The Politics of Pseudotranslation: Constructing *Viewing China through a Third Eye* as a Foreign Perspective in Post-1949 China

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Abstract: *Pseudotranslation in China has a long history, yet such a phenomenon in Chinese contexts is seldom presented. Currently, most of the reported cases are associated with the Buddhist scripture translation in the medieval period or the scientific and literary translation in the late Qing dynasty, a period of radical social transformation. However, pseudotranslation has been barely noticed in the socialist context after the founding of the New China. While this paper holds that pseudotranslation serves for different purposes as the social situation changes, the authors select Viewing China through a Third Eye, a pseudotranslation once inviting many controversies, to support this argument.*

Keywords: Pseudotranslation, Contemporary China, Socialist context, Viewing China through a Third Eye, Wang Shan.

1. The Concept and Historical Significance of Pseudotranslation in China

As a worldwide phenomenon, studies of fictitious translation between different linguistic pairs attest to the significance of pseudotranslation. Rambelli (2006) analyzed how Italian writers of the 18th century boldly kept the author's information of the "source" text in the target text, which was dismissed as immortality in a target culture shadowed by the patronage system. As a result, this act facilitated a gradual establishment of authorship and writers' financial independence. Beebee and Amano (2010) studied the Japanese author Akutagawa's literary works and found "mimesis of translation" as one of his writing strategies to explore "a viable modern Japanese culture" (17). Gürçağlar (2010) investigated the acceptance of the fake texts in Turkish history, presented changes of the literary habitus of Turkish readers and writers toward a serious sense of authorship, which was promoted by commercial motives and cultural factors. Kupsch-Losereit (2014), by showcasing the 18th French pseudotranslations, investigated the mechanism of faking a translation. He summarized narrative features and constituents of a fake translation and put forward social, political as well and cultural factors as the motivation behind a pseudotranslation. While most pseudotranslation studies emphasized how a text is made to be make-believe from the aspect of authorship, Vanacker (2018) based on readership shared how French pseudotranslations in the 18th century were constructed.

Current studies have proved that the significance of pseudotranslation lies in a specific historical, social, and cultural context. Recent years have seen several such studies have promoted pseudotranslation as a research field, and theoretical reflections such as what makes and motivates pseudotranslation, have been well-considered and fully discussed (Rambelli 2009, Sullivan 2011, Gürçağlar 2014). The development of the community of pseudotranslation studies can also be found from Rath's observation of the different usage of the term indicating "a scarcity of cross-references between individual contributions which often show little awareness for the developing field" (2014), to the 2017

special issue of pseudotranslation on *Canadian Review of Comparative Literature* "to bring together scholars on the theme of pseudotranslation…and to explore possibilities for further research and collaboration" (Toreman and Vanacker 2017: 631). As this field is underpinned by many case studies from "their own specific historical and critical vantage points" (ibid: 634), this paper reviews pseudotranslation in Chinese history and various scholarly research on relevant cases. Then, we will dig further into this phenomenon in the context of contemporary China (1949-), where pseudotranslation and its values so far have been rarely noticed or discussed. Concretely, a once sensational and influential case, *Viewing China Through a Third Eye*, is going to be studied here to explore further the specific purpose pseudotranslation serves and the value it presents with the change of the social environment.

Chinese pseudotranslation remained unfamiliar to the English world until recent years. Zhang (2019) explored this phenomenon in the 1970s of Taiwan during the exercise of Martial Law. He found that the commercial interests and lack of qualified translators led to such phenomena. Liu (2019) pointed out the intertextuality between pseudotranslation and texts of the source culture at discursive, textual, and generic levels. However, in Zhang's case, the pseudotranslation in Taiwan is the piracy history of translations from China's mainland. Therefore, the validity of the concept is challenged here. Liu's study accords with our understanding of the pseudotranslation but features a theoretical reflection with translation cases from the early 1900s corroborating her major arguments. Hence, as to the pseudotranslation in Chinese history, a brief review will tell how and for what reason this phenomenon occurred.

