red Chamber* in the Malaysian Chinese community also includes continuous dynamic dissemination, i.e. workshops, lectures, exhibitions, seminars, and so on. The Malay translation of *Dream of the Red Chamber* was also launched on September 28, 2017, and the impetus behind it came from the Chinese community's long-standing sense of cultural heritage, i.e., to promote Chinese culture to Malaysian Chinese from all walks of life, to make Chinese culture more firmly rooted in Malaysia.

In his doctoral dissertation, *The Dissemination and Research of Dream of the Red Chamber in Malaysia and Singapore*, Chia Jee Luen from Shandong University builds up a complete trail of the dissemination and development of *Dream of the Red Chamber* in Malaysia through documentary records, and compiles and

reviews the published articles and research results related to *Dream of the Red Chamber* to make a generalized and basic introduction to the red studies in Malaysia and Singapore. The article summarizes the characteristics and shortcomings of Redology in Malaysia and puts forward feasible suggestions for the future expansion of Redology in Malaysia and Singapore.

The above treatises, with detailed historical materials coupled with in-depth analysis, have sorted out the century-long history of the circulation of *Dream of the Red Chamber* in Singapore and Malaysia very clearly, with the doctoral dissertation by Chia Jee Luen being the most complete. The scholars take the time as the line and divide the development of Redology in Malaysia and Singapore into three periods, namely, the period of British Malaya, the period before and after the independence of Malaysia and Singapore, and the post-independence period up to the present. At the same time, based on the form of communication, the development course is divided into the course of textual communication and the course of audio-visual cultural communication.

From the perspective of communication studies, they discuss the different characteristics presented at different stages of development, explore how to communicate, the main body of communication, the scope of the audience, and the impact of communication, and analyze the reasons for rapid development or lagging development at a certain stage of development. These articles are an effective way for people to understand the history of the development of Malaysian Redology.

Among them, three articles are of unique value and significance. Ma Feng's *Malaysian Redology since the New Century and its Cultural Graft* takes Seng Yan Chuan's Redology essay *The Complex of the Dream of Red Chamber* and Lee Yoke Kim's long novel *The North of the Remaining Dreams* as examples, and discusses that an important part of the dissemination of Redology is the derivatives of cultural exchanges, which shows that *The Dream of the Red Chamber* has indeed exerted an important influence on the literary creations of Malay-Chinese writers; Two appendices to Tan Hui Wen's *Dream of the Red Chamber in Contemporary Malaysia* (a bibliography of Malaysian works on *Dream of the Red Chamber*, and a chronology of events in the spread of *Dream of the Red Chamber* in Contemporary Malaysia), and ten appendices to Chia Jee Luen's *Dream of the Red Chamber in Malaysia and Singapore* (Articles and important information on *Dream of the Red Chamber* in Malaysia's newspapers, articles on *Dream of the Red Chamber* in periodicals and journals, articles and important information on *Dream of the Red Chamber* in English newspapers, dissertations on *Dream of the Red Chamber*, lectures on *Dream of the Red Chamber*, *Dream of the Red Chamber* in movies and television, a list of theatrical performances of *Dream of the Red Chamber*, radio programs and songs from *Dream of the Red Chamber*, *Dream of the Red Chamber* in concert, and *Dream of the Red Chamber* on recordings and cassette tapes, CD-ROM) have significant bibliographical value.

In this aspect of the study of the influence of *Dream of the Red Chamber* on Malay-Chinese writers, a single academic thesis is *The Sentiments of Dream of the Red Chamber in Goh Tze Kwang's Small Poems of Chonglou* (Seng Yan Chuan, 2020), which analyzes nine poems about *Dream of the Red Chamber* included in Goh Tze Kwang's collection of poems *Small Poems of Chonglou*, and combines them with the aesthetic characteristics of Goh Tze Kwang's literary works, to reveal his creation's inner mystery, his creative psychology and the genesis of his works.

In the thesis *Literary Ghosts-Colonial Literature-Red Mansion Writing Style-An Analysis of Cultural Factors in Li Yongping's Novel Creation* (Jin Jin, 2010), we extracted from the analysis of Li Yongping's works *The Dream of the Red Chamber* writing style, which is a creative technique customarily used by the writer. The Red Chamber style refers to Li Yongping's pursuit and imitation of the mood of *Dream of the Red Chamber* in the process of creation, such as combining the bleak mood of *Dream of the Red Chamber* in his works, and his attitude towards the women in his novels has a kind of Jia Baoyu's (the male protagonist of *Dream of the Red Chamber*) like female sentiment, which shows that the writer borrowed from the *Dream of the Red Chamber*.

