

Chinese Keywords of Modernization:

Loanwards from Japanese? A Critical Analytical Survey

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China & Japan in late 19C

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Chinese Keywords Modernization

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Abstract

Due to the continuous language exchange between China and Japan in a long history period, the loanwords from Japanese can often be seen in modern Chinese. As a widespread sociolinguistic phenomenon, it is confirmed that in the climactic decades around 1900, the number of loanwords from Japanese is the largest among loanwords in Chinese. In the words of using Chinese characters (漢字 *hànzì/ kanji*) as the expression, how are those loanwords from Japanese used nowadays in China? The purpose of this thesis is to investigate the conditions from the importation to the use of the loanwords from Japanese, especially the translated words in these loanwords for the terms from conceptual history in sociolinguistics, in modern Chinese, and the functions and influences of these loanwords in the Modernization of the Chinese language.

The thesis will choose the terminologies in conceptual history from Koselleck's and Williams's vocabularies as the research targets, through researches on the translated words in Chinese and Japanese of these terms. The loanwords from Japanese, especially the literally Japanese-made Chinese (和製漢語 *waseikango*) will be distinguished in the Chinese character translated words. All aspects of these words are considered (classifications, word formations and creations, functions and influences, actualities and developments), with a focus on the recreation and transformation of lexical exchanges.

Keywords: Loanwords from Japanese in Chinese, Literally Japanese-made Chinese, Modernization of the Chinese language, Terminologies of conceptual history.

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List of symbols and abbreviations

- 《 》 Name of Chinese book
『 』 Name of Japanese book
[] International Phonetic Alphabet (IPA)
() Explanations or Translations

- KV Koselleck's Vocabulary
LJMC Literally Japanese-made Chinese
WV Williams's Vocabulary
HYDCD Han Yu Da Ci Dian (《漢語大詞典》)
MCST Modern Chinese Scientific Terminologies
TLS Thesaurus Linguae Sericae
i.e. That is to say
C Century

Numerals in Pinyin Mandarin tones (1 = first tone, 2 = second tone, 3 = third tone, 4 = fourth tone; 0 = neutral tone; e.g. “mu3” stands for a syllable “mu” with a third tone)

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Introduction

Language plays an indispensable role in human communications. When people want to have things done or have themselves understood, language is the most effect way to serve those purposes. There are the three essential factors of language - grammar, pronunciation and vocabulary. Among the three essential factors, grammar and pronunciation are relatively stable in the development of languages, while vocabulary – is quite dynamic. (Zhao 1968:37) But with the development of human society, new terminologies are frequently brought in. As a result, neologisms are rapidly created to express these new terminologies. On the other hand, with the development of language, there are many words which were used infrequently and finally became extinct. These words are called dead words. This circulation never fails in the history of linguistics. The gap of vocabulary and the depopulation of old words exist as the conflicting hitherto. (Sapir 1921)

Among all languages in the world, the creation and assimilation of neologisms are one pair of the most important phenomena in the development of language. Chinese is of no exception. With the development of Chinese, there are lots of neologisms appearing in the language. Compared with the Chinese words which have existed for a long time, those newly created words are called 新語 (*xīngyǔ*, hereafter neologisms) in Chinese. The 漢字詞 (*hànzìcí* hereafter Chinese character words), which will be researched in the thesis, refer to not only the words created by foreigners who used to live in China, but also those translated into Chinese character words. And there is one special group in these neologisms in Chinese. They are the loanwords from Japanese or called Japanese loans. And in the loanwords from Japanese, the words purely made in Japanese people (和製漢語 *waseikango* hereafter literally Japanese-made Chinese) are more special. The reason that loanwords from Japanese are special is because these words are also written in Chinese characters (漢語 *kango*

hereafter Sino-Japanese words)(Masini 1993:146). And these words had no difficulties to be adopted into Chinese by way of graphic borrowing. One field of the study of lexical exchange in the thesis is studying the various ways of finding a local word for a given concept from western countries in both China and Japan.

In the beginning I would like to introduce some translations of the original foreign words frequently used in Chinese. For example: the original foreign words sofa and chocolate are English, and 畳 (たたみ tatami) – tatami-mat and 弁当 (べんとう bentou) – a packed box lunch are Japanese. These words were translated into Chinese as 沙發 (sāfā), 巧克力 (qiǎokèlì) and 榻榻米 (tātāmǐ) and 便當 (biàndāng). These kinds of words were introduced into Chinese from foreign languages directly with similar phonological patterns defined and called as loanwords easily for Chinese people. However some original foreign words are the carriers of complicated and abstract terminologies. While the words were introduced from donor languages to recipient languages, translation and recreation took place. Then some alien characteristics of the original words lost when the translated words began to be wildly used and accepted in the recipient language. Finally those who use these loanwords in a recipient language cannot distinguish these words from the intrinsic native words always used in their mother tongue. It is really hard to distinguish loanwords in recipient language only depending on phonological patterns. (Liu Zaifu, 1998)

In the loanwords of Chinese, those loanwords from Japanese are the majority in quantity. The large scale of lexical borrowings took place between Chinese and Japanese historically and currently. The reason of the geographic advantage is very obvious. The exchanges on a broader scale between China and Japan have been lasting 2,000 years. And the cultural exchanges between the two countries were always one-way from the superior culture to inferior culture before 1945. However, the direction of lexical flowing between China and Japan changed once. Before the Sino-Japanese War (1894-1895), China was the superior side

in the exchange from the 4C when Korean people brought Chinese language to Japan. But the war was not the only milestone to the change of roles. The change began with two groundbreaking individual matters: one is the Sino-British Opium War (1839-1842) which marked decline of China as a lead country in the world, especially in East Asia; the other one is U.S. Navy Commodore Perry sailed into Edo Bay (1837) which marked Japan beginning to receive the industrial civilization from Western countries. Both broke the closed-door situations of the two oriental countries by force. But the processes went differently and got two opposite results. China fell into a semi-colonial country; Japan successfully carried Meiji Restoration (1869-1912) and became one member of the developed countries in the industrial civilization. Before Meiji Restoration, quite a lot of Japanese scholars began to study the new knowledge in Industrial Revolution of western countries. In 19C, thanks to the introduction of modern knowledge of western countries, Japan became the most advanced country in East Asia and began to try their military ambition across East Asia. The first war that Japan did against foreign country waged was the Sino-Japanese War (1894-1895) (Masini 1993). Every East Asia historian believes the war is the mark for the fall of China and rise of Japan. The defeat of the war greatly shocked Chinese people especially the intellectuals. Chinese intellectuals began to find the reasons for the defeat of China and the rise of Japan. They found the learning from modern science was one of the keys for the rise of Japan. So there was a surge to pursue modern knowledge from industrial civilization in China.

Modernization in China developed in many aspects like politics, economy, military, culture, etc. The Vernacular Chinese Movement (白話文運動) was one of the most important parts of the New Culture Movement (新文化運動). Furthermore a lot of Chinese neologisms appeared and began to be used in modern Chinese through the movement. Words borrowed and translated from foreign languages were the biggest group of the Chinese neologisms. Meanwhile, a lot of new terminologies written in Chinese character translated words from

Japan were introduced into China. (Guo 1959:Vol XI 65¹) During the period, many Chinese students chose to study in Japan, which were also suggested and encouraged by the Chinese government at that time. One of Chinese officers in Qing dynasty indicated the advantages of studying in Japan:

一路近省費，可多遣；一去華近，易考察；一東文近于中文，易通曉；一西學甚繁，凡西學不切要者，東人已刪節而酌改之。中東情勢風俗相近，易仿行，事半功倍，無過於此。

——張之洞《勸學篇》之下篇《遊學第二》

First, the Government pay much less for the travel to Japan since the distance between China and Japan is much shorter than that between China and western countries, so it is easier to send more students (to Japan than to west countries); Second, the easy trip between China and Japan makes it easy to inspect (the result of students' studies); Third, the Japanese writing style is similar to Chinese, so it is easier (for Chinese student) to study and understand; Forth, Japanese scholars have carefully selected what to learn from the western, and Chinese scholars don't have to repeat this. Besides, China and Japan share similar cultures and customs, so it is easier to imitate and put into practice. To study abroad, there is no other case that can be better than study in Japan for yielding twice the result with half the effort. ²

---- Zhang Zhidong³, *Youxuedi'er* 《遊學第二》, the second volume of *Quanxuepian* 《勸學篇》

At that time, the Chinese intellectuals did not think it a taboo to study and admit a lot of new terminologies from western modern sciences expressed by the new translated words directly borrowed from Sino-Japanese words; even China were just defeated by Japan in the Sino-Japanese War. But the exchange was not a passive acceptance. With the importation of loanwords from Japanese, there were a lot of discussions even arguments among the Chinese intellectuals on how to deal with loanwords from Japanese and the position of these words in modern Chinese.

¹ 郭沫若 Guo Moruo 《沫若文集》 *Moruo's Corpus* 1959 人民文學出版社 People's Literature Publishing 北京 Beijing

² Translated by writer.

³ Zhang Zhidong (1837~1909) 張之洞 was a Chinese educationist, industrialist, politician and militarist. He was one of influential figure within Westernization Movement of Qing Dynasty from AD 1861 to 1894. He was the founder of Sanjiang normal school which is the predecessor of the Nanjing University, China and the first Chinese kindergarten. He was also the founder of Chinese modern heavy industry. He was entitled to the procurators of Shanxi province, raised in the governor-general of Liang-Guang, transferred to the governor-general of Liang-Guang. He founded modern arsenals, textile factories, machine works, mining bureau, railways and new style army in China. He also established modern military school s. His writings were collected in 《張文襄公全集》 *the Complete Works of Lord Zhang Wenxiang*. The famous slogan “中學爲體，西學爲用” “*based on traditional Chinese values and aided with modern Western management and technology.*” was also created by him. And the slogan was the main proposal of early Westernization Movement of Qing Dynasty.

However, the relationship between China and Japan became worse and worse. Especially in Resistance Anti-Japan War (1937-1945) a number of outages happened in China. With the other small conflicts between China and Japan, all of these contributed to the carefulness of Chinese intellectuals to deal with all kinds of culture elements from Japan carefully. What's more, it became prevalent among Chinese intellectuals to avoid anything related to Japan. The researches on loanwords from Japanese in China started about 30 years ago. When I began to study Japanese in 1998 at university, I was very surprised that many words in Japanese share the same graphics in Chinese. Even though I knew there were thousands of Chinese characters in use in Japanese, the huge number of homomorphous words between Chinese and Japanese deeply impressed me. I first took it for granted that it should be easy for me to take Japanese as my major, which has so many the same Chinese characters. However, I soon found I was wrong. There are quite a number of grammatical and phonological differences of the homomorphous words between Chinese and Japanese. Although these differences make it harder than I thought for me to study Japanese, I found it easy to remember the Japanese words written in *Kanji* (漢字 かんじ Chinese characters) for me as a Chinese native speaker. With the increase of my knowledge on Japanese, I found more and more special phenomena in the homomorphous words between Chinese and Japanese, especially when I got to know a lot of words in Chinese used in Chinese people's daily life were actually borrowed from Japanese. The political and patriotic emotions of Chinese scholars influence their objective study on the loanwords from Japanese. Some Chinese scholars did not do any research on this filed to avoid troubles from 1945 to 1972. There were several Chinese scholars who talked about the words from Japanese in their works that studied general phenomena of loanwords from foreign languages in Chinese (Gao & Liu 1958; Wang 1957, 1958⁴). On the other side, the Japanese scholars also analyzed these words in their studies. Nevertheless, their focus was

⁴ Wang Li 王力 . 1958. *Hanyu shigao* 漢語史稿 (A draft history of the Chinese language). Beijing: Kexue chubanshe

on the formation and development of literally Japanese-made Chinese in Japanese separately. The spread of these words were not studied at that time.

But this is not to say there was not a Chinese scholar doing research on such an important linguistics field. After the establishment of diplomatic relations between China and Japan in 1972, the academic study on the loanwords from Japanese was gradually restored. Especially after 1978, when the economic reform was carried out in China, a new wave of studying abroad appeared in China. Almost at the same time, the academic exchanges between China and foreign countries went on without stop. A lot of Chinese scholars studying and residing in Japan focus their study literally Japanese-made Chinese and many theses and books have been published to introduce the academic results in their researches. The exportation from Japanese and the importation to Chinese both are appreciated by these Chinese scholars. (Shen 1992, 2007; Chen 2001) They have pushed the study of the lexical exchanges between Chinese and Japanese up to a new higher level. More importantly, the researchers have drawn great attention of the whole Chinese cultural circle and international sinology studies. And some of these scholars enlarge the field. They do not only study the spread of loanwords from Japanese to Chinese, the original definitional names in west languages are also noticed by them (Yu 2001, Zou 2004, Feng 2004, Zheng 2008). The whole process from western languages to eastern languages of the importation and the translation for neologisms in Chinese and Japanese are widely researched today.

This thesis also notices the trend. The thesis will not select the method to trace back from neologisms in Chinese to the original terminologies in west countries from translated words. A new viewpoint is chosen in the thesis. I will follow the directions from the original western languages words in the Koselleck's vocabulary and Williams's vocabulary (hereafter KV and WV) to their translated words in Chinese, and pay attention to the situations of these words in modern Japanese at the same time.

Another viewpoint in the thesis is, as the title of the thesis suggests, talking about the functions and influences of loanwords from Japanese in the Modernization of the Chinese language on the basis of a historic survey. It is the most important discussion in this thesis. The famous reform from ancient Chinese to modern Chinese occurred in 1919. The May 4th Movement (五四運動) is the mark to a series Westernization and Modernization. At that time, a lot of new terminologies in conceptual history were introduced to Chinese people as well. A noticeable character of the Chinese scholars in the period, who were the main force in the movement, was that most of them had been abroad and had good knowledge of foreign languages. So their translations are more correct and easier to be accepted by ordinary people than their seniors'. One of the reasons of the situation was that a group of Japanese translated words were borrowed by these translators directly. And these words took the place of the old Chinese translations for new terminologies from western modern sciences. It was not a pleasant process, here is a very typical and interesting example.

“五四前後，關於柏理璽天德說得不多，倒是人們成天嚷著歡迎德先生和賽先生——那就是德謨克拉西和賽恩斯。主義學說紛至沓來，什麼安那其，什麼康敏尼，不一而足。當時有個尖頭鰻提倡費厄潑賴，而另一位密斯脫則以為愛斯不難讀可以代替漢字。布爾什維克的勝利帶來了新的啓示：社會要發生奧伏赫變，特別是要傳播普羅列塔利亞特意德沃羅基。但有些小布爾喬亞印貼利更追亞，卻帶著生的門脫兒，傾聽白提火粉的生風尼和朔拿大，悠然產生了煙土披裡純，寫下了一首首商籟，預祝英德耐雄納爾的實現。”⁵(Chen 1979)

This is a paragraph in a text published at that time. I believe only a very few Chinese people can understand it with their knowledge on contemporary Chinese vocabulary, because many words in the paragraph are not any more used or rarely used today. These words are early Chinese character translated words for the new terminologies to Chinese people. We can trace the original English words of these terminologies in the following English translation.

“Around May 4th Movement, there were not so many talking about President, instead people are very enthusiastic to welcome Mr. De and Mr. Sai ---- they are Democracy and Science. The academic of Isms are

⁵ 陳原 Chen Yuan 《語言與社會生活》 *Language and Social Life* 1979 三聯書店 Joint Publishing 上海 Shanghai

coming continually, for example, anarchism, communism, etc. At that time, one gentleman advocated Fair Play, another Mister thought that the Esperantist was not difficult and could take place Chinese characters. The victor of Bolshevik brought the new apocalypse: the Aufheben will happen in the society; especially the ideology of proletariat will be spread. However there are some petite bourgeoisie intelligentsia sentimentally listening to Beethoven's symphonies and sonatas with their sentimental. Then they have some inspiration leisurely to write sonnets for congratulate the realization of internationale beforehand.”⁶

Contemporary Chinese people cannot understand what the scholar of that time said without the word list. These words are not only from English but also from German, Russian and French.

柏理璽天德：President，[美國]總統

德謨克拉西：democracy，民主

賽恩斯：science，科學

安那其：anarchism，無政府主義

康敏尼：communism，共產主義

尖頭鰻：gentlemen，紳士

費厄潑賴：fair play，公平忍讓

蜜司脫：Mr.，先生

愛斯不難讀：Esperanto，世界語，1887年由波蘭眼科醫生 L. L. Zamenhof 所創。

布爾什維克：Bolshevik（俄文），參加俄國革命的俄國共產黨員，1903-1917年俄國社會民主黨中較激進的多數派分子。

奧伏赫變：Aufheben（德文），揚棄[變革]

普羅列塔利亞特：proletariat，無產階級

意德沃羅基：ideology，意識形態

小布爾喬亞：petite bourgeoisie（法文），小資產階級

印貼利更迫亞：intelligentsia（俄文），知識份子

生的門脫兒：sentimental，傷感情調

白提火粉：Beethoven，貝多芬

生風尼：symphony，交響樂

朔拿大：sonata，奏鳴曲

煙土披裡純：inspiration，靈感

商籟：sonnet，十四行詩

英德耐雄納爾：Internationale，[無產階級]國際

⁶ Translated by writer.

The contrast of the words expressed differently in early modern colloquial Chinese and in the modern Chinese will show us the functions and the positions of loanwords from Japanese especially literally Japanese-made Chinese in the Modernization of the Chinese language. Actually two kinds of loanwords in the early colloquial Chinese paragraph are given here. One group is underlined words which are transliterations; the other group is the kind words in bold which are transcriptions. Almost all the underlined words are not in use today. However, words in bold are still in use today. The transcription replaced the transliteration words in modern Chinese.

Viewing these transcription words including those used in the early Chinese colloquia from another viewpoint, we can find that the transliteration words have taken their place in modern Chinese. Some of these words are loanwords from Japanese and are also literally Japanese-made Chinese words such as: anarchism, 無政府主義 (むせいふしゅぎ museifusyugi), communism **共產主義** (きょうさんしゅぎ kyoosensyugi). Others are original Chinese words which were given new meaning by Japanese people to express western terminologies such as: society 社会 (しゃかい syakai), science 科学 (かがく kagaku). And we have Chinese translations such as: president, **總統** (zǒngtǒng), intelligentsia **知識分子** (zhīshìfēnzǐ).

In a word, the lexical exchange between Chinese and Japanese is a complicated process. An attempt to explore the lexical borrowing from Japanese to Chinese for the importation new terminologies in western modern sciences is the main intention. The organization of this thesis is as follows. Chapter I is a literature review on the definitions of loanwords, relevant language phenomena in Japanese including the introduction *Ateji* (当て字) loanwords and literally Japanese-made Chinese. Chapter II offers the introductions of history background about the importation of loanwords from Japanese in China, the beginning and current situations of Modernization of the Chinese language. The relationship of the two historical

linguistics phenomena will also be introduced. Chapter III is an in-depth analysis of the Chinese and Japanese translated words for the terminologies in the KV and WV. The classification and analyses on the words formations of Japanese translations that were borrowed and referred by Chinese will be given based on the historical survey. Chapter IV presents conclusion of the whole thesis, the functions and the influences of loanwords from Japanese in the Modernization of the Chinese language will be summarized. In addition, the current conditions and new phenomena of loanwords from Japanese in modern Chinese will be introduced.

Overall the thesis is intended to investigate the important phenomenon “loanwords from Japanese” between Chinese and Japanese in modern history in the view of historical linguistics. The relative widely used corpora are used as the object of study. The thesis will focus on and confirm the important functions of loanwords from Japanese and the special characteristics of the other loanwords in Chinese.

Methodology

Language exchange and lexical borrowing are very important linguistic phenomena among the development of all languages. Because the phenomena are widespread, many loanwords are in use in Japanese and Chinese as general conditions. And among these loanwords those that were lexical borrowing only between Chinese and Japanese are also abundant. In the book⁷ about loanwords in Chinese written by Gao Mingkai and Liu Zhengtan published in 1958, the number of loanwords in Chinese was 1268 and loanwords from Japanese were 459. (Feng 2004:28) These two numbers suggest two things: one is that the loanwords in modern Chinese are very common, and the other is that loanwords from Japanese are the most in modern Chinese. The book was published 40 years ago and did not include all the loanwords in modern Chinese used at that time and borrowed after 1958. Until 1984 the same scholars Gao Mingkai and Liu Zhengtan in their 《漢語外來語詞典》 - *Chinese Loanwords Dictionary* indicated there are 887 loanwords in modern Chinese from Japanese (Feng 2004:28). It is a proof that the number of loanwords from Japanese in modern Chinese today is larger than the number mentioned above.

It is impossible to study the loanwords from Japanese in modern Chinese one by one in this thesis. Even we limited the period around the decades about the end of 19C when loanwords from Japanese borrowed in China are of a large scale. Then how I choose the researching objects (keywords) is an essential factor to the study. How many loanwords from Japanese should be collected, and the loanwords in which field should be studied are two key points as well. As mentioned in the introduction, the research will base on two vocabularies from two European scholars. According to the names of the authors, the two vocabularies will be called

⁷ Gao mingkai, Liu Zhengtan 《現代漢語外來詞研究》 *A study of loanwords and hybrid words in Modern Chinese*, 1958, Beijing, Wenzhi Gaige Chubanshe.

Koselleck's vocabulary (hereafter KV) and Williams's vocabulary (hereafter WV) in the thesis. There are 116 modern terminologies of conceptual history from Koselleck's vocabulary and 59 ones from Williams's vocabulary and 7 terminologies among these are overlapped in the two vocabularies, so 168 words will be the main study objects in this thesis. And the main study will focus on these terminologies.

Reinhart Koselleck⁸ was one of the most famous German historians of the 20th Century. His research focused on the areas of history (theory of history), conceptual and linguistic history, anthropological foundations of history and social, legal and administrative history. The vocabulary created by him was to explain the keywords that influenced the modern society deeply from encyclopedia and historic category. Raymond Williams created the similar vocabulary from his view. Raymond Williams⁹ was a Welsh academician, novelist and critic. He was an influential figure within the New Left and in wider culture. His writings on politics, culture, the mass media and literature are a significant contribution to the Marxist critique of culture and the arts. His left wing background made his word list more representative terms in Modernization of the Chinese language in the early 20th Century. Almost all the words listed in the two vocabularies are abstract terminologies, and all of them are very important terminologies in conceptual history.

The number of loanwords used in Chinese and Japanese is enormous. However the quantity of the study objects is limited in the terminologies from the two vocabularies, which is easier for me to focus only on the keywords in the process of introducing western modern sciences to the East, especially on the sociology. The translated words exchanged between Chinese and Japanese are also hold the important position in terminology and onomasiology between the two languages in conceptual history. This thesis is to study loanwords from Japanese in the

⁸ http://de.wikipedia.org/wiki/Reinhart_Koselleck

⁹ http://en.wikipedia.org/wiki/Raymond_Williams

Modernization of the Chinese language from the late of 19C to the early of 20C. And most terminologies in the two vocabularies were also introduced into East Asia in the period. These are the reasons for the choice of these terminologies as the study objects for the thesis.

All the terminologies in the two vocabularies will be studied though several dictionaries. Many linguists were thrown into the hard work of compiling dictionaries. So I tried to do data mining on the dictionaries that are available in digital versions. Most of the dictionaries used as the references in this thesis most are digital or on-line versions.

All the terminologies in the two vocabularies were clearly explained in English by Koselleck and Williams themselves in their writings or translations of their writings, for example: Raymond Williams *Keywords: a vocabulary of cultural and society* London UK: Croom Helm Ltd, 1983. So I will not do the research on the original formation of these terminologies in English, but the importation and translation of these terminologies in conceptual history from western languages to Chinese and Japanese.

However, 132 keywords have been collected into *Keywords: a vocabulary of cultural and society (revised edition)* 1983 (See *App.IV*) by Williams with 23 keywords more keywords than first edition of the same book in 1976. Most of these terminologies will also be analyzed in the thesis combined with the 168 words mentioned above.

The second step important to the research of the thesis is how to choose Chinese and Japanese translated words to correspond the terminologies in the two vocabularies. As well known, when one word is translated from one language into another, there will be more than one translated word to the original word. But the main research objects of my thesis are from the Chinese and Japanese translated words to the original terminologies in the two vocabularies. The database on internet called MCST¹⁰ is used in the thesis. The purpose is trying to find

¹⁰ <http://mcst.uni-hd.de/>

common and simple translated words exactly on the conceptual history in Chinese for these western terminologies. On the other side, I have chosen an advanced English-Japanese dictionary *English-Japanese Database on the Web* (語辞郎 on the web)¹¹ to get the Japanese translations for the original words in English. The aim is to collect every the Japanese translation of original words which might be borrowed by Chinese. Then I will collect the same or similar Chinese and Japanese translated words to analyze. However the focus will be put on the Chinese and Japanese translated words that express the modern western terminologies in conceptual history.

The third one should be noticed, which is the most important and crucial in this thesis, is how to decide which side Chinese or Japanese is the first to translate the terminologies in the two vocabularies into the translated words which is used in modern Chinese nowadays. Most of the terminologies had been introduced into East Asia from the late of 19C to the early of 20C. But the accurate time is very important to presume the flow directions of the translated words of these western modern terminologies between Chinese and Japanese. To determine the time of the translated words identical or similar in Chinese and Japanese, I choose *Nippon National Language Comprehensive Dictionary online* (日本国語大辞典web版)¹² and *Chinese Comprehensive Dictionary vision 2.0 disc* (漢語大詞典2.0光碟版) as the second references. Especially the *Nippon National Language Comprehensive Dictionary* offers the definite publishing years of writing sources where Japanese translations words appears. The data mining became easier in the Japanese side. To tackle same issues in Chinese, MCST is used again because the database has listed the early publications with the years as *Nippon National Language Comprehensive Dictionary online* does.

After that I refer two vocabularies written by Japanese scholars called (*ancient and modern*) *Overview of literally Japanese-made Chinese* (和製漢語一覽 waseikango itiran) (Chen

¹¹ <http://www.alc.co.jp/>

¹² <http://nikkoku.jkn21.com.elin.asiaportal.info/stdsearch/displaymain>

2001:406-421) (See *App. V*) as the original sources to see if the Chinese character translated words used in modern Chinese and Japanese are literally Japanese-made Chinese words or not. Furthermore I will sub-classify and analyze these translated words of western terminologies in KV and WV. And a series of figures from *CNKI*¹³ are given to show the word frequencies of these Chinese translated words in the researches of all the academic fields. All the primary data can be found in the appendix.

Finally the conclusions will be given in the last chapter based on all the analyses and the actuality of loanwords from Japanese in modern Chinese will also be introduced.

¹³ <http://trend.cnki.net/>

I. Litterautre Review

i. Definitions and Theories of Loanwords

The first definition that should be clear in this thesis is loanwords. When I collected the references for the thesis, I found there was more than one explanation about loanwords. However, there is a common agreement that loanwords came from foreign languages. It seems very simple to definite loanwords, but the real work is far from that. There are many extending explanations added to the simple concept of loanwords and the classification of loanwords in reception languages is even more difficult.

Japanese

広辞苑

がいらい - ご【外来語】 グワイ・・

外国語で、日本語に用いるようになった語。狭義では、漢語を除く。伝来語。

(The foreign languages words are being used as Japanese words. In narrow sense, Sino-Japanese words are not considered as loanwords. Introduced words.)

しゃくよう - ご【借用語】

(Lehnwort ドイツ) ある言語体系から別の言語体系へ取り入れられ、日常的に使われる外国語・古語・方言など。外来語と同義にも用いる

(Lehnwort-[German]. The words in one language system borrowed from other language system(s) including the foreign language words, ancient words and dialect words which are being used commonly, the synonyms of loanword.)

国語大辞典

がいらい - ご【外来語】 (グワイライ・・)

ある国語に、外国語から取り入れられて、本来の国語と大差なく用いられるようになった語。日本語の場合、広くは漢語も含まれることになるが、普通はこれを含めないで、主として室町時代以降、欧米諸国からはいつてきた語をいう。ただし、近代、現代の中国語からのものを含める場合が多い。なお、本国ではそのような言い方をしない和製の語もいう。一方、梵語(サンスクリット)の音訳語は漢字で書かれることもあって、普通は除かれる。

(The words are being used in one language from foreign languages without obvious differences from them in original language. In Japanese, generalized, the loanwords are including Chinese words. However Sino-

Japanese words are not considered as loanwords in a narrow sense. The loanwords usually prefer the words from Europe and America after *Muromathi Era*. But, the loanwords are also including the words from Modern Chinese. Furthermore, the Japanese made words which are not like they are in foreign languages are also called loanwords. On the other side, the transliterations of Sanskrit which were written in Chinese characters usually are not included.)

しゃくよう - ご 【借用語】

ある言語が他の言語から取り入れて、日常に用いている語。日本語における鮭(さけ=アイヌ語)・旦那(だんな=サンスクリット語)・更紗(サラサ=ポルトガル語)などの類。狭義には、テレビ、ファンなど外来の意識のあるものについていう。漢語の多くは中国からの借用であるが、ふつう他の借用語とは別に扱われる。

(The words imported from foreign languages were used daily. In Japanese, “salmon” is from Ainu, “master” is from Sanskrit, and “printed cotton” is from Portugal, etc. In a narrow sense, the borrowed words prefer the introduced definitions like television, fan, etc. Although the Chinese character words are borrowed from China, commonly they are not taken as borrowed words.)

スーパー 大辞林

がいらい-ご グワイー [0] 【外来語】

(1) 他の言語より借り入れられ、日本語と同様に日常的に使われるようになった語。「ガラス」「ノート」「パン」の類。広くは漢語も外来語であるが、普通は漢語以外の主として西欧語からはいつてきた語をいう。現在では一般に片仮名で書かれる。伝来語。

(2) 「借用語(シヤクヨウゴ)」に同じ。

[1] Words like “glass, note, pāo”, which borrowed from other languages, are used daily as common Japanese words. In board sense, Chinese words are also loanwords, but commonly the loanwords are refers to the words from west European languages not Chinese. In modern time, the loanwords are usually written in Katakana. Introduced words. [2] Same as borrowed words.)

しゃくよう-ご [0] 【借用語】

他の言語より借り入れ、自国語と同様に日常的に使われるようになった語。

(Words borrowed from other languages, are widely used as one’s own language words daily.)

エンカルタ 総合大百科

外来語 (がいらいご) 日本語の語彙 (ごい)のうち、主として西洋諸語から借用された単語。中国語(ちゅうごくご)から借用された単語は漢語(かngo)とよばれて、外来語とは区別されるのがふつうである。また朝鮮語(ちょうせんご)やアイヌ語(ご)からの借用語も外来語とはいわない。

(In Japanese words, loanwords are mostly borrowed from western languages. The words, which borrowed from Chinese, are called *Kango* to distinguish them from the loanwords. And the words that borrowed from Korean and Ainu are also not called loanwords.)

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Chinese

辭海

外來詞 也叫“借詞”或“外來語”。一種語言從別種語言裡吸納來的詞語。漢語裡的外來詞，又譯音的，如“奧林匹克”、“沙發”；譯音加表意成分的，如“卡片”，“芭蕾舞”；半譯音半譯意的，如“浪漫主義”，“霜淇淋”；直接借用的，如“場合”，“手續”等。

(Loanwords, are also called “borrowed words” or “loan language”, are the words that borrowed from other language to recipient languages the words belong. The loanwords in Chinese include transliteration: “Olympic”, “sofa”; transliteration plus semantic parts: “card”, “ballet”; half transliteration-transcript “Romanism”, “ice-cream”; directly borrowing “occasion”, “formalities”.)

漢語大詞典

【外來語】從別種語言吸收來的詞語。也叫借詞或外來詞。章炳麟《文學說例》：“如外來語，既破國語之純粹，亦害理解；有時勢所逼迫，非他語可以備代，則用之可也。”

(Loanwords are the words which were adopted from other languages, also called borrowing words. “Example omission”)

高級汉语词典

外来语 wàiláiyǔ

[word of foreign origin; borrowed word; foreign word; loanword] 從別種語言吸收來的詞語。如漢語從英語吸收來的“坦克”、“引擎”等。

(The words were borrowed from other languages. For examples, the words “tank”, “engine” are from English.)

English

Microsoft Encarta

loanword

Word borrowed from another language: a word from one language that has become part of everyday usage in another, often with slight modification

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Merriam Webster's Dictionary & Thesaurus

loan-word \lɒn-ˈwɜrd\ n (1869): a word taken from another language and at least partly naturalized

American traditional dictionary (English-Chinese)

Loan word loan word 或 loanword n. (名詞)

A word adopted from another language and completely or partially naturalized, as very and hors d'oeuvre, both from French.

外來語：從其他語言中借用的詞，並完全或部分地成爲其自然的一部分。如很 和 餐前小吃 均來自法語。

Different dictionaries and encyclopedia have different explanations for the concept of loanword, but most explanations indicate the loanword denotes borrowing. Although there are some different modified factors on the loanwords, the central concept is very clear. Two common points can be summarized from above explanations:

1. The words are borrowed from other foreign languages into a certain language.
2. The words are being daily used in the certain language system.

But the differences among the definitions should be paid attention to for the researches of the thesis. For loanwords in Japanese, there are some attributives that have been added to the concept. For example: the loanwords in Japanese are used commonly as intrinsic Japanese words, the words from Chinese are not been taken as the loanwords. There is one explanation for the loanwords in Chinese that shows a simple classification. Compared with the definitions I will mention in next section, this classification seems simple but reveals very important information. That is, most Chinese people think almost all the loanwords from Japanese were borrowed directly with the original morphologies. And there is no special plus points on the explanations from English no more than the two common characters.

So the loanwords in occidental languages and oriental languages get different positions and meanings. In occidental languages, because the Latin alabasters are phonographs, the loanwords are most directly borrowed among each other. Of course, a graphic localization adaptation happens in the process of borrowing. But the situation changed when the case happened in Chinese and Japanese. Both the two languages are using Chinese characters in writing system. And Chinese characters are ideographs. So when a word from occidental languages was borrowed, the original morphology of the word changed; the translator should choose one way from the samples I mentioned above and the Chinese characters used in Chinese and Japanese share similar meanings. It needs time for the relevant discussions

among the translators from China and Japan. And the loanwords are written in Chinese characters and used widely in Chinese and Japanese. Loan-translation words writing in Chinese characters of western modern science terminologies are welcomed in the academic exchange between Chinese and Japanese each other.

It is the reason why the loanwords from Japanese are so important in Chinese. In other words, it is also the reason why Chinese and Japanese people are puzzled in the etymology over which language is the first to create and use the loan-translations -- Chinese or Japanese?

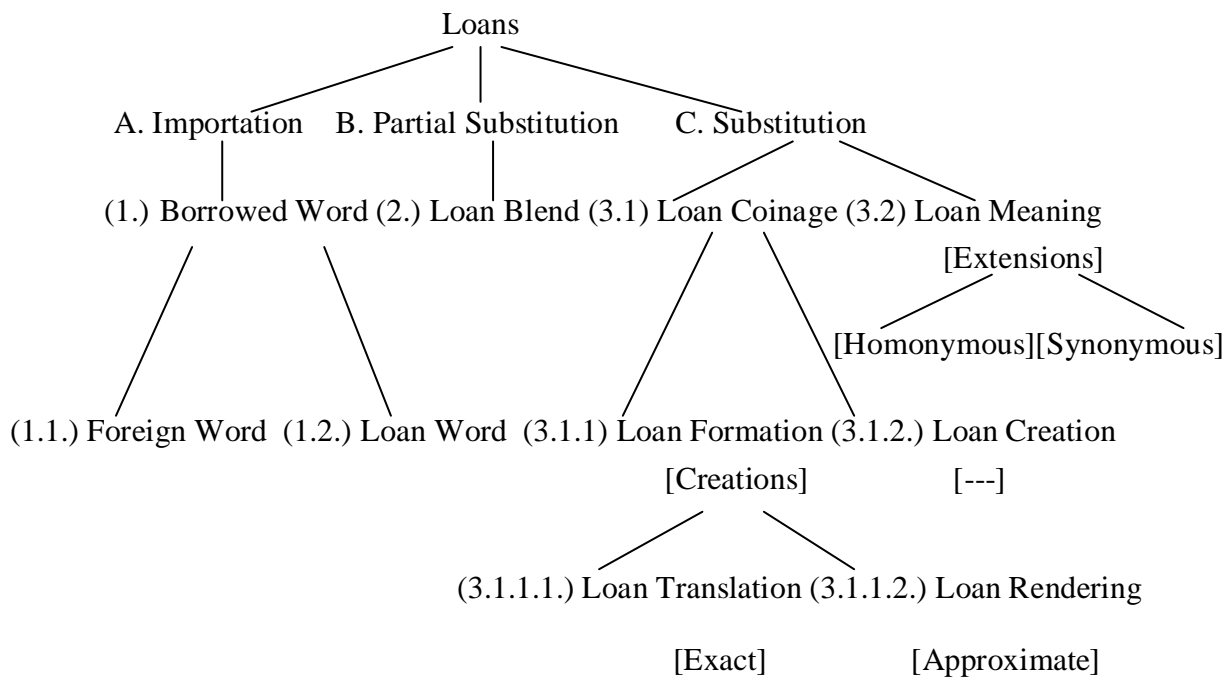
In one word, the loanwords from Japanese are the very special group among the loanwords in Chinese. Only the loanwords from Japanese in Chinese can be detected of their original morphologies in Chinese because of the same Chinese character writing system of the two languages. And then the homomorphous words were used in two totally different languages. As a result, there are always misunderstandings of homographs between Chinese and Japanese. Furthermore, there are some homomorphous words between Japanese and Chinese not the loanwords in the lexical borrowing. The phenomenon is due to the different grammatical rules of Chinese characters in the word formations. I will give some examples and explain the situation in the following chapters.

The loanwords are the specific factors in the lexical borrowing, which is the general factor in the language exchange. The special characteristics of the loanwords from Japanese in China among the whole general language exchange can also be found in the differences of the classifications between general loanwords among language exchange and the loanwords from Japanese in Chinese. Here I'll list some typical classical classifications from some scholars both from western countries and East Asia to explain the condition.

One of these classifications is from a Japanese scholar Iijima Kazuyasu (1987) who reported one theory classification that was made by the Germany scholar Betz (1949) based on the

Germany words data. The conclusion referred to the Chinese scholar Shen Guowei's (2007: 9) PhD thesis written in Japanese. It is the proof that the general characters of the language borrowing and loanwords are well accepted by the linguists in their studies. However the linguists develop the classification of borrowing persistently.

Already Hermann Paul (1920: 392f.) draws a rough classification of borrowings, distinguishing between the borrowing of actual foreign (external) forms and the borrowing, of the internal structure of a foreign word—a classification that will later be known as importation vs. substitution (cf. also Stanforth [2002: 806f.]). A Fundamental Classification had been given by Betz and His Successors. The basic theoretical statement evidently all depart from Betz's nomenclature. Duckworth (1977) enlarges Betz's scheme by the type "partial substitution" and supplements the system with English terms, so that for further discussions we should refer to the following terminological Betz-Duckworth-version for lexical borrowings (Haugen's terms are added in square brackets) (Grzego 2003:26).



(Figure 1) Duckworth's revision of Betz's terminology for borrowings (together with Haugen's terminology)

Betz and Duckworth define these categories as follows:

(1.1.): non-integrated word from a foreign language, e.g. E. *café* [kæ : feɪ] *envelope* in the form [ˈɑ : nvəloʊp], *fiancé* in the form [fi : ɑ : nsei] (all from French); Sp.*hippie* [ˈxiɪpi], Sp. *whisk(e)y* (both from English); E. *weltanschauung* (< G.*Weltanschauung*), E. *sympathy* (Gk *sympatheia*, maybe via Fr. *sympathie*), E. (*Johann Sebastian*) *Bach* in the form [bax]; It. *mouse* 'computer device' (< E. *mouse* 'rodent; computer device');

(1.2.): integrated word from a foreign language, e.g. E. *music* ['mju : zik], *envelope* in the form [ɛnvəloʊp], *fiancé* in the form [fi : ɲntsei] (all from French); Sp. *jipi* ['xipi] (a case of graphic integration), Sp. *güisqui* (both from English), E. (*Johann Sebastian*) *Bach* in the form [bak];

(2.): composite words, in which one part is borrowed, another one substituted, e.g. OE. *Saturnes dæg* 'Saturday' (< Lat. *Saturnis dies*), G. *Showgeschäft* 'literally: show-business' (< E. *show business*), G. *Live-Sendung* 'literally: live-broadcast' (< E. *live broadcast*);

(3.1.1.1.): translation of the elements of the foreign word, e.g. OE. *Mo \$ nan dæg* 'Monday' (< Lat. *Lunae dies*), Fr. *gratte-ciel* and Sp. *rasca-cielos* 'both literally: scrape-sky' (< E. *skyscraper*)⁷, E. *world view* (< G. *Weltanschauung*), G. *Mit-leid* 'sympathy' < Lat. *com-passio* (< Gk. *sym-patheia*), AmSp. *manzana de Adán* (< E. *Adam's apple*; vs. EurSp. *nuez [de la garganta]* 'literally: nut [of the throat]');

(3.1.1.2.): translation of part of the elements of the foreign word, e.g. E. *brother-hood* (< Lat. *frater-nitas* [= Lat. *frater* 'brother' + suffix] [cf. comment below!]), G. *Wolkenkratzer* 'literally: clouds-scraper' (< E. *sky-scraper*);

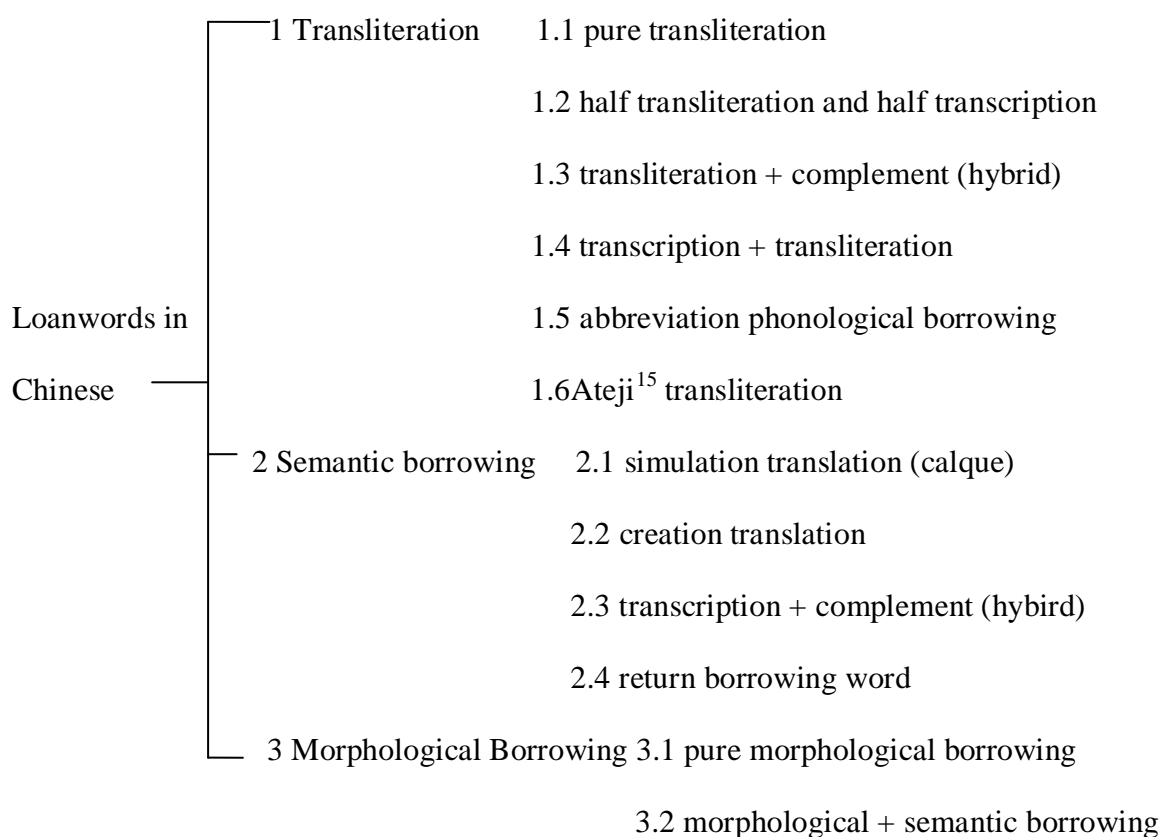
(3.1.2.): coinage independent of the foreign word, but created out of the desire to replace a foreign word, e.g. E. *brandy* (< Fr. *cognac*);

(3.2.): indigenous word to which the meaning of the foreign word is transferred, e.g. OE. *cniht* 'servant + disciple of Jesus' (< Lat. *discipulus* 'student, disciple of Jesus'), OE. *heofon* 'sky, abode of the gods + Christian heaven' (< Lat. *caelum* 'sky, abode of the gods, Christian heaven'), G. *Fall* 'action of falling + grammatical case' (< Lat. *casus* 'action of falling, grammatical case'), G. *Maus* and Fr *souris* 'rodent + computer device' (< E. *mouse* 'rodent, computer device'). (Grzega 2003:27)

However, the conclusion was drawn from Western languages words data. Almost all official languages in Europe and America are written based on the Latin alabaster system, so the lexical exchanges for new terminologies among western languages is easier than that between the Western and Eastern languages, especially of the morphological structures. There are so many similar words on graphics in different western languages, even some of them are totally the same on morphological structures.

This thesis focuses on the lexical exchanges between Chinese and Japanese. It is a very special phenomenon unlike others in the language borrowing. And some oriental linguists also paid attention to the differences between the lexical borrowings among the western language circles and the lexical borrowing only between Chinese and Japanese. They indicated the special classification of the loanwords from Japanese to Chinese. One

classification theory was brought up by a Chinese scholar Zhu Xiaoyun (1986); I find the classification in a paper written in Japanese. Zhu divided the loanwords in Chinese into 12 types as indicated Figure 2¹⁴. I translate the Zhu's classification referring to the terms used in Betz-Duckworth-version. However these terms are relatively different from the original Japanese version. And I try to create a suitable term system for the loanwords in Chinese:

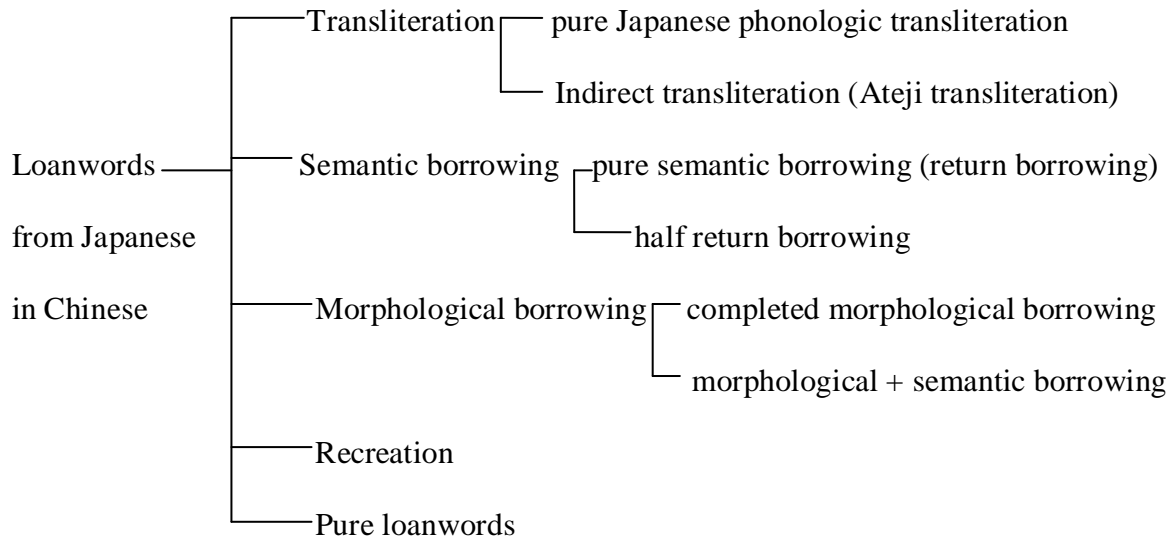


(Figure2) Terminology of loanwords in Chinese

Furthermore Zhu also classified the loanwords from Japanese in Chinese. Zhu pointed out there were 8 kinds of borrowing of the loanwords from Japanese, no more than 12 kinds were loanwords. Figure 3 illustrate the relationship of the 8 kinds of loan words from Japanese. The sub-classification is an explanation that the borrowing of loanwords from Japanese in Chinese has the very special characters compared with the generalized theory and classification of loanwords in Chinese.

¹⁴ Translated by writer from Japanese in Zhu Xiaoyun master degree thesis *The loanwords in Chinese ---- main study on loanwords from Japanese* which was written in Japanese for Dongwu University, Taiwan, China.

¹⁵ Ateji: Chinese character used as a phonetic symbol rather than for its meaning; an arbitrarily used substitute character.



(Figure 3) Terminology of loanwords from Japanese in Chinese

Actually there are two criterion systems of typology of loanwords. The criterion based on the social semantics is also used to classify loanwords. Zhong Xiaoyu (2001) uses the semantic criterion system to classify loanwords from Japanese in Chinese. He classifies loanwords from Japanese into 10 upper types and 51 sub-classified types. (See Table 1)

Table 1: Semantic classification of loanwords from Japanese in Chinese

General types	Detail types
<i>Polity</i>	administration, names of job, others
<i>Economy</i>	policy, economic organization, names of companies, an enterprise, selling state, production, phenomenon
<i>International</i>	situation, general
<i>Society</i>	phenomenon, accent, education, traffic, organization, person, others
<i>Life</i>	things, space, food, drink, event, behavior, broadcast, others
<i>Culture</i>	history, literature/linguistic, art, religion, others
<i>Science</i>	medical treatment, nature, others
<i>Sport</i>	baseball, Sumo, general, others
<i>Popular</i>	public entertainment person, public entertainment, film/drama, cartoon/animation, game/character
<i>Interest</i>	travel, tourist attraction, publish, book name, others

Of course, the scholars choose either criterion system or terminology system suitable to their own researches. But here is a very simple classification used by Liu & Gao (1958). They point out that loanwords from Japanese in Chinese are three main kinds (Masini 1993:131).

1. Pure loans, i.e. autochthonous Japanese words
2. Loans of words invented by Japanese by imposing new meanings of foreign origin on words that were used in classical Chinese, i.e. words invented in Japan as semantic loans of western term
3. Loans of words invented by the Japanese as phonemic loans, loan-translations or neologisms based on a western model.

I should say their classification looks simple and rough, but the classification system is very reasonable. I think this classification is an abstraction of translation, word formation and semantics. The objects of study in the thesis are the translated words of terminologies in the conceptual history. Consequently, classification is comparatively speaking rough and simple. I classified the loanwords referring to the three classifications mentioned above and the terminological Betz-Duckworth-version for general loanwords. I defined the Japanese translated word for the terminologies in KV and WV into three types:

- 1 Pure literally Japanese-made Chinese
- 2 Recreation Chinese character words
- 3 Others

As expounded above, the definitions of the loanwords in Japanese and Chinese are also various. The reasons that I classified the loanwords in such a simple system for the Japanese and Chinese translated words for terminologies from two vocabularies will be further explained in chapter III.

The loanwords from Japanese in Chinese have some special characteristics to the other loanwords in Chinese. At the same time these words carry also some general characteristics of the generalized definition of loanwords. However, these special characteristics of loanwords from Japanese are the determinants for the important position of themselves in Chinese.

ii. Definitions of *Ateji* Loanwords

The *Ateji* (当て字) loanwords appeared mostly in *Meiji Era* in Japan. *Ateji* is one kind of Japanese writing expression, which means the transformation use of Chinese characters without thinking about the original usages of these Chinese characters in Chinese. One usage of *Ateji* is without thinking over the original meanings of Chinese characters, using only the pronunciations of the Chinese characters. Using Chinese characters to transliterate foreign words is called *Ateji* loanwords customarily. This usage of Chinese characters began very early in Japan. The *Manyō Kana* (万葉仮名)¹⁶ which was the genesis system of Japanese *Kana* (仮名) is one example for the kind of usage of Chinese characters.

However, the *Ateji* loanwords appeared between the end of *Shōgunnate Era* (about 1867) and the beginning of *Meiji Era*. Large numbers of *Ateji* were used to translate the proper nouns (names of individual person, place and names animals, etc.). It is because the usage gave up the presentational function of Chinese characters and there are so many homophones in Chinese. The earlier conditions of *Ateji* words were very confusing. To a certain person or place, there were different translations in *Ateji* words corresponding. For examples: America had been expressed in Chinese character words as 米國, 亞墨利加, 亞美理駕, 花旗, 彌利堅. They were all read as アメリカ (*amerika*) in Japanese at that time (Georgina 1988).

But we can easily detect a phenomenon from the example— the word *America* is not translated syllable by syllable. The reason is that except the *Ateji* words Japanese people themselves made, a lot of Chinese translated words were borrowed as the *Ateji* words at the same time. 花旗 is one example. The word first appeared in 《英華字典》¹⁷羅存德 (Wilhelm

¹⁶ Man'yōgana (万葉仮名) is an ancient writing system that employs Chinese characters to represent the Japanese language. The date of the earliest usage of this type of kana is not clear, but it was in use since at least the mid seventh century. The name "man'yōgana" is from the *Man'yōshū*, a Japanese poetry anthology from the Nara period written in *man'yōgana*.

¹⁷ Wilhelm Lobscheid (Luo Cunde 羅存德). 1866–1869. *Ying-Hua zidian* 《英華字典》. *English and Chinese Dictionary, with Pinti and Mandarin Pronunciation*. 4 vols. Hong Kong: Daily Press Office.

Lobscheid), then was borrowed in 『博物新篇譯解』大森秀三 (Omori Shūzō 1868 publishing place unknown). This Chinese character word is the description of the national flag of U.S., and the meaning is expended to express the country. When it was borrowed and used by Japanese, the word kept the morphology and the acceptation but read same with other *Ateji* words as アメリカ(*amerika*).

But if we see the other usages of *Ateji* in Japanese, we will not feel strange about the phenomenon. Another usage of Chinese characters in Japanese is totally opposite to the *Ateji* loanwords. The usage is not based on the pronunciations of Chinese characters but the acceptations of them. Japanese people use the acceptations of Chinese characters to translate some *Jukujikun* (熟字訓) words borrowed from Chinese directly. The kind of words was made under the exact Chinese word formation rules. There is an obvious difference between *Jukujikun* Sino-Japanese words and the other *Ateji* words that is that the *Jukujikun* does not take the original meanings and the words formations of Chinese characters into consideration. And most *Jukujikun* words are read in *Kunyomi* (訓読 くんよみ) - Japanese pronunciation (Masini 1993:131). However, when the usage was used for translating foreign words it was also called *Ateji* loanword.

Ateji loanwords take neither the presentational function of Chinese characters nor the meanings of these words irrespective of whether the meanings were changed or not. In the exchange of Chinese neologisms between China and Japan, Chinese people did not borrow both the *Ateji* loanwords and *Jukujikun* words. It was because the *Ateji* Chinese words were too strange to be used by Chinese people using Chinese characters in traditional using method or totally different to the original pronunciations of Chinese characters. Although these *Jukujikun* words were created under Chinese word formation rules, some *Jukujikun* words were borrowed to indicate the same items in China; the others were made to indicate the items that only exist in Japan with Japanese pronunciations. Then both kinds of Sino-Japanese

words or the usage of these Chinese character words were not popular in China.

But some of this kind Sino-Japanese word is accepted by Chinese people as “phonemic and at the same time semantic loans” (yi1ny14jia1ny14yi4ci2 音譯兼意譯詞) (Hu Xingzhi, Wailiayu cidian:3, 203; Masini 1993:139). クラブ 俱樂部 (kurabu: club) is a very interesting example. The original foreign word was translated in transliterated way to Japanese. However the character word was translated as most other *Ateji* loanwords. Three Chinese characters were chosen to express the three syllables of *Club* [klɒb], at the same time the acceptations of the three characters have also been thought over. The meaning of *Club* is explained in English as:

A club is an organization of people interested in a particular activity or subject who usually meet on a regular basis.

A club is a place where the members of a club meet.¹⁸

There are two main meanings of the words. The three Chinese characters are all expressing one part of the whole meanings of *Club*. 俱 (く ku/jù) means 1. 偕同；在一起。2. 一樣；等同。3. 全部；都。in Chinese which expresses “people together” and “all members” and is for the syllable [kl]. 樂 (ら ra/lè) means 1. 快樂，歡樂。3. 喜愛，喜歡。which means “interested in” and “meet (for happiness)” is for the syllable [lɒ]. 部 (ぶ bu/bù) means 4. 軍隊等的領導機構或其所在地。10. 派別，門派。which expresses “10. organization (a group of people)” and “4. a place for meeting” and is for the syllable [b].

I think it is an amazing translated word. The word is a good compound construction that pays attention to both the meanings and pronunciations of Chinese characters. Both Japanese and Chinese people who have certain knowledge on Chinese characters can understand the meaning of 俱樂部 at first sight. The original pronunciation of *Club* is also expressed by the similar Chinese letter pronunciations. The excellent translated word is surely a welcomed loanword from Japanese by Chinese people. The other examples like this including: *Roman*:

¹⁸ Collins Cobuild Advanced Learner's English Dictionary Fifth Edition 2006 Glasgow, GB

ロマン 浪漫 (roman/ làngmàn), *Hysteria*: ヒステリー 歇斯底裡 (hisuterii/ xiēsīdǐlǐ). Although only few of this kind loanwords were borrowed by Chinese people, compared with the *Ateji* loanwords change the *Jukujikun* words borrowed is more than the former on quality. The same translation method can also be found in Chinese, i.e. *Utopia*: 烏托邦 (wūtuōbāng) a phonemic loans from English, has been written as 烏有邦 (wūyǒubāng), which means “without association” (Hu Xingzhi, *Wailaiyu cidian*: 3, 203; Masini 1993:139).

Ateji loanword is not the main part of loanwords from Japanese in Chinese. But some characteristics of *Ateji* loanwords were inherited by loanwords from Japanese in Chinese, and became important elements for the importation of loanwords from Japanese to Chinese. Especially some *Ateji* loanwords can be taken as the rudiment of literally Japanese-made Chinese. Because these words have some characteristics of *Jukujikun* words, I believed that the creation of these words is an attempt to translate western terminologies. Some of them are not only successful in Japanese, but also are accepted by Chinese people (Table 2).

Table 2: *Ateji* loanwords from Japanese in Chinese

<i>Chinese</i>	<i>Pinyin</i>	<i>Ateji</i>	<i>Kana</i>	<i>Romaji</i>	<i>Etymology</i>	<i>Spelling</i>
天鵝絨	tiān'éróng	天鵝絨	ビロード	birouto	Protuguese	veludo
浪漫	làngmàn	浪漫	ロマン	roman	French	roman
煙草	yāncǎo	煙草	タバコ	tabaco	Protuguese	tabaco
隧道	suìdào	隧道	トンネル	tonneru	English	tunnel

All of these can explain that even before the end of 19C, the translation work began to introduce new terminologies from foreign languages in Japanese. And the loanwords from Japanese were borrowed by Chinese as well. *Ateji* loanwords were the results of early translation works in Japan; these words also express the high skill of Japanese translators on the use of Chinese characters. The loanwords show us a very important step in the translation history that uses Chinese characters to translate terminologies from foreign language. In the next section an improved translation type of formations or constructions using Chinese characters to create neologism to translate new importation terminologies. The new type

words is called 和製漢語 (わせかngo waseikango) -- literally Japanese-made Chinese (hereafter LJMC).

iii. Definitions of Literally Japanese-made Chinese

The literally Japanese made Chinese words are the most important definitions in the thesis. One book named 『和製漢語の形成とその展開』 --- *The Formation and the Development of Literally Japanese-made Chinese* written by Chen Liwei (2001) is a very important reference. It is not difficult to find much information about literally Japanese-made Chinese in his book. But the most important information is the classified of the Chinese used in Japan (日本漢語 *Sino-Japanese*) or the Chinese character words in Japanese. There are two word glossaries called *Overview of Literally Japanese-made Chinese* collected in the appendixes of the book. Both of the two glossaries become an assistant to judge the pure literally Japanese-made Chinese for the translated words of the terminologies in KV and WV.

Literally Japanese-made Chinese is a very special phenomenon in the lexical borrowed from Japanese to Chinese. Some policies must be satisfied to confirm a literally Japanese-made Chinese word. The essential one is the word constructed by Chinese characters. It is because Japanese scholars used Chinese characters to make neologisms or chose exiting Chinese words and put new meanings into them to name the concepts from western modern sciences in the period from the late 19C to the early of 20C.

The appearance of literally Japanese-made Chinese is a very long historic process. Chen (2001) expounded how literally Japanese-made Chinese appeared in the development of Japanese. According his opinions, after the beginning of Chinese introduced in Japan in 4C, with the process of Chinese characters being a part of Japanese, the pronunciation and the graphics of Chinese character words are also changing little by little in Japanese. However,

the importation of Chinese is a very important event to Japanese language. Japanese people use and develop Chinese characters to the writing system of their own language with the Japanese adaptations.

With the transformation of importation Chinese to Japan, the Japanese scholars used Chinese to study and research in ancient time. The condition was the same to Korean. So before the Opium War the position of Chinese as an academic language in East Asia was like the Latin in Europe. (Wang Li, 1958)

In the literature review I mentioned, the Japanese scholars chose some words or definitions from their mother tongue. Then there are a lot of Japanese vernacular words that were expressed by Chinese characters first. So the *Kunyomi* (訓読 くんよみ) Chinese characters and continually the *Kokuji* (国字 こくじ): Sino-Japanese character, the ideograph which was created in Japan or Japanese reading, appeared in Japanese. *Kokuji* are the Japanese made Chinese characters which were made under Chinese characters making rules 六書 (liùshū) the six categories of Chinese characters (self-explanatory characters, pictographs, pictophonetic characters, associative compounds, mutually explanatory characters and phonetic loan characters) and read by *Kunyomi*. However, the *Kokuji* and *Kunyomi* Chinese character words are not been taken as original Chinese by Japanese people.

The existing Chinese characters and words, read as *Onyomi* (音読 おんよみ): Sino-Japanese pronunciation (Masini 1993:131), are usually looked upon as Chinese words or Chinese style words in Japan. The simplest standard used by Japanese people to judge a Chinese word in Japanese language is the *Onyomi*. This is the reason why a lot of Japanese people do not notice there are so many literally Japanese-made Chinese that they think are Chinese words are used in Japanese too. However the clear criterions to judge whether a Chinese character word is made by Japanese have also been stated in his book (Chen 2001:31):

1. 漢語構造に基づいている(the words were made based on the Chinese words formation)
2. 字音読み of 語(the words are read on pronunciations of Chinese characters)
3. 本来の漢籍 (中国語) にない(the words were not existing in original Chinese ancient books)
4. 日本で作られたもの (the words were made in Japan)

But the criteria are not imperative. A generalized definition for literally Japanese-made Chinese also indicated in the same book (Chen 2001:33).

1. 意味変化のステップがあったもの (the words are with the process of meaning changing)
2. 形態上に変化があったもの (the words are with the changes on the graphics)
3. 語構成として日本語独特なもの (the words are with Japanese individual special word formation)

These two criterion systems are adopted by different scholar groups. Most scholars insist the first criterion system is the correct one. They do not admit the Chinese words that exist in Chinese originally are literally Japanese-made Chinese. No matter whether these words are frequently used or are dead in modern Chinese now. The most of the contrast is the admission of the first criterion in the generalized system. Many scholars (Wang Li 1957, 1958) believe that some Chinese words were given to new meanings by Japanese people to translate new western terminologies, and these words exist in original Chinese ancient books yet. Because of these characters, these kinds of Chinese character words should not be taken as literally Japanese-made Chinese. They prefer to call these words reversed return borrowing Chinese words. Although the discussion on the morphological changes of Chinese character words is not the focus, the concept also exists in the academic researches.

In my thesis I prefer to compound the two criterion systems to definite literally Japanese-made Chinese should be studied. The four criteria in first system are all accepted in the thesis. Three criteria are employed after careful consideration. The specifically usages are like these:

1. The original Chinese character words, whose meanings had been changed by Japanese people including extend, reduction and total new meaning, are not regarded as the *literally Japanese-made Chinese*. For examples 主義・社會, etc.

2. The Chinese character words, whose morphologies were reconstructed by Japanese people including shifting, combining and cutting, are regarded as the literally Japanese-made Chinese. For examples: 蚊虻——文盲、社會+主義——社會主義, etc.
3. The Chinese character words exist both in Chinese and Japanese, but the meanings and usages of these words are different because of the different grammatical rules. These words are not regarded as the literally Japanese-made Chinese words. For example: 洋行 means an international trade company in Chinese and the grammar formation is adjective+noun; means to go aboard in Japanese and the grammar formation is complete+verb.

In fact, in my opinion, the original goal of literally Japanese-made Chinese words were made for “translating” Japanese vernacular words to the Chinese character words at first. Although the early or ancient literally Japanese-made Chinese looked little strange compared with the original Chinese words, they were very useful to express Japanese vernacular words. Japanese scholars knew how to use Chinese characters to make neologisms well very early on using the pronunciations, graphics and semantics. Furthermore the Chinese character words were all made for words from a totally different language to Japanese. It is a very good preparation for the coming requirements of a large-scale translation from the late of 19C to the early of 20C. And the situation did not stop until the western sciences terminologies were introduced into Japan.

The similar phenomenon in China only happened when Buddhism books were transported in large scale to China long time ago. But the translation method at that time for the Buddhism words was the direction to all the translated words in the later times.

漢譯佛典不僅創制了大量漢字佛詞，豐富了漢語詞庫，而且樹立了“借詞”（即翻譯外來詞）的基本範式。範式（paradigm）的特別作用在於，提供一種“理論和方法上的信念”，而漢譯佛典爲此後（一直到近現代）翻譯外來詞構建了範式，其遺澤廣遠。梁啟超曾將晉唐以來佛典翻譯的方式概括爲兩

類：一、“或存梵音而變為熟語，如‘涅槃’、‘般若’、‘瑜伽’、‘禪那’、‘由旬’等”，此為音譯；二、“或綴華語而別賦新意，如‘真如’、‘無明’、‘法界’、‘眾生’、‘因緣’、‘果報’等”，此為意譯。然細分起來，在音譯、意譯之外，還有音譯合璧譯，共為三種翻譯方式。

The Chinese translated Buddies books not only created a lot of Chinese characters expressing Buddies words and enriched the Chinese lexicon but also established the basic paradigm of “loanwords” (the translation loanwords). The special function of paradigm is to proffer one “persuasion in the abstract and measures”, and the Chinese translated Buddies books established the paradigm for the translation of loanwords in the coming time (until modern and present time). The significance of the establishment is far-reaching. Liang Qichao had summarized the styles of Buddies books translation in two types: One is “keeping the pronunciations of Sanskrit, for examples, ‘nirvana’ ‘prajia’ ‘yoga’ ‘dhyana’ ‘yojana’, etc.”. This is transliterating. The other is “using the Chinese word with new meanings, for example ‘tathāta’ ‘avidya’ ‘dharma’ ‘bahu-jana’ ‘hetu-pratyaya’ ‘hetu-phala’, etc. This is transcription. However if we mince deeper, excepting the transliteration and transcription, there is also mix transliteration-transcription. In fact there are three types of translation altogether.

(Feng 2004: 107-108)¹⁹

However after the importation of Buddhism, for a long time there was no organized translation work of large scale like that in China. So when many terminologies needed to be translated, the Japanese translators had more experiences and knowledge than their Chinese counterparts.

Although Japan became industrialized country earlier and better than China, the earliest translated western modern academic books in Japan were imported from China. It was because that Japan was a traditionally cultural recipient country of both materials and academics. That the Japanese people are good at learning advanced knowledge from foreign countries is the essential reason. Another reason is, at that time the translated works of the western science books in China were much better than how they had been translated in Japan. As a result before the end of 19C, the direction of translating words for new terminologies from western modern science was still from China to Japan. I will talk about the situation in the next chapter in detail.

¹⁹ Translated by writer

II. Importation of Loanwords from Japanese and the Modernization of the Chinese Language

In this chapter I will introduce the historic background and the process of the importation of the literally Japanese-made Chinese into Chinese in the importation of loanwords from Japanese and brief introduction to Modernization of the Chinese language. Then I will relate to the relationship between the two phenomena. In the end, I will analyze the functions of the loanwords from Japanese in the Modernization of the Chinese language.

i. Importation of Literally Japanese-made Chinese

In the first chapter I have introduced the appearance of literally Japanese-made Chinese and the characters of the group of words. When and why literally Japanese-made Chinese have been borrowed by Chinese language is very clear to many Chinese researchers and Japanese scholars now. I will focus on listing the representative historical events, scholars, with their studies, and the important books on related to the importation of literally Japanese-made Chinese into China.

1. Historical Background Survey

The importation of literally Japanese-made Chinese into China with loanwords from Japanese is not an individual historic phenomenon. The causes, the time, the channels and the functions of the importation of literally Japanese-made Chinese are very special, which is an inevitable phenomenon in the Modernization of the Chinese language. All the importation of literally Japanese-made Chinese is a part of borrowing of loanwords from Japanese.

First, the original reason of the phenomena was that the western countries began to take the

lead in modern science from the Tudor period. At the Age of the Great Voyage and the Great Discoveries of Geography, the Vatican and Europe countries, especially Spain and Portugal had not only seized the great fortune from their colonies, but also spread the Western Civilization all over the world. Although the Western Missionaries' true and main intent was to evangelize to the other countries, they had introduced the most advanced performances of natural science and humanities from the West countries to the East.

1.1. Matteo and His Work

Two Italian Missionaries--Michel Ruggieri²⁰ 羅明堅 and Matteo Ricci²¹ 利瑪竇 – were ardent in the evangelization. Michel Ruggieri came to Macao from Goa in 1579 and Matteo came by the same route in 1582. Even Michel Ruggieri went to China in 1582 for the first time and brought Matteo Ricci to Zhaoqing (肇慶) where the *governor-general of Liang-Guang* (兩廣總督) was. He left China from Macao to Roma through Lisbon. He went canvassing in west European countries to establish diplomatic relations with China for evangelization. But he did not succeed.

Then Matteo Ricci was the generally accepted as the missionary who was the first to successfully evangelize in China (Masini 1993:5). He lived in China until his death. He evangelized in Shaozhou (韶州), Nanchang (南昌), Nanking (南京), Hangzhou (杭州), Shandong (山東), etc. He was the first suffrage of the Jesuit in Chinese parish. He went to Peking (北京) in 1601 and got Emperor Wangli's (萬曆 1563-1620) permission to stay in the capital until his death in 1610. He was the first member of Jesuit who gained a firm foothold in China and lived over 20 years. His Evangelization greatly influenced China.

20 Michele Ruggieri (1543, Spinazzola, Bari, Italy -11 May 1607, Salerno, Italy) was an Italian Jesuit priest, missionary in China and the first European sinologist.

21 Matteo Ricci, SJ (October 6, 1552 – May 11, 1610; traditional Chinese: 利瑪竇; simplified Chinese: 利玛窦; pinyin: Lì Mǎdòu; courtesy name: 西泰 Xītài) was an Italian Jesuit priest. Matteo Ricci was born in 1552 in Macerata, then part of the Papal States. Ricci started learning theology and law in a Roman Jesuits' school. In 1577, he filed an application to be a member of a Missionary to India, and his journey began in March 1578 from Lisbon, Portugal. He arrived in Goa, a Portuguese Colony, in September 1578, and four years later he was dispatched to China.

Why Matteo Ricci is respected by the scholars after him? A series of rules called “Matteo Ricci’s Rules” can explain it. These rules were employed by Matteo Ricci to evangelize in China. There are eight main parts in the “Matteo Ricci’s Rules” by the generalization (Harris 1980). Two of these rules are very important to the language exchange between Chinese and western languages. One is advising western Missionaries to accept Chinese life style (including studying Chinese language). The other is introducing the newest modern science of western civilization as the assistant role to help their evangelization, for example to help Chinese scholars translated western books of science, art, philosophy, etc. Matteo’s rules were then used by another priest named Alexandre Valignani²² (范禮安) to evangelize in Japan. Alexandre Valignani went to Japan three times and stayed there about nine years in total. He insisted on using local language to translate proper nouns in Bible. Under his influence, the members of Jesuit who evangelized in Japan used “大日如来” (だいにちによらい dainitinyorai) to translate the God in Christianity. They also used some Buddhism terms such as 功力(くりき kuriki), 解脱(けだつ kedatu), 現世(げんせ genes), 後世(あとせ atose), 濟度(さいど saido), etc. to translate Christianity terms.(Ide, 1980)²³ “Matteo Ricci’s Rules” became the guiding ideology of the evangelization in China at that time. However, the two rules pushed the spread of modern science and western philosophy in China externally. Another part of “Matteo Ricci’s Rules” is that it helped a great number of terminologies from Western sciences finally introduced into China and translated into Chinese words. Many of these are neologisms in Chinese languages. The part is associated with the Chinese elites and establish network. It is unnecessary to analyze the function of this rule to Matteo Ricci’s evangelization in China, although it proved very successful to the Missionaries’ original

²² Alessandro Valignano, (Chinese: 范禮安 Fàn Lǐ ān) (February 15, 1539 - January 20, 1606), was an Italian Jesuit missionary who helped supervise the introduction of Catholicism to the Far East, and especially to Japan. Valignano joined the Society of Jesus in 1566, and was sent to the Far East in 1573. The nomination of an Italian to supervise Portugal-dominated Asia was at the time quite controversial, and his nationality, as well as his adaptationist and expansionist policies, led to many conflicts with mission personnel.

²³ 井手勝美 Ide Katumi 『キリシタン思想史研究序説-日本人のキリスト教受容-』 *The significance of Christian idealistic history researches -The Japanese people’s assimilating of Christianity* 1980 ペリかん社 Perikan Publishing 東京 Tokyo.

intentions. Due to the rules, Matteo Ricci became friend and teacher of many excellent Chinese intellectuals' in Catholic knowledge. It is the key point for Matteo Ricci's success of his translation works for introducing new terminologies in modern science to Chinese. Among Matteo Ricci's friends Xu Guangqi (徐光啓)²⁴ and Li Zhizao (李之藻)²⁵ were the two representational ones (Feng 2004:173). They collaborated on the translation work of many academic books from Europe brought by the missionaries. A group of Chinese words were used by Xu & Li to translate the new terminologies in the western importation books. Many of these Chinese translated words were neologisms and terms at the same time. Another Chinese scholar Yang Tingyun (楊廷筠)²⁶ also worked with Matteo Ricci. Matteo Ricci worked with the three Chinese scholars who inaugurated the academic translation work between western languages and Chinese. The cooperation among them was the best combination style to the translation work at that time and was the most direct reason for their success. The advantages of their combination are:

1. Matteo Ricci was not only a missionary but also an excellent scholar. After he became a member of Jesuit, he began his study of science under the noted mathematician Christopher Clavius. His knowledge on the science ensured his translations to be more

²⁴ born April 24, 1562, Shanghai, China; died Nov. 8, 1633, China. *Pinyin Xu Guangqi*, Christian name Paul Hsü Ming-dynasty official, the most influential Chinese convert to Christianity before the 20th century. Hsü obtained his *chin-shih* degree, the highest level in the civil-service examination, and then studied with Matteo Ricci, the noted Italian Jesuit missionary in China. He became the first of his countrymen to translate European books into the Chinese language, translating with Ricci Western books on mathematics, hydraulics, and geography. Their most famous translation was Euclid's *Elements* (*Chi-ho yüan-pen*), which exerted a great influence on Chinese mathematics.

²⁵ born 1565, Hangzhou, China; died November 1, 1630, Beijing. *Wade-Giles Li Chih-tsao* Chinese mathematician, astronomer, and geographer whose translations of European scientific books greatly contributed to the spread of Western sciences in China. Originally from a military family, Li was made a *jinsshi* (the highest scholar-official title in imperial China) in 1598. In 1601 he met the Italian Jesuit Matteo Ricci, who was one of the first Westerners allowed into the interior of China. To gain acceptance, Ricci had first learned the Chinese language and culture, which in turn enabled him to spread knowledge of Western sciences and religion. Li was greatly attracted by Ricci's teachings, although he only consented to be baptized by him in 1610, shortly before Ricci's death. Li was regarded as one of the most important Christian converts in the late Ming dynasty Roman Catholic mission.

²⁶ Yang Tingyun was born into a devout Buddhist family. At the age of 35 (1592), after taking the Imperial Examinations he assumed the post of Inspector. In 1600 he met Matteo Ricci one of the founding fathers of missionary activity in China, but did not convert or receive Baptism at that time. Later however, in 1611, Yang accompanied a fellow official Li Zhizao back to Hangzhou to arrange for his late father's funeral, and saw that Li had not only thrown out his home's Buddhist statues and imagery, but that he did not send for Buddhist priests to give the man his last rites. Instead, he had brought two Jesuit priests, Lazaro Cattaneo and Nicolas Trigault, to do the job and a Chinese monk Zhōng Míngrén (鐘鳴仁) to explain the rite's significance to the gathered friends and relatives. One month later, impressed by Li's newfound piety, he abandoned his concubine, and was himself baptized, receiving the Christian name "Michael" (mí'é'ěr 彌額爾).

accurate of his translation.

2. Xu Guangqi, Li Zhizao and Yang Tingyun became known as the “Three Pillars of the Early Catholic Church” in China, they were also senior governors of Ming Dynasty. It was very clear that they had outstanding Chinese knowledge under the Chinese traditional Confucian education system of their time. The factor helped the three Chinese scholars assist the missionaries, especially with their literary efforts.
3. The way to translation was suitable because of the two advantage characteristics from Matteo Ricci and the three Chinese scholars. All the translation works of academic books were narrated by Matteo Ricci and written by the three Chinese scholars. This kind of translation was under careful consideration and discussions among the missionaries and Chinese scholars. The method had avoided the lack of Chinese for the missionaries and the Chinese scholars the lack of western languages.

These three points contribute to the success of their translation. A number of Chinese neologisms used to translate new terminologies are still widely in use until today as terms. For example, 概念 (gàiniàn, concept), 判斷 (pànduàn, judgment), 推論 (tuīlùn, deduction), 演繹 (yǎnyì, illation), 歸納 (guīnà, conclude), etc. And the books translated by them cover almost all the academic fields of modern science. Besides the Catholic books, they also translated books on mathematics, logic, geography and chronometer. As a result, the new translation Chinese character words could be found in all these fields. For example, words are still used in mathematics until today including: 幾何 (jǐhé, geometry), 平方 (píngfāng, square), 立方 (lìfāng, cube), 乘方 (chéngfāng, power), 通分 (tōngfēn, reduction to a common denominator), etc.

The period was called the early time of modern culture exchange between the West and China. Until the end of Ming Dynasty and the beginning of Qing Dynasty, many missionaries came to China after Matteo Ricci to evangelize in China. At the same time, under the influence of “Matteo Ricci’s Rules”, they worked with Chinese scholars to translate many academic books.

437 academic books were translated from Matteo Ricci's time to the break-down of Jesuit parish. In these books, 251 (57%) were on religions, 55 (13%) on arts (geography and map, language and linguistics, philosophy, education, etc.) and 131 (30%) on science (Qian, 1986)²⁷. Of course many new Chinese words had been created and used to translate new characters from modern science. The representative words from their works are 重心 barycenter、杠杆 lever、比重 proportion、滑車 wheel、輪軸 axle、斜面原理 bevel principle；地球 earth、赤道 equator、北極 north pole、南極 south pole、經度 longitude、緯度 latitude、熱帶 torrid zone、溫帶 temperate zone、歐羅巴 europa、地中海 Mediterranean Sea、大西洋 Atlantic、暗礁 redge、海峽 strait, etc.

All these books were translated by the methods as follows (Feng 2004:161):

1. The Missionaries translated the translation books, with Chinese scholars' suggestions on correct Chinese.
2. The Missionaries translated the books, and Chinese scholars corrected and furnished the language.
3. Missionaries translated the translation books, and Chinese scholars made note, and furnished the Chinese language by the discussion with them.
4. The Missionaries translated the translation books, and Chinese scholars made notes and furnished the Chinese language.
5. The Missionaries taught Chinese scholars with original books, and then Chinese scholars studied, transferred and reconstructed what they understood in the Chinese languages.

These are the characteristics of translation works at that time. Although a lot of Chinese translated words are still in use now, the defects of the translations are very distinct. From the end of 16C to the early 19C, almost 250 years, Chinese scholars had difficulty in studying

²⁷ 錢存訓 Qian Cunxun 《近世譯書對中國現代化的影響》 *The Influences of Modern Translation Books to Chinese Modernization*, 《文獻》1986年第二期 *Literature* 1986.Vol II

western languages due to political pressures. The missionaries were the one to decide what to do the translation work. If Chinese scholar wanted to translate western importation books, they must ask help from missionaries. Because missionaries' main aim was to evangelize in China, they did not want to introduce more science than religion to China. So they did not have much ardor for the translation works of science books. The numbers of the translation books of can explain it. Besides, many books were not a complete translation of the original works.

But the condition of translation in Japan was different at that time. In the 16C, when western sciences (mostly from Portugal) were introduced into Japan, many Japanese people studied Portuguese and became translators. In the 17C, the same thing happened again in Japan. With the importation of modern sciences from the Netherlands, many Japanese scholars studied Dutch and became translators between Dutch and Japanese. Then Japanese scholars initiated quite a number of translation works. In the early period of importation of western modern science, the level of translation in China was higher than that in Japan. The details of the reasons will be illustrated in the next part. However, a lot of Japanese scholars acquired knowledge of western language at the end of 18C. And for this reason, the level of the translation works in Japan went ahead of China due to the reason basically. Then when western countries began to occupy China and Japan in the 19C, the preparations of the two countries to western knowledge were very different. It brought significant influences on the reform of the society and culture modernizations in China and Japan.

In the earlier translation works, the characteristics of new Chinese character words in the transcription and transliteration translations were developed the simultaneously, with the transcription in the first place. These characteristics of translation works in China appeared from Jin Dynasty (265-420) to Tang Dynasty (618-907). At that time, Chinese scholars created many new Chinese character words to translate the terms in the Buddies books. The

reason for the unchanged characteristics of these Chinese neologisms was that Chinese characters were ideographs. Another reason was that the people living in “Sino-graphic Cultural” were partial to the transcription words and were habiting to find means of words from the characters directly. Matteo Ricci noticed this. He realized that transcripts were easier to be accepted by Chinese people than transliterations. Furthermore the transcriptions were more suitable to develop the meanings and functions of translation books in China. So Matteo Ricci preferred to use transcriptions to translate the terminologies in the western academic books. The theory based on the translation method was to make it possible to have a uniformed translation for a concept between different cultures.

Besides of Matto Ricci and other missionaries, Chinese scholars also realized this at that time. One of their choices became a very important way to translate western terminologies into Chinese character words. When Xu Guangqi, Li Zhizao and other Chinese scholars translated western books, they chose existing Chinese words from famous ancient Chinese works firstly. Their original intent was to make Chinese readers understand the thoughtfulness of the Chinese neologisms more easily. They not only just found the Chinese words from famous ancient Chinese works, but also successfully shifted the meanings of these existing words to exactly express of the western terms and terminologies.

The method greatly influenced the translation works in the coming days. Although there were many Chinese character words used only to translate Buddies books in ancient times, the method used by them found the words from famous ancient Chinese works and shifted the meaning of these words, was also very important to the Modernization of the Chinese language for translating importation western terminologies and to break the gap of vocabulary of Chinese. Matteo Ricci and his colleagues also created a great number of new Chinese compound words for translating western terminologies. The change from one Chinese character words to compound words is one of lexical marks of the Modernization of the

Chinese language.

It is not difficult to say that Matteo Ricci and his cooperators opened an era in the history for the development of Chinese language. I have a supposition that the appearance of these Chinese neologisms which were used by the early translators between Chinese and western languages should be the beginning of Modernization of the Chinese language on the lexical borrowing field.

1.2. Early Modern Translation Works in Japan

The time that Western Missionaries went to Japan was the same as their brothers came into China. The base for the evangelization in Japan was also in Macao. But like I had said in the last section, the level of translation works in Japan was not as high as that in China at that time. Firstly, although Alessandro Valignano was the senior priest of Jesuit in Far East and he went to Japan three times and lived in the country about 9 years. The missionaries, who were sent to Japan, were weaker than their brothers to China on the science appreciation. Secondly, the missionaries' cooperators in Japan were not educated at the same high level Chinese elites Xu Guangqi, Li Zhizao and Yang Tingyun achieved. In 16C and 17C, China still holds the leader position in the culture and exportation of translated Chinese character neologisms. Japan continually imported new translated words for new western terminologies from China as before.

For example, the new created Chinese character word 化學(huàxué/ かがく kagaku) imported from China took place of 舍密(しゃみ syami) was used in Japan (Feng 2004:294), becoming the translated word of *Chemistry* which is still use in both countries until today. From this example presents us a very interesting phenomenon. Japanese people prefer transliteration words while Chinese people prefer transcription ones. The reasons Chinese's preference of transcription words is analyzed in the last section. The transliterations are welcomed by

Japanese people is that Chinese characters are exterior graphs. Japanese people were used to the pronunciations of Chinese characters to write their mother tongue phonetically. It is believed that Japanese people studied both the meanings and the pronunciations of Chinese characters at the beginning of the importation of them into Japan. However, the two languages were from different language families. In fact, when Chinese characters were introduced to Japan in 4C, there was even no writing system for Japanese language. So the Chinese characters were only used as the phonological syllables. *Manyougana* (万葉仮名) is one of the proto Japanese writing systems which used the pronunciation of Chinese characters without thinking about the meaning of them. It is also the typical character of the system. This graph system is well known as the first graph system of Japanese. And the modern *Kana* system in Japanese is developed from the system.

Based on the writing system of Japanese, the translated words in Japanese were also different from the translated words in Chinese. The transliterating words were in the first place to be chosen by Japanese people to the western terminologies.

However, it took about 1200 years from the time Chinese characters were imported into Japan in the 4C to the time the western sciences were first introduced to Japan in the 16C. Over the centuries, the skill of Chinese studying and the usage of Chinese characters were well developed by Japanese people. The creativity, which was based on the Chinese characters, began and continued in the long period. Chinese characters were even created by Japanese people to express the individual definitions. It illustrates that the high level knowledge on Chinese Japanese intellectuals have. These special Japanese made Chinese characters (国字 Sino-Japanese characters) were in accordance with the rules of “六書” (self-explanatory characters, pictographs, pictophonetic characters, associative compounds, mutually explanatory characters and phonetic loan characters). So the Japanese made Chinese characters were actually ideography. But the pronunciations of these new Sino-Japanese

characters are mostly not *Onyomi* but *Kunyomi*. It is easy for many Japanese people to know the meanings of these Chinese characters but difficult to remember the reading ways of these Chinese characters and some original importation Chinese characters in *Kunyomi*. When I was in Japan as an exchange researcher, it is very popular among Japanese people to take the exams to test the ability on reading and understanding Chinese characters in Japan. 2,893,071 Japanese people took the latest test in 2008 when the thesis is being written.

