

Translating Symbolism: Cultural Filtering in *The Last Lover*

Hua Wang

Centre for Literary and Intermedial Crossings, Faculty of Arts and Philosophy, Vrije
Universiteit Brussel, Belgium

Abstract

Symbolism is a cornerstone for exploring philosophical and existential themes in avant-garde fiction. This study examines how the symbolic elements in Can Xue's novel *The Last Lover* are translated and assesses how these translated symbols change the novel's themes for English-speaking readers. Known for its surreal and fragmented narrative style, *The Last Lover* employs symbolism to convey existentialist themes, cultural ideologies and philosophical explorations. Focusing on key symbols such as houses, animals and dreams, this study explores the significance of these symbols in the original and translated texts during the translation process, analysing how language choice, cultural interpretation and translator strategies affect the symbolic depth and resonance of the text. The study found that while some universal symbols ostensibly retained thematic coherence in the translated text, the deeper layers of symbolism inherent in the original language were lost during translation. This loss of symbolism undoubtedly affects readers' interpretations of the avant-garde text's deeper themes. This highlights the challenges faced by translators in translating culture-specific or abstract symbols in avant-garde fictions. This analysis contributes to a better understanding of the complexities of translating symbolism, emphasising the delicate balance between cultural fidelity and cultural diversity.

Keywords: Symbolism, Avant-Garde Literature, *The Last Lover*, Can Xue, Cross-Cultural

1. Introduction

Translation is far more than a linguistic process; it is an act of cultural negotiation, especially when dealing with texts rich in symbolism and cultural nuance. Can Xue's *The Last Lover*, a surreal and avant-garde novel, exemplifies the complexities inherent in translating culturally specific symbols. This novel is not only a work of fiction but also a deeply layered exploration of identity, alienation, and existential questions, all rendered through symbols and motifs deeply embedded in Chinese cultural traditions. Translating such a work requires navigating the intricate interplay between universal and culture-specific meanings, a challenge that is compounded by the abstract and fragmented nature of Can Xue's narrative style. This paper examines the process of translating symbolism in *The Last Lover* through the lens of cultural filtering, with a focus on the theory of cultural schemas as a framework for understanding the challenges faced by translators.

Translation often involves more than converting text from one language to another; it is a bridge between cultural contexts. Symbolism, a literary device where symbols are imbued with deeper meanings, can present significant challenges in translation. Translators must grasp both the literal and symbolic meanings of the text to preserve its essence. Misinterpretation or cultural incongruities may lead to a loss of symbolic depth, altering the reader's experience. In Chinese literature, the moon often symbolises longing or unfulfilled desires. Translating a poem like Li Hai's *Quiet Night Thought* involves maintaining the simplicity and emotional resonance of the original. Lines such as “**舉頭望明月**” (looking up at

Contexts Of Drydens Thought

Michael Hoelscher



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Contexts of Dryden's Thought Phillip Harth, 1968 *Reconstructing Contexts* Robert D. Hume, 1999 This book attempts to justify and theorize old historicism defining archaeo historicism as a method by which scholars can reconstruct past context in order to apply it to the interpretation of works and events of that time If such reconstruction is to be more than wildly impressionistic it must be grounded in hard evidence handled according to clear rules In this intriguing and rigorous analysis Robert Hume identifies legitimate objects for reconstruction and proposes procedures and principles by which such interpretation may be pursued He then examines the failures of the same method which works only when adequate evidence can be found In particular Hume flatly denies the intellectual legitimacy of literary history as it is commonly practised and attempts to disentangle such history from the practice of historicism The final chapter is devoted to a cogent discussion of how archaeo historicism relates to various forms of contemporary theory Hume offers a profusion of examples of good and bad historicist reconstruction and interpretation drawing largely on English literature but also on American and other world literatures theatre history and music theory Although addressed primarily to literary critics this wide ranging and bold work will be of interest to historians and cultural critics as well The Faith of John Dryden George Douglas Atkins, 2021-12-14 John Dryden s celebrated conversion to Roman Catholicism is revealed in this provocative study as the culmination of a lifelong search that began with his youth in an actively Puritan family Atkin s familiarity with the religious thought of the times allows him to range widely among Dryden s contemporaries and predecessors and to bring a fresh perspective to those key poems in Dryden s religious development *Religio Laici* and *The Hind and the Panther* Through a sensitive reappraisal of all Dryden s texts including those less widely known Atkins shows that Dryden had a lifelong antipathy for all priests of whatever sect whether pagan or Christian by concentrating on the theme of Dryden s opposition to the clergy and his efforts toward articulating a faith for the layman Atkins provides an important new way of tracing and evaluating the changes in Dryden s religious position and with this perspective offers a new interpretation of Dryden s conversion **The Bible and Reason** Gerard Reedy, S.J., 2016-11-11 *The Bible and Reason* is organized around actual topics of theological controversy from 1660 to 1700 what it means to say that Scripture is true how Scripture and polity are related how to conceive the canon of the Scripture and how to understand challenges to the rational theology in question Based on the writings of John Tillotson Edward Stillingfleet Isaac Barrow and Robert South Gerard Reedy s book integrates their theories with the ideas and practices of John Dryden John Locke Edward Hyde the earl of Clarendon and other contemporary writers and contrasts this traditional scriptural interpretation with the new rationalism of Thomas Hobbes Spinoza John Toland and Richard Simon In contrast with the Puritan tradition the Anglican establishment sponsored Scripture reading based not on the Inner Light but on a public verification of interpretation a rational method seen in the several proofs Anglicans proposed for the truth of Scripture in their responses to some assessments of the integrity of Scripture and in their argument with anti Trinitarians

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