Another related discussion is scattered in other theses. *Malaysian Redology since the New Century and its Cultural Grafting* (Ma Feng, 2021) discusses the cultural grafting role of *Dream of the Red Chamber*, using local writers represented by Seng Yan Chuan and Lee Yoke Kim as examples.

In her master's thesis, *The Dissemination of the Dream of the Red Chamber in Contemporary Malaysia* (2010),

the Chinese Department of Fudan University's Tan Hui Wen lists the articles of Malaysian-Chinese writers who have commented on *The Dream of the Red Chamber* in the third section of the second chapter, and in the third chapter, she takes the Malaysian-Chinese writer Lee Tian Poh as a case study and discusses how he draws on the nourishment from *The Dream of the Red Chamber* in his creations with the moon imagery at the center of the case study. However, the author does not notice the psychological state of the audience during the dissemination process of *Dream of the Red Chamber* but only points out the hidden influence of *Dream of the Red Chamber* on the writing of Malaysian Chinese writers.

In his doctoral dissertation, *The Dissemination and Study of Dream of the Red Chamber in Malaysia and Singapore* (Chia Jee Lyne, 2018), in addressing the shortcomings of this dissertation, he suggests that the aspect of the influence of *Dream of the Red Chamber* on Malayo-Chinese writers is an interesting topic, but unfortunately, the extent of its acceptance and influence has yet to be explored and researched.

It is worth mentioning that, in the history of the spread of Redology in Malaysia, Tan Sri Tan Kwang Tsai has been a great credit, he "is not only the authority of the *Dream of the Red Chamber* in Malaysia, but also the first Malaysian consultant of the Chinese Redology Institute"<sup>2</sup>. He was physically involved in the study of Redology, published several academic papers, but also in the academic community to make a lot of coordination, and communication work, strengthen the links with the Chinese Redology session, and promote the Redology exchange activities in Malaysia. He contacted the Malaysian Chinese School Teachers' Association to facilitate the "*Dream of the Red Chamber* Study Class", and also jointly organized various academic lectures with the Malaysian Chinese Association. Over the years, he has led and participated in almost all the academic activities on the *Dream of the Red Chamber* in Malaysia. Through his tireless efforts, he has secured the opportunity to organize the Sixth International Symposium on the *Dream of the Red Chamber* and the 2019 Malaysian International Symposium on the *Dream of the Red Chamber*, as well as facilitating the exchange of Redology between Chinese experts in Malaysia on many occasions. He donated his book collection to the Chinese Department of the University of Malaya and built the *Dream of the Red Chamber* Resource Center, expecting to promote the study of *Dream of the Red Chamber* in Southeast Asia. He has spent more than 20 years to produce a full translation of the book in Malay.

Given Tan Kwang Tsai's great contribution to the history of Redology in Malaysia, his research experience and results have also become a direction that has attracted much attention from scholars. Almost all the papers related to the history of the dissemination of Redology in Malaysia will deal with Tan Kwang Tsai's Redology research, such as *Dream of the Red Chamber Studies in Malaysia*, *Dream of the Red Chamber in Contemporary Malaysia*, *The Dissemination and Acceptance of the Dream of the Red Chamber in Malaysia*, and so on. *Dream of the Red Chamber: Tan Kwang Tsai, the Guiding Light of Redology Studies in Malaysia* (Chia Jee Luen and Seng Yan Chuan, 2021) comprehensively comprehends Tan Kwang Tsai's Redology research activities, from his reading and collecting of *The Dream of the Red Chamber* to his systematic promotion of the dissemination of *The Dream of the Red Chamber*, and explores his role as a "Red fan", "purveyor of *The Dream of the Red Chamber*", "A leader in Redology", and discusses his influence and contribution to Redology studies in Malaysia.

The book *Catalog and Evaluation of Tan Kwang Tsai's Redology Research Collection* (2015), edited by Seng Yan Chuan and Chia Jee Luen, includes 989 books from Tan Kwang Tsai's Redology collection, which summarizes the results of the extra-territorial dissemination of *Dream of the Red Chamber*. Zhu Ping and Zhao Nan's *Catalog and Evaluation of Tan Kwang Tsai's Redology Collection* (2019) argues that the book *Catalog and Evaluation* is an important window into the spread of Redology outside the region, especially in Malaysia, and that it marks the beginning of bibliographic cataloging in the history of Redology cataloging, following the cataloging of scholars and libraries, and provides the largest and only collection of books dedicated to Redology. It is the largest collection of books on red studies and the only one specializing in the collection of books.

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<sup>2</sup>Seng Yan Chuan, (2007). *Dream of the Red Chamber Studies in Malaysia*. *Journal of the Dream of the Red Chamber*.06, p. 322.