Furthermore a lot of Chinese character words were made in Japan in the period. At the beginning of the creation process, the literally Japanese-made Chinese words were created by the Japanese language habit including writing style, phonological pattern, morphological structure, and grammatical rules not under the Chinese word-formation pattern. So the early literally Japanese-made Chinese words were pedagogue with “Japanese stink” by Japanese scholars themselves. The coming literally Japanese-made Chinese could also be found to have influenced the Japanese language.

But these Chinese character words made in Japan were also selected by Japanese scholars to translate new terminologies in conceptual history. However, literally Japanese-made Chinese were not the first choices in the Japanese translated words. These words were taken as the supplements of the words from ancient famous Chinese works in the beginning.

In the 16C and 17C, before the study of Dutch (蘭学) or Western (洋学) sciences through the medium (by meanings), the Dutch language began to be very popular in Japan. The *Kokugaku* (国学), which was the study of Japanese knowledge created by Japanese people, and the *Kangaku* (漢学) which was the study of knowledge from China, were the main academic fields in Japan. And in the 15C Japanese began to contact with the Portugal sailors and missionaries. And the study on the knowledge brought by them, was called *Nanbangaku* (南蛮学). The *Shogunate government* (幕府) forbade the study and publication of religion books

from western countries in Japan. The limitations of translation of science books were not as strict as with the religious books. A number of Chinese translation western sciences books in mathematics, chronometer, irrigation works and geography were imported from China. The Japanese scholars at that time also agreed that they should use the Chinese character translated words from Chinese translation books of western sciences. They used translation Chinese character words directly or developed the translated words into *Kango* (漢語) words (Sino-Japanese words). So at that time, Japanese scholars still imported Chinese character words from China. Using these Chinese translated words was a good way to save time and vitality in the translation works of Japanese. As mentioned above, although there were many Japanese translators who had enough knowledge between Japanese and western languages, they could not make neologisms by Chinese characters because of their Chinese knowledge level. The easiest way to these Japanese translators was to choose the existing Chinese words both from Japanese made and original Chinese to translate new terminologies. When the words in the vocabulary stock met the gap, the Japanese scholars tried to shift the meaning of existing words for first countermeasure, and then they combined associated words together to translate with the neologisms as the final choice.

In 16C and 17C, literally Japanese-made Chinese were not the main objects that were chosen to translate new western concepts. But when it came to 18C, the situation began to change little by little. The direct reason of this changing was that Japan got the leadership position of studying western modern sciences in East Asia. The beginning of Japanese people to study western science in modern time was the study of Dutch. The biggest difference between China and Japan to study western sciences was that Japanese scholars studied western languages directly when they got touch with the Western sciences. The Japanese scholars translated academic books themselves, unlike their Chinese counterparts who did not learn western languages but cooperated with Western Missionaries to translate academic books.

Japanese scholars had the tradition to study foreign languages (i.e. Chinese) from ancient time. With the accumulation of knowledge on western modern sciences of Japanese scholars, their knowledge of western languages reached a higher level, and the more importantly most of these Japanese scholars were professional on Chinese language.

The earliest scholars of Dutch studies in Japan Sugita Genpaku (杉田玄白)²⁸ and Ōtsuki Gentaku (大槻玄沢)²⁹ not only spread the Dutch knowledge but also made every effort on the creation of new Chinese character words. They studied the Chinese translation Buddies books and the new experiences from the translation works in Dutch-Japanese. They gave their opinions on the translation works between two different languages. The opinions indicated the knowledge level on the creation of new Sino-Japanese words. Sugita Genpaku divided the new made Sino-Japanese words for the western concepts into loan translation (翻譯), transcription (意譯), and transliteration (直譯 or 音譯). The standards of the classification had exerted deep and wide influence.

1.3. Japan Surpassed China in the Importation and Translation of new Terminologies

At the end of 18C, the gates of both China and Japan were forced open to the western powers.

But the attitudes between the two oriental countries were totally different. Japan was positive

²⁸ Sugita Genpaku (杉田玄白 20 October 1733 - 1 June 1817) was a Japanese scholar who was known for his translation of *Kaitai Shinsho* (New Book of Anatomy). Besides *Kaitai Shinsho*, he also authored *Rangaku Kotohajime* (Beginning of Dutch Studies).

Sugita assembled a team of Japanese translators and doctors to translate a Dutch book of anatomy: *Kulmus' "Ontleedkundige Tafelen"*. He did so because he found out, after an autopsy, that the western drawings of human organs were much more accurate than the ones in his Chinese handbooks. If the drawings were better, the text must be very interesting too, so they tried very hard to understand every single word and to make a Japanese translation. At a rate of one page a week/month, this work was finished and published in 1774. As an example of how difficult this work was, the collaborators had to study and discuss several days before they were able to find out that the Dutch "neus" (nose), being a bulb on the front meant the Japanese *hana*.

²⁹大槻玄沢 おおつきげんたく Ōtsuki Gentaku 1757~1827 was the Dutch scholar and Dutch doctor at the end of Edo Time. His name is Shigekata but well known as Gentaku. His Pseudonym is Bansui.

He was the first son of the state's doctor of Mutsu State. He had studied medical sciences and Dutch language from Sugita Genpaku 杉田玄白 and Maeno Ryotaku 前野良沢 in his young ages. After his study in Nagasaki, he had become a state doctor which had been recruited by Edo government. He had founded a school named 芝蘭堂(しらんどう) where had taught Dutch language and medical sciences for train young researchers and doctors.

and China was negative at that time. The differences can be detected in several fields. However, there were some basic reasons for the different attitudes between China and Japan. The complete open of China was under the pressure of the defeats of the two Opium Wars, with territories and compensates. Although the open of Japan was under the force of intimidation, the Japanese government recognized the situations and drew the lessons from the defeats of China of the two Opium Wars. They selected and adopted equal treatments to avoid confrontation with western powers and opened the door skillfully as a result of a series of diplomatic negotiations. The open-up of Japan was special kind of following suit. The different open up policies between China and Japan influenced the speed of development of the two oriental countries in modern history. It was also the beginning of Japan overtaking China in the modern times.

The reasons why Japan surpassed China in importing western sciences could be found in several fields:

(1) Translating western books, writing academic books

At the end of 18C, both China and Japan had more frequent touch with western countries. But confined by the social economic and traffic conditions at that time, it was very difficult and almost impossible for most people to visit western countries. So it was better to get in touch with western cultures through the books than a short visit to western countries at that time. And then the books became the main media to study western modern sciences during that period.

The development of translation books and writing books were different in the period. In China, the translation work of western books was only the personal behavior of scholar-bureaucrat, which did not develop to a teleology and systematization work. The same work in Japan including the Western learning was under the control of *Shokunate* government and the

intellectuals' works of several domains were systematic. Then the exchange degree and spreading influence in Japan was more advanced and more widely than that in China. Furthermore, the academic books translated in Japan were much better than those in China.

(2) Sending missions

Both China and Japan sent missions to western countries, but the characteristics were not at all the same. From the 40's to 60's of 19C, there was another important channel for China and Japan to study western advanced knowledge, which was to send missions and to study aboard. From culture history, the people who went to aboard to have their own experiences on the "different western culture" could not be replaced by those who only had the "experience by reading" through the books. Both the two actions played important roles on the development of western modern sciences in China and Japan.

In the history, the action to send visiting groups from China was forced after the defeats of the Opium Wars and was defensive while in Japan it was under the pressure from America "black ships" to quickly and positively send visiting scholars. The action in Japan was a rational response to the impact of western capitalism industrial civilization had on it. The action itself had great imitativeness in Japan. And then the members of Japanese crops were the reform intellectuals and enlightened officers of *Shogunate* government. When they came back to Japan, what they had seen and heard were written in their dairies and travelogues. Through these writings they introduced western polity, economy, military, culture and popularity. They drew a panorama of western modern civilization for Japanese people and improved the modernization reform to a new higher level.

(3) Studying aboard

Studying aboard was a very effective way to exchange among countries and nationalities. The attitude of one nation on studying aboard was usually an expression of "culture self-

awareness” and how the nationality dealt with the other cultures. Therefore it is inevitable to compare how China and Japan treated overseas study when we want to study what and how China and Japan learned from the western cultures.

China was in a central and leading position in oriental countries for a quite long time. In the historical period China was always an exporter, and few Chinese went abroad to study except several Buddhism monks. When modern industrialization took the leading position from traditional Chinese culture in the oriental countries, Chinese people still refused to pursue the advanced knowledge from other countries.

On the other hand, Japan was always an importation country to other foreign cultures. Japanese people put themselves in the position of learners and studying foreign knowledge. Japanese people had studied Chinese characters from Korea, Buddhism from China, and then they had sent students to China in Sui and Tang Dynasties. Japan had a good tradition of studying foreign culture and sending student aboard. All of these were the reasons for Japan being ahead of China in modernization and the leading position in East Asia.

2. Importation of Loanwords from Japanese

The two main points should be noticed in the importation of loanwords from Japanese to China. One is that China translated Japanese books and the other is that China sent students to Japan. But how could loanwords from Japanese become popular and well used in Chinese? The process of the Modernization of the Chinese language was the stage of loanwords from Japanese in increasing of Chinese vocabulary. There were two Chinese scholars who were famous on their works to improve the Modernization of the Chinese language. However, they did not introduce loanwords from Japanese into China directly. But their works greatly influenced the Modernization of the Chinese language.

(1) Yan Fu (嚴復)

Before the loanwords from Japanese were introduced to China for translating western terminologies, many Chinese scholars had also done many translation works in China. The earliest group includes Lin Zexu (林則徐), Wei Yuan (魏源), Xu Jishe (徐繼畬), etc. After them, many scholars translated a lot of western books to introduce all kinds of information to the Chinese people. Their many translation books were sent to Japan and influenced the translation works in Japan as mentioned above. The most famous translator of them is Yan Fu, who did many great translation works as his Japanese counterparts in the same age.

He (Yan Fu) was by far the most influential translator of his generation, admired as much for his Chinese prose style as for his skill as the greatest contemporary interpreter of Western thought. He stands at the watershed between the translations of the missionaries and the early modern Chinese government schools and arsenals – carried out between 1840 and 1895 – and the wave of scientific translations from Japanese sources which dominated the period from 1900 to the May 4th Movement of 1919. (Wright 2001:235)

He translated many western famous works into Chinese. The most famous one is 《天演論》³⁰ which had the greatest influence on China. A large number of Chinese neologisms were created and used by Yan Fu to translate the terminologies in the original book. In fact, Yan Fu did not translate the whole book, instead, he put in the book many of his own philosophic opinions and the theories from Herbert Spencer³¹ which Yan Fu accepted as his guideline.

In his prefaces and commentaries Yan Fu affords us insights into his translation techniques. His most famous account of the method he employed is in the preface to *Tianyanlun*, where he explained that the three problems in achieving an ideal translation are: faithfulness to the original text (信 *xi4n*) ; communication of the ideas (達 *da2*), and literary elegance (雅 *ya3*). (Wright 2001:238)

The concept directs all the Chinese translation works in the coming days. Yan Fu stuck to his principles in dealing with new terminologies in his translation works, which made his translation works successful. But Yan Fu's Chinese neologisms used for translating western

³⁰ *Evolution and Ethics* by Thomas H. Huxley as *Tianyanlun* (On evolution), 1898

³¹ Herbert Spencer (27 April 1820 – 8 December 1903) was an English philosopher, prominent classical liberal political theorist, and sociological theorist of the Victorian era.

science terminologies were not as successful as his translation books in the Chinese language history. Most of his translated words were replaced by loanwords from Japanese to translate the same western terminologies. At the same time, Japanese scholars did the same translation works for introducing western sciences. A well-known one of them was Yukichi Fukuzawa (福沢諭吉)³².

Yan Fu's translation is quite different from Yukichi Fukuzawa's translation. There is one Japanese scholar who commented on the translation from Yukichi Fukuzawa was "popular translation", and the mean of Fukuzawa's translation was to disseminate the western science to the mass population. The translation from Yan Fu was "profound meaning translation". His aim was to introduce western science to the scholars. The different translations of the two translators had their respective functions. I have to say that their translation works are so excellent that they are of great value in the coming translating works. In the present books, when we say the translating words to western terminologies, the loanwords from Japanese are being used common and Yan Fu's translated words are hardly to be found. It can be an expression to the phenomenon (Table 3).

Table 3: Yan Fu's Translation Words

English	Yan Fu's Translations	Japanese Translations	Active
<i>Philosophy</i>	愛智學	哲学	哲學
<i>Economy</i>	理學	經濟	經濟
<i>Revolustion</i>	轉輪	革命	革命
<i>Chemistry</i>	質學	舍密	化學
<i>Sociology</i>	群學	社会学	社會學
<i>Evolution</i>	天演	進化	進化
<i>Physiology</i>	內景之學	生理学	生理學

(2) Hu Shi (胡適)

The contribution of Hu Shi's work is on the pushing of the Modernization of the Chinese language. His famous article 《文學改良芻議》(1917) is the milestone in the vernacular

³²Fukuzawa Yukichi (福沢諭吉, January 10, 1835 – February 3, 1901) was a Japanese author, writer, teacher, translator, entrepreneur and political theorist who founded Keio University. His ideas about government and social institutions made a lasting impression on a rapidly changing Japan during the Meiji Era. He is regarded as one of the founders of modern Japan.

Chinese (白話). And the vernacular Chinese is one most significant symbol of the Modernization of the Chinese language. Hu Shi was not a famous translator at that time. He wrote poems and articles in popular modern Chinese but not in the old and recondite ancient classical Chinese. His behaviors encouraged the most important factor in the process of Modernization of the Chinese language. As the leader of vernacular Chinese movement, Hu Shi contributed a lot to promoting the usage of vernacular Chinese together with many other Chinese scholars such as Chen Duxiu (陳獨秀), Li Dazhao (李大釗), Fu Sinian (傅斯年), etc. Thanks to their efforts, Chinese writing style changed from ancient classical to modern popular rapidly.

His writing style in vernacular Chinese was provides an ideal platform for the Chinese neologisms, which naturally appeared in other scholars' writings. Although they did not focus on creating Chinese neologisms themselves, Chinese people knew these neologisms better through their writings. At last these words became one essential part of Modernization of the Chinese language.

Actually the works of Yan Fu and Hu Shi were different: Yan Fu translated many new terminologies in modern western sciences into Chinese and created many Chinese neologisms; Hu Shi wrote many articles in modern Chinese writing style and used many Chinese neologisms. However, both scholars' works pushed the process Modernization of the Chinese language forward. The same point was that they both used the Spencer's philosophy theory – pragmatism as the principle. Yan Fu's Chinese translated words, which were created for translating western concepts, were a good reserve for the Modernization of the Chinese language. Although not all Yan Fu's translated words are being used today, the creation of these words indicates distinctions of the development of vocabulary in Chinese language to Chinese people. Then Chinese people had chances to choose the most equitable and easy-to-use Chinese neologisms to name the important terminologies from modern western sciences.

Hu Shi focused on writing and teaching in the vernacular Chinese. Though Hu Shi had many other writings in the vernacular Chinese, Chinese people began to write in the style similar to their spoken Chinese. A large number of modern Chinese words took the place of old Chinese words used in writings hereafter. Of course there were many loanwords from Japanese words used for these writings in vernacular Chinese.

It is clear that one reason, which the loanwords from Japanese were borrowed into China, was that the Modernization of the Chinese language was raised in China. On the other side, the importation of literally Japanese-made Chinese words was very necessary to vocabulary supplement of the Modernization of the Chinese language. They were the two inevitable in the process of the modernization in China. It was certain that the Chinese began to go into the process of modernization first, and then the loanwords from Japanese were introduced to China. So the Modernization of the Chinese language is the decisive factor in the relationship. But because the modernization in China was under the deep influences from foreign countries, the role which loanwords from Japanese played in culture lays was also necessary.

The general modernization of China improved continually in a very long process. Furthermore the importation of loanwords from Japanese was concentrated in a certain period. I indicated the period from the end of 18C to the beginning of 20C many times in the thesis. Many more things took place in the modern history of China crossing through the whole period. The May 4th Movement (五四運動) was the mark in the period. The polity, culture, economy and many other fields changed in China around that time. Culturally, the action of vernacular Chinese was the mark for the change of Chinese language. In Modernization of the Chinese language, the role of vernacular Chinese was the breakthrough point between the quantitative change and the qualitative change. In the quantitative change the importation of loanwords from Japanese was a special process.

There were two key points for the importation I mentioned at the beginning of the section. The essential intention of the modernization is to study the modern science. Between different nations the languages were the obstacles on the communication especially in the studying. Therefore the translation books were a good media to study.

In the next section of this chapter I will analyze the differences between Japan and China in translation book. And I indicted there were many advanced points which Japanese translation works had while Chinese translation works had not at that time. However, the reasons, which Japanese translation books were introduced into China, were not only because of these advanced points of these books. The special conditions at the end of Qing Dynasty also need the importation of Japanese translation books. The choice to import Japanese translation books at the end of Qing Dynasty was a good one as well.

It is believe that to translate western sciences books from original books directly was the best way to import the modern western sciences and should be more correct. But the Japanese translation books were translated again from Japanese to Chinese by Chinese translators. Furthermore these “second hand” translation books took the absolute advantages in the translation books at the end of Qing Dynasty. The special condition was due to many common and specific characters between Chinese and Japanese.

First, Chinese characters were used both in the Japanese and Chinese languages. However, there are some differences in actual uses. Second, the translators or authors in Japan who translated and wrote academic books were masters of in Chinese languages. Third, most Chinese translators who introduced these Japanese books to China most had studied in Japan. Those who had studied in Japan had translated many Japanese academic books into Chinese. And these books were the main channel for loanwords from Japanese introduced into China. Here is one paragraph to descript the situation of loanwords from Japanese in these Japanese

books translated into Chinese.

漢譯日籍之所以雄踞清末民初中國圖書市場，不僅因為它們供應了經過消化提煉的西學知識，而且因為翻譯主體已由明清之際及清鹹同之際的西方傳教士，轉變為中國學人，故其文字表述切近中國人。日籍使用的實詞多位漢字古典詞，諸如的新義也可以從漢字字面獲得合理的詮釋；即使是日制漢字新語，其構詞法遵循漢語傳統，大都可以從漢字字面推斷實際內涵，易於被中國讀者接受，使用稍久，即融入漢字詞庫。既然有此便利，中國人翻譯日籍，對於其中漢字新語，基本上是照搬，照用。(Feng, 2004:442)

The reasons, which Chinese translation Japanese books took the lead the Chinese book market at the end of Qing Dynasty and the beginning of the Republic of China, are not only because these books supplied western sciences knowledge which were adapted and selected, but also because the mainstay of translation changed from the Western Missionaries at the end Ming Dynasty and the beginning of Qing Dynasty and the time between monarchs Xianfeng and Tongzhi of Qing Dynasty to the Chinese scholars themselves. So the literalizes styles were close to Chinese people. The notional words used in Japanese books are mostly Chinese character ancient words, and the new meanings put on these words can be annotated logically through Chinese character literally. Although new Chinese character words were made in Japan, the word formation of them kept the Chinese tradition. And readers could guess the meanings directly through Chinese characters. So these new Chinese character words made in Japan were easy to be accepted by Chinese readers. These words were put into Chinese dictionaries after sometime for conveniences. When Chinese scholars translated Japanese books, they just used the newly-made Chinese words in Japanese works.³³

If I list the elements that helped loanwords from Japanese borrowed into China, the contributions of Chinese students who studied in Japan are essential and must be put at the first position. In the period when the western sciences were introduced into China and Japan the students from Chinese and Japan went to western counties to study the advanced science. When these students came back to their countries, they all worked hard for pushing their mother countries into modernization. Then two famous reforms happened in Japan and China, the Meiji Restoration in Japan and the Hundred Day's Reform (1898) in China. After the Meiji Restoration, Japan went on the route of capitalism and became the only modernization country in East Asia. The first war with foreign country after Meiji Restoration was the Sino-Japanese War in 1894-1895. The wining of Japan and the failure of China had greatly Chinese

³³ Transalted by writer.

people. Then Chinese intellectuals initiated a reform, called the Hundred Day's Reform in China in the hope of achieving the same success as the Meiji Restoration in Japan. However the result disappointed those who had started it. But many Chinese went to Japan for studying the successful experiences. These people became another important channel for the importation of loanwords from Japanese.

The characteristics of Chinese student who studied in Japan decided they were one of the main channels to introduce the advanced sciences into China in the period. The geographic difference was the primary reason for the phenomena. Most Chinese students believed it was more suitable for them to study in Japan since they did not have to travel long and China and Japan had a lot in common economically and culturally. Even more, many students studied in Japan with all their family. As a result, it was no surprise that many Chinese flocked to Japan.

Then most students who studied in Japan usually chose social sciences as their majors. It was very different to the situation in other countries. Because most students had studied social sciences in Japan, they put more time and vitalities into translation works than the researchers. When a new concept was translated into Chinese, these Chinese students chose to use an existing translated Sino-Japanese word directly in their translation works. The method to use translated Sino-Japanese words in Chinese translation books was the most usual and direct way. These translated Sino-Japanese words made in Japan chosen and used by these Chinese students were compared with the Chinese translated words by Chinese translators. Finally the introducing and the comparing existed in the importation process of loanwords from Japanese in the Modernization of the Chinese language.

When these Chinese students finished their study in Japan and came back to China, they worked in almost all the social divisions such as political, economic, military, traffic, educational, etc. Most Chinese students went to study in Japan as their personal behaviors

while most Chinese students were sent to western countries by the government. As a result, the Chinese students who studied in Europe and America chose natural sciences to be the majors mostly. Most of those who were come back from Europe and America, usually worked in industrial, political and military areas. This is not to say no Chinese students who came back from Europe and America succeed in social sciences. Yan Fu is a representative of them - when he studied in England his major was naval technology. But his translation work took one of the most important positions in Modernization of the Chinese language.

All these determined that the Chinese students coming back from Japan contributed more than their counterparts who came back from Europe and America to the culture modernization in China. The most important thing that these Chinese students came back Japan did in the Modernization of the Chinese language was their translation works from Japanese to Chinese. And most loanwords from Japanese were borrowed into China though their translations, books and teachings. So the Chinese re-translation books from Japanese translation books and Chinese students coming back from Japan were the two main channels for loanwords from Japanese borrowed into China.

The importation of loanwords from Japanese was a crucial element for Modernization of the Chinese language. Whatever the element, it is a preparation for the Modernization of the Chinese language. All the functions and influences of loanwords from Japanese to modern Chinese were realized in the Modernization of the Chinese language.

ii. The Modernization of the Chinese Language

After the Sino-British Opium War (1840), China became the subject of modern sciences under the pressure of military and drug importation from western powers. At the beginning, the Chinese intellectuals still wanted to keep their traditional Confucianism knowledge the mainstream. But the continually defeats in the wars with foreign countries, Chinese people

began to find a way to catch and keep up with the industrial civilization. At first, they thought that it was because of the natural sciences that they fell behind. They worked hard to build modern factories, send students to study natural sciences and to import advanced machines, etc. with the ongoing of this work, a number of neologisms and expressions were introduced into Chinese or translated into Chinese character words by Chinese people. The phenomena in fact were expressions of the Modernization of the Chinese language. It is certain that the lexical borrowing happened much earlier from Ricci Matto introducing western civilization into China in 16C. So the Modernization of the Chinese language in general did not begin with the western countries breaking into China. The reform had started earlier, and the main focuses were on the translation works and Chinese neologisms. Then most of these western books were also translated into Classical Chinese and written down, although the new type Chinese words already began in use. The Modernization of the Chinese language was never in the period in which the changing of grammar was complete and the increase of neologisms was rapid such as the time into the end of 19C. The early translation works in the 16C can be seen as the sprouting of the Modernization of the Chinese language.

However, the importation and the study of natural sciences did not help China become a powerful country to fight against the aggression from foreign powers. Some of these Chinese intellectuals found it was not enough to resort only modern natural sciences to defeat the foreign invaders. They believed the reforms in social institutions might be the key factor. Then they began to notice the social sciences and to translate correlated works. The western thoughts about democracy and freedom were widespread in China. Even the bureaucrats, who encouraged western science study based on the notion to protect the dominion of dynasty, began to start a range of political reforms. Some new public modern style schools were founded which taught not only natural sciences but also social sciences. The capitalism celebration was still a taboo in the official education. However, the official education system

trained many talents on the translation works. When these people translated sciences books at official demands, other literature and political books were translated out of personal interest.

The democracy knowledge was taught in some private schools. The most famous one was Kang Youwei's *Wan Mu Cao Tang* (萬木草堂). Kang and his students who tried to initiate political reform wrote many books to support their political views before the reform. However, these books were still written in Classical Chinese. But many new democracy terminologies had been introduced in their books expressed by Chinese neologisms. They tried to combine the old Confucianism with capitalism together for the success. Finally the Hundred Day's Reform failed. Kang Youwei³⁴ exiled to Europe countries, Liang Qichao³⁵ who was one of the most famous Kang's students had exiled to Japan for 18 years, Tan Sitong³⁶ and other 5 reformers innovationists had been executed. Although the Hundred Day's Reform failed, the first Chinese modern university – *Jing Shi Da Xue Tang* (京師大學堂) survived and became a base of the Modernization of the Chinese language.

Being the only kept result of the failed Reform, the function of *Jing Shi Da Xue Tang* was obvious on the process of modernization in China. The development of modern higher education depends on the Modernization of the Chinese language. Then the process of Modernization of the Chinese language improved more quickly than before because the continually reversing on diplomacy and military. The bureaucrats suggested the emperor to change the *imperial examination system* (科舉). Then in 1905 the new modern National

³⁴ Kang Youwei (traditional Chinese: 康有為; simplified Chinese: 康有为; March 19, 1858–March 31, 1927), was a Chinese scholar, noted calligrapher and prominent political thinker and reformer of the late Qing Dynasty. He led movements to establish a constitutional monarchy and was an ardent Chinese nationalist. His ideas inspired a reformation movement that was supported by the Guangxu Emperor but loathed by Empress Dowager Cixi. Although he continued to advocate for constitutional monarchy after the foundation of the Republic of China, Kang's political ideology was never put into practical application.

³⁵ Liang Qichao (Chinese: 梁啟超, *Liáng Qìchāo*; Courtesy: Zhuoru, 卓如; Pseudonym: Rengong, 任公) (February 23, 1873–January 19, 1929) was a Chinese scholar, journalist, philosopher and reformist during the Qing Dynasty (1644–1911), who inspired Chinese scholars with his writings and reform movements. He died of illness in Beijing at the age of 55.

³⁶ Tan Sitong (traditional Chinese: 譚嗣同; simplified Chinese: 谭嗣同; pinyin: Tán Sìtóng; Wade-Giles: Tan Szut'ung, March 10, 1865–September 28, 1898), courtesy name Fusheng 復生, pseudonym Zhuangfei (壯飛), was an eminent Chinese revolutionist in the late Qing Dynasty who was in support of liberal reform.

Examining System was took the place the old one that had existed in China for over 1300 years. The most valuable influence on Modernization of the Chinese language was the subject matter of examination. It was not the composition about the titles from *The Four Books and the Five Classics* (四書五經) in ancient Classical Chinese any longer. The intellectuals could choose the hot topics to finish their compositions. Western concepts were discussed, Chinese neologisms were used, and modern writing styles were created in the examinations. However, the Classical Chinese compositions were still the only style for official documents. The change of the National Examining System was a very significant step of Modernization of the Chinese language.

These measures did not save the Qing Dynasty in China. The revolution took place in China in 1911. However, the start of the Modernization of the Chinese language did not come with the Revolution. The official documents were still announced in Classical Chinese. But the Classical Chinese was influenced by the modern elements. An embryo of modern Chinese can be found in the books and documents at the beginning of the Republic of China. The phenomenon could be found easily in the textbooks used in the period.

鐵路創自英國，至今不過八十年，世界各國無不有之。造路之法，先填土方，上橫枕木，而後鋪以鐵軌二條。軌寬與車輪等，輪行軌上，其駛如飛，每小時可行百餘裡。車分兩種，曰機關車曰列車。機關車中設有汽機，然（燃）煤蒸汽，車恃以行。列車連屬於機關車後，輛數視客貨多少而定，又分二種。客車形如房屋，左右有窗，所以載人；貨車形如箱，所以載貨。軌有單線有複綫。單線之制來去之車皆由一線，停車久待，費時甚多；複綫則來去之車，各由一線，無此弊也，惟造路之費錢多耳。³⁷

There were no official textbooks published by the government in the early time of Republic of China. All these textbooks were edited by either private organizations or some intellectuals approved officially. Reading the paragraph from textbooks at that time, the writing styles were also the Classical Chinese, but the Chinese neologisms could be easily spotted. This is a

³⁷ 《中華高等小學國文教科書》 *Chinese Senior Primary School Text Book* 編輯者：汪渤 何振武 Editor: Wang Bo, He Zhenwu 中華書局 Zhong Hua Book Company 民國元年 (1912) 第二冊第三十課《鐵路》 Book II, Lesson 30: *Railway*

reflection of how Classical Chinese was transferred into Modern Chinese colloquially. 鐵路 *railway*、枕木 *sleeper*、鐵軌 *rail*、每小時 *per hour*、機關車 *loco*、列車 *train*、蒸汽 *steam*、單線 *single track*、複綫 *double track* are all Chinese neologisms, the mixture of Classical Chinese writing style and Modern Chinese words was the typical transitional conformation in Modernization of the Chinese language.

In fact, the real complete Modern Chinese still did not step up to the historic stage when the old dynasty collapsed as a result of the Revolution in 1911. The pivot point of Modernization of the Chinese language happened with another famous social democracy movement – the May 4th Movement. The intellectuals succeeded the first time for a political movement in China through the long history. The most direct result of the democracy movement was that Chinese government for the first time says ‘No’ to western countries in the Paris Peace Conference 1911. And then the Chinese delegation was retreated from the conference. It was the first time that Chinese government fought against the unfair resolutions to China under the civil pressure led by intellectuals. The success of the May 4th Movement brought a series of modernization reforms in China. The reform of Modernization of the Chinese language expressed clearly in a movement called the New Culture Movement. Then Modern Chinese became official, academic, and journalistic and press languages in China. Hu Shi spearheaded the New Culture Movement. The Classical Chinese that was used as the only written language officially began to retreat formally.

iii. Loanwords from Japanese in the Modernization of the Chinese Language

The New Culture Movement (新文化運動) was part of the May 4th Movement (五四運動), but the New Culture Movement began earlier than the May 4th Movement which happened in 1915. Furthermore, the New Culture Movement continued until 1949 which was the end year

of the new democratic revolution (新民主主義革命) in China. The New Culture Movement ran through the whole process of the new democratic revolution from the May 4th Movement and went longer than the revolution. The revolution of democracy offered a relatively free environment for the culture reform. The culture reform had provided a theory support to the revolution of democracy, it was obvious that the two complemented each other been very clear. The Modernization of the Chinese language developed rapidly in the New Culture Movement, and the point of the Modernization of the Chinese language in the movement was the movement of the Vernacular.

Hu Shi published his 《文學改良芻議》 in the famous democracy magazine 《新青年》³⁸ in January 1917, which unveiled the Movement of the Vernacular(白話文運動). And then Chen Duxiu³⁹ published 《文學革命論》 in the same magazine. And then the modern Chinese writing styles, including vernacular written and vernacular poems, began to replace the classical Chinese writing styles. Furthermore, from May 1918 on, all the articles in 《新青年》 were written in vernacular Chinese, and vernacular novels were written by quite a lot of authors for example, Lu Xun(魯迅), Qian Xuantong (錢玄同), Zhou Zuoren (周作人), Liu Bannong (劉半農) and Cai Yuanpei (蔡元培). Then modern Chinese took the place of the classical Chinese in China such as official documents and literary in education system. Especially in the education system, there was even a clear requirement line for writings in the textbooks between classical Chinese and modern Chinese. In January 1920, the education

³⁸ *La Jeunesse*, or *New Youth* (Chinese:新青年; pinyin: Xīn Qīngnián) was an influential Chinese revolutionary magazine in the 1920s that played an important role during the May Fourth Movement. The magazine was started by Chen Duxiu in Shanghai on 15 September 1915 in Shanghai. Its headquarters were moved to Beijing in January 1917. Editors included Chen Duxiu, Qian Xuantong, Gao Yihan, Hu Shih, Li Dazhao, Shen Yinmo, and Lu Xun. It initiated the New Culture Movement, promoting science, democracy, and Vernacular Chinese literature. Being influenced by the 1917 Russian October Revolution, *La Jeunesse* also began to promote Marxism and its philosophy. From September 1920, *La Jeunesse* became a propaganda tool of the Communist Party of China. It was shut down in 1926. In the early days, *La Jeunesse* had influenced thousands of Chinese youngsters including many leaders of the Chinese Communist Party

³⁹ Chen Duxiu (simplified Chinese: 陈独秀; traditional Chinese: 陳獨秀; pinyin: Chén Dúxiù; October 8, 1879 – May 27, 1942) played many different roles in Chinese history. He was a leading figure in the anti-imperial Xinhai Revolution and the May Fourth Movement for Science and Democracy. Along with Li Dazhao, Chen was a co-founder of the Chinese Communist Party in 1921. He was its first Chairman and first General Secretary. Chen was an educator, philosopher, and politician. His ancestral home was in Anqing (安慶), Anhui, where he established the influential vernacular Chinese periodical *La Jeunesse*.

department ordered all primary schools to change textbooks from classical Chinese to modern Chinese for the first and second grades. And in April the same year, another order was issued to order all grades students should use new textbooks in modern Chinese (Yan 2008:2). This is the acceptable turning point in Modernization of the Chinese language for the overall change from classical to modern Chinese in China.

Then why did loanwords from Japanese become functional in the evolution of modern Chinese? The Chinese people who used loanwords from Japanese words in the evolutions were the key factor. Their experiences they had when they lived in Japan as students, made them good at using loanwords from Japanese. When these Chinese people came back to China and worked in their fields, those loanwords from Japanese were used in almost all the fields were in the modernization process in China.

Both Yan Fu and Hu Shi were both very important but did not study or live in Japan. But without the two scholars' works, the New Culture Movement could not happen in China so early and develop rapidly and the Movement of the Vernacular would become more difficult to be carried out in China. Without the Modernization of the Chinese language and literally Japanese-made Chinese words could not be so influential.

In the whole process of the Modernization of the Chinese language--after the earlier western books-- Hu Shi's translation works were a kind of all-sided comparing and preparing. Hu Shi initiated the revolution for the vernacular Chinese to take the official position in China. The loanwords from Japanese were introduced by many Chinese people who lived in Japan, and these words became the drives to popularize the modern Chinese language.

From the end of Qing Dynasty, the people who came back from Japan were active in almost all social fields in China. Sometimes, it was the overseas students back from Japan who waged the wars and initiated the cultural arguments. Liang qichao (梁启超), Wang Guowei

(王國維), Huang Zhunxian (黃遵憲) and many other scholars and students played important role introducing loanwords from Japanese in China.

Here I introduced some of Liang Qichao's works briefly to compare his contributions with Yan Fu and Hu Shi's in the Modernization of the Chinese language. After the failure of the Hundred Day's Reform, Liang was wanted by Qing government. Then he exiled in Japan for 18 years. In his exiling life, he had read and translated a lot of Japanese books on social sciences. Because he did not study Japanese systemically, when he translated Japanese into Chinese, he used Sino-Japanese words from Japanese books in his Chinese translations directly in most conditions. Therefore, a lot of Sino-Japanese words and the Japanese usages of Chinese character words were introduced into China by his special translation method. On the other side, Liang's translations proved the intercommunity between Japanese and Chinese based on the Chinese character writing system. Being an influential Chinese ideologist and scholar, Liang's translation books and his writings were very welcomed and immensely influenced Chinese intellectuals at that time. Through his literatures, a lot of loanwords from Japanese were borrowed by Chinese people and used in the modern Chinese. Liang also borrowed Japanese writing style to write articles. So when his books were brought back to China and especially he came back to China, the loanwords from Japanese reached a higher level in modern Chinese.

Yan Fu, Hu Shi and Liang Qichao represented different scholar groups in the Modernization of the Chinese language. Yan Fu is one of the group that tried to learn western modern sciences directly, they also attempted solve the problem by the insufficiency of vocabulary in translation works. The Modernization of the Chinese language was not the intent of them. Hu Shi is one of Chinese intellectuals who wanted to get rid of the limitation of Old Chinese literatures style, they bent themselves to reforming the Chinese writing style and offered the stage for all kinds of modern Chinese character words. They had the greatest ardor to the

Modernization of the Chinese language. Liang Qichao is one of those who attempted to impose every favored element which can help China become a modernized country. Their works were helpful for the Modernization of the Chinese language. Although the Liang group borrowed the loanwords from Japanese into China, Yan and Hu groups were played a key and indispensable role in the use of those words in the Modernization of the Chinese language. The loanwords from Japanese were introduced, used in Chinese. Furthermore the methods of making literally Japanese-made Chinese words, the new usages for existing ancient Chinese words and translation Chinese character words from Japanese penetrated all the process of Modernization of the Chinese language.

As mentioned before, the Modernization of the Chinese language was a long process. However, the intensively changes of the modernization happened between the end of 19C and the beginning of 20C. The Modernization of the Chinese language can be regarded as a method that Chinese people used to save the country out of the land-grabbing of foreign powerful countries on the culture field. In that period, China was chaotically divided. And there was no nationwide central government. To put it in another way, there was almost not official act on the Modernization of the Chinese language. At that time, personal behaviors were what pushed the modernization ahead.

Consequently, that one of the reasons that loanwords from Japanese have more effect on the Modernization of the Chinese language should be that there were more people coming back from Japan who dedicated themselves to the reforms in China. There are more issues that should be indicated of the loanwords from Japanese in the Modernization of the Chinese language. I will first analyze the Chinese and Japanese translated words for the terminologies in the Kocelleck's and Williams's vocabularies in the next Chapter. I believe more characteristics of loanwords from Japanese can be found out. And the final conclusion will be expounded in the final chapter.

III. Analyses of the Koselleck's and Williams's Vocabularies

i. Brief Introductions of Terminologies in Two Vocabularies

All the terminologies in the Koselleck's vocabulary and Williams's vocabulary are the representative terminologies in modern and present time on the philosophy, encyclopedic and linguistic history. Especially the terminologies collected in the Koselleck's vocabulary are being used by Prof. Christoph Harbsmeier (1988) as the historical keywords in his database. The database is called *Thesaurus Linguae Sericae – An Historical and Comparative Encyclopedia of Chinese Conceptual Schemes*. It is believed that the words in Williams's vocabulary are used as the additional terms to Koselleck's vocabulary in the same database. And these terminologies are also very useful study objects to the MSCT database in my opinion.

There are 116 terminologies in Koselleck's vocabulary and 59 in Williams's. And 7 of these terminologies appear in both vocabularies. These words are “balance; benevolence; class; communism; crisis; institution and labour”. So the terms from the two vocabularies focus on different fields in Social Science and can resupply for each other.

The terminologies in the two vocabularies are mostly the abstract nouns that describe the terminologies appeared and rejuvenated in the Industrial Civilization. The translations of these words in Chinese and Japanese almost finished from the late 19C to the early 20C. The spread of these modern terminologies was a symbol of modern human civilization. The translation works of these terminologies have also pushed the language modernizations, especially in the oriental languages. Chinese and Japanese are also the members of the

modernizations. I have analyzed the relations between the two languages in the modern and present time. In the section, the focus will be on the translated words for the terminologies from the two vocabularies and the positions of these words in the Modernization of the Chinese language which were deeply influenced by Japanese translation works on the lexical aspect.

The translated words, which are used to express western terminologies between Chinese and Japanese, can be divided into three kinds by the word graphics: same, similar and different. Some translated words are literally Japanese-made Chinese whose words are the same on the word graphics. These words are also the main research objects in the chapter. However, the appearances of these loanwords from Japanese were different from other words in history. I will analyze the details of all the translated words that are literally Japanese-made Chinese for the original terminologies from the two vocabularies. The rest translated words of the terminologies in the two vocabularies will also be analyzed to get the general conclusion that the functions of loanwords from Japanese have in Modernization of the Chinese language.

As mentioned in the Chapter I, the loanwords from Japanese, especially the literally Japanese-made Chinese are the words in a very special group in the classifications of loanwords in the Chinese word stock. First of all, the research objects of the thesis are the Japanese and Chinese translated words for the terminologies from the two vocabularies. And the relations between the Japanese and Chinese translated words were focused in the expounding. So being one part of the loanwords from Japanese, the literally Japanese-made Chinese words are the words in a relatively simple group in the classification of the general loanwords and loanwords from Japanese in Chinese. Most loanwords from Japanese were borrowed as the pure morphological borrowing; some were morphological+semantic borrowing since the different writing style, phonological pattern, morphological structure, and grammatical rules between Chinese and Japanese. The Japanese translated words, which are totally different on

the morphological structures to Chinese transitions, are put into the type “others”. Even in the type “others” the relationships between Chinese and Japanese translated words for the western science terminologies from the two vocabularies are also worth discussing.

In the coming sections, I will analyze the material conditions through the study objects one by one. And several tables will be given to offer clear explanation.

ii. History Survey and the Analyses of Translated Words

1. “Pure” Literally Japanese-made Chinese Words

The pure literally Japanese-made Chinese words that I will research here are the Chinese character words which appeared in the *Overview of Literally Japanese-made Chinese Words* (See *App.III*) and were used to translate the terminologies in the two vocabularies KV and WV. And “Made in Japan” is the basic criterion.

There are 20 terminologies in KV and WV vocabulary which were translated by the pure literally Japanese-made Chinese words. However, these words have particular characters. Only very few translated Sino-Japanese words are confirmed pure Japanese-made Chinese words in all translated words of total 168 terminologies from the two vocabularies. But these words are the most representative to all the loanwords from Japanese in the Modernization of the Chinese language. Since it is the first time that Chinese language has borrowed the ready-made Chinese character words from a foreign language, it should be called a revolution in the development of Chinese and the affair is also a mark of the Modernization of the Chinese language.

All confirmed “pure” literally Japanese-made Chinese (Table 4):

Table 4: Pure LJMC in KV and WV (20/168)

<i>Anarchism</i>	無政府主義	無政府主義
<i>Association</i>	聯想	連想・聯想
<i>Bureaucracy</i>	官僚政治	官僚政治
<i>Communism</i>	共產主義	共產主義
<i>Democracy</i>	民主主義	民主主義
<i>Human right</i>	人權	人權
<i>Imperialism</i>	帝國主義	帝国主義
<i>Liberalism</i>	自由主義	自由主義
<i>Militarism</i>	軍國主義	軍国主義
<i>Political party</i>	政黨	政党
<i>Sociology</i>	社會學	社会学
<i>Vote</i>	投票	投票
<i>Capitalism</i>	資本主義	資本主義
<i>Dialectic</i>	辯證法	弁証（法）・辨証・辯証
<i>Evolution</i>	進化	進化（論）
<i>Individualism</i>	個人主義	個人主義
<i>Philosophy</i>	哲學	哲学
<i>Psychology</i>	心理學	心理学
<i>Science</i>	科學	科学
<i>Utilitarianism</i>	功利主義	功利主義

1.1. Word-formation

I would like to start the analysis from a common phenomenon in the literally Japanese-made Chinese in the whole loanwords from Japanese to the terminologies from the two vocabularies. Here is a very typical example to illustrate the most familiar word formation:

Anarchism

無政府主義 wu2zhe4ngfu3zhu3yi4

無政府主義(或安那其)是一系列政治哲學思想，英語中的無政府主義“Anarchism”源於希臘語單詞“αναρχισμός”，意思是沒有統治者。所以被翻譯成中文時，根據這一最基本的特徵譯成“無政府主義”。也有文獻音譯為“安那其主義”。

無政府主義 むせいふしゅぎ museifusyugi

一切の政府（国家権力）を否定して、個人の自由を絶対化しようとする主義。プルードンが初めて用いた語で、バクーニンやクロボトキンなどによって主張された。アナーキズム。

*徳川氏時代の平民的理想〔1892〕（北村透谷）－「われは彼等の無政府主義（ムセイフシュギ）なりしや極端なる共和主義なりしや否やを知らず」

The word form of the Chinese character translated word to *Anarchism* in Chinese and Japanese is a very common structure among the whole process of the translation works for the abstract concepts. Basically, it is confirmed that the Chinese and Japanese translated words of the terminologies was translated into a Chinese character words in Japan by a Japanese scholar Kitamura Toukoku (北村透谷). First, the Chinese character word was created by Kitamura to express the new western terminologies in his book 『徳川氏時代の平民的理想』 1892. Second, the word 無政府主義 is not a construction combined with new-made Chinese “morphemes” but in fact a new compound words. 無 (wú/mu) , 政府 (zhèngfǔ/seifu) and 主義 (zhǔyì/syugi) are all the words which were used in the ancient Chinese works. And Kitamura combined the three words together to make a new compound word for translating the concept *Anarchism*. The combined construction was used under the rules of Chinese character word formation. Not all these three morphemes were holding their original meanings in the final compound form. The word 無 holds its original function as a negative adverb. The word 政府 was originally used to express the office of the Prime Minister in Tang and Song Dynasties, but here the word is being used to express the concept of government in the translation compound word. And the word 主義 referred to two words in the ancient Chinese works, the character 主 was used as a verb meaning to keep or to hold and the character 義 was used as a noun meaning justice. However, not only the meaning of 主義 changed to express an ism but also became 主義 from a phrase to a compound word.

Firstly, some advantages of the method are clear in this creation of neologisms in Modernization of the Chinese language. To combine existing Chinese character words, used as the morphemes to translate terminologies in conceptual history, is one of the efficient ways in translation works on the lexical aspect. The advantages of the operation are: First, the method was used to control the increase of the numbers of neologisms both in Japanese and Chinese. Second, due to the parts of these compound words, a number of new associated

terminologies in conceptual history can be translated to a series of Chinese character terms that have some same parts on word graphics to distinguish from other words. Especially the second point is very important to the systemic development of the term modernization in whole process of westernization and modernization in Chinese. Then I will introduce the phenomenon happen in the Japanese translated words on the word formation compared with the Chinese translated words (Table 5).

Table 5: The stem Ism and the derivatives (28/168)

Original	Chinese	Japanese	Katakana	KV	WV	LJMC
<i>Aestheticism</i>	無政府主義	無政府主義	アナーキズム	○		○
<i>Anti-Semitism</i>	反猶太主義	反ユダヤ主義	アンチ-セミティズム	○		×
<i>Communism</i>	共產主義	共產主義	コミュニズム	○		○
<i>Democracy</i>	民主主義	民主主義	デモクラシー	○		○
<i>Fascism</i>	法西斯主義	ファシズム	ファシズム	○		×
<i>Feudalism</i>	封建主義	封建主義	×	○		△
<i>Idealism</i>	理想主義	理想主義	×	○		△
<i>Imperialism</i>	帝國主義	帝国主義	×	○		○
<i>Internationalism</i>	國際主義	国際主義	×	○		△
<i>Liberalism</i>	自由主義	自由主義	リベラリズム	○		△
<i>Materialism</i>	唯物主義	唯物主義	×	○		△
<i>Militarism</i>	軍國主義	軍国主義	ミリタリズム	○		○
<i>Nihilism</i>	虛無主義	虛無主義	ニヒリズム	○		○
<i>Pacifism</i>	和平主義	平和主義	×	○		△
<i>Radicalism</i>	急進主義	急進主義	ラジカリズム	○		△
<i>Socialism</i>	社會主義	社会主義	×	○		○
<i>Aestheticism</i>	唯美主義	唯美主義	×		○	△
<i>Capitalism</i>	資本主義	資本主義	キャピタリズム		○	○
<i>Commercialism</i>	商業主義	商業主義	コマーシャリズム		○	△
<i>Empirical</i> *	經驗主義的	經驗主義の ⁴⁰	×		○	△
<i>Formalism</i>	形式主義	形式主義	×		○	△
<i>Individualism</i>	個人主義	個人主義	×		○	○
<i>Nationalism</i>	民族主義	民族主義	ナショナリズム		○	△
<i>Nationalism</i>	國家主義	國家主義	ナショナリズム		○	△
<i>Pragmatism</i>	實用主義	実用主義	プラグマティズム		○	△
<i>Rationalism</i>	合理主義	合理主義	×		○	△
<i>Realism</i>	現實主義	現実主義	リアリズム		○	△
<i>Romanticism</i>	浪漫主義	ロマン主義	ロマンチズム		○	△
<i>Utilitarianism</i>	功利主義	功利主義	×		○	○

Note: ○:be △: semi (katakana)/not sure (LJMC) ×: be not (28/168)

⁴⁰ 經驗主義 Empiricism

In the Table 5, there are 10 words of the total 20 confirmed pure literally Japanese-made Chinese words in the two vocabularies were created under the same rules of word formation. Additionally there are also another 18 Chinese translated words in the same word formation for the terminologies in the two vocabularies. Furthermore there are total 21 words ending of *主義* in *Overview of literally Japanese-made Chinese*. The word *主義* (ism) was pushed to the core position to the series Japanese and Chinese translated words same as the position of *Ism* in English. A Japanese scholar Takano Shigeo (高野繁男) expounded the morphological structures in his paper (2004)⁴¹. *Tetsugaku-ji* is the first philosophy English-Japanese dictionary in Japan. The first version was published in 1881, and the most popular and influential version of the dictionary is the third (last) version that was published in 1911. The dictionary collected the Japanese translated words especially including literally Japanese-made Chinese for the western philosophic terminologies and is taken as the most important reference of the study on the translation works and the modern words in the late 19C and the early 20C. The word creation and formation for the Japanese translations words, especially the literally Japanese-made Chinese words, were greatly influenced from the dictionary at that time and in the coming days.

The morphemes with similar functions like *主義* are definite as stem (語基) in Takano's Thesis. He considered that the appearance of stem was the one of the method to create Chinese character neologisms in the *Meiji Era* to deal with the requirement of the translation works for western modern science terminologies. He indicated that the stem is one essential factor of the word formation. The stem can combine with other factors to create neologisms. The traditional Chinese character words are usually one-character words, supplemented with two-character words and three-character words. When the Chinese characters words are constructed by more than four Chinese characters, (2+2) or (2+3) are the most common forms.

⁴¹ 高野繁男『哲学字彙』の和製漢語—その語基の生成法・造語法— TAKANO Shigeo *Word stems in "Tetsugaku-ji" Word stems of the Japanese-made Chinese words and the method of word creation and formation*

However when words in three-characters forms such as the word “決定論”, the word can be divided into two parts 決定 and 論. The part 決定 is a two-character word and the other part 論 is a one-character word. So in the condition, although the three-character words are looked upon as the basic unit to the construction of the compound words, the factors of the word formation are also one-character words and two-character words. To definite, these factors in the word formations are called stem.

In the following, some examples of Japanese translations for the terminologies in the KV and WV will be given:

論	Isms (<i>Keywords</i>) ⁴²
主義	Isms (<i>Keywords</i>)
決定論	Determinism (WV)
共產主義	Communism (KV)
無政府主義	Aestheticism (KV)

The Chinese character 論 can be used as a “word” itself, and at same time it is also used as the stem in the two characters word constructions. For example it can be used to create the other words such as 概論 (outline). But as a matter of fact, it is quite rare to use the one-character words in the creation of neologisms and new stems.

The two-characters word 主義 is also a widely used “word” itself, and in the recreation the word was combined with the word 共產 (communist) to become a compound word 共產主義 (communism). The part 共產 (pre) and the other part 主義 (post) are both the stems. Then the three-character word 決定論 can also be divide into two parts such as 決定-論, and this is the so-called derivative. In the condition, the 論 is a suffix and also is a post stem. Referring to the theory, Takano divided the stems into two general types: one is called “Free form”, the

⁴² See *App.IV*

other is called “Bound form”, and he sub-grouped the two general types as follows:

1 Free form: 1.1 Free 1.2 Free-pre 1.3 Free-post 1.4 Free-pre-post

2 Bound form: 2.1 Bound-pre 2.2 Bound-post 2.3 Bound-pre-post

And according to the etymology, the stems are classified into three groups: Japanese stems, Chinese stems and Syllabic stems.

According Takano’s theory, I will introduce the stem distributions of the Chinese and Japanese translations words. As I mentioned above, the F1-Free⁴³ are very rare in the creation of neologisms. However The F1 stems can be found in the three-character compound words form. I start from the one-character stem:

1.1.1. One-character stem

A. Free form (F1)

a) F1-free

In fact, in modern Chinese and Japanese the possibility, there is no case that words are created by only one Chinese character.

b) F1-free-pre

A one-character stem does not exist, which is both in the individual forms and acting as the pre-part of three-characters Chinese words, either in the Chinese or Japanese translated words of terminologies in the two vocabularies.

c) F1-free-post (suffix)

We can find some examples in the translated words, with one character stem be the post-part of three character Chinese words. Such as:

力 — 力 Force 生產-力 Productivity

人 — 人 Person 知識-人 Intellectual

⁴³ F1-Free is the expression of one character free form stem. The F2 is the expression of two-character stem. According the same criterion B1 and B2 was the bound form in one or two-character stem.

論(主義) — 論 Isms 進化-論 Evolution 決定-論 Determinism
 法(法律) — 法 Law 國際-法 International law 自然-法 Natural law

The usages of existing words to be the post of neologisms were studied by Japanese from English, and finally spread into Chinese.

d) The same condition of F1-free-pre applies to the F1-free-pre-post

B. Bound form (B2)

e) B1-pre (prefix)

The stem being pre part of the three-character word:

無—無-政府主義 Anarchism

f) B1-post(suffix)

The stem being post part of the three-character:

學—社會-學 Sociology

派—保守-派 Conservative

心理-學 Psychology

家—企業-家 Entrepreneur

教—基督-教 Christianity

法—辯證-法 Dialectic

g) B1-pre-post (affix)

The stem being both the pre and post part in the three-characters:

下-意識 Subconscious

意識-下 Subconscious

1.1.2. Two-characters stem

A. Free form (F2)

The two-character stems are the main morphemes for the creation of the Japanese neologisms in the Meiji times. Many literally Japanese-made Chinese words were constructed by the two-character stems during in that time.

a) F2-free

聯想 Association

人權 Human right

發展 Development

制度 System

投票 Vote

藝術 Art

etc.

哲學 Philosophy

政黨 Political party

b) F2-free-pre*

民族 Nation

民族主義 Nationalism

etc.

和平 Peace

和平主義 Pacifism

c) F2-free-post*

主義 Isms

國際主義 Internationalism

etc.

階級 Class

中產階級 Middle classes/Bourgeois

d) F2-free-pre-post*

社會 Society

社會主義 Socialism

, etc.

公民社會 Civil society

B Bound form (B2)

e) B2-pre*

言論自由 Freedom of speech

etc.

貴族政治 Aristocrat

f) B2-post*

三權分立 Separation of Powers

etc.

公共領域 Public sphere

g) B2-pre-post

潛在意識 Subconscious

意識形態 Ideology

*: All the stem forms are used in the four-character words.

Such as the examples, when these terminologies were introduced into Japan, the two-character literally Japanese-made Chinese were created in large scale to translate these terminologies. And these words were used as the stems added by other stems to make three-character words, four-character words or more than four characters’.

I prefer to explain the appearance of polysyllabic words based on the words illustrated in Table 5. All the words in Table 5 are at least combined with two parts. These were created in a very important new contribution from Japanese word formation to Chinese language. The highlight of the formation is “F2-stem”, thus using compound words as the stems. The most direct result of the phenomenon is that more and more words combined with three or four even more than five-character words appearing in Chinese. The increase of compound words in Chinese is also a major indicator of Modernization of the Chinese language. In the long history of Chinese language, single character words held the absolute preponderant position in Chinese word stock before the beginning of the Modernization of the Chinese language. In most situations, a compound word can express a concept more correctly and completely than a single Chinese character. The basic reason is also that Chinese characters are ideograms; for this the reason more Chinese character forms can carry more information than fewer Chinese character forms. Using more compound words is an outstanding advancement in the development of Chinese language.

Then from the distribution of the different stems, we can also find the characteristics of the creation and formation of neologism in Chinese and Japanese from the later 19C to the early 20C. In all Chinese and Japanese translated words for the terminologies from KV and WV, there are 198 common stems. Although some Chinese and Japanese translated words for the same terminologies are not totally same on the word graphics, some of these words have the same stems. In this condition, the stems which carry the same semantics will also be counted as the common stems in the Chinese and Japanese translations words (Table 6).

Table 6: The layout of stems in KV and WV

Stems	Free form				Bound form			Total
	Free	Pre	Post	Pre-post	Pre	Post	Pre-post	
Chinese	83	7	2	3	36	23	3	157
Japanese	19	1	0	0	14	1	0	35
Syllabic	2	0	0	0	3	0	1	6
Total	104	8	2	3	53	24	4	198

Table 6 has revealed some information. Compared with the classification mentioned before, it is not difficult to find that there is seldom common syllabic stem between Chinese and Japanese translated words. The special phenomenon of the lexical exchange between Chinese and Japanese were clearly shown. The translated words which were bidirectional borrowed between Chinese and Japanese are almost not transliteration words. But this is not to say no syllabic stems were created in the decades around the end of 19C. For example, the stem 浪漫 (làng màn for: romance) in the word 浪漫主義 (romanticism), this stem is also used widely to create many derivatives such as: 浪漫派的、浪漫史、浪漫精神、浪漫化、浪漫地、浪漫曲、浪漫的 in Chinese. The syllabic stems in Japanese are expressed in a different way compared with Chinese character expression and thus to the *Katakana* System came into being. In the development of Chinese and Japanese translation works, the two different ways were two main methods. While Chinese chose transcription as the main way to translate western terminologies, Japanese kept transcription words but tried to use more transliterations to express the western terminologies and developed a special *Katakana* system for the loanwords from western languages. In Table 4, some of the Chinese character words based on the stem 主義 are not the only translations used in Japanese now. But they are the only translations used in Chinese. For example, 無政府主義 アナーキズム; 共產主義 コミュニズム; 軍国主義 ミリタリズム; 虛無主義 ニヒリズム, etc. Finally, the *Katakana* translation held the dominating position in Japanese translated words. This is a very interesting phenomenon in the exchange of literally Japanese-made Chinese words between Chinese and Japanese. I will analyze the occurrence of this phenomenon in an individual section.

1.1.3. A Conclusion of the Analyses

From a viewpoint of the etymology in Table 6, it is obvious that the Chinese ready-made stems are in the absolute dominant position in all stems. It is an explanation that whoever Chinese or Japanese first translates the terminology, the existing Chinese morphemes were the first choices for creating the neologisms. Mentioned in chapter II the reason for it is that translators from both the Chinese and Japanese of that time had a good command of classical Chinese. Besides, the Japanese translators were also skilled users of on western languages, and they adeptly used existing Chinese character words to translate terminologies. On the other side, Japanese translators used most existing Chinese character words with the original meanings to translate. At the same time, when the original meanings of the existing Chinese words could not satisfy the terminologies carried by terminologies from western languages, Japanese translators tried to shift the meanings of some Chinese words to adapt the needs of translation works. But the two methods mentioned above could not solve all the problems, so the Japanese translators created the neologisms to solve the problems as the last resort. Being the reflection of the historical background, the Japanese made stems are the supplements of Chinese stems in a sense, and the Japanese stems are much fewer compared with the stems from Chinese.

And a great number of Chinese character stems also the essential factors decided the transcription words to become the main part of all translated words for the western terminologies at that time. In my opinion, about the translation works in Japan, the new meanings and the shift meaning on the existing Chinese character words to translate western terminologies were also a Japanese creation on the concrete usages of Chinese character words. In the coming lexical exportation from Japanese to Chinese, a lot of Chinese character words were borrowed back from Japanese with new meanings given by Japanese translator,

which were dead words or very rarely used in Chinese. The situation went on with the borrowing of literally Japanese-made Chinese words in the process of lexical exchanges. It also caused the difficulties on the distinguishing process of the etymologies to the translated words for western terminologies. But if the process of word creation which was to combine the stems happened in Japan firstly, whatever the stems are Chinese made or Japanese made, the compound neologisms were all taken as the literally Japanese-made Chinese words in the thesis. In the appendixes of Chen (2001), Japanese scholars Inoue (井上) and Tobida (飛田) also thought that the words such as 共產主義, 社會主義 are also literally Japanese-made Chinese words.

1.2. Typology

As mentioned before, sometimes to one original word expressing the terminologies in the two vocabularies, there is more than one corresponding. The condition is reflected clearly in App. IV, which is the index in a Chinese translation version of Raymond Williams' book (1985). But the phenomenon is not the main research object in this thesis. The intention that I explained the phenomenon is trying to indicate the different graphics between Chinese and Japanese translated words to one same western concept. Here are three Chinese typologies compared with the Japanese translated words to the three different meanings of one original word *Association*. The compares of the three pair translated words expressed by Chinese characters represent three main relations of Chinese terminologies and Japanese terminologies of conceptual history on the word graphic aspect. The three main relations on the word graphics are the same, similar and different. I suppose the formation of the relations between Chinese and Japanese translations to one same concept was because the different understandings between Chinese people and Japanese people to Chinese characters. Then in practices, the same or different choices on the Chinese characters caused the appearances of

the three relations between Chinese and Japanese translated words commonly expressed by Chinese characters on the word graphics. In the coming sections I will analysis the three relations one by one. So I give the general and most common usage which has been chosen as the exclusive in the vocabularies.

Association A mental connection or relation between thoughts, feelings, ideas, or sensations.

聯想 lia2nxia3ng

【聯想】由於某人或某種事物而想起其他相關的人或事物；由某一概念而引起其他相關的概念。冰心《去國·最後的安息》：“她覺得 翠兒 是一個最可愛最可憐的人。同時她又聯想到世界上無數的苦人，便拿 翠兒 當作苦人的代表，去撫恤、安慰。”

唐敬杲等（編），《新文化辭書》，上海：商務印書館 1923

連想・聯想 れん - そう rensou

（{英} association の訳語）

あることばを聞いたり、ある物を見たりしたとき、それに関連のあることばやことがらを思い浮かべること。心理学などでは、性格や深層心理を明らかにする手がかりとして用いられる。連感。

*天地有情〔1899〕〈土井晩翠〉夕の思ひ「夕々の空の上 替るももちの面影を 替らぬ愛に眺むればただ聯想の端となる」

Here is one word which was also a complete literally Japanese-made Chinese word. From the explanation the 連想 and 聯想 are both the translated words for *Association* in Japanese uses. But only 聯想 is being used in Chinese now. Is it that only 聯想 has been imported into Chinese? Or have words 連想 and 聯想 both been used at the beginning? I try to analysis from the lexical entry from HYDCD:

【連想】猶聯想。許地山《危巢墜簡·在費總理底客廳裡》：“鄉下人看見當中二塊匾，就連想到他們底大宗祠裡也懸著像旁邊兩塊一樣的東西。(about 1920s'-1930s')

It is very easy to find the explanation of the word 連想 in the dictionary. So the words 連想 and 聯想 have both been borrowed into Chinese from Japanese. Why only the word 聯想 became popular and is being used in Chinese today? The words 連想 and 聯想 are the same on the definition of word formation. They can both be considered as the F2-stem based on the theory mentioned above.

The original meaning of the character 連 was “one kind human power car” then its meaning extended to “to link; to join; to include and to continue” in Chinese. On the other hand, the character 聯 means “to join or ally with” and the most important meaning of the character is “to keep track, liaison; to establish contract, to get through”. It is clear that the meaning of 聯 combined with 想 is more close to the meaning “A mental connection or relation between thoughts, feelings, ideas, or sensations” which *Association* expresses. It is confirmed that even Japanese scholars have high skilled Chinese language knowledge; their Chinese colleagues can use Chinese characters more correctly than themselves. So when the two different translated words were introduced into China, Chinese people have recomposed the translations from the native speakers’ view points. And Japanese people keep the first translation as the main translated word depending on the principle “First impression is most lasting”.

Association is a polysemes word as well, and there is only one meaning that was translated by pure literally Japanese-made Chinese, which is the word 連想. In addition, some other meanings of *Association* were translated into Chinese characters words “協會，聯合 and 結交”. There are also corresponding translated words in Japanese as “協会，連合（聯合） and 交際” to the other meanings *Association*. Compared with the translations on the multi meanings of *Association* between Chinese and Japanese, all kinds of relationships of the translations between loanwords from Japanese in Chinese and the original Japanese translated words can be found on word graphics.

1.2.1. Same: 協会 and 協會

When *Association* means “An organized body of people who have an interest, an activity, or a purpose in common; a society.”, both Japanese and Chinese are using 協会 and 協會 to translate the meaning. There is difference on the graphics of Chinese characters between

Japanese and Chinese only because writing styles were regarded the same. If we think over that Chinese character is an importing writing system to Japanese and *Kana* is developed from the cursive hand of Chinese characters. It is not difficult to understand this difference on the original Chinese characters and Japanese localized Chinese characters. I think they are the same translation on the graphic to the meaning of *Association* ignoring the difference in the writing type of Chinese characters.

1.2.2. Similar: 連合 (聯合) and 聯合

The situation of 連合(聯合) and 聯合 belongs to the kind of relationship. But it is not totally the same as the relationship between 連想 (聯想) and 聯想. The two pairs of translated words are very similar, even the same at the beginning when these translations were created. 連合 is a word existing and used in Chinese for a long time. The earliest explanation I have found from HYDCD to the 連合 is: “猶聯合。三國 蜀 諸葛亮《將苑·南蠻》：南蠻多種，性不能教，連合朋黨，失意則相攻。”. It is a proof that the word 連合 appeared much earlier in Chinese than that in Japanese. This meaning is suitable to translate association when it means “The act of associating or the state of being associated.” Although we can also find the usage of the word 連合 in Chinese, the meaning of the word has changed in Modern Chinese. In most conditions it is used to translate inoculate which is one of the original meanings of 聯合 as a medical terminology in Chinese .

The phenomenon is very interesting. The word 連合 is an original Chinese word but the original meaning is not in use any more in modern Chinese. But the word has been used by Japanese with the original meaning of it while the meaning in Chinese has changed. And the carrying object of the meaning has been shifted on the word 聯合. One of the original meanings of 聯合 carried by 連合 and almost became the only meaning of 連合 until today. Japanese partly accepted the original meanings of 連合 and they keep the part original

meaning and usage of 連合 until today.

The positions of translated word pairs 連合 (聯合) and 聯合, 連想 (聯想) and 聯想 are completely opposite on the meanings and word frequency between Chinese and Japanese. The differences of the development and the understanding in Japanese and Chinese each other of the Chinese characters 連 and 聯 are the main reasons of the phenomenon.

It is believed that when the word 連合 was borrowed by Japanese, the character 連 kept the original meaning. And then Japanese people created the Chinese character word 連想 based on the original meaning of 連 and simulated the word formation of 連合. And then the words 聯合 and 聯想 were also borrowed or created by Japanese. Then the words were used by Japanese to translate association of different meanings. When the words were re-borrowed back to China, the functions and the meanings of 連 and 聯 have been subdivided clearly. The words 聯想、連合 and 聯合 individually describe different meanings. The usage of 連想 is almost given up in Chinese.

However the word 連合 does not only mean “*The act of associating or the state of being associated.*” The main meaning of 連合 is union, combination or alliance in Japanese. So even to one polyseme from western languages, there are special Chinese and Japanese words to translate the different meanings one by one. The final translated words the meaning of each word in both Japanese and Chinese were carefully considered.

Most Chinese words in the exchange between Japanese and Chinese belong to this category. More examples will be given with further analysis in the coming sections.

1.2.3. Different: 交際 and 結交

When *Association* means *to make partner with somebody*, the words was translated to “交際” in Japanese. The word was imported from Chinese directly but the meanings of 交際 had been

transferred to translating the association. The original meaning of 交際 is: 往來應酬。《孟子·萬章下》：“敢問交際，何心也？”朱熹集注：“際，接也。交際，謂人以禮儀幣帛相交接也。” In ancient Chinese works, this meaning is more close to one kind of society activity.

The translated word 結交 means “與人交往，建立情誼。《管子·小匡》：“公子舉 爲人博聞而知禮，好學而辭遜，請使遊於魯，以結交焉。” both in the ancient time and today. The meaning is very close to the original meaning of association in English. Using the word 結交 as the translation of association is obviously more easily to be understood and accepted by Chinese people than Japanese translated word 交際.

1.2.4. A Brief Summary

About the translation works from the later 18C to the early 20C in East Asia especially in China and Japan, Chinese characters were regarded as main basic materials to create new words to translate terminologies from western sciences. Different from the translation works before the period, Japanese scholars and their translated words held dominant position in the Chinese character neologisms. However to Japanese scholars, Chinese characters are actually the factors from foreign writing system. As group foreign users to the Chinese characters, the different or inaccurate understandings of Japanese scholars were common and acceptable. But to Chinese people who are native speakers, stricter criterions than those in Japanese were adopted to the using of Chinese characters. So when Japanese made neologisms have been introduced into China, the correction and adjusting were ineluctable for Chinese people. The same situation also happened on the usages of existing ancient Chinese character words. In one word, the different usage and understanding of the Chinese characters caused all kinds of relations between Chinese and Japanese translated words of western science terminologies, which were written in Chinese characters.

1.3. Specific Measures of Stems in the Formation

1.3.1. Combination of Stems

In the pure literally Japanese-made Chinese, the compound structures of stems are very common. Sometimes both stems are the translations of terminologies from western sciences.

Here is an example:

Civil society

公民社會 go1ngmi2nshe4hui4

在當代政治中，公民社會或市民社會是指由自由的公民和社會組織機構自願組成的社會。在政治學中，是對國家與社會的關係的一種思考和理解。該理論的前提是現代社會中國家政權與市民社會的二元分離，使市民社會在理論上獲得了相對於國家的獨立性。

市民社会 しみんしゃかい siminsyakai、シビル・ソサイエティー

封建社会における身分制度を否定し、法の前に万人の自由と平等を保障する近代的な社会。

*中野重治論 - 晴れた時間 [1946] 〈荒正人〉「ヨーロッパ市民社会の近代的個人主義ではなく、前近代的な感覚を額縁とする個人主義（エゴイズム）であった」

The concept is expressed by a phrase, and is the compound terminologies. As the collections of the basic terminologies, the phrases in the two vocabularies are fewer than the normal compound words. The translation method and the combining construction are very typical and familiar in the creation of Chinese terminology.

Furthermore the method to combine existing words, which are also the stems in Takano's theory, were well known and accepted by Japanese and Chinese people. The words 市民社會 or 公民社會 used as translated words of the phrase - *Civil society*, the situation is similar to the relationship between words 連想 and 聯想 in Japanese and Chinese. The word 市民社會 is the first choice to translate the concept and is the only translated word in Japanese. But 市民社會 looks like a lower substitution of the word 公民社會 in Chinese by the relations of 市民 and 公民. The reason is that different understandings of Chinese character words between Chinese and Japanese. In Japanese the word 市民 was used to translate citizens both as individuals or

collective noun at the same time. Townsfolk is only a small offshoot meaning of 市民 in Japanese. The stem 公民 is a word rarely used in Japanese as a proper noun. The stem 公民 is the translated word of citizens in Chinese. The stem 市民 is almost used to express the concept of townsfolk and very rarely to refer citizen in Chinese. The appearance of the difference is also because of the different understanding on the meanings of Chinese characters.

About the two parts of *Civil society*, *Civil* was translated to 公民的, 市民的 in Chinese; 市民 (公民) としての, 公民的な in Japanese. Adding the character 的 on the nouns and using the combination as the adjectives is one word using the method imported from Japanese in Chinese. However, the combinations are not adjectives, but “adjective verbs” in Japanese. One of usages of adjective verbs in Japanese is a good way to translate verbal nouns used as adjectives in English. When the usages were introduced into Chinese, I think it should be a very important way to enrich the translation methods of Chinese. It is very useful to express the relation between the pairs of nouns in Chinese such as the attribution, the habitude, etc. It is also an indicator of the Modernization of the Chinese language. But the usage caused a few troubles for Chinese people to learn Japanese. Chinese people like to add の after Japanese adjectives which is wrong when they speak Japanese. At the same time, it is very easy for Chinese people to forget the suffix of “adjective verb” with 的. So the habit of mother tongue is very difficult to get rid of in learning foreign languages. Just like a lot of Chinese people say “open the lamp (開 open 燈 lamp)” and “close the lamp (關 close 燈 lamp)” instead of “turn on and turn off the lamp” even after they have learned English and lived in an English speaking country for many years.

The word construction that has abbreviated 的 is usually used to express the adjectival. It is also a well-used word formation pattern in Japanese to make Chinese neologisms. Due to the great capacity to carry a lot of information by only one character, which Chinese characters

have, some new terminologies that are being expressed by phrases in western languages were translated into the Chinese character words in Japanese and Chinese. Here is one example in the pure literally Japanese-made Chinese words.

Political party

政黨 zhe4ngda3ng

【政黨】代表某一階級、階層或集團並為維護其利益而鬥爭的政治組織。是階級發展到一定階段的產物，又是階級鬥爭的工具。毛澤東《論人民民主專政》：“階級消滅了，作為階級鬥爭的工具的一切東西，政黨和國家機器，將因其喪失作用，沒有需要，逐步地衰亡下去，完結自己的歷史使命。”

政党 せい - とう seitou

政治についての主義主張や政策の一致した人々がその政策を実現するために組織する団体。政社。
* 草莽事情 - 八号 [1877] 「新政党の一軍此頃豊後路に押出せしより」

If we turn to have a look at the word 政黨 to the possible original graphic as the literally translated word of *Political party* in Chinese, it might be a phrase 政治(的)結黨. Compared with 公民社會(市民社會), the constructions of translations are very similar. Other examples can be easily found in literally Japanese-made Chinese:

Human right

人權 re2qua2n

【人權】指人身權利和民主權利。包括自由、人身安全、選舉、工作、受教育、集會結社、宗教信仰等權利。朱德《感時》詩之一：“史穢推翻光史冊，人權再鑄重人間。”巴金《死去的太陽》五：“我們一定要把正義和人權爭到手來。”

人權 じん - けん jinken

(human rights) 人間が、人間として当然に持っているといわれる権利。基本的人權。

* 泰西国法論 [1868] (津田真道訳) 一・三「人權。衆庶同生彼此相對して互に其權あり、之を人權と云ふ」

In the example we directly can find the abbreviation phenomenon from the explanation in Chinese. The word or the stem 人權/人權 is the abbreviation 人身權利和民主權利 or 人間の權利. In the process of the translation works to the importation western new terminologies and the modernizations of Japanese and Chinese, the Chinese neologisms used to translate the complex terminologies become more complex too. To combine exiting words together and

appropriate abbreviations of existing words are two common methods, which can avoid the unacceptable increase of the quantity and complex degree of Chinese neologisms.

1.3.2. Stems Used as Affixes

It is also a characteristic of literally Japanese-made Chinese to use certain Chinese character stems as the affix. The stem 主義, analyzed above, is a very good example of the phenomenon.

There are some other examples in the pure literally Japanese-made Chinese words as well.

Sociology

社會學 she4hui4xue2

【社會學】從社會整體出發，通過社會關係和社會行為來研究社會的結構、功能、發生、發展規律的社會科學。社會學既要研究實際的問題，又要研究理論的問題。諸如人口、勞動、文化、道德、婦女、青年、兒童、老年、城市、農村、職業分工等等問題，都在社會學研究範圍之內。梁啟超《再駁某報之土地國有論》：“十八世紀之思想家盛稱自然法之存在。及近世社會學上歷史的研究大行，自然法之存在，久被否認。”

社会学 しゃかい - がく syakaikaku

({フランス} sociologie の訳語。オーギュスト＝コントの造語を外山正一が訳したもの)

社会科学の一つ。人間の共同生活に関する現象や社会の組織・構成上の特徴などを研究する学問。

一九世紀の前半、コントやスペンサーらによって学問的体系が確立された。

* 斯氏教育論 [1880] 〈尺振八訳〉一「社会学なるもの則是なり」

* 改訂増補哲學字彙 [1884] 「Sociology 世態學 社會學」

Psychology

心理学 xi1nli3xue2

【心理學】研究心理現象的客觀規律的科學。心理現象指認識、情感、意志等心理過程和能力、性格等心理特徵。據不同研究領域和目的分普通心理學、兒童心理學、教育心理學、神經心理學、語言心理學等。

心理学 しんり - がく sirigaku

生物体の意識の内面的な動きの過程や、経験的具体的な事実としての意識と行動とを研究する学問。古くは形而上学の内に含まれたが、一九世紀以後実験科学として考えられている。領域は発達心理、個人心理、集団心理、応用心理など多岐にわたっている。

* 哲學字彙 [1881] 「Mental philosophy 心理學」

The stem 學 is used as the suffix in this group of words. When I analyzed the word group

ended with 主義, I describe the advantages of the grammar phenomenon. The stem 學 has been used as the meaning of the academic subject starting from North Qi Dynasty (550~577).

學科。北齊 顏之推 《顏氏家訓·雜藝》：“算術亦是六藝要事…… 江南此學殊少，惟 范陽 祖暅 精之。”宋 周邦彥 《汴都賦》：“又有律學以議刑制，算學以窮九九。”《宋史·楊億傳》：“真宗 稱其才，長于史學。”元 劉因 《贈趙丈八十壽詩》：“律學專門自可疑，更從報施論心期。干戈留在三章法，松菊歸來兩鬢絲。”

律學、算學 and 史學 are all the examples of 學 used as the suffix which is abbreviation of 學科 in ancient Chinese works. It is also a proof that the creation process of literally Japanese-made Chinese was based on the original Chinese word formation. In fact, 學 is the abbreviation of 科學 in modern Chinese and Japanese. So 學 in Modern Chinese and Japanese is not only the abbreviation of 學科 as it was. It is not a simple transfer about 學. I think it is an absolute change or a completely new creation to be a suffix. The analysis of a word which is a pure literally Japanese-made Chinese word can be a proof of my opinion.

Science

科学 ke1xue2

【科學】1.科舉之學。宋 陳亮 《送叔祖主筠州高要簿序》：“自科學之興，世之爲士者往往困於一日之程文，甚至於老死而或不遇。”2.反映自然、社會、思維等的客觀規律的分科知識體系。毛澤東 《在中國共產黨全國代表會議上的講話》：“人們必須通過對現象的分析和研究，才能瞭解到事物的本質，因此需要有科學。”

科学 かがく kagaku

({英} science の訳語)

普遍的真理や法則の発見を目的とし、一定の方法にもとづいて得られた体系的知識。その対象領域によって、自然科学と社会科学とに分類され、また、これに数学、論理学を含む形式科学や、哲学、歴史、文学を含む人文科学を加えることもある。狭義には、自然科学をさす。

*哲学字彙〔1881〕「Science 理学、科学」

Usually the science subjects are only translated into 科學 both in Chinese and Japanese. When the concept was sub-classified into natural science, science can also express the concept as the abbreviation of natural science toward humanities. So when the science expresses the concept natural science, the translated words in Chinese and Japanese is 自然科學. From the lemmat in

Chinese and Japanese dictionaries, it is very easy to find some words ended with the stem 學 used as the suffix. At the same time, we can also find the words combined with 科學 in the explanation of Chinese. These words are put in a system which is called application sciences to relative to the system of words ending of 學 which is called basic sciences. So when 科學 is being the “stem” in the compounding words, it is the abbreviation of 自然科學. It is a very interesting phenomenon, the word 自然科學 is the sub-classified word of 科學, but sometimes 科學 is the abbreviation of 自然科學. I can't hold praising to the abundant and perfect expressive force of Chinese. Back to the relationship between 學 and 科學, only an abbreviation of one Chinese character can be divided into two secondary system application sciences and basic sciences from the primary system natural sciences very well. However, the phenomenon is not found in Japanese explanation.

Therefore the stem 學 used as a suffix to create Chinese character words was first studied by Japanese from Chinese. Then in the late 19C the stem 學 has become the abbreviation of the new literally Japanese-made Chinese words 科學 in Japanese. When the usage was borrowed back to Chinese, Chinese people has developed the suffix system based on 學, and exceeded the Japanese original usage.

The process of the transformation of the stem 學 between Chinese and Japanese is a very good representation of the exchange of Chinese character words in the two languages. The prerequisite is that both the languages are based on the writing system of Chinese characters. The relationship, which is exchanging reciprocally, developing individually and facilitating each other between Chinese and Japanese, is a much-told story in linguistic history. The special characteristics of the relationship exist in many other words in the two vocabularies:

Entrepreneur

企業家 qi3ye4jia1

【企業家】指專門從事經營企業的人物。朱自清《子夜》：“他們兩邊兒都不僅‘在商言商’：孫甫接近那以實現民主政治標榜的政派，正是企業家的本色。”

企業家 きぎょう - か kigyōka

企業に資本を出し、その企業の経営を担当する人。企業者。

*風俗画報 - 三一二号 [1905] 土木門「農商務省の告示に依りて俄然として企業家（キゲフカ）の目は此地方に注がるることとなれり」

The suffix is the stem 家, the associated words in Chinese are 政治家 *Politician*, 書法家 *Calligraphist*, 理論家 *Theoretician*, 軍事家 *Militarist*, etc. The usage of the stem 家 is based on the original meaning of it:

掌握某種專門知識或從事某種專門活動的人。元 盧摯《蟾宮曲·錢塘懷古》曲：“問 錢塘 佳麗誰邊，且莫說詩家，白傅 坡仙。”《儒林外史》第十三回：“公孫 心裏想道：‘這原來是個選家，何不來拜他一拜？’”魯迅《且介亭雜文二集“題未定”草(六)》：“標點，對於五言或七言詩最容易，不必文學家，只要數學家就行。”如：革命家；科學家；小麥專家；社會活動家。

In most situations the stem 家 corresponds -ist and -cian in English. The advantages of this kind transliteration were introduced when I analyzed the stem 主義.

Some stems can usually also be thought to be created in the abbreviating way. But the morphemes were used with the characters of suffix in these stems, cannot exist individually.

Human right

人權 re2qua2n

【人權】指人身權利和民主權利。包括自由、人身安全、選舉、工作、受教育、集會結社、宗教信仰等權利。朱德《感時》詩之一：“史穢推翻光史冊，人權再鑄重人間。”巴金《死去的太陽》五：“我們一定要把正義和人權爭到手來。”

人權 じん - けん jinken

(human rights) 人間が、人間として当然に持っているといわれる権利。基本的人權。

*泰西國法論 [1868] (津田真道訳) 一・三「人權。衆庶同生彼此相對して互に其權あり、之を人權と云ふ」

Art

藝術 yi4shu4

【藝術】亦作“藝術”。

1.泛指六藝以及術數方技等各種技術技能。《後漢書·伏湛傳》：“永和元年，詔無忌與議郎黃景校定中書五經、諸子百家、藝術。”3.通過塑造形象以反映社會生活而比現實更有典型性的一種社會意識形態。如文學、繪畫、雕塑、音樂、舞蹈、戲劇、電影、曲藝、建築等。清 吳敏樹《與筱岑

論文派書》：“文章藝術之有流派，此風氣大略之雲爾，其間實不必皆相師效。”

鄭觀應，“易言（二十篇本）” 1881 載 夏東元（編），《鄭觀應集》，上海：上海人民出版社 1982

芸術 げいじゅつ geijyutsu

鑑賞の対象となるものを人為的に創造する技術。空間芸術（建築・工芸・絵画）、時間芸術（音楽・文芸）、総合芸術（オペラ・舞踊・演劇・映画）など。また、その作品。

*和英語林集成（再版）〔1872〕「Art 〈略〉 gei-jutsu（ゲイジュツ）」

The suffix is the stem 術, the associated Chinese words are 美術 *Fine art*, 算術 *Arithmetic*, 劍術 *Escrime*, 騎術 *Equitation*, etc. The usage of the stem 術 is based on the original meaning of it:

技藝；業術。《禮記·鄉飲酒義》：“古之學術道者，將以得身也，是故聖人務焉。” 鄭玄 注：“術，猶藝也。”《孟子·公孫醜上》：“矢人惟恐不傷人，函人惟恐傷人，巫匠亦然，故術不可不慎也。”

Using the morphemes flexibly is also an expression of the high skills that Japanese scholars have. In addition, the phenomenon is also a proof that the Chinese character terminologies of conceptual history were mostly created following the traditional creation and formation of Chinese words.

2. Structures of Two-character Stems

Although there are some rules of word formation we can sum up from the analyses of the literally Japanese-made Chinese words above, these words are not totally “pure” made by Japanese. These words are mostly Japanese free stems. The words, which I will analyze in following part, are all confirmed pure literally Japanese-made Chinese words. However, the creation processes of these words all have the relations with Chinese traditional word formation. Moreover, why these words can be accepted by Chinese people is not only that they are the translated words of new western concepts, but also that they have recorded Chinese people’s language habit. I’ll illustrate the methods used to create the literally Japanese-made Chinese words in the two vocabularies.

2.1. Parataxis Structures

The method is to combine two morphemes, and the meanings of two morphemes are the same, similar or opposite. The contribution form is called parataxis structure in the thesis for the two-character stem. The stem 發展 is one literally Japanese-made Chinese word which were built in the construction.

Development

發展 fa1zha3n

【發展】1.事物由小到大、由簡單到複雜、由低級到高級的變化。《孽海花》第二八回：“他們兄弟倆，各依著天賦的特性，各自向極端方面去發展。”

發展 はっ - てん hatten

物事が進み、ひろがっていくこと。より低い状態から、より高く、より完全に、より分化し、より豊かに、より複雑になっていくこと。勢いや力などが伸びてひろがること。盛んになること。

*一年有半〔1901〕〈中江兆民〉附録・獵官は権利なり「然らば則ち我邦憲政の發展は、所謂上之れを援き下之れを推したるの効にして」

The morphemes 發 and 展 both mean the process of forward and moving to advantage in the compound word. Finally the compound word is used as a Free-stem today.

2.2. Modifier Structures

In the structure, the second morpheme is the core morpheme; the first is the modified morpheme to modify and define the second morpheme. The stem 政黨 is one example in the vocabularies.

Political party

政黨 zhe4ngda3ng

【政黨】代表某一階級、階層或集團並為維護其利益而鬥爭的政治組織。是階級發展到一定階段的產物，又是階級鬥爭的工具。毛澤東《論人民民主專政》：“階級消滅了，作為階級鬥爭的工具的一切東西，政黨和國家機器，將因其喪失作用，沒有需要，逐步地衰亡下去，完結自己的歷史使命。”

政党 せい-とう seitou

政治についての主義主張や政策の一致した人々がその政策を実現するために組織する団体。政社。

* 草莽事情-八号 [1877] 「新政党の一軍此頃豊後路に押出せしより」

The character 政 is the modified morpheme and means political; the character 黨 is the core morpheme and means an organization. The kind of bond forms is very similar to the first group analyzed above.

However, the modified morpheme to combine the other morpheme is not as flexible as the affix. In my opinion, the core morpheme and the modified morpheme are both one kind of abbreviations of existing compound words. It is also because the modified morphemes have only one single usage in most situations. The character of the morphemes that are the abbreviations of compound words is also a fingerprint of literally Japanese-made Chinese words.

For example: the morpheme 政 is the abbreviation of 政治的 *Political*; and the morpheme 黨 is the abbreviation of 結黨 *Organization*. The abbreviations that were used to create Chinese neologisms also become more popular in Chinese. But the abbreviation was not misused in the process of making new Chinese character words. Here is a series of lexical construction in English with the same adjective ---- political in the Koselleck's vocabulary (Table 7).