Back in ancient China, when Buddhist scripture translation was at its height, to defend the textual authority, the well-learned monks had an awareness of identifying the fake translated texts that forged Buddhist scriptures. This work was first carried out by a famous Chinese monk Dao An in his work *Zong Li Zhong Jing Mu Lu* (综理众经目录) (Complete Catalogue of Sutras) where the author catalogued suspicious translations. Unfortunately, the book was lost. Luckily, in the

later literature of Chinese Buddhism *Chu San Zang Ji Ji* (出三藏记集) (Emanation of Tripitaka), the lost directory was recovered in the book, which also served as a further supplement to Dao An's work. However, this work hasn't continued until contemporary scholars, through case studies, try to elaborate motivations behind fabricating the sacred texts (Kong, 1999; Liu&Xiang, 2010). Still, this work has been far enough since hundreds of years of Chinese translation of Buddhist scriptures have left voluminous apocryphal texts.

As to pseudotranslation in the early 20th century, Lin Shu's translations are skeptical and resemble pseudotranslations in a way. Lin is the first and only Chinese person who does not know a foreign language at all but has enjoyed fame as an outstanding translator. As a dictator good at classical Chinese, he merely wrote down his partners' interpretations that were often manipulated according to Lin's own will. Despite that, it turns out his "translations" have won accolades for his flowery diction. While Lin's rewriting was to meet the norms of the receiving culture, it also played the role of raising readers' national crisis awareness, which was the main purpose of most pseudotranslations at that time. For example, the Chinese version of Victor Hugo's *Les Misérables* by Su Manshu is full of his criticism of the imperial government of the late Qing dynasty and praise of democracy (Cheng, 1998).

It should be noted that the pseudotranslation of the Buddhist scriptures is to earn favors from the Chinese imperial governments and to advocate Buddhism. However, pseudotranslation in early 20th century China mostly aimed at overruling the imperial governments and emancipating people's minds. Therefore, we may conclude that the motivations of pseudotranslation change with the social-political context.

Since the founding of the People's Republic of China in 1949, the first three decades have witnessed tight ideological control within and blockade from without, giving rise to complete domination over translation activity. With a highly unanimous social ideology at that time, little concern was given to the pseudotranslation. However, this situation assumed a new aspect after the initiation of the reform and opening-up policy following the end of the Chinese Cultural Revolution that ironically undermined the once extremely agreed ideology. A cultural vacuum after the disaster brought about a large-scale translation activity, with all kinds of western thoughts and ideas introduced that crippled the Chinese official orthodox. In this new social context, pseudotranslation comes to life along with the new translation upsurge, while most studies pay scant attention to such phenomena, as it takes time to disclose. Even though there are such cases, any exposure involving sensitive political topics may be censured as inappropriate and unacceptable in a receiving culture, especially when it runs counter to the dominant ideology, as the following study presented.

First published in 1994, a book called *Di San Zhi Yan Jing Kan Zhong Guo* (第三只眼睛看中国) (*Viewing China through a Third Eye*) was soon in the public limelight and became a political bestseller. The success of the book is attributable to the controversial topics centering on three groups of people in the process of China's modernization: farmers, intellectuals, and officials. While at that time, many

pirated editions of the "translation" reached common people for its excessive sensitivity and limited availability. The immense popularity, high political and social pressure brought by bitter remarks forced the "translator" Wang Shan to strip off his disguise. However, regardless of the disclosure, readers' enthusiasm for the book remained unabated, but even growing. Soon, the exposure of the identity led to several reprints and genuine translations beyond China's mainland.

Even today, the book holds a great fascination for a certain amount of Chinese. It's safe to say that no pseudotranslation in Chinese history has received such wide and long-sustained attention. Unfortunately, the corresponding case study and its great influence do not tally. Although Bi (2010) focused on features making the text successfully pass off as a translation, she ignored the different reviews of the book. More importantly, the motivations behind the book haven't been explored yet. Therefore, to understand the case, the paper aims to answer three questions: First, how is the work first constructed as a translation? Second, why does the author make such a forgery?