## 5. Conclusion

The overseas dissemination of *The Dream of the Red Chamber* carries three important meanings, namely, to promote cultural exchanges, to advance academic research, and to increase cultural confidence. To realize these goals, Chinese and foreign scholars and readers have made unremitting efforts. The results achieved mainly include a panoramic presentation of the history of the dissemination of *Dream of the Red Chamber* in the receiving countries, including the ways through which *Dream of the Red Chamber* reached the receiving countries, and the ways through which it gained the readers' attention and acceptance, and what kind of evaluations it received, etc.; the changes in the media and ways of dissemination of *Dream of the Red Chamber* in different historical contexts, such as the evolution from textual dissemination, to newspaper dissemination to film and television dissemination; and the study of Redology in overseas countries. The most important part is the translation and dissemination of the novel, combining the encounters of *Dream of the Red Chamber* in the process of going to the world. The research includes understanding the translator's biography, grasping the motives and opportunities of his translation, analyzing the translation strategies of *Dream of the Red Chamber* in different languages, feeling the linguistic charms of *Dream of the Red Chamber*, summarizing the misinterpretations that appeared in the process of translation, reflecting on the experience of the dissemination and acceptance of *Dream of the Red Chamber* in overseas, and at the same time pondering the traditional Chinese culture and the history of its dissemination and acceptance. The study will summarize the misinterpretation of *Dream of the Red Chamber* in the process of translation, reflect on the experience of the dissemination and acceptance of *Dream of the Red Chamber* overseas, and think about the problems faced by Chinese traditional culture in overseas promotion and the strategies to solve them. The prerequisite for engaging in the study of the history of the dissemination of Redology in Malaysia is to grasp the lineage of the overseas dissemination of *Dream of the Red Chamber* and to understand the significance of overseas dissemination.

Ancient Chinese novels carry rich Chinese cultural connotations, so the study of the overseas dissemination of ancient Chinese novels is also an important aspect of the study of the overseas dissemination of Chinese culture. The research and re-interpretation of ancient Chinese novels by overseas sinologists, as well as the attention and research of Chinese scholars on overseas sinology, in turn, have had a non-negligible effect on the Chinese culture itself, and are an important subject in the transmission and dissemination of Chinese culture. The translation and study of *Dream of the Red Chamber* is becoming a very important field of cultural exchange between China and foreign countries. Building a historical genealogy of the spread of *The Dream of the Red Chamber* in Malaysia and exploring new ways of spreading the contemporary *The Dream of the Red Chamber* in Malaysia will help to build Malaysia into a major town for *The Dream of the Red Chamber* research.

Mr. Tan Kwang Tsai believes that "Cross-border, cross-language and cross-cultural comparative study of Redology is a feasible path for Redology to expand its territory and open up new horizons, and it is also a suitable path for Redology research in Malaysia."<sup>3</sup>He regarded the *Dream of the Red Chamber* as a tool and a way to be used to improve the humanistic quality of the nation. Under his leadership, the dissemination and acceptance of *Dream of the Red Chamber* in Malaysia has been increasingly emphasized by researchers. To date, scholars have studied *Dream of the Red Chamber* in some depth and at a very high theoretical level. In addition to textual appreciation, it also includes studies on issues such as the history of Redology, writers' biographies, Zhi Yanzhai's commentaries, and editions. It can be said that their research results provide a reference for the smooth progress of this subject.

However, the number of papers specializing in this area of the dissemination and reception of *Dream of the Red Chamber* in Malaysia is relatively small, and most of them focus on the narration of the history of the dissemination of Redology studies, lack the exploration of the dissemination methods of Redology in the era of the new media, and seldom conduct a comparative study between the development of Redology in Malaysia and other Asian countries, which, together with the insufficient attention paid by Chinese scholars to the development of Redology in Malaysia, has left a lot of fillable Gaps.

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<sup>3</sup>Chia Jee Luen, Seng Yan Chuan. "Dream of the Red Chamber: The Pathfinder of Malaysian Redology Research Tan Kwang Tsai". *Journal of the Dream of the Red Chamber*.no.05, 2021,pp. 253

To summarize, the research area of this topic is not of particularly high concern in China. In Malaysia, scholars have studied *Dream of the Red Chamber* in greater depth and at a very high theoretical level. In addition to the appreciation of the text, it also includes the study of the history of Redology, the writer's life, Zhi Yanzhai's commentaries, editions, and other issues. It can be said that their research results provide a reference for the smooth progress of this topic.

However, the number of papers specializing in the field of dissemination and reception of *Dream of the Red Chamber* in Malaysia is relatively small, and most of them focus on the narrative of the history of dissemination of Redology, lack the exploration of the dissemination methods of Redology in the era of new media, and seldom conduct a comparative study between the development of Redology in Malaysia and other Asian countries, leaving a lot of gaps that can be filled.

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