Table 6: The stem Political and the derivatives

English	Chinese	Japanese
Political movement	政治運動	政治運動
Political opposition	政敵	政治の敵対勢力
Political party	政黨	政党
Political representation	政治代表 (代表)	政治の表現 (代表)

Although the constructions of the series of words in English are the same, the translations for these terminologies in Japanese and Chinese are different on the word graphics. Words and phrases were carefully chosen in the translations of these terminologies. Some translated words in Chinese were directly borrowed from Japanese (政敵、政治運動); Some were abbreviated from Japanese (政敵); Some of them were made by Chinese used in Japanese

translation as the reference (政治表現). The three ways are the main relations between Chinese translations and Japanese translations of terminologies in conceptual history.

2.3. Adnex-objects/complements Structures

In the structure, the first morpheme expresses one activity or one behavior; the second morpheme was influenced or dominated by the first one.

Vote

n.投票 to2upia2o,

vi.投票

vt.投票,投票決定,使投票

【投票】選舉或表決議案的一種方式。將候選人的姓名或對議案的意見寫在票子上，或在預先印好的票子上做出標誌，投入票箱。李準《李雙雙小傳·春筍》：“這個生產小隊的社員在選舉生產隊長，採用的方法是無記名投票方式。”

表決：會議上通過舉手、投票等方式做出決定：付～一～通過。

黃遵憲，《日本國志》1890，臺北：交海出版社 1968

投票 とう-ひょう touhyou

【名】票、投票

【自動】投票する、投票で決める

【他動】～に投票する

選挙や採決の場合に、選挙人や有資格者が、定められた用紙に一定の方法で、候補者の名や賛成・反対の意思を表示して、一定の箱などに入れること。また、その符票。

*広益熟字典〔1874〕(湯浅忠良)「投票 トウヘウイレフダ」

The morpheme 投 is in a verbal usage, and the morpheme 票 is in a nominal usage which is also the objective here. In fact, the method of words formation is not a typical structure Japanese word arrangement. Chinese and Japanese are not from the same language family. In the structures compounded with affix, objects and complements, the order of Chinese characters is usually that verbal morphemes are in the front and objects or complements at the back. The situations in Japanese are completely opposite. The objects and complements are in the front and verbal morphemes are at the end. See examples below:

Chinese	Japanese
縮短（述補）	短縮（補述）
戰敗（述補）	敗戰（補述）
切肉（述賓）	肉切（賓述）
放水（述賓）	水放（賓述）
開山（述賓）	山開（賓述）

However, in the long term lexical exchange between Chinese and Japanese, Japanese people are accustomed to the Chinese grammatical habit. When they created Chinese neologisms, they chose the words formations that they knew very well. It is a good explanation that Japanese people can use the Chinese word formation rules to make Chinese neologisms on a high level and the Chinese character words which they created were very welcomed by Chinese people to receive. We can find the examples very easily in modern Chinese. These word formations of literally Japanese-made Chinese words are almost related with all kinds of Chinese words formation rules.

2.4. Irregular Structures

Not every literally Japanese-made Chinese word can be explained by the regular word formation rules. Fortunately there is one of these irregular complete literally Japanese-made Chinese words in the two vocabularies, which can be used as an example to explain the phenomenon.

System

體系 ⁴⁴ti3xi4

【體系】若干有關事物或思想意識互相聯繫而構成的一個整體。魏巍《東方》第五部第二章：“這就會形成一個完整的防禦體系。”秦牧《藝海拾貝·核心》：“我們寫作任何作品，大的小的，都必須努力以共產主義思想體系為指導。”

体系 たいけい(system)

一定の原理によって統一的に組織された知識の全体。

*改訂増補哲學字彙〔1884〕「System 系、統系、門派、教法、制度、法式、經紀、體系、教系」

⁴⁴ In MSCT and *App.I* the Chinese and Japanese translated word 制度 is collected.

It is difficult to find regular rules that are suitable to explain the word formation of 體系. The word was confirmed as a literally Japanese-made Chinese *ancient*. Sometimes Japanese people created Chinese character words combining the *Kunyomi* and *Onyomi*, and assisted with the Japanese style word formation. Even Japanese scholars thought that some early literally Japanese-made Chinese words with a kind of *Japanese stink*, not all words in the *Overview of literally Japanese-made Chinese* are obeying the Chinese word formation rules. The literally Japanese-made Chinese words, both the regulars and irregulars, were introduced into Chinese during the same period. Some irregular words were acceptable to be borrowed by Chinese people, but most of these literally Japanese-made Chinese words from the list are the regulars. It is also a proof that the Japanese were experienced in using the Chinese. Here are also some words I have analyzed above from the *Overview literally Japanese-made Chinese (ancient)*: 連想・聯想、政黨、體系、人權、投票. Only one in the five words is irregular.

2.5. Summary

Now I have finalized the analyses of the pure literally Japanese-made Chinese in the two vocabularies. Then I would like to count the number of words in different types. I believed the number can be the explanation of some phenomena in Modernization of the Chinese language caused by loanwords from Japanese.

Few pure literally Japanese-made Chinese words are *ancient*, the rest and most words are *modern*. Although almost all literally Japanese-made Chinese words were borrowed in the period from the end of 18C to the beginning of 20C, not only the Chinese character words made by Japanese people in that period, but also the words made earlier were used to translate new western terminologies. However, the “new” literally Japanese-made Chinese words were the main part of words, which were borrowed into Chinese. One reason is that these words are

made for translating the western terminologies that were just introduced to East Asian at that time.

There are 21 pure literally Japanese-made Chinese words from *Overview literally Japanese-made Chinese (modern)* in the two vocabularies are compound words which are all based on the stem 主義, and some other words were also created by the same method. So all the pure literally Japanese-made Chinese words from *Overview literally Japanese-made Chinese (modern)* are the compound words combined existing Chinese morphemes or words. Japanese scholars use the special method to create Chinese neologisms. The advantages of the way are to avoid the unacceptable increase on the number of the total of Chinese neologisms and translated a series of western terminologies into a series of Chinese character words. It is a really amazing way to deal with the translation issues of new western terminologies. The functions of annex or modified words in English have been translated and expressed imaginably and aptly (Table 8):

Table 8: The stems as the affix

English	Chinese	Japanese
<u>Political movement</u>	政治運動	政治運動
<u>Political opposition</u>	政敵	政治の敵対勢力
<u>Political party</u>	政黨	政黨
<u>Sociology</u>	社會學	社会学
<u>Philosophy</u>	哲學	哲学
<u>Psychology</u>	心理學	心理学

Only one word of all the confirmed pure literally Japanese-made Chinese words is difficult according to Chinese words formation rules. It is a good example of the explanation that the words which are abide by Chinese formation rules are more welcomed by Chinese people. The phenomenon was also a reason why many original Chinese character words have been introduced back to China with their new meanings that were put into these words to translate western terminologies. In the coming section of this thesis I will analyze these original Chinese words with the new meanings.

3. Other Translated Words of Terminologies in KV & WV

Most of translated words of the terminologies in the two vocabularies are not the pure literally Japanese-made Chinese words mentioned at the beginning of the chapter. Chinese people selected other loanwords from Japanese which are of great advantages on the translation works of conceptual historical terminologies. One group words are the Chinese character words made by Chinese people and are given modern conceptual meanings by Japanese people. The group words are called recreation Chinese character words in the Chapter II, when I classified the translated words of terminologies in KV and WV.

The most valuable advantage is that all these original Chinese words are well known to Chinese people. Some of these words are used in Chinese with their original meanings or extended meanings; the others are not used any more from the later 19C to the early 20C. However, in the period when they were re-introduced to Chinese from Japanese, all of them were used to translate new western terminologies. In Japan, some of these Chinese character words are used with their original meanings or new meanings. Generally speaking, between Chinese and Japanese translated words for the terminologies in the two vocabularies, the words which are not the confirmed pure literally Japanese-made Chinese words can be divided into following five types:

1. The word graphics are different.
2. The word meanings are different.
3. The words with original Chinese meanings
4. The multivocal words are semi-same.
5. The relations of words are not sure.

Furthermore, there are also a lot of words in the two vocabularies which are expressed on graphics differences between Japanese and Chinese for various reasons. Since the main

research objects in the chapter are the literally Japanese-made Chinese words, I will only analyze the phenomena which exist among the translated words for the terminologies from the two vocabularies. I will discuss more about the typical situations which are essential for the research and important in the Modernization of the Chinese language.

In some conditions, the differences that have the same expressions between Japanese and Chinese translated words maybe caused by different reasons. However, the five expressions I have listed above need to be explained for to clear the situations of loanwords from Japanese in modern Chinese.

3.1. Different Word Graphics

The Chinese characters in Japanese came from China, although there are some Sino-Japanese characters (*Kokuji* 国字) in use now, the *Kokuji* are usually used as single character words in Japanese. Almost all compound Chinese character words in Japanese vocabulary stock are combining the existing original Chinese words. But Chinese characters are still a kind of foreign importation writing system to Japanese language. The understanding and the using of Chinese characters must have been influenced by the unique characteristics of the Japan language pre se. In the translation works, the difference on the chosen of Chinese characters to make neologisms or to use an existing one must be arisen.

In the translation work for the new western terminologies, the exchanging and individual producing were always developing together between Chinese and Japanese. The results of exchange were to unit the translated words from Chinese and Japanese together. But the graphics of Chinese characters in Japan and China are not always the same. Therefore the different Chinese character words for the same concept are often found between Chinese and Japanese. However, the reasons of different word graphics are also different.

One reason is that the Chinese characters are different. For example:

Factory

工廠 go1ngcha3ng

【工廠】直接進行工業生產活動的單位。通常包括不同的車間。

工場 こう-じょう koujyou

一定の機械を設備、使用して、多数の人が継続的に商品の製造や加工に従事する所。こうば。工業場。*改正増補和英語林集成〔1886〕「コウヂャウ工場」

The character 厂 and the traditional style 廠 of it are all the Chinese characters which is only used in China. But the word 工場 is a Japanese word which has been created to translate factory. And the word was also used in China to translate the concept.

【工場】1.手工業者集合在一起從事生產的場所。2.現代工廠中的一級組織，通常由若干車間組成。

The first meaning is the main usage of 工場 in Chinese, and the second meaning is usually expressed by 工廠: 【工廠】直接進行工業生產活動的單位。通常包括不同的車間。

The main reason of the situation is the Chinese character 廠 is not in used in Japan. In many situations the reason had caused the differences of Chinese and Japanese synonyms on their graphics. Usually the differences on graphics would develop to the difference in usages. The words 工廠 and 工場 are of the same meaning between Japanese and Chinese to mean the *factory*. However the common meaning of 工場 is the place for working in Chinese. Only the second meaning of 工場 is the same as 工廠 as *Factory* in Chinese. To Japanese people the word 工廠 does not make any sense, to Chinese people the words 工廠 and 工場 obviously usually mean different terminologies. The situation is very common for the difference not only among the Chinese character translated words in Chinese and Japanese, but also in other Chinese character words. For example:

Property 宣傳 宣伝 *Art* 藝術 芸術 *Tradition* 傳統 伝統 (4/168)

Another situation is that the difference in the language habits between Chinese and Japanese. It is well known that Chinese and Japanese come from two different language families that

are very similar to each other. Sometimes even the Chinese and Japanese translated words for the same terminologies used same Chinese characters but they were in different orders. For example: *Peace* 和平 *he4pi2ng*/平和 *heiwa*. To Chinese and Japanese people who do not know the language from the other country, they can understand the word from the other language easily depending on the same Chinese characters combining in different morphemes orders. The situations in the group also include the Chinese words combined with different Chinese characters related each other. One or some Chinese characters are the same in the construct forms as listed in Table 9:

Table 9: Different word graphics

<i>Artisan</i>	工匠	熟練工
<i>Benevolence</i>	仁愛心，善行	博愛心（博愛主義）
<i>Bildung</i>	教育	
<i>Fascism</i>	狂信	惑溺
<i>Human dignity</i>	人類的尊嚴	人間としての尊嚴
<i>Mutual love</i>	互相愛慕	互いの愛
<i>Newspaper</i>	報紙	新聞
<i>Public sphere</i>	公共領域	公的領域
<i>Secularisation</i>	政教分離	政治、教育の宗教からの分離
<i>Political opposition</i>	政敵	政治の敵対勢力
<i>State of emergency</i>	緊急狀態	緊急事態
<i>Tyrant</i>	霸王	暴君
<i>Collective</i>	集體	集合体
<i>Consensus</i>	輿論	世論
<i>Gene</i>	（遺傳）因數	遺伝子
<i>Intellectual</i>	知識份子	知識人
<i>Monopolise</i>	壟斷	独占する
<i>Popularity</i>	民愛	
<i>Subconscious</i>	下意識，潛意識	意識下、潛意識

Chinese and Japanese people can easily understand the meanings of Chinese characters used in these words. And the differences on the word graphics will not influenced the understanding on the terminologies carried by these words. Although the exchange between the two languages has never stopped and a lot of different translations have been united to one commonly used Chinese word, other differences on graphics are kept depending on the different language habitations.

The most obvious difference of word graphics is because of the *Katakana* system which is being used in Japanese for expressing the western terminologies, or loanwords more and more in the development of Japanese translation works. It is not clear when the Katakana words system began to take the place of the Chinese characters words for translating the western terminologies and became the main method in Japanese. The discussion among the Japanese scholars about the position of Chinese characters in Japanese languages must be the essential factor for the phenomenon. When Japan tried to get off of the left behind position in the world from the end of 19C, a character-reform happened in Japan. Some scholars wanted to stop all the Chinese characters used in Japanese language; some wanted to limit the usage of Chinese characters, and the rest scholars wanted to keep the position of Chinese characters in Japanese language. At last there was a compromise for the usage of Chinese characters in Japanese. The number of Chinese characters was limited and many new terminologies have been transliterated and expressed by *Katakana* system. And the *Katakana* system became the main expressions for loanwords. For examples:

Semi-Katakana

<i>Anti-Semitism</i>	反猶太主義	反ユダヤ主義	<i>Propaganda</i>	無産階級	プロレタリア階級
<i>Christianity</i>	基督教	キリスト教	<i>Romanticism</i>	浪漫主義	ロマン主義

Katakana

<i>Fascism</i>	法西斯主義	ファシズム	<i>Dramatic</i>	戲劇性的	ドラマチック
<i>Ideology</i>	意識形態	イデオロギー	<i>Elite</i>	精英	エリート
<i>Utopia</i>	烏托邦	ユートピア	<i>Fiction</i>	小説	フィクション
<i>Bourgeois</i>	中産階級	ブルジョア			(11/168)

The semi-*Katakana* expressions and complete-*Katakana* expressions can both be found in the modern Japanese. However, the semi-*Katakana* expression is the preparation for the complete-*Katakana* expression. So in the modern Japanese the semi-*Katakana* expressions are relatively few. But being the isolate expression style in Japanese system, semi-*Katakana* expression is also an important method to translate the western terminologies. All in all, the

appearances and the prevailing usages of *Katakana* loanwords in Japan is the beginning of the divaricating of Chinese and Japanese people dealing with the translation works on the terminologies from western languages.

A very interesting phenomenon happened in the exchange between Chinese and Japanese translated words. Let us see an example first:

Commercialism 商業主義 商業主義 コマーシャリズム (also see Table 4) (13/168)

The translated words were originally from Japanese but are being widely used in Chinese now. But the *Katakana* system expression of the translation took the place of the position of Chinese characters word expression that became the main style of translated word in modern Japanese. At the same time the Chinese characters translated word is still the only expression in Chinese now. So the different translation policies resulted in a very familiar misunderstanding. The ordinary users of Japanese language think that almost all Chinese character words are borrowed from China, and the normal users of Chinese language share the same opinion. So the misstatements of Chinese character loanwords from Japanese, especially literally Japanese-made Chinese are very common.

The phenomenon is quite common in the words from the two vocabularies. In fact, I think if we can list all the words between Chinese and Japanese of this condition, it must be valuable for the study of the relation between Chinese and Japanese loanwords and the development of them. The different expression ways between *Katakana* in Japanese and Chinese characters in Chinese were brought the translated words on the separating ways between the two languages. There must be both advantages and disadvantages for their respective choice of the Japanese and Chinese. Another result is the influences of Japanese translated words became weaker in Chinese language because *Katakana* system becomes the main expression method for western terminologies in Japanese. The comment is given in the Chapter II.

3.2. Semantic Shifting

The semantic shifting on the same Chinese characters words is also a common phenomenon between Chinese and Japanese translated words for western terminologies. AS all the transformation of meaning are on the existing ancient Chinese characters words, the new meaning which were given to these words mostly indicate to the western terminologies. So the new meanings of the ancient Chinese words are also the illustrations for the Modernization of the Chinese language. The new meanings, which were given by Japanese people, are also one kind of Japanese-made factors influencing the Modernization of the Chinese language. However, the influences from the meanings are not so obvious like from the literally Japanese-made Chinese words. One reason is that there are also many new meanings on the existing Chinese that were put into these original Chinese words by Chinese people themselves. So both the Japanese people and Chinese people have difficulties into judging the time of the new meaning appearing in original Chinese character words. However, what can be confirmed is that all the new meanings that are used both in Chinese and Japanese were the results of the exchanges between Chinese and Japanese.

The word pair 公民 and 市民 which have been analyzed above can be illustrate again on the semantic view point to explain the phenomenon.

Citizen

公民 go1ngmi2n, 市民 shi4mi2n,

【公民】1.指古代為公之民。《韓非子·五蠹》：“是以公民少而私人衆矣。”陳奇猷 集釋：“為公之民少，為私之人衆。”3.具有一個國家的國籍，並依據憲法或法律規定，享有權利和承擔義務的人。老舍《四世同堂》一：“他是個安分守己的公民，只求消消停停的過著不至於愁吃愁穿的日子。”

【市民】城市居民。漢 荀悅《申鑒·時事》：“皇民敦，秦民弊，時也；山民樸，市民玩，處也。”巴金《死去的太陽》：“〔一個青年〕高聲說：‘請問密斯脫 謝耀德，外國巡捕在上海租界上屠殺市民，是條約上第幾條載得有？’”

こう - みんな【公民】 kōmin

古代の人民の身分を示す語。班田収授法によって口分田の班給をうけ、国に対して租庸調雑徭などの貢納の義務を負っていた農民。品部・雑戸は除かれた。おほみたから。。

*熱田神宮古文書 - 嘉祥三年〔850〕三月一日・太政官符案（平安遺文一・九六）「今所在課丁不幾、而混雜公民迄有未進」

国または地方公共団体で、参政権をもつ国民。市民。狭義では、旧憲法下において、特定の資格を有し、市町村の公務に参加する権利義務を認められた者。

*市制（明治二年）〔1888〕九条「其公民たる権を失ふものとす」

し - みんな【市民】 simin

都市に住んでいる人。都会人。

*随筆・守貞漫稿〔1837～53〕三「大坂の市民主人の妻を巨戸及び巫医等は京民と同く奥様と称し」

行政区画の市に居住する人。市の住民。

*一年有半〔1901〕〈中江兆民〉附録・市会の商業「東京市会の腐壊は、東京市民の罪也、帝国議会の腐壊は、国民の罪也」

（{英} citizen の訳語）

西洋で、国政に参加する地位にある国民。公民。

（{フランス} bourgeois の訳語）

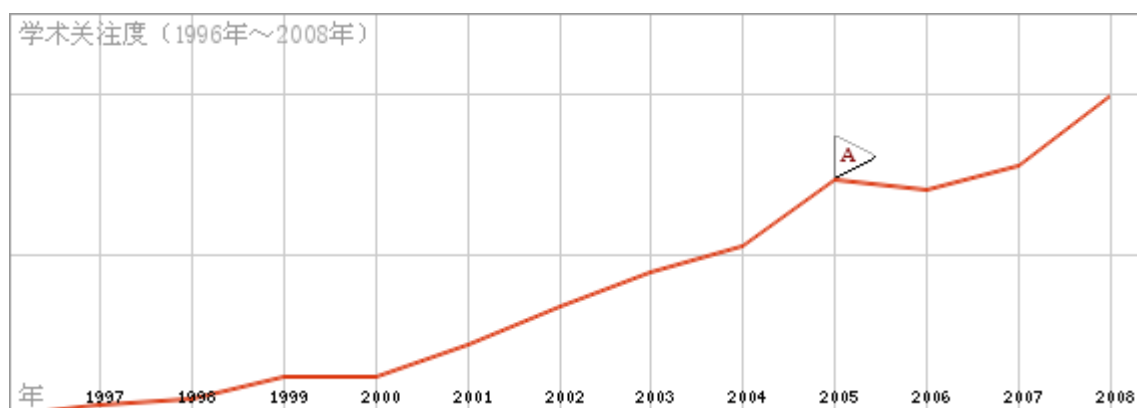
西洋近代史で、前代の貴族や僧侶にかわって政治的権力を得た人々。市民階級。

Both the Chinese character words 公民 and 市民 have been created thousands years ago. The original meaning of 公民 is “the people who are doing for the public.”; and the original meaning of 市民 is “the people who are living in the city.” The original meanings of the two words are “the people who are belong to the country (or the Japanese Emperor) and obey the law.” for 公民 and the same meaning in Chinese for 市民.

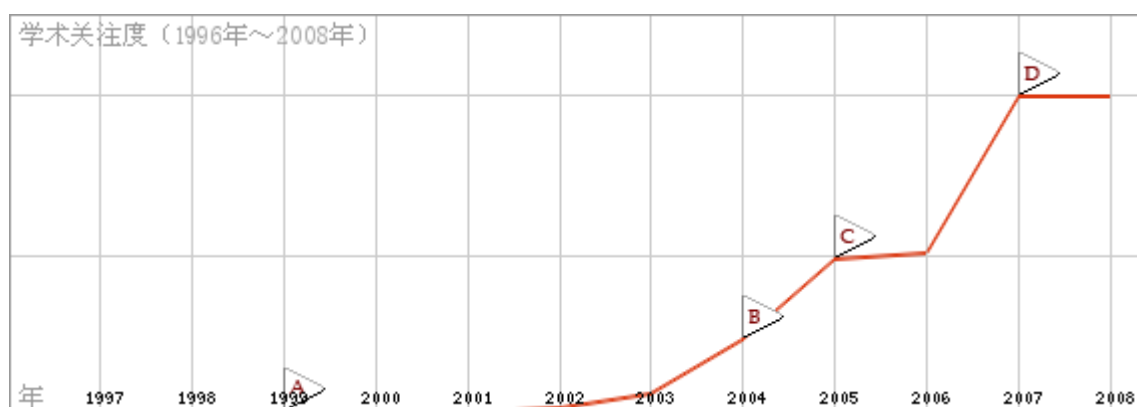
However, when the western concept *Citizen* was introduced to Japan and China, the 公民 and 市民 were picked up to give the new meaning for translating the *Citizen*. But in China, the word 公民 is often used to indicate *Citizen* than the 市民. The condition is opposite in Japan. There are two figures (See Figure 4) from the web “CNKI 學術趨勢” which points the frequency of usages on the two words in China. (The second figure is not for the word 市民, it is because 市民 which is usually used to indicate the original meaning in China. So the simple concept for Chinese people the frequency is almost equal to zero.) All I can find is the derived

terminologies from 市民. Unfortunately I could not find a similar web statistical tool to compare the two words in Japanese. So I used the number of search results from *google.co.jp* as the comparison data. The number of 公民 is 26,300,300 and the number of 市民 80,600,600. I think the huge gap makes sense about the frequency of use about the two words in Japanese.

★公民



★市民化



(Figure 4) Comparison of word frequencies of 公民 and 市民

Both the words 公民 and 市民 are used to translate the concept *Citizen* in Japanese and Chinese. Chinese people focus on the people's right and responsibility in public. That is the concept what *Citizen* carries and the Chinese character 公 indicates in Chinese. The place where the citizens live are noticed by Japanese people, and they use Chinese character 市 to describe the concept. Furthermore, the Chinese character word 市民 still carries the original meaning in Japanese. The reason that 市民 is used much more widely in Japanese than 公民. The analysis indicates that even the same Chinese character translated words like 公民 and 市

民 to the same west concept citizen the usages of them are different between Chinese and Japanese. The reasons for the difference are caused by different idioms, life styles, etc. between China and Japan.

The translated Chinese character word 批評 is also a good example:

Critique

批評 pi1pi2ng

【批評】1.評論；評判。對事物加以分析比較，評定其是非優劣。明 李贄《寄答留都書》：“前與楊太史書亦有批評，倘一一寄去，乃足見兄與彼相處之厚也。”2.對書籍、文章加以批點評注。清孔尚任《桃花扇·逮社》：“俺小店乃坊間首領，只得聘請幾家名手，另選新篇。今日正在裏邊刪改批評，待俺早些貼起封面來。”3.指出所認為的缺點和錯誤。茅盾《曇》一：“〔姨太太〕常常拿一些家庭間的瑣細麻煩的問題請韻出主意，事後卻在丈夫跟前冷冷地批評，挑撥是非。”4.對缺點和錯誤所提出的意見。《黃金世界》第七回：“大嫂有幾句批評真是十分貼切。”

批評 ひ - ひょう hihyou

物事の善悪・美醜・是非などについて評価し論ずること。「作品を一する」「文芸—」

* 艸山集（1674）三・与元贇書「辱蒙「垂音」、細賜「批評」

The original meaning of 批評 is similar to the western concept *Critique*. So the word has naturally been chosen to translate the words both in Chinese and Japanese. However, now the meaning of the word 批評 is not completely the same as the original meaning of it. The word holds the original meaning in Japanese, develops to a derogatory term in Chinese and means “to indicate one’s mistake and give the one a lesson”. But the word 批評 in Chinese still has the original meaning which is not in commonly used. In the early Chinese vernacular language, 批評 had the meaning almost the same as *Critique*. Sometimes the conditions in Chinese and Japanese are quite opposite. However I put the two kinds of conditions into one group.

It is easy to find the similar examples in the sub-list. The relations among these words can also be classified into several types:

1. the difference on frequency of use

Citizen 公民、市民 (1/168)

2. the difference on development

Critique 批評 *Work* 工作 *Worker* 工人 (3/168)

The first two types are very special in the re-borrowing words from Japan.

3. the same transformations

Balance: 平衡 (original meaning is the equal weights on the both sides of weighing apparatus which is also used today)

Class: 階級 (original meaning is sidestep which can also be used both in Japanese and Chinese now)

Constitution: 憲法(original meaning is to announce the law which is rarely used today)

Culture: 文化(original meaning is civil administration which is very rarely used today)

Economy: 經濟(original meaning is to govern and benefit people which is very rarely used today)

Education: 教育(original meaning is to teach and to develop a people which is very similar to the western concept)

Election: 選舉 (original meaning is to choose and appoint the elites which is rarely used today)

Emancipation:解放 (original meaning is to unbend and to lose which is also used today)

Equal: 平等(original meaning is no difference in Buddhism which is not used today)

Free: 自由 (original meaning is to decide oneself without any limited which is express a part of meaning of western concept free)

Govern: 統治 (original meaning is to command and rule a place which is also used today)

Institution: 機關 (original meaning is a machine which is also used today)

Justice: 司法 (original meaning is the name of official which is not used today)

Labour: 勞動(original meaning is to operate and to active which is not used today)

Legitimate: 合法 (original meaning is to accord the rules which is also used today)

Modern: 近代(original meaning is the recent time in the past which is rarely used today)

Political representation: 代表(original meaning is to be glorious for a time which is not used today)

Police: 警察(original meaning is to guard and to watch which is very rarely used)

Politics: 政治 (original meaning is to put the general political affairs in order which is not used today)

Profession: 職業 (original meaning is one operation of the *Shi Nong Gong Shang* 士農工商 which is not used today)

Process: 進步 (original meaning is to step for ahead which is also used today)

Propaganda: 宣傳 (original meaning is to announce which is also used today)

Reform: 改革 (original meaning is to change which had been developed to the meaning of western concept reform)

Revolution: 革命 (original meaning is to change the dynasty which is not used today)

Society: 社會 (original meaning is a convocation which is very rarely used today)

Universe: 宇宙 (original meaning is ridgepole and beam of house which is not used today)

World: 世界 (original meaning is time and space from Buddhism which is very rarely used)

Art: 藝術 (original meaning is the skills of the Six classical arts which is not used today)

Charity: 慈善 (original meaning is kind which is also used today)

Communicate: 通信 (original meaning is exchange message which is also used today)

Emancipation: 解放 (original meaning is to unwind which is also used today)

Fiction: 小說 (original meaning is the biased words which is not used today)

Literature: 文學 (original meaning is good skill on article which one of four Confucius studies: mannerisms, article, speaking and political, which is very rarely to use)

Structure: 结构 (original is to build a house which is rarely used today)

Tendency: 傾向 (the original meaning is to admire wholeheartedly which is not used today)

Tradition: 傳統 (the hand down from generation to generation which is rarely used today)

Theory: 理論 (the original meaning is to talk about the principle and to establish the statement which is also used today) (37/168)

Due to the analyses of the sub-classified list of the Chinese character translated words which are used both in China and Japan for the western historical terminologies, a clear conclusion can be drawn, it is that when the translated words are shifted the meanings from original ancient meanings of these words, the usages are almost all the same between Chinese and Japanese except for a very few extreme cases.

The shifting of meanings on the existing Chinese words is not a language phenomenon only happened when people began to translate western terminologies in China and Japan. It is a similar phenomenon in the development of all languages. There are so many words in Chinese which have also been put into new meaning to express new terminologies in historical development merely not for translating the western terminologies. The same lexical development also happened to on all kinds of Japanese words in Japanese. I think it is also a mighty reason of the result that Chinese people accepted the new meanings given to the existing Chinese character words. And the positions of these Chinese character words, used in both Chinese and Japanese, are relatively steady in the two different languages in daily use.

3.3. Original Chinese Character Words without Changing

The group Chinese character translated words are all existing Chinese words with their original meaning. It is not difficult to understand there are many cross points to the simple terminologies in the culture exchange among all the different civilizations. All the modern sciences must be developed from the researches based on the general verities. It is not strange there are many crossing points on the basic terminologies among the different civilizations. So some Chinese character words were used to translate the terminologies in the two

vocabularies with the original meanings. The words belong to the condition include:

Authority 威權	Law 法律	Power 權利	Welfare 福祉
Contract 契約	Morality 道德	Property 財產	Alienation 讓與
Crisis 危機	Nation 國家	Restitution 賠償	Behaviour 行爲
Career 境遇	Nature 自然	Ruler 主宰	Improve 更改
Enlightenment 啓蒙	Neutrality 中立	Security 安全	Myth 神話
History 歷史	Official 官員	State 國家	Originality 創始
Honour 名譽	Peasant 農民	System 制度	Reactionary 頑固
Interests 利益	People 人民	Terro 恐怖	Unemployment 失业
King 國王	Person 人	Tolerance 寬容	(35/168)

4. Undefined but Classified Words

There are also some Chinese character translated words between Chinese and Japanese which cannot be confirmed the first appearance in Chinese or in Japanese.

International law

國際法 guo2ji4fa3

【國際法】國際公法和國際私法的總稱，但通常指國際公法。

元良勇次郎（著），王國維（譯），《倫理學》（哲學叢書初集），上海：教育世界出版社 1902

国際法 こくさいほう kokusaihou

国家間の合意に基づいて、主として国家間の関係を規定する法。条約や国際慣習などから成る。

国際組織、外交使節、国際紛争の解決などに関する平時国際法と、戦争の開始、交戦法規、占領などに関する戦時国際法に区分される。国際私法に対して国際公法ともいう。

*将来之日本〔1886〕〈徳富蘇峰〉三「吾人は更に単刀直入以て欧州現今の国際法を断言す可し」

It is very hard to say the Chinese character word 國際法 appeared in Chinese first or in Japanese first because I can just confirm the first existing of the words in Japanese which happened in 1907. And the terminologies also can be found in the *HYDCD*, and the word can be found in the *MTSC* which is from a book published in 1907. Depending on the comparison, I judge the words should be borrowed from Japanese to Chinese depending on the years when the words occurred. But the word cannot be found in the *Overview of literally Japanese-made*

Chinese. So I have put the word in the words group that the words are indefinite temporary. There are some words belonging to the condition also. Table 10 shows that all this kind translated words for the terminology in KV and WV.

Table 10: undefined words (24/168)

<i>Aristocrat</i>	貴族政治	貴族政治
<i>Conservative</i>	保守派	保守派
<i>Development</i>	發展	發展
<i>Entrepreneur</i>	企業家	企業家
<i>Federation</i>	聯邦	連邦・聯邦
<i>Freedom of speech</i>	言論自由	言論〔発言〕の自由◆【略】FOS
<i>Hierarchy</i>	神階	神階
<i>International law</i>	國際法	国際法
<i>Majority</i>	多數	多数
<i>Middle class</i>	中産階級	中産階級
<i>Nation</i>	民族	民族
<i>Natural law</i>	自然法	自然法
<i>Need</i>	需要	需要
<i>Political movement</i>	政治運動	政治運動
<i>Productivity</i>	生産力	生産力
<i>Proletariat</i>	無産階級	プロレタリア階級、無産階級
<i>Separation of powers</i>	三權分立	三權分立
<i>Conventional</i>	慣例的	慣例の
<i>Determinism</i>	決定論	決定論
<i>Empirical</i>	經驗主義的	經驗主義の
<i>Evolution</i>	進化	進化（論）
<i>Institution</i>	慣例	慣例
<i>Representative</i>	委員	委員
<i>Sensibility</i>	感性	感性

I think the primary references must be found to prove the occurred order of one Chinese character word or a new meaning of Chinese character word in Chinese and Japanese. So the further research is very necessary to definite all the loanwords from Japanese in Chinese.

5. A Brief Summary

Through all the detailed analysis of the words in the two vocabularies, the general characters and individual characters exist all over the translated words between Chinese and Japanese. We can find the Chinese character words which are pure literally Japanese-made Chinese while the new meanings have been put into the existing Chinese words by Japanese. Some Chinese character words have been created by Japanese for translating western terminologies, but they have not been used in Japanese yet and still can be found in Chinese daily using, etc. And there are some Japanese-made Chinese character words do not accord with the Chinese word formation rules but are still kept by modern Chinese and influence Chinese words formation rules. All of these are just some pieces of the whole influences of loanwords from Japanese in the Modernization of the Chinese language. In chapter IV, will try to show some the improvements of loanwords from Japanese in the Modernization of the Chinese language.

IV. Conclusion of the Research, the Current Situation and Future Development of the Japanese made Chinese words in Modernization of the Chinese Language

Before I begin to draw a conclusion in the last chapter, I think it is necessary to review the contents in the previous three chapters. In the first chapter, I illustrate the purpose of the research. The terminologies of conceptual history were translated into oriental languages including Chinese and Japanese. The Chinese character translated words of these western concepts were exchanged between the two languages based on the same Chinese characters writing system. At the beginning, the Chinese character translated words of western terminologies were imported by Japanese from China because the levels of importing modern sciences and the translation works in China were much higher than those in Japan in the 17C.

Then in the second chapter, I indicate the production of literally Japanese-made Chinese words. And I analyze the reasons that literally Japanese-made Chinese words were borrowed by Chinese people in the loanwords from Japanese to express the terminologies in conceptual history after carefully comparing and thinking. Furthermore, the ancient original Chinese character words, which were created in China but were put into new meanings by Japanese, were also borrowed back or used again by Chinese people to express western terminologies. The more important part in the chapters is the explanation why Japan surpassed China in taking the lead to importation from western countries among East Asian. And it is also the reason why literally Japanese-made Chinese words and Japanese usages of Chinese character words were borrowed back to China from the end of 19C to the beginning of 20C. It was during that period that loanwords from Japanese began to influence the Modernization of the Chinese language.

The detailed analyses of the translated words for the terminologies from KV and WV are given in the third chapter. All literally Japanese-made Chinese words are analyzed and classified one by one. Through these analyses, the functions and the meanings of Japanese made Chinese words in the Modernization of the Chinese language are expounded. The other translated words of the terminologies in the two vocabularies, which are different between Chinese and Japanese, are analyzed no matter they are Chinese character words or not. Referring the analyses of these words, the differences between Chinese and Japanese on the translated words of the same western concepts are presented. The bifurcations of developments on translating terminologies in conceptual history between Chinese and Japanese are illustrated in the chapter.

In this chapter the conclusions of the study on loanwords from Japanese in the Modernization of the Chinese language will be presented chronologically. And finally the reality and development of loanwords from Japanese in modern Chinese will be introduced.

i. Three Climaxes of the Importation

1. Period from the Late of 19C to the Early of 20C

The period from the late 19C to the early 20C is the most important for the importation of loanwords from Japanese into Chinese. In the period, it was not only the beginning of importation of loanwords from Japanese in huge scale, but also the greatest influences on Modernization of the Chinese language. There are some typical characteristics in the importation. And the functions and influences of loanwords from Japanese to the Modernization of the Chinese language were most important and distinct. It is the Golden Age for the importation of loanwords from Japanese and the Modernization of the Chinese language.

First, most of loanwords were introduced into Chinese in the period. The literally Japanese-made Chinese words and the return Chinese character words with new meanings put by Japanese people were the biggest group in the loanwords in China. The functions and influences of the loanwords from Japanese in Chinese were also most typical and obvious.

1. The importation of loanwords from Japanese shorted the time of transformation between ancient Chinese and modern Chinese. A large number of ready-made and well-developed Sino-Japanese words became very useful and important resources for the Modernization of the Chinese language. Some repeated works on searching and creating words for translation were avoided. At the same time, loanwords from Japanese also helped to avoid the increase of the number of neologisms in modern Chinese. The numbers of Chinese words are kept within reasonable bounds until today.
2. The method, which was used by Japanese translators to search and create Chinese character words, has extended the ways of the Chinese word formation. Many successful literally Japanese-made Chinese words have become the loanwords in Chinese. These loanwords have brought the new western science terminologies directly or taken the places of old, obscure and prolix Chinese translations. Many translated words made by Chinese translators have also drawn on the successful experiences of the Japanese translations Chinese character words or modeled loanwords from Japanese. All these works helped the formation of Chinese translated words standardization.
3. Under the influences of loanwords from Japanese, the polysyllable words have become the main parts of Chinese word stock. Compared with traditional Chinese monosyllable words and single Chinese character words, the polysyllable Chinese words are more accurate and vivid to express the terminologies. The characteristic of loanwords from Japanese is more important to express abstract concepts. The use of polysyllable words is an indicator of modern Chinese.

4. The popular philosophy of Japanese translations works realized and defeated the classical philosophy of Chinese translations works. A typical example is that the translated words made by Yan Fu and were thought elegance by himself is seldom used in modern Chinese. Loanwords from Japanese replace Yan Fu's translated words in most conditions nowadays.

The phenomenon explains that the classical Chinese style translated words for western terminologies in conceptual history are not suitable for the modern Chinese writing style in the Modernization of the Chinese language. The Chinese translators have accepted the popular philosophy and the Chinese made translated words have also given up the ambition on extreme elegance. The Chinese translated words become easily acceptable under the influence of loanwords from Japanese.

5. The transcription has become the main translation way for western terminologies in Chinese. The translations words in Japanese can be roughly divided into two types - transcription and transliteration. When these translations were introduced to China, most transcription words were accepted by Chinese people, and only few transliterations were kept. I think it is because Chinese character is the only writing system in Chinese, but there are *Kana* in Japanese writing system that can be chosen by Japanese translators. Furthermore, Chinese character is an ideograph system and Japanese is a language based on phonographs. The transliterations are more difficult to be accepted and understood by Chinese people who are used to understanding and finding meanings of words from the graphics of them. So the transcriptions were chosen as the main way to translate importation terminologies in the coming days.

In my opinion, Chinese user must have compared the advantages and imperfections of transcription and transliteration of loanwords from Japanese when these words were introduced into China. And the existing Japanese translated words directly offered study

objects to Chinese scholars. Then in the Modernization of the Chinese language, Chinese people were able to avoid detours. And some transcription loanwords from Japanese were reconstructed by Chinese translators who used the common Chinese characters and Chinese word formations. That is one of the reasons why we can find so many similar Chinese and Japanese words on words graphics for translating the same western terminologies.

But there are some advantages of transliterations existing in Japanese languages usages. So in the modern Japanese the transliterations writing in *Katakana* are the main form for new importation concepts from western countries. I will do a simple analysis when I introduced the actuality of loanwords from Japanese in modern Chinese.

From the late 19C to the early 20C the loanwords from Japanese have carried new gains of modern sciences both on natural science and social science into China. The loanwords from Japanese not only played an active role in language but also in the whole modernization process in China. But when Japan has become a power country as the western powers and won in a series of wars pointing against China, the role of the loanwords from Japanese has changed from a drive for progress to a barrier of improvement in China.

2. Period under the Japanese Military Occupied

Due to different wars waged to China, the Japanese occupations in China were in different area of different time; consequently the condition of loanwords from Japanese also different. The longest occupied area was Taiwan the period in which was from 1895 to 1945. Another relative long occupied action was in Liaotung Peninsula which from 1905 to 1945. The Japanese military occupation ended at the unconditional surrender of Japan in the WWII. The colonized education made Japanese a negative role in the exchanges between Chinese and Japanese. The loanwords from Japanese were also used as part of govern tool of culture by Japanese local colony governments.

After the Sino-Japanese War, Japan occupied Taiwan. From 1896 Japanese has become the official language taught in the schools all over Taiwan. Speaking in Chinese and South Min dialect would be punished at that time. So Taiwan was greatly influenced by Japanese most deeply in China. Many loanwords from Japanese were accumulated in Taiwan mandarin and Min dialect are used in Taiwan.

The same thing also happened in the Northeastern part of China. When *Manchukuo* (滿洲國 1932-1945) was established, a pidgin language called “*協和語*” was used. The language directly cited many Japanese words and words order was arranged on the basis of Japanese syntax. The intent was to make both Chinese and Japanese people living in *Manchukuo* could understand the language by correspondence. For example:

“人生所需求的衣食住一切物品，無一不可以大豆供給的、伏特汽車王曾經講過：完全用大豆作成而使用豆油馳驅的汽車，不久就可以出現了。由這句話也可以窺知大豆用處偉大了，大豆有以上的廣範的用途，所以在將來發展上有莫大期待的。”——《滿洲農業概況》

The language was dead immediately when Japan surrounded, but some loanwords from Japanese such as *供給*, *發展* were kept in modern Chinese. The conditions of loanwords from Japanese were similar around other areas in China occupied by Japanese Army.

In one word, as a governing tool the loanwords from Japanese were not welcomed in China during the Japanese occupation period. But objectively, the loanwords from Japanese enriched Chinese vocabulary stock in the period. No matter how the negative a role the loanwords played, they deeply influenced the development of these words in Chinese. During period from 1945 to 1972, the academic researches on loanwords from Japanese were regarded as a taboo. Only few books in Mainland China talked about the loanwords from Japanese. The functions, influences and status have been artificially ignored which did not change even until the early period after the formal diplomatic relations had been reestablished between China and Japan in 1972.

3. After the Reforms and Opening-up Beginning in China Mainland

When reforms and opening-up policy started in Mainland China in 1978, the exchanges with foreign countries expanded extensively. The loanwords from Japanese opened the door of lexical exchange again with economic investment and culture exchanges with Japan. Thanks to the same geographic and language advantages in the history, loanwords from Japanese became the main parts of foreign cultures that were influencing Chinese people's daily life. Furthermore, after the normal economic and trade exchanges began across the both sides of Taiwan Strait, the loanwords from Japanese were also transferred to Mainland China through Taiwan. Taiwan plays setter role in some loanwords from Japanese in modern Chinese. Especially after the beginning of the Internet Age, the exchanges among neologisms, Internet words grow rapidly. The loanwords from Japanese and their special usages are also borrowed and developed by modern Chinese not only in internet language but also in common usage. I will introduce the detail in the final part of the chapter and the whole thesis.

ii. Current Situation and Future Development of the Literally Japanese-made Chinese Words

In the first parts of my thesis, I have introduced the historic conditions and drawn my conclusion on the functions and influences of loanwords from Japanese in the Modernization of the Chinese language. The important status of loanwords from Japanese in modern Chinese is very clear. However, we should notice some special and new phenomena on the topic. In this part I will focus on to introducing and analyzing these special and new phenomena.

First, some loanwords from Japanese in Chinese have become the *Katakana* words in Japanese. I have illustrated the phenomenon in the Chapter III. I want to introduce and analyze the details of the phenomenon here.

The change is quite essentially. It was not just the change of the word graphics from Chinese characters to *Katakana*, but also the change from translation principle from transcription to transliteration. Why have Japanese people given up the well-round translated words to new translated words? One reason is the opinion to abrogate Chinese characters in Japanese language ever got the upper hand among Japanese scholars for serving “escaping Asia for Europe” (脫亞入歐). It is the political reason. And transliterating western terminologies into *Katakana* words could save time and be in correspondence with the pronunciations of original western words. It is a good way to introduce and remember original words as well.

However, there are many defects of for the translation method. The pronunciations that were expressed by *Katakana* cannot exactly be corresponded with the original pronunciations of the words. Some Japanese people think the *Katakana* pronunciations are the original pronunciation in the western language. It is a big problem for Japanese people to study foreign language until now. Although the transliteration made the new terminologies popular popularizing in Japanese quickly, the quantity of *Katakana* translated words increased rapidly at the same time. The large number of *Katakana* loanwords caused the big problem to remember and to use for Japanese users. And the *Katakana* cannot carry semantics on the word graphics themselves. So the characters of the words cannot help user to understand and memorize the new terminologies. All of above points have made Chinese people insist on using transcription for foreign terminologies. Of course, it should also be an important reason that Chinese characters are the only writing system in Chinese. Even to the original loanwords from Japanese, Chinese people also developed them to suit Chinese usages.

Secondly, the neologism from Japanese fashion and internet words were introduced into Chinese mandarin directly or through Taiwan mandarin. These words also have a last effect on modern Chinese continually. Here is one example:

The word *お宅* (Otaku) is used to describe a group of people who never or seldom go out of their home to escape the social pressure or as the big fans on some Manga in Japanese. When the life style spread to Taiwan, the Chinese words *宅男* (zha2ina2n) and *宅女* (zha2inv3) began to be used. In this case, the word *お宅* has changed from noun to adjective.

Then words *宅男* and *宅女* were introduced to Mainland China for name the group of people of the same life style. And Chinese character *宅* is an adjective usage in modern Chinese:

他可真宅。 *He is a person who is always staying at his home (room).*

In modern Chinese, the word *宅* has also been developed used as a verb:

我今天宅了一整天。 *I have been at home the whole day today.*

It is a typical example that loanwords from Japanese continually influence modern Chinese. However, the loanwords from Japanese which I have focused in the thesis are the Japanese translated words for western terminologies. The loanwords from Japanese with Japanese usages and meanings also immensely influence modern Chinese.

And the exchange between Chinese and Japanese is not a one-way process. In the two vocabularies there are many translated words borrowed by Japanese from Chinese. If we trace back to earlier time, the early English and Chinese bilingual dictionaries 《華英字典》⁴⁵ has also greatly influenced Japanese translated words. In one word, when the western modern civilization was introduced to East Asia. Both China and Japan did great works on translating new western terminologies to the Chinese and Japanese respectively. Based on the Chinese character, Chinese and Japanese could borrow the new translation Chinese character words directly from each other or after some reconstruction. Late 19C to early 20C was the most

⁴⁵ 《華英字典》 Robert Morrison's *Chinese-English Dictionary* (and are well known as 《中英字典》、《中國語言字典》、《華英辭典》), is the first English-Chinese and Chinese English dictionary and the first publication that employs western typography. The six volumes of this dictionary compiled by Missionary Morrison alone were printed by Macau Printing House of Britain East India Company in Macau from 1815 to 1823.

prosperous time for the translated words exchange between Chinese and Japanese. Although Chinese people have also done some important translation works, the Japanese translations works and translated words exporting play essential role in the lexical exchange.

After the period, the language exchange between Chinese and Japanese could not come back to that high level again. The fundamental reason is that the transliteration became the main method to translation new terminologies in Japanese. And the transcription was kept as the main translation method in Chinese. For political and historical reasons, Chinese people cannot accept the loanwords from Japanese as before in the quantity and quality. But the exchange is continually in processing until today and will never be over.

The loanwords from Japanese have not only pushed the Modernization of the Chinese language going ahead on the academic field but also in daily usage. I think it is necessary to study on the daily usage of the loanwords as well, which of course will be the topic of another thesis. Although loanwords from Japanese is a very special group of words in the exchange between Chinese and foreign languages, there still many general characteristics of language exchange is worth studying. And the research on the special characters of loanwords from Japanese is also very useful to help us understand the Modernization of the Chinese language and the actualities and ongoing trends of modern Chinese under the international culture exchange.

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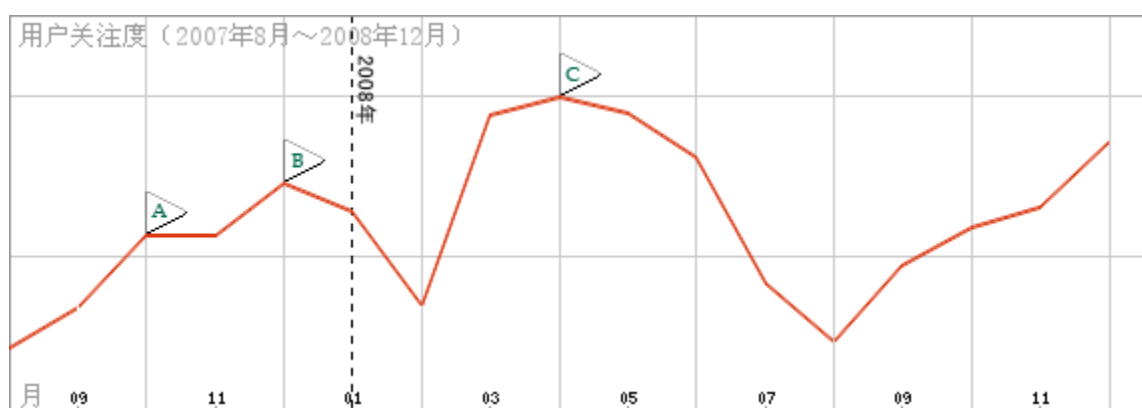
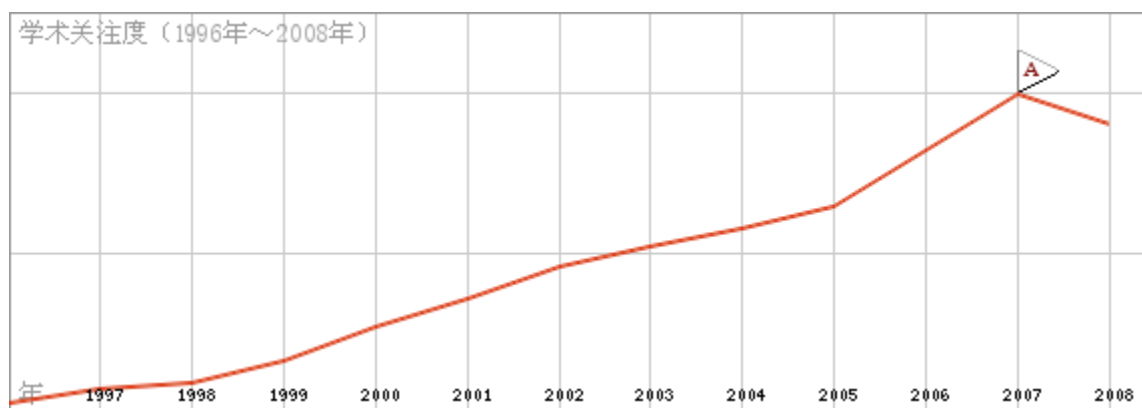
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Appendixes

Note of App.I and App.II

1. *Culture*
2. 文化 we2nhua4
3. 【文化】1.文治教化。漢 劉向《說苑·指武》：“凡武之興，為不服也，文化不改，然後加誅。”3.人們在社會歷史實踐過程中所創造的物質財富和精神財富的總和。特指精神財富，如教育、科學、文藝等。毛澤東《新民主主義論》三：“一定的文化（當作觀念形態的文化）是一定社會的政治和經濟的反映，又給予偉大影響和作用於一定社會的政治和經濟。”
4. 戴鴻慈，《出使九國日記》1905（走向世界叢書），長沙：嶽麓書社 1985
5. ★文化 



6. 文化 ぶんか bunnka
7. 自然に対して、学問・芸術・道德・宗教など、人間の精神の働きによって作り出され、人間生活を高めてゆく上の新しい価値を生み出してゆくもの。
8. *百学連環〔1870～71頃〕〈西周〉一「其国々の経界及び政体を論し、其他風俗、人種、教法、文化、人口、〈略〉財政等の如きを悉く論し」

1. The original concept
2. Chinese translation and pronunciation in *Pinyin*
3. Chinese explanations from *HYDCD Disc 2.0* or other references
4. First appearance of Chinese translation for original concept, based on *MCST*
(# Not equals translation)
5. Reference rates in recent decade
 Pie chart of hot words in *App.III*
6. Japanese translation and pronunciation in *Romaji*
7. Japanese explanations from *Nikkoku Online*
8. First appearance of Japanese translation for original concept, based on *Nikkoku Online*

App.1 Koselleck's Vocabulary (KV)

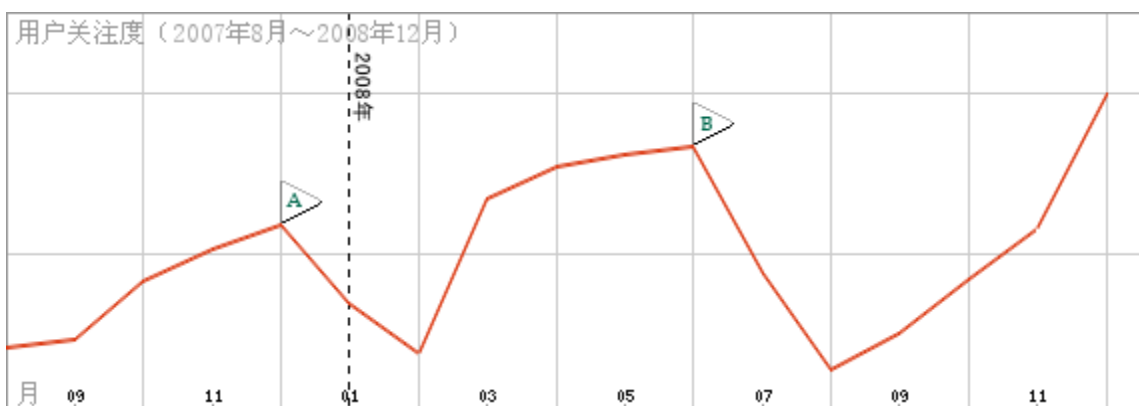
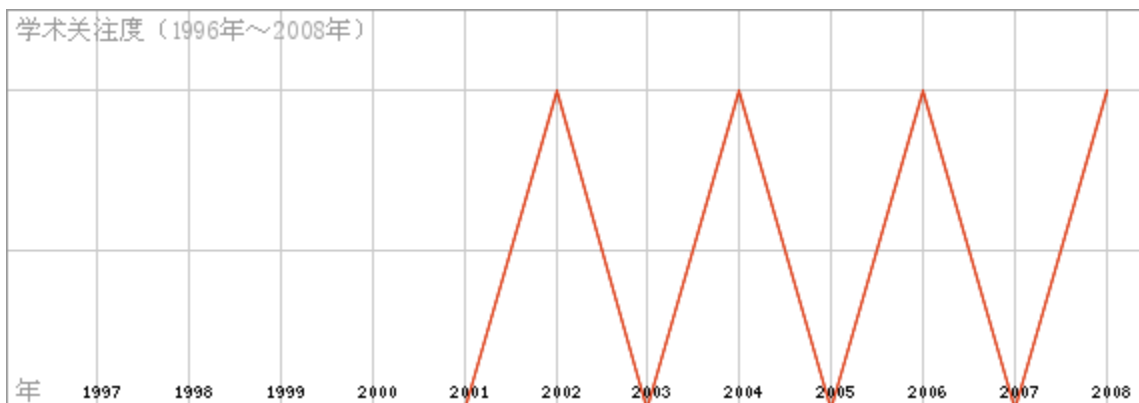
Anarchism

无政府主义 wu2zhe4ngfu3zhu3yi4

無政府主義(或安那其)是一系列政治哲學思想，英語中的無政府主義“Anarchism”源於希臘語單詞“Αναρχισμός”，意思是沒有統治者。所以被翻譯成中文時，根據這一最基本的特徵譯成“無政府主義”。也有文獻音譯為“安那其主義”。無政府主義包含了眾多哲學體系和社會運動實踐。它的基本立場是反對包括政府在內的一切統治和權威，提倡個體之間的自助關係，關注個體的自由和平等；它的政治訴求是消除政府以及社會上或經濟上的任何獨裁統治關係。對大多數無政府主義者而言，“無政府”一詞並不代表混亂、虛無、或道德淪喪的狀態，而是一種由自由的個體們自願結合，互助、自治、反獨裁主義的和諧社會。像其它政治哲學思想一樣，無政府主義包含不同的分支和流派，雖然無政府主義者有著反對國家的共同特色，但他們卻在其它許多議題上有著不同的立場，包括了是否進行武裝鬥爭、或以和平非暴力建立社會的問題上產生分歧，尤其在經濟的觀點上有著主要差異，從主張財產徹底公有化的集體主義流派，至主張私人財產和自由市場的個人主義流派，政治光譜分佈相當廣泛。

顏惠慶，《英華大辭典》，上海：商務印書館 1912

★无政府



無政府主義 むせいふしゅぎ museifusyugi

一切の政府（国家権力）を否定して、個人の自由を絶対化しようとする主義。プルードンが初めて用いた語で、バクーニンやクロポトキンなどによって主張された。アナーキズム。

*徳川氏時代の平民的理想〔1892〕〈北村透谷〉「われは彼等の無政府主義（ムセイフシュギ）なりしや極端なる共和主義なりしや否やを知らず」

Anti-Semitism

反犹太主义 fa3yu2ta4zhu3yi4

反猶太主義是對仇恨猶太人或猶太教的思想與行為的總稱，在各個不同歷史時期有不同的動機和表現形式。雖然猶太人與阿拉伯人同屬閃米特人，但通常反閃米特主義體現在反猶太主義。反閃米特主義長期以來主要是具有基督教背景者的思想，但反猶太主義不僅在基督教徒中存在，事實上在阿拉伯人中也存在。

反ユダヤ主義、はんゆだやしゅぎ hanyudayasyugi

(→)アンチ・セミティズムに同じ。

く、ユダヤ人に対する反感・憎しみ・迫害。ヘレニズム・ローマ時代からキリスト 教中世を経て現代に至るまで存在する。

Aristocrat

贵族政治 gui4zu2zhe4ngzhi4

希臘文 Αριστοκράτης 的意譯。奴隸制國家和封建制國家由世襲貴族的代表人物掌握政權的政治制度。與寡頭政治、暴君政治、民主政治等，同為古希臘思想家柏拉圖、亞里斯多德對政體提出的分類。古希臘的斯巴達國家是奴隸制貴族政治的典型。它的國家機構由國王、長老會議、人民大會和監察官組成。人民大會有名無實，軍政實權掌握在監察官和長老會議手裡，而監察官和長老會議的成員，全都是貴族。

Richard, Timothy, MacGillivray, Donald (eds.), A Dictionary of Philosophical Terms. Chiefly from the Japanese, Shanghai: Christian Literature Society for China 1913

貴族政治 きぞくせいじ kizokuseiji

少数の特権階級を中心として行なわれる政治。

*代議政体〔1875～79〕〈永峰秀樹訳〉四「其後数百の春秋を経て、遂に数家合議の政治〈貴族政治の類〉と変じ」

*哲学字彙〔1881〕「Aristocracy 貴族政治」

Artisan

工匠 ji4go1ng

【工匠】從事手藝的人。《逸周書·文傳》：“山以遂其材，工匠以爲其器，百物以平其利，商賈以通其貨。”張天翼《歡迎會》：“庶務主任督促工匠在校園搭舞臺。”

羅存德，《英華字典》，香港 1866-1869

熟練工 じゅくれんこう syukurenkou

熟練した技能を持つ職工。

*ロシアの復活〔1924〕〈荒畑寒村〉労働問題・二「失業問題は当初、主として非プロレタリアにかかはってゐたのだが、今やプロレタリア及び熟練工にも及んで来てゐるのであつて」

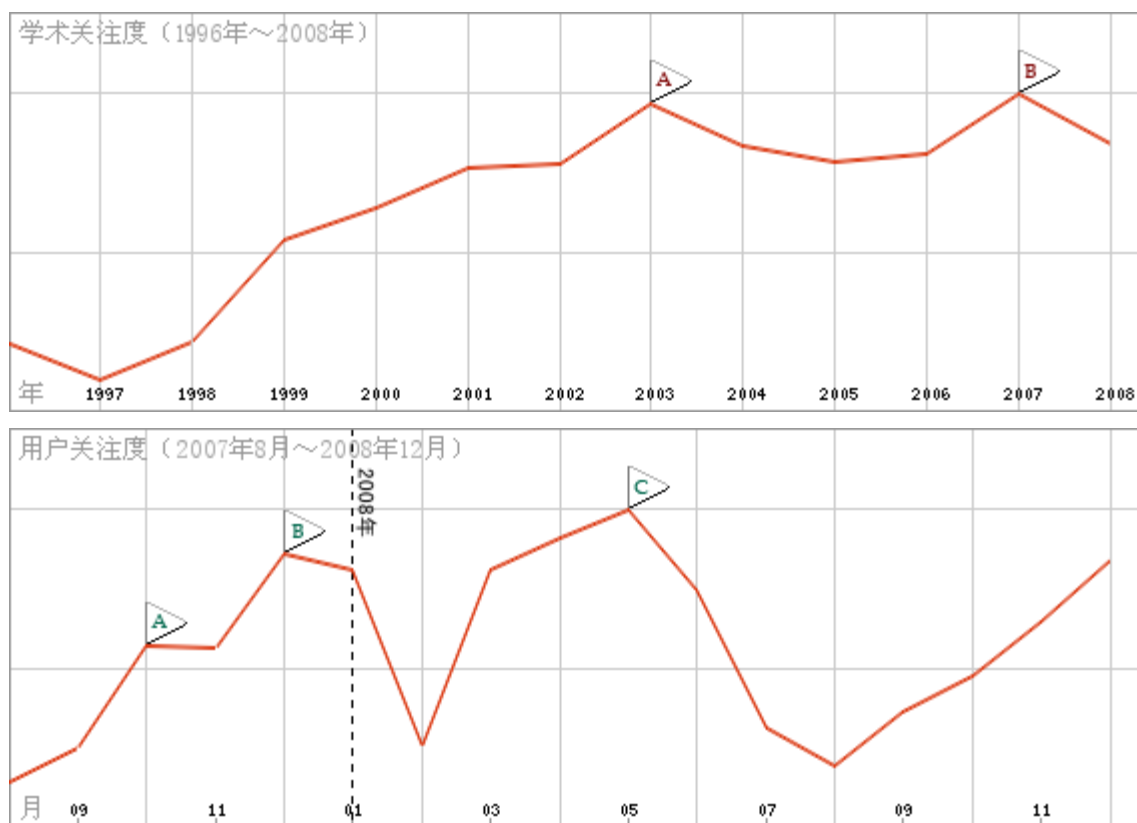
Association

联想 lia2nxia3ng

【联想】由於某人或某種事物而想起其他相關的人或事物；由某一概念而引起其他相關的概念。冰心《去國·最後的安息》：“她覺得 翠兒 是一個最可愛最可憐的人。同時她又聯想到世界上無數的苦人，便拿 翠兒 當作苦人的代表，去撫恤、安慰。”

唐敬杲等（編），《新文化辭書》，上海：商務印書館 1923

★联想



連想・聯想 れん - そう rensou

({英} association の訳語)

あることばを聞いたり、ある物を見たりしたとき、それに関連のあることばやことがらを思い浮かべること。心理学などでは、性格や深層心理を明らかにする手がかりとして用いられる。連感。

*天地有情〔1899〕〈土井晚翠〉夕の思ひ「夕々の空の上 替るももちの面影を 替らぬ愛に眺むれば ただ联想の端となる」

*吾輩は猫である〔1905~06〕〈夏目漱石〉八「大袈裟な事許り連想する」

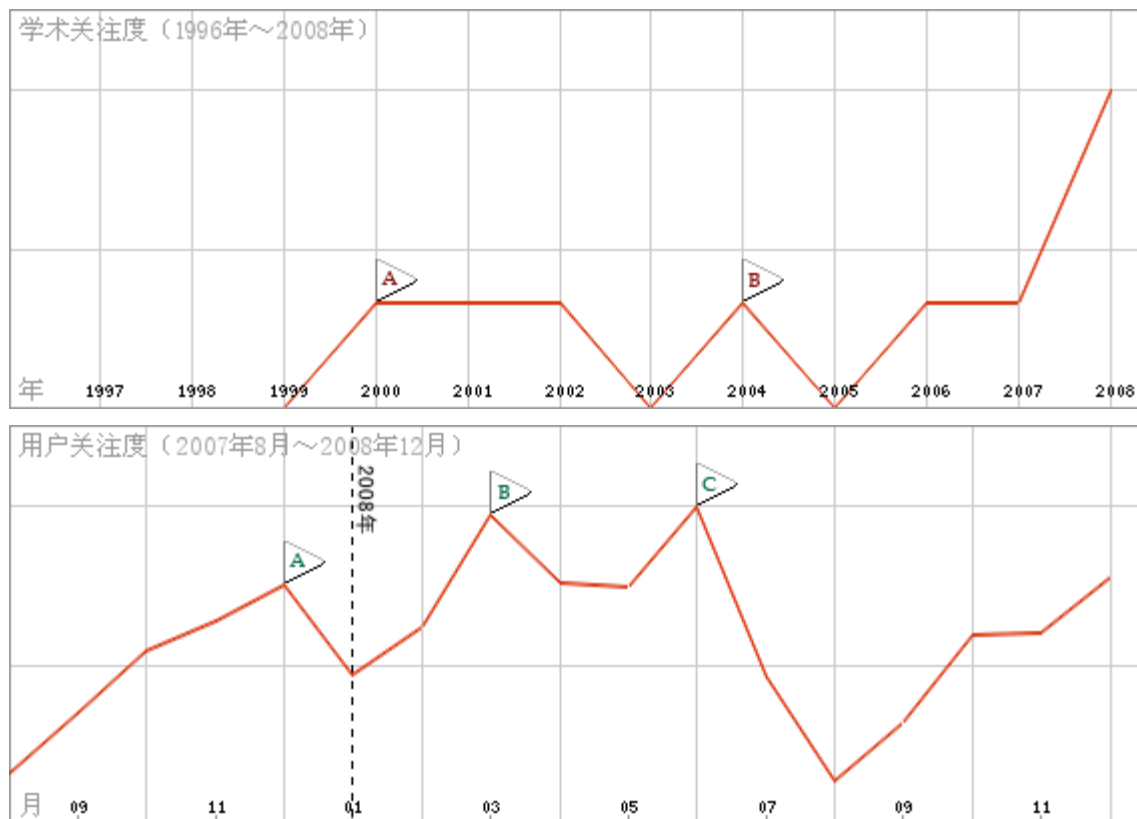
Authority

威权 we1iqua2n

【威權】1.威勢和權力。《管子·法法》：“法重於民，威權貴於爵祿。”蔣光慈《北京》詩：“東交民巷 的洋房嶄然，東交民巷 有無上的威權。”2.猶權威。李大釗《再論新亞細亞主義》：“我們應該在那威勢煊赫的中間，看出真理的威權。”

羅存德，《英華字典》，香港 1866-1869

★威权



威权 いけん yiken

威力と権力。威勢と権柄 (けんぺい)。

* 吾妻鏡 - 建久六年 [1195] 正月八日「誇威権^レ依^レ現^ニ無礼^ニ、季光相咎云々」

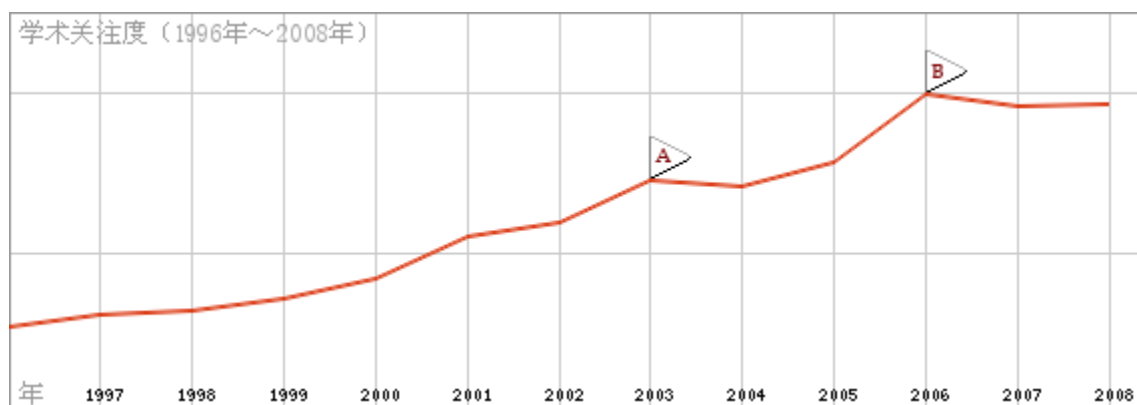
Balance

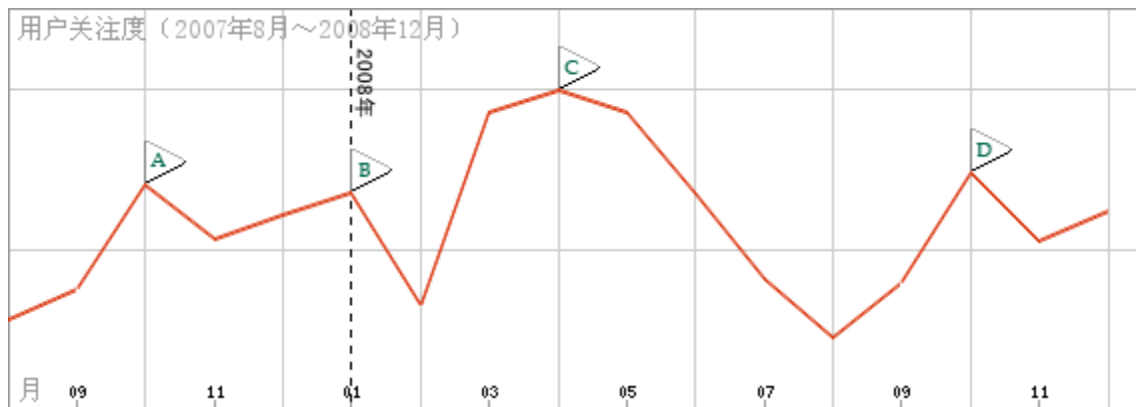
平衡 pi2nghe2ng

【平衡】1.謂衡器兩端承受的重量相等。《漢書·律曆志上》：“準正，則平衡而鈞權矣。” 8.哲學名詞。事物處在量變階段所顯現的面貌，是絕對的、永恆的運動中所表現的暫時的、相對的靜止。毛澤東《關於正確處理人民內部矛盾的問題》一：“所謂平衡，就是矛盾的暫時的相對的統一。”

黃摩西 (著)，《普通百科新大詞典》，上海：中國辭典公司 1911

★平衡





平衡 へいこう heikou

物体が力学的につり合いの状態にあること。転じて、物事が一方にかたよらないで安定を保っていること。つり合いがとれていること。均衡。

- * 扶氏經驗遺訓〔1842〕一四「原因、近因は蒸発機と吸收機と其平衡を失へるに在り」
- * 改訂増補哲学字彙〔1884〕「Balance 平衡」

Benevolence

仁爱心 re2n'a4ixi1n

博愛心（博愛主義）はくあいしん（はくあいしゅぎ）hakuaisin

Bildung (See Education)

教育 jia4oyu4

戴鴻慈，端方（著），《列國政要》，上海：商務印書館 1907

Bureaucracy

官政 gua1nzhe4ng

【官政】國家的政事。《禮記·曲禮上》：“五十曰艾，服官政。” 陳澧 集說引 呂大臨 曰：“古者四十始命之仕，五十始命之服官政。仕者爲士以事人，治官府之小事也；服官政者爲大夫以長人，與聞邦國之大事者也。”

羅存德，《英華字典》，香港 1866-1869

官僚政治 gua1nlia2ozhe4ngzhi4

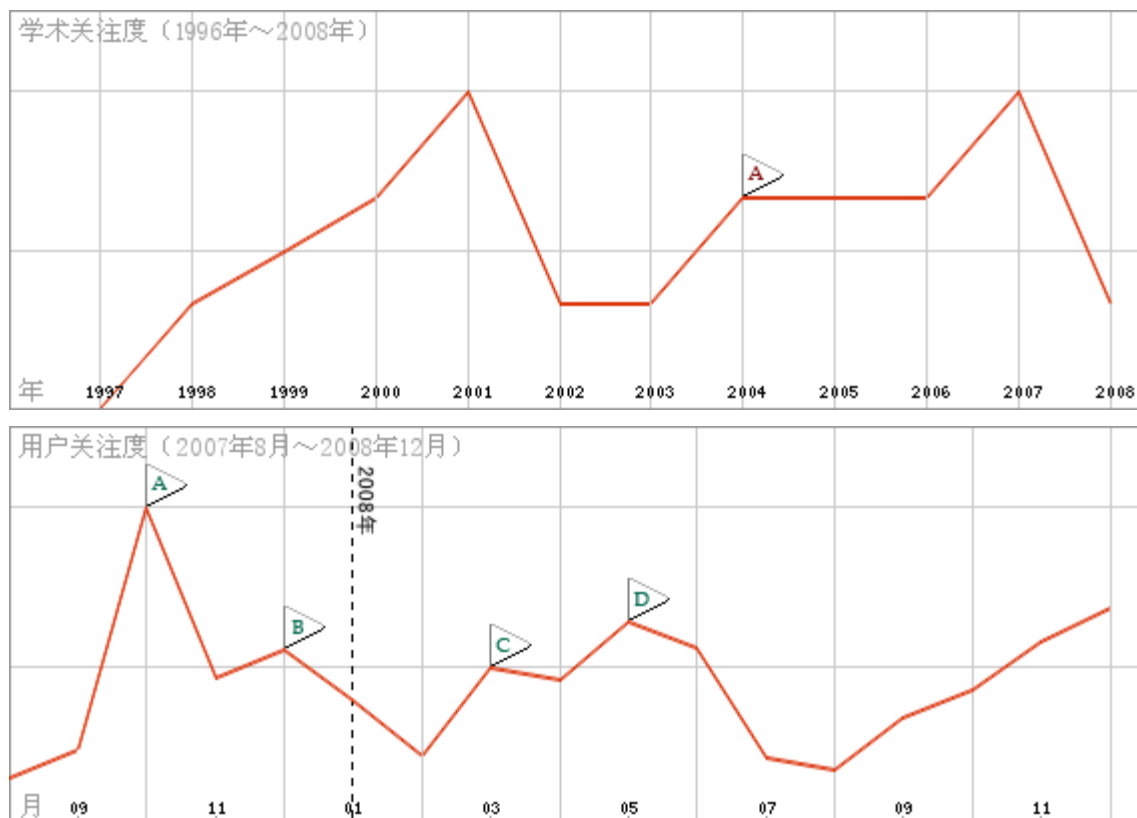
具有機能專業化、職務憑資格、行動按固定規章辦事、權力分等級等特點的系統行政管理
英國政治學權威拉斯基教授(Prof·Laski)，他曾在塞利格曼教授(Prof·Seligman)主編的《社會科學大辭典》中，就官僚政治作過這樣的概括說明：“官僚政治一語，通常是應用在政府權力全掌握在官僚手中，官僚有權以國家或者民族利益爲理由，而隨意侵奪普通公民的自由的那種政治制度。這種政治制度在日常行爲中表現爲：把應盡的行政職責全然當做例行公事處理，在這樣職責面前他們沒有工作的原動力，遇事拖拉、猶豫不決、敷衍應對、不重實驗、事非到非處

理不可而絕不處理。而在日常事物的處理中，又經常把一切政治措施，作為自己圖謀利益的勾當。將本應該屬於社會公共資源的政治權力、文化影響力、社會經濟資源，甚至知識的擁有，都朝有利於自己地位鞏固的方向攬進。久而久之，這類人也就會變成世襲階級了。”(《社會科學大辭典》第三卷第七十頁)

事實上，一種制度如何取決於所對應的社會發展時期，在戰國時期，官僚政治則是明顯由於貴族政治，所謂社會關係取決於社會生產力。

Richard, Timothy, MacGillivray, Donald (eds.), A Dictionary of Philosophical Terms. Chiefly from the Japanese, Shanghai: Christian Literature Society for China 1913

★官僚政治



官僚政治 かんりょうせいじ kanryouseiji

ある種の特権を持つ一部の官僚が実質上の権力を握り、民意を無視して専制的、集権的に行なう政治。

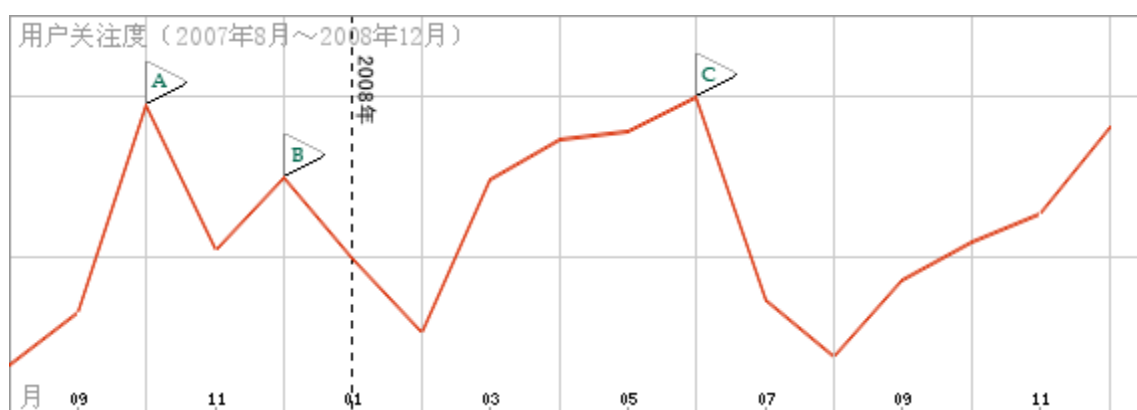
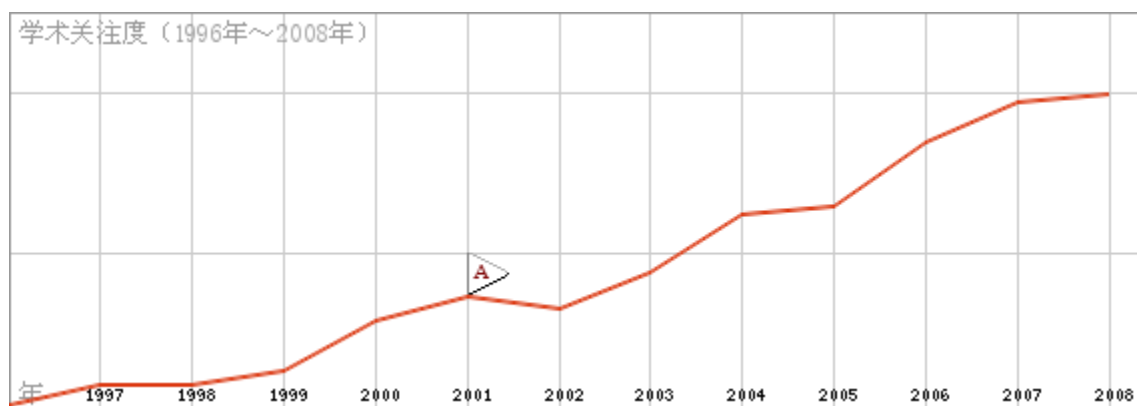
*楼上雑話〔1902~05〕〈内田魯庵〉「まだ此外にグリーンカ、ムサルゴスキイ、ボーラヂン等の大音楽者は皆無学な官僚政治の犠牲となった」

Christianity

基督教 ji1du1jia4o

【基督教】世界三大宗教之一。西元一世紀產生于 亞洲 的西部地區，尊 耶穌 為救世主。西元四世紀成爲 羅馬帝國 的國教。西元十一世紀分裂爲天主教和東正教。西元十六世紀宗教改革以後，又陸續從天主教分裂出許多新的教派，合稱新教。我国所称基督教，多指新教。曾紀澤，《出使英法俄國日記》1878（走向世界叢書），長沙：嶽麓書社 1985

★基督教



キリスト教 きりすときょう kirisutokyou

イエス・キリストから発して、その人格と教えを根本規準とし、また最後のなものとして信じる宗教。ユダヤ教を母胎として一世紀中ごろパレスチナに起こり、使徒たちの伝道によって、各地に広がり、四世紀初めローマ帝国の国教となる。一一世紀中ごろローマ教皇の権力増強によって東西の教会に分裂し、東方教会はギリシア正教会となる。一六世紀前半宗教改革が起こり、ローマ教会からプロテスタント教会が独立した。旧約と新約から成る「聖書」が経典。「旧約聖書」に示された神を父なる愛の神として説き、その神に従い、神と人とのために仕えるべきことをその中心教説とする。耶蘇教（やそきょう）。基教（ききょう）。

*日本風俗備考〔1833〕一五「若し吉利斯督教を奉ずるの徒あれば、必らず嚴刑に伏するは」

*哲学字彙〔1881〕「Christianity 基督教」

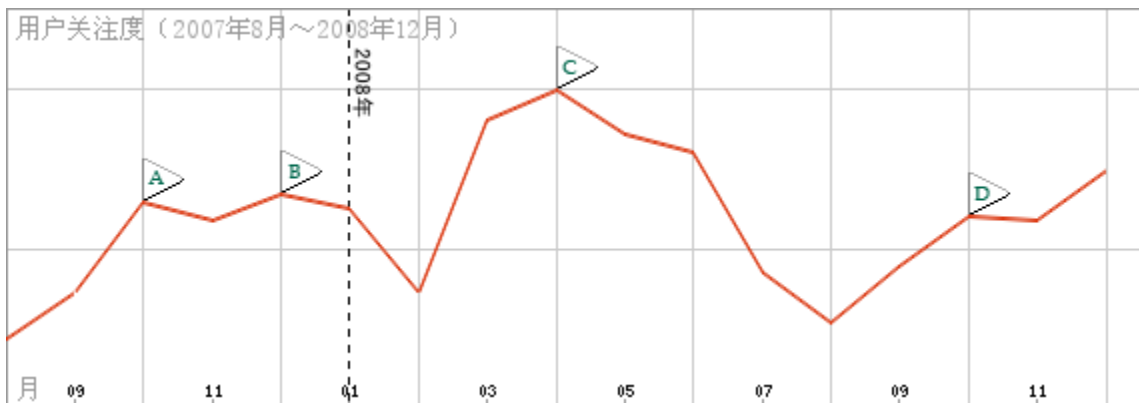
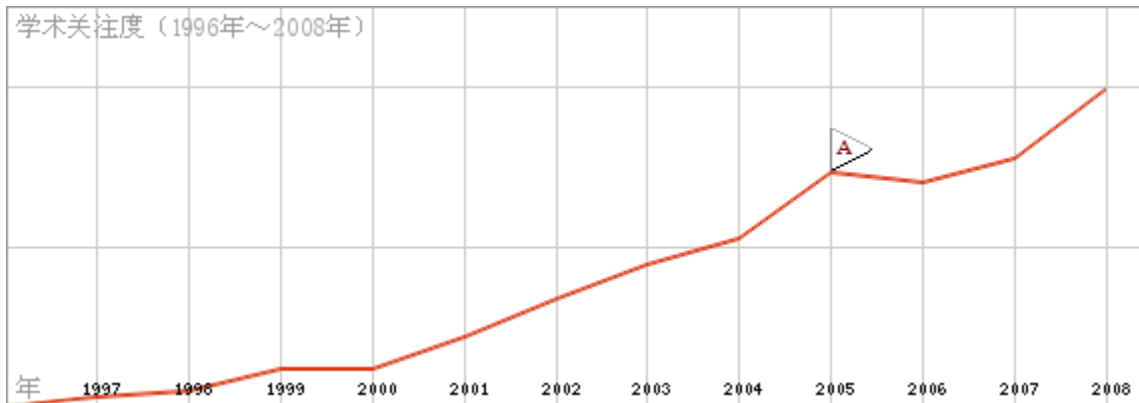
Citizen

公民 go1ngmi2n

【公民】1.指古代為公之民。《韓非子·五蠹》：“是以公民少而私人衆矣。”3.具有一個國家的國籍，並依據憲法或法律規定，享有權利和承擔義務的人。老舍《四世同堂》一：“他是個安分守己的公民，只求消消停停的過著不至於愁吃愁穿的日子。”

戴鴻慈，《出使九國日記》1905（走向世界叢書），長沙：岳麓書社 1985

★公民



市民 shi4mi2n

【市民】城市居民。漢 荀悅 《申鑒·時事》：“皇民敦，秦 民弊，時也；山民樸，市民玩，處也。”