2. Constructing *Viewing China through a Third Eye* as a Translation

By the end of 1993, the book Viewing China through a Third Eye quietly entered the Chinese market and quickly became a bestseller, sparking widespread discussion but also leaving the public with lingering doubts. Marketed as a Chinese retranslation of an English version of an original German text, the book is divided into six chapters, covering a range of topics from China's economic development and leadership to intellectuals and the plight of farmers. These provocative topics were boldly highlighted in large Chinese characters on the left-hand side of the book cover, immediately catching the eye. Inside, a brief introduction made it clear to readers just how "offensive" and "reactionary" the content was with the authorities at the time.

These subjects tackled the most contentious issues of the 1980s, a turbulent decade in which China implemented market reforms, reorganized state-owned businesses, and staged numerous social demonstrations. By exposing various pressing social problems, the book naturally emerged as a political bestseller in China's mainland. A careful analysis of its textual structure and critical evaluations will highlight the tactics used to mislead the audience to comprehend how it was able to pass as a translation.

2.1 Paratextual Construction of the "Translator's Authority"

Paratexts are part of the way Wang has adopted to achieve his textual intention. On the left side of the book cover, there is the translated title of the sourcebook, the translated name of the writer, and sensitive topics introduced for publicity. On the right side, there is a picture of a transition zone consisting of an urban area with towering skyscrapers and a suburban area with newly built residential housings on a farmland. This picture vividly illustrates that China, as an underdeveloped economy, is just taking off. On the second page of the book, apart from the information about the Chinese name of the

author and the translator, the Chinese publishing house, edition information, publishing date, and number of prints, the four Chinese characters Nei Bu Fa Xing (内部发行) (restricted publications) are most noticeable. As a special Chinese publishing phenomenon during the 1950s-1970s, Nei Bu Fa Xing means books with politically and ideologically sensitive topics are exclusively available to Chinese officials for the use of ideological struggle and academic research. Furthermore, we can't lose sight of the fact that Western books ideologically contradictory to socialism would be classified into this category. Back to that time, this mark helped both the publisher and the official in charge of the publishing business avoid being accused of dereliction of duty and served as a stunt to attract readership (Yuan, 1988). Therefore, these four characters are an implication of a book ideologically contradictory to socialist orthodoxy and are designed to lure the public to purchase the book.

To make the book better accepted by the target reader, in its publishing note, the "translator" tries to construct the book as objective and as academically as possible. It first introduced its imagined author as:

L.洛伊宁格尔博士是当代欧洲最有影响力的中国问题专家。自八十年代起，洛氏出版了一系列研究中国国情和国家政治结构的专著。他的观点和对中国政治问题的评述、对西欧各派政治力量的对华政策都产生了很大影响，被认为是欧共体东方政策的最主要力量依据之一. [Doctor Leuninger is the most influential China expert from Europe who, since the 1980s, has published a series of monographs on China's national conditions and political structure. His opinions and comments on Chinese politics significantly influence the diplomatic policies of European political powers toward China and are key factors in the European community's policymaking regarding the East.] (Wang, 1993:1)

As is known to us, the Chinese have a long tradition of authority worship. This psychology is inextricably bound up with the patriarchy deeply entrenched within the Chinese feudal society, which persists even after the radical ideological reform since the New Cultural Movement. Through positioning the imagined author as the most authoritative European specialist on China, this book first mitigated the antipathy of the Chinese readers for a possible "foreign intervention" in their internal affairs.

