Shanghai compared with the experience of cities such as Harbin or Dalian and whether/how the experience of Japanese colonial practices in the latter and elsewhere informed the actions of the Japanese men who worked for the SMC —and ruled it in its final years. Was Shanghai "China's only truly global city" (p. 14) as the author states in the introductory chapter? The question will no doubt continue to be discussed by historians, but these debates will from here onwards have to engage with this important book, a must-read for those interested in imperialism in modern China and Chinese urban history.

Helena F. S. Lopes
University of Bristol
E-mail: helena.lopes@bristol.ac.uk

Mak, George Kam Wah. *Protestant Bible Translation and Mandarin as the National Language of China.* Boston: Brill, 2017. ISBN 9789004316270. Xiv+414 pp. $150.00 (hardback).
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This monograph is a significant work by George Kam Wah Mak on the translation history of the Chinese Bible. It explores how the Mandarin Bible helped promote and popularize Mandarin as a national language during the late Qing Dynasty and Republican China in the process of Chinese language reform.

The translation enterprise of Protestant missionaries had a great impact on politics, technology, ideology, and culture in modern China. The relationship of Protestant Bible translation to the rise and popularity of the Mandarin has long been a major scholarly issue since Bible translation was the starting point and foremost priority of the missionary literary enterprise. As early as the late 19th century, Chinese scholars had already linked the development of vernacular language with national unity. Contemporary scholarship often views modern Chinese intellectuals as the major agents in the process of

promoting Mandarin to meet the nationalist needs and making language reform to serve the nationalist aim. In recent years, some scholars have turned to study the roles of missionaries. For instance, Yuan Jin has noticed missionaries' Bible translations and emphasized their impact on the rise of Mandarin, viewing foreign missionaries as the pioneers of New Literature in modern China. Nevertheless, Mak's book is the first monograph comprehensively dealing with the foreign Protestant missionaries' Bible translations as a main theme, which offers a new perspective on the shaping of the Chinese national language. While producing those Mandarin Bibles, missionaries participated in the process of integrating a national language and building a modern nation.

This book examines a wide range of primary sources. Besides analyzing six most important versions of Mandarin Bibles, it relies on documents of several major mission societies, especially the archives of the British and Foreign Bible Society (BFBS), which is highlighted in Chapter Two. Mak carefully examines the patrons, vocabularies and grammatical structures of the six versions of Mandarin Bibles. Inspired by Susan Bassnett and Andre Lefevere's theoretical framework of the "Cultural Turn" in translation studies, Mak's book focuses more on historical and social issues than the linguistics by applying an interdisciplinary approach.

The book includes an introduction, five chapters, and an appendix. The first chapter introduces the emergence of the Mandarin Protestant Bible. Mak addresses several new intriguing questions. For instance, on the question of "standard Mandarin," Mak examines how the shift of the political center from Nanking to Peking had an impact on the missionaries' choices of the basis of standard Mandarin from a southern version to a northern version. With the Imperial Court's promotion of Guanhua as the official spoken Chinese language based on northern Mandarin in order to meet the needs of Chinese scholar-officials, the missionaries turned to Guanhua. While missionary groups interpreted the term "Guanhua" as having the dual meaning of both "official" and "common," Mak pinpoints how a Presbyterian missionary Calvin W. Mateer's understanding of Mandarin was influenced by his Chinese assistant Zou Liwen, whose definition of "Guan" was towards "common" and "general" to precipitate Mandarin to be a lingua franca in late imperial China.

This argument also indicates the positive roles that numerous Chinese assistants have played in influencing missionaries' translation enterprise and activities. For the sake of facilitating Mandarin as a lingua franca, the missionaries set up a translation committee for a Mandarin Union Version, recruiting members from varying localities and appealing to broader audiences instead of a small and localized group. However, this committee could not avoid applying regional vocabularies in the Mandarin Bible in practice. This finding reveals that the formation of Mandarin Union Version incorporated regional dialects, which was the same case for the Mandarin language.

Chapter Two analyzes BFBS as an institutional patronage and its promotion of the Mandarin Bible as the prevailing Bible in China, focusing on its bookselling system. In order to distribute Chinese Bibles on a larger scale, BFBS set up local corresponding committees to build a distribution network. As the colportage system was growing, BFBS employed more and more Chinese colporteurs who played important roles but did not receive the due recognition. These Chinese colporteurs took advantage of their familiarity with local customs, bringing the Chinese Bible down to the grassroots level, such as temples, train stations, and even ancestral halls.

Another notable discovery in this chapter is the "Biblewomen." Although the number of Biblewomen and their sales were not remarkable, BFBS employed them as an effective way to keep in touch with Chinese women. Biblewomen served useful purposes; reading the Bible to ordinary women, giving necessary explanations to them, and thereby promoting the Bible circulation among households. This is a significant yet neglected topic in the study of Bible translation. It would be more productive if Mak could probe into this issue more deeply, since previous studies seldom mentioned women Bible sellers and how they worked. Mak also mentions that "BFBS Biblewomen were not allowed to be engaged in teaching catechisms and hymns, or in preaching or teaching Christian doctrine as the Biblewomen in church did" (p. 123). However, readers may keep wondering in practical situations, whether it would have been possible to separate teaching reading from teaching doctrine. What different roles did the Biblewomen and the women preachers play respectively in the church?

Chapters Three to Five constitute the second part of this book, examining the process in which the dissemination of the Mandarin Bible helped to shape

Mandarin as the united national language. These chapters described how the translation of the Mandarin Bible provided new vocabularies and influenced the grammatical features of Mandarin. Chapter Three points out that Protestant missionaries promoted the Mandarin Bible for grasping the trend of the development of language and gaining comprehension from non-Christians. They tried to participate in building "modern" China by nationalizing language. In explaining this process, Mak makes an important point that the missionaries internalized the language of the Mandarin Bible through both education within and outside church settings. Internalizing one language means the ability to use the language naturally in daily life. It is difficult to trace the real situation at that time. However, the publication of documents such as books, newspapers, and magazines should be taken further into account. Progressive Christian intellectuals such as Li Guanfang 李冠芳, the chief editor of *Nü Duo Newspaper* 女鐸報 (The women's messages), was in charge of the church publications and wrote many articles. They were educated in missionary universities, where religious lesson was a compulsory component of the curriculum. Therefore, they were exposed to the Mandarin Bible in their studies, familiarizing themselves with its vocabulary and syntax. As a result, the lexicon and sentence structures in the Mandarin Bible could likely find their ways in the writing of these people.

Indigenization is a primary issue in the spread of Christianity in China. The translation of Chinese Bible is one of the processes involved in the indigenization, rendering the Bible understandable by majority of Chinese people. However, we need to keep in mind that this indigenization is not a one-way process, as the translation of Mandarin Bible not only absorbed certain elements of Chinese culture, but also in turn contributed to the reform of Chinese language and eventually played a part in the construction of the nation. Mak's book lends strong support to this point. In sum, the book provides useful resources for scholars of the translation studies of Chinese Bible, Chinese Christian literature, and history of Christianity in China.

Sixing Chen
University of Hong Kong
E-mail: chensx31@connect.hku.hk