《法漢專門詞典》，天津 1927

公民 こうみん koumin

国または地方公共団体で、参政権をもつ国民。市民。狭義では、旧憲法下において、特定の資格を有し、市町村の公務に参与する権利義務を認められた者。

*市制（明治二一年）〔1888〕九条「其公民たる権を失ふものとす」

市民 しみん simin

都市に住んでいる人。都会人。

*随筆・守貞漫稿〔1837～53〕三「大坂の市民主人の妻を巨戸及び巫医等は京民と同一く奥様と称し」

（{英} citizen の訳語）

西洋で、国政に参与する地位にある国民。公民。

（{フランス} bourgeois の訳語）

西洋近代史で、前代の貴族や僧侶にかわって政治的権力を得た人々。市民階級。

Civil society

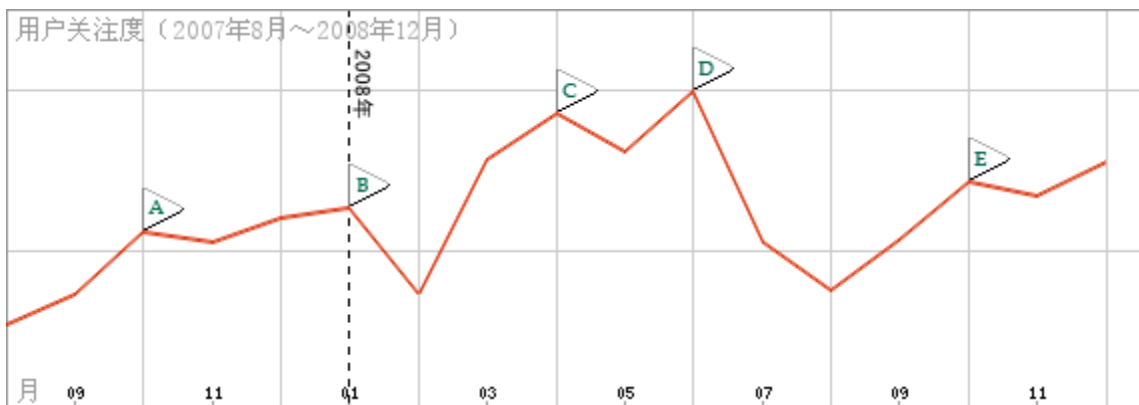
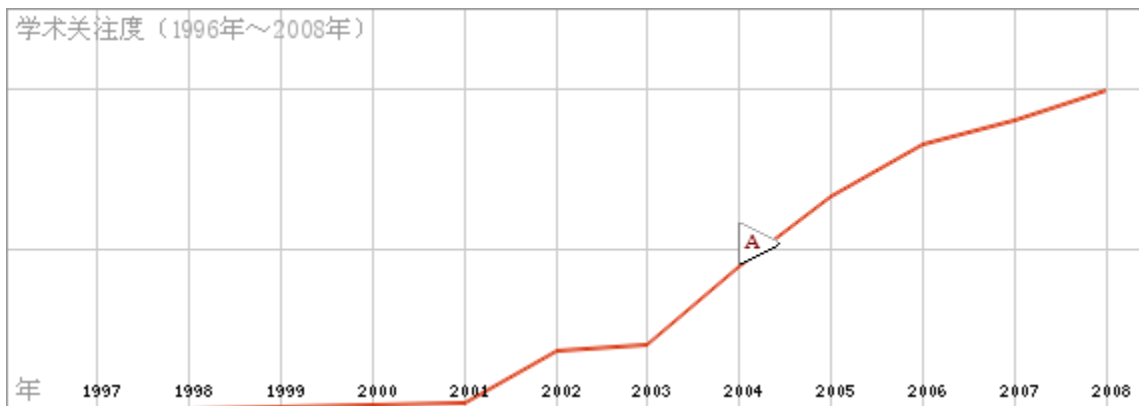
公民社会 go1ngmi2nshe4hui4

在當代政治中，公民社會或市民社會是指由自由的公民和社會組織機構自願組成的社會。在政治學中，是對國家與社會的關係的一種思考和理解。該理論的前提是現代社會中國家政權與市民社會的二元分離，使市民社會在理論上獲得了相對於國家的獨立性。

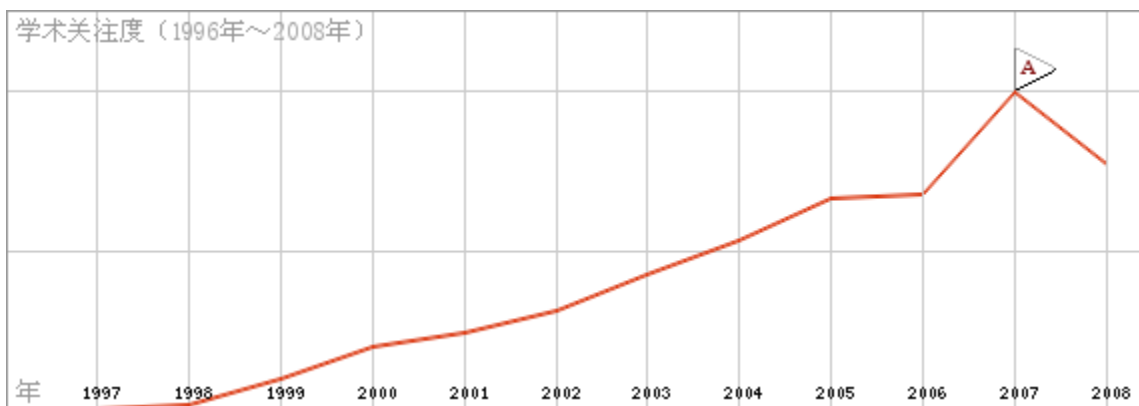
市民的社會

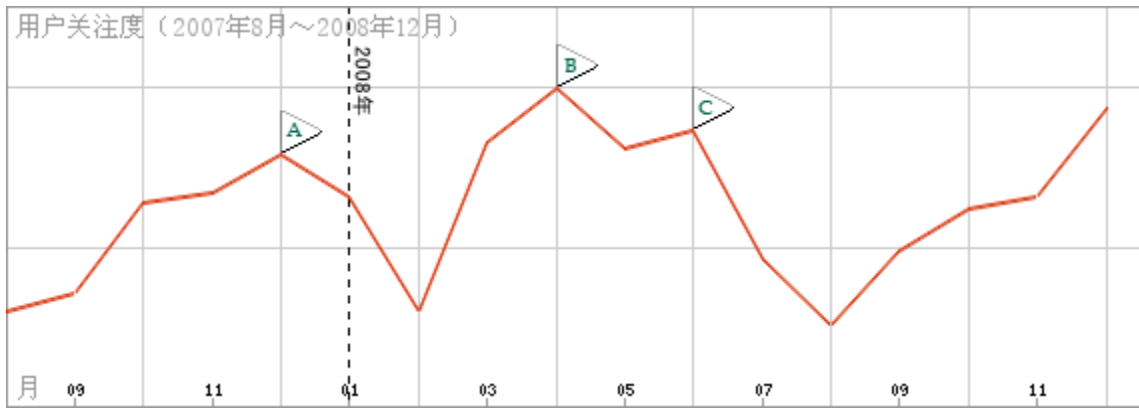
高希生，郭真（編），《經濟科學大辭典》，上海：世界書局 1934

★公民社会



★市民社会





市民社会 しみんしゃかい siminnsyakai

市民社会 1946、封建社会における身分制度を否定し、法の前に万人の自由と平等を保障する近代的な社会。

* 中野重治論 - 晴れた時間 [1946] (荒正人) 「ヨーロッパ市民社会の近代的個人主義ではなく、前近代的な感覚を額縁とする個人主義 (エゴイズム) であった」

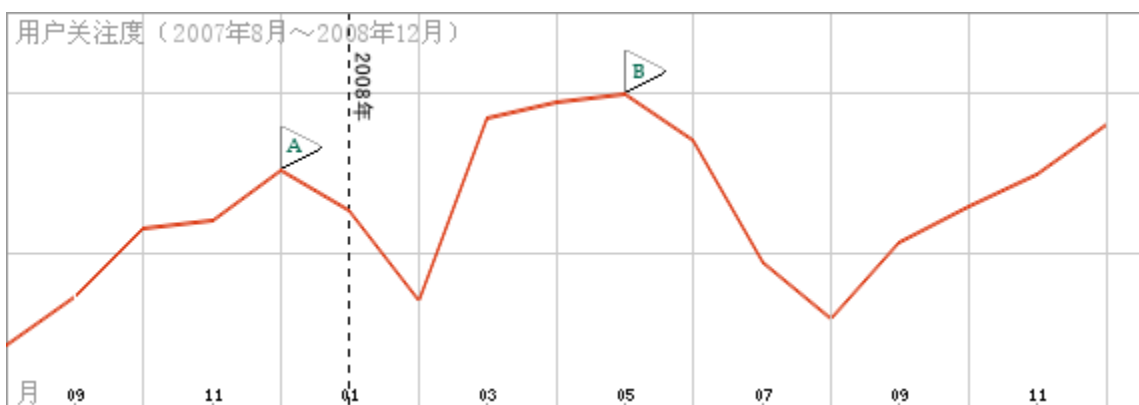
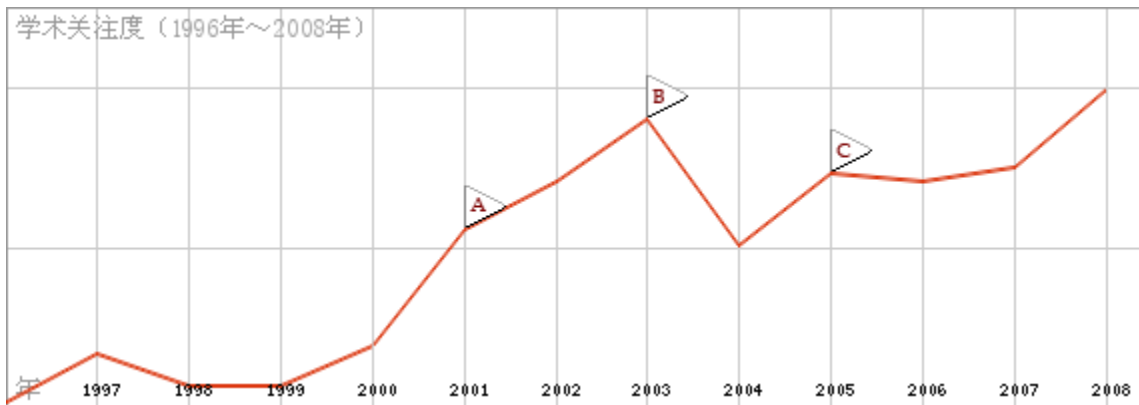
Class

阶级 jie1ji1

【階級】1. 臺階。唐 陸龜蒙《野廟碑》：“升階級，坐堂筵，耳弦匏，口梁肉，載車馬，擁徒隸者，皆是也。”5. 人們在一定的社會生產體系中，由於所處的地位不同和對生產資料關係的不同而分成的集團。如工人階級、資產階級等。

汪榮寶，葉瀾（著），《新爾雅》，上海：明權社 1903

★ 阶级



階級 かいきゅう kaikyuu

一定の社会で身分、職業、財産などを同じくする者によって形成されている集団。また、身分、職業、財産などを基準にして考えられる階層。

＊日本文学史骨〔1893〕（北村透谷）二「東洋の社界組織に附帯せし階級の繩を切りたる者」

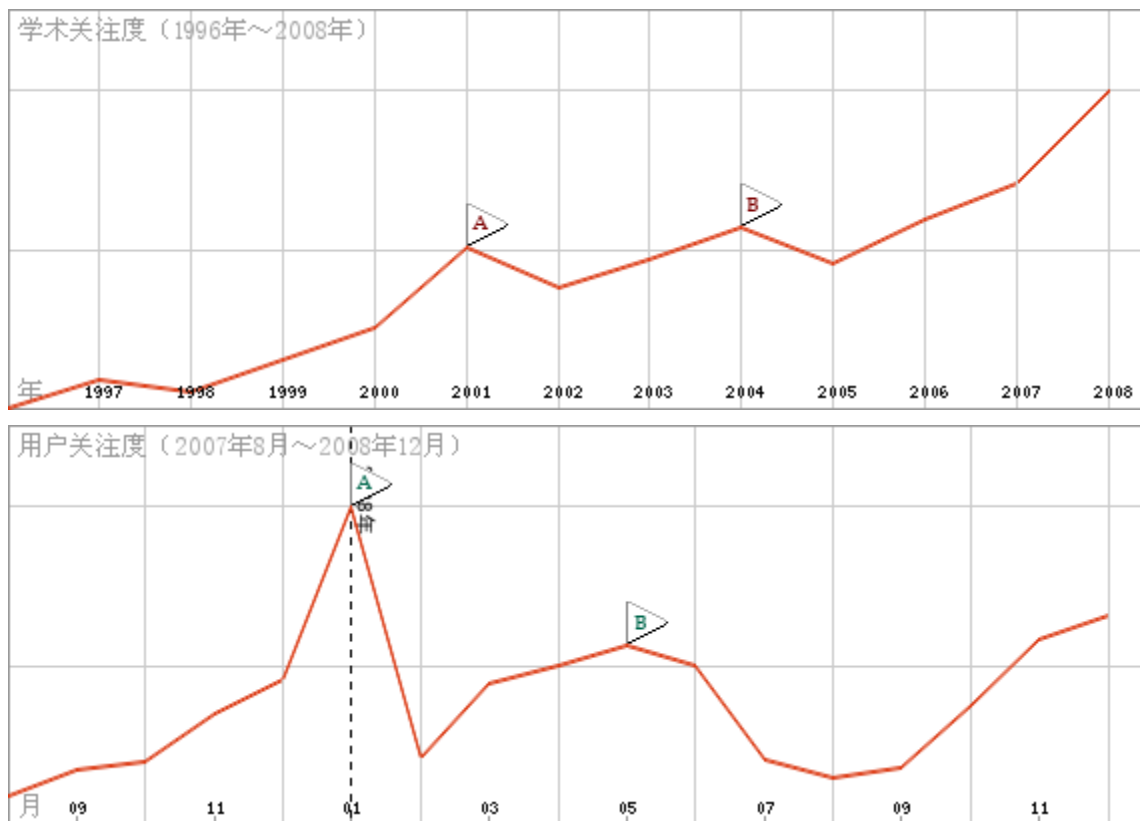
Communism

共产主义 go4ngcha3zhu3yi4

共產主義（英文：Communism）是一種政治信仰或社會狀態，現今的共產主義奉馬克思、恩格斯思想為基本思想。共產主義主張消滅私有產權，並建立一個沒有階級制度、沒有國家和政府，並且進行集體生產的社會。共產主義設想未來的所有階級社會將最終過渡成為共產主義的無階級社會。

任公（梁啓超），「生計學史論一」 載 《新學大叢書》，上海：積山喬記書局 1903

★共产主义



共產主義、コミュニズム きょさんしゅぎ kyosansyugi

（{英} communism の訳語）

私有財産制を否定する主義、思想のこと。マルクス主義では人類史の最後の段階で、階級は消滅し、生産力は高度に発達して、各人が能力に応じて働き、必要に応じて消費できるような社会のこと。そこに至るまでの過渡的段階は社会主義社会と呼ばれる。二〇世紀以後の新しい用語法として、修正主義的マルクス主義やフェビアン主義的な社会主義に対して、革命的マルクス主義の立場や運動をいう。コミュニズム。

＊仏和法律字彙〔1886〕（藤林忠良・加太邦憲）「COMMUNISME. Kyo-san-shugi 共產主義」

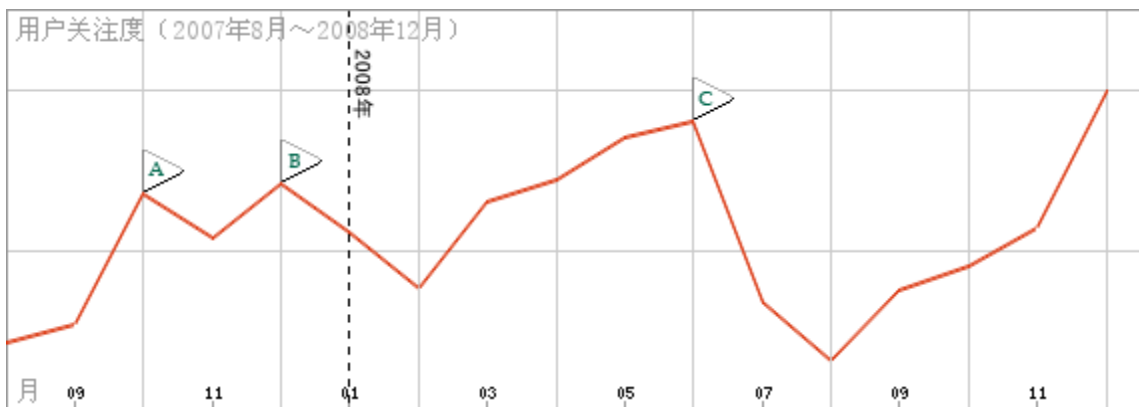
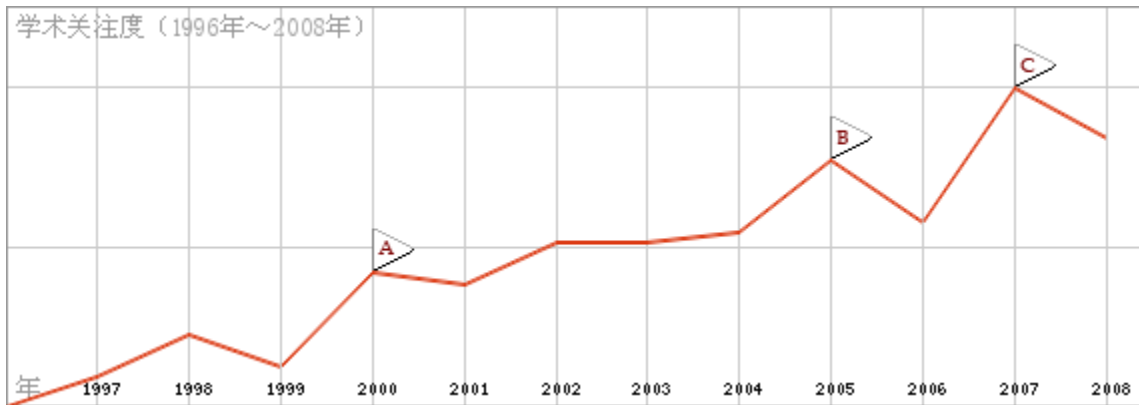
Conservative

保守派 ba3osho3upa4i

【保守派】指墨守成規，不求改革，甚至反對變革舊事物的政治派別或個人。

#《官話》1916

★保守主义



保守派 ほしゅは housyuha

保守の傾向の強い人々の一群。また、保守主義を奉ずる人々の集団。

*冷笑〔1909~10〕〈永井荷風〉一二「私は現代のさう云ふお先ッ走りの雷同連中から比較したら、寧ろ頑固な保守派に属すべき人だと云ふ事を自分ながら感じて居るのです」

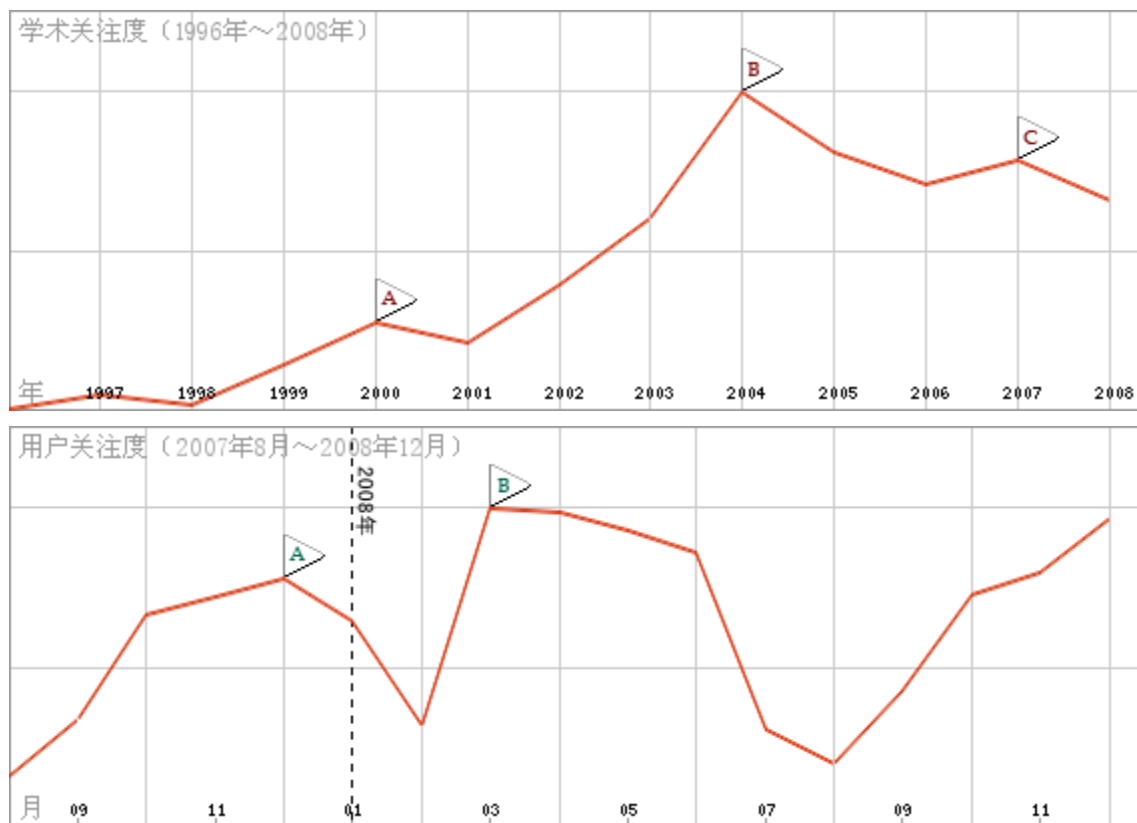
Constitution

宪法 xia4nfa3

【憲法】1.公佈法令。《集韻·去願》：“《周禮》：縣法示人曰憲法。後人因謂憲爲法。”3.國家的根本法。通常規定一個國家的社會制度、國家制度、國家機構和公民的基本權利和義務等。在一個國家的全部法律中具有最高的權威和最大的效力，是制定其他法律的依據。毛澤東《關於中華人民共和國憲法草案》：“一個團體要有一個章程，一個國家也要有一個章程，憲法就是一個總章程，是根本大法。”

鄭觀應，“盛世危言後編”1894 載 夏東元（編），《鄭觀應集》，上海：上海人民出版社 1982

★ 宪法



宪法 けんぽう kenpou (〔フランス〕 Constitution の訳語)

国家の統治体制の基礎を定める根本法。形式により成文憲法と不文憲法、制定者により欽定（きんてい）憲法・民定憲法・協約憲法・条約憲法などに分類される。近代的成文憲法は一七七六年のアメリカのバージニア州憲法に始まり、基本的人権の保障と民主的な統治機構を特徴とする。日本では、明治二二年（一八八九）二月に発布された大日本帝国憲法（いわゆる明治憲法）と、第二次大戦後、その全面的改正として昭和二二年（一九四七）五月から施行された現行の日本国憲法がある。

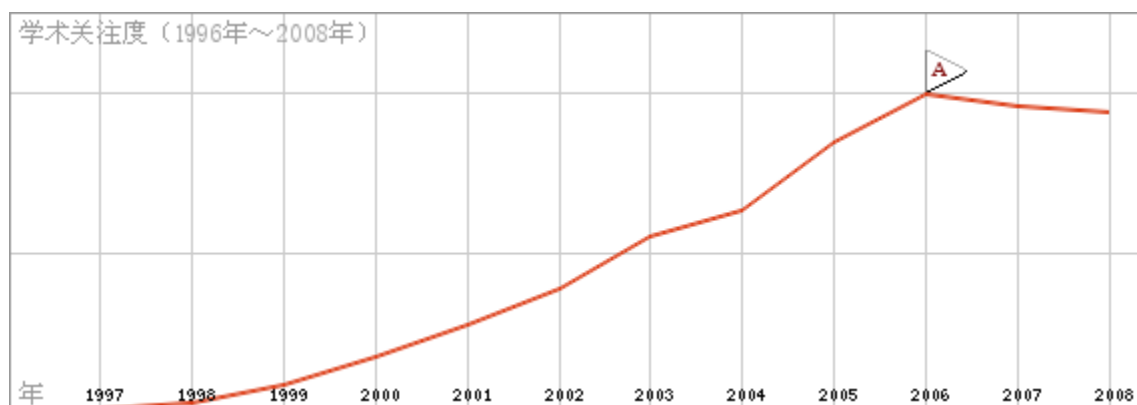
* 仏蘭西法律書刑法〔1875〕〈箕作麟祥訳〉三・一・二・二「憲法に反したる所為を命じ」

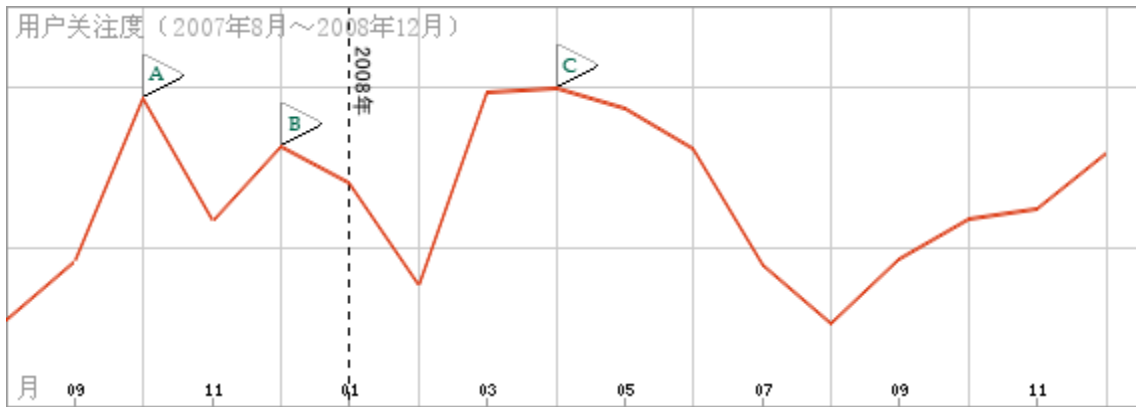
Contract

契约 qi4yue1

【契約】1.指雙方或多方共同協議訂立的條款、文書。《魏書·鹿念傳》：“契約既固，未旬，綜果降。”
《德英華文科學字典》，青島 1911

★ 契約





契約 けいやく keiyaku

ある法律上の効果を発生させる目的で、二人以上の当事者の申込み、承諾という意思表示の合致（合意）によって成立する法律行為。その内容は、原則として当事者の自由にまかされるが、民法は特に売買、贈与、消費貸借、貸借、雇傭、請負、委任、寄託など一三種の典型について規定している。典型契約。

*民法（明治二九年）〔1896〕五二一条「契約の申込は之を取消すことを得ず」

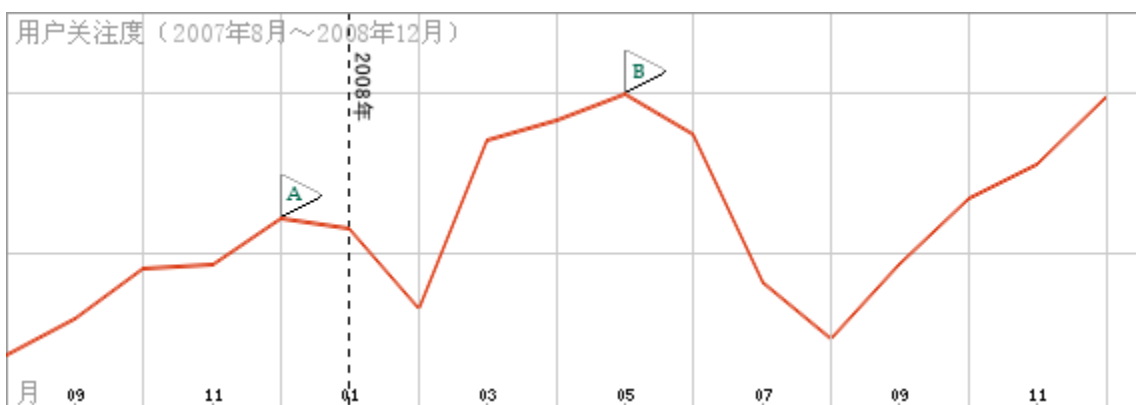
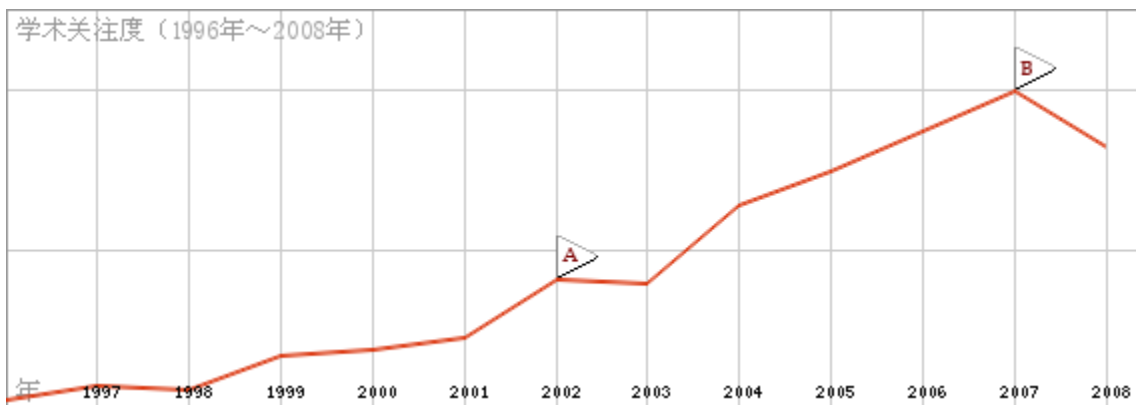
Crisis

危机 weiji

【危機】1.亦作“危幾”。潜伏的禍害或危險。三國 魏 呂安《與嵇茂齊書》：“常恐風波潛駭，危機密發。”2.嚴重困難的關頭。亦特指經濟危機。瞿秋白《歐文的新社會》：“英國的工業經過了一次大危機又恢復過來了。”如：危机輸出。

魏源（編），“增廣海國圖志”1895 載 《中韓關係史料輯要》，臺北：珪庭出版社 1978

★危机



危機 いき iki

悪い結果をもたらすかもしれない、危険で不安な時。あぶない状態。

*太平記〔14C後〕一・後醍醐天皇御治世事「天地命（めい）を革（あらた）むべき危機（キキ）、此に顕れたり」

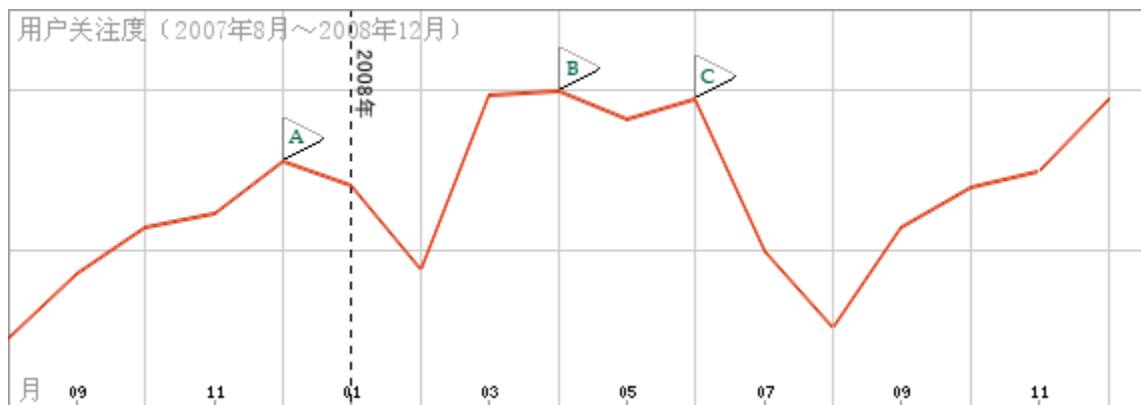
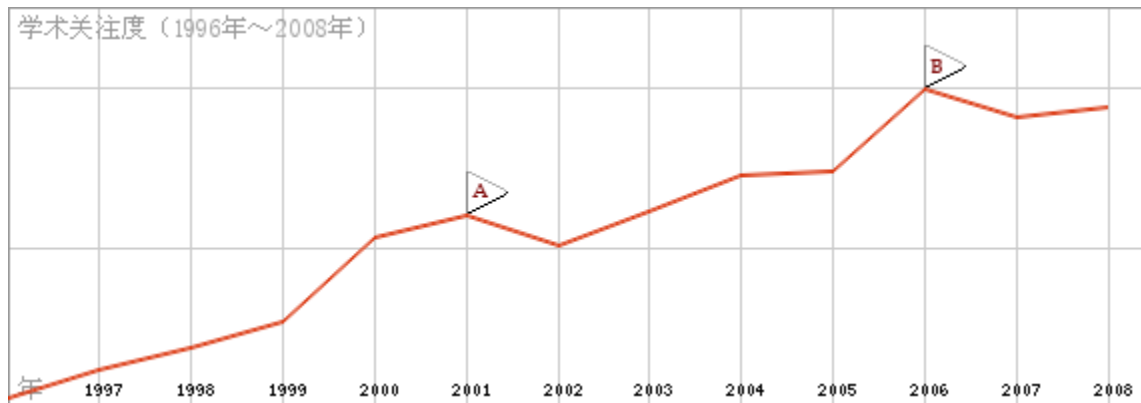
Critique

批評 pi1pi2ng

【批評】1.評論；評判。對事物加以分析比較，評定其是非優劣。明 李贄《寄答留都書》：“前與 楊太史 書亦有批評，倘一一寄去，乃足見兄與彼相處之厚也。”4.對缺點和錯誤所提出的意見。《黃金世界》第七回：“大嫂有幾句批評真是十分貼切。”

鄭其照，《華英字典集成》，香港 1923（第一版 1882）

★批評



批評 ひひょう hihyou

事物の善悪・是非・美醜などを評価し論じること。長所・短所などを指摘して価値を決めること。批判。

*艸山集〔1674〕三・与元贇書「辱蒙^ニ垂音^一、細賜^ニ批評^一」

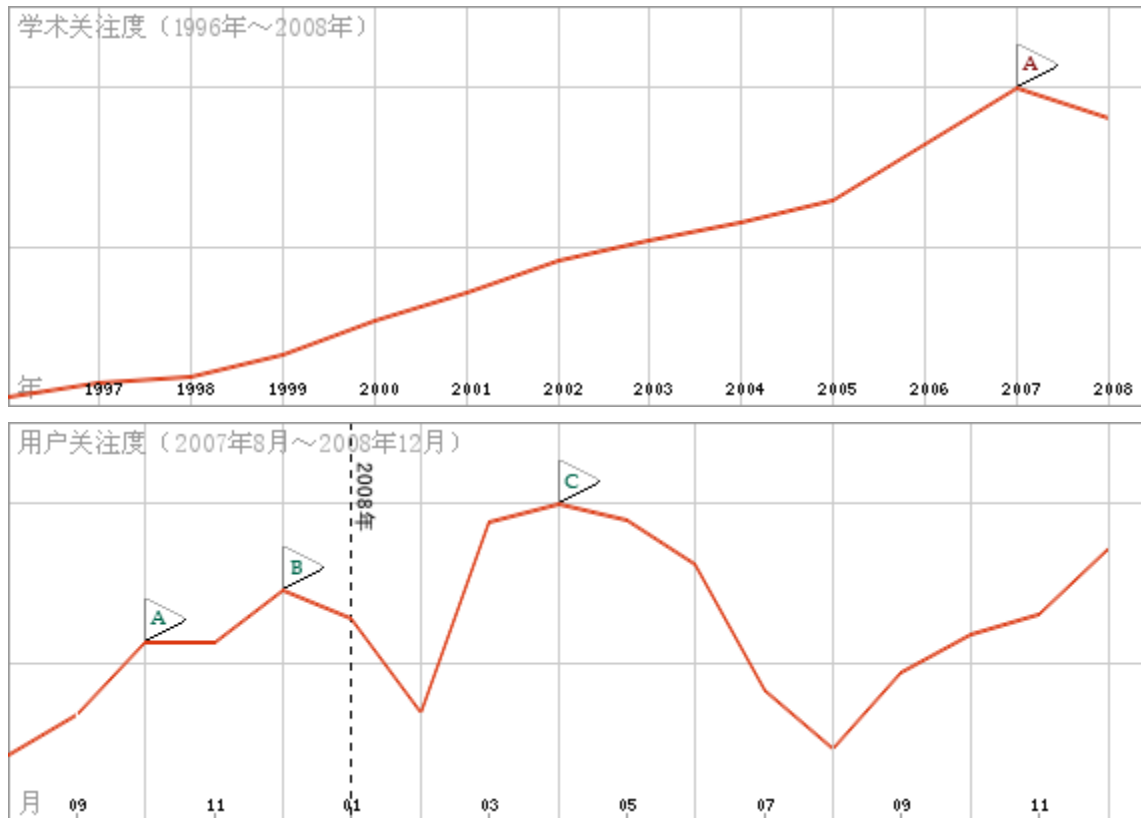
Culture

文化 we2nhua4

【文化】1. 文治教化。漢 劉向《說苑·指武》：“凡武之興，為不服也，文化不改，然後加誅。”
3. 人們在社會歷史實踐過程中所創造的物質財富和精神財富的總和。特指精神財富，如教育、科學、文藝等。毛澤東《新民主主義論》三：“一定的文化（當作觀念形態的文化）是一定社會的政治和經濟的反映，又給予偉大影響和作用於一定社會的政治和經濟。”

戴鴻慈，《出使九國日記》1905（走向世界叢書），長沙：嶽麓書社 1985

★文化



文化 ぶんか bunnka

自然に対して、学問・芸術・道德・宗教など、人間の精神の働きによってつくり出され、人間生活を高めてゆく上の新しい価値を生み出してゆくもの。

*百学連環〔1870～71頃〕〈西周〉—「其国々の経界及び政体を論し、其他風俗、人種、教法、文化、人口、〈略〉財政等の如きを悉く論し」

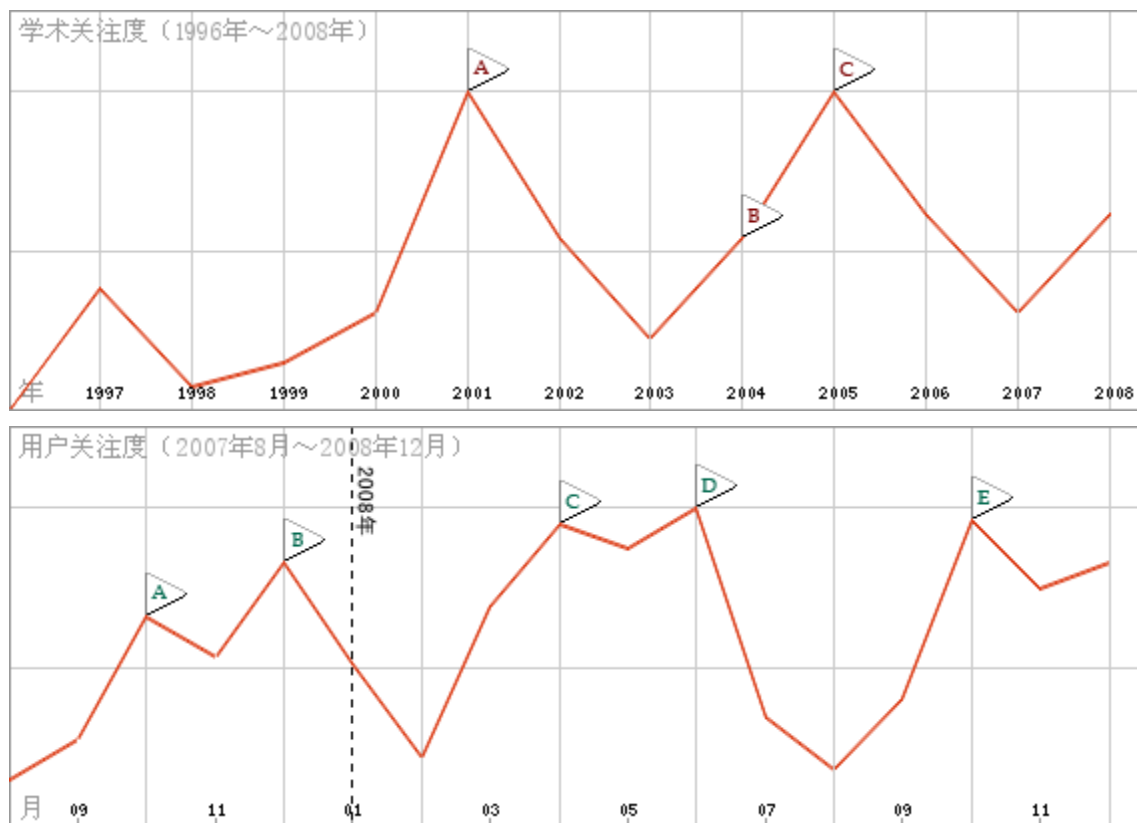
Democracy

民主主义 mi2nzhu3zhu3yi4

民主(或譯民主制、民主主義)從其字面上來看(源於希臘文 $\delta\eta\mu\omicron\varsigma$ *demos*; 人民; $\kappa\rho\alpha\tau\epsilon\iota\nu$ *kratein*; 統治), 代表著由人民統治。至於民主的統治方法、以及其“人民”的構成範圍則有許多不同的定義, 但一般的原則是由多數進行統治。民主通常被人與寡頭政治和獨裁政治相比較, 在這兩種制度下政治權力高度集中於少數人手上, 而沒有如民主政治一般由廣大人民控制。民主一詞經常被使用於描述國家的政治, 但民主的原則也適用於其他有著統治行為存在的領域。

唐敬杲等(編),《新文化辭書》,上海:商務印書館 1923

★民主主义



民主主義 みんしゅしゅぎ minsyusyugi

人民が権力を所有するとともに、権力をみずから行使する政治形態。権力が単独の人間に属する君主政治や少数者に属する貴族政治と区別される。狭義には、フランス革命以後に私有財産制を前提とした上で、個人の自由と万人の平等を法的に確定した政治原理をさす。現代では、政治の原理や形態についてだけでなく、社会集団の諸活動のあり方や人間の生活態度についてもいう。デモクラシー。

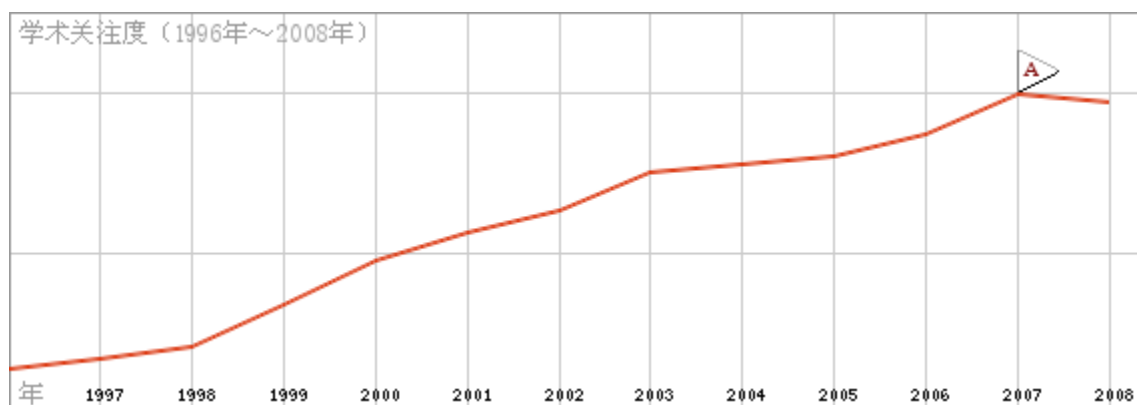
*文明批評家としての文学者〔1901〕〈高山樗牛〉「ニーチェは更に論歩を進めて民主々義と社会主義とを一撃の下に破砕し」

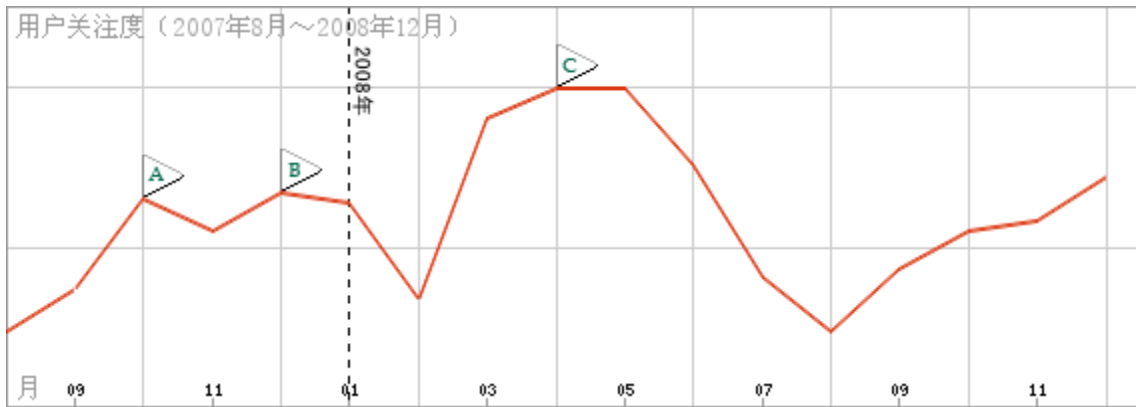
Development

发展 fa1zha3n

【發展】1.事物由小到大、由簡單到複雜、由低級到高級的變化。《孽海花》第二八回：“他們兄弟倆，各依著天賦的特性，各自向極端方面去發展。” 《法漢專門詞典》，天津 1927

★发展





発展 はってん hatten

物事が進み、ひろがっていくこと。より低い状態から、より高く、より完全に、より分化し、より豊かに、より複雑になっていくこと。勢いや力などが伸びてひろがること。盛んになること。

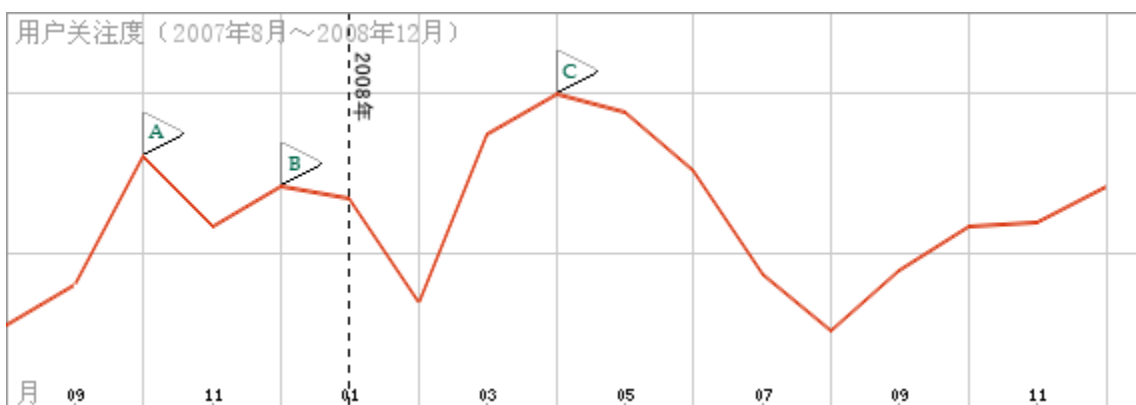
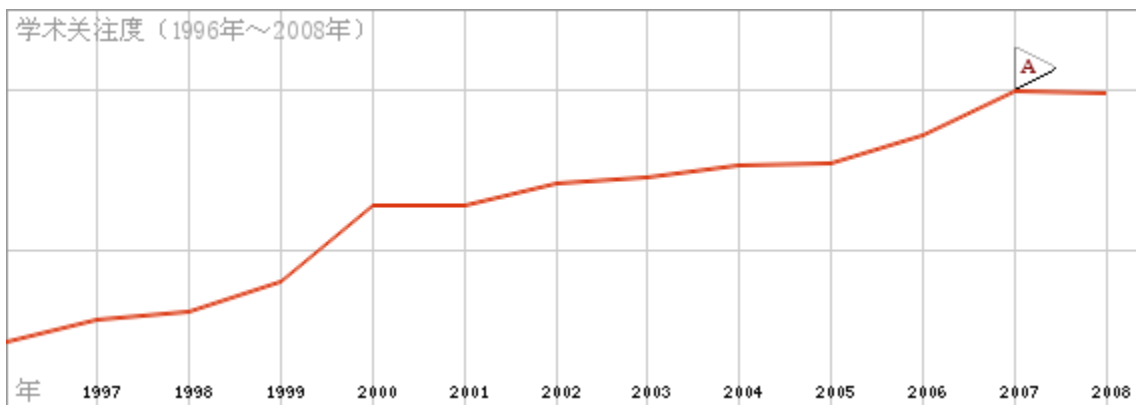
*一年有半〔1901〕〈中江兆民〉附録・獵官は権利なり「然らば則ち我邦憲政の発展は、所謂上之れを援き下之れを推したるの効にして」

Economy

经济 jīngjì

【經濟】1.經世濟民。《晉書·殷浩傳》：“足下沈識淹長，思綜通練，起而明之，足以經濟。”5.指一定歷史時期的社會生產關係的總和。是政治、思想意識等上層建築賴以建立起來的基礎。6.指一個國家的國民經濟。也指國民經濟的某一部門。如工業經濟、農業經濟、商業經濟等。《荷華文語類參》 1886

★经济



経済 けいざい keizai

人間の共同生活を維持、発展させるために必要な、物質的財貨の生産、分配、消費などの活動。それらに関する施策。また、それらを通じて形成される社会関係をいう。

＊池田光政日記 - 天和二年〔1682〕五月一日「経済は国家の本なり。古語に、『国に三年の貯（たくわえ）無きを国其国に非ず』」

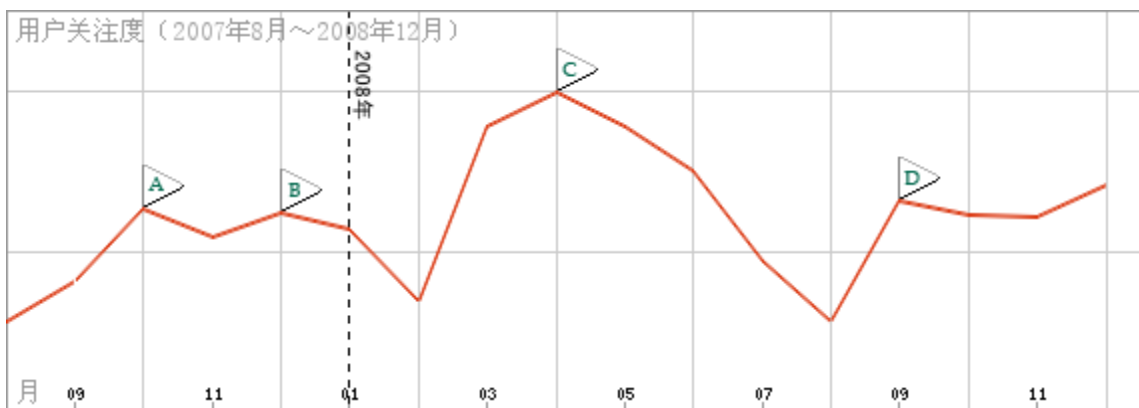
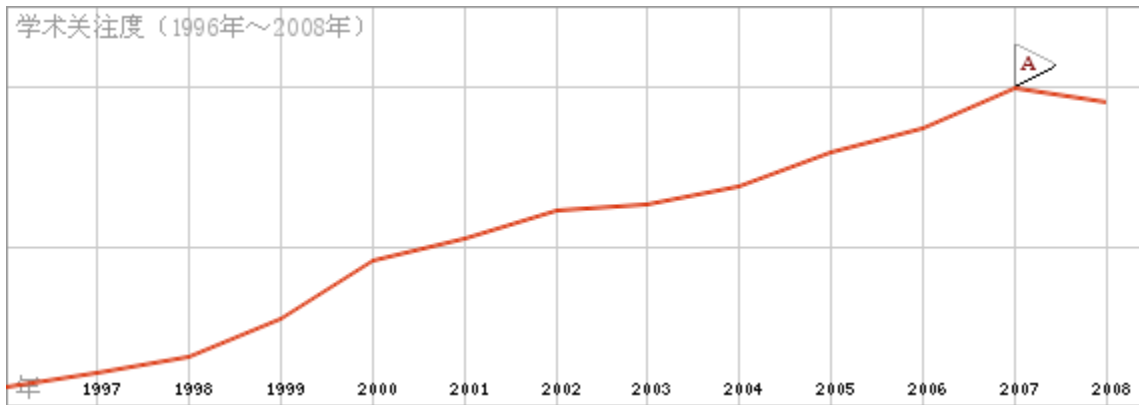
Education

教育 jia4oyu4

【教育】1.教誨培育；教導。《孟子·盡心上》：“得天下英才而教育之，三樂也。”2.培養新生一代準備從事社會生活的整個過程，主要是指學校對兒童、少年、青年進行培養的過程。

鄭觀應，“易言（三十六篇本）” 1880 載 夏東元（編），《鄭觀應集》，上海：上海人民出版社 1982

★教育



教育 きょういく kyouiku

(一する) 知識を与え、個人の能力を伸ばすこと。現代では、一定期間、計画的、組織的に行なう学校教育をさす場合が多い。

＊新語園〔1682〕序「何法あつて而教育せん」

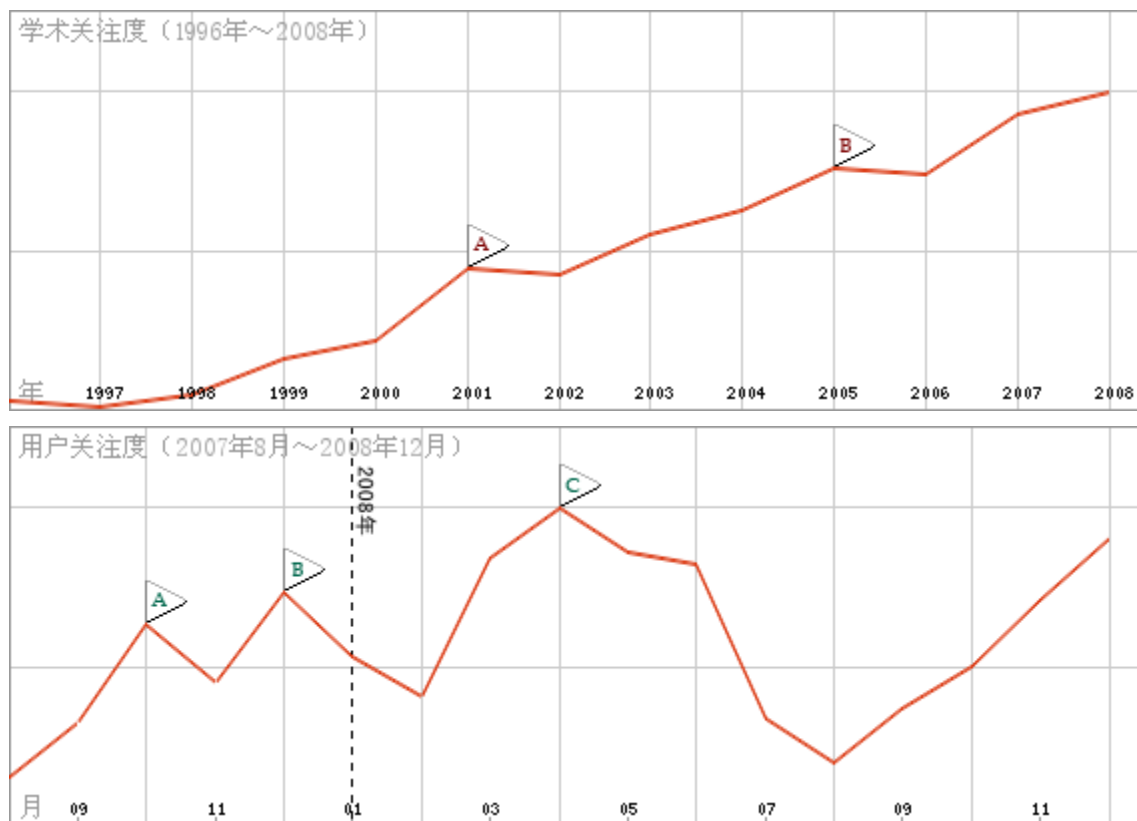
Election

选举 xu3nju3

【選舉】1.古代指選拔舉用賢能。自隋以後，分爲二途：舉士屬禮部，包括考試與學校；舉官屬吏部，掌管銓選與考績。正史自新、舊《唐書》以下至《明史》皆有《選舉志》。《文子·上義》：“仁義足以懷天下之民，事業足以當天下之急，選舉足以得賢士之心，謀慮足以決輕重之權，此上義之道也。”2.用投票或舉手等表決方式選出代表或負責人。鄭觀應《盛世危言·公舉》：“考各國議員選舉之例，爲民主、君民共主等國最重之典章。”

《荷華文語類參》1886

★选举



选举 senkyo senkyo

一定の組織・集団が代表者や役員を選出すること。特に、投票による公務員の選出についていう。普通選挙・制限選挙、直接選挙・間接選挙、平等選挙・不平等選挙などがあるが、近代国家では普通・直接・秘密・平等の四つが選挙の大原則とされている。

*泰西国法論〔1868〕〈津田真道訳〉二・七「代民議事、制法の権を分領する国に於ては、推挙に应ず可き人並に選挙を為す人を定むる事詳明なる可し」

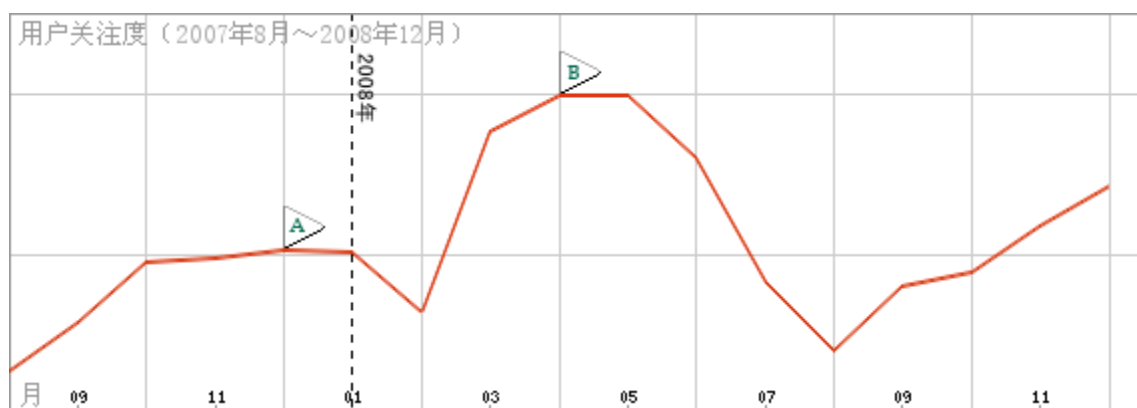
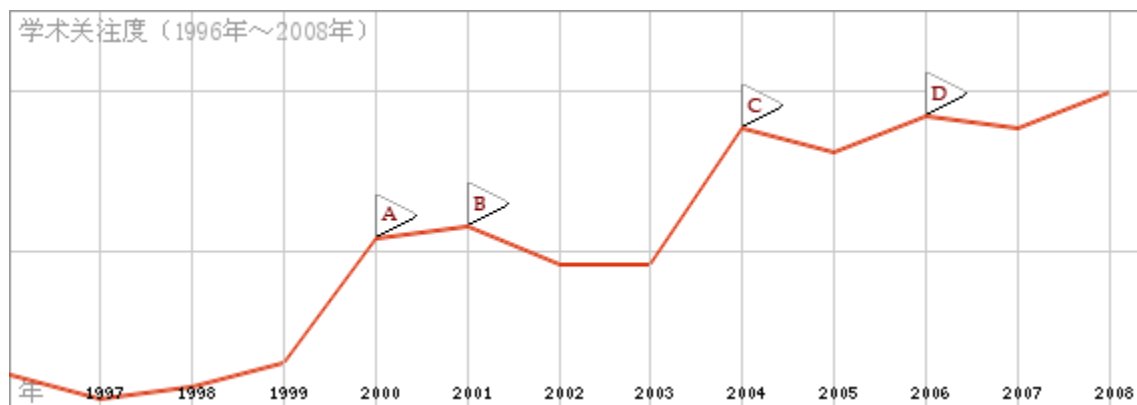
Emancipation

解放 jie3fa4ng

【解放】1.解開；放鬆。北魏 賈思勰《齊民要術·安石榴》：“十月中，以蒲藁裹而纏之；二月初乃解放。”4.解除束縛，得到自由或發展。特指推翻反動統治。陳毅《記淮海前線見聞》詩：“新同志，解放最開懷。”

《法漢專門詞典》，天津 1927

★解放



解放 かいほう kaihou

からだや心の束縛や制限などを除いて、自由にすること。開放。

＊東京新繁昌記〔1874～76〕〈服部誠一〉初・貸座舗「娼妓を解放して妓楼を廃し、其の名号を改めて、貸座舗と称す」

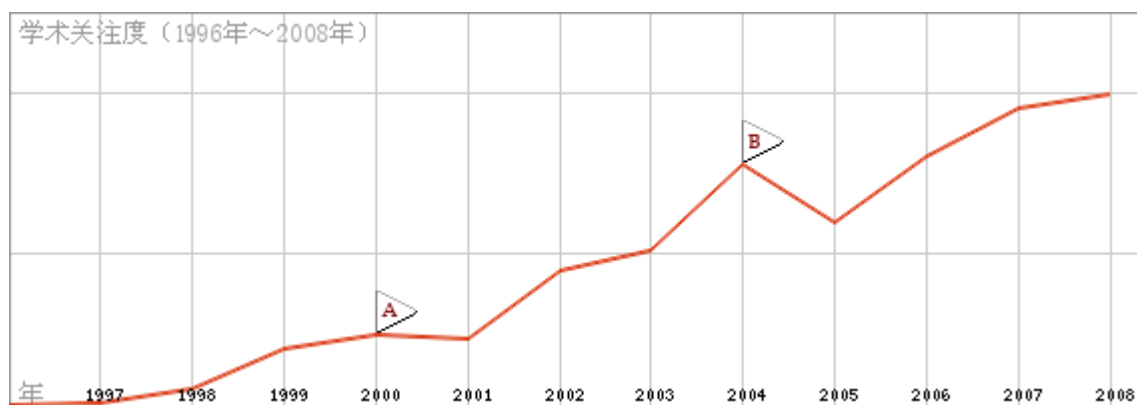
Enlightenment

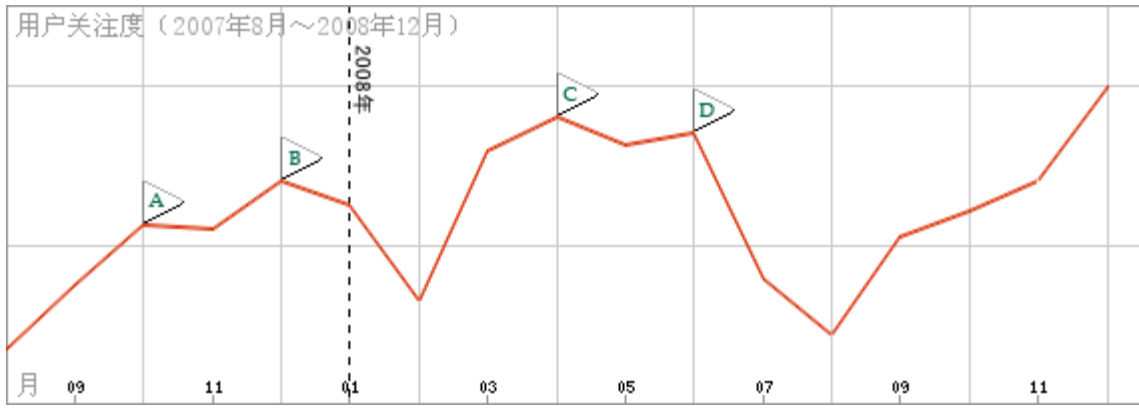
启蒙 qi3m1ng

【啓蒙】1.開導蒙昧，使之明白事理。清 劉獻廷《廣陽雜記》卷三：“嗟乎，物理幽玄，人知淺眇，安得一切智人出興於世，作大歸依，爲我啓蒙發覆耶！”2.使初學者得到基本的、入門的知識。亦指通過宣傳教育，使社會接受新事物。元 劉壎《隱居通議論悟二》：“及既得師啓蒙，便能讀書認字。”魯迅《且介亭雜文·連環圖畫瑣談》：“‘連環圖畫’的擁護者，看現在的議論，是‘啓蒙’之意居多的。”

樊炳清（著），《哲學辭典》，上海：商務印書館 1926

★启蒙





啓蒙 けいもう keimou

(「蒙」は道理をよく知らない意)

一般の人々の無知をきりひらき、正しい知識を与えること。

* 文明本節用集〔室町中〕「啓蒙 ケイモウ」

* 花柳春話〔1878~79〕〈織田純一郎訳〉五「彼れ既に啓蒙 (〈注〉ミチツケ) の楷梯あらば、堂に登り室に入るも易からん」

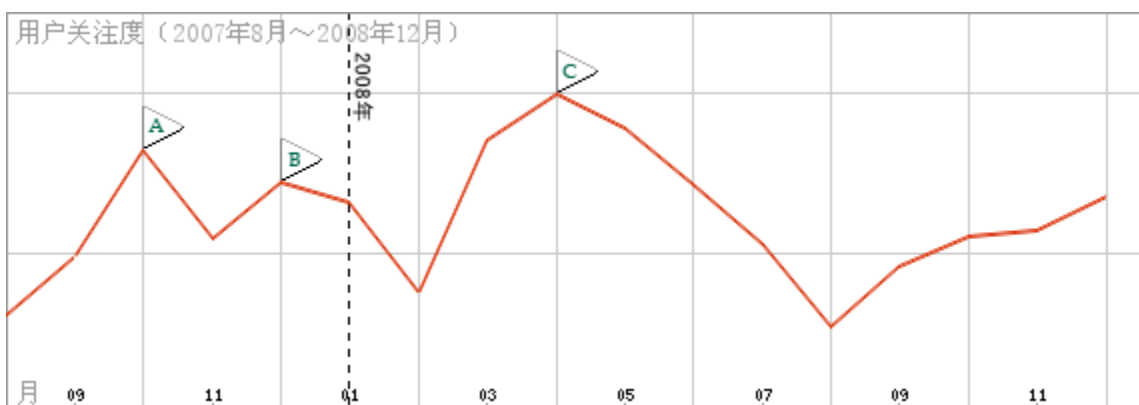
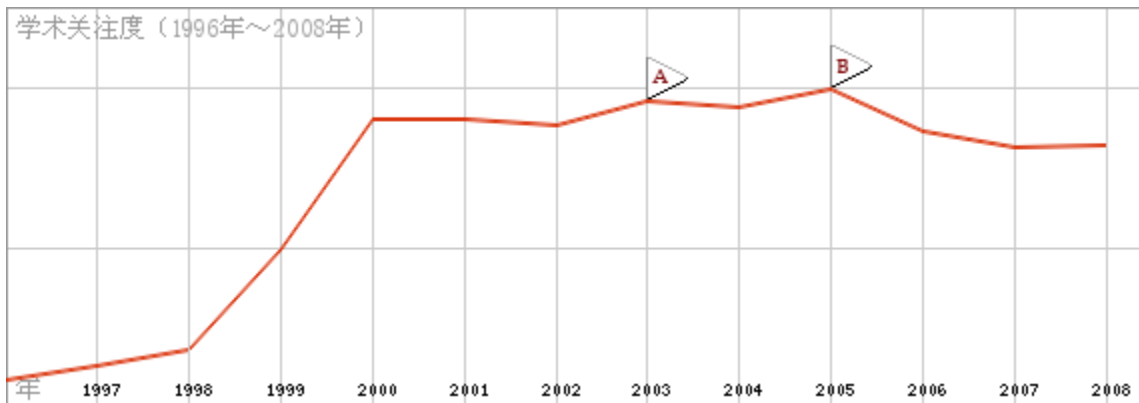
Entrepreneur

企业家 qi3ye4jia1

【企业家】指專門從事經營企業的人物。朱自清《“子夜”》：“他們兩邊兒都不僅‘在商言商’：孫甫 接近那以實現民主政治標榜的政派，正是企業家的本色。”

高希生，郭真（編），《經濟科學大辭典》，上海：世界書局 1934

★企业家



企業家 きぎょうか kigyōka

企業に資本を出し、その企業の経営を担当する人。企業者。

＊風俗画報 - 三一二号〔1905〕土木門「農商務省の告示に依りて俄然として企業家（キゲツカ）の目は此地方に注がるることとなれり」

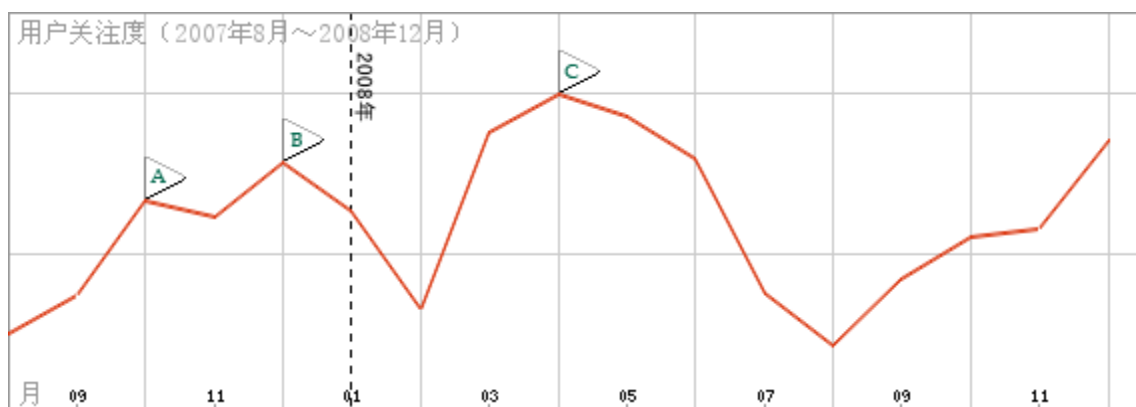
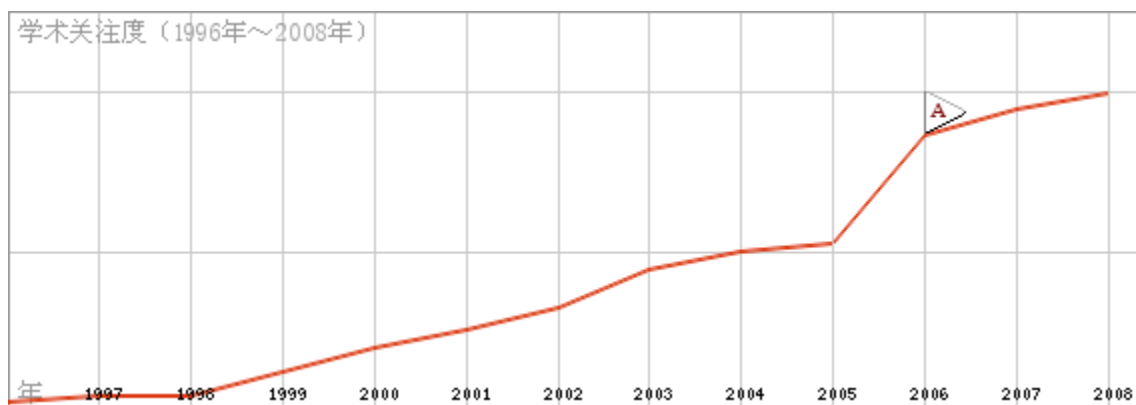
Equal

平等 pi2ngde3ng

【平等】1.梵文意譯。亦譯作“捨”。佛教名詞。意謂無差別。指一切現象在共性或空性、唯識性、心真如性等上沒有差別。《金剛經・淨心行善分》：“是法平等，無有高下，故名無上正等菩提。”
2.相等。多指人們在社會、政治、經濟、法律等方面具有相等地位，享有相等待遇。《百喻經・二子分財喻》：“爾時有一愚老人言：教汝分物使得平等，現所有物破作二分。”

《漢法語彙便覽》 1874

★平等



平等 びょうどう byōdō

かたよることなくひとしいこと。ひろく行きわたって差別がないこと。一様に扱うこと。また、そのさま。へいとう。

＊延喜式〔927〕三〇・大蔵省「凡布施東西兩寺並畿内諸寺常住僧尼料、〈略〉毎年九月以前僧綱請取平等施之」

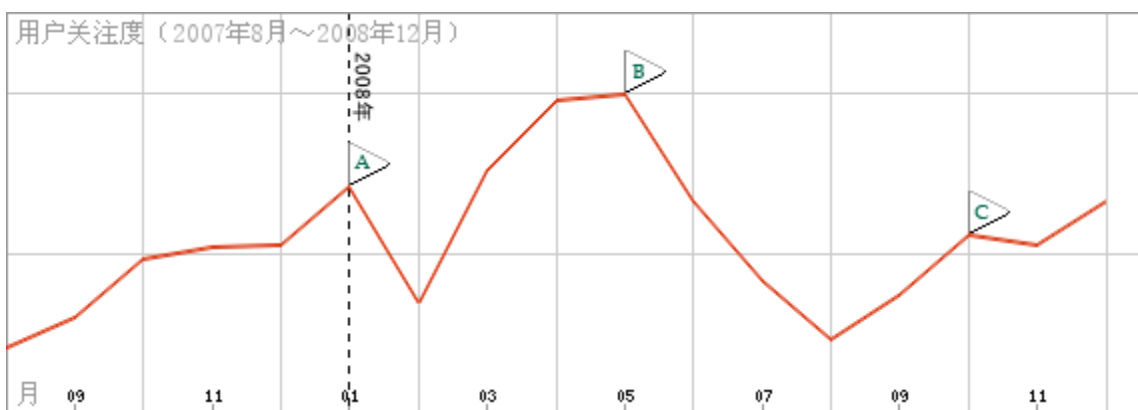
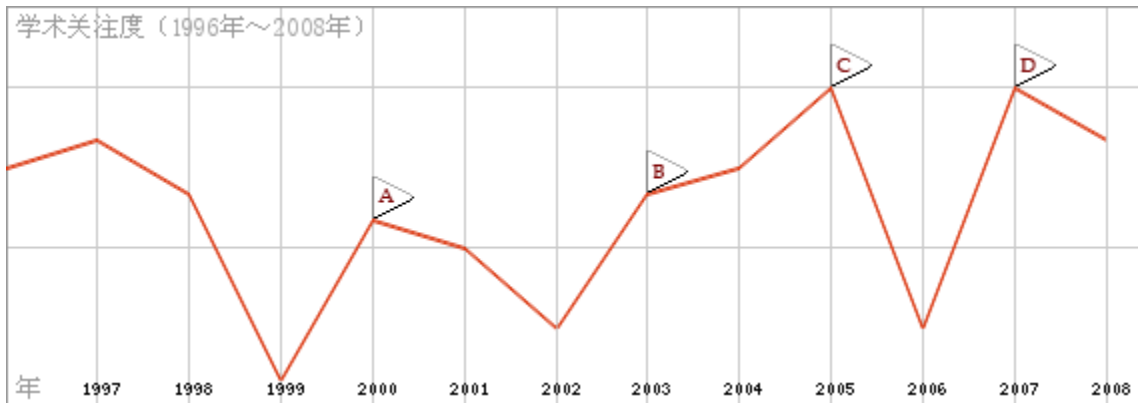
Factory

工厂 go1ngcha3ng

【工廠】直接進行工業生產活動的單位。通常包括不同的車間。

周佐? (譯), 《世界地理》 1908, 北京: 中國大學 1919

★工厂



工場 こうじょう koujyou

一定の機械を設備、使用して、多数の人が継続的に商品の製造や加工に従事する所。こうば。工業場。

* 改正増補和英語林集成 [1886] 「Ko-jo コウヂャウ 工場」

Fanaticism

狂信 kua2ngxi4n

《官話》 1916

惑溺 わくでき wakudeki

ある事に深く迷って本心を失うこと。溺れること。

* 読本・椿説弓張月 [1807~11] 続・三三回「王その色に惑溺 (ワクデキ) し、内外の事悉、そのいふ所を用ざる事なし

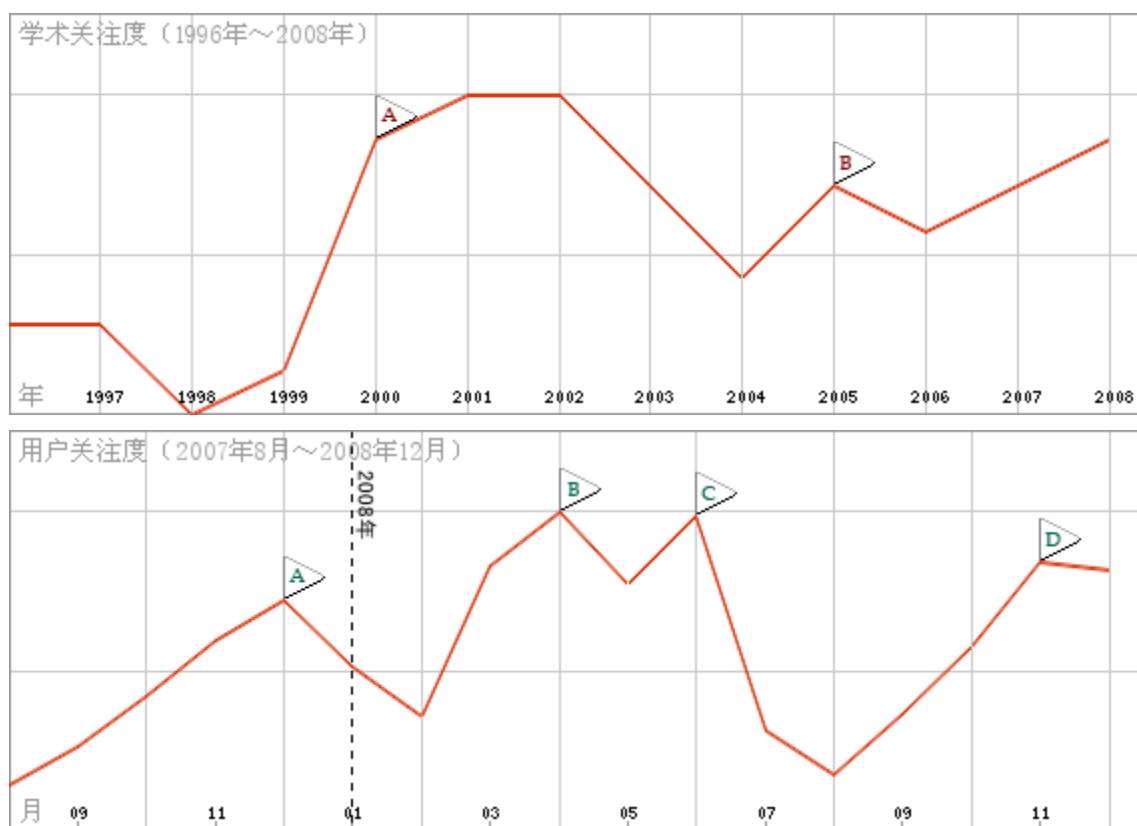
Fascism

法西斯主义 fa3xi1si1zhu3yi4

法西斯主義（英語：fascism；義大利語：fascismo；德語：Faschismus）是一種國家民族主義的政治運動，在 1922 年至 1943 年間的墨索里尼政權下統治了義大利。類似的政治運動，包含了納粹主義，在第二次世界大戰期間蔓延整個歐洲。法西斯主義通常結合了社團主義、工團主義、獨裁主義、極端民族主義、中央集權形式的社會主義、軍國主義、反無政府主義、反自由放任的資本主義^[2]、反共產主義、和反自由主義的政治哲學。法西斯主義可以視為是極端形式的集體主義，反對個人主義，《大英百科》對法西斯主義一詞的定義則是：“個人的地位被壓制於集體—例如某個國家、民族、種族、或社會階級之下的社會組織。”

胡思敦，裘德瑞（著），《漢英軍事辭典》，北平：法文圖書館 1935

★法西斯主义



ファシズム ふあしずむ fasizumu

（{英} fascism）

《ファシズム》狭義にはイタリアのファシスタ党の思想・支配体制をさすが、広義には全世界のファシスト的な思想および政治形態をさす。特に帝国主義時代以降の後進資本主義国に出現する反議会主義的、反共産主義的な独裁体制。転じて、一般に、他の考えを認めない独裁的な権力体制。国粹主義的社会政策を強調しつつ対外侵略政策をとる。第二次世界大戦で民主主義陣営に挑戦して敗れた。

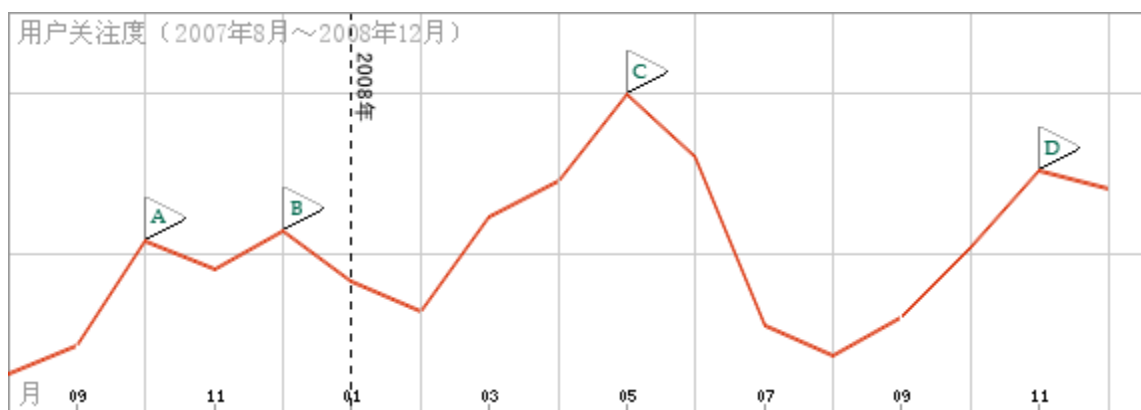
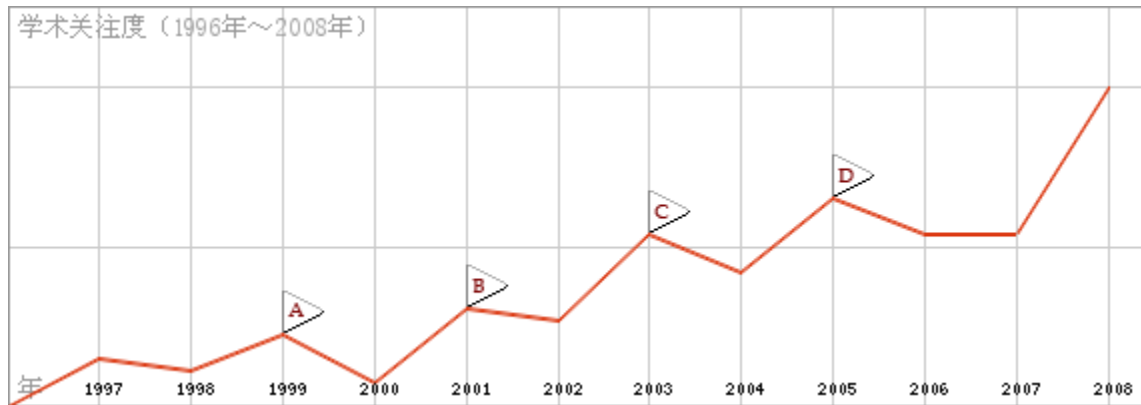
*ロシアに入る〔1924〕〈荒畑寒村〉露都で見聞した人・一「ツェトキン女史は（略）ファシズムに対する政策に関しては、世界の共産党みな誤まれり、独り些の瑕瑾なきものはロシアの共産党あるのみ、と論断し去った」

Federation

联邦 lia2nba1ng

【聯邦】由若干成员国或邦或州等联合组成的统一国家。康有为《大同书》(writing from 1884)乙部第二章：“而德美以聯邦立國，尤為合國之妙術，令諸弱小忘其亡滅。”

★ 联邦制



連邦/聯邦 れんぼう renpou

自治権をもつ多数の国家が共通の政治理念のもとに結合して構成する国家。単一国に対するもの。それぞれ対内的には相互に独立関係にあり、対外的には個々の国家は外交権を持たず、結合して一つの外交権をもつのが普通。アメリカ・スイス・ドイツ・ロシアなど。連合国家。連邦国家。盟邦。

*百一新論〔1874〕〈西周〉上「調度其聯邦の中にヘゲモニーと申して豪傑が起りて政治を理めると」

Feudalism

封建 fe1ngjia4n

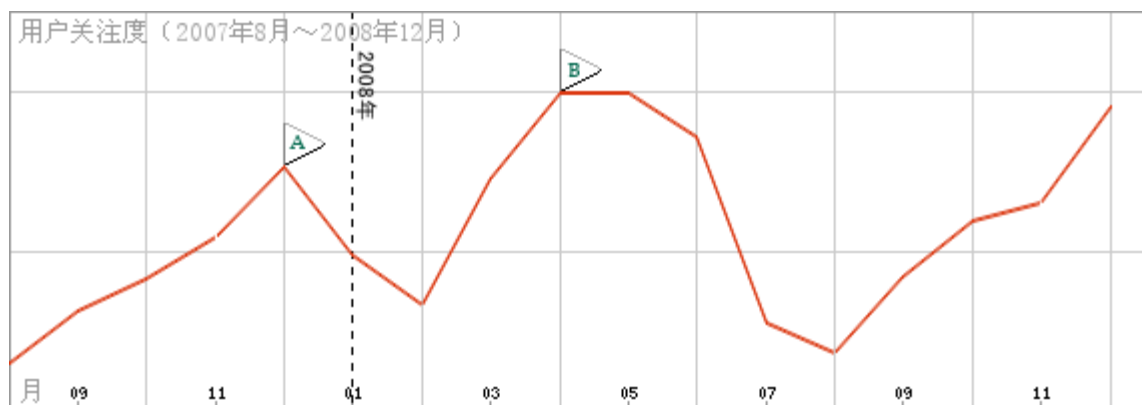
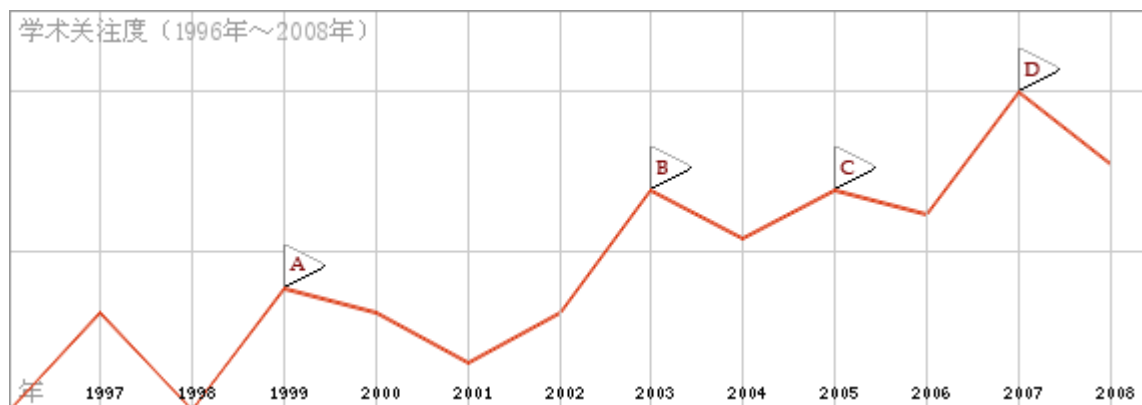
【封建】1.大立。《诗·商颂·殷武》：“命于下國，封建厥福。”2.封邦建国。古代帝王把爵位、土地分賜亲戚或功臣，使之在各该区域内建立邦国。相传 黄帝 为封建之始，至 周 制度始备。《礼记·王制》：“王者之制禄爵，公、侯、伯、子、男凡五等……天子之田方千里，公、侯田方百里，伯七十里，子、男五十里。”秦 统一中国，废封建立郡县。汉 自 景帝 平七国之乱后，

虽行封王侯建邦国之制，但集权于中央。《史记·三王世家》：“昔 五帝 異制， 周 爵五等， 春秋 三等， 皆因時而序尊卑。 高皇帝 撥亂世反諸正， 昭至德， 定海 內， 封建諸侯， 爵位二等。”
 严复 《论中国教化之退》：“ 秦 併天下， 更古制， 更井田而為阡陌， 廢封建而置郡縣， 黜儒術而任名法。”³指封建制度的社会形态或思想意识。 瞿秋白 《饿乡纪程》十四：“风起潮涌的自由战激励他们驱逐地主， 打倒封建遗毒的偶像。”