To make the book seemingly objective enough, the translator interprets further the book title "a third eye" in this way:

以 "第三只眼睛" 相标榜，意味着作者既不愿意重复中国人自己的立场，又竭力与西方仇视中国的传统观点有所区别，从而客观地提出对中国现实问题的带有规律性的总结 [Using "a third eye" as the title signifies that the author neither wishes to repeat the Chinese perspective nor align with the traditionally hostile views held by the West towards China, allowing for an objective summary of recurring patterns in China's current issues.] (ibid)

The hidden author, a native Chinese with a good education, was aware of the contrast between Chinese and Western viewpoints. A strictly Western perspective could have sparked radical opposition or perhaps resulted in a publishing ban. On the other hand, conforming to official Chinese ideology would have deprived the book of critical evaluation and made it unappealing to readers who were keen to understand other viewpoints despite being cut off from the outside world for years. As a result, the book presents itself as a window that allows readers to see China from "a third eye." The author's assertion of neutrality and authority permitted the discussion of subjects and assertions that could have been considered too contentious in such a delicate political environment.

2.2 Imitating Translation Procedures for a "true" Translation Appearance

In addition to the publishing note, which constructs the book's identity as a translation, defamiliarization within the text is strategically employed. This includes inserting foreign cultural items, translator's notes, and annotations, using non-native grammatical sentences, and deliberately distancing from the Chinese context with a courtesy title.

2.2.1 Foreign Cultural Items

According to the analysis, God is the most used foreign cultural item in the book. For instance, "Shang Di" (上帝) (God) as a cultural item has appeared nine times to express the author's emotional comments on an event. However, for a Chinese native who has no Christian faith, in an authentic Chinese context, it is "Tian" (天) (Heaven) that is used to express his feelings about something out of expectation or beyond control: "这或许是上帝玩弄机会均等、抑强扶弱的又一个把戏" (Maybe this is God's another trick that ensures equal opportunity for all and fights for the weak against the strong). (ibid: 3).

2.2.2 Translator's Notes

In addition to the deliberate use of Western cultural references, the text includes annotations in the form of the translator's notes, which further obscure the true nature of the text. These intra-textual annotations serve to reinforce the appearance of a translation, thereby enhancing the illusion of foreign authenticity.

(1) Explicating Ambiguous Information. One key technique used to enhance the appearance of a true translation is the explication of ambiguous source text information, a common duty of translators aimed at improving reader comprehension. The concealed author constructs a dual role, offering incomplete information as the "writer" while clarifying and expanding on it as the "translator," thus creating an ethical concern for the reader. For example: "毛泽东尚且做不到（指建立科学合理的决策体系——译者注），美国人的干预能起作用吗？" [Even Mao Zedong failed (this refers to establishing a scientific and rational decision-making system—translator's note), so can American intervention be effective?] (ibid: 54). This strategy not only reinforces the translator's presence but also gives the impression that the text is a faithful and carefully handled translation, further solidifying its authenticity.

(2) Back-translating original Chinese expressions. To fake a

translation, the writer creates Chinese idioms and sets phrases in the form of four characters to establish his legal identity as a translator. Then, in the name of translator, he restores the original expressions of the receiving culture to show his professional ethics, creating an image of the writer as an outsider while the translator an expert of his culture: "周的这种认识早在50年代初就有了，他在同薄一波的谈话中说：我欣赏邓小平的领袖风度和才华（举重若轻——译者注）" [Zhou Enlai has this understanding since 1950s. In conversing with Bo Yibo, he said: I admired Deng Xiaoping's charisma and talent (the original expression of Zhou is 'Ju Zhong Ruo Qing', meaning lifting something heavy just like lifting something light-translator's note)]. (ibid, 170) This technique not only reinforces the translator's role but also enhances the text's credibility by mimicking the appearance of a genuine translation, where cultural nuances and idiomatic expressions are meticulously clarified.

(3) Correcting incorrect information. Even an expert who is not a native speaker of Chinese may occasionally provide inaccurate information about the country. The pseudotranslation employs this strategy deliberately, where the concealed author intentionally uses and then "corrects" inaccurate information to enhance the illusion of authenticity. For instance, the following example demonstrates how the writer corrects information related to China's fiscal arrangements: "1992年预计中国财政赤字将超过250亿元人民币（应为236亿元——译者注），其中的相当一部分用于对国有企业的亏损补贴" [The Chinese national fiscal deficit in 1992 was expected to exceed 25 billion yuan (should be 23.6 billion yuan—translator's note), with a significant portion allocated to subsidies for the losses of state-owned enterprises] (Ibid: 230). This tactic reinforces the translator's role as a diligent and meticulous professional, thereby lending credibility to both the text and its supposed translation process.