吳爾璽（著），丁韞良（譯），“公法便覽” 1877 載 《韓國近代法制史料叢書》 1981

封建主義 fe1ngjia4nzhu3yi4 (feudalism)：歐洲從 9 世紀到大約 15 世紀建立在以封地采邑的形式佔有全部土地， 及由此而建立的領主與封臣的關係基礎上的政治經濟體系， 以佃農的效忠、 服兵役以及沒收財產為特徵。（摘自美国传统词典）

★封建



封建 ほうけん houken

(封土を分割して諸侯を建てるの意)

天子・皇帝・国王などの公領以外の土地を諸侯に分け与えてそれぞれ領有させること。また、その制度。封建制度。

*史記抄〔1477〕一九・貨殖「此時には、天下を郡県にして諸侯を封建する事がないほどに」

*随筆・乗燭譚〔1729〕二「故に三代を封建の世と云、秦以来を郡県の世と云」

*徴兵令制定の詔 - 明治五年〔1872〕一月二八日「中世以降、兵権武門に帰し、兵農始て分れ、遂に封建の治を成す」

封建主義 ほうけんしゅぎ houkensyugi

封建時代を律した、上による下の支配を是（ぜ）とする考えかた・やりかた。軍閥、財閥、官僚などの権力者階級が、国民の意志を無視して、強い権力で政治、社会生活などを国民に押しつけるやりかた。

*アパートの女たちと僕と〔1928〕〈龍胆寺雄〉八「社会主義芸術にもとづく『美』は封建主義乃至資本主義芸術の『美』よりも低く偏在する」

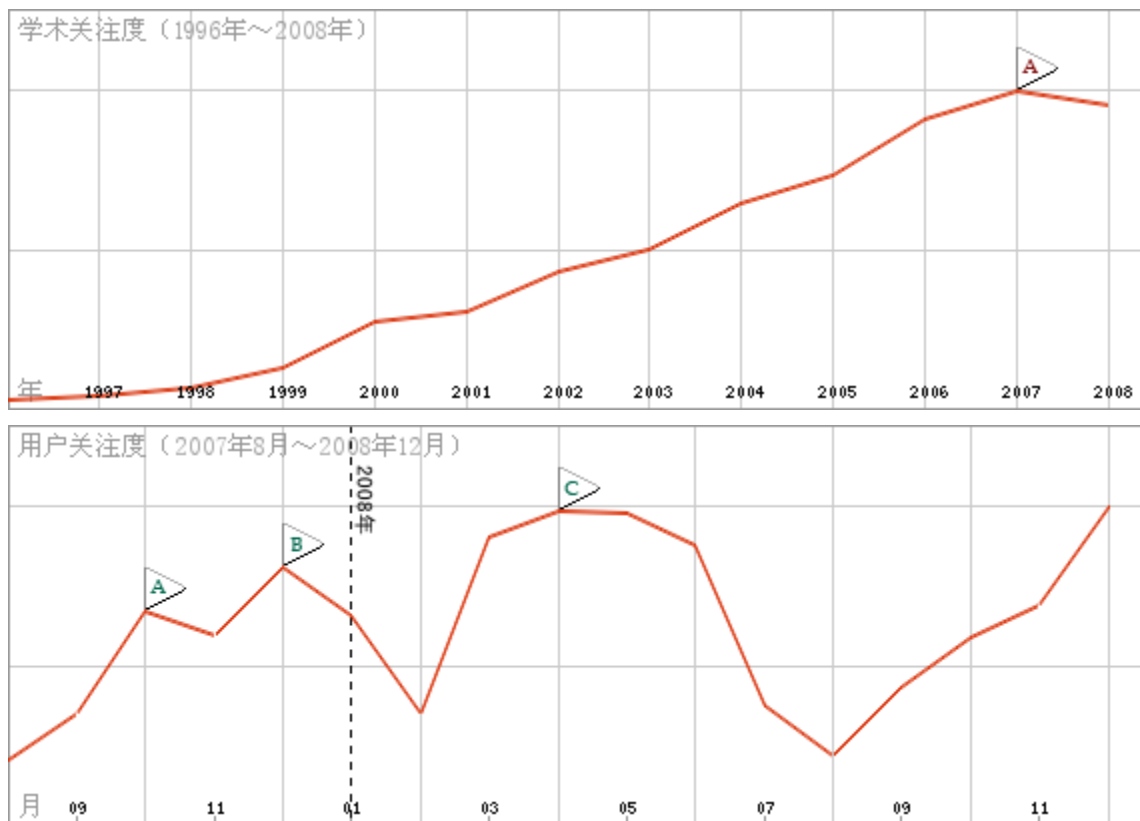
Free

自由 zi4yo2u

【自由】1.由自己作主；不受限制和拘束。《玉台新詠・古詩〈爲焦仲卿妻作〉》：“吾意久懷忿，汝豈得自由。”2.法律名詞。公民在法律規定的範圍內，其自己的意志活動有不受限制的權利。如言論自由，集會結社自由之類均屬之。3.哲學名詞。人認識了事物發展的規律並有計劃地把它運用到實踐中去。哲學上所謂自由，是指對必然的認識和對客觀世界的改造。

黎庶昌，《西洋雜誌》1876（走向世界叢書），長沙：嶽麓書社 1975

★自由



自由 じゅう jiyuu

({英} liberty, freedom の訳語)

政治的自由と精神的自由。一般に liberty は政治的自由をさし、freedom は主に精神的自由をさすが、後者が政治的自由をさすこともある。政治的自由とは、王や政府の権力、社会の圧力からの支配、強制、拘束をうけずに、自己の権利を執行すること。たとえば、思想の自由、集会の自由、信仰の自由、居住・移動の自由、職業選択の自由などの市民的自由をいう。精

神の自由とは、他からの拘束をうけずに、自分の意志で行動を選択できること。カント哲学では、自然必然性の支配を受けない理論性の活動を、「...からの自由」または「消極的自由」といい、自分が立法した道徳法則に従って意志を決定する実践理性の活動を、「...への自由」「積極的自由」「道徳的自由」という。

*英和对訳袖珍辞書〔1862〕「Liberty 自由 掛り合ノナキコト」

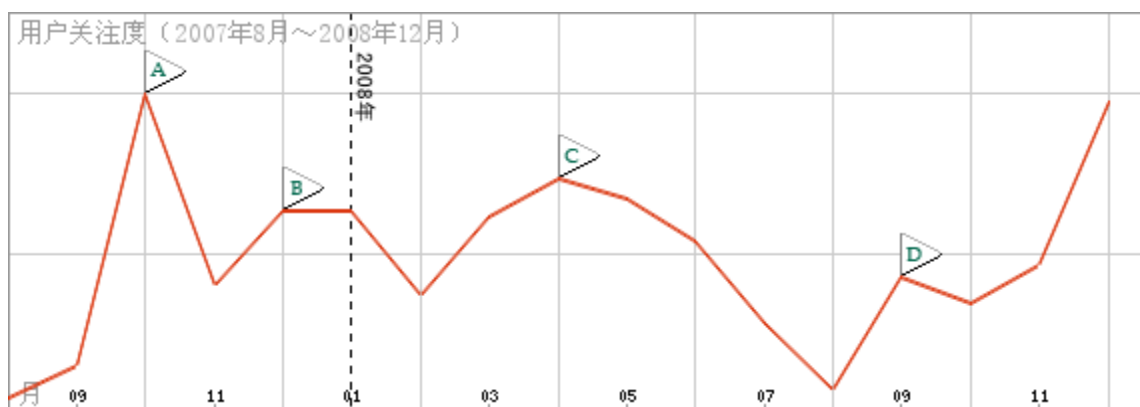
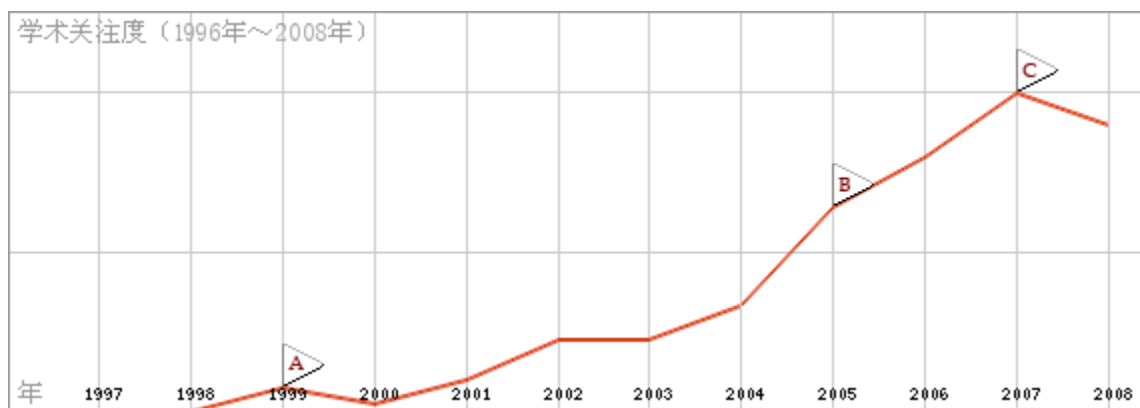
Freedom of speech

言论自由 ya2nlu4zi4yo2u

言論自由是按照自己的意願在公領域自由地發表言論以及聽取他人陳述意見的權利。近來，它通常被理解為包含了充分的表述的自由，包括了創作及發佈電影、照片、歌曲、舞蹈及其它各種形式的富有表現力的資訊。

汪榮寶，葉瀾（著），《新爾雅》，上海：明權社 1903

★言论自由



言論 [発言] の自由 ◆【略】FOS げんろんのじゅう genronnojyō

個人が思想または意見を言語によって発表する自由。各国の近代的な憲法が基本的人権の一つとして保障した伝統的な自由権であり、日本国憲法もこれを保障している。

*朝野新聞 - 明治一五年〔1882〕一月一〇日「看よ、新聞雑誌等には新聞紙条例讒謗律あつて演説討論の爲めには集会条例あり。決して之を称して言論の自由を占め得たる者と謂ふべからざる也」

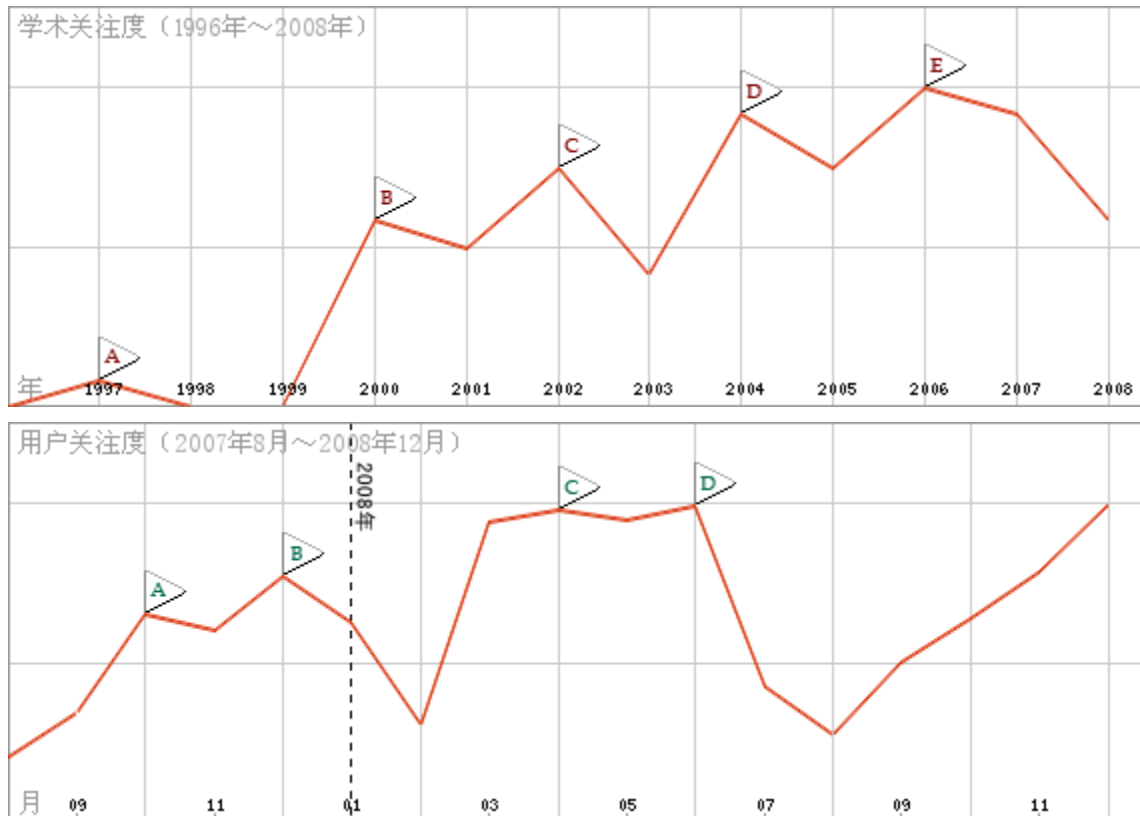
Govern

統治 to3ngzhi4

【統治】1.統率治理。漢 趙曄 《吳越春秋·越王無餘外傳》：“吾為帝統治水土，調民安居，使得其所。”2.憑藉政權、地位來控制、管理國家或地區。周而復 《上海的早晨》第一部六：“在國民黨反動派統治 上海 的時期，金元券不值錢，時時刻刻往下跌。”

汪榮寶，葉瀾（著），《新爾雅》，上海：明權社 1903

★統治



統治 とうち touti

すべおさめること。主権者が国土・人民を治めること。

*西国立志編〔1870～71〕〈中村正直訳〉一・四「凡そ人、外より統治（〈注〉シハイ）せらるることに由て生ずるところの利害は」

Hierarchy

神階 she2njie1

《德英華文科學字典》，青島 1911

神階 しんかい sinkai

朝廷が諸神に奉授した文位と勲等。文位には、四品（ほん）以上四階、正六位上一階、五位から正一位にいたるまで一四階、計一九階があり、勲等は一等から一二等までがあった。室町期以降は吉田家の特権となり、宗源宣旨という形式で行なわれた。神位。かみこうぶり。

* 文德実録 - 嘉祥三年〔850〕一〇月辛亥「進山城国稻荷神階」、授「從四位上」
 * 改訂増補哲学字彙〔1884〕「Hierarchy 神階」

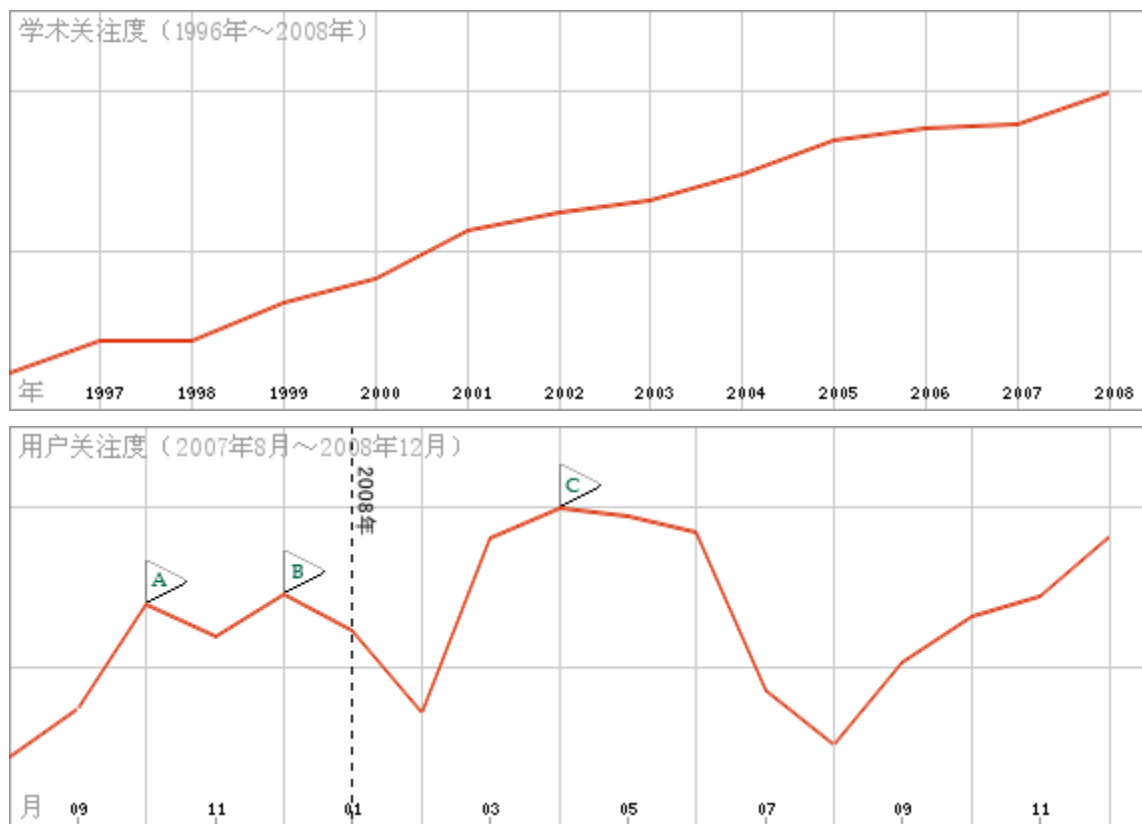
History

历史 li4shi3

【歴史】1.過去事實的記載。《三國志·吳志·吳主傳》“納魯肅於凡品，是其聰也……屈身於陛下，是其略也”裴松之注引《吳書》：“〔吳王〕志存經略，雖有餘閒，博覽書傳歷史，藉採奇異，不效諸生尋章摘句而已。”

梁廷楠（著），《海國四說》1886（清代史料筆記叢刊），北京：中華數據 1993

★历史



歴史 れきし rekisi

過去の人間生活に起こった事象の変遷・発展の経過。また、その、ある観点から秩序づけられた記述。

* 談義本・艶道通鑑〔1715〕一・一「歴史（レキシ）につまびらかなり」

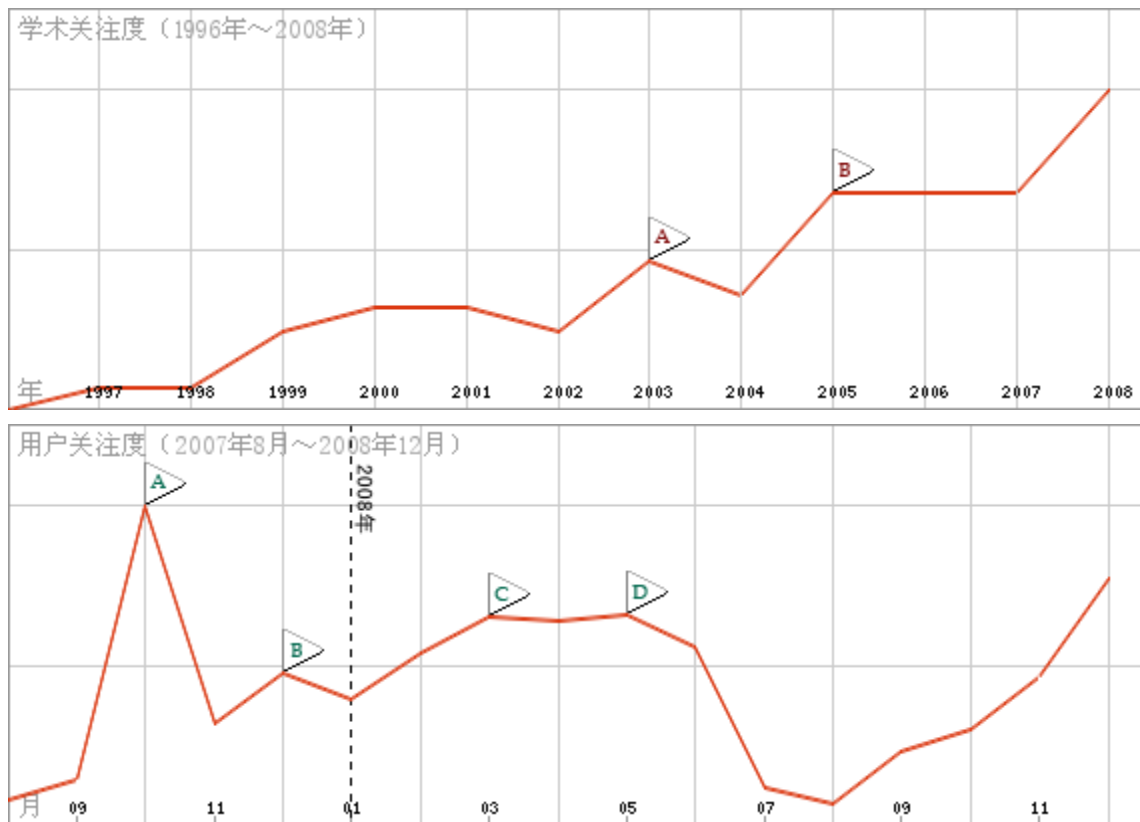
Honour

名誉 mi2ngyu4

【名譽】1.名望與聲譽。《墨子·修身》：“名不徒生，而譽不自長，功成名遂。名譽不可虛假，反之身者也。” 2.榮譽；光榮。田漢《蘆溝橋》第三幕：“這對於我們宛平縣不但是很名譽的事，也是我們宛平人民報效國家最好的機會。”

Richard, Timothy, MacGillivray, Donald (eds.), A Dictionary of Philosophical Terms. Chiefly from the Japanese, Shanghai: Christian Literature Society for China 1913

★名誉权



名誉 めいよ meiyō

個人、または集団の人格に対して、社会的に承認された価値。また、それに対する自覚。体面。面目。

*米欧回覧実記〔1877〕〈久米邦武〉一・四「貿易の道に於て名誉の〈所謂愛顧信用をいふ〉貴きこと、万金の資本にも敵し難し」

Human dignity

人類的尊嚴 re2nle4ide1zulnya2n

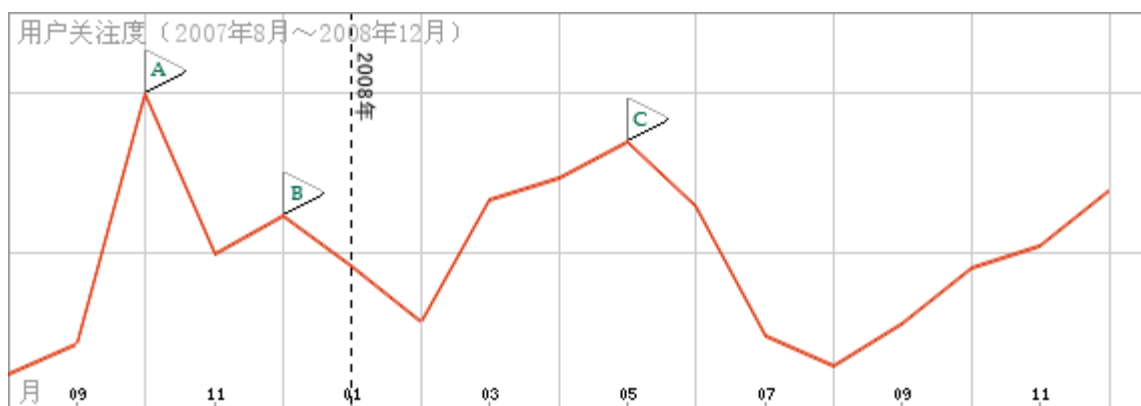
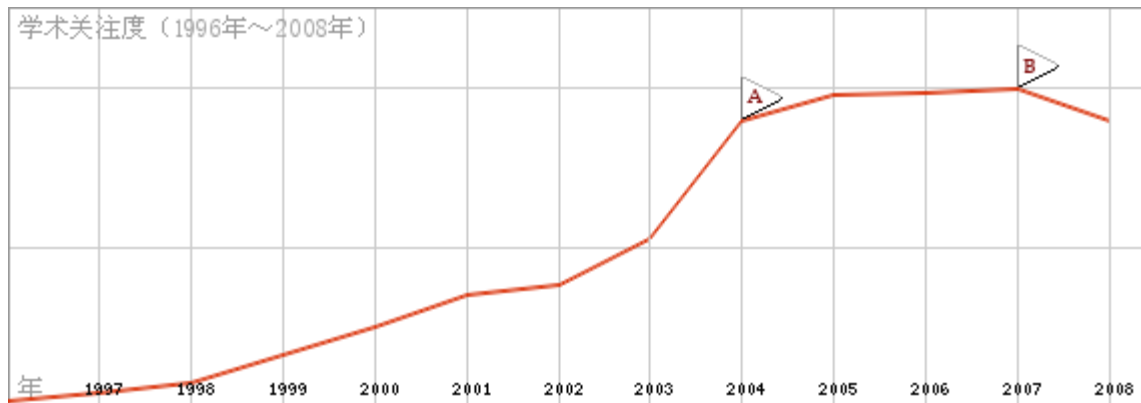
人間としての尊嚴 にんげんとしてのそんげん

Human right

人权 re2nqua2n

【人权】指人身權利和民主權利。包括自由、人身安全、選舉、工作、受教育、集會結社、宗教信仰等權利。朱德《感時》詩之一：“史穢推翻光史冊，人權再鑄重人間。”巴金《死去的太陽》五：“我們一定要把正義和人權爭到手來。”

戴鴻慈，端方（著），《列國政要》，上海：商務印書館 1907



人权 じんけん jinken

人間が、人間として当然に持っているといわれる権利。基本的人権。

* 泰西国法論 [1868] 〈津田真道訳〉一・三「人权。衆庶同生彼此相對して互に其權あり、之を人权と云ふ」

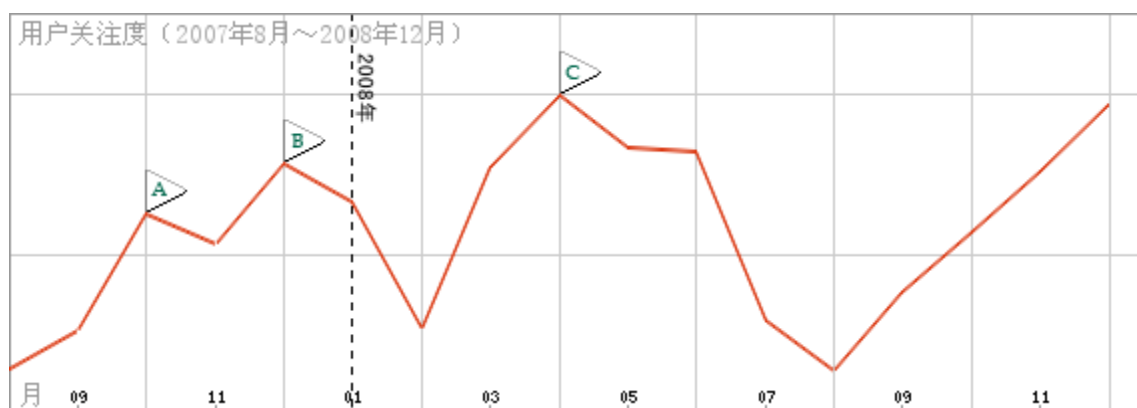
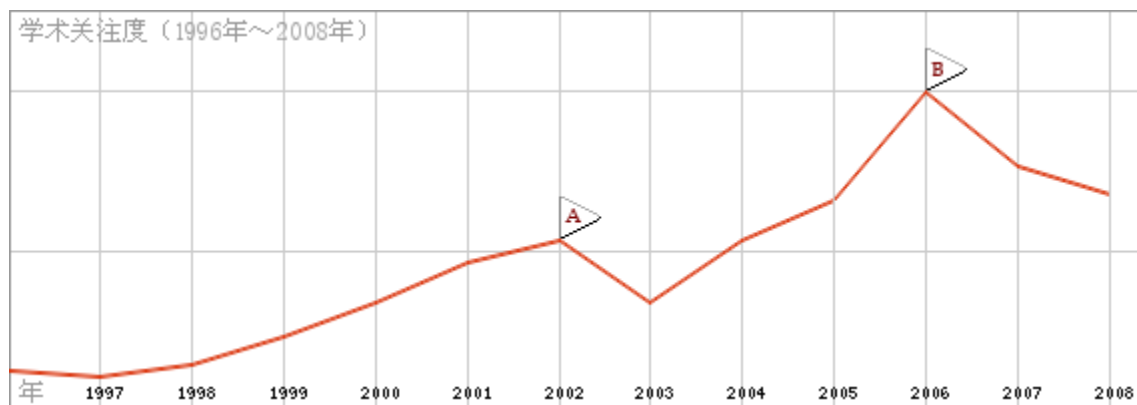
* 改訂増補哲学字彙 [1884] 「Right of men 人权」

Idealism

理想主义 li3xia3ngzhu3yi4

現代國際關係學上的理想主義又稱法理主義或規範主義，產生於第一次世界大戰以後，是對格勞秀斯和康得等理想主義外事哲學傳統的直接繼承和發展。它的代表人物最著名的就是美國第28任總統威爾遜。1889年，威氏發表了《國家論》，提出應當使國家和世界民主化，國與國之間的關係應實現道德理想。1918年，第一次世界大戰結束後不久，他制定了十四點和平計畫，諸如公開外交、集體安全、國際法律、民族自決等等，被稱為“威爾遜主義。”在威氏的宣導下，西方國家在1919年成立了國際聯盟。後來法、美等國又在1929年簽定了“非戰公約。”理想主義可以被視為是第一個國際關係的理論。它在第一次世界大戰後浮現，以解決國家在國際關係上控制和限制戰爭的無能。早期的擁護者包括伍德羅·威爾遜以及英國下院議員諾曼·安及爾 (Norman Angell)，安及爾主張國家互相合作才能獲得更多利益，而戰爭所帶來的毀滅註定是沒有益處的。不過自由主義的理論要直到被愛德華·霍列特·卡爾嘲笑為理想主義後才被定型。黃摩西 (著)，《普通百科新大詞典》，上海：中國辭典公司 1911

★理想主义



理想主義 りそうしゅぎ risousyugi

道徳的・社会的理想の実現をひたすらに追求する立場。理想だけを真の実在とし、現実と妥協することなく、自分の犠牲を顧みないで理想の実現を追求する主義。↔現実主義。

* 柵草紙の山房論文〔1891～92〕〈森鷗外〉逍遙子の諸評語「理想の世界、精神の領地より出づるを理想主義といふ」

Ideology

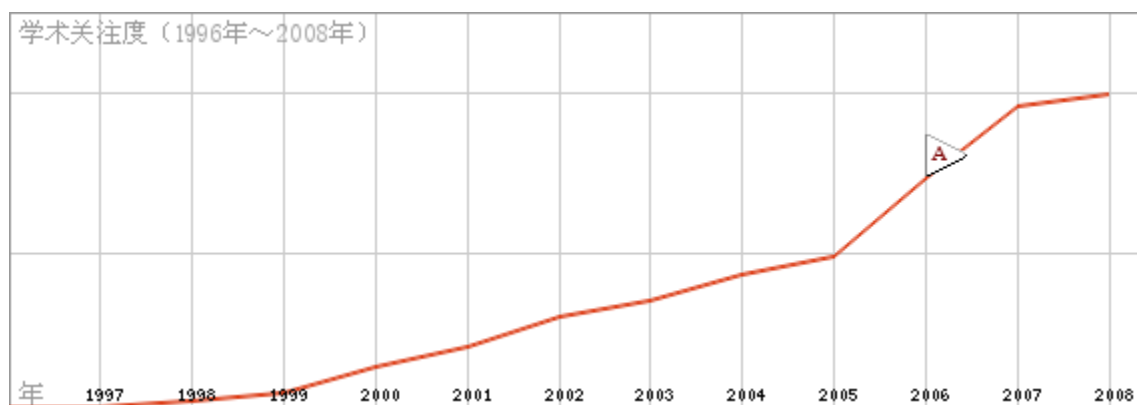
意识形态 yi4shi4xi2ngta4i

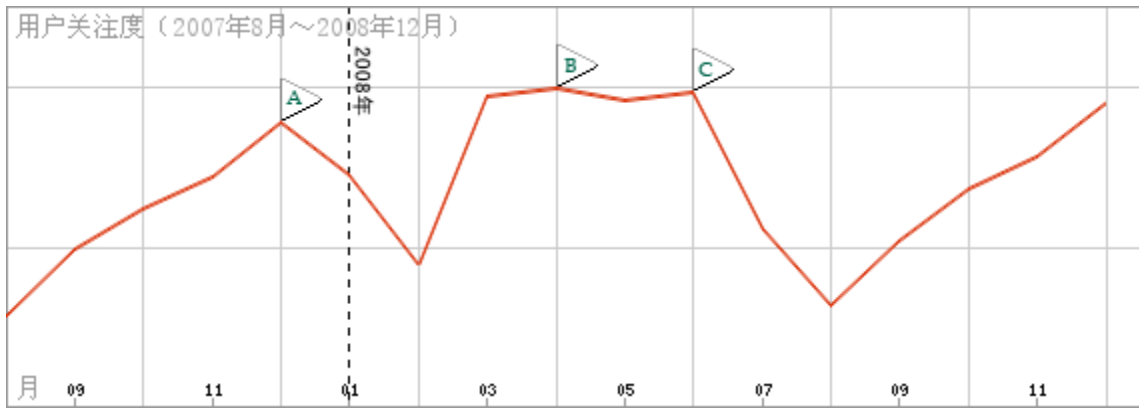
【意識形態】哲學名詞。即社會意識形態，也稱觀念形態。指在一定的經濟基礎上形成的對於世界和社會的系統的看法和見解，包括政治、法律、藝術、宗教、哲學、道徳等思想觀點。

觀念學 gua1nbia4nxue2

《德英華文科學字典》，青島 1911

★意识形态





イデオロギー いでおろぎい ideorogii

({ドイツ} Ideologie)

歴史的・社会的に全体として規定された考え方の型。

*愛情の問題〔1931〕〈片岡鉄兵〉「何によってこれらの二つの心はそんな理解に結びつけられてゐるのか？ それはイデオロギイだ」

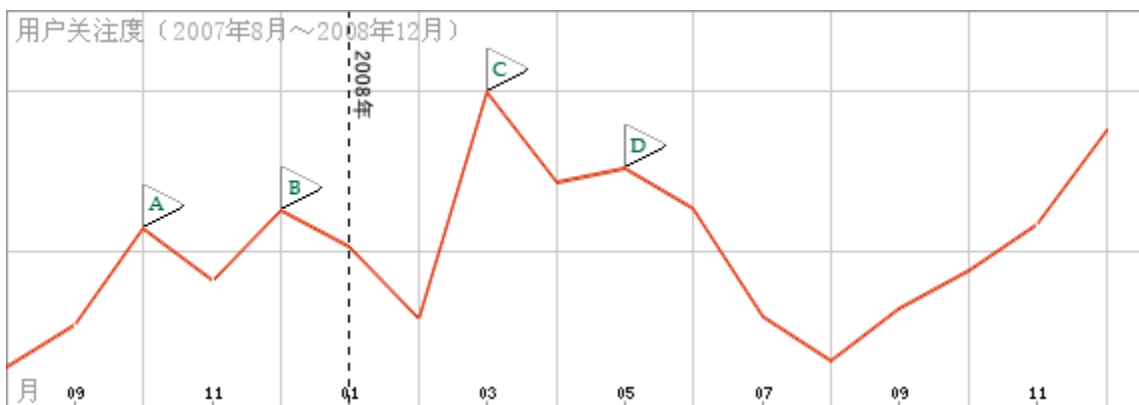
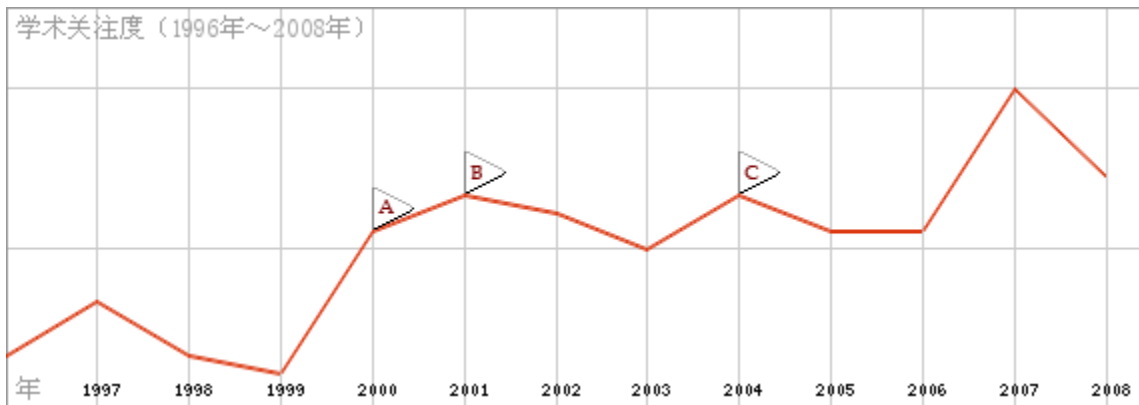
Imperialism

帝国主义 di4guo2zhu3yi4

【帝國主義】1.又稱“壟斷資本主義”。指資本主義發展中的一個特殊歷史階段，即壟斷占統治地位的資本主義。2.指帝國主義國家。

雨塵子，“經濟競爭論” 載 《新學大叢書》，上海：積山喬記書局 1903

★帝国主义



帝国主義 ていこくしゅぎ teikokusyugi (英 imperialism の訳語)

一つの民族または国家が、政治的、経済的に他民族または国家を支配して強大な国家をつくらうとする運動。

*一年有半〔1901〕〈中江兆民〉二「民権是れ至理也、自由平等是れ大義也、此等理義に反する者は竟に之れが罰を受けざる能はず、百の帝国主義有りと雖も此理義を滅没することは終に得可らず」

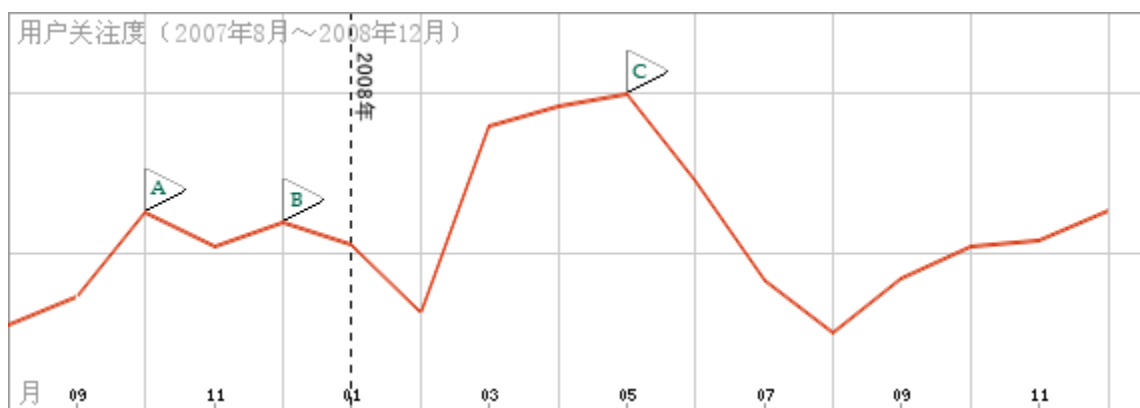
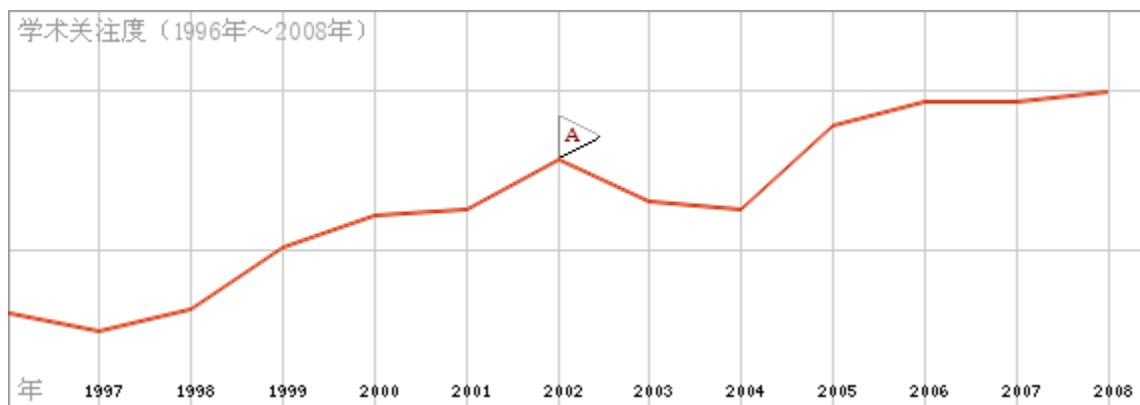
Industry

工業 go1nye4

【工業】採掘自然物質資源和對工業品原料及農産品原料進行加工的社會生産部門。工業可分爲採掘工業和加工工業，又可分爲重工業和輕工業。在有些國家中，工業亦稱製造業，通常僅指加工工業。

雨塵子，“經濟競争論” 載 《新學大叢書》，上海：積山喬記書局 1903

★工業



工業 こうぎょう kougyou

原料を加工し、新しい製品を作る産業。農業、林業、水産業などの原料を生産する第一次産業に対して製造業、建設業が中心になる第二次産業をいう。

*万国新話〔1868〕〈柳河春三編〉一「製造所を設け、工業を励ます等」

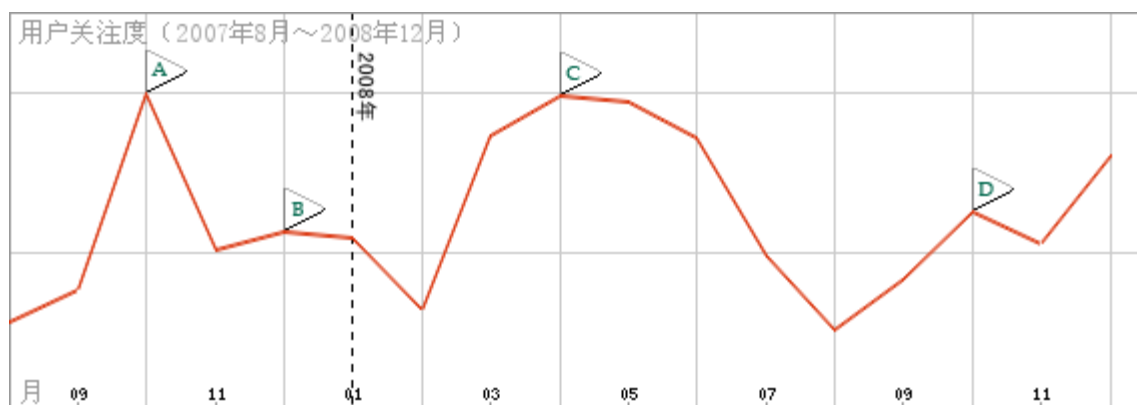
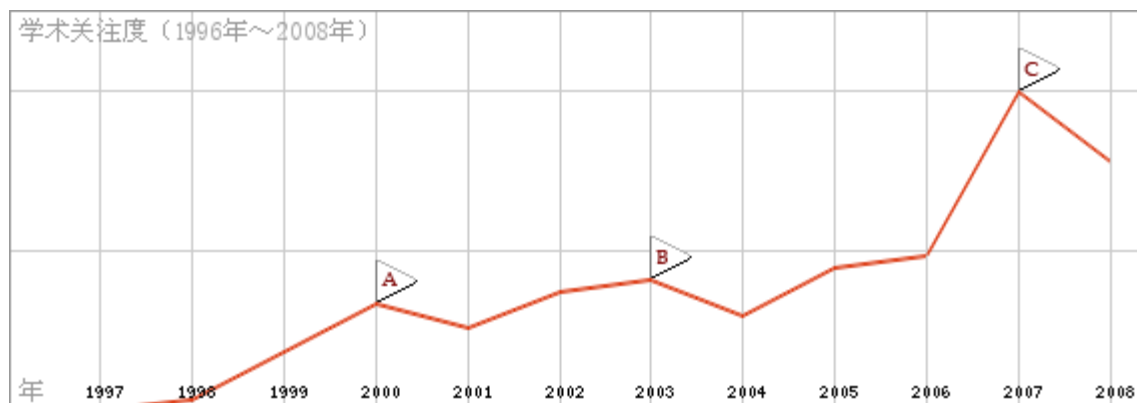
Institution

机关 ji1gualn

【機關】1.設有機件而能制動的器械。漢 王充《論衡·儒增》：“夫刻木爲鳶以象鳶形，安能飛而不集乎？既能飛翔，安能至於三日？如審有機關，一飛遂翔，不可復下，則當言遂飛，不當言三日。”3.辦理事務的部門或機構。聞一多《一個白日夢》：“心想反正不是機關，便是學校，要不就是營房。”

戴鴻慈，端方（著），《列國政要》，上海：商務印書館 1907

★机关



機關 きかん kikan

法人や団体などが意思を決定したり、実行したりするために設けた組織。その形態や性格によって国家機関と私人機関、合議機関と単独機関、意思機関と執行機関などに分けられる。

*雪中梅〔1886〕〈末広鉄腸〉下・五「政事上のことは言ふまでもなく何事を為すにも機関がなければならぬものだ」

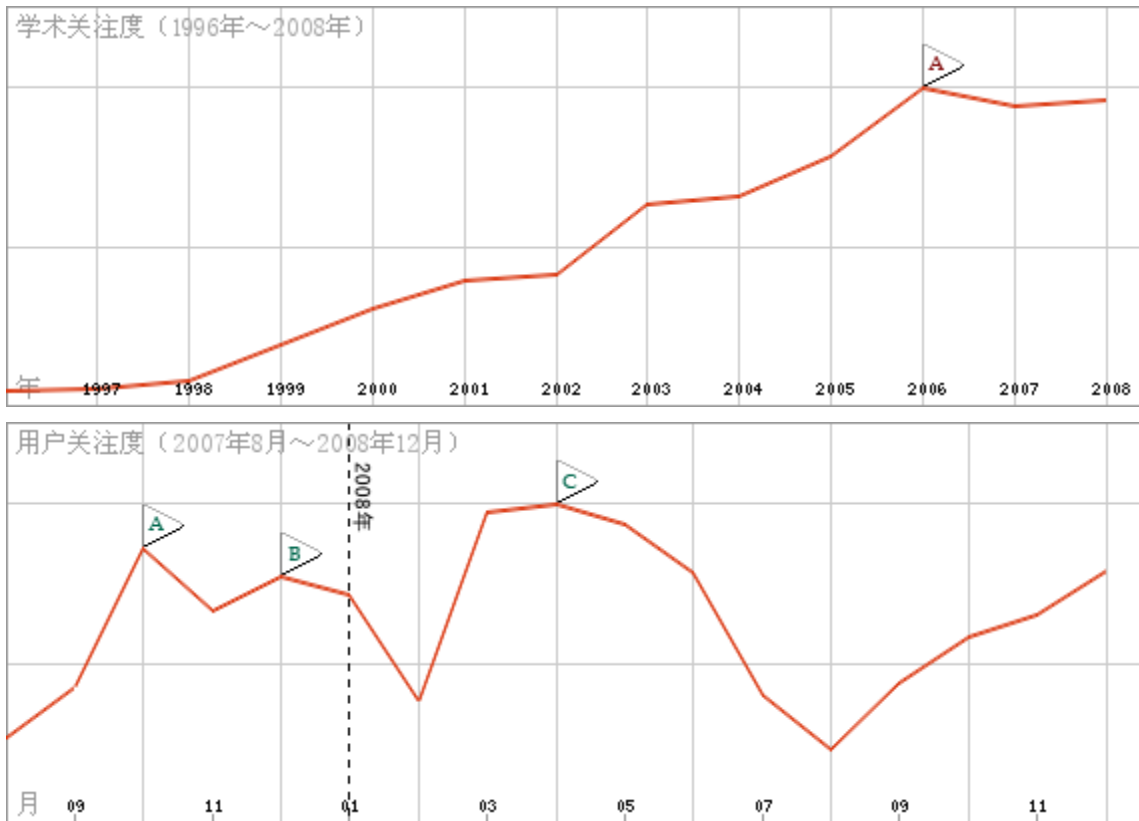
Interests

利益 li4yi4

【利益】1.好處。《後漢書·循吏傳·衛颯》：“教民種殖桑柘麻紵之屬，勸令養蠶織履，民得利益焉。”魏巍《東方》第四部第十五章：“除了人民的利益，我們沒有別的期求。”

鄭其照，《華英字典集成》，香港 1923（第一版 1882）

★利益



利益 りえき rieki

ためになること。益になること。

*西洋事情〔1866～70〕(福沢諭吉)外・一「富貴利達を致す者は常に他人の利益を成したる者なり」

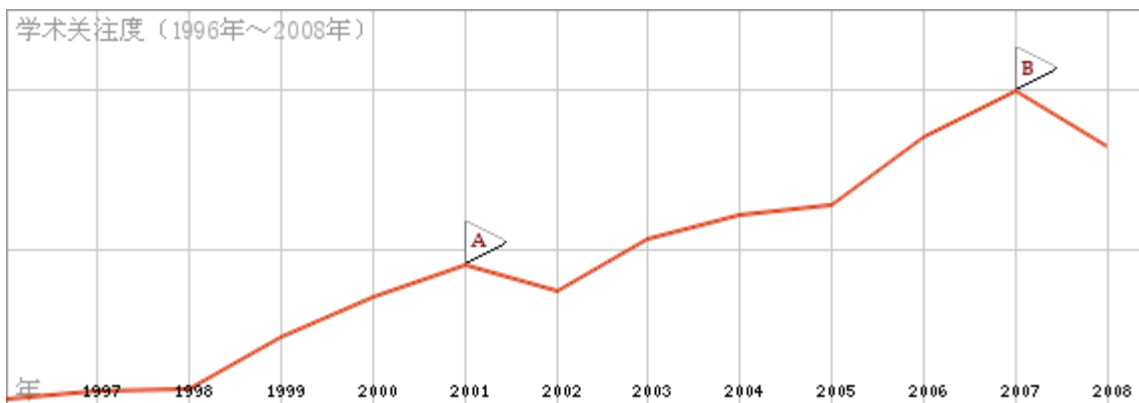
International law

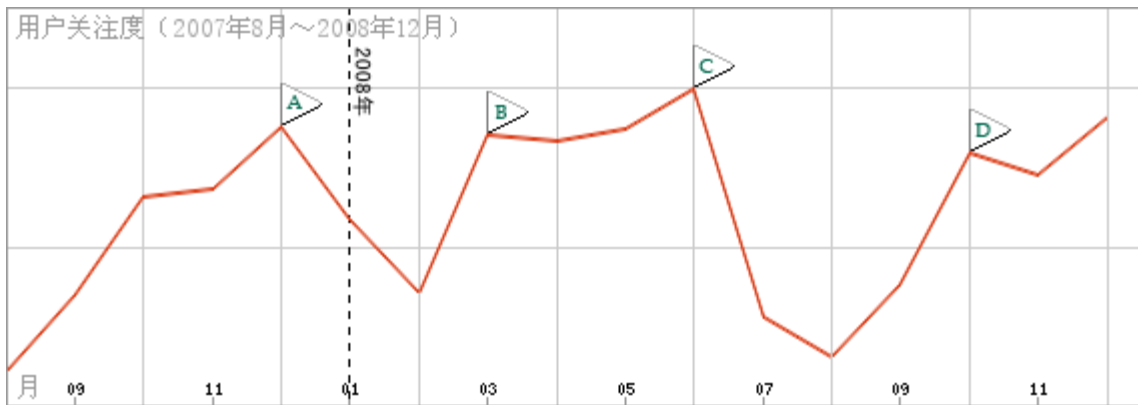
国際法 guo2ji4fa3

【國際法】國際公法和國際私法的總稱，但通常指國際公法。

元良勇次郎(著)，王國維(譯)，《倫理學》(哲學叢書初集)，上海：教育世界出版社 1902

★国際法





国際法 こくさいほう kokusaihou

国家間の合意に基づいて、主として国家間の関係を規定する法。条約や国際慣習などから成る。国際組織、外交使節、国際紛争の解決などに関する平時国際法と、戦争の開始、交戦法規、占領などに関する戦時国際法に区分される。国際私法に対して国際公法ともいう。

*将来之日本〔1886〕〈徳富蘇峰〉三「吾人は更に単刀直入以て欧州現今の国際法を断言す可し」

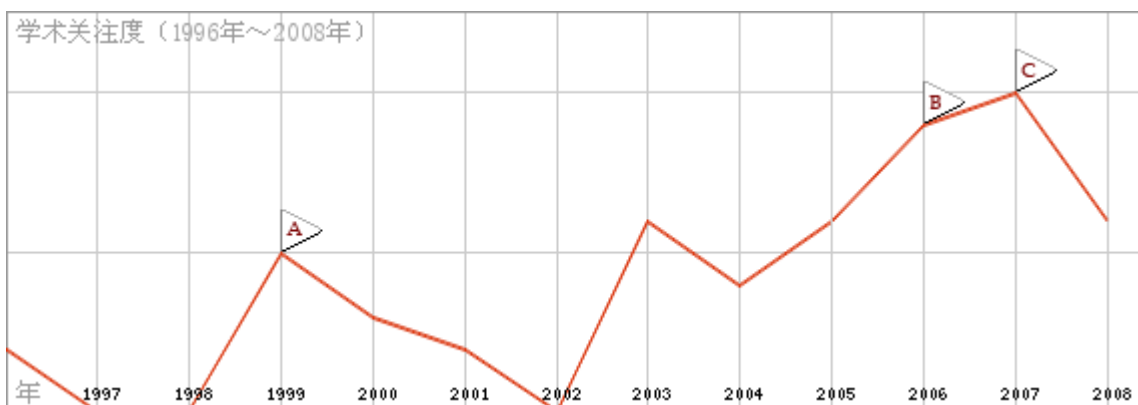
Internationalism

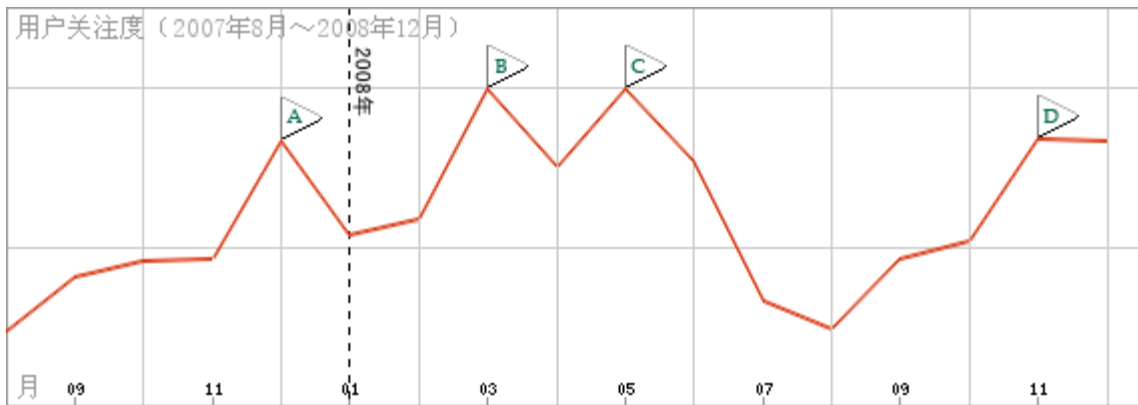
国际主义 guo2ji4zu3yi4

【國際主義】國際共產主義運動的指導原則之一。是全世界各國無產階級從共同的革命利益出發的馬克思主義的國際團結的觀點。它要求各國無產階級在反對壓迫和剝削，爭取民族解放和社會主義，建設共產主義的鬥爭中，在獨立自主的前提下，在馬列主義的原則基礎上聯合起來，緊密團結，互相支援，一切以國際無產階級的根本利益為前提，把本國無產階級的利益和國際無產階級的利益結合在一起，把本國人民的革命鬥爭和其他國家人民的革命鬥爭聯繫在一起。

Richard, Timothy, MacGillivray, Donald (eds.), A Dictionary of Philosophical Terms. Chiefly from the Japanese, Shanghai: Christian Literature Society for China 1913

★ 国际主义





国際主義 こくさいしゅぎ kokusaisyugi

独立した各国家が協調し、世界の平和と秩序の維持を実現しようとする立場。第一次大戦後の国際連盟、第二次大戦後の国際連合にその成果をみた。

＊袖珍新聞語辞典〔1919〕〈竹内猷郎〉「国際主義 Internationalism」

労働者階級が社会主義社会の実現をめざして各国人民の国際的連帯を強めようとする立場。プロレタリア国際主義。

＊露西亜評論 - 大正七年〔1918〕七月号・混沌より混沌へ〈茅原華山〉「過激主義は徹底した純粹の国際主義である」

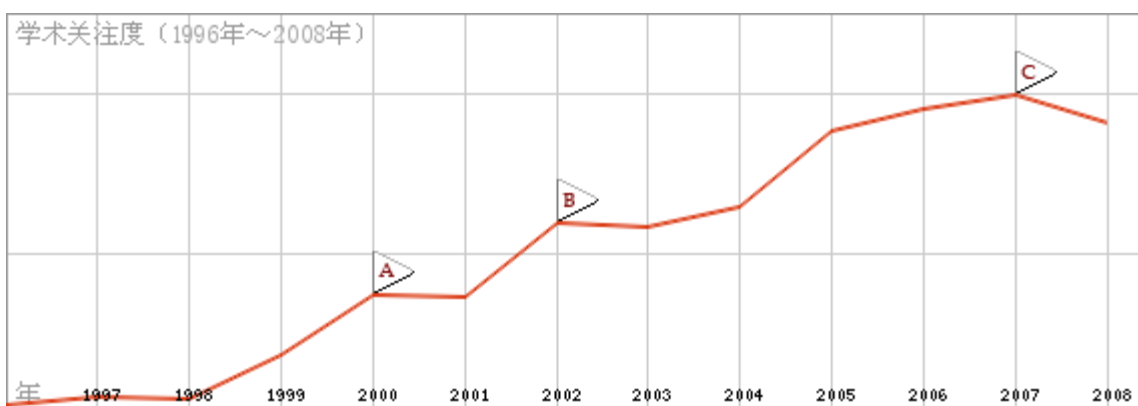
Justice

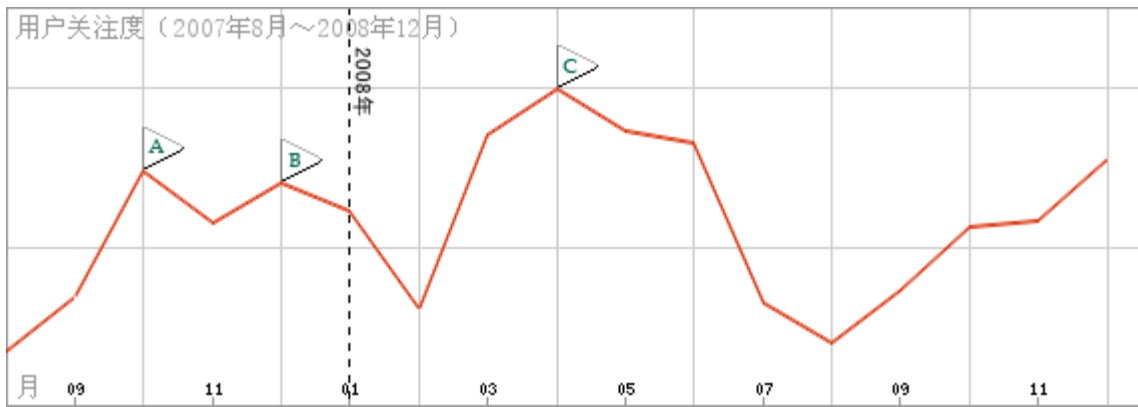
司法 si1fa3

【司法】1.官名。兩 漢 有決曹、賊曹掾，主刑法。歷代皆有。唐 制在府曰法曹參軍，在州曰司法參軍。宋 沿 唐 制，諸州置司法參軍。元 廢。參閱《文獻通考・職官十七》。”3.現指檢察機關或法院依照法律對民事、刑事案件進行偵察、審判。

汪榮寶，葉瀾（著），《新爾雅》，上海：明權社 1903

★司法





司法 しほう sihou

国家が法に基づいて、民事（行政事件を含む）および刑事の裁判に関して行なう一切の作用。立法、行政に対する概念。

＊第三三一 - 明治元年〔1868〕閏四月二一日（法令全書）「太政官の権力を分って立法行法司法の三権とす」

King

国王 guo2wa2ng

【國王】1.封建王朝最高の封爵。自漢至明皆沿用。宋元又以國王爲封號。《後漢書·張衡傳》：“永和初，出爲河間相。時國王驕奢，不遵典憲。”

梁廷楠（著），《海國四說》1846（清代史料筆記叢刊），北京：中華數據 1993

国王 こくおう kokuou

一国の君主。王。帝王。天皇。帝。

＊竹取〔9C末～10C初〕「国王の仰せごとを、まさに世に住み給はん人の、承り給はでありなんや」

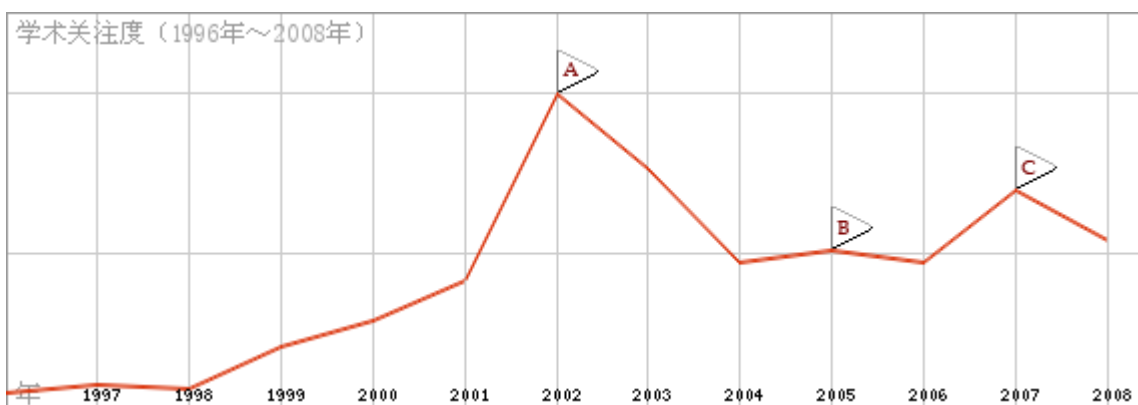
Labour

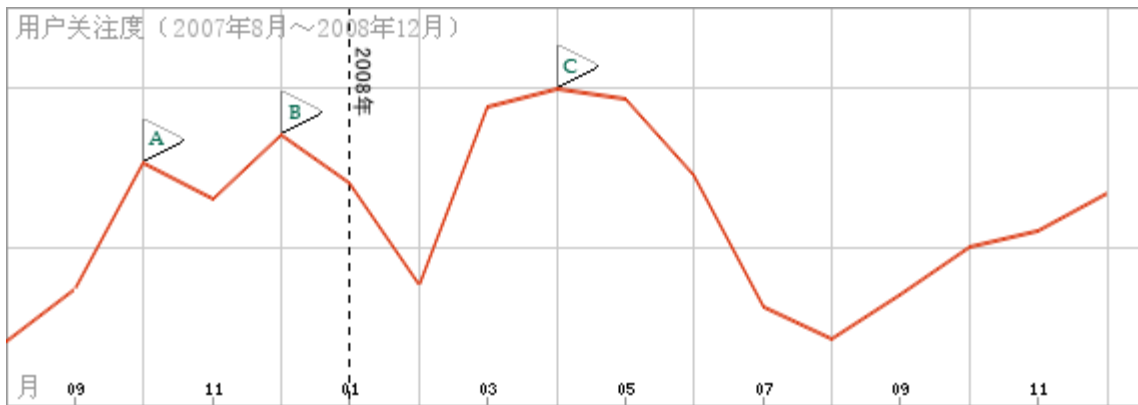
劳动 la2odo4ng

【勞動】1.操作；活動。《莊子·讓王》：“春耕種，形足以勞動。”《三國志·魏志·華佗傳》：“人體欲得勞動，但不當使極爾。”2.今多指創造物質財富和精神財富的活動。周瘦鵑《勞者自歌》：“我平生習于勞動，勞心勞力，都不以爲苦。”

高希生，郭真（編），《經濟科學大辭典》，上海：世界書局 1934

★劳动





労働 ろうどう roudou

経済学で、人間がその生存に必要な物資を得るために、手・足・頭脳などの活動によって労働対象にはたらきかけること。精神的労働・肉体的労働・有形的労働・無形的労働・自由労働・不自由労働・独立的労働・雇用的労働・生産的労働・不生産的労働などがある。

*新しき用語の泉〔1921〕(小林花眠)「労働(ロードー) 経済的貨物の生産に用ひられる心力及び体力の秩序的活動の総称である」

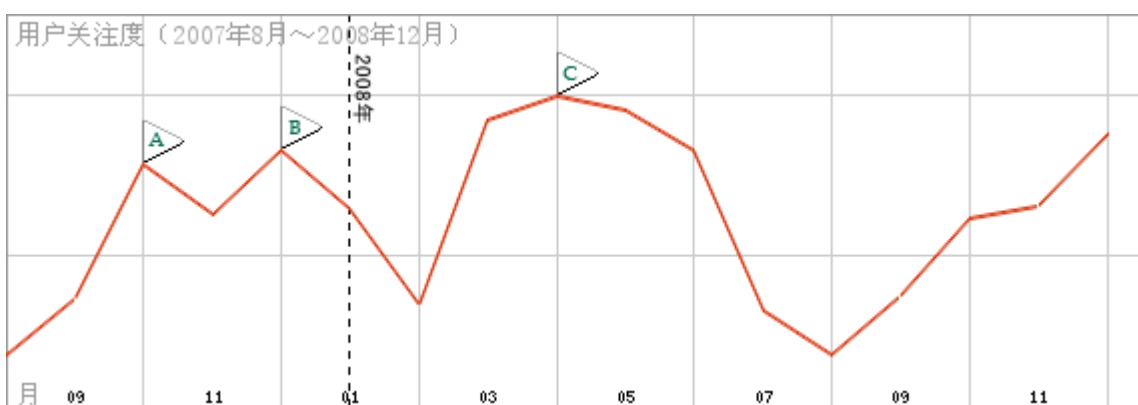
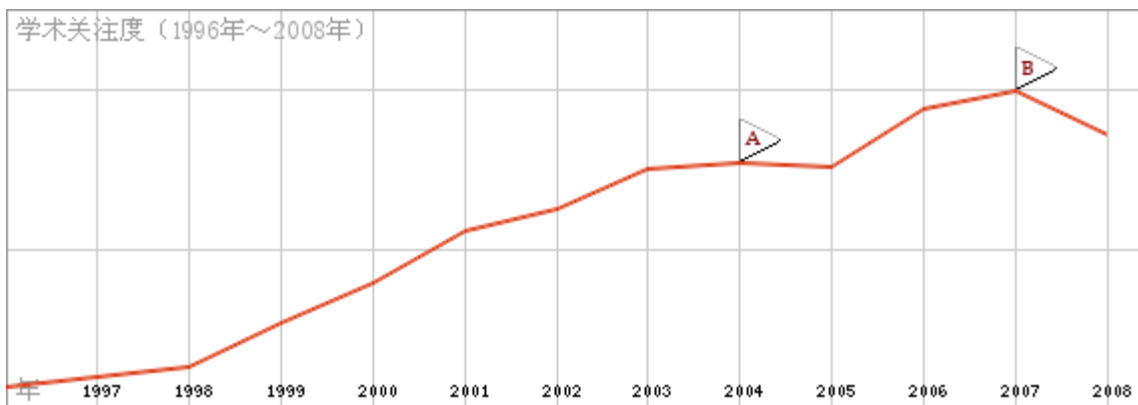
Law

法律 fa3lv4

【法律】1.由國家立法機關制定，具有一定文字形式，由國家政權保證執行，公民必須遵守的行爲規則。古代多指刑法、律令，今亦泛指由國家政權機關制定的各種法令、法規、條例和規定等。《庄子·徐无鬼》：“法律之士廣治。”

鄭觀應，“救時揭要”1874， 載 夏東元（編），鄭觀應集，上海：上海人民出版社 1982

★法律



法律 ほうりつ houritsu

国会の議決を経て制定される成文法の一形式。国会議員または内閣により提案され、両議院の可決のち公布される。憲法に次いで、命令や規制に優先する効力をもつ。

* 西洋事情〔1866～70〕(福沢諭吉) 二・一「人為の身とは同社又は政府を建るが為め人智を以て法律を設け此法律に従て進退するものを云ふ」

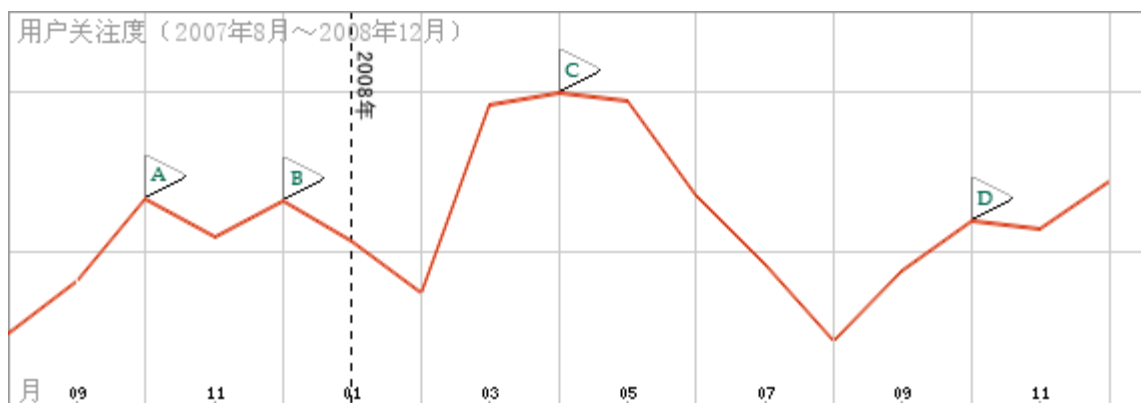
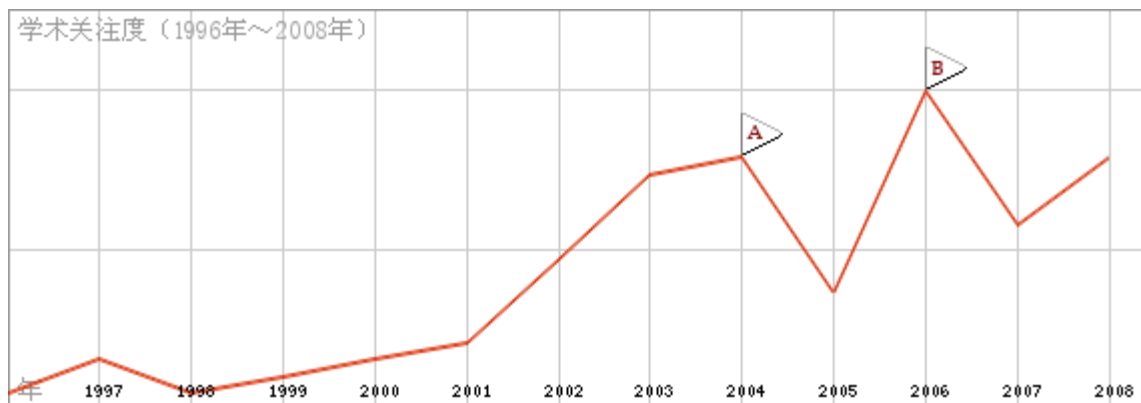
Legitimate

合法 he2fa3

【合法】1.猶得法。符合法式。清 王士禛《池北偶談・談獻二・劉吏部》：“此地自佳，惜葬不合法，不急遷，且有奇禍。”2.符合法律。趙樹理《小二黑結婚》十一：“〔區長〕又給她講了一會婚姻自主的法令，說小芹跟小二黑訂婚完全合法。”

《德英華文科學字典》，青島 1911

★合法



合法 ごうほう gouhou

ある事柄が法規範に適合していること。法に反していないこと。また、そのさま。適法。

* 五国対照兵語字書〔1881〕(西周)「Légitime (略) 合法ノ」

* 改訂増補哲学字彙〔1884〕「Legitimate 合法、循例、正出」

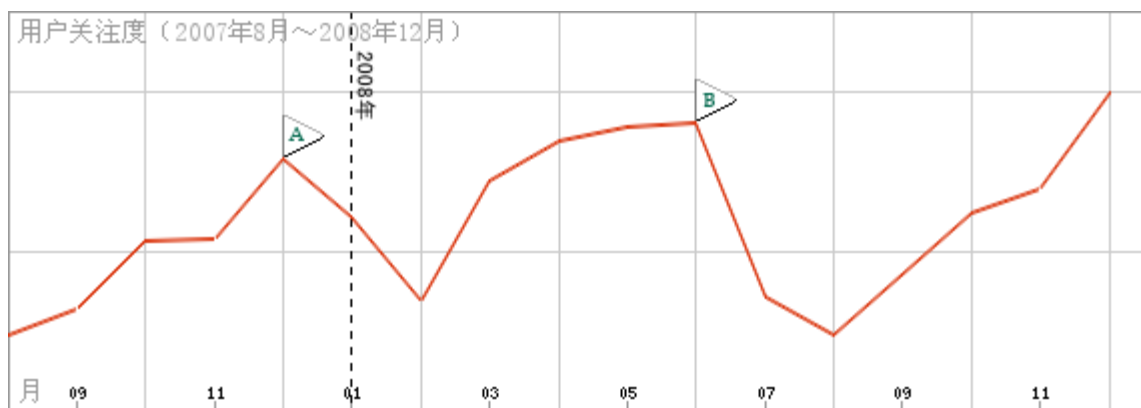
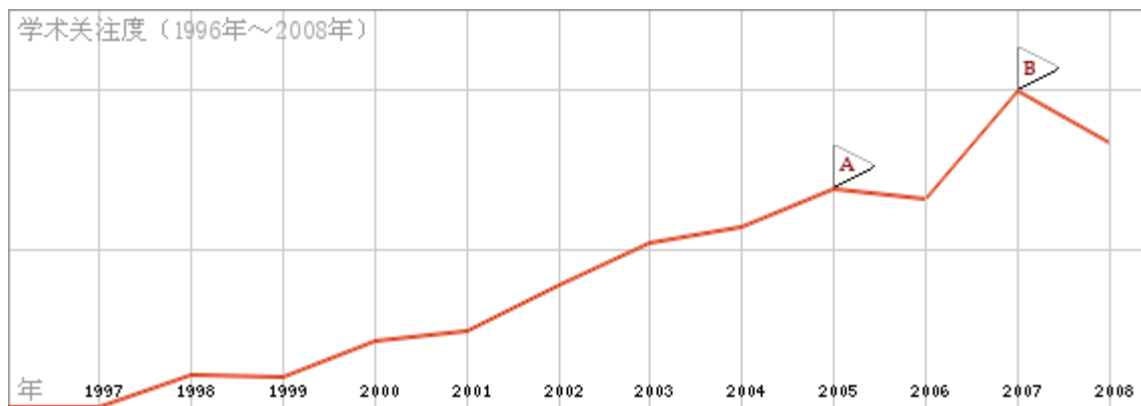
Liberalism

自由主义 zi4yo2uzhu3yi4

【自由主義】1.十九世紀和二十世紀初期的一種資產階級政治思想。主張個人活動和發展的完全自由，反對政治的、社會的和宗教的束縛。在政治上主張有財產限制的選舉權和兩院制議會，在經濟上主張企業主的自由競爭。2.革命隊伍中的一種錯誤思想作風。它的主要表現是缺乏原則性，無組織，無紀律，強調個人利益等等。毛澤東《反對自由主義》：“革命的集體組織中的自由主義是十分有害的。它是一種腐蝕劑，使團結渙散，關係鬆懈，工作消極，意見分歧。它使革命隊伍失掉嚴密的組織和紀律，政策不能貫徹到底，黨的組織和黨所領導的群眾發生隔離。這是一種嚴重的惡劣傾向。”

汪榮寶，葉瀾（著），《新爾雅》，上海：明權社 1903

★自由主义



自由主義 じゆうしゅぎ jiyuusyugi

（{英} liberalism の訳語）

一七～一八世紀、主として西ヨーロッパの新興市民階級（ブルジョワジー）によって主張された市民的自由・経済的自由・民主的諸制度を要求する思想・立場・運動。広義には、個人の自由な発展を追求する一つの精神的態度を含めていう。ロック・ルソー・ベンサム・ミルなどによって唱えられ、一八世紀末のアメリカ・フランスの二大革命の原動力となり、特にイギリス・フランスなどでは宗教的・政治的・身分的束縛と圧迫を排除する原理として重んじられた。リベラリズム。

*将来之日本〔1886〕〈徳富蘇峰〉一五「吾人奚ぞ我邦に於て自由主義の未だ其勢声を得」

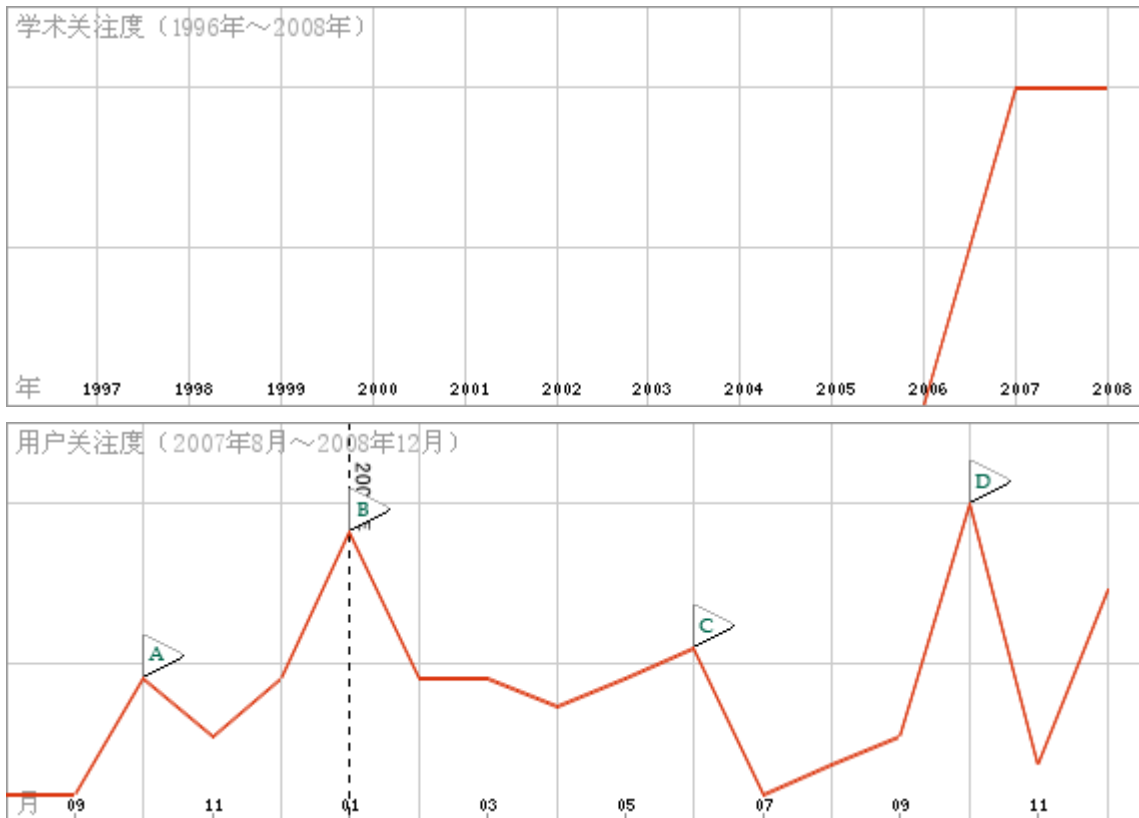
Majority

多数 duo1shu4

【多數】整體中占較大比例的數量。老舍《駱駝祥子》十五：“多數的鋪戶已經開了市，可是還有些家關著門。”如：少數服從多數；團結大多數。

戴鴻慈，端方（著），《列國政要》，上海：商務印書館 1907

★多数派



多数 たすう tasuu

一定のわくの中や比較において数や勢力を占めること。大部分。大半。

* 文明論之概略 [1 8 7 5] (福沢諭吉) 一・三「故に此決議は全国人民中の多数に従ふに非ず」

* 哲学字彙 [1 8 8 1] 「Majority 多数、大半」

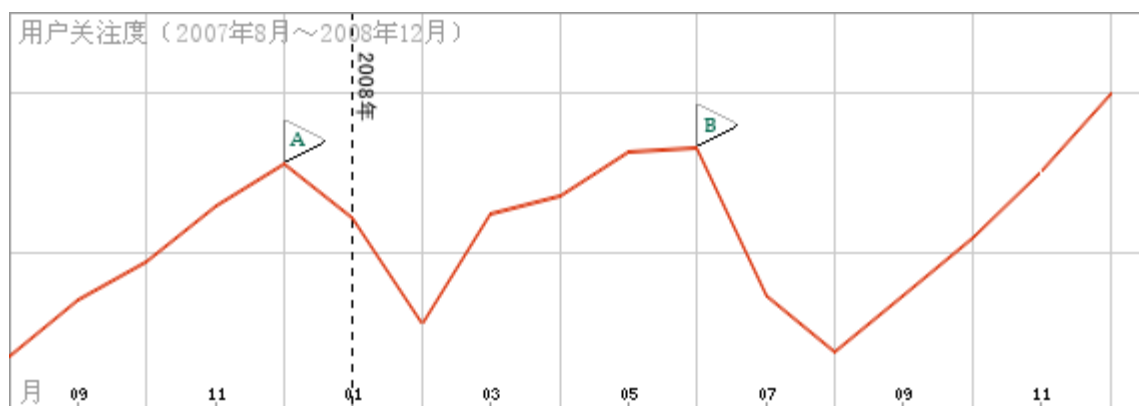
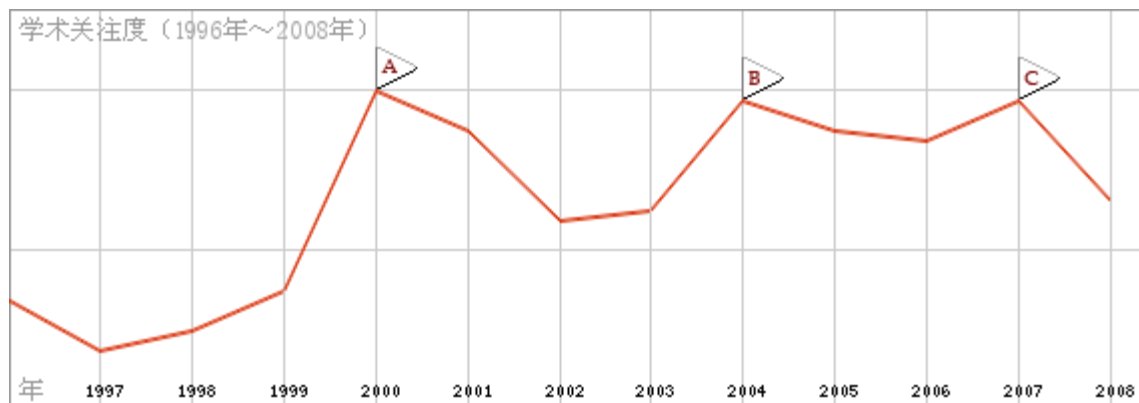
Materialism

唯物主义 we2iwu4zhu3yi4

【唯物主義】哲學中兩大派別之一，同唯心主義相對立的思想體系。認為世界按它的本質來說是物質的，是在人的意識之外，不依賴人的意識而客觀存在的。物質是第一性的，意識是物質存在的反映，是第二性的。世界是可以認識的。在哲學史上，唯物主義一般是先進階級的世界觀。

顏惠慶 Yen, W.W., An English and Chinese Standard Dictionary, comprising 120,000 words and phrases, with translations, pronunciations, definitions, illustrations, etc., etc. with a copious Appendix., Shanghai: Shangwu yinshuguan 1910

★唯物主义



唯物主义 ゆいぶつしゅぎ yuibutsusyugi

精神よりも物質に価値があるとする生活上の態度。

*抒情詩〔1897〕独歩吟〈国木田独歩〉序「新文明は物質的偏長の弊に陥り、世を挙げて唯物主义の浅薄固陋に走り、宗教は卑下せられ、徒に電気燈のみ輝きて国民靈性の神殿は暗夜の如し」

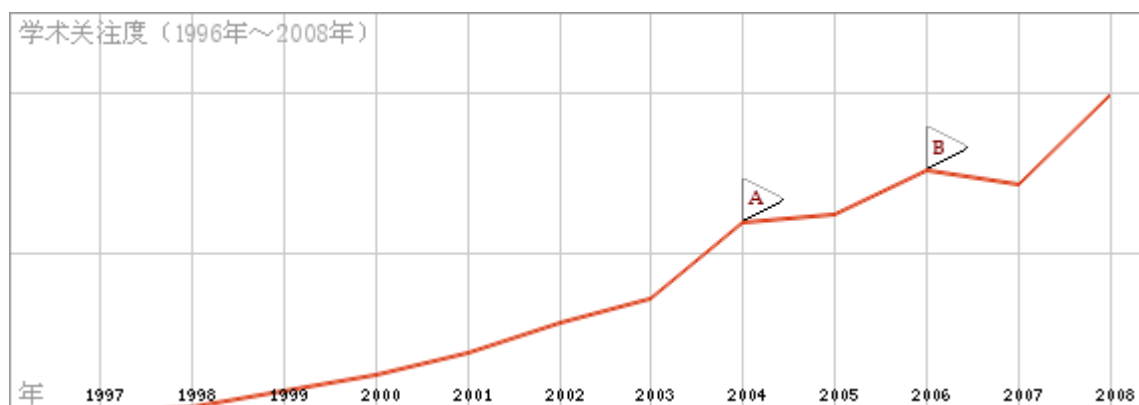
Middle classes

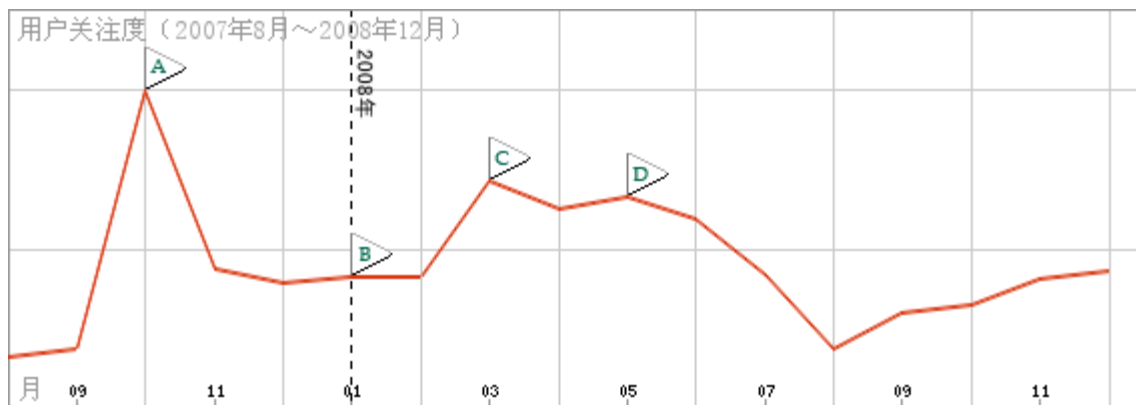
中产阶级 zho1ngcha3nji1ji1

中產階級（英文：middle class）是一種社會階層，在現代社會中，指擁有一定程度的經濟獨立，例如有安定、較高薪酬的工作，在現代社會對社會的發展和穩定起很大的作用。此詞常用於專業人士、學者、知識份子，或大企業、公營機構、政府部門的中級管理層，或中小型企業東主，中學、小學、幼稚園校長、教師、社工和護士等。馬克思主義將這一階層稱為“小資產階級”。

《法漢專門詞典》，天津 1927

★中产阶级





中産階級 ちゅうさんかいきゅう tyusankaikyuu

資本主義社会における資本家階級と労働者階級の間に存在するさまざまな中間的社會層。自営農民・中小商人・手工業者・医師・弁護士・教師などの知識層、管理的作業に従事するホワイト-カラーを含めていう。中間階級。中流階級。中等階級。中間層。プチブルジョア。
*現代新語辞典〔1919〕「中産階級 チウサンカイキュウ」

Militarism

军国主义 ju1nguo2zhu3yi4

【軍國主義】把國家完全置於軍事控制之下，一切爲了侵略擴張的黷武思想和行爲。瞿秋白《赤都心史》三五：“此間是軍國主義式的統治，醫生獨裁制……’科學的威權最高無上。”周佐?（譯），《世界地理》1908，北京：中國大學 1911

軍国主義 ぐんこくしゅぎ gunkokusyugi

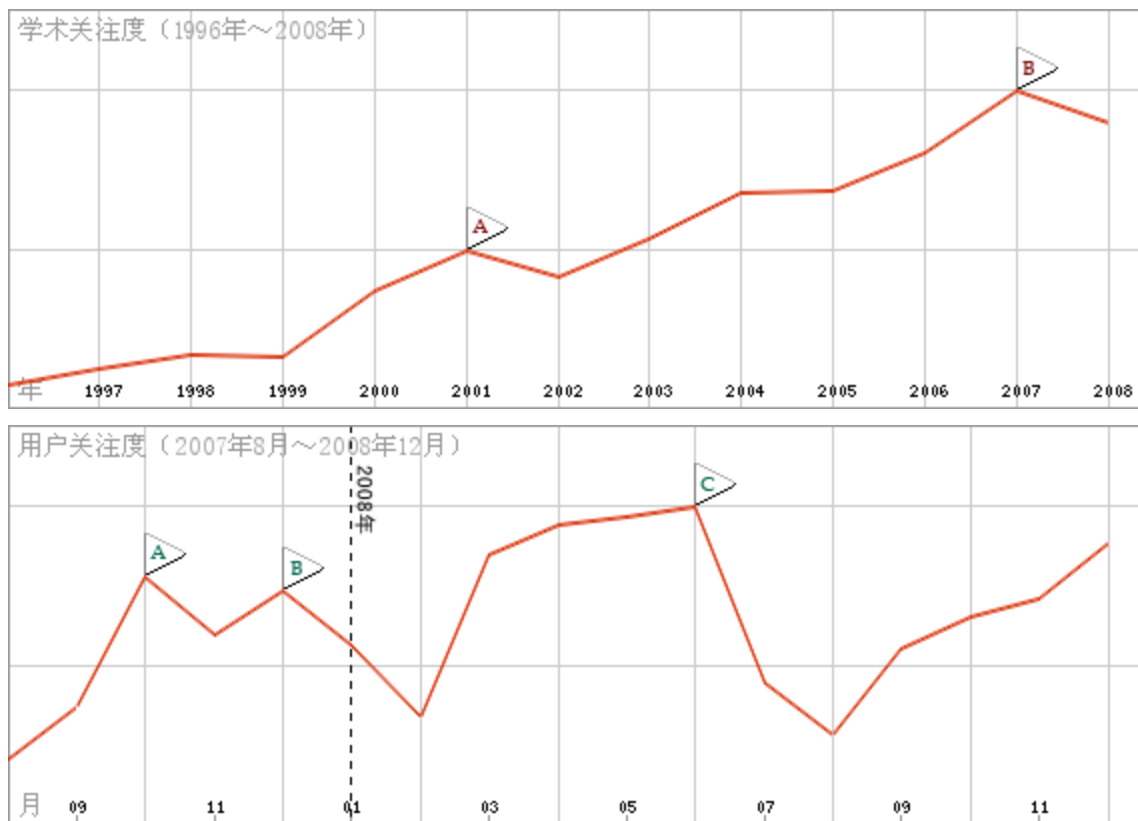
軍事力による対外的發展を重視し、戦争とその準備のための政策や制度を国民生活の中で最上位におき、政治、経済、文化、教育をこれに全面的に従属させようとする立場、あるいはその体制をいう。ミリタリズム。
*国是談〔1900〕（陸羯南）「今の視て以て国是と為す所は帝国主義寧ろ軍国主義に在りとも謂つ可きか」

Modern

近代 ji4nda4i

【近代】1.指過去不遠之時代。晉 葛洪《抱樸子·漢過》：“歷覽前載，逮乎近代，道微俗弊，莫劇 漢 末也。”洪深《電影戲劇的編劇方法》第六章三：“這部書雖寫於 1912 年，但所引的例，是古代多而近代少。”2.在史學上通常指資本主義時代。世界近代歷史時期，一般以 1640 年 英國 資產階級革命爲開端，終於 1917 年 俄國 十月社會主義革命。中國 近代歷史時期一般認爲是自 1840 年鴉片戰爭至 1919 年“五四”運動。
戴鴻慈，端方（著），《列國政要》，上海：商務印書館 1907

★近代



近代 きんだい kindai

歴史の時代区分の一つ。広義には近世と同義に用いられるが、普通には古代、中世の後の狭義の近世につづく時期で、封建制社会の後の資本主義社会をさす。日本の場合、幕藩体制の崩壊した明治維新（一八六八年）から太平洋戦争の終結（一九四五年）までをいうのが通説。

Morality

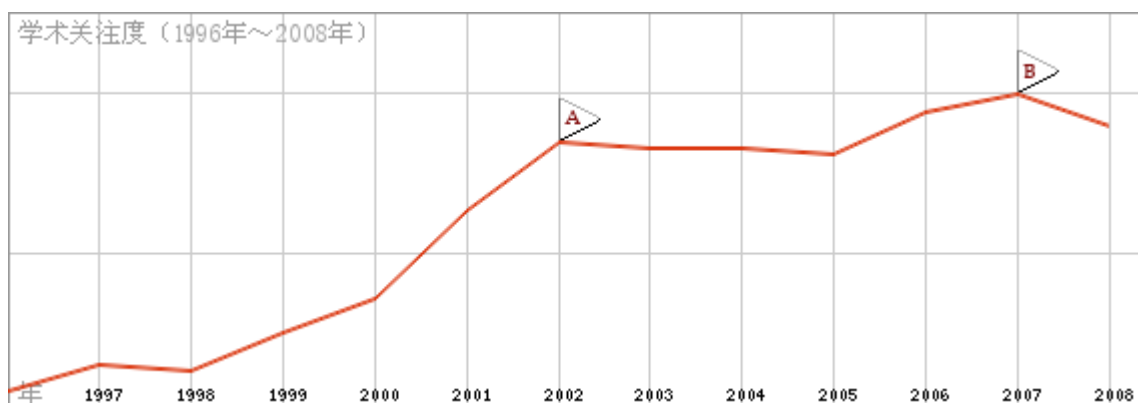
道德 da4ode2

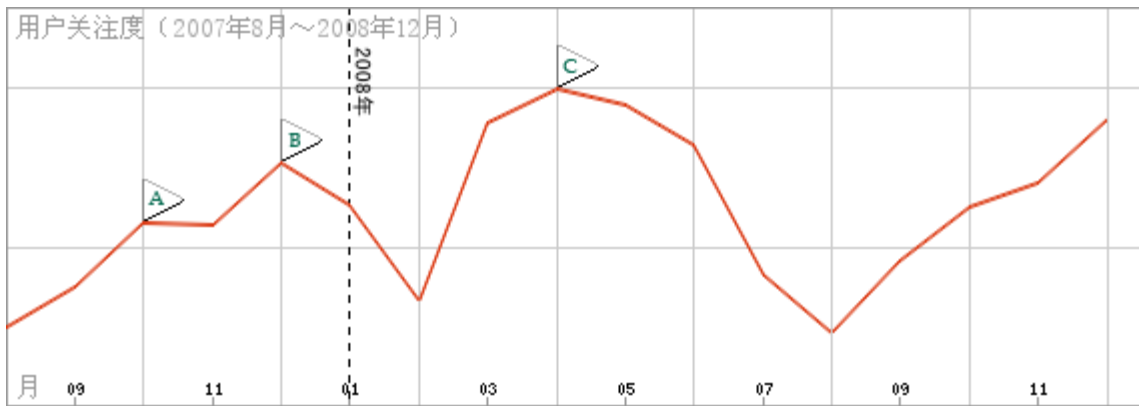
【道德】1.社會意識形態之一，是人們共同生活及其行為的準則和規範。道德由一定社會的經濟基礎所決定，並為一定的社會經濟基礎服務。不同的時代，不同的階級具有不同的道德觀念。

《韓非子·五蠹》：“上古競于道德，中世逐於智謀，當今爭於氣力。”

戴鴻慈，端方（著），《列國政要》，上海：商務印書館 1908

★道德





道德 どうとく

人間がそれに従って行為すべき正当な原理（道）と、その原理に従って行為できるように育成された人間の習慣（徳）。はじめ慣習、風習、習俗の中に現われるが、人間の批判的な自覚の高まりとともに、慣習や習俗を批判し反省しながら、慣習から分化した精神的規範や規準として現われる。

*続日本紀 - 慶雲三年〔706〕三月丙辰「道德仁義、因^レ礼、礼乃弘」

Mutual love

互相爱慕 hu4xialng'a4imu4

互いの愛 たがいのあい tagainoai

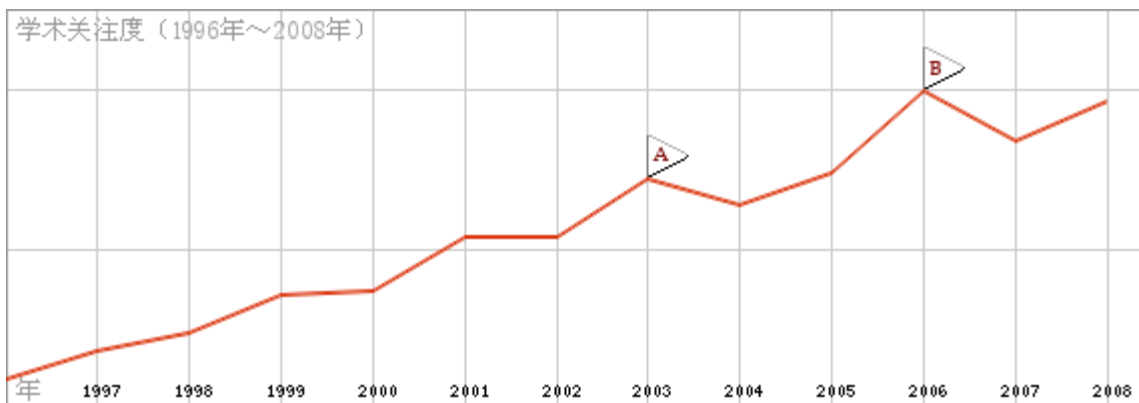
Nation

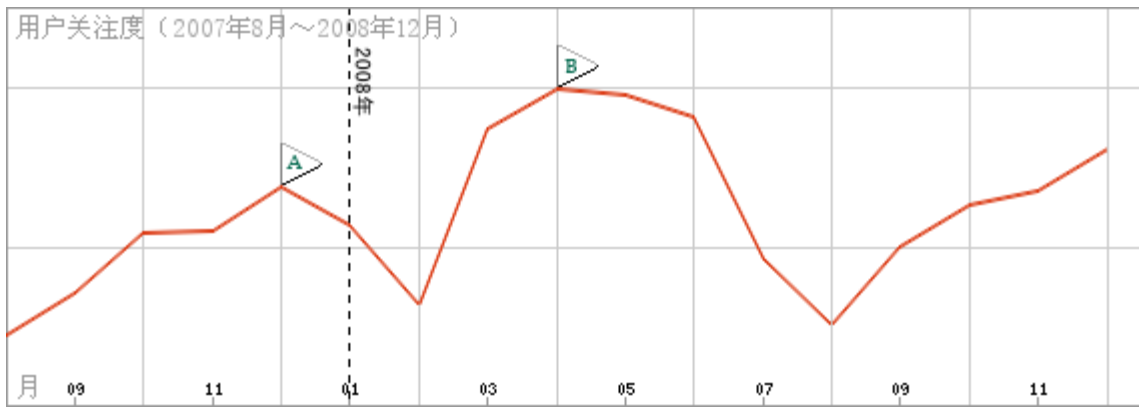
民族 mi2nzu2

【民族】1.泛指歴史上形成的、處於不同社會發展階段的各種人的共同體。如：原始民族；古代民族；現代民族；中華民族。2.特指歴史上形成的有共同語言、共同地域、共同經濟生活以及表現于共同文化上的共同心理素質的人的共同體。如：少數民族；多民族的國家。

戴鴻慈，《出使九國日記》 1905（走向世界叢書），長沙：嶽麓書社 1985

★民族





民族 みんぞく minzoku

同じ文化を共有し、生活様態を一にする人間集団。起源・文化的伝統・歴史をともにすると信ずることから強い連帯感をもつ。形質を主とする人種とは別。

* 西洋事情 [1866~70] (福沢諭吉) 二・二「往古魯西亜の地方には『シチアン』と云へる蛮野の民族ありて荒漠の原野に住居し」

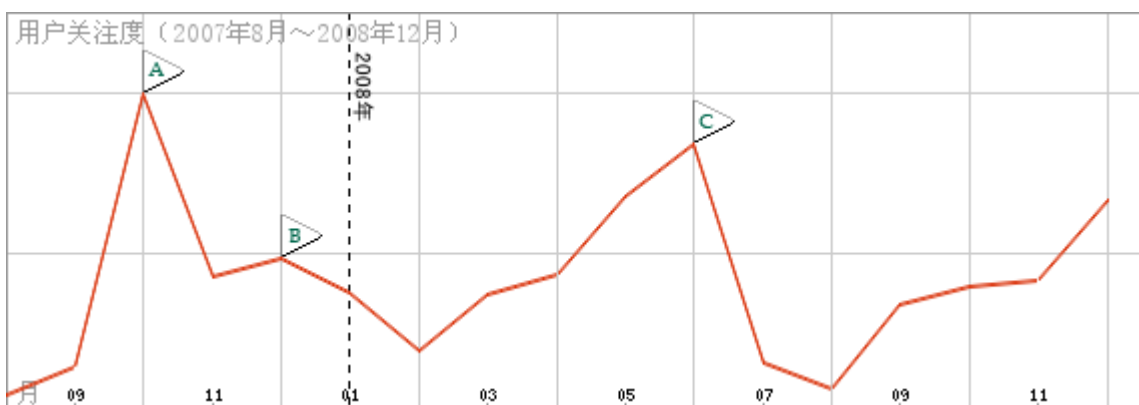
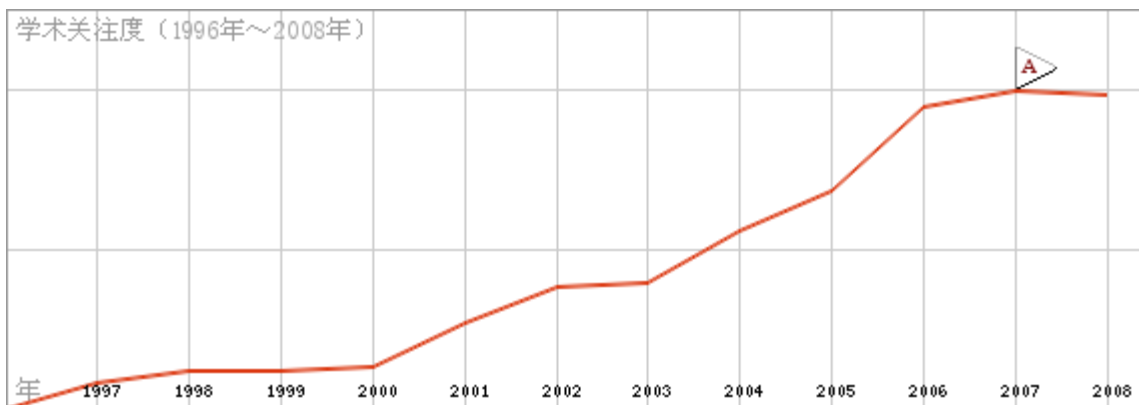
Natural law

自然法 zi4ra2nfa3

自然法，為獨立於政治上的實在法而存在的正義體系。對它的詮釋與使用在其歷史進程中千差萬別。通常而言，自然法的意義包括道德理論與法學理論，儘管二者的本質在邏輯上互不相干。根據自然法的倫理學說，在某種意義上，支配人類行為的道德規範，起源于人類的自然本性或和諧的宇宙真理；而依照自然法的法學理論，法律準則的權威，至少部分來自針對那些準則所具道德優勢的思量。

元良勇次郎 (著)，王國維 (譯)，《倫理學》 (哲學叢書初集)，上海：教育世界出版社 1902

★自然法



自然法 しぜんほう sizenhou

人間の自然的性質に基づく普遍的・恒久的な法律や規範。これを人定法、実定法に対してその批判や改正の根拠にしようとする思想は、古代のストア学派、中世のトマス＝アクィナス、近代のグロチウス、ホッブズ、スピノザ、ロック、ルソーらに見られる。

＊読「加藤弘之君人権新説」〔1882〕〈馬場辰猪〉「要するに皆是れ自由平等の主義に基づくより起りたる者と謂ふ可きなり。余が所謂る自然法とは則ち此れを是れ謂ふなり」

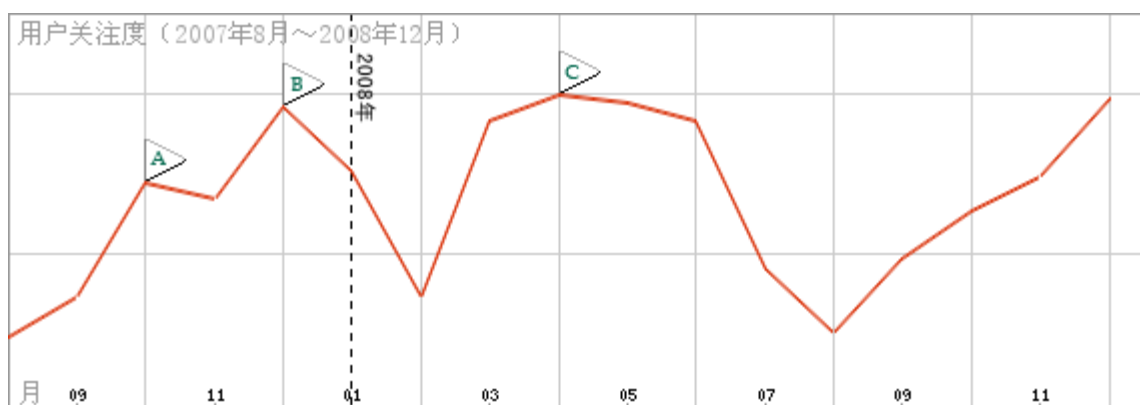
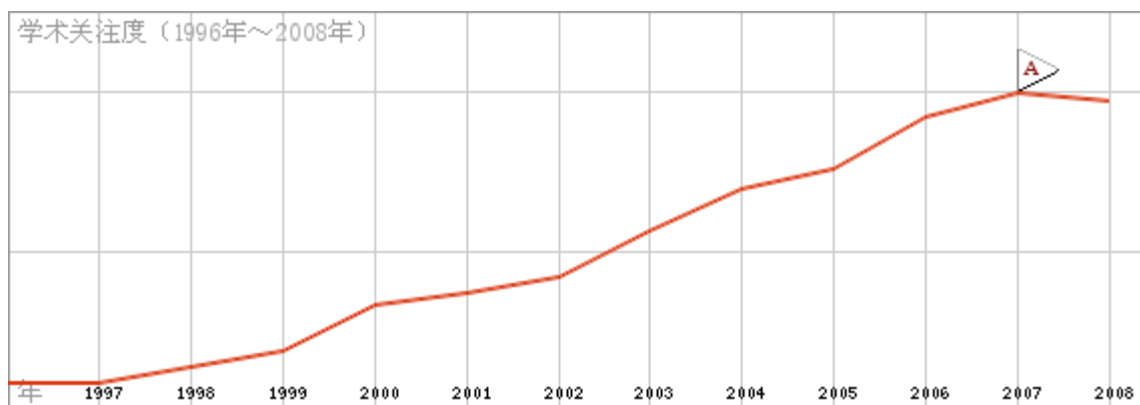
Nature

自然 zi4ra2n

【自然】1.天然，非人爲的。《老子》：“人法地，地法天，天法道，道法自然。”

俟失勒，金楷理，華蘅芳（譯），“測候叢談”載 袁俊德（編），《富強齋叢書》，上海：小倉山房 1897

★自然



自然 しぜん sizen

山、川、海、草木、動物、雨、風など、人の作為によらずに存在するものや現象。また、すこしも人為の加わらないこと。また、そのさま。それらを超越的存在としてとらえることもある。

＊色葉字類抄〔1177～81〕「自然 シセン シネン」

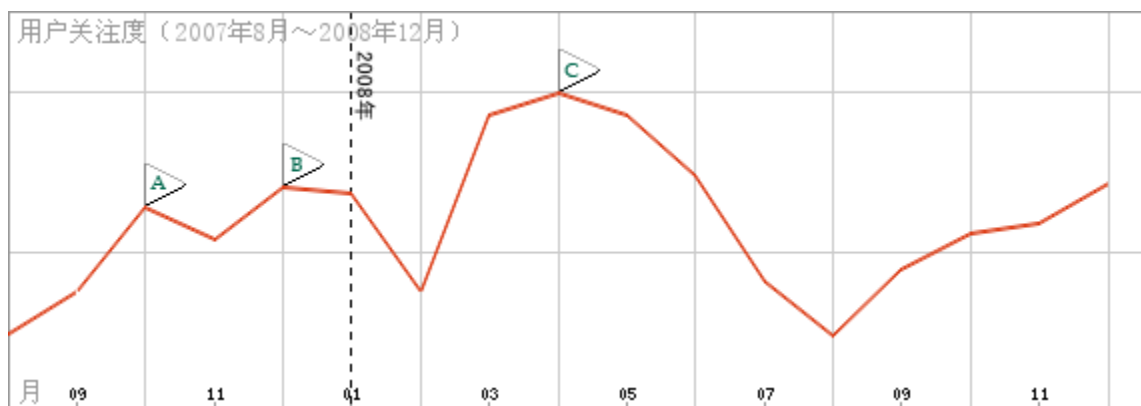
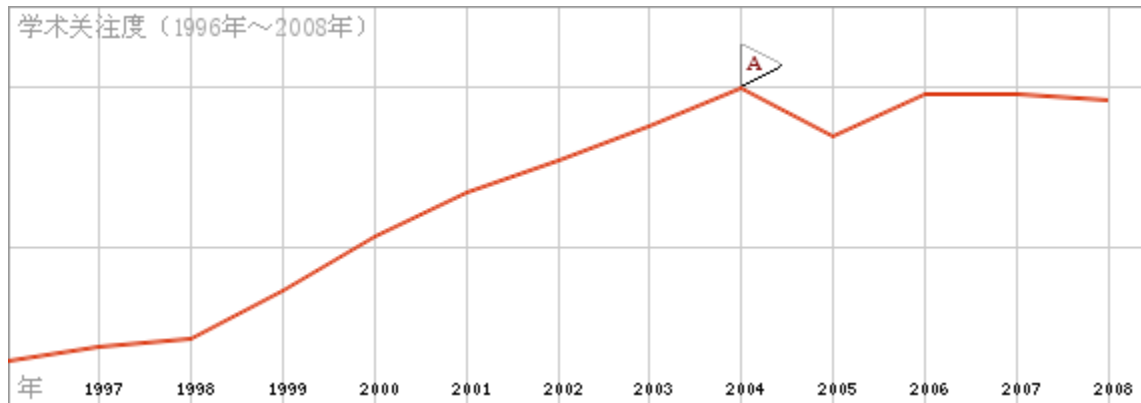
Need

需要 xu1ya4o

【需要】1.应该要有或必须要有。秦牧《〈长河浪花集〉序》：“革命功利主义任何时候都需要。”2.对事物的欲望或要求。洪深《劫後桃花》二四：“为了外国人的军事需要，小民便不能保全他们的田园家宅了。”

汪榮寶，葉瀾（著），《新爾雅》，上海：明權社 1903

★需要



需要 じゅよう jyuyou

（一する）商品を買い入れようとしたり、供給や施設を望んだりする気持。また、ある物や事柄を必要とすること。需用。

*文明論之概略〔1875〕（福沢諭吉）四・八「百般の需要一時に起て又旧時の粗野を甘ざる者なし」

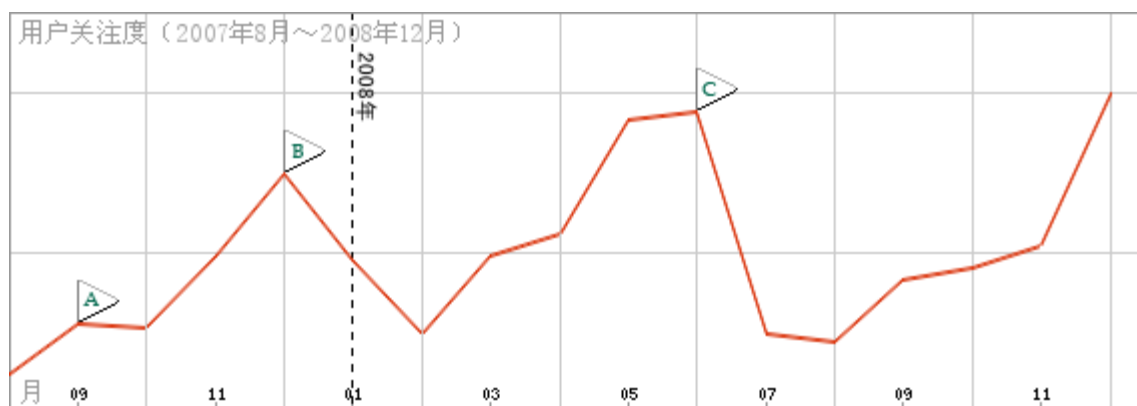
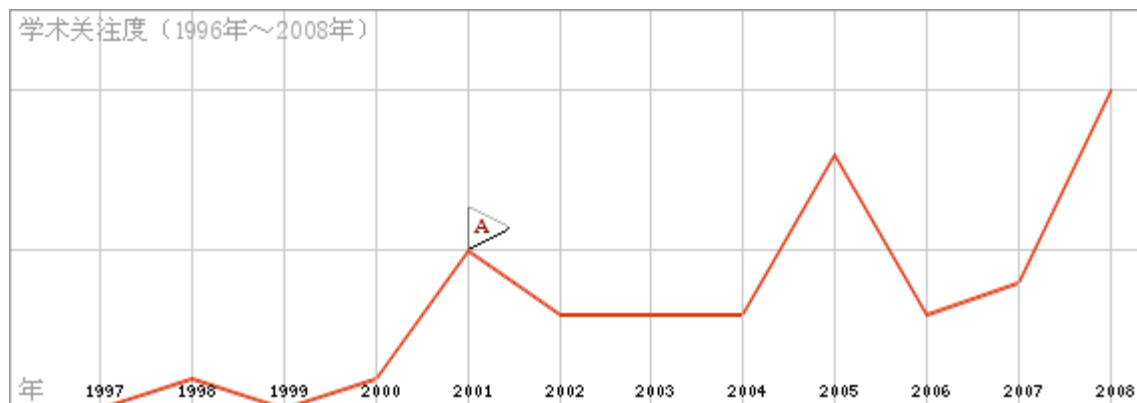
Neutrality

中立 zho1ngli4

【中立】1.中正獨立。《禮記·中庸》：“中立而不倚，強哉矯。”2.在對立的各方之間，不傾向于任何一方。《國語·晉語二》：“吾秉君以殺太子，吾不忍。通復故交，吾不敢。中立其免乎？”

鄭觀應，“易言（二十篇本）”1881 載 夏東元（編），《鄭觀應集》，上海：上海人民出版社 1982

★中立性



中立 ちゅうりつ tyuuritsu

国家間の紛争および戦争に参加しない国家の国際法上の地位。双方の交戦国に対して、公平と無援助を原則とする。局外中立。

*官板バタビヤ新聞〔1862～66〕文久元年一〇月一四日「是班牙は〈略〉自から唱へて中立と称しながら、仏国の兵隊に因て壤地利と合し、羅馬法王を補助せり」

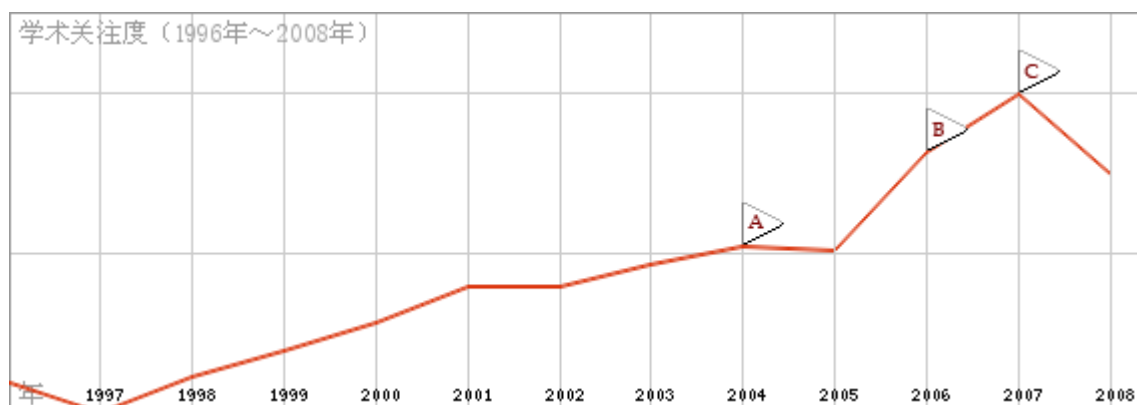
Newspaper

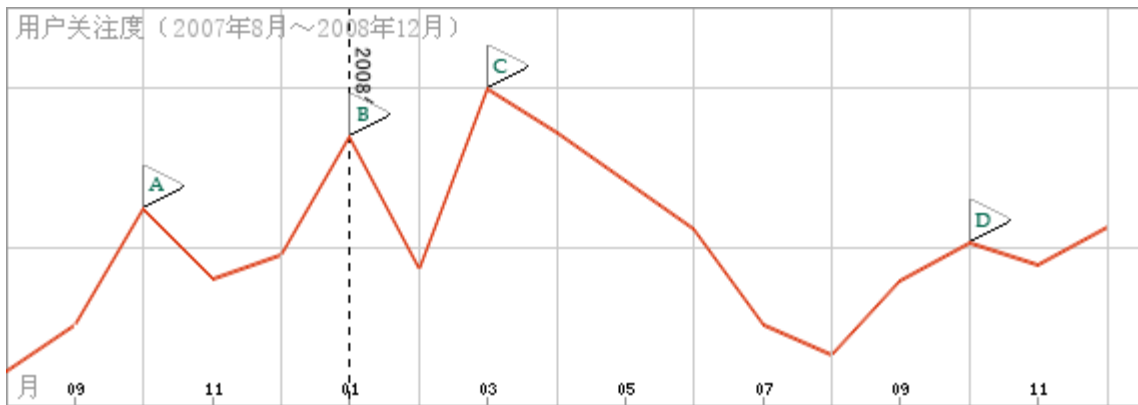
报纸 ba4ozhi3

【報紙】1.以國內外社會、政治、經濟、文化等新聞爲主要內容的散頁的定期出版物。《二十年目睹之怪現狀》第八回：“又《書所見》雲：‘料來不少芸香氣，可惜狂生在上風’之類，不知他怎麼都選在報紙上面。”

李圭，《環遊地球新錄》1876（走向世界叢書），長沙：嶽麓書社1985

★报纸

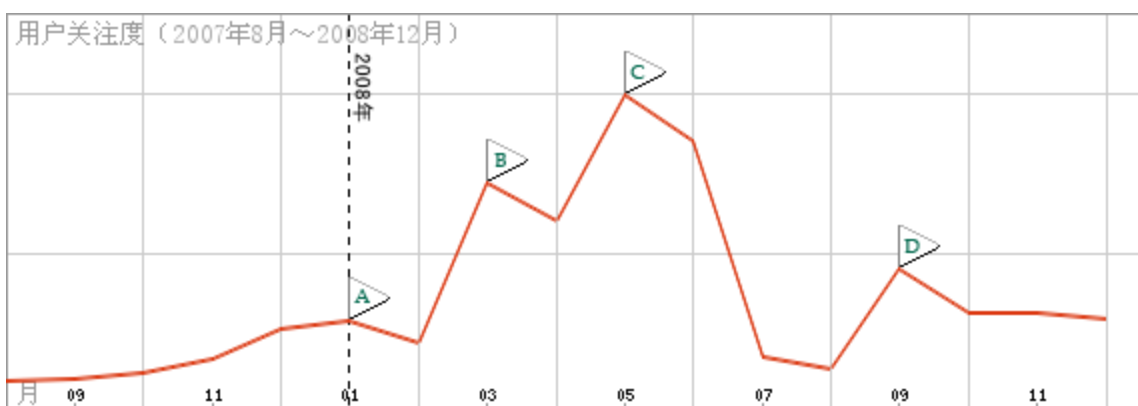
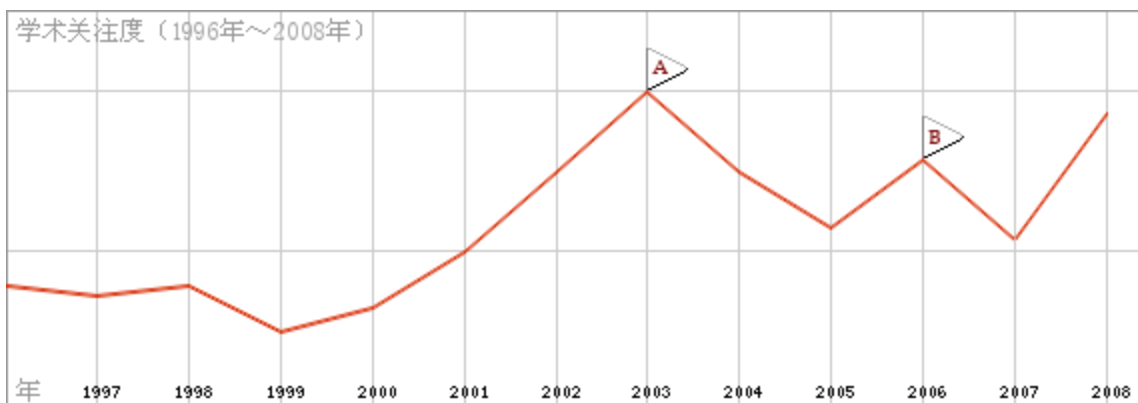




新聞紙 xi1nwe2nzhi3

【新聞紙】1.報紙。清 宣鼎《夜雨秋燈錄·胡寶玉記》：“新聞紙上，曾為記之。”《二十年目睹之怪現狀》第十四回：“繼之 把新聞紙遞給我，指著一條道：‘你看我們的國事怎麼得了！’”葉聖陶《某城紀事》：“要給本城新聞紙登一篇文章解釋黨義時，他自告奮勇說由他擔任。”2.白報紙。一種生產量大、價格低廉的印刷用紙，主要用以印刷報刊。
徐繼畬，《瀛環志略》 1848，臺北）台灣商務印書館 1986

★新聞紙



新聞 しんぶん sinbun

新しく聞いた話。新しい風聞。新しい話題。

* 殿村篠齋宛馬琴書簡 - 文政一〇年〔1827〕三月二日「人に交り候へば、珍説、新聞を得候益有之候へ共、又煩しき事も一倍に御座候」

（「しんぶんし（新聞紙）」の略）広い読者に時事に関する報道、解説を中心に、知識、娯楽、広告などを掲載伝達する定期刊行物。多く日刊のものをさしているが、週刊、旬刊、月刊などのものもある。また、経済、スポーツ、書評、特殊な分野の情報などを専門的に扱うもの、営利を目的としない学校、団体、組合などの発行する機関紙に類するものも含めている。なお、文久二年（一八六二）一月に発行された「官板バタバヤ新聞」がわが国の最初のものという。新報紙。ニューズペーパー。

*万国新聞紙四集 - 慶応三年〔1867〕五月下旬「次のケ条は横浜出板の新聞より得たり」

新聞紙しんぶんし sinbunsi

「しんぶん（新聞）」に同じ。

*官板バタバヤ新聞 - 文久元年〔1861〕八月三日「或る新聞紙にいへるは、帝即位の初めに肝要なる諸事を改革し」

新聞を、包装その他の用途で単に紙として見るときの語。しんぶんがみ。

*土〔1910〕〈長塚節〉一「戸棚から小さな古い新聞紙の袋を探し出して」

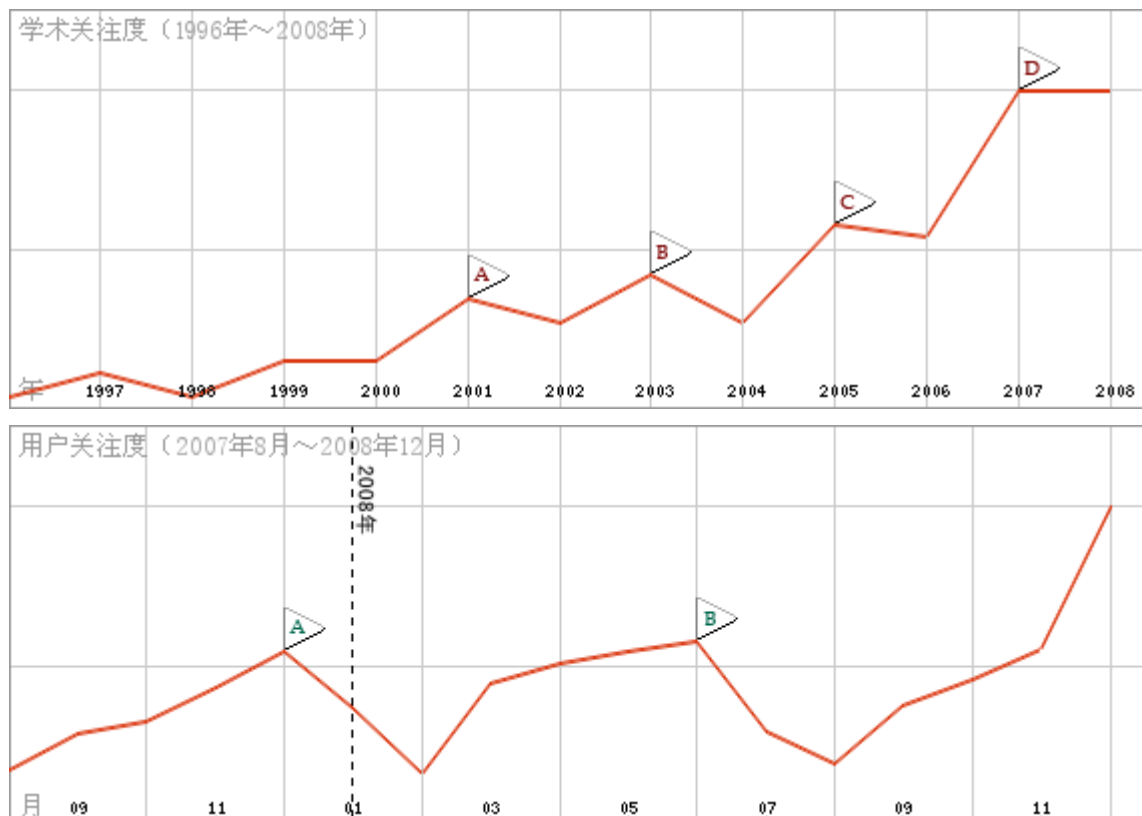
Nihilism

虚无主义 xu1wu2zhu3yi4

虚無主義(Nihilism)作為哲學意義；認為世界，特別是人類的存在沒有意義、目的以及可理解的真相及最本質價值。與其說它是一個人公開表示的立場，不如說它是一種針鋒相對的意見。許多評論者認為達達主義(Dada)、解構主義(Deconstructionism)、朋克(Punk)這些運動都是虛無主義性質的，虛無主義也被定義為某些時代的特徵。鮑德里亞(Baudrillard)稱後現代是虛無主義時代，有些基督教神學家和權威人士斷言現代與後現代由於拒絕上帝而是虛無主義的。

Richard, Timothy, MacGillivray, Donald (eds.), A Dictionary of Philosophical Terms. Chiefly from the Japanese, Shanghai: Christian Literature Society for China 1913

★虚无主义



ニヒリズム、虚無主義 きよむしゆぎ kyomusyugi

専制的資本主義社会に既存する制度・機構・権力などをすべて否定し、打破しようとする思想。一九世紀後半、ロシアのバクーニン率いる虚無党が唱えた、政治上・社会上の思想。ニヒリズム。

*大阪朝日新聞 - 明治三八年〔1905〕六月二七日「同嬢は曾て瑞西のツコーリッヒ大学に遊びしに、感ずる所やありけん、虚無主義を執って社会党员等と交通するに至り」

Official

官员 gualnyua2n

【官员】經過任命、一定等級的政府工作人員。《周書・盧辯傳》：“宣帝 嗣位，事不師古，官員班品，隨意變革。”《恨海》第一回：“八國聯軍侵入 中國，打進京城，兩宮西狩，大小官員被辱的也不知凡幾。

魏源（編），“增廣海國圖志” 1895 載 《中韓關係史料輯要》，臺北：珪庭出版社 1978

官员 かんいん kanyin

役人。明治時代には、現在の公務員にあたる語として用いられた。

*続日本紀 - 天平宝字三年〔759〕一二月甲午「置^レ授刀衛^レ、其官員督一人從四位上官」

*西洋事情〔1866～70〕（福沢諭吉）二・一「人為の身とは、同社又は政府を建るが為め人智を以て法律を設け、此法律に従て進退するものを云ふ。譬へば某の同社と云ひ某政府の官員と云ふが如き皆是なり」

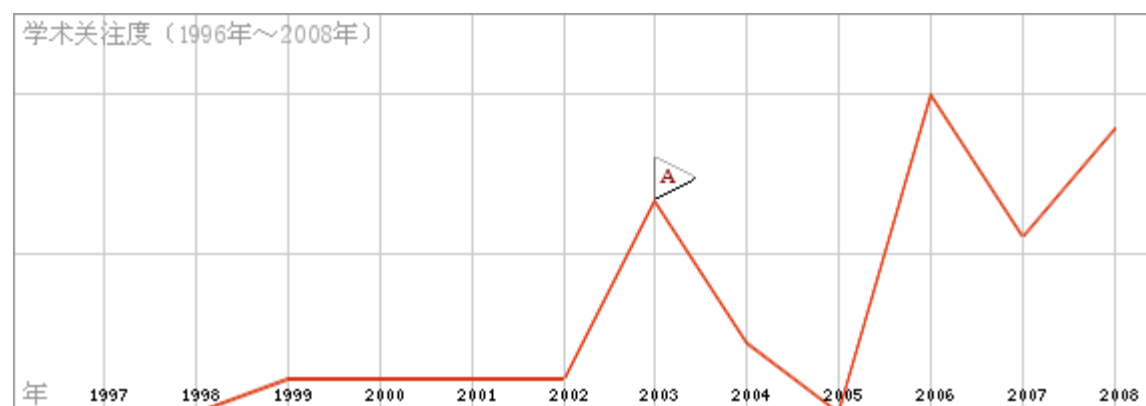
Pacifism

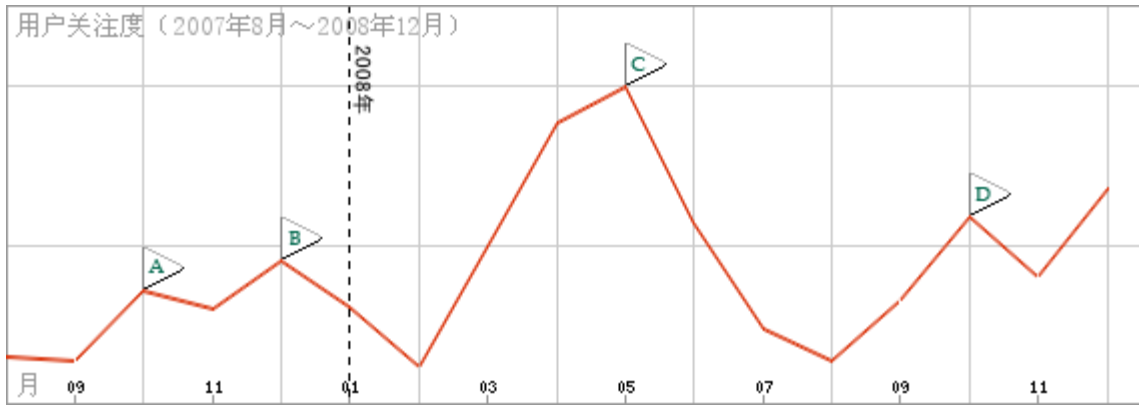
和平主义 he2pi2ngzhu3yi4

和平主義又稱非戰主義(Pacifism)，是反對戰爭或暴力的一切形式，追求和平和非暴力方式，解決人與人之間的衝突和對抗，信仰和支持和平主義的人稱為和平主義者（Pacifist）。

Morgan, Evan, Chinese New Terms and Expressions, with English Translations, Introduction and Notes, Shanghai: Kelly & Walsh 1913

★和平主义





平和主義 へいわしゆぎ heiwasyugi

平和を理想として、それによって一切を律しようとする思想や立場。また、一切の戦争を悪として排撃する立場や主張。

＊経国美談〔1883～84〕(矢野龍溪) 後・一三「故に平和主義を実行するがために列国に交るには」

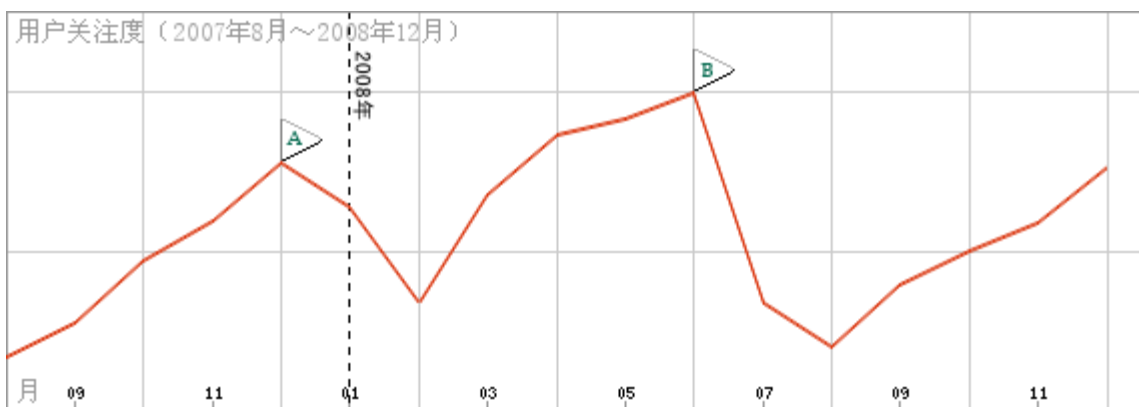
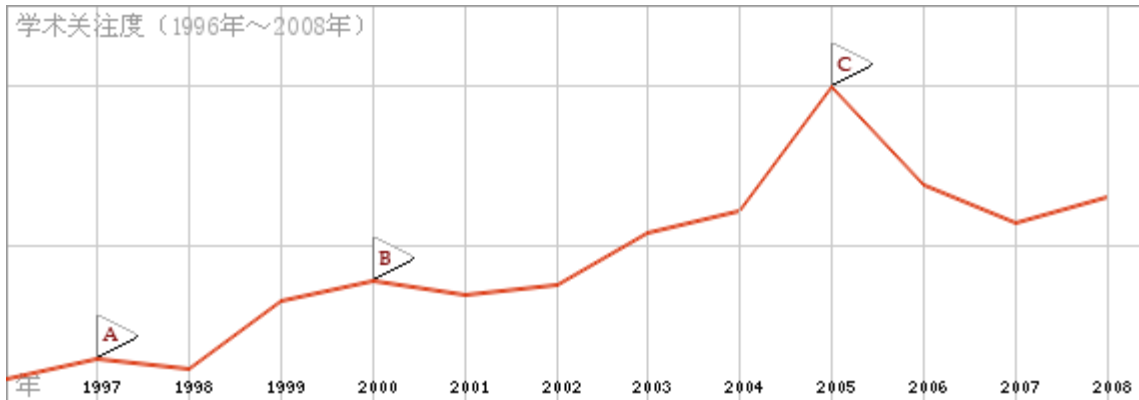
Peace

和平 he2pi2ng

【和平】1.政局安定，沒有戰亂。《易·鹹》：“聖人感人心而天下和平。”

惠頓（著），丁韞良（譯），《萬國公法》，北京：同文館 1864

★和平



平和 へいわ heiva

特に、戦争がなく、世の中が安穩であること。和平。

＊英政如何〔1868〕一「平和の時に当っては、大バロン銘々城郭に閉籠りて」

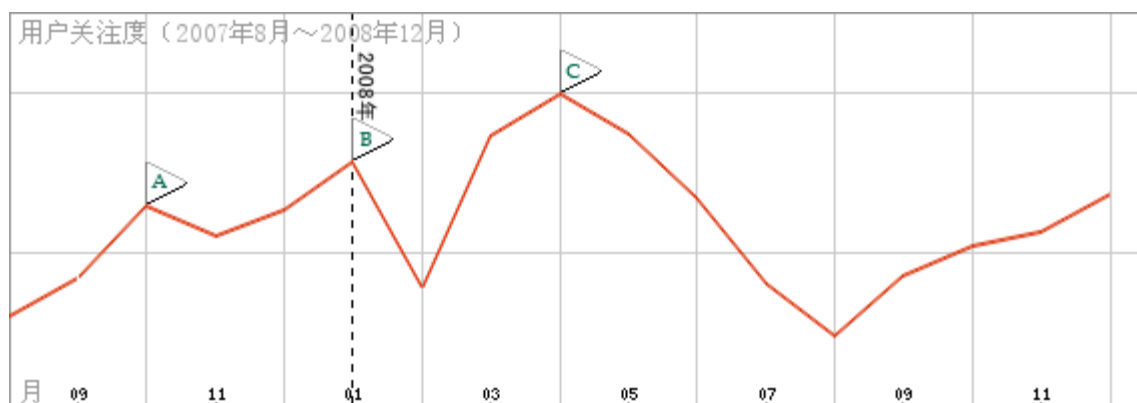
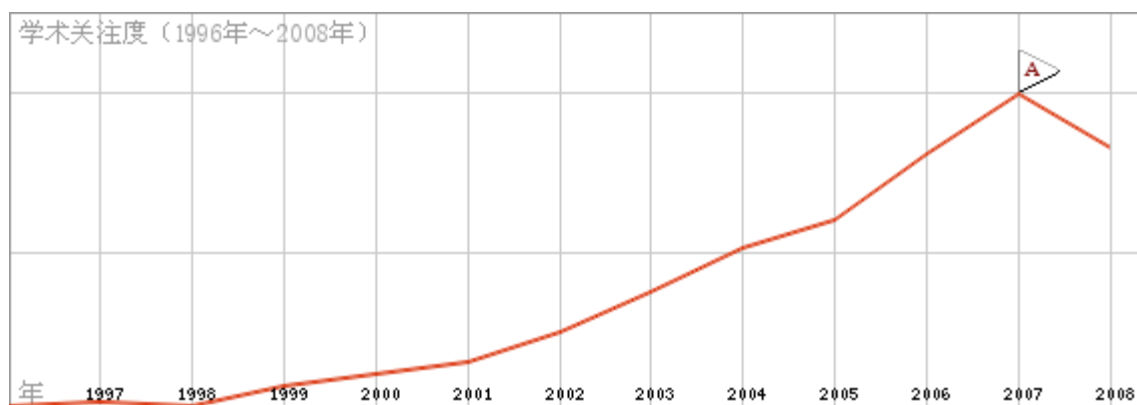
Peasant

农民 no2ngmi2n

【農民】指務農的人。《穀梁傳·成西元年》：“古者有四民。有士民，有商民，有農民，有工民。”
範甯注：“農民，播殖耕稼者。”

高希生，郭真（編），《經濟科學大辭典》，上海：世界書局 1934

★农民



農民 のうみん noumin

農業に従事する民。農業を生業とする人。百姓。

*三代実録 - 貞観六年〔864〕二月二五日「行^レ耕田之礼^ニ、欲^レ令^レ帝覽^レ之、知^レ農民之有^レ事也」

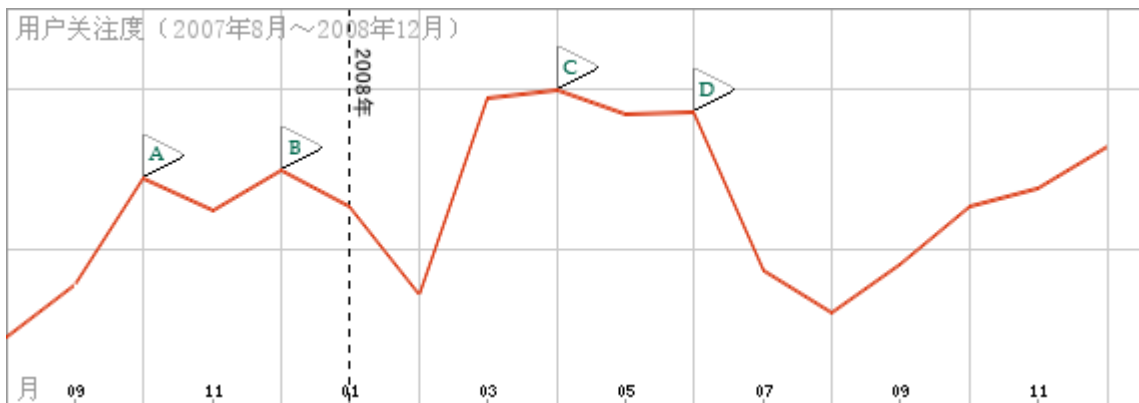
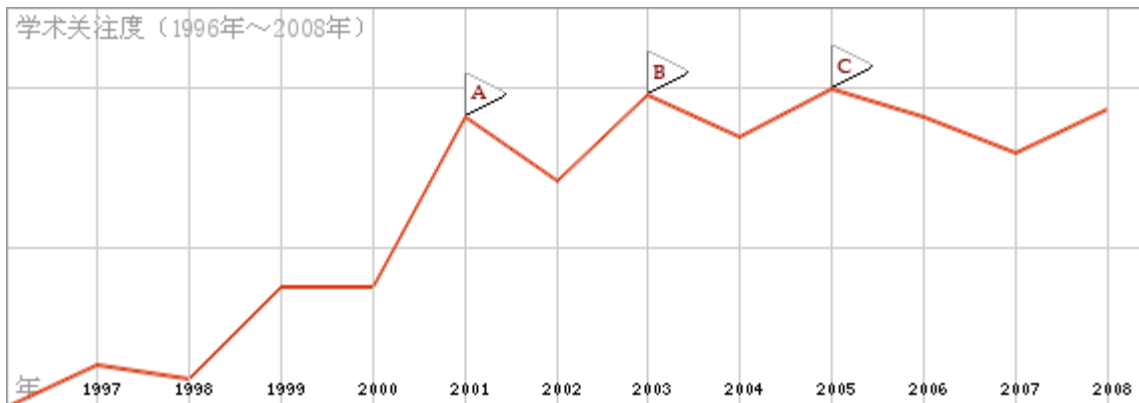
People

人民 re2nmi2n

【人民】1.百姓；平民。指以勞動群眾為主體的社會基本成員。《詩·大雅·抑》：“質爾人民，謹爾侯度，用戒不虞。”

鄭觀應，“南遊日記” 1883 載 夏東元（編），《鄭觀應集》，上海：上海人民出版社 1982

★人民



人民 じんみん jinmin

国家を構成し、社会を組織している人々。ふつう、支配者に対する被支配者、官位のない一般の人々をさしていう。たみ。万民。蒼生。にんみん。

＊続日本紀 - 慶雲元年〔704〕七月甲申「亟聞。海東有「大倭国」。謂「之君子国」。人民豊楽、礼義敦行」

Person

人 re2n

1.能制造和使用工具进行劳动，并能用语言进行思维的高等动物。《易说卦》：“立人之道，曰仁與義。”

田邊慶彌（著），王我臧（譯），《漢譯日本法律經濟辭典》，上海：商務印書館 1913

人 hito hito

生物中の一類としての人間。下肢で直立歩行し、上肢は手の機能を果たすようになり、地上生活を営み、道具を使用し、さらに大脳の著しい発達によって、言語、思考、理性の能力、また文化的創造の能力を有するに至ったもの。

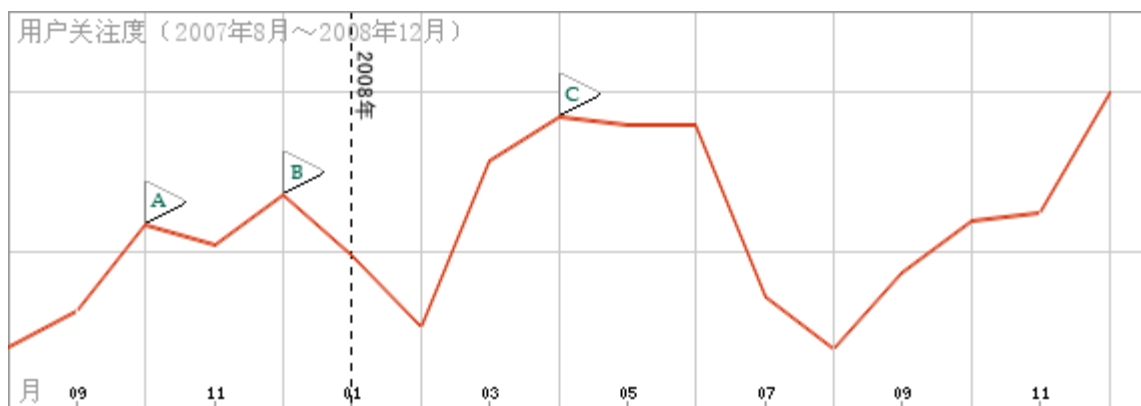
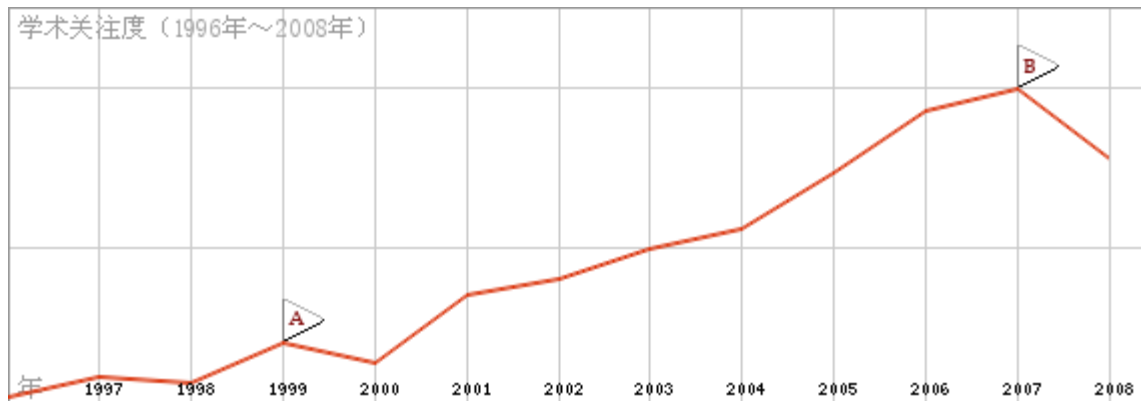
＊哲学字彙〔1881〕「Person 人」

Police

警察 ji3ngcha2

【警察】1.警戒監察。唐 玄奘《大唐西域記·藍摩國》：“野象羣行，採花以散，冥力警察，初無間替。”2.國家為維持社會秩序而設置的武裝性質的治安力量。亦指構成這種力量的人員。梁啟超《滅國新法論》：“夫員警為統治之要具，昔無今有。”黃遵憲，《日本國志》1890，臺北：文海出版社1968

★警察



警察 けいさつ keisatsu

国民の生命、身体、財産の保護、犯罪の捜査、被疑者の逮捕および公安を維持するための行政。また、その機関。

*米欧回覧実記〔1877〕〈久米邦武〉二・二九「夫より『ポリス、コート』に至る。即ち府中警察の裁判所なり」

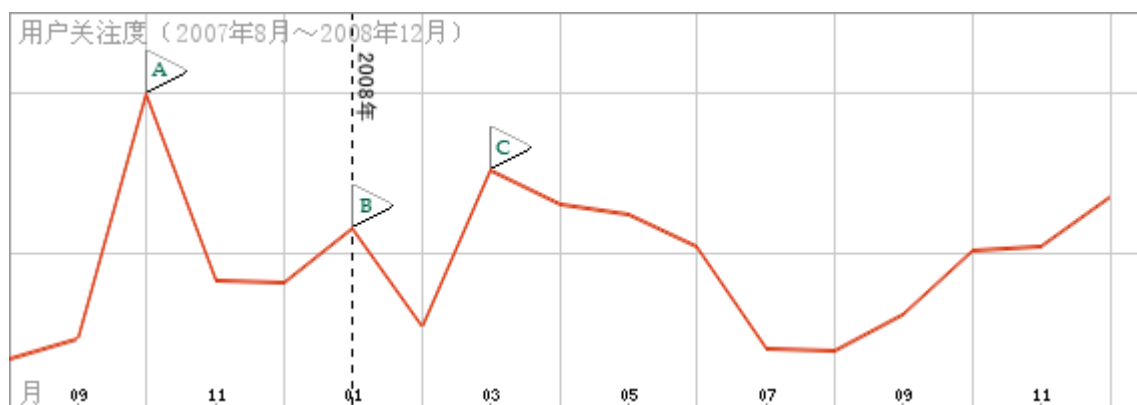
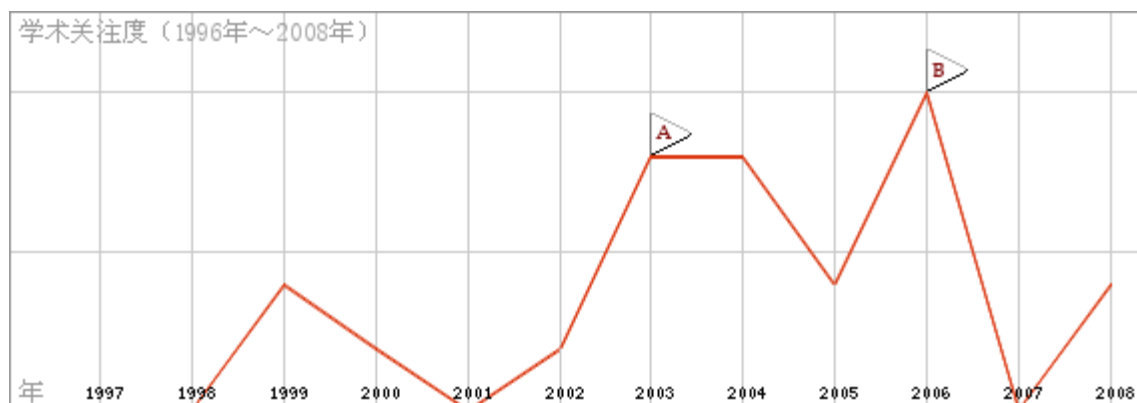
Political movement

政治运动 zhe4ngzhi4yu4ndo4ng

【政治運動】指在一定時期為特定政治目的而進行的有組織有領導有廣大民眾參加的運動。如英國的憲章運動，我國的“五四”運動等。

《法漢專門詞典》，天津1927

★政治運動



政治運動 せいじうんどう seijiundou

個人や集団が、政治権力の獲得や変更、あるいは特定の政策を実現させるために継続的に行なう活動。

*あたらよ [1899] 〈内田魯庵〉「尤も愚兄は誠実の人ぢゃもんで政治運動（セイヂウンダウ）の為に資産を震った位ぢゃから、厳格硬直で諛ふを好まず」

Political opposition

政敵 zhe4ngdi2

【政敵】指在政治上跟自己處於敵對地位的人。 範文瀾 蔡美彪 等《中國通史》緒言：“又如武則天 利用特務鎮壓她的政敵，是統治階級内部的互相爭奪。”

Morgan, Evan, Chinese New Terms and Expressions, with English Translations, Introduction and Notes, Shanghai: Kelly & Walsh 1913

政敵 せいてき seiteki

政治上、対立した立場にある相手。政治上のライバル。

*政党評判記 [1890] 〈利光鶴松〉一・三「自由主義を奉ずる者が、多年の間政敵として競争し、軋轢（あつれき）したるは、改進黨なり」

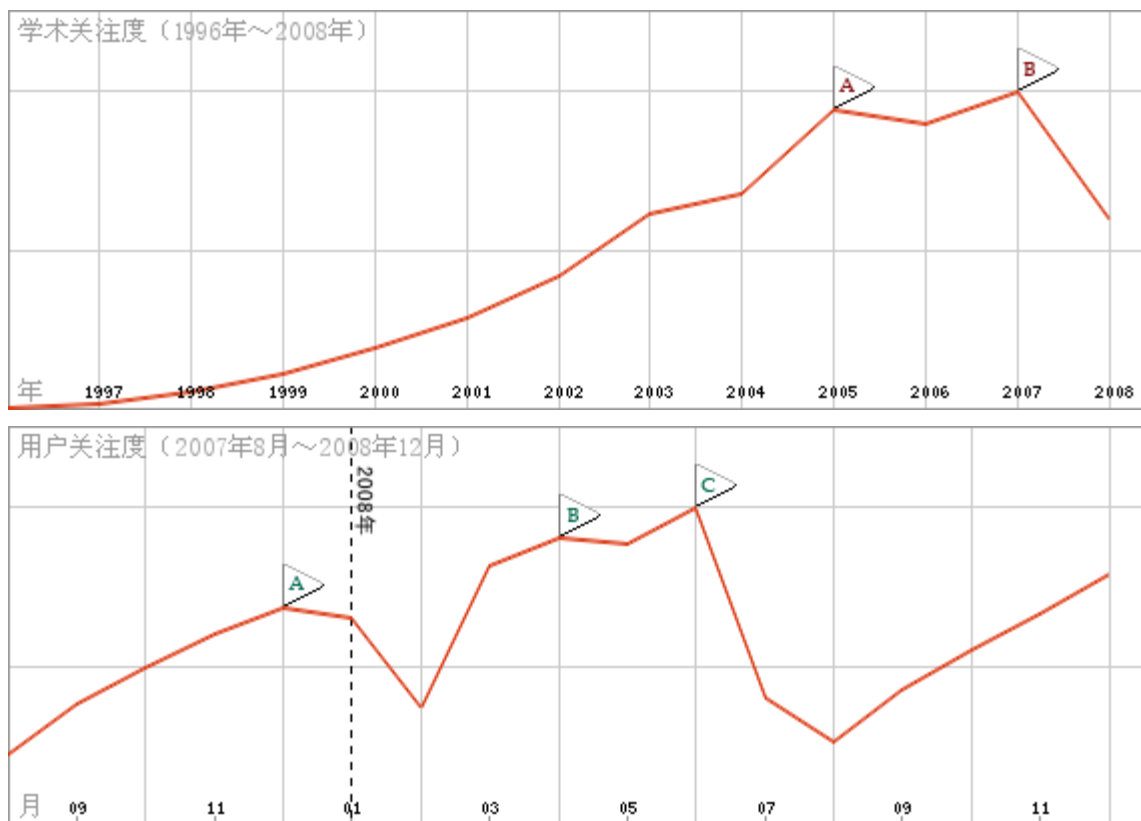
Political party

政党 zhe4ngd3ng

【政黨】代表某一階級、階層或集團並為維護其利益而鬥爭的政治組織。是階級發展到一定階段的產物，又是階級鬥爭的工具。毛澤東《論人民民主專政》：“階級消滅了，作為階級鬥爭的工具的一切東西，政黨和國家機器，將因其喪失作用，沒有需要，逐步地衰亡下去，完結自己的歷史使命。”

戴鴻慈，《出使九國日記》 1905（走向世界叢書），長沙：嶽麓書社 1985

★政党



政党 せいとう seitou

政治についての主義主張や政策の一致した人々がその政策を実現するために組織する団体。政社。

*草莽事情 - 八号 [1877] 「新政党の一軍此頃豊後路に押出せしより」

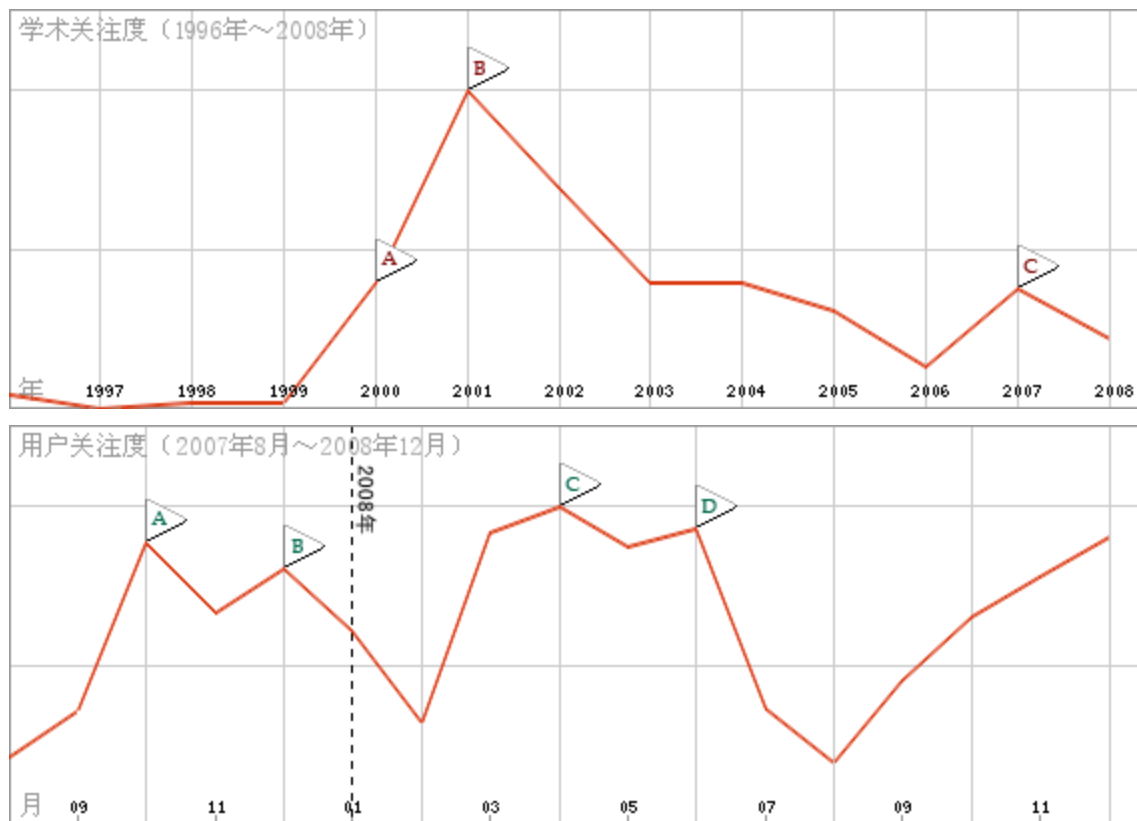
Political representation

代表 da4ibia3o

【代表】1.謂顯耀於一代。明 吳承恩《壽蘇山陳公障詞》：“郢中寡和，風高《白雪》之篇；日下無雙，代表青雲之業。”2.受委託代替個人、集體、組織辦事或表達意見的人。亦指由選舉產生，替選舉人辦事或表達意見的人。曹禺《雷雨》第一幕：“周樸園（向兒子周沖）：‘誰是魯大海？’周沖：‘魯貴的兒子。前年薦進去，這次罷工當代表的。’”

甄克思（著），嚴復（譯），“社會通詮” 1904 載《嚴譯名著叢刊》，上海：商務印書館 1931

★代表



代表 だいひょう daihyou

(一する) 法人や団体の機関となり、これに代わってその意思を他に表示すること。また、その人。

* 改訂増補哲学字彙 [1 8 8 4] 「Representation 再現力、代表」

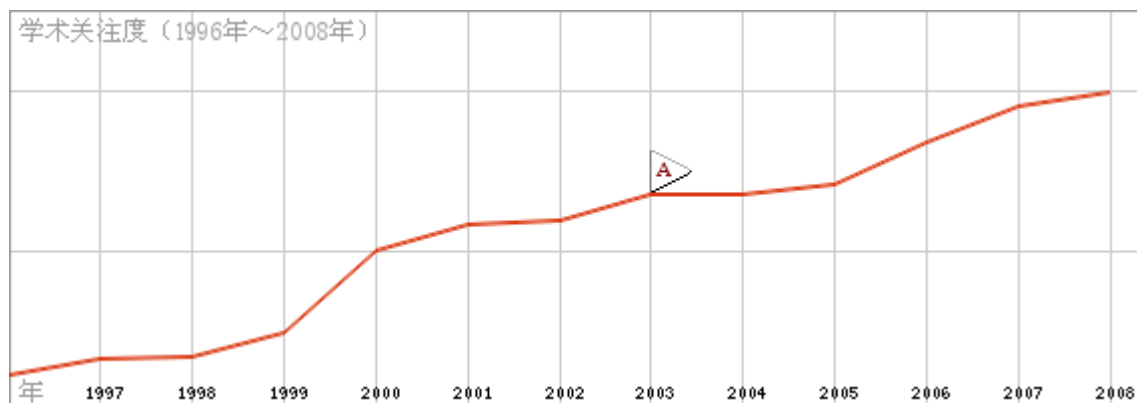
Politics

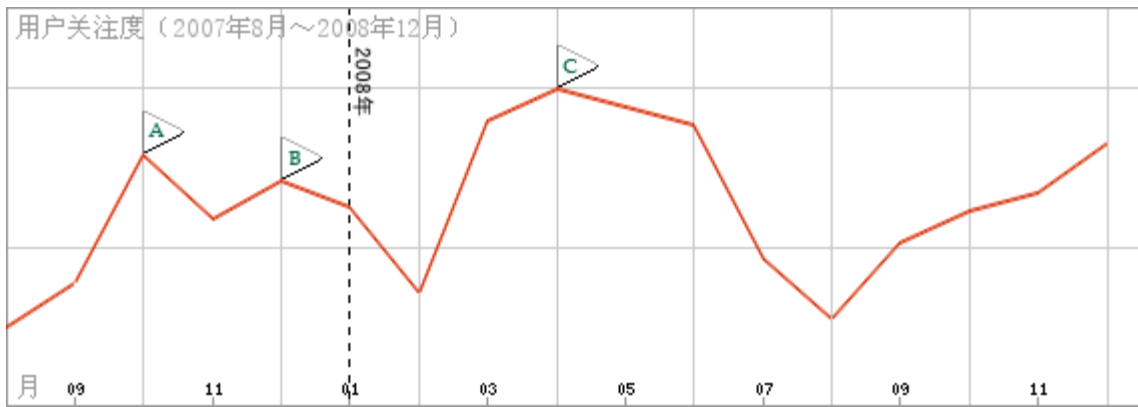
政治 zhe4ngzhi4

【政治】1.政事得以治理；政事清明。《書·畢命》：“道洽政治，澤潤生命。” 4.指政府、政黨、社會團體和個人在內政及國際關係方面的活動。沈從文《從文自傳·我所生長的地方》：“地方由少數讀書人與多數軍官，在政治上與婚姻上兩面的結合，產生了一個上層階級。”

魏源（編），“增廣海國圖志” 1852 載 《中韓關係史料輯要》，臺北：珪庭出版社 1978

★政治





政治 seiji seiji

国を治めること。近代では、主権者が立法、司法、行政などの諸機関を通じて国家的統一を維持し、国民の共同生活を守ること。政事。まつりごと。

*地蔵菩薩靈驗記〔16C後〕二・六「商売も彼の国の市に立まくぞ思いける政治(セイチ)三十年の間」

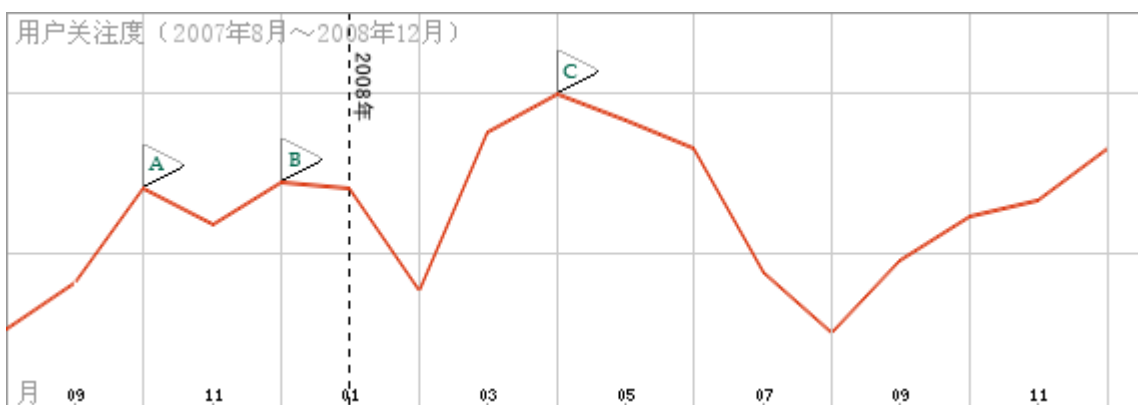
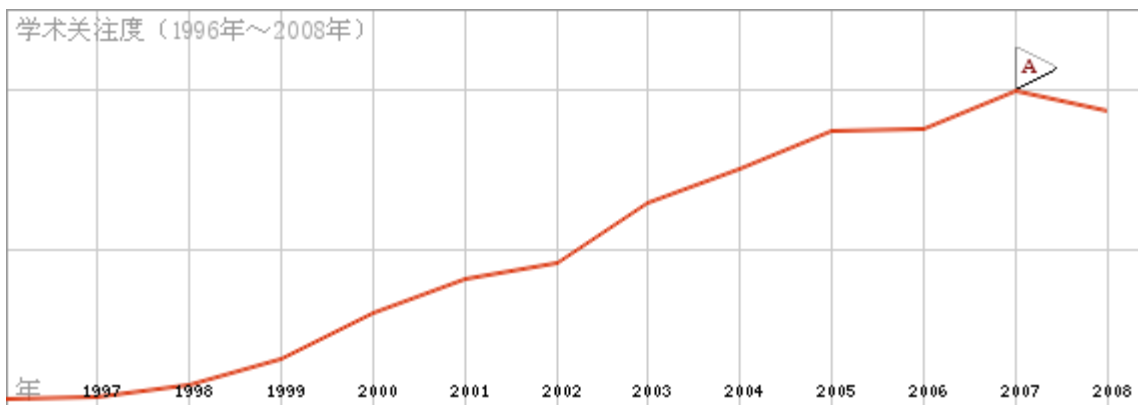
Power

权力 qua2nli4

【權力】1.権位，勢力。《漢書·遊俠傳·萬章》：“〔萬章〕與中書令石顯相善，亦得顯權力，門車常接轂。”2.指有權力。清 俞樾《茶香室續鈔·祝月英》：“盧孝妻祝氏月英。孝聘其姊，為權力者奪去，父母以英續盟。”3.指職責範圍內的領導和支配力量。如：全國人民代表大會是我國最高權力機關。如：行使大會主席的權力

郭嵩燾（著），《倫敦與巴黎日記》1879（走向世界叢書），長沙：嶽麓書社1984

★权力



権力 けんりょく kenryoku

他人を強制し服従させる力。権勢。権柄。

* 広益熟字典〔1874〕〈湯浅忠良〉「権力 ケンリョク イセイ」

法律でいう他への強制力。特に、国家や政府の有する政治的権力。

* 西国立志編〔1870～71〕〈中村正直訳〉一・二「律法の権力（〈注〉イキホヒ）に比すれば更に大なり」

Productivity

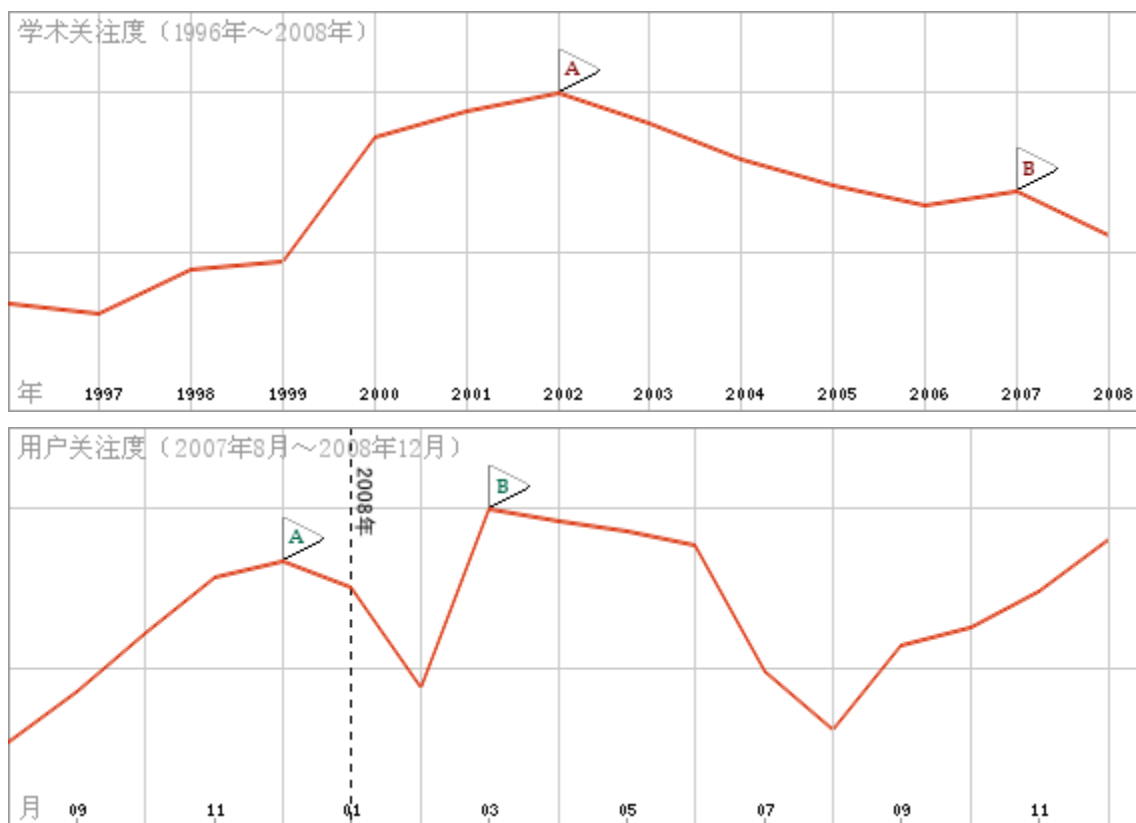
生産力 she1ngcha3nli4

【生産力】人們征服自然、改造自然の能力。表示人們在生産過程中對自然界的聯繫。其要素包括：(1)具有一定科學技術知識、生産經驗和勞動技能的勞動者；(2)同一定的科學技術相結合的、以生産工具爲主的勞動資料。李大釗《我的馬克思主義觀》五：“封建的所有關係、對於已經發展的生産力、久已不能適應了。”

殖量 zhi2lia4ng

斯密亞丹（著），嚴復（譯），“原富” 1902 載 《嚴譯名著叢刊》，上海：商務印書館 1931

★生産力



生産力 せいさんりょく seisanryoku

物質を生産する力。生産用具と生産的労働を営む人間の統一として、社会の自然に対して働きかける力という。生産関係とともに生産様式の一側面をなすが生産様式の発展上、生産関係に比してより決定的である。

* 一年有半〔1901〕〈中江兆民〉附録・大耻辱大滑稽「外交とは科学的莫大の生産力を相殺するに付ての販路の拡張なり」

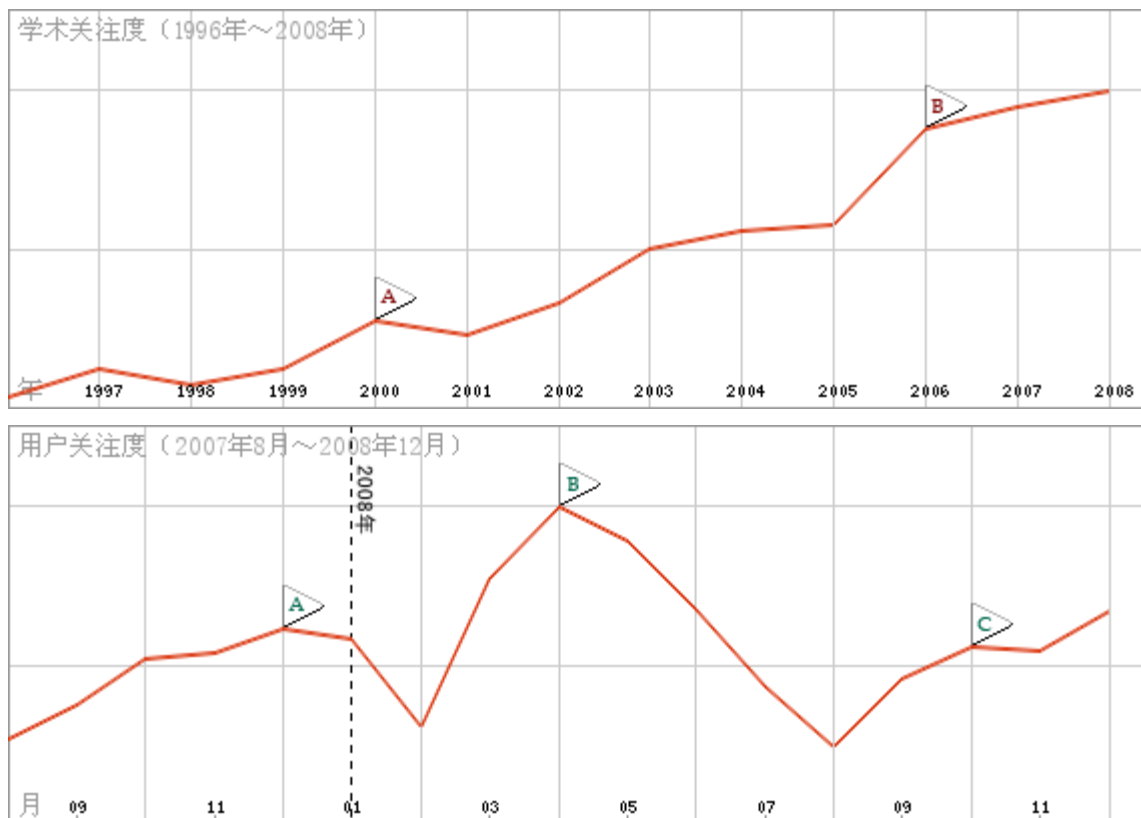
Profession

职业 zhi2ye4

【職業】1.官事和士農工商四民之常業。《荀子·富國》：“事業所惡也，功利所好也，職業無分，如是，則人有樹事之患而有爭功之禍矣。”楊倞注：“職業，謂官職及四人之業也。”5.今指個人服務社會並作為主要生活來源的工作。魯迅《而已集·讀書雜談》：“〔說到讀書〕至少，就有兩種：一是職業的讀書，一是嗜好的讀書。”