2.2.3 Non-native Grammatical Usage

Affiliated to different linguistic branches, Chinese and English in terms of their usage differ vastly. For example, Chinese features parataxis-oriented short sentences, while English features hypotaxis-oriented long sentences; Animate things are chosen to function as the subject of a sentence in an English sentence, whereas in Chinese, the subject often falls on the inanimate; Chinese sentences are usually written in an active voice, while English sentence in a passive voice. Due to the impact of the linguistic usage of the source language on the target language during translation, a Chinese sentence may display unnatural characteristics of translationese:

毛泽东的农民治理方案……不仅充分显示了毛泽东的天才和创造性（我的学生们在讨论中国的问题时，常常被毛的天才惊得目瞪口呆，他们中的一半人愿意接受毛是个神而不是常人这种说法），而且被证明是十分有效的. [Mao Zedong's governance plan of farmers… not only fully demonstrates his talent and ingenuity (When my students talk about Chinese issues, often they are so stunned by his talent that half of them tend to believe he is more like a god than a human), but also is very useful.] (ibid: 37)

This is a long sentence that uses a conjunction to combine the first half-sentence of active voice and the second half of passive voice, between which a sentence is inserted as supplementary information. Such a syntactic structure within such a long intra-textual note contradicts the conventional Chinese linguistic usage of literary creation.

With the intra-textual concealment, the text convinced many readers that it was a translation. A noteworthy phenomenon is that even readers from the Chinese government have little doubt about the book, and as a translation, it has won positive reviews. For example, *Zhong Liu*, a radical Chinese journal, representative of leftism for pure socialism, speaks highly of the translation: "many opinions in the book are as just as objective, with some even rather insightful and convincing" (editor of *Zhong Liu* 1998: 355).

However, skepticism also arose. Wang Meng, the once cultural minister of the Chinese government is one of the celebrities who openly questioned the book. On the one hand, he commended the insightful ideas of this foreign academic book as "significant in warnings and suggestions" (Wang, 1994: 25). On the other hand, as an intellectual who had experienced the Chinese Cultural Revolution, he frowned upon the author's disrespect for his peers, described as too naïve to play a real role in the process of Chinese social and political reform. His skepticism of the textual identity came from Chinese-featured sexist language applied to denigrate Chinese scholars, because in Wang Meng's opinion, there was no way for a foreigner to make such an appraisal and with dictions "even more idiomatic than a Chinese" (ibid). Furthermore, he also noticed that the translator failed to provide necessary information about the original book title and publishing house. The weightier evidence to confirm the so-called translation as a forgery is that Wang, with the aid of relevant database, found there was no such an eminent European scholar.

3. Viewing China with a Third Eye as an Individual Political Vision

First published in December 1993 and entering the market in 1994, *Viewing China Through a Third Eye* quickly captured public attention, yet its true nature remained shrouded in ambiguity. The book intrigued readers from diverse backgrounds, but doubts regarding its authenticity arose due to the absence of verifiable source text information. After multiple interviews with *Asiaweek* in Hong Kong and mounting pressure from the Chinese publishing house, the "translator," Wang Shan, finally admitted that the book was not, in fact, a translation, but an original creation.

As to why the book is passed off as a translation, Xu Bing (2012), who was mainly responsible for the publicity of the book, provided three reasons: First, for the consideration of the market, books relating to Chinese issues by foreigners are usually more sought-after than those by Chinese. Second, in the name of a foreigner, many issues are easy to expose, and opinions are easy to express, given that major Chinese political events are involved in the book, including the Cultural Revolution. Third, for the consideration of politics, the Chinese government is more tolerant of a foreigner's arguments. Regarding the topics involved in his discussions, one may find these reasons are justifiable.

Wang Shan takes a critical attitude to China's socialist reform after 1978, while he appeals the public to understand Mao's leadership, the motivation behind the book. However, in his time, Deng took over the leadership, and the reform and opening-up policy scored a monumental success, which was reinforced by the third generation of leadership. Since the stance hidden in the book could be viewed as an act of reaction to the authority, a proper disguise for both political purposes and commercial interests is necessary. Nevertheless, what spurs him to produce the book deserves a detailed and comprehensive investigation.

Wang was once a member of the Communist Party of China who wrote a series of fictional novels unfolding the dark side of Chinese society. Various reports exposed that he grew up in an official family and later experienced the Cultural Revolution. He was among the intellectuals in Mao's day sent down to rural areas, receiving labor education from poor farmers. After the end of the Cultural Revolution and the start of the reform and opening up, the following social reform led him to undertake multiple roles. He worked as an official in an unimportant position and subsequently studied for a master's degree but later gave up. While he was holding a public post, he also wrote several novels and did business concurrently. Later, almost despairing of getting promoted and frustrated by business failure, he abandoned both and engaged himself in literary creation. It was with his writings that he was able to give his opinions on Chinese society, which were developed from his witness to the Cultural Revolution in his youth and the social changes in middle age. Thus, according to his observations, he states:

"我写《第三只眼睛看中国》这本书，就是试图把这个模糊、诡异而又规定着民族命运的秩序弄明白。不清楚它的面貌和品格，任由秩序排布人而人又去反秩序，我们这个民族还要反复折腾、自我伤害多少次呢？" [The reason I wrote Viewing China through a Third Eye was to make sense of this ambiguous and strange order that dictates the nation's destiny. People live according to these rules and then fight against them, but if we do not set these rules straight, how many more times will our nation repeat its tumultuous history and suffer from self-inflicted harm?] (Xu,1998: 31-33)

In this passage, Wang critiques the persistence of hierarchical structures in Chinese society, where family background and social status continue to define an individual's opportunities. This, according to Wang, perpetuates a system of social stratification that mirrors the feudal order of the past, with marginalized individuals being unable to progress through legitimate means and instead resorting to rebellion.

In his eyes, Mao's plan and policy came close to achieving an equal share of power, given that most of the educated and even the officials of the CPC were forced out to the countryside to be reeducated. As he was born in a high-ranking official family, he shouldn't have to reject the family background theory because he was in a privileged class. However, the cultural revolution and Mao's command of sending urban elites to rural regions made him realize that people from different social classes and the importance of an equal share of political rights. In his mind, Mao endeavored to guarantee the political rights of the less privileged class, such as farmers and workers. Therefore, he believed that there existed

reasonableness in the political campaigns launched by the leader whose motive was to bring political equality to all the Chinese social classes, in particular the farmers, and such political design left no room for the privileged class.

As a result, it was farmers and workers who were the poorest back in the days of the Cultural Revolution who were in power. However, he also noticed this low-level equalitarianism was wrongly set as the highest level of social justice. (ibid: 36) Unexpectedly, the goodwill of the leader deviated from his initial intention by the betrayal of Chinese farmers once endowed with political power. It turned out that the cultural revolution implemented by the leader to prevent the breeding of capitalism among the ruling class and carried out by farmers was eventually out of hand and slid into a disaster, triggering another type of injustice to other classes, especially officials, merchants, and intellectuals.

Succeeding Mao, Deng Xiaoping, the core of the second generation of leadership, shifted people's attention from the social conflict to economic development by the reform and opening-up policy to end the disaster, but Wang thought the plan digressed from his predecessor's political design and the socialist communism. In his eyes, this special policy unleashed the market but was still controlled by power politics or authoritarianism, considering Deng proposed that some people become prosperous sooner than others, which broke the socialist egalitarianism in Mao's political framework. This means nothing more than a different fraction of people were given political privilege. In the meantime, he also believed that, because of the policy, farmers freed from the land swarmed into cities, resulting in instability stemming from social crimes.