Richard, Timothy, MacGillivray, Donald (eds.), A Dictionary of Philosophical Terms. Chiefly from the Japanese, Shanghai: Christian Literature Society for China 1913

★职业



職業 しよくぎょう syokugyou

くらしをたてるために日常従事するしごと。なりわい。生業。職。

*太閤記〔1625〕二〇・八物語上・為学「空文を学び勤るは、君恩をも忘れ職業をも忘れたるにひとし」

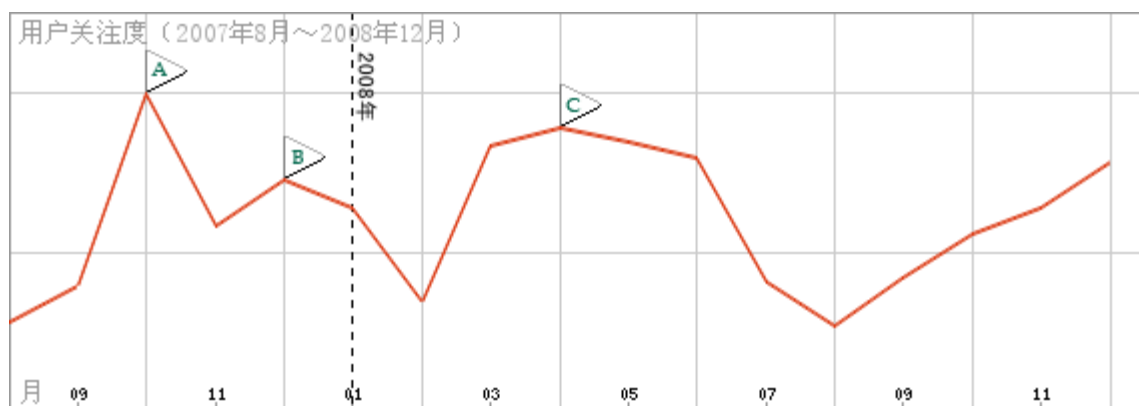
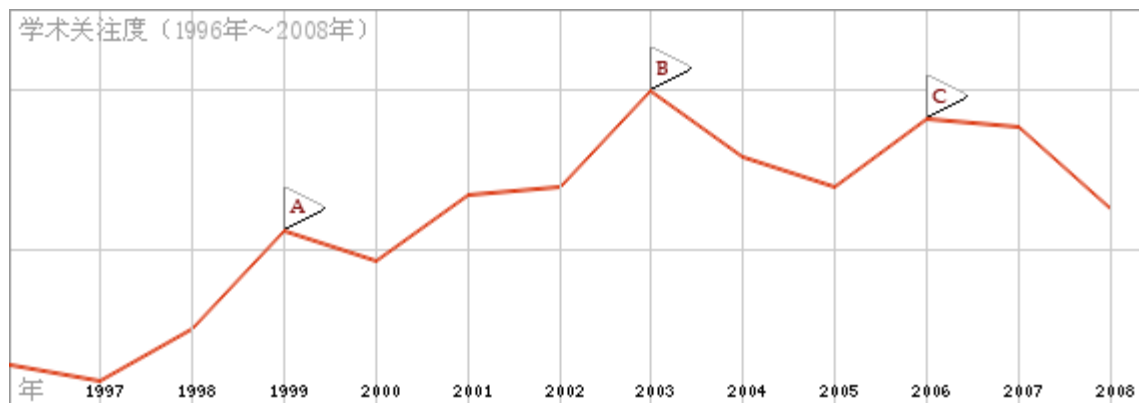
Progress

进步 ji4bu4

【進步】1.向前行步。《敦煌變文集·張義潮變文》：“陳元弘 進步向前，稱是‘漢朝使命，北入迴鶻 充冊立使’。”3.適合時代要求，對社會發展起促進作用的。巴金《〈巴金選集〉後記》：“只要是新的、進步的東西我都愛；舊的、落後的東西我都恨。”

中村爲邦（著）江蘇師範生（譯），《江蘇師範講義-物理》，江蘇學務處 1906

★ 进步



进步 しんぽ sinpo

物事が、次第によい方へ、望ましい方へと進んで行くこと。また、だんだんに発展させること。前進。

* 授業編 [1783] 七 「いまだ才殖もなき作習ひに自己の趣興を言んとすれば、字と字句と句無理出来て大に进步 (シンホ) のさはりとなる」

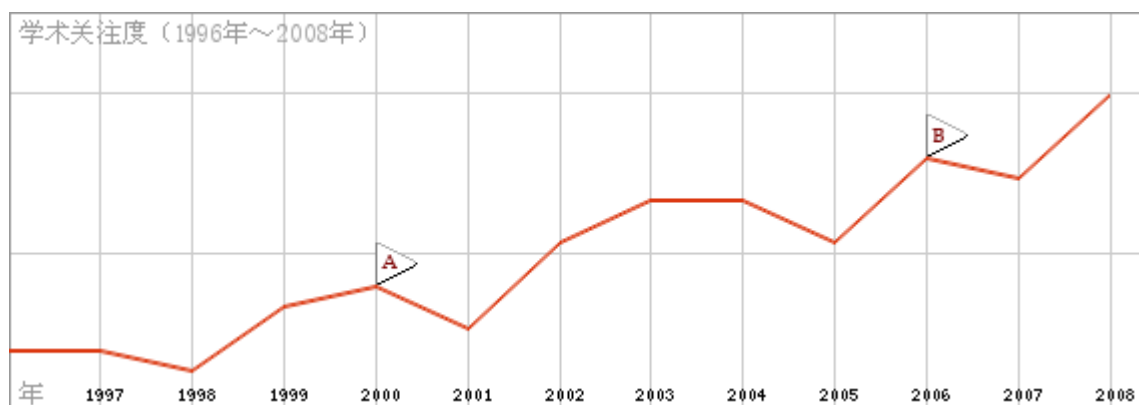
Proletariat

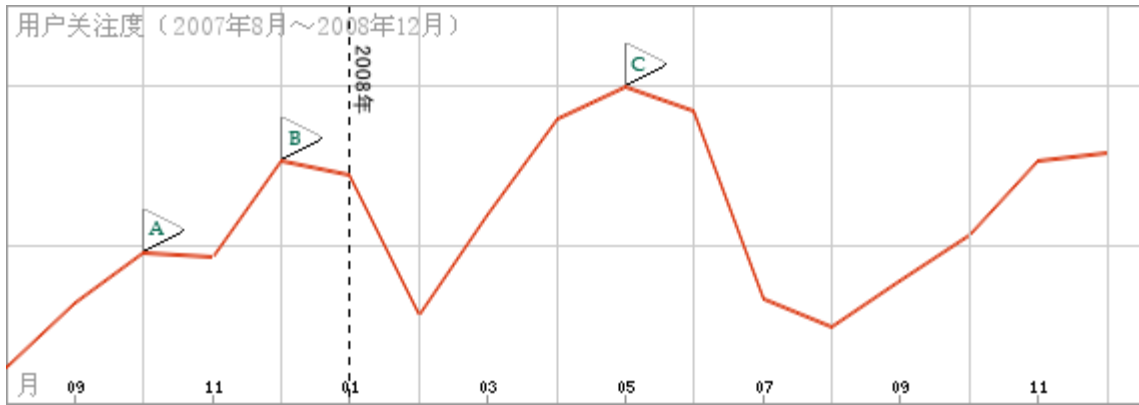
无产阶级 wu2cha3nje1ji1

無產階級，出自於拉丁語 *proletarius*，其拉丁文本字原是指古羅馬最低下層的社會階段，字源由 *Proles* (子嗣) 一字所衍生，意味該階層的唯一貢獻是延續香火並供應人丁，帶有輕蔑之意。直至 19 世紀，馬克思以此字形容沒有資本工具的工人階級，此字才正式走入社會及經理學說。在中文，*Proletarius* 可譯作普羅大眾、平民百姓，但論述馬克思主義時，則譯作無產階級。

高希生，郭真（編），《經濟科學大辭典》，上海：世界書局 1934

★ 无产阶级





プロレタリア階級、無産階級 むさんかいきゅう musankakyuu

労働者・貧農・下級サラリーマンなど、資産がなく労働賃金のみによって生活する階級。プロレタリアート。

*ロシアに入る〔1924〕〈荒畑寒村〉示威運動、演劇、絵画、博物館・三「然るに、労農ロシアでは無産階級は完全に武装せしめられてゐる」

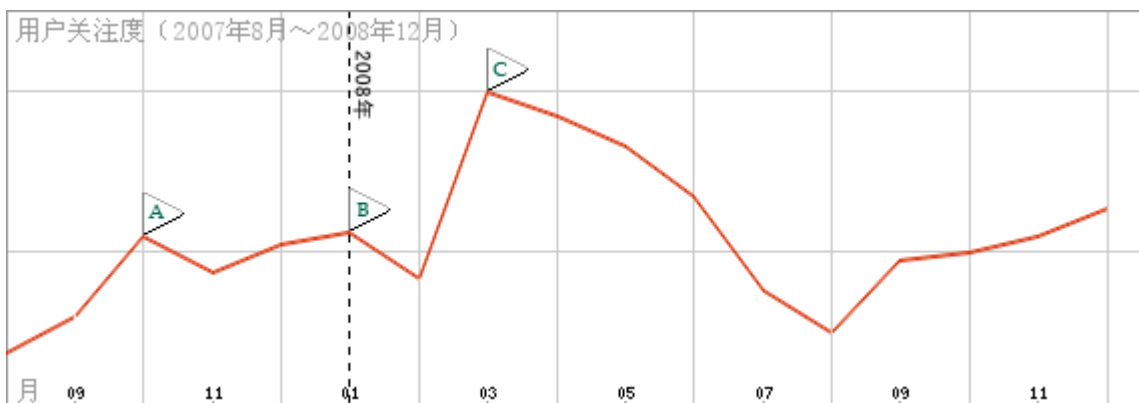
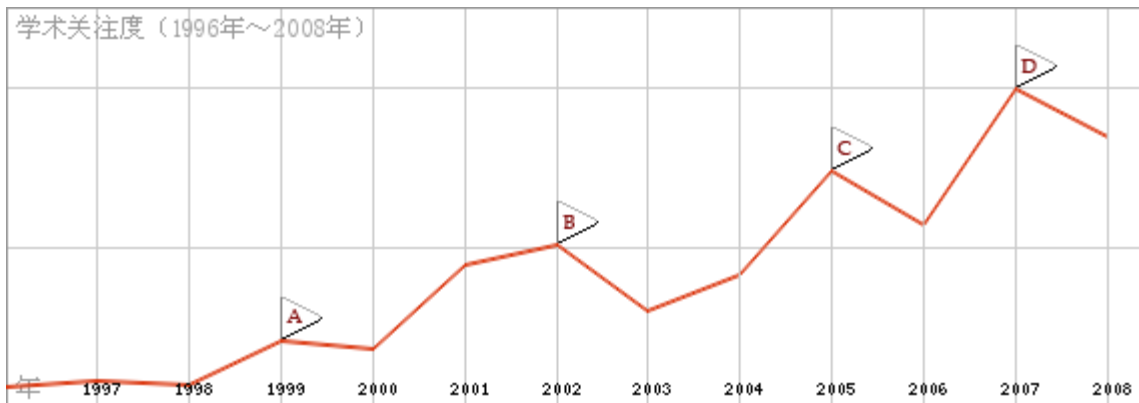
Propaganda

宣传 xualnchua2n

【宣傳】1.宣佈傳達。《三國志·蜀志·馬忠傳》：“延熙五年，還朝，因至漢中，見大司馬蔣琬，宣傳詔旨，加拜鎮南大將軍。”2.向人講解說明，進行教育。晉葛洪《抱樸子·勤求》：“徒以一經之業，宣傳章句，而見尊重。”

胡思敦，裘德瑞（著），《漢英軍事辭典》，北平：法文圖書館 1935

★宣传



宣伝 せんだん sendan

ある物の存在や効能または主義主張などを人々に説明し、理解を求めること。また、その運動や活動。プロパガンダ。

*ロシアに入る〔1924〕〈荒畑寒村〉西比利の汽車旅行・八「大停車場に於けるアギト・プンクトは、兵士等の間に Kommunizumu の理想を宣伝する、好個の地点であった」

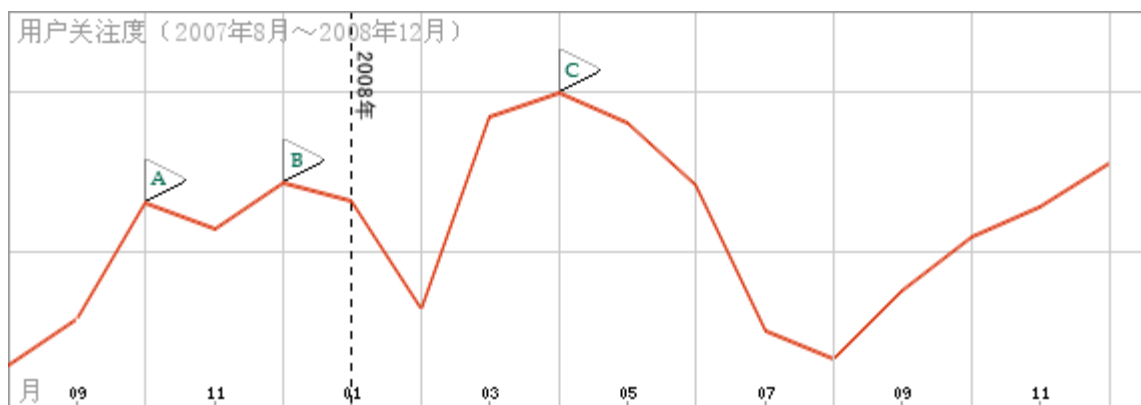
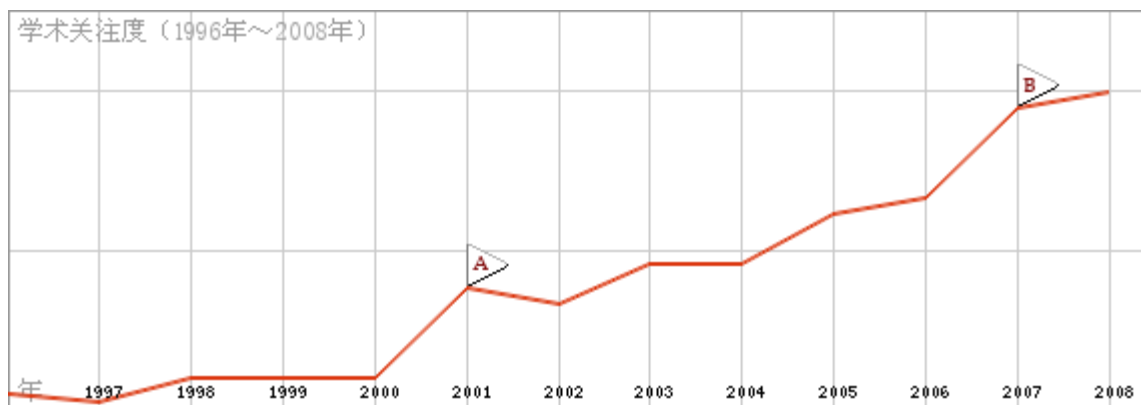
Property

財産 ca2icha3n

【財産】屬於公有或私有的物質財富。漢 賈誼《論積貯疏》：“生之者甚少而靡之者甚多，天下財産何得不蹙！”

東華譯社（譯），“物理學新書” 載 《編譯普通教育百科全書》，上海：會文學社 1903

★財産



財産 ざいさん zaisan

ある人に属する金銭的価値あるものの総体。動産、不動産のほか、権利、義務のすべてをいう語。一般には資産（積極財産）だけをさすが、負債（消極財産）を含む場合もある。しんだい。

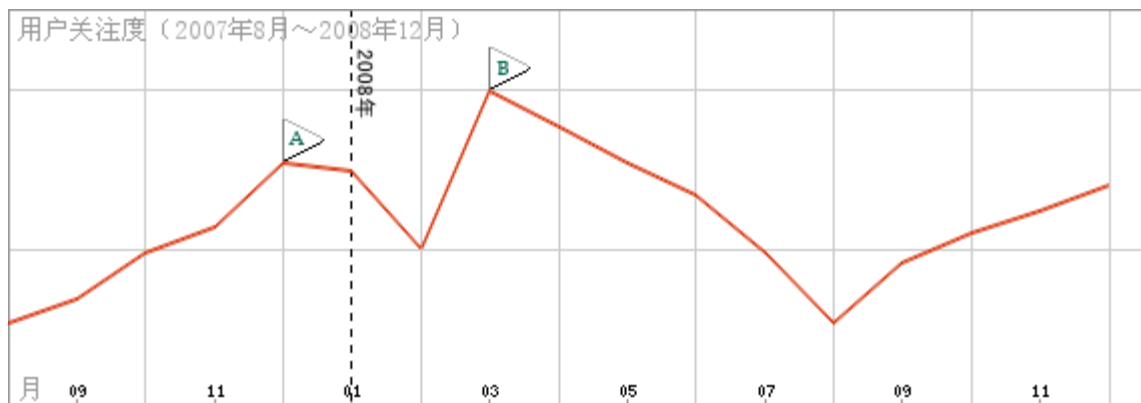
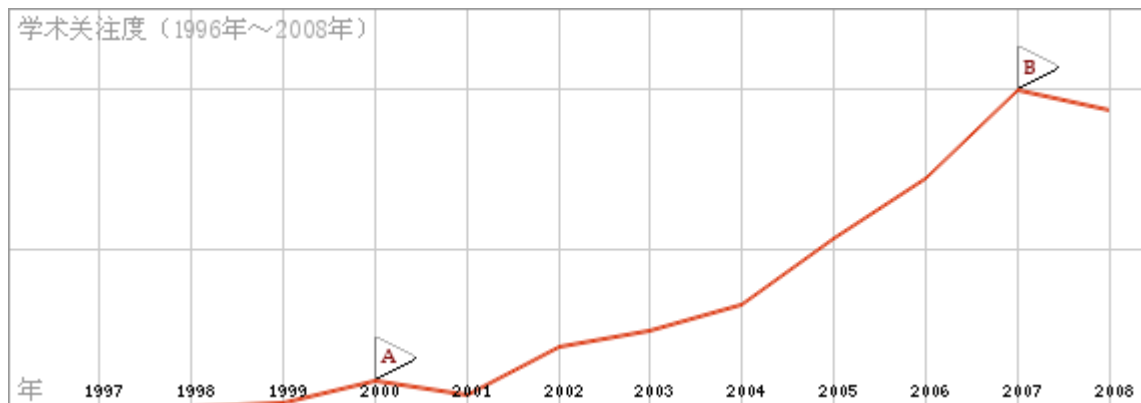
*仏国政典〔1873〕〈大井憲太郎訳〉三・二・一「財産とは凡て一人一己の私有と為し得可き諸物」

Public sphere

公共領域 go1nggo4li3ngyu4

公共領域，是一個哲學與社會學概念，與私人領域（private sphere）相對，是指介於國家和社會之間的一個公共空間，公民們假定可以在這個空間中自由參與公共事務而不受干涉。此概念是由 20 世紀 50 年代德國女思想家漢娜·阿倫特最早提出的，但由德國哲學家尤爾根·哈貝馬斯在 20 世紀 60 年代通過論文《公共領域的結構轉型》進行了充分闡釋，並產生了廣泛影響。他的公共領域的定義是：“首先可以理解為一個由私人集合而成的公眾的領域；但私人隨即就要求這一受上層控制的公共領域反對公共權力機關本身，以便就基本已經屬於私人、但仍然具有公共性質的商品交換和社會勞動領域中的一般交換規則等問題同公共權力機關展開討論。”

★公共領域



公的領域 こうてきりょういき koutekiryouiki

公的領域 人々が社会的な問題を自由に集め、論議し、認識できるその議論の影響の政治行動による区域はある社会生活の。であるのは「相互興味の問題を論議するために個人およびグループがおよび集まる共通の判断に達する論証的なスペース、可能な限り」。公的領域は「政治参加が話を通して」制定される現代社会の劇場として見る事ができるそして「世論が」形作ることができる社会生活の王国。

公的領域はの間で仲介する「私用球「および公共企業体の「球」、「私用球 商品取引所と会合の労働のより狭い感覚、すなわち、王国の構成された市民社会。「公共企業体の球が」警察および支配階級の状態、か王国を取扱った一方。公的領域は余分を社会の必要性と接触して州を」。置いた世論の車を通した両方のこれらの王国「交差させ、「この区域は州から概念上明

瞭である：それ[ある]原則的には州の重大である場合もある会話の生産そして循環のための場所。公的領域は「公式の経済からまた明瞭である；それは市場の関係しかし論証的な関係の幾分1、売買のためのよりもむしろ討論し、熟慮のための劇場の競技場ではない。「国家機構、経済的な市場および民主的な連合間のこれらの区別は...である民主的な理論に必要」。

^[10] 人々自身は州の権限に対して規定する施設として公的領域を見に来た。公的領域の調査は考えにの集中する 直接民主主義およびいかに 世論 政治行動はなる。

公的領域理論の基本的な確信は政治行動が公的領域によって操縦されること、そして唯一の正当な政府が公的領域を聞く正当な政府であることである。「民主党の支配市民のための容量のおよび機会で啓発された討論で」は従事する休む。公的領域についての討論の多くは情報いかに熟慮され、どんな公的領域で影響公的領域に終わる社会があるか公的領域の基本的な理論的な構造はものである含む。

Radicalism

急進主義 ji2ji4nzhu3yi4

汪榮寶・葉瀾（著）、《新爾雅》、上海：明權社 1903

急進主義 きゅうしんしゅぎ kyusinsyugi

政治、社会などの体制をきびしく批判し、過激な主張、行動を伴って変革を迫る立場。一八世紀末のイギリスで、選挙法や議会制度の改革を主張した一派にこの名が用いられ、のちフランスの急進党の主張となった。ラジカリズム。漸進主義。

*現代語解説〔1924～25〕「急進主義 Radicalism 凡ての改革を企てるに当って〈略〉急激に理想実現を企つるものは急進主義即ちラヂカリズムである」

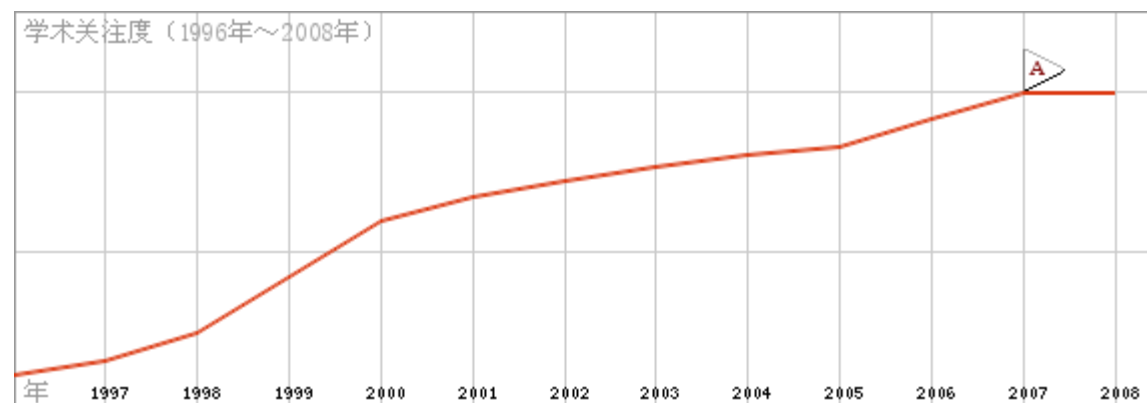
Reform

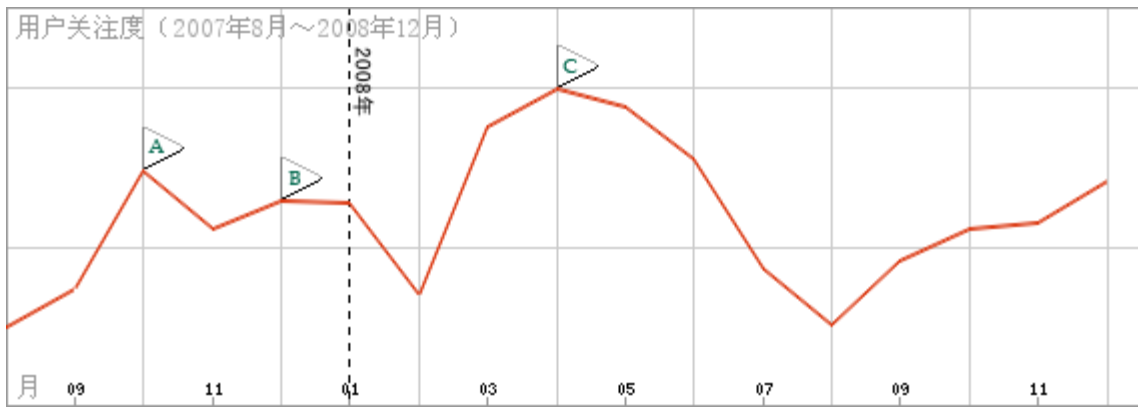
改革 ga3ige2

【改革】1.變更，革新。現常指改變舊制度、舊事物。《後漢書・黃瓊傳》：“覆試之作，將以澄清清濁，覆實虛濫，不宜改革。”

“各國近事” 載 《中西聞見錄》 1872

★改革





改革 いかく kaikaku

国家の基礎を動かさず、暴力的でなく、政治上または社会上の変革をすること。

*続日本紀 - 宝亀一〇年〔779〕九月癸未「若頓改革、還辱「緇侶」」

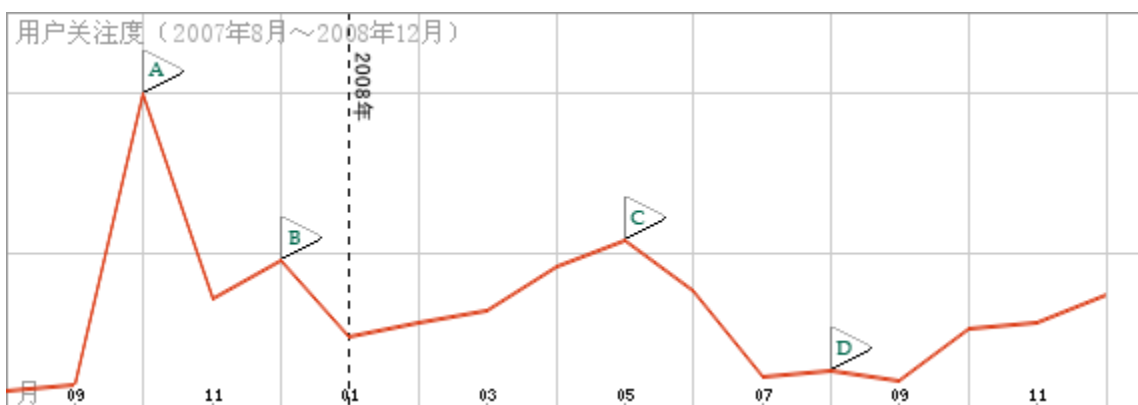
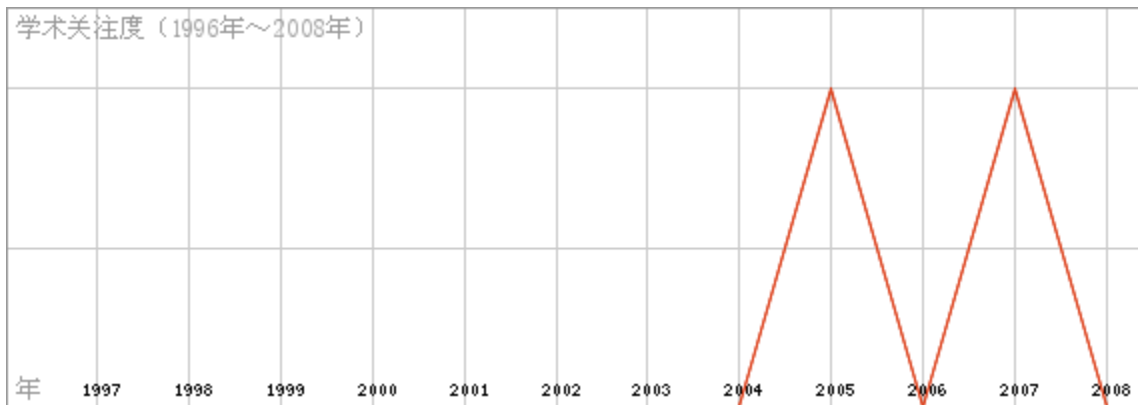
Restitution

赔偿 pe2icha2ng

【賠償】由於自己的行動而使他人蒙受損失從而給予補償。《元典章·戶部二·分例》：“若有支使不應，即勒當該之人賠償。”明 高明《琵琶記·義倉賑濟》：“相公，小人招不得，自古道東量西折，難教小人賠償。”趙樹理《李有才板話》六：“這還都是些小事，最叫人可恨的是把喜富賠償群眾損失這筆款，移到武委會用了。”

顏惠慶，《英華大辭典》，上海：商務印書館 1912

★賠償义务



賠償 ばいしょう baishou

他に与えた損害を、おぎないつぐなうこと。法律では、他人の権利を侵害した者が、その損害に対して補填すること。損害賠償。また、国際法規違反により他国に与えた損害、また敗戦国が戦勝国に与えた損害の補償として、金品その他をさし出すこと。

*通俗赤繩奇縁〔1761〕一・二回「債負多くして、倍償（ハイシャウ〈注〉マドヒツクナフ）することあたはず」

*万国公法〔1868〕〈西周訳〉二・三「其受る所の禍害に賠償することとを討求することを得」

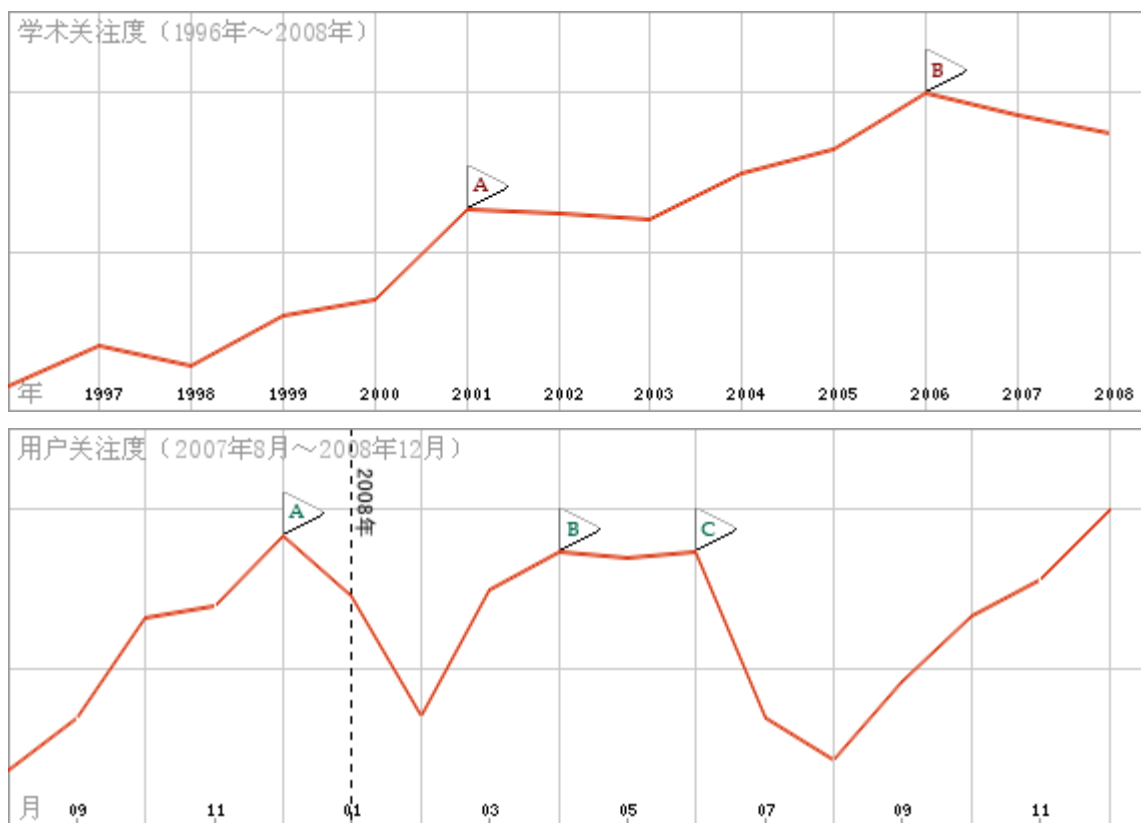
Revolution

革命 ge2mi4ng

【革命】1.謂實施變革以應天命。古代認爲王者受命於天，改朝換代是天命變更，因稱“革命”。《易·革》：“天地革而四時成，湯武革命，順乎天而應乎人。”2.謂社會、政治、經濟的大變革。被壓迫階級用暴力奪取政權，摧毀舊的社會制度和生產關係，建立新的社會制度和生產關係。陶成章《龍華會章程·檄文》：“怎樣叫做革命？革命就是造反。”

“論平時之權” 1872 載 《新學大叢書》，上海：積山喬記書局 1903

★革命



革命 かくめい kakumei

被支配階級が支配階級を暴力的に打倒し、政治権力を握り、社会を変革すること。国や社会の組織、形態、権力などを、急激にまたは暴力的に変えること。フランス革命、ロシア革命など。

*西洋事情〔1866～70〕〈福沢諭吉〉外・二「兵乱に由て俄に政府の革まるを革命と云ひ」

*哲学字彙〔1881〕「Revolution 革命、顛覆 按、興国謂之革命、亡国謂之顛覆」

Ruler

主宰 zhu3za3i

【主宰】1.主管；統治。《朱子語類》卷四：“天道福善禍淫，這便自分明有箇人在裏主宰相似。”
魯迅 《南腔北調集·經驗》：“這種傳說，現在不能主宰人心了。”2.居支配地位者。《老殘遊記》第十一回：“天既好生，又是世界之主宰。”

Giles, Herbert A., A Chinese English Dictionary, Shanghai: Kelly&Walsh 1912

主宰 しゅさい syusai

人々の上に立ち、中心となって事に当たること。また、その人。つかさ。かしら。
*大智禪師發願文〔14C〕「正法眼藏を以て重担と為して、隨所に主宰と成らん」

Secularsation

政教分離 zhe4ngjia4ofe1nli2

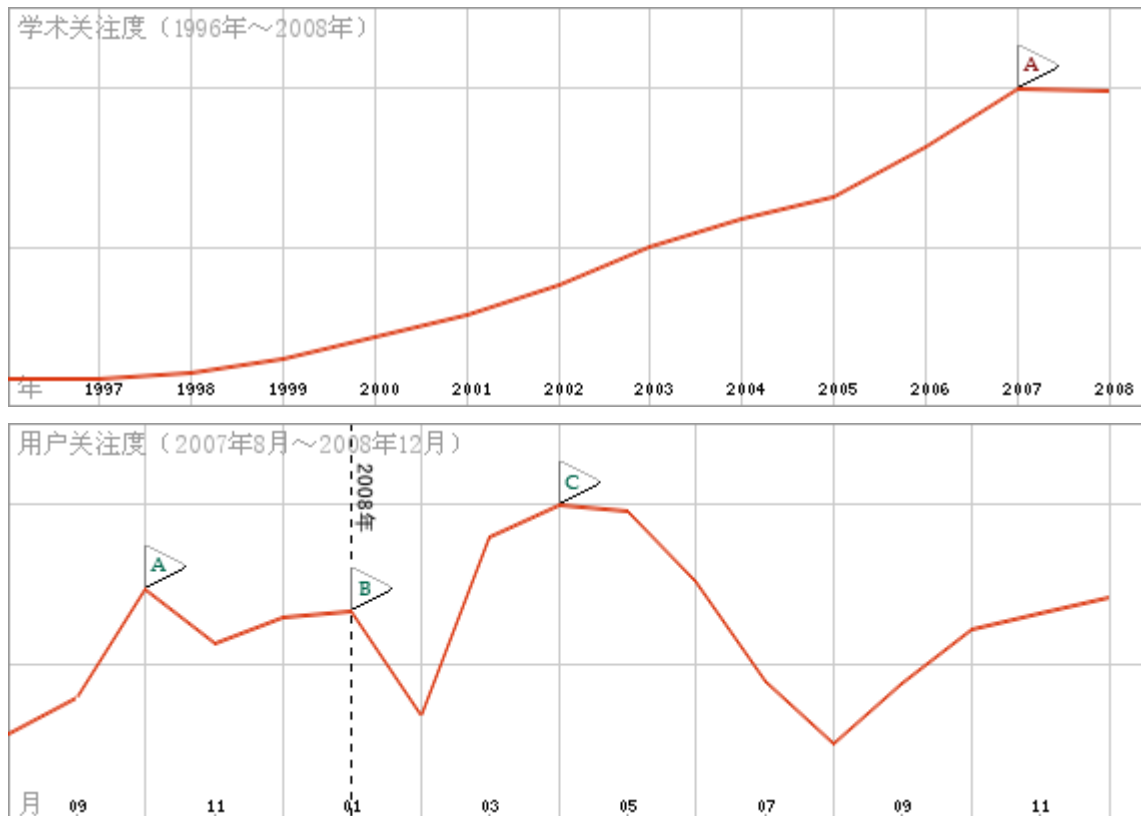
俗化、教育の宗教からの分離

Security

安全 a1nqu2n

【安全】1.平安，無危險。漢 焦贛 《易林·小畜之無妄》：“道裡夷易，安全無恙。”
胡思敦，裘德瑞（著），《漢英軍事辭典》，北平：法文圖書館 1935

★安全



安全 あんぜん anzen

危険のないこと。平穩無事なこと。また、そのさま。

*平家〔13C前〕三・医師問答「願はくは子孫繁栄絶えずして、〈略〉天下の安全（あんせん）を得しめ給へ」

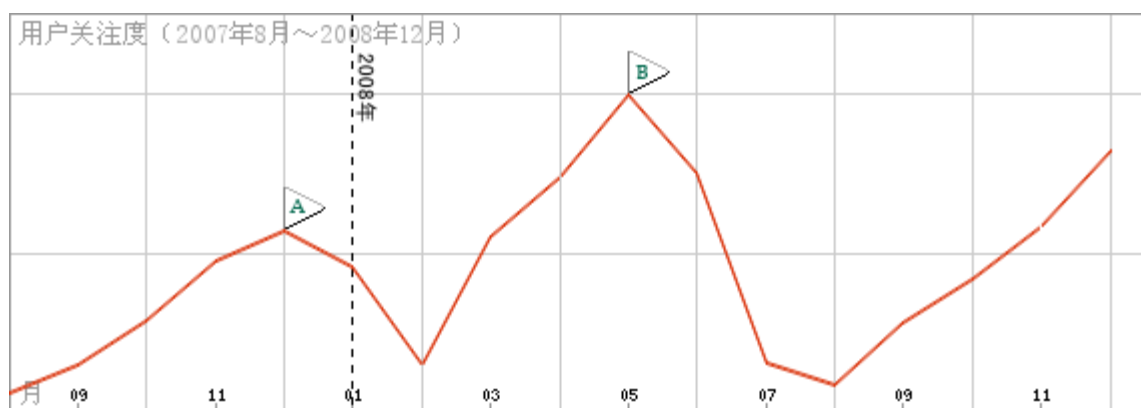
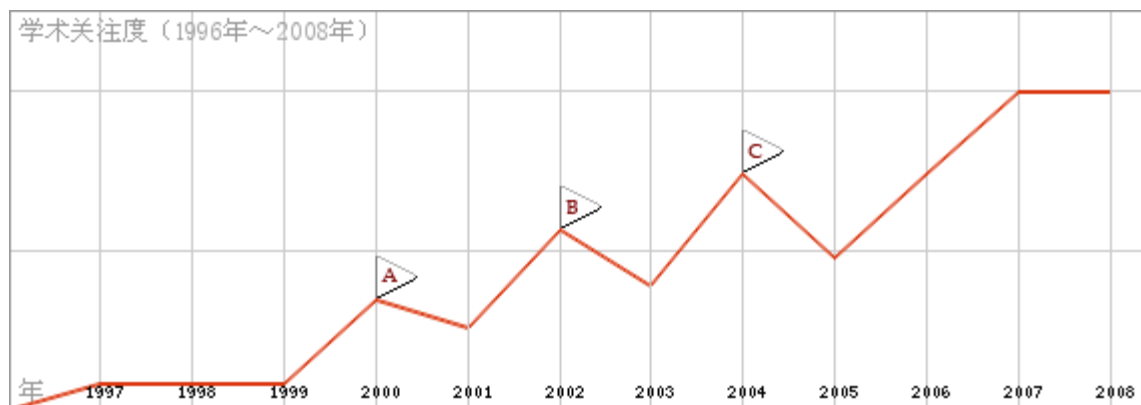
Separation of powers

三権分立 sankeibunritsu

権力分立（Separation of Powers），是指將各種國家公權力分散，不使其集中在單一機關內的設計。權力分立這一名詞首先由啓蒙時代法國的哲學家孟德斯鳩所提出，而這樣的設計通常以三權分立（Trias Politica）而被熟知。三權分立即為行政、司法、立法三大政府機構共同存在，地位平等且互相制衡的政權組織形式。是當前世界上民主國家普遍採用的一種民主政治制度。與其相對立的政權組織形式是議行合一制。

清水澄（著），張春濤，郭開文（譯），《漢譯法律經濟辭典》，東京：奎文館書局 1907

★三権分立



三権分立 sankeibunritsu

国家権力を立法・司法・行政の三種に分け、相互間の抑制と均衡によって、国民の政治的自由を確保しようとする近代民主政治の基本原則。ロック、モンテスキューらによって唱えられ、各国の近代憲法に大きな影響を与えた。特に、アメリカ合衆国憲法では厳格に実現された。権力分立。

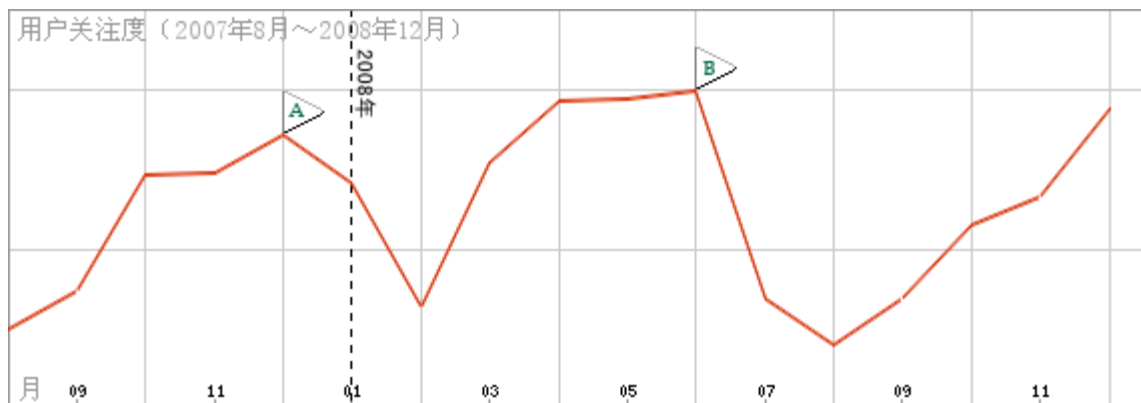
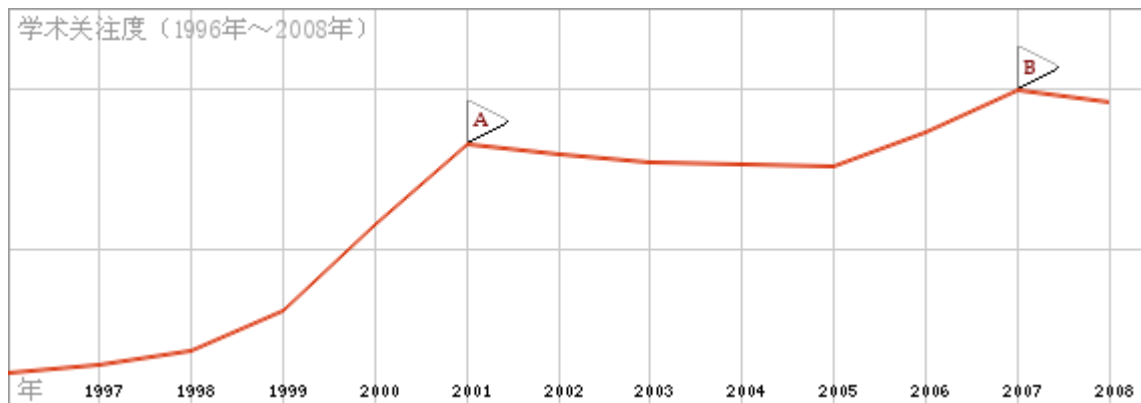
*尖端語百科辞典〔1931〕〈早坂二郎・松本悟朗〉「三権分立〔政〕」

Socialism

社会主义 she4hui4zhu3yi4

【社會主義】指社會主義社會，是共產主義的初級階段。在社會主義社會裡，由工人階級領導全體勞動人民掌握國家政權。它的所有制形式一般採取全民所有制和集體所有制兩種形式，並以個體所有制為補充；它的分配原則是“各盡所能，按勞分配”。它的經濟是公有制基礎上的有計劃的商品經濟，國家自覺運用價值規律調節社會主義的生產和流通。它的生產目的是最大限度的滿足人民的物質和文化生活的需要，因此，社會主義的根本任務是發展社會生產力。汪榮寶，葉瀾（著），《新爾雅》，上海：明權社 1903

★社会主义



社会主义 しゃかいしゆぎ syakaisyugi

（{英} socialism の訳語）

生産手段を社会全体の共有とし、個人が私有することを認めない社会制度。

資本主義を否定して、生産手段の社会的共有により階級対立のない社会を実現しようとする思想および運動。狭義には、一九世紀にマルクス、エンゲルスによって主張された科学的社会主義をさす。

* 鬼啾啾〔1884～85〕〈宮崎夢柳〉一〇「ソヒヤの思想は何時の間にやら識らず知らず社会主義と化し来り」

マルクス主義で、共產主義社会の第一段階をいう。生産手段は社会の所有に移され、各人は能力に応じて働き、働きに応じて分配を受ける社会とされる。

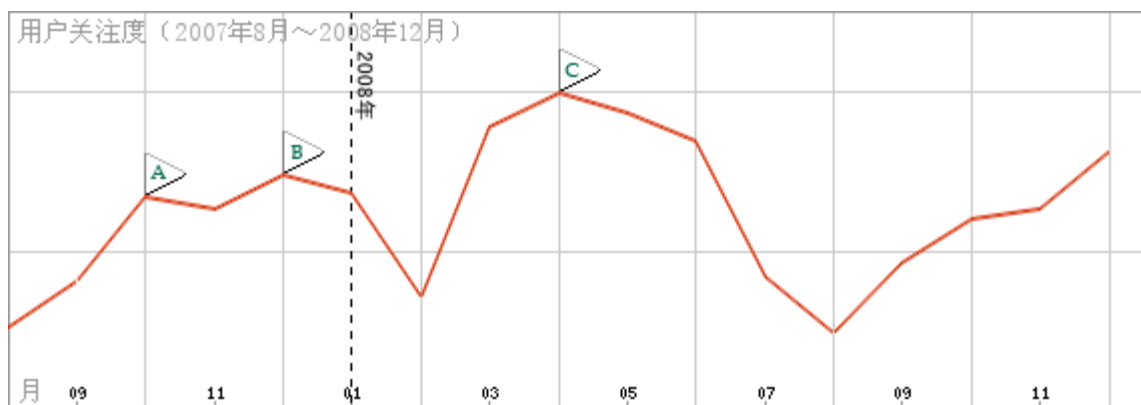
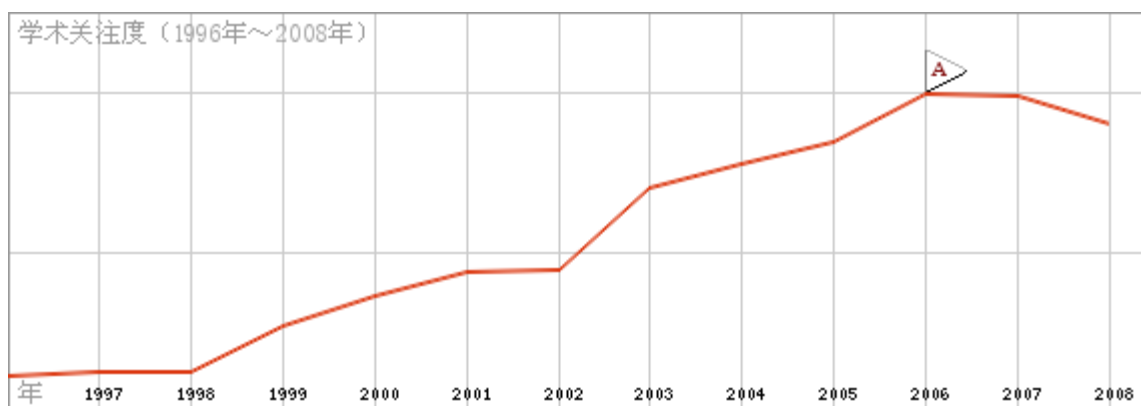
Society

社会 she4hui4

【社會】1.舊時於春秋社日迎賽土神的集會。春社時在仲春(立春後第五個戊日)，迎賽土神以祈農事；秋社適當秋收(立秋後第五個戊日)，迎賽社神以表謝意。唐 柳棠《答楊尚書》詩：“未向 燕 臺逢厚禮，幸因社會接餘歡。”4.指由一定的經濟基礎和上層建築構成的整體。原始社會、奴隸社會、封建社會、資本主義社會、共產主義社會是人類社會的五種基本形態。魏巍《幸福的花為勇士而開》二：“只享受，不勞動，不創造，不僅不是幸福，恰恰意味著幸福的毀滅，社會的衰退，人類的滅亡！”

“大學談” 載 《時務報》10 1897

★社会



社会 しゃかい syakai

人々の集まり。人々がより集まって共同生活をする形態。また、近代の社会学では、自然的であれ人為的であれ、人間が構成する集団生活の総称として用いる。家族、村落、ギルド、教会、階級、国家、政党、会社などはその主要な形態である。

*日本詩史〔1771〕三「以故社会綿綿二十有余年」

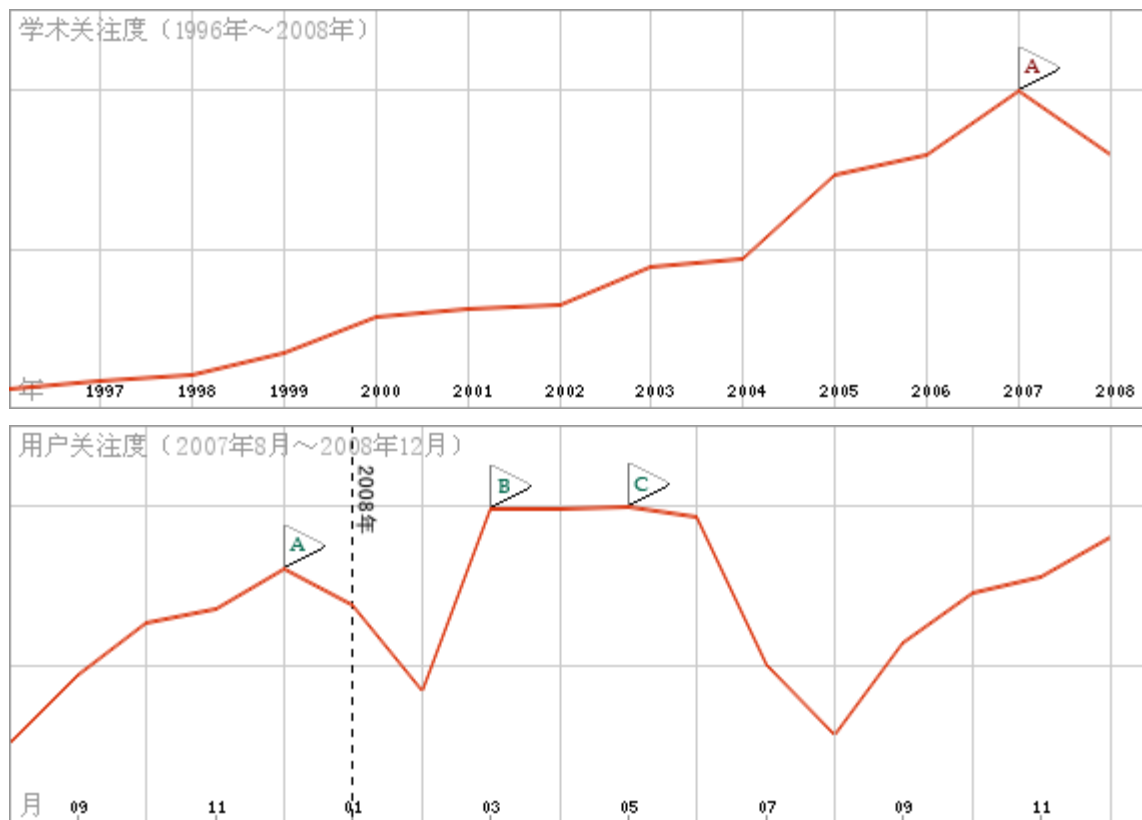
Sociology

社会学 she4hui4xue2

【社會學】從社會整體出發，通過社會關係和社會行為來研究社會的結構、功能、發生、發展規律的社會科學。社會學既要研究實際的問題，又要研究理論的問題。諸如人口、勞動、文化、道德、婦女、青年、兒童、老年、城市、農村、職業分工等等問題，都在社會學研究範圍之內。梁啟超《再駁某報之土地國有論》：“十八世紀之思想家盛稱自然法之存在。及近世社會學上歷史的研究大行，自然法之存在，久被否認。”

元良勇次郎（著），王國維（譯），《倫理學》（哲學叢書初集），上海：教育世界出版社 1902

★社会学



社会学 しゃかいがく syakaigaku

（{フランス} sociologie の訳語。オーギュスト=コントの造語を外山正一が訳したもの）社会科学の一つ。人間の共同生活に関する現象や社会の組織・構成上の特徴などを研究する学問。一九世紀の前半、コントやスペンサーらによって学問的体系が確立された。

* 斯氏教育論 [1880] 〈尺振八訳〉 — 「社会学なるもの則是なり」

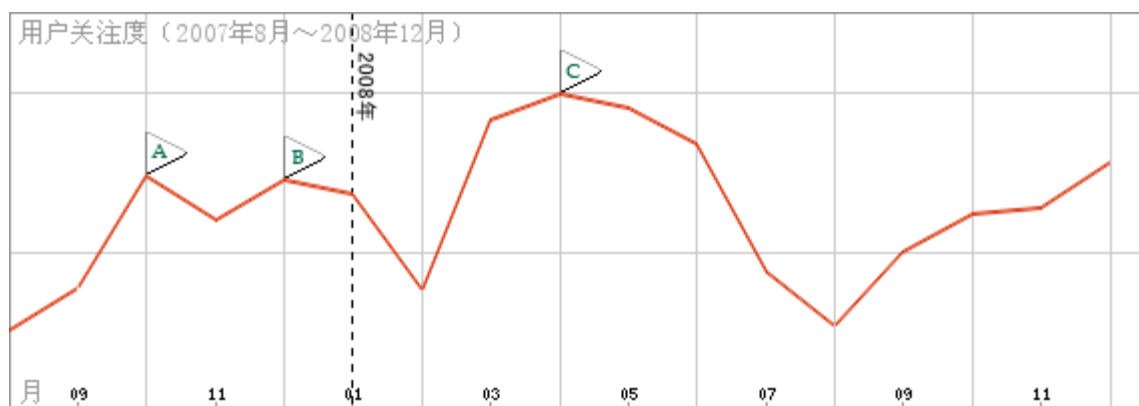
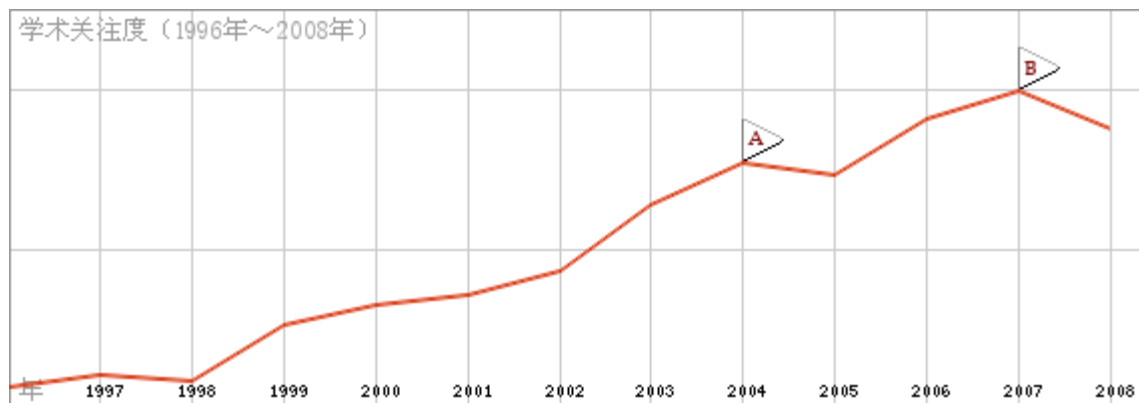
State

国家 guo2jia1

【國家】1. 統治階級實行階級壓迫和實施統治的組織。古代諸侯的封地稱國，大夫的封地稱家。也以國家為國的通稱。《易·繫辭下》：“君子安而不忘危，存而不忘亡，治而不忘亂，是以身安而國家可保也。”

梁廷楠（著），《海國四說》 1846（清代史料筆記叢刊），北京：中華書局 1993

★国家



国家 こっか kokka

特に、近代、一定の領土を有し、そこに居住する人々で構成され、一つの統治組織をもつ団体。基本条件として、国民・領土・統治権の三要素を必要とする。その起源については神意説、契約説、実力説などがある。

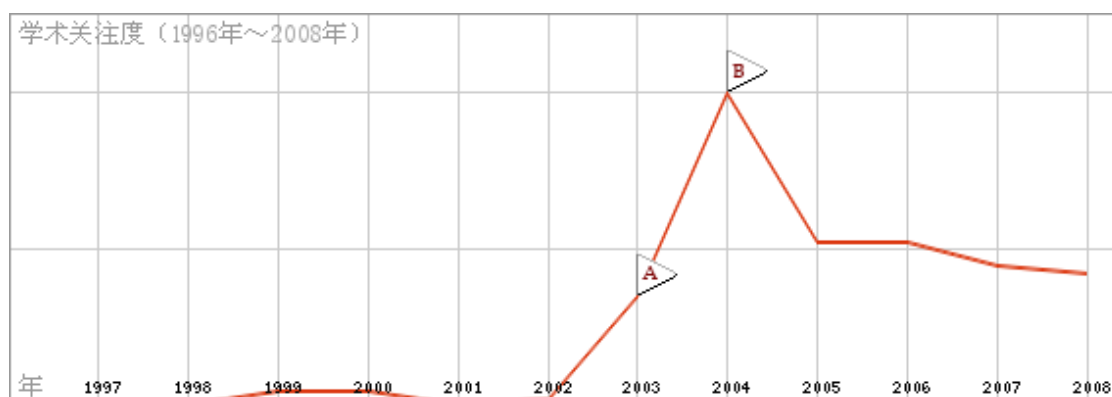
*和蘭字彙〔1855～58〕「Vierge, of ieverige gebeden doen voor de behoudenis van den staat. 国家ノ安全ヲ丹誠シテ祈ル」
 *哲学字彙〔1881〕「State 国家」

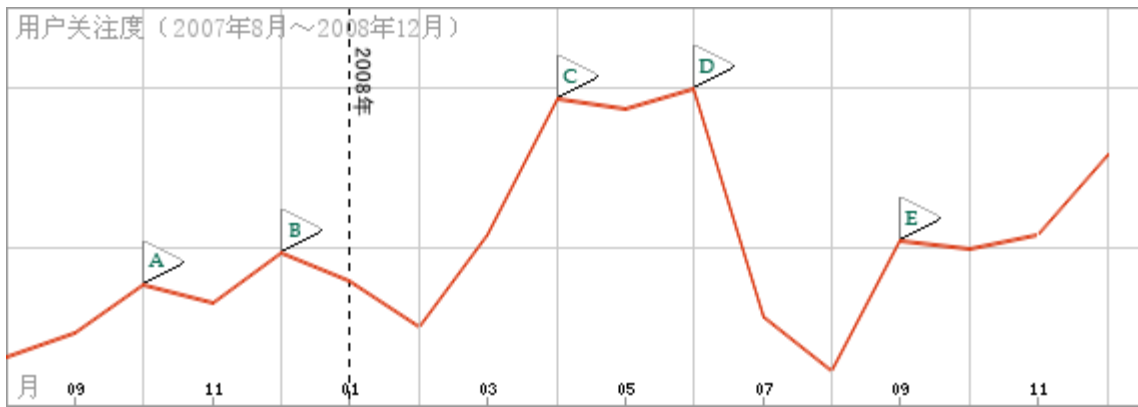
State of emergency

紧急状态 ji3nji2zhua4nta4i

緊急狀態是指一個國家陷入或即將陷入危機，有可能會影響國家的發展及存亡，由最高領導人使出超過平常法治範圍的特別措施，現在先進國家多數則會把權力下放至國會，讓國會通過實施“緊急狀態”，再由國家元首宣佈全國進入緊急狀態。根據危機程度的不同，所採取的緊急狀態的辦法也不同。

★紧急状态





緊急 [非常] 事態 きんきゅうじたい *kinkyuujitai*

治安上急迫した危険が存在する状態。現在の日本において、内閣総理大臣は、大規模な災害、騒乱などに際しては治安維持のため緊急事態の布告を発し、一時的に警察を統制することができ、また、一般の警察力では治安を維持できないと認められる事態に際しては自衛隊に治安出動を命ずることができることになっている。

*警察法〔1954〕七二条「内閣総理大臣は、前条に規定する緊急事態の布告が発せられたときは」

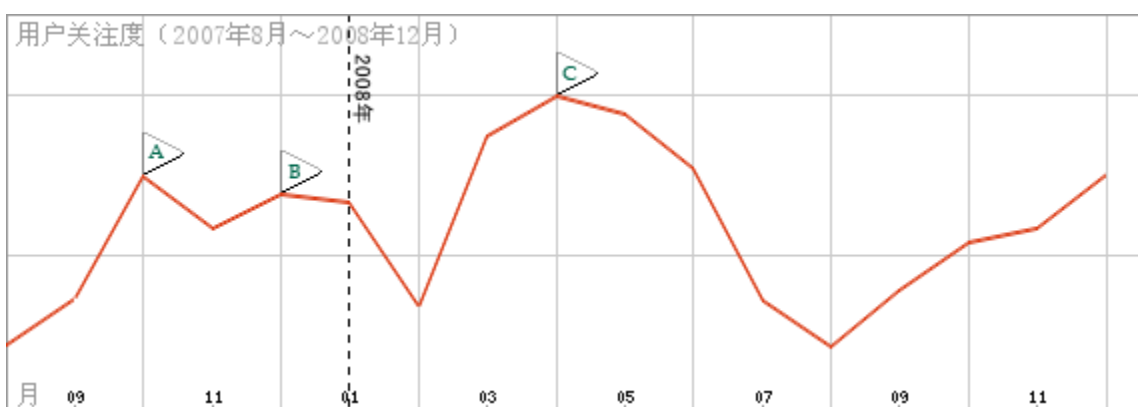
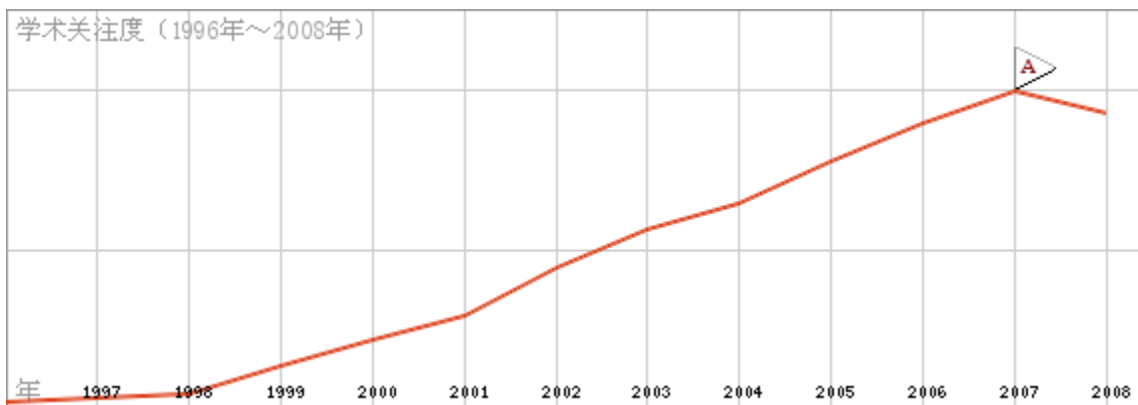
System

制度 *zhi4du4*

【制度】1.謂在一定歴史条件下形成的法令、禮俗等規範。《易・節》：“天地節，而四時成。節以制度，不傷財，不害民。”

梁廷楠（著），《海國四說》 1846（清代史料筆記叢刊），北京：中華數據 1993

★制度



制度 せいど seido

国家・団体を運営して行く上で、法律や規則により制定され、あるいは社会的に継続的に認められ、実施されているきまり。

*書紀〔720〕孝徳元年九月（寛文版訓）「易に曰はく。上を損（そむ）して下（しも）に益（えき）あるを、節（したか）ふに制度（セイト）を以て財を傷らざれ」

*改訂増補哲学字彙〔1884〕「System 系、統系、門派、教法、制度、法式、經紀、体系、教系」

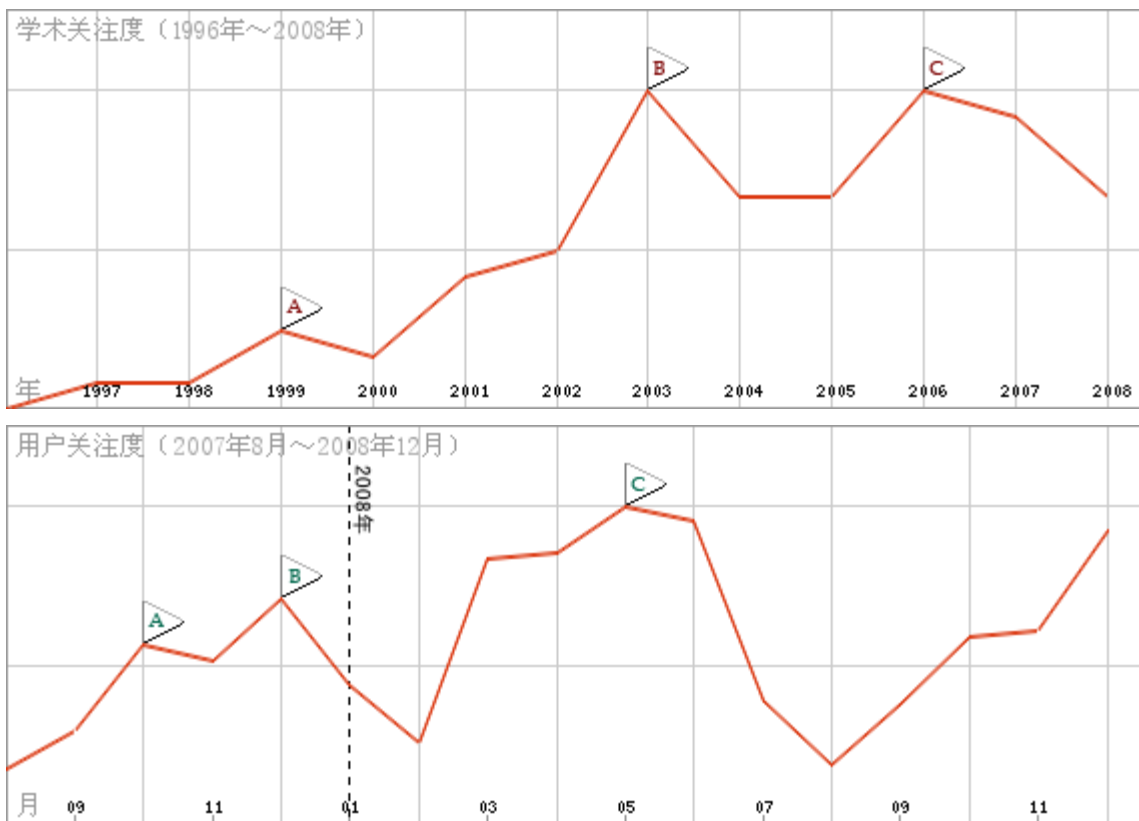
Terror

恐怖 ko3ngbu4

【恐怖】1.感到可怕而畏懼。《六韜略地》：“城人恐怖，期將必降。”

唐敬杲等（編），《新文化辭書》，上海：商務印書館 1923

★恐怖



恐怖 きょうふ kyoubu

恐れおじること。恐ろしく感じる事。また、その感じ。

*今昔〔1120頃か〕三・一五「太子不留らずして、速に軍の陣の前に至て、先づ宝螺（ほうら）一両度吹くに、若干の軍恐怖（きょうふ）して地に倒ぬ」

テロ（行為）

（{英} terrorism）

一定の政治目的のために、暗殺や暴行、粛清などの直接的な恐怖手段に訴える主義。暴力主義。また、その行為。テロ行為。

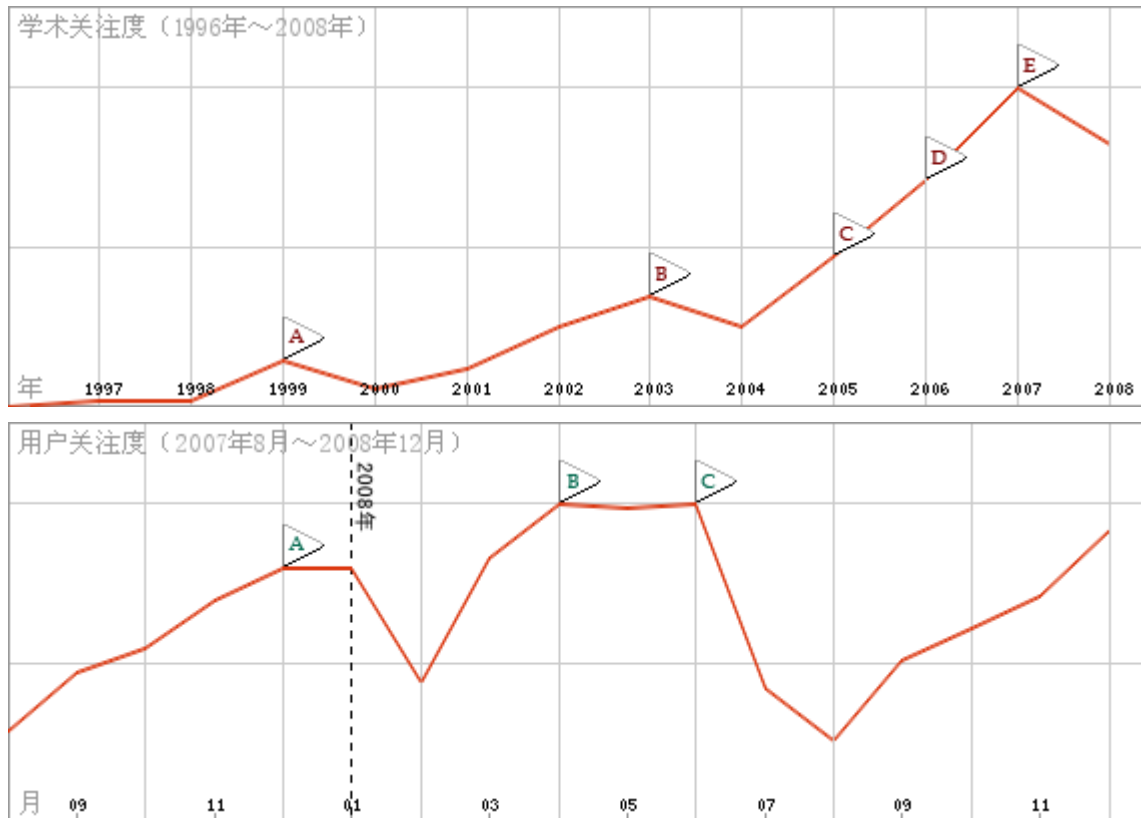
*新しき用語の泉〔1921〕〈小林花眠〉「テロリズム Terrorism（英）兇暴政治、威嚇主義、などと訳する」

Tolerance

寛容 kua1nro2ng

【寛容】1.寛厚能容忍。《莊子·天下》：“常寛容於物，不削於人，可謂至極。”
羅存德，《英華字典》，香港 1866-1869

★寛容



寛容 かんよう kanyou

心がひろくて、他人の言動をよく受け入れること。他人の罪過をきびしくとがめだてしないこと。また、そのさま。

*三代格 - 三・弘仁九年〔818〕五月二九日・太政官符「官司寛容无_レ心_二糾正_一」

*新撰字解〔1872〕〈中村守男〉「寛容 クワンヤウ ユルヤカニイレル」

Tyrant

霸王 ba4wa2ng

【霸王】1.覇與王。古稱有天下者爲王，諸侯之長爲覇。《禮記·經解》：“義與信，和與仁，霸王之器也。””6.指横行霸道蠻不講理者。老舍《四世同堂》五六：“英國 是海上的霸王。”
鄭其照，《華英字典集成》，香港 1923 （第一版 1882）

暴君 ぼうくん boukun

暴虐な君主。人民をしいたげる乱暴で無道な君主。

*翁問答〔1650〕下・末「心の安く静なる事は山の定れるがごとく、暴君（ボウクン）汚吏も志を奪ことあたはず」

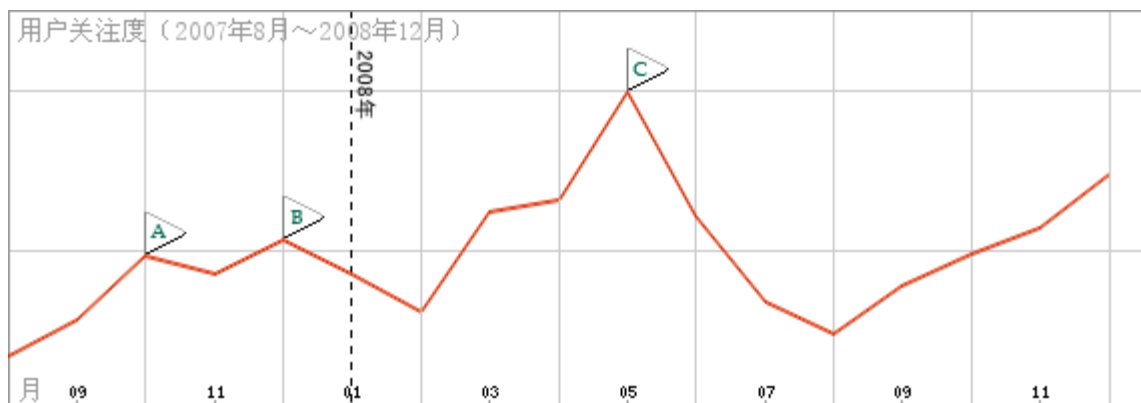
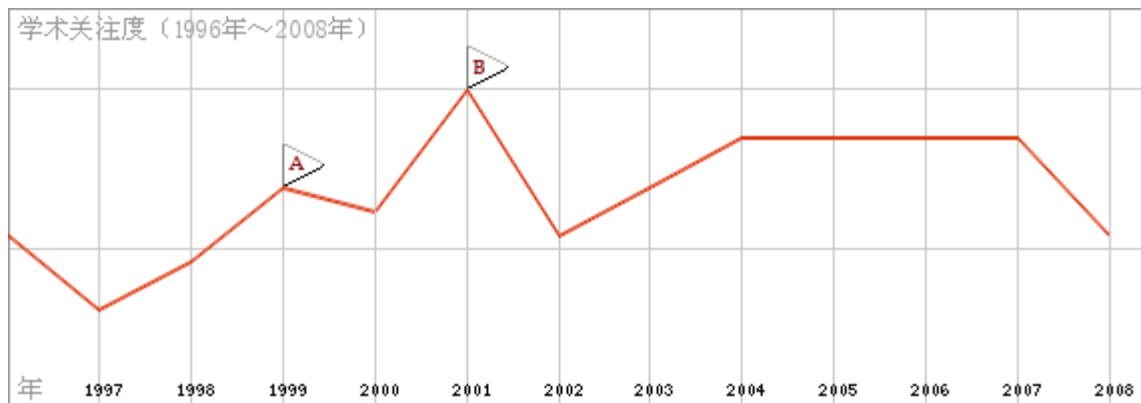
Universe

宇宙 yu3zho4u

【宇宙】1.屋簷和棟樑。《淮南子·覽冥訓》：“而燕雀佼之，以為不能與之爭於宇宙之間。”6.一切物質及其存在形式的總體。宇，指無限空間；宙，指無限時間。

貝克爾（著），理雅各（譯）《智環啓蒙塾課初步》。香港：英華書院 1856

★宇宙



宇宙 うちゅう utyuu

あらゆる事物を包括する広大な空間。天と地の間。天地と天空。また、おおぞら。一般的には、広狭さまざまに用いられ、限られた世界、天下などを指す場合もある。

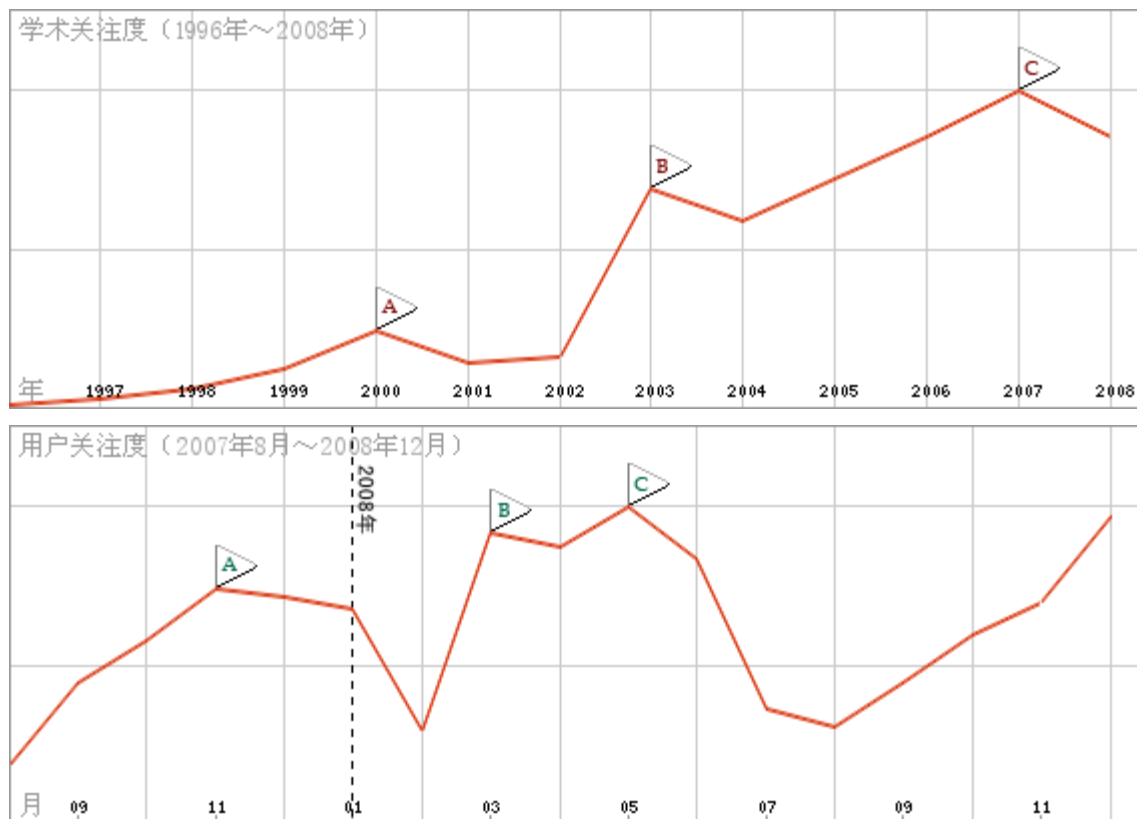
* 懷風藻〔7 5 1〕序「道格「乾坤」、功光「宇宙」

Utopia

乌托邦 wultuo1ba1ng

【烏托邦】理想中最美好的國家。本為 英國 空想社會主義者 莫爾 (ThomasMore)所著書名。書裡描寫了他所想像的沒有階級的幸福社會。後泛指不能實現的空想境界。胡適《井田辨·答廖仲愷胡漢民先生的信》：“《周禮》一書，我起初只承認他是 戰國 末年的一部大烏托邦。”黃摩西（著），《普通百科新大詞典》，上海：中國辭典公司 1911

★乌托邦



ユートピア ゆうとぴあ yuutopia

({英} utopia) 《ユートピヤ》から転じて、想像し得る限りでの最上の住みよい世界。完全で理想的な所。理想郷。また、空想的な理想やそれについての論。理想論。

*内地雑居未来之夢〔1886〕〈坪内逍遙〉二「憚（はばか）る所なき友垣の中とて、鼎（かなへ）は且賛し且つ駁（ばく）して、或はユートピヤ（架空論）をもて目する事あり」

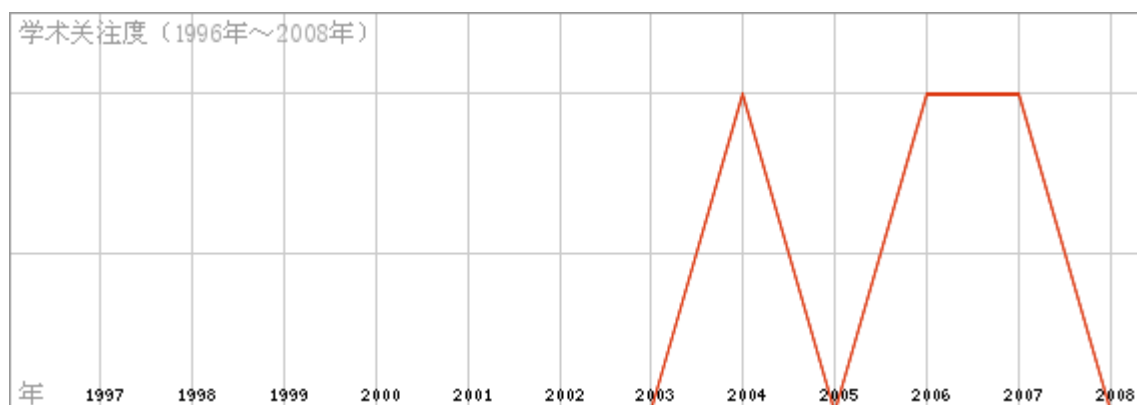
Vote

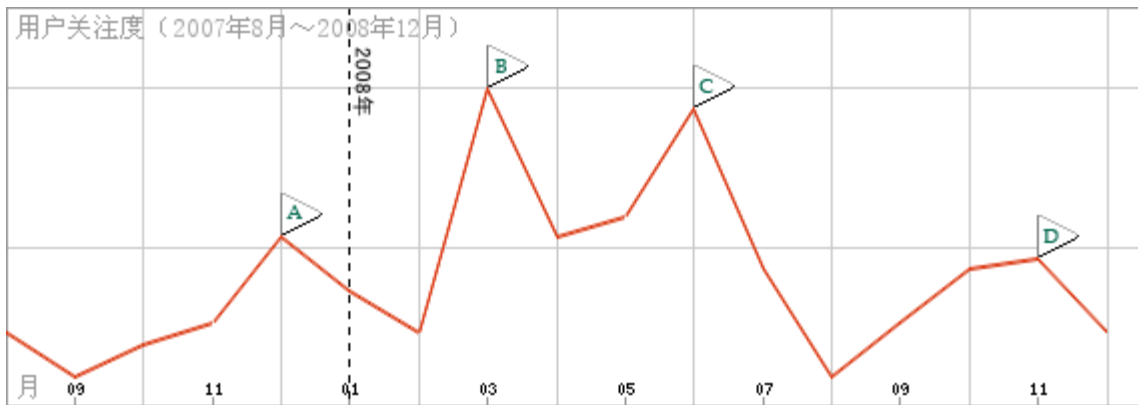
投票 to2upia4o

【投票】選挙或表決議案的一种方式。將候選人的姓名或對議案的意見寫在票子上，或在預先印好的票子上做出標誌，投入票箱。李準 《李雙雙小傳·春筍》：“這個生產小隊的社員在選舉生產隊長，採用的方法是無記名投票方式。”

黃遵憲，《日本國志》1890，臺北：文海出版社1968

★投票表決





投票 とうひょう touhyou

選挙や採決の場合に、選挙人や有資格者が、定められた用紙に一定の方法で、候補者の名や賛成・反対の意思を表示して、一定の箱などに入れること。また、その符票。

* 広益熟字典〔1874〕(湯浅忠良)「投票 トウヘウ イレフダ」

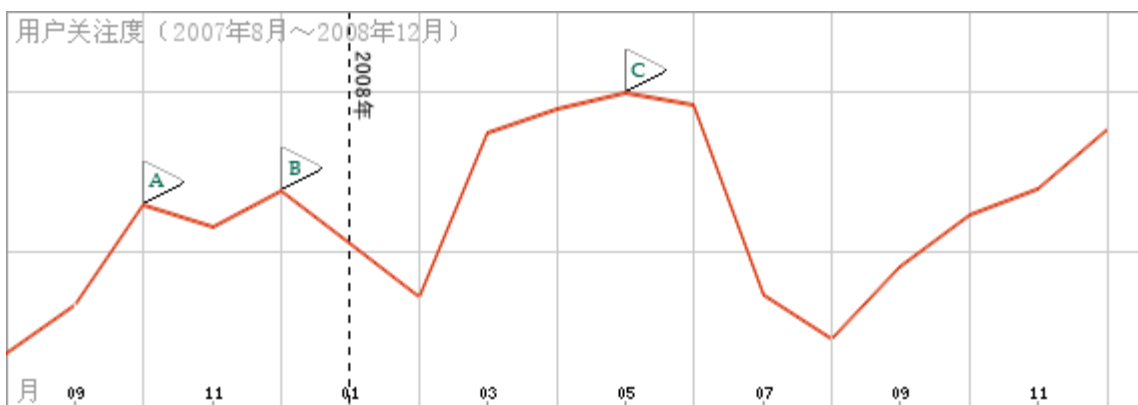
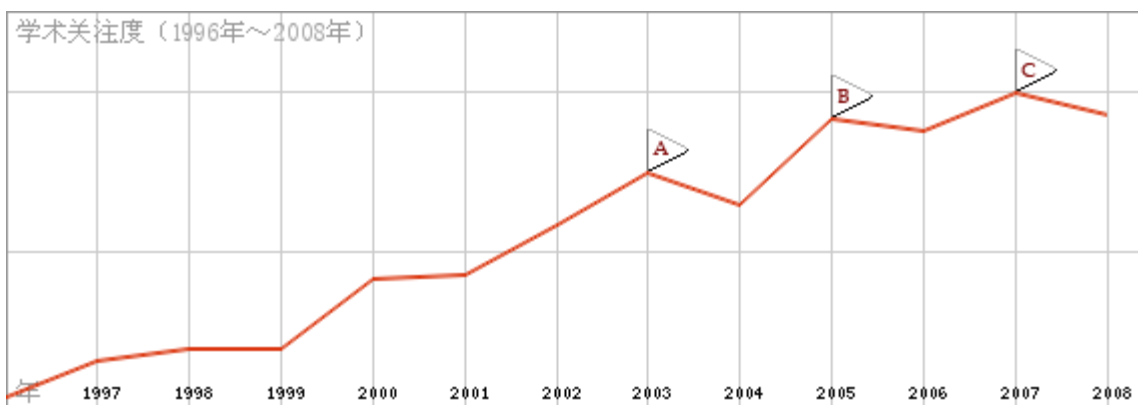
Warfare