As far as Wang was concerned, Deng's reform is far from delivering shared prosperity and ensure political participation of farmers compared with Mao's policy. With no political equality or economic gains for farmers in sight, he took a dim view of the reform and socialist market economy. As he pointed out in the book and interviews, if the political participation of the Chinese farmers and workers at the grassroots level can't be ensured, the Reform without giving due caution may easily be out of step with the socialist regime. It was these outspoken and penetrating remarks that invited comments on him as a leftist. However, we should see that although Wang was anxious about the socialist market and stood for Mao's policy, he also opposed Chinese people fall into the possible traps of Mao's policy, which makes him as a "representative of the neo-conservative trend" (He, 2016: 82).

As a neo-conservative, he was an advocate of Mao's political legacy but hoped to avert the political mistakes the Chinese leader had once made. He approved of wide political participation with farmers and workers' rights safeguarded but disapproved of this plan being carried out at a low level, which was the defect of Mao's governance. He agreed with a high level of socialist modernization with a free economy. Still, he cautioned that farmers' and workers' political participation would be excluded because the economic development prioritized those who had capital or power. This was an implication of Deng's governance. In Wang's view, the two modes may complement and shore up each other. Anyhow, Wang's position was that the socialism was the surest way and

should be enshrined by people during modernizing China.

4. Conclusion

Pseudotranslation mirrors the popularity and necessity of translation in a receiving culture. After a three-decade exploration of social modernization in 1978, China shifted its primary focus on political struggle and seriously took into consideration of the western experience again since the late Qing dynasty. The reform and opening up made China get on the right track of economic development and draw on the success stories of western countries in shaping itself. Sadly, the established socialist market economy also invited problems detrimental to social stability. In the eyes of Wang, prioritizing economic development shook the faith of communism, so he took advantage of *Viewing China through a Third Eye* to express his concerns. His political aspiration for pure communism drove him to speak up for Mao's policy and lash out at Deng's. Thus, he was criticized as supporter of neo-conservatism or neo-leftism. However, we also found when the book was first regarded as a translation, it received more bouquets than brickbats for the freshness of opinions. Even after the disclosure, the lasting popularity and reader response proved a more tolerant Chinese social environment not only to translation, but also to different opinions. Therefore, we can justify that it is the receiving attitude to the translation that makes bold arguments possible.

Many factors contributed to the book's success first as a translation and later as a creative work. First and foremost, the concealed author Wang by paratexts forged an academic identity, making it professional enough. He adopted further defamiliarization as the strategy including foreign cultural items, translator notes, and English syntactic structures, to heighten readers' such impression. Besides, reviews with different perspectives boosted the popularity of the book, making it controversial enough to attract readership. Before exposure, any political label to the book was prudent, because as a translation, a foreigner's perspective was rated as of reference value. After the exposure, ideology such as leftism and nationalism became the bywords of the book.

Not all reviews were as analytical as those by professionals. For general readers, they accepted it as secret-revealing and thought-provoking, instead of analyzing the concealed political stance. To put it more directly, many people hoped to get the real picture of Chinese politics through the book as reflected in online reviews and indeed, it served well. Even so, contrast reviews between professionals who considered it a fad by fraud and common readers who were interested in the book may also reflect Chinese people's involvement in political participation requires to be further strengthened, let alone to have a critical eye to the book or Chinese politics.

The book with sensitive and bold comments is still accessible, indicating a more tolerant official attitude to freedom of speech. It covers remarks and insinuations of the first and second generation of leadership, but it was produced at the time when the third Chinese generation of leadership came to office. With both acclaim and blame of the governance modes held by the former two leadership, the book aroused people's concern about where China would go down the road and built up their hopes of the new leadership based on the learned information of the former two governments. Therefore, we may safely draw the conclusion that the book to some people as a warning and reference is still valid.

Notes on Contributor(s)

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