战争 zha4nzhe1ng

【戦争】1. 民族、國家、階級、集團之間的武装鬥爭。《史記·秦始皇本紀》：“以諸侯爲郡縣，人人自安樂，無戰爭之患，傳之萬世。”

胡思敦，裘德瑞（著），《漢英軍事辭典》，北平：法文圖書館 1935

★戦争



戦争 せんそう sensou

軍隊と軍隊とが、兵器を用いて戦うこと。特に、国家が他国（交戦団体を含む）に対し、政治的意思を貫徹するためにとる最終的かつ暴力的手段。

* 書言字考節用集〔1717〕九「戦争 センサウ」

Welfare

福祉 fu2zhi3

【福祉】幸福；福利。《韓詩外傳》卷三：“是以德澤洋乎海內，福祉歸乎王公。”孫中山《同盟會宣言》：“復四千年之祖國，謀四萬萬人之福祉。”

Richard, Timothy, MacGillivray, Donald (eds.), A Dictionary of Philosophical Terms. Chiefly from the Japanese, Shanghai: Christian Literature Society for China 1913

福祉 ふくし fukusi

幸福。さいわい。現代では、特に、公的配慮による、社会の成員の物的・経済的な充足をいう。

* 宝覺真空禪師録〔1346〕乾・山城州西山西禪寺語録「奉^レ為建^ニ寺檀那雲岩禪門、用増^ニ福祉^一」

* 厚生新編〔1811～39〕七・地土集説上「皆人類万物の靈長をして健康無恙の福祉（フクシ）を得てその天年を終らしめんがためのみ」

Work

工作 go1ngzuo4

【工作】1.猶工程。《後漢書·皇后紀上·和熹鄧皇后》：“以連遭大憂，百姓苦役，殤帝 康陵 方中秘藏，及諸工作，事事減約。”6.職業。艾蕪《人生哲學的一課》三：“工作找不到手，食物找不到口。

莫耳登（著），傅蘭雅，王季烈（譯），《通物電光》，上海：江南機器製造總局 1899

工作 こうさく kousaku

（一する）ある目的達成のため、あらかじめ計画的な働きかけを行なうこと。下準備として工夫策略をめぐらすこと。

* モダン用語辞典〔1930〕〈喜多壯一郎〉「工作（コーサク） 支那語より転用さる、企画しかつ仕事をする意」

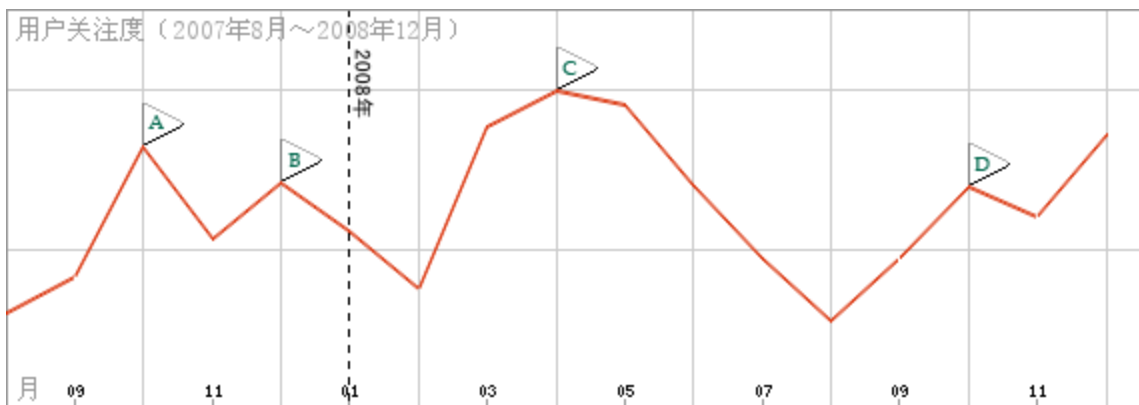
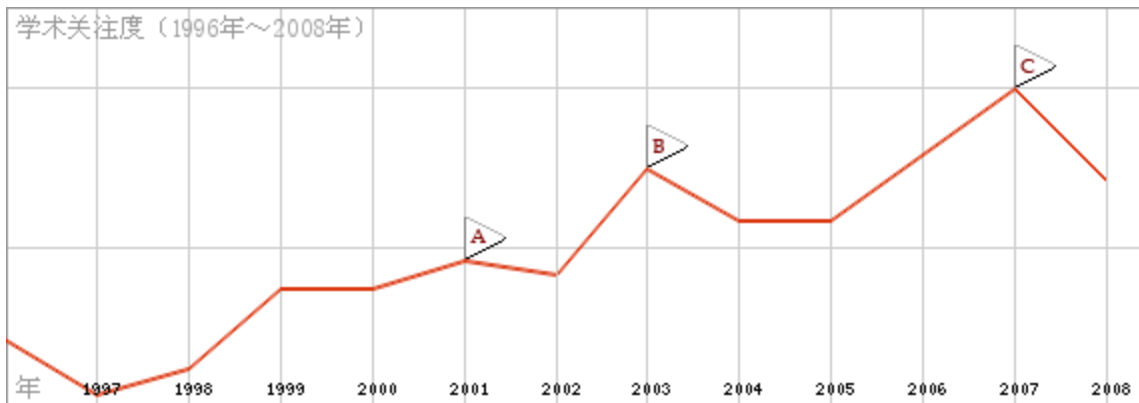
Worker

工人 go1ngre2n

【工人】1.即工人士。《國語·周語中》：“周之《秩官》有之曰：敵國賓至，關尹以告……廩人獻餼，司馬陳芻，工人展車。百官以物至，賓入如歸。”2.指從事各種技藝的勞動者。《荀子·儒效》：“設規矩，陳繩墨，便備用，君子不如工人。”3.指個人不佔有生產資料、依靠工資收入為生的勞動者（多指體力勞動者）。巴金《死去的太陽》：“工人們陸續走向大會堂去了，走在最後的是十幾個工程師。”

“續平權篇” 載 《匯報》 1901

★工人



工人 こうじん koujin

工作を職業とする人。職人。職工。こうにん。

*天柱集〔1348頃〕含暉室記「障隔皆以「楮素」。工人愛「美加」飾雲母」

中国で、労働者、工員のことをいう語。

*モダン辞典〔1930〕「工人（外・社）支那語で、労働者の事」

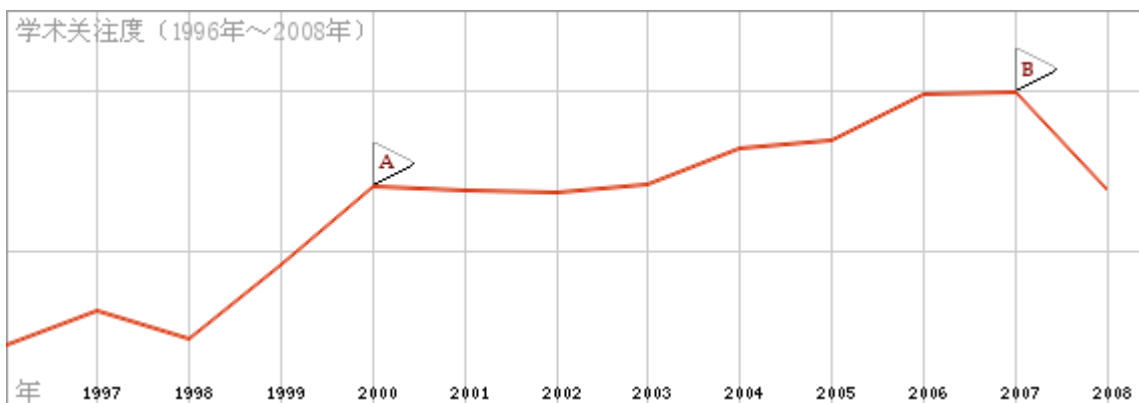
World

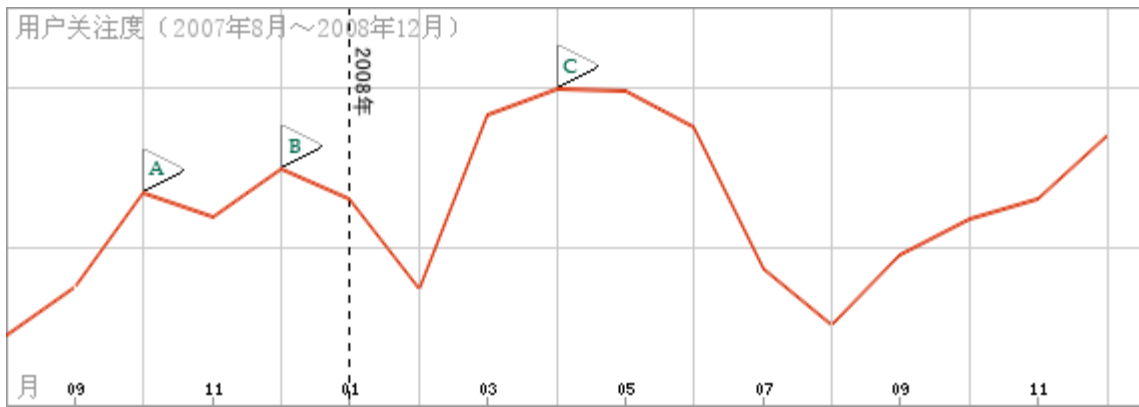
世界 shi4jie4

【世界】1.佛教語，猶言宇宙。世指時間，界指空間。《楞嚴經》卷四：“何名為衆生世界？世為遷流，界為方位。汝今當知，東、西、南、北、東南、西南、東北、西北、上、下為界，過去、未來、現在為世。”6.自然界和人類社會活動的總和。毛澤東《論十大關係》：“世界是由矛盾組成的。沒有矛盾就沒有世界。”參見“世界觀”。

梁廷楠（著），《海國四說》1846（清代史料筆記叢刊），北京：中華數據1993

★世界





世界 せかい sekai

({英} world {ドイツ} Welt の訳語)

哲学で、同一の空間、時間内に存在し、相互作用によって結びつけられているすべての事物や過程を含む全体。宇宙。認識論では、客観的感性界、概念的に構成された機械的世界、心理的世界、直接体験の世界などを含む全体。

*哲学字彙〔1881〕「Cosmos 世界」

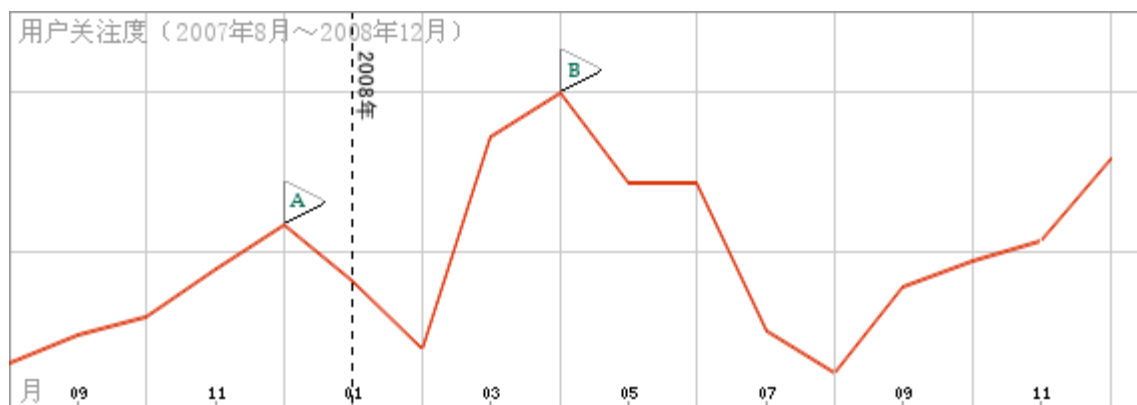
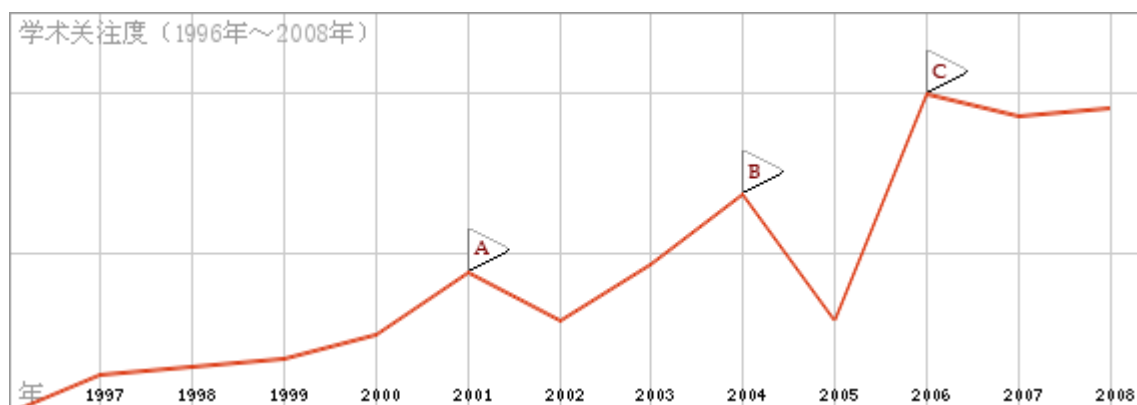
App.II Williams's Vocabulary (WV)

Aestheticism

唯美主义 we2ime3izhu3yi4

【唯美主義】十九世紀末流行於歐洲的資產階級文藝思潮。主張“為藝術而藝術”，反對文藝的社會教育作用，美化資產階級個人主義的頹廢生活。魯迅《花邊文學·批評家的批評家》：“譬如一個編輯者是唯美主義者罷，他盡可以自說並無定見，單在書籍評論上，就足夠玩把戲。”唐敬杲等（編），《新文化辭書》，上海：商務印書館 1923

★唯美主义



唯美主義 ゆいびしゅぎ yuibisyugi

一九世紀後半に盛んになった思潮の一つ。真実や道徳的善よりも美に最高の価値があるとし、美の追求を芸術や人生の唯一の目的とする芸術・生活上の態度。耽美主義（たんびしゅぎ）。
*伝通院〔1910〕〈永井荷風〉「哥沢節を産んだ江戸衰亡期の唯美主義（ユキビシユギ）は私をして二十世紀の象徴主義を味はしむるに余りある芸術的素質をつくってくれたのである」

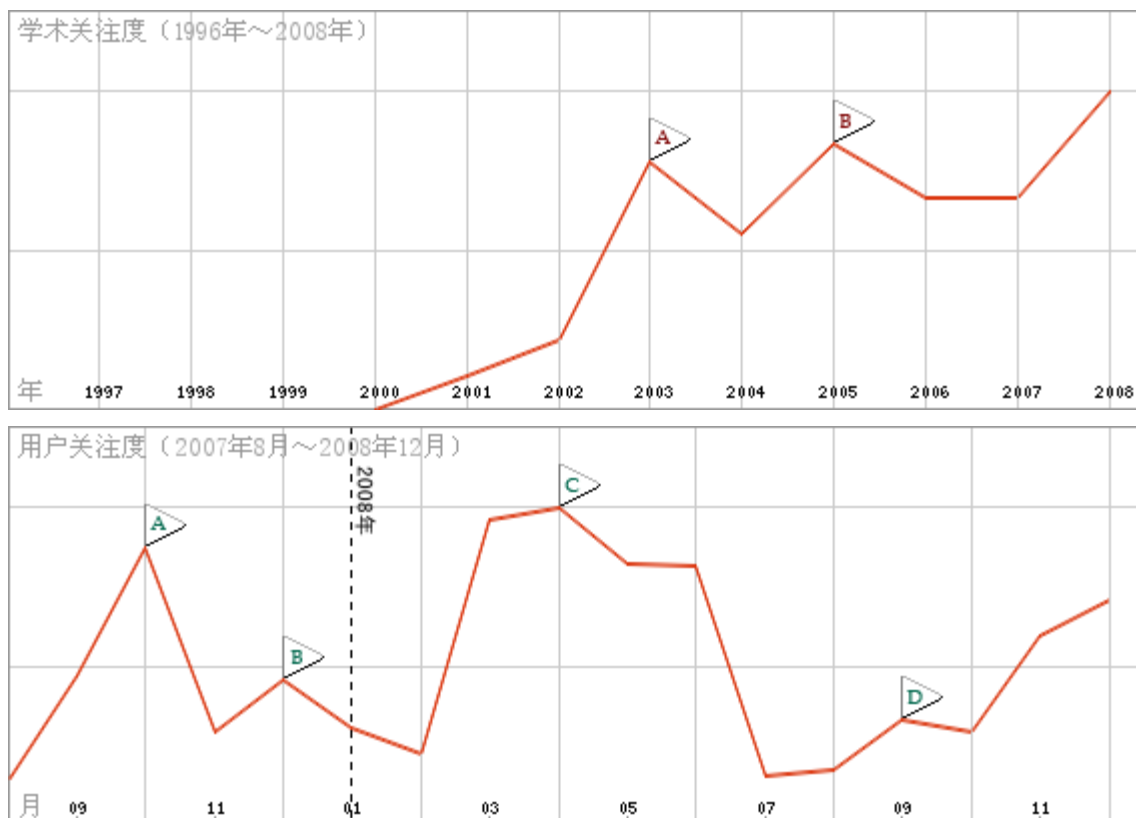
Alienation

让与 ra4ngyu3

【讓與】謂將自己的財物或權利移轉於他人。漢 劉向《說苑·君道》：“夫賞賜讓與者，人之所好也，君自行之。”《清史稿·食貨志五》：“河南 豫豐公司以其專辦 懷慶 左右 黃河 以北各鑛之權，山西 商務局以其專辦 孟平、澤、潞、平陽 煤鐵各鑛之權，同時讓與辦理。”李大釗《國際資本主義下的中國》：“非經四國銀行團的聯合行動，不得承認借款於 中國，或從 中國 承受何種讓與。”

顏惠慶，《英華大辭典》，上海：商務印書館 1912

★让与担保



讓与 じょうよ jyouyo

物品や権利などをゆずり与えること。

*文明本節用集〔室町中〕「讓与 シャウヨ」

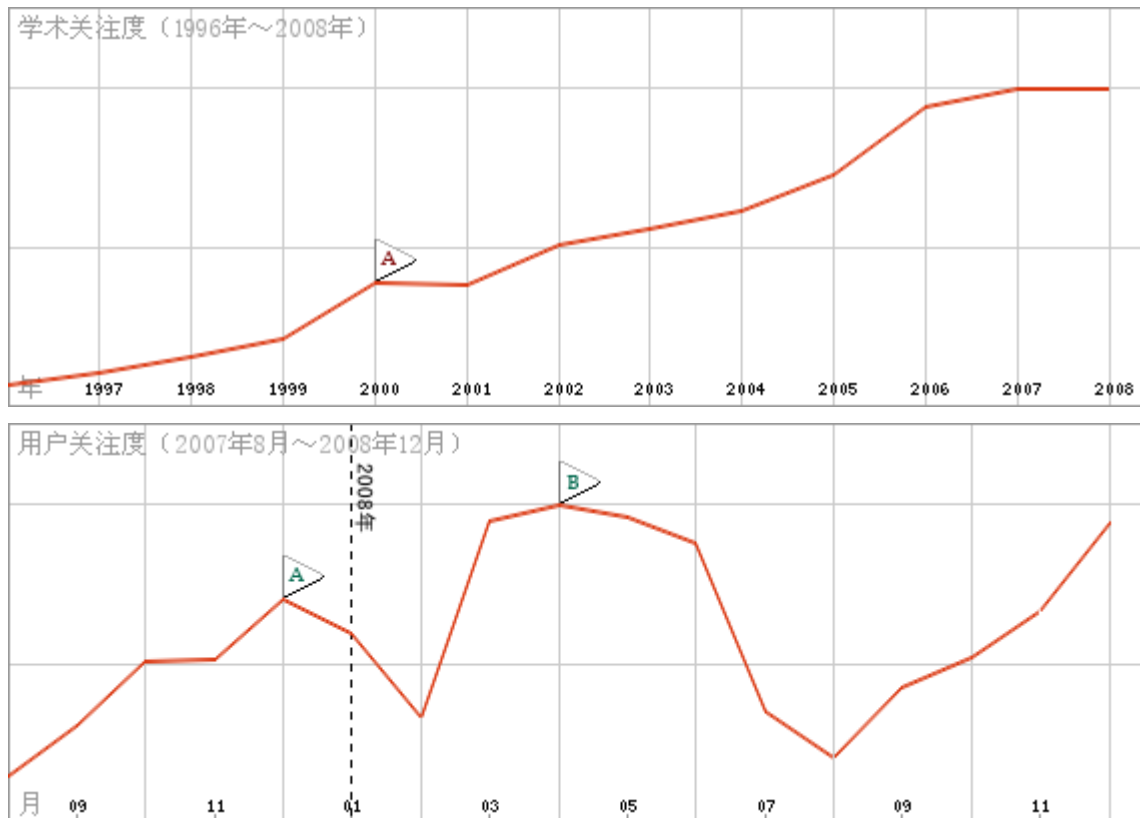
*日葡辞書〔1603~04〕「Ioyo (ジャウヨ)。ユヅリ アタユル」

Art

艺术 yi4shu4

【藝術】亦作“藝術”。

1.泛指六藝以及術數方技等各種技術技能。《後漢書·伏湛傳》：“永和 元年，詔 無忌 與議郎 黃景 校定中書五經、諸子百家、藝術。”3.通過塑造形象以反映社會生活而比現實更有典型性的一種社會意識形態。如文學、繪畫、雕塑、音樂、舞蹈、戲劇、電影、曲藝、建築等。清 吳敏樹《與筱岑論文派書》：“文章藝術之有流派，此風氣大略之雲爾，其間實不必皆相師效。”鄭觀應，“易言(二十篇本)” 1881 載 夏東元(編)，《鄭觀應集》，上海：上海人民出版社 1982



芸術 げいじゅつ geijyutsu

鑑賞の対象となるものを人為的に創造する技術。空間芸術（建築・工芸・絵画）、時間芸術（音楽・文芸）、総合芸術（オペラ・舞踊・演劇・映画）など。また、その作品。

* 和英語林集成（再版）〔1872〕「Art 〈略〉gei-jutsu（ゲイジュツ）」

Balance See KV (App.I)

Behaviour

行为 xi2ngwe2i

【行爲】亦作“行偽”。

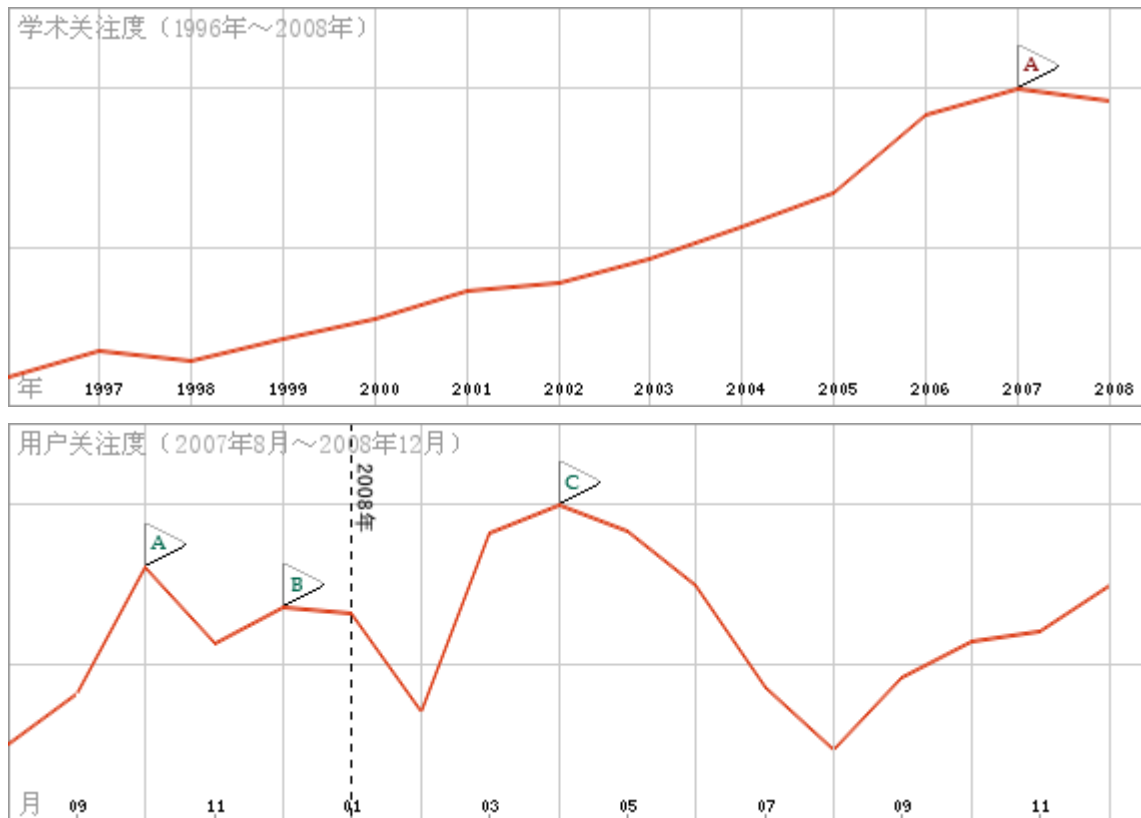
謂舉止行動。《荀子·非十二子》：“今之所謂處士者，無能而雲能者也，無知而雲知者也，利心無足而佯無欲者也，行偽險穢而彊高言謹愨者也。”劉師培 補釋：“行偽即行爲。言所行所言均險穢，與上句利心對文，偽爲古通，如《性惡篇》爲字均作偽是也。”巴金《滅亡》第四章：“他在這一天只有像木偶一般地行爲。”

【行爲】亦作“行偽”。

指受思想支配而表現出來的外面活動。亦指生平事蹟。宋 曾鞏《壽安縣太君張氏墓誌銘》：“余之亡妻於夫人之孫女爲第三而光祿之長女，知夫人之行爲尤詳，故爲之銘。”曹禺《雷雨》第二幕：“魯大海：哼！這是假的，你們自己假作的電報來離間我們的。你们这种卑鄙无赖的行为！”

鄭其照，《華英字典集成》，香港 1923（第一版 1882）

★行為



行為 こうい koui

ある意思をもってする個人的な行ない。所為。

*西国立志編〔1870～71〕一三・一一〈中村正直訳〉「抜的列爾（バットラー）、その著はせるアナロジイ〈略〉その言に曰く、身体の習慣は、外面の行為（〈注〉シワザ）より生じ、心術の習慣は、中に志ざすところのものを、外に行ひ出すによりて生ぜり」

哲学では、自由意思によって行なわれ、その主体に責任が帰される行動。正または不正を決められる行動。心理学では、環境からの刺激に反応する有機体の行動をいう。

*哲学字彙〔1881〕「Action 行為。作用（心）」

刑法上で、人間の自発的な意思のあらわれとしての身体の動作、または動作をしない状態。民法上では、法律行為をさす。

*民法（明治二九年）〔1896〕四条「単に権利を得又は義務を免るべき行為は」

Benevolence See KV(App.1)

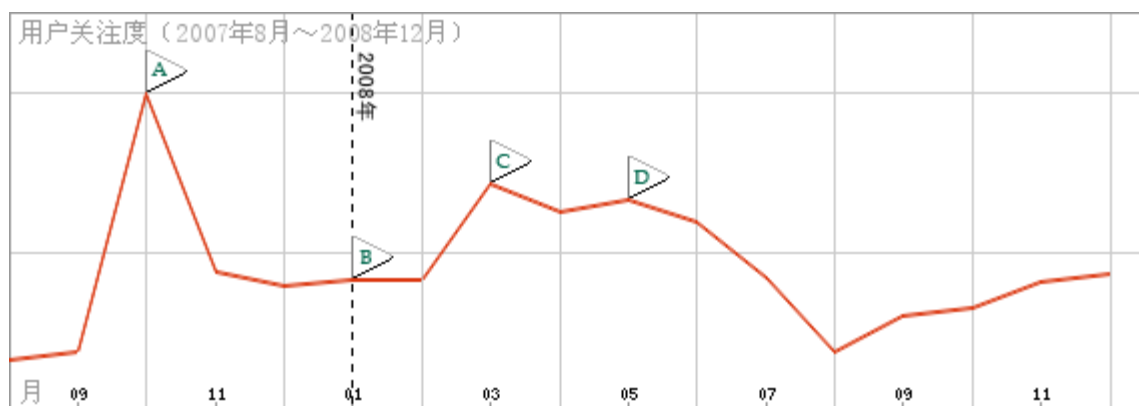
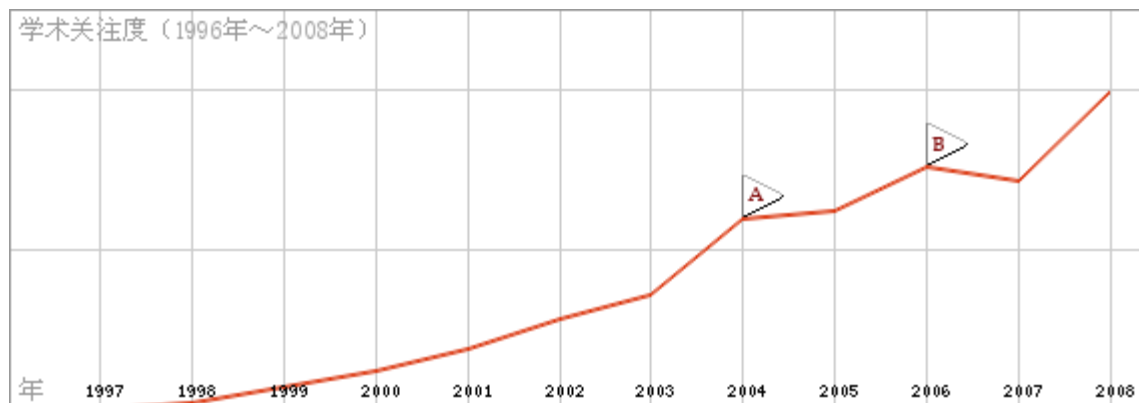
Bourgeois

中产阶级 zho1ngcha3nji1ji1

【中産階級】在我国指民族资产阶级。国外泛指在经济地位、身分等方面属于中等的社会阶层，如中小商人、职员、工程师、医生、教师、自由职业者等。周恩来《論統一戰線》二：“在‘九·一八’以後，就是中産階級都可以做朋友。”

《法漢專門詞典》，天津 1927

★中产阶级



〈フランス語〉ブルジョア、中産階級 ちゅうさんかいきゅう tyuusankaikyuu
 資本主義社会における資本家階級と労働者階級の間に存在するさまざまな中間的社会層。
 自営農民・中小商人・手工業者・医師・弁護士・教師などの知識層、管理的作業に従事する
 ホワイト-カラーを含めていう。中間階級。中流階級。中等階級。中間層。プチブルジョア。
 ＊現代新語辞典〔1919〕「中産階級 チウサンカイキュウ」

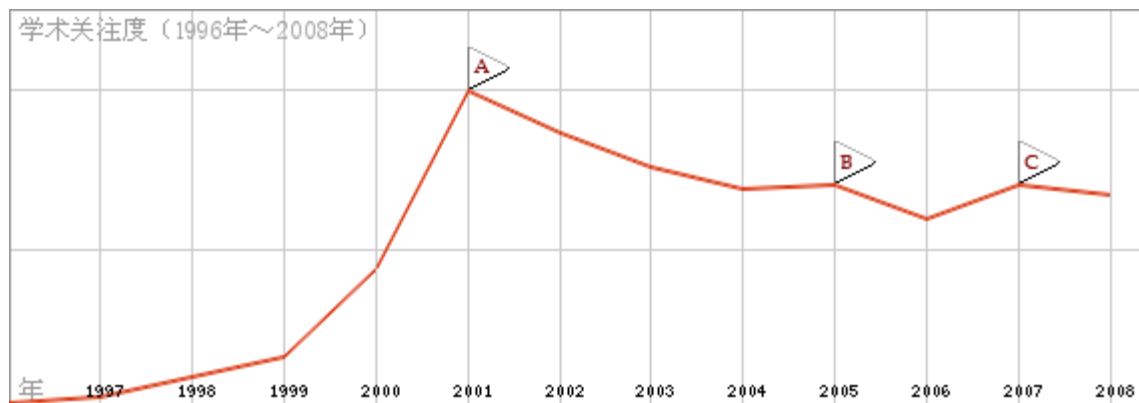
Capitalism

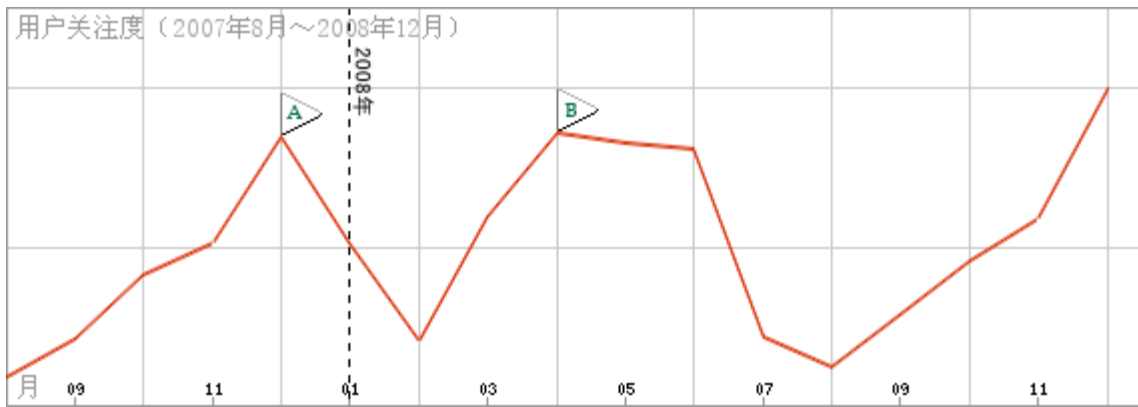
资本主义 zi1be3nzhu3yi4

【資本主義】資本家占有生産資料並用以剝削雇傭勞動的社會制度。資本主義的生產社會化和私人占有形式，是資本主義社會的基本矛盾。

《官話》1916

★资本主义





資本主義 しほんしゅぎ sihonsyugi

封建制に次いで現われた経済体制。生産手段を資本として所有する資本家が、利潤獲得を目的として、自己の労働力しか売るものをもたない労働者から労働力を商品として買いとり、商品生産を行なう経済体制。産業革命によって確立した。キャピタリズム。

* 社会学術語稿本 [1909] 「capitalism 資本主義」

Career

境遇 ji4ngyu4

【境遇】境況和遭遇。《兒女英雄傳》第三十回：“這大約總由於他心性過高，境遇過順，興會所到，就未免把這輕佻一路，誤認作風雅。”魯迅《華蓋集·北京通信》：“我們的年齡，境遇，都不相同，思想的歸宿大概總不能一致的罷。”

鄭其照，《華英字典集成》，香港 1923（第一版 1882）

境遇 きょうぐう kyouguu

その人が置かれた生活上の総合的状況。家庭環境、経済状態、友人関係など生活上のすべての面を含めていうことが多い。めぐりあわせ。身の上。境涯（きょうがい）。

* 改正増補和英語林集成 [1886] 「Kyo-gu キャウグウ 境遇」

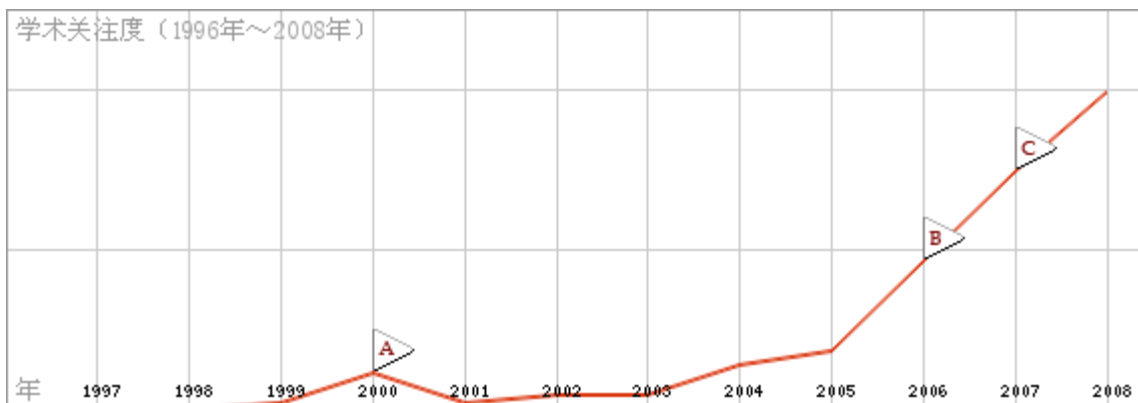
Charity

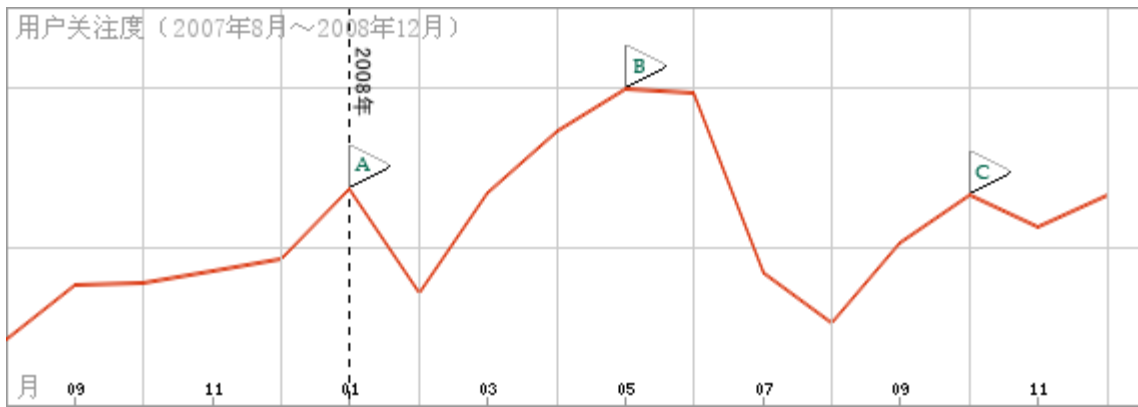
慈善 ci2sha4n

【慈善】仁慈；富有同情心。《魏書·崔光傳》：“光寬和慈善，不忤於物，進退沉浮，自得而已。”

Richard, Timothy, MacGillivray, Donald (eds.), A Dictionary of Philosophical Terms. Chiefly from the Japanese, Shanghai: Christian Literature Society for China 1913

★慈善





慈善（行為 [事業] ）じぜん jizan

特に、生活困窮者や災害にあって困っている者を助けること。

*西国立志編〔1870～71〕〈中村正直訳〉九・二一「これを慈善の事に用ひなば、その一生の間多く果実を生ずべく」

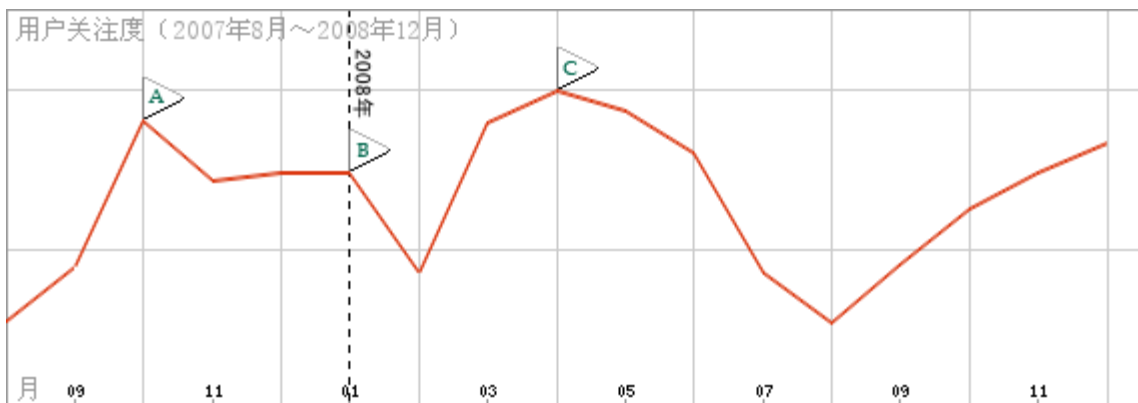
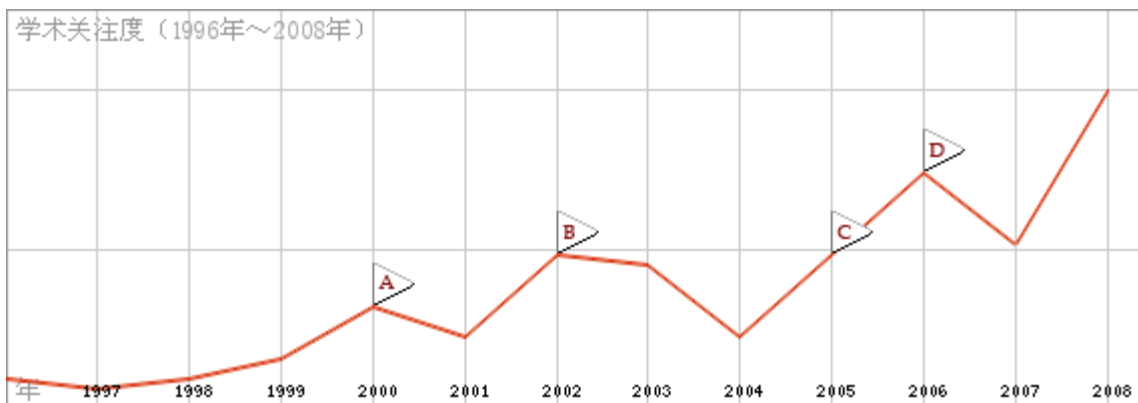
Class See KV(App.1)

Collective

集体 ji2ti3

【集體】由許多個體結合而成的整體。《中國共產黨中央委員會關於建國以來黨的若干歷史問題的決議》：“毛澤東思想是馬克思列寧主義在 中國 的運用和發展……是中國共產黨集體智慧的結晶。”

★集体



集合体 しゅうごうたい syuugoutai

個々のものが集合してでき上がっているもの。

*舎密開宗〔1837～47〕内・二・三七「近時別爾入略之を疑ひ考定て一種の元素と酸素を以て成る集合体とし其元素を暁多里屈母と名く」

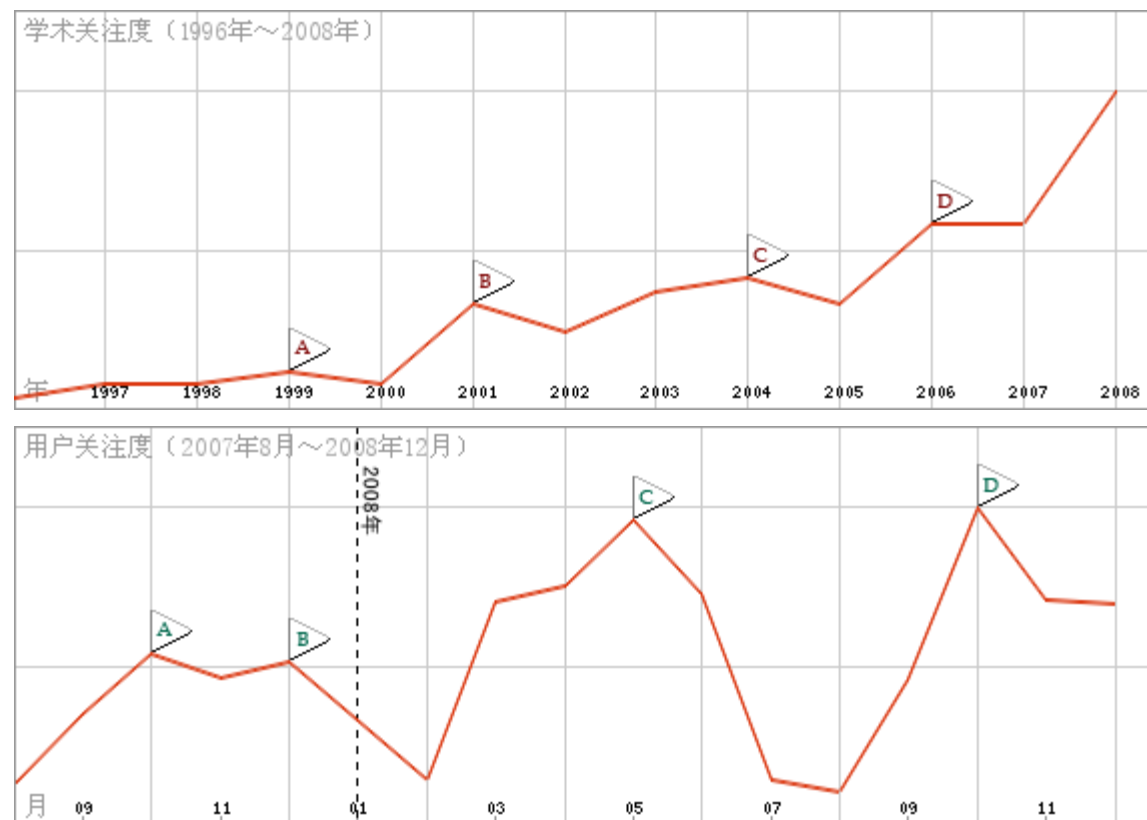
Commercialism

商业主义 sha1ngye4zhu3yi4

重商主義（mercantilism，也稱作商業本位，16至18世紀）是16～17世紀封建主義解體之後西歐資本原始積累時期的一種經濟理論或經濟體系，該名稱最初是由亞當·斯密在《國民財富的性質和原因的研究》（《國富論》）一書中提出來的。學術界代表人物是斯圖爾特，政界的著名代表人物是法國路易十四的大臣讓-巴普蒂斯特·柯爾貝爾，但重商主義有別於柯爾貝爾主義（Colbertism）。

高希生，郭真（編），《經濟科學大辭典》，上海：世界書局 1934

★重商主义



商業主義 1932、コマーシャリズム しょうぎょうしゅぎ syougousyugi

（{英} commercialism）

《コマーシャリズム》どんなものでも商品として金もうけの対象として見る考え方。営利主義。商業主義。

*紐育〔1914〕〈原田棟一郎〉紐育の芝居「アカデミックに片寄らず、コマーシャリズムに偏せず、著々として新なる国民劇の産出に務めつつあるのは偉とするに足る」

「コマーシャリズム」に同じ。

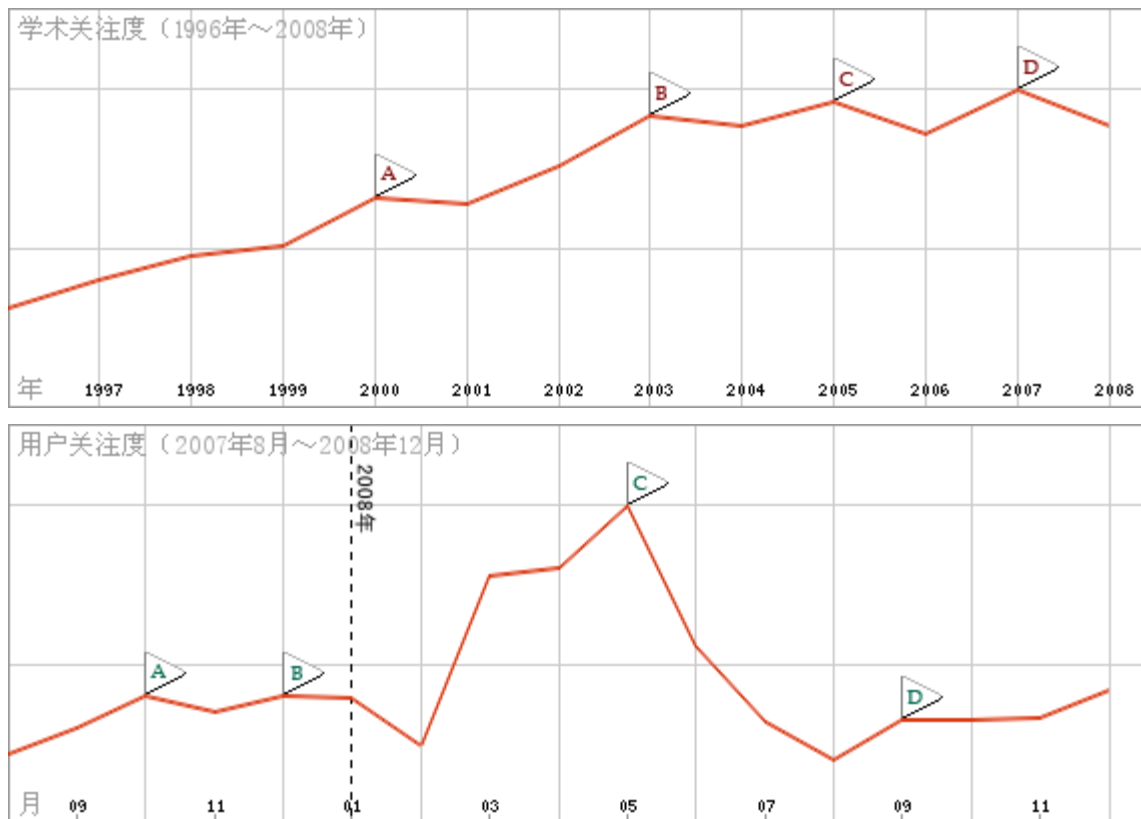
Communicate

通信 to1ngxi4n

【通信】1.互通音信。《晉書·王澄傳》：“因下牀而謂澄曰：‘何與杜弢通信？’”今指用電訊設備或用書信傳遞消息，反映情況。燕谷老人《續孽海花》第五三回：“華福又奏明請頒一種密電本，以便秘密通信。”曹禺《北京人》第三幕：“以後我們可以常通信的。”《人民日報》1982.12.5：“中華人民共和國公民的通信自由和通信秘密受法律的保護。

璫挨德（著），傅蘭雅，徐建寅（譯），“電學源流” 載 王西清，盧梯青（編），西學大成，上海：大同書局 1888

★通信



通信 つうしん tsusin

郵便、電信、電話などの手段を用いて情報を伝達すること。

* 中外新聞 - 慶応四年〔1868〕三月二日「朝廷彌々外国通信御開きにて」

Communism See KV(App.I)

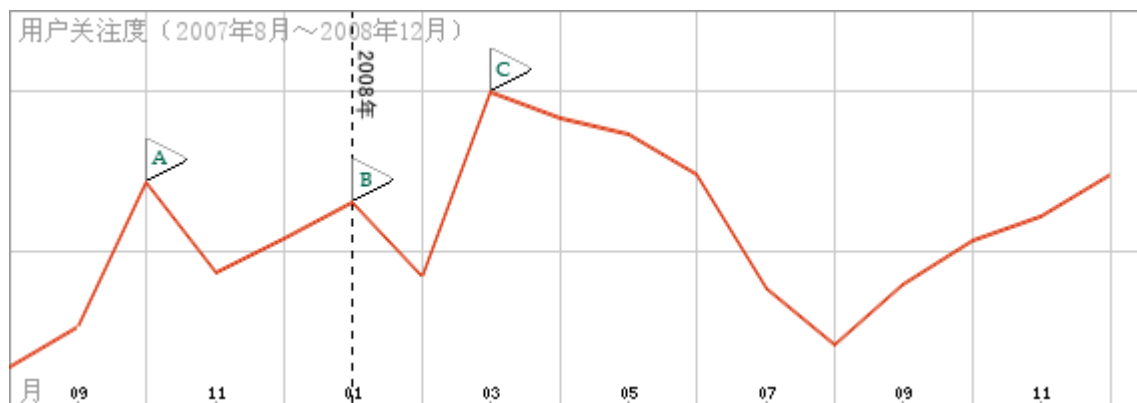
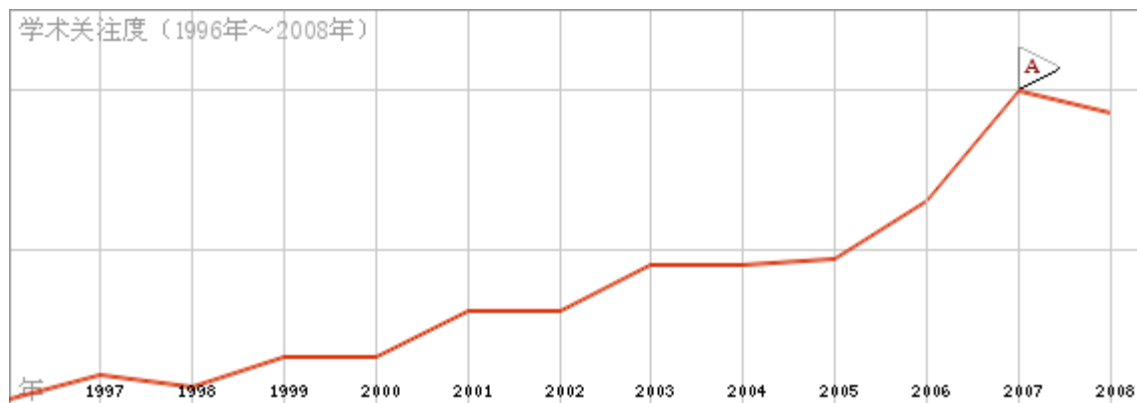
Consensus

輿論 yu2lu4n

【輿論】公眾の言論。《三國志·魏志·王朗傳》：“設其傲狠，殊無入志，懼彼輿論之未暢者，並懷伊邑。”

魏源（編），“增廣海國圖志” 1852 載 《中韓關係史料輯要》，臺北：珪庭出版社 1978

★輿論



世論 せろん serou

世間一般の議論、風説。よろん。せろん。

* 文徳実録 - 仁寿二年〔852〕一二月癸未「世論嗷々、為『善愷成』私曲」

Conventional (See Institution)

惯例的 gua4nli4de1

〔社会的〕惯例の かんれいの kanrekino

Crisis See KV(App.I)

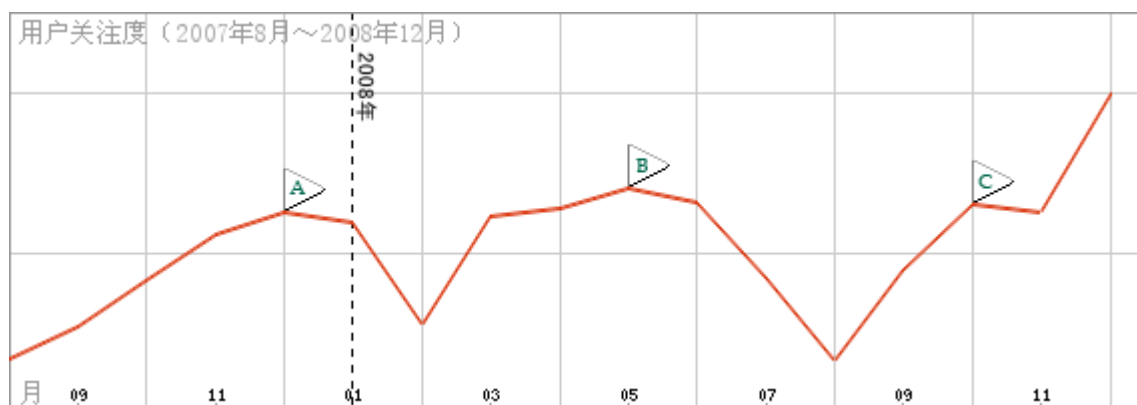
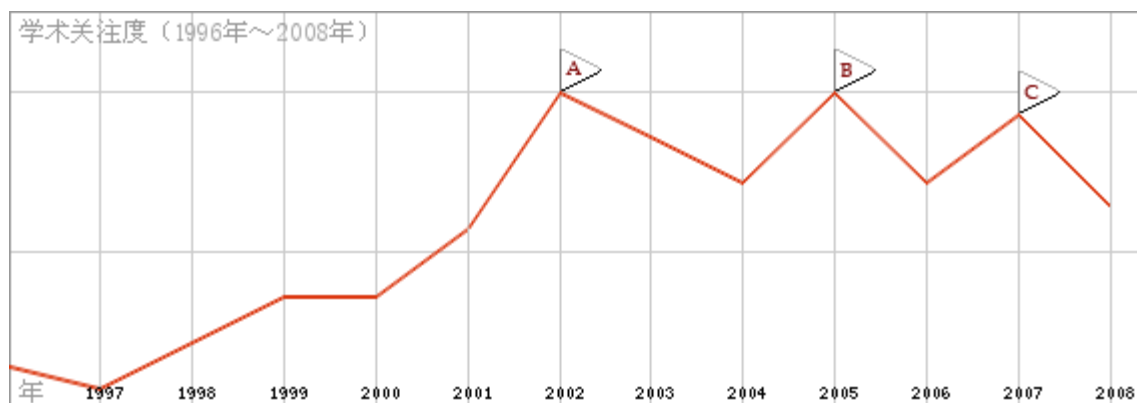
Determinism

决定论 jue2di4nglu4n

【決定論】哲學用語。一種承認自然和社會現象具有規律性、必然性和因果關係的唯物主義學說。它既反對把人類的意志說成是絕對自由的唯心主義觀點，也反對否認人的主觀能動性的機械唯物主義觀點。

Morgan, Evan, Chinese New Terms and Expressions, with English Translations, Introduction and Notes, Shanghai: Kelly & Walsh 1913

★決定論



《哲学》決定論 けつていろん ketuteiron

人間の意志、行為など普通自由だと考えられているものも、実はすべて何らかの原因によってあらかじめ決められているという考え。規定論。必然論。デターミニズム。↔非決定論・自由意志論。

*思想問題〔1913〕〈上田敏〉貴族主義と平民主義「決定論は理論に立てると正しいやうだが、実際に照して誤ってゐる」

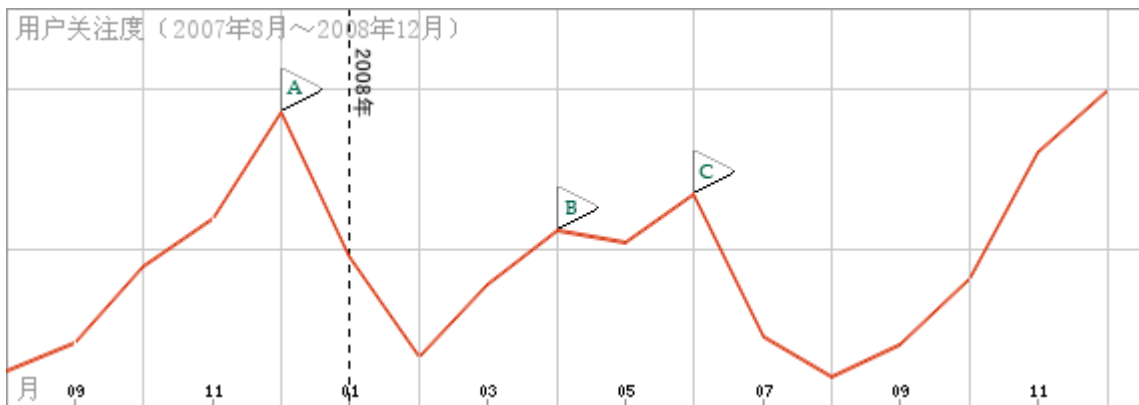
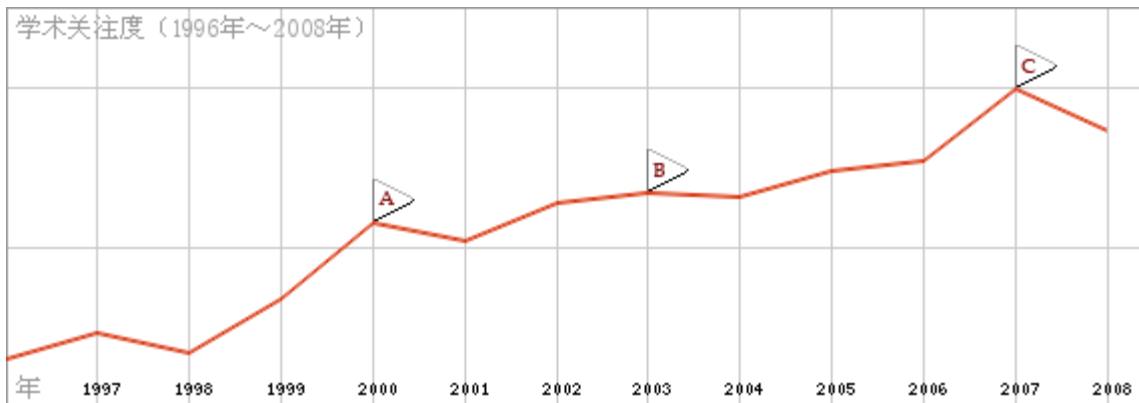
Dialectic

辩证法 bia4nzhe4ngfa3

【辯證法】關於普遍聯繫和發展的哲學學說。源出希臘文 *Διαλεκτική*，含義是進行談話、進行論戰。後指與形而上學相對立的世界觀和方法論。其特點是認為事物處在不斷運動、變化和發展之中，這是由於事物內部的矛盾鬥爭所引起的。辯證法經歷了三種基本的歷史形式：古代樸素的辯證法，以黑格爾為代表的唯心辯證法和馬克思主義的唯物辯證法。

Richard, Timothy, MacGillivray, Donald (eds.), *A Dictionary of Philosophical Terms. Chiefly from the Japanese*, Shanghai: Christian Literature Society for China 1913

★ 辩证法



弁証 (法) ・ 辨証 ・ 辯証 ベンしょう (法) bennsyou(hou)

({ドイツ} Dialektik の訳語)

原語はもと、対話・弁論の術を意味し、ソクラテス、プラトンでは真の認識に至る方法とされた。アリストテレスでは、真偽未定の場面での論議の術とみなされ、その後は論理学一般をさす語として用いられた。カントはこの語を、推論だけで認識を生み出すかのように思わせる仮象の論理として用いた。ヘーゲル哲学では、形式論理学よりも積極的・具体的なものと解され、正・反・合の段階を経ることによって矛盾を止揚して高次の認識に至るべき思考形式とされた。さらに、マルクスは、これを唯物論的に社会・歴史の発展の論理とした。

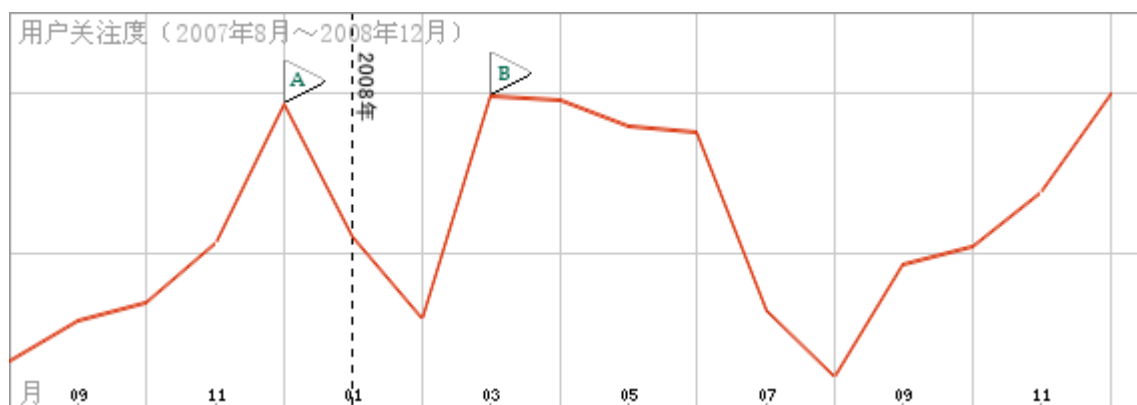
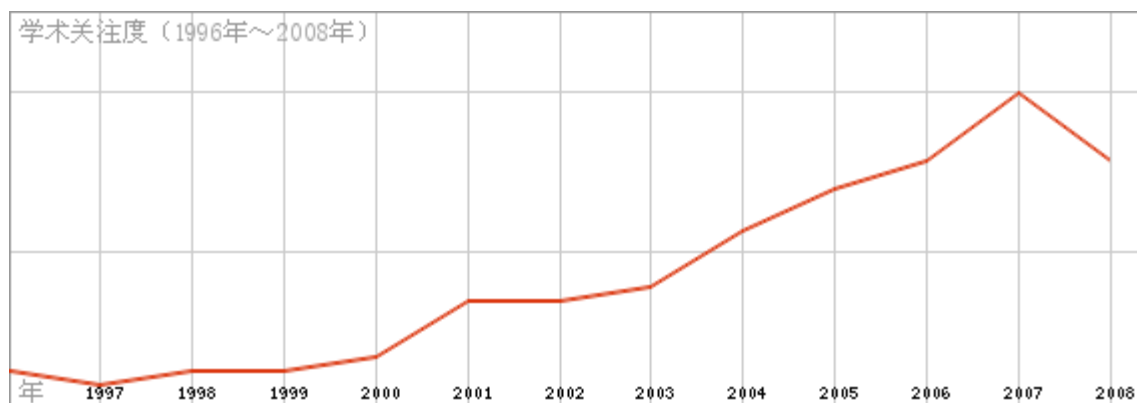
* 普通術語辞彙 [1905] 〈徳谷豊之助・松尾勇四郎〉「辯証法 (略) 最初本語は推理又は論辯により、事事物物の可能を論証し、又は否定することを意義し」

Dramatic

戏剧性的 xi4ju4xi4ngde1

【戲劇性】謂離奇，不平常。老舍《四世同堂》五一：“那本來渺小而願裝出偉大的樣子的軍人們，每逢作一件事，無論是多麼小的事，都要有點戲劇性，好把屁大的事情弄得有聲有色。”金河《重逢》：“祝賀你和 葉衛革 的重逢！不過，十年風雨，你們彼此的變化卻這樣富有戲劇性！”

★ 戏剧性



劇的、げきてき gekiteki

演劇らしい要素のあるさま。演劇を見て緊張したり感激したり印象づけられたりするのに似た状態。ドラマチック。

*死刑囚と其裁判長〔1922〕〈中西伊之助〉三「すべての信徒達が、その劇的に英雄化された彼等の真似をしようと考へるのは、憐むべき悲惨事です」

ドラマチック どらまちっく doramatikku

({英} dramatic)

《ドラマティック》波瀾万丈であるさま。感動的・印象的であるさま。劇的。ドラマチカル。

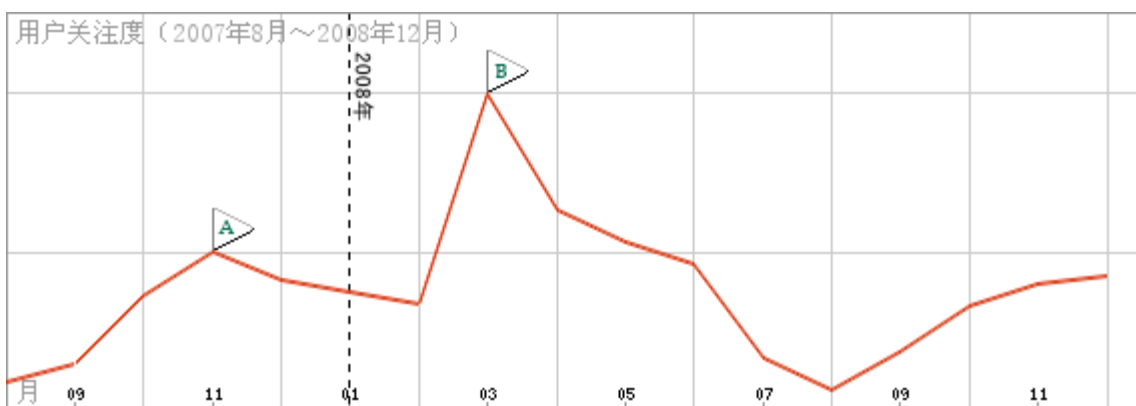
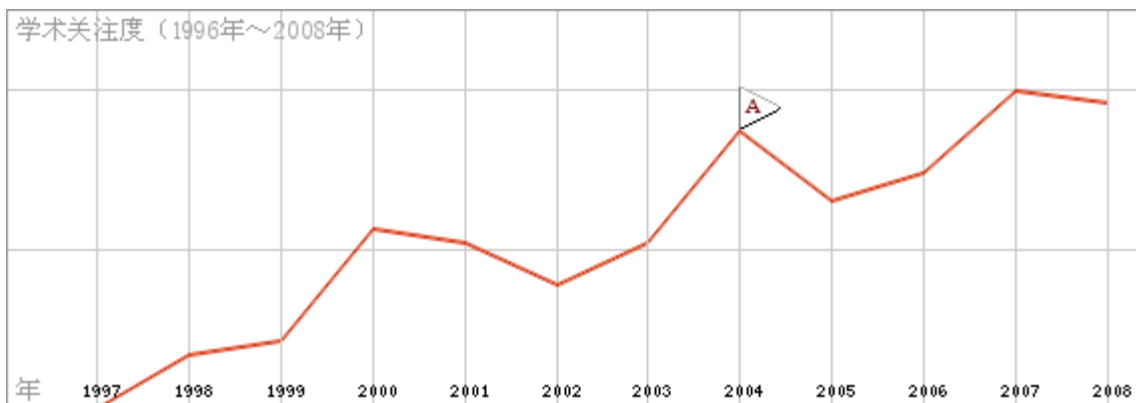
*あめりか物語〔1908〕〈永井荷風〉六月の夜の夢「非常に憤慨したらしい様子で、一寸、ドラマチックな手振をなし」

Elite

<法>[集合名词]精华 jīnghuá 精英 jīngyīng

【精英】精華。指事物之最精粹、最美好者。晋 葛洪《抱朴子·嘉遁》：“漱流霞之澄液，茹八石之精英。”

★精英文化



エリート えりいと eriito
({フランス} élite)

《エリット》ある社会において、将来その社会の知的指導者層の一人となりうるような優秀な素質、力があると認められた者。また、その結果として社会的に高い地位を与えられて、指導的な役割を果たしている人。選良。

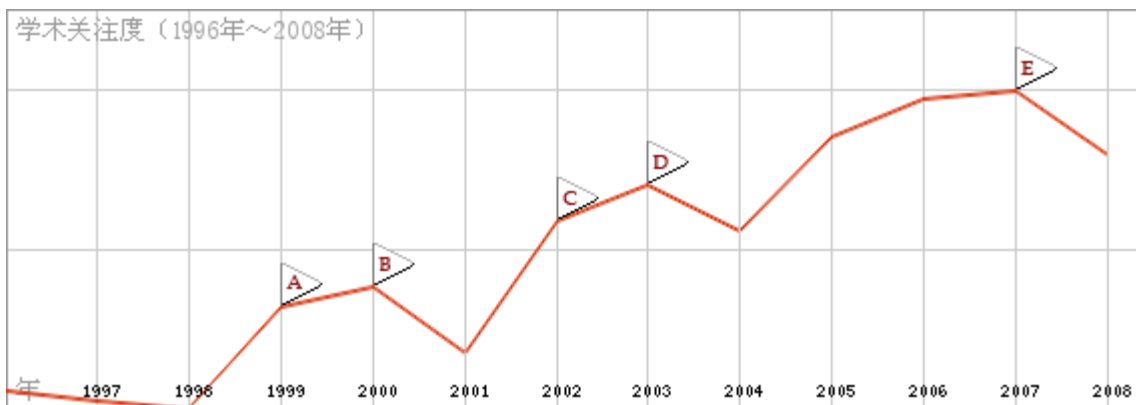
*風俗小説論〔1950〕(中村光夫) 近代リアリズムの発生・一「彼の創りだした青年の像が、(略) 当時の青年のエリットから実際に『明治四十年代の青年』の典型として同感され」

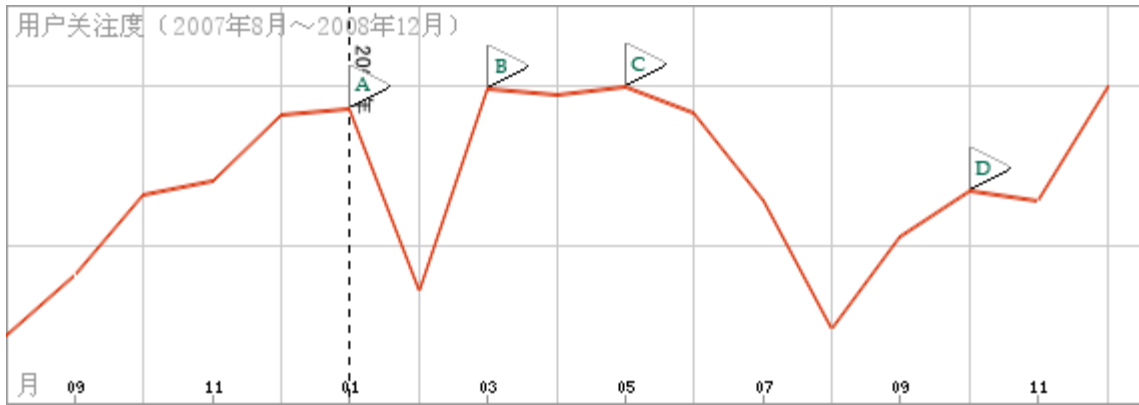
Empirical

经验主义的 ji1ngya4nzhu3yi4

經驗主義(Empiricism)又作經驗論，通常指相信對現代科學方法，認為理論應建立於對於事物的觀察，而不是直覺或迷信。意即通過實驗研究而後進行理論推導優於單純的邏輯推理。

★经验主义





経験主義の、けいけんしゅぎ keikennsyugi

哲学で、あらゆる認識の源泉は経験にあり、経験的事実だけが真理の基準であるとする立場。経験論。

* 国民百科新語辞典〔1934〕(新居格・木村毅)「ケイケンシュギ 経験主義 Empirismuo」
物事を理論より経験に基づいて考えようとする態度。

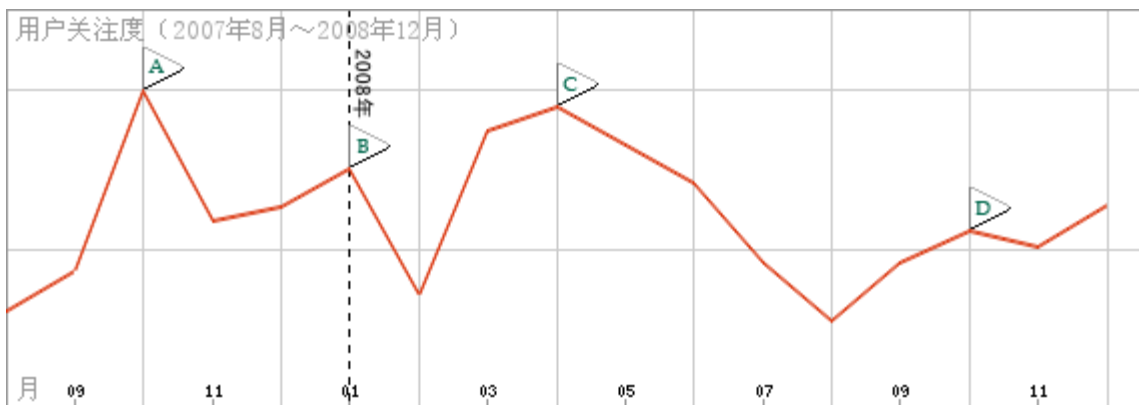
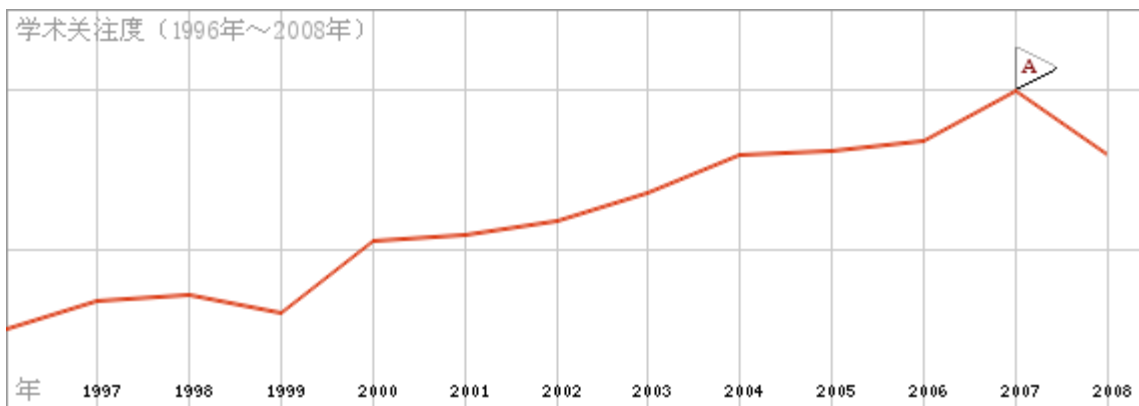
Evolution

进化 ji4nhua4

【進化】謂事物由簡單到複雑、由低級到高級而逐漸變化。嚴複《〈社會通詮〉序》：“夫天下之羣衆矣，夷考進化之階級，莫不始於圖騰，繼以宗法，而成於國家。”

《德英華文科學字典》，青島 1911

★进化



進化 (論) しんか (ろん) sinka(ron)

({英} evolution の訳語)

生物の種が別の種に変わること。一般に、体制の複雑化、適応の高度化ならびに種類の増加を伴う。

*人権新説〔1882〕〈加藤弘之〉一・六条「抑進化主義とは蓋し動植物が生存競争と自然淘汰の作用により漸く進化するに随て漸く高等種類を生ずるの理を研究するものにして」

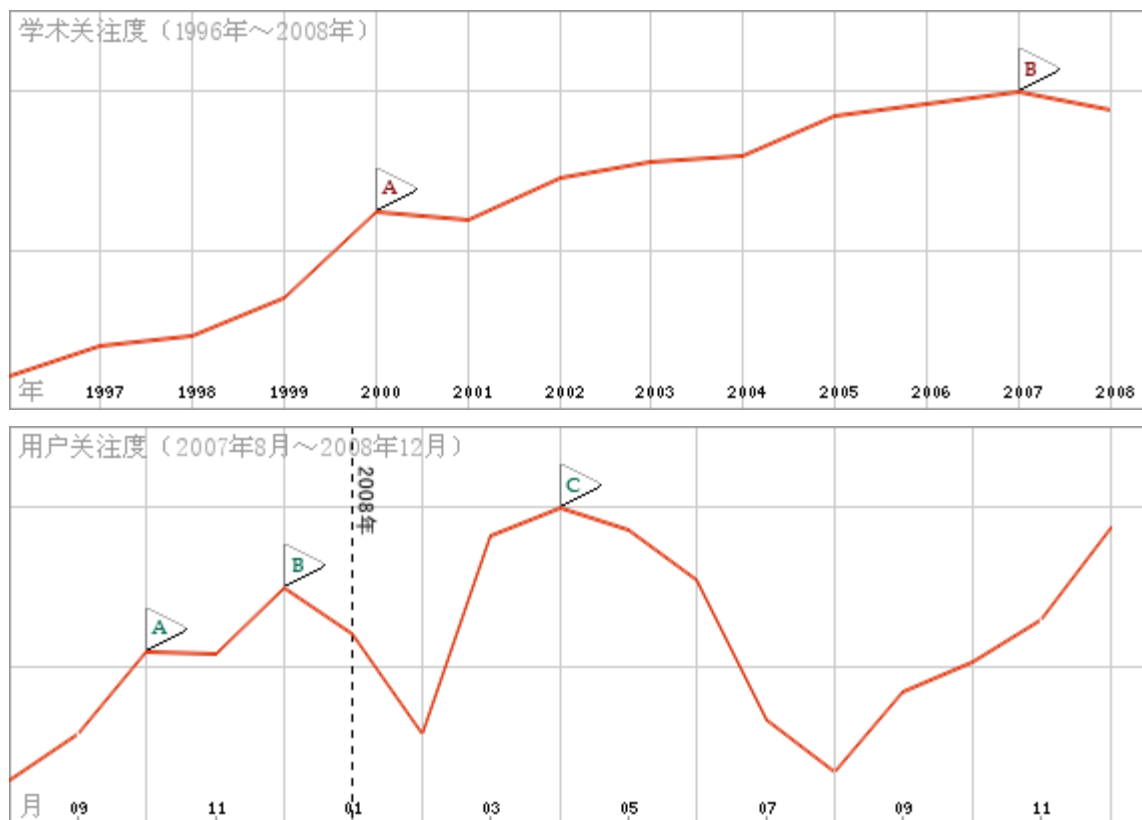
Fiction

小说 xia3oshuo1

【小説】1.謂偏頗瑣屑的言論。《莊子·外物》：“飾小説以幹縣令，其於大達亦遠矣。”5.在說話的基礎上出現平話、話本。小説遂為故事性文體的專稱。如《京本通俗小説》。6.到近、現代，小説作為文學的一大樣式，在話本小説、章回小説的基礎上，並以外國小説為借鑒，加以發展，極為發達。它通過完整的故事情節和具體環境的描寫，塑造多種多樣的人物形象，廣泛地反映社會生活。按其篇幅長短及內容廣狹。分為長篇小説、中篇小説、短篇小説、小小説等。魯迅《南腔北調集·我怎麼做起小説來》：“說到‘為什麼’做小説罷，我仍抱著十多年前的‘啓蒙主義’，以為必須是‘為人生’，而且要改良這人生。”

郭嵩燾（著），《倫敦與巴黎日記》1877（走向世界叢書），長沙：岳麓書社 1984

★小説



フィクション、小説 しょうせつ syousetsu

({英} novel の訳語)

文学形態の一つ。作家の想像力・構想力に基づいて、人間性や社会のすがたなどを、登場人物の思想・心理・性格・言動の描写を通して表現した、散文体の文学。一般には近代小説をさすが、国文学史では、古代の伝説、中古の物語、中世の草子、近世の読本などの散文体文学をもさす。

*西国立志編〔1870～71〕〈中村正直訳〉一・三〇「その著はすところの書、小説あり、詩あり、戯曲あり」

*和英語林集成(再版)〔1872〕「Sho²setsu セウセツ 小説 n. A story book, novel, fiction」

Force

力 li4

1.力量；力氣。《詩·邶風·簡兮》：“有力如虎，執轡如組。”3.威力；權勢。《詩·大雅·桑柔》：“民之回遹，職競用力。”鄭玄 箋：“言民之行維邪者，主由爲政者逐用強力相尙故也。”
《漢法語彙便覽》 1874

力 ちから tikara

他に作用する筋肉などのはたらき。人や生物のもっている物理的なエネルギーの作用をいう。

*古事記〔712〕下「爾に力(ちから)窮(きは)まり矢尽きぬれば」

あるはたらきかけをした影響、結果。おかげ。効果。ききめ。

*観智院本三宝絵〔984〕中「即知ぬ、願主の恩をむくいむと思ふ心のねむごろにまことをいたせるちから也」

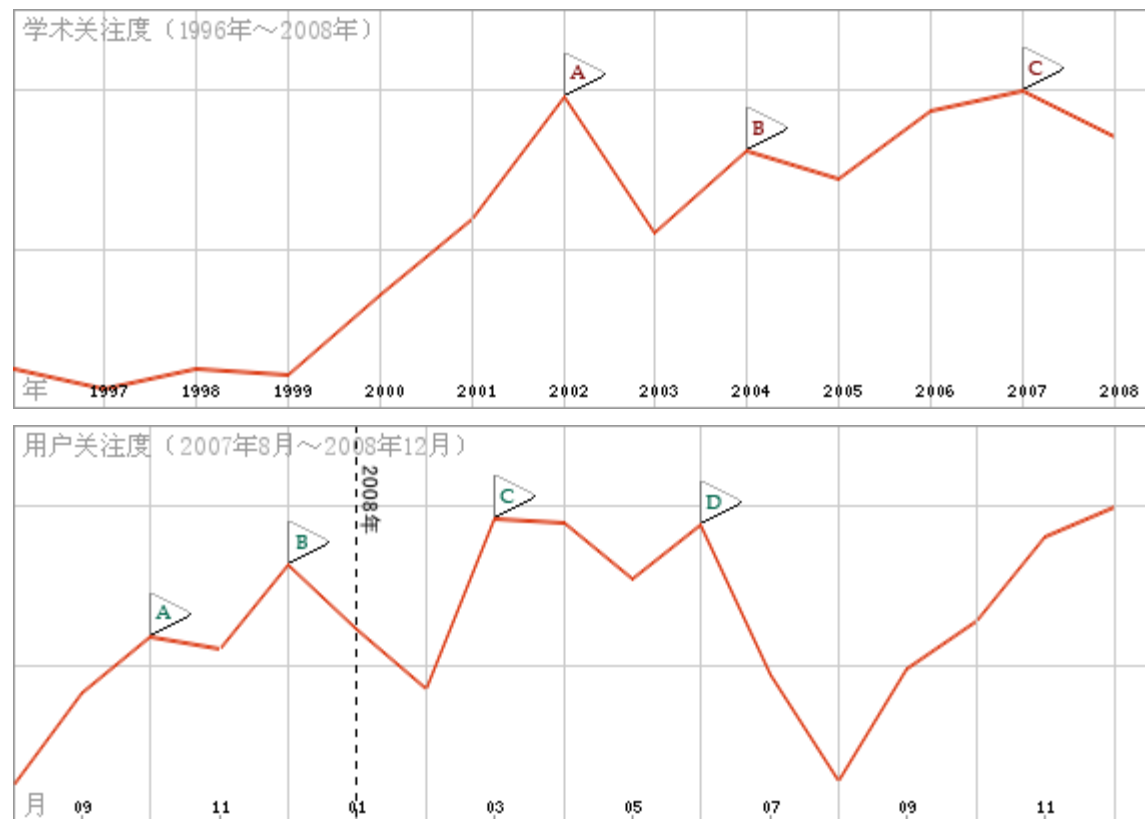
Formalism

(艺术或宗教上的)形式主义 xi2ngshi4zhu3yi4

【形式主義】只重形式和現象不管内容和實質的思想方法和工作作風。毛澤東《反對本本主義》：“不根據實際情況進行討論和審察，一味盲目執行，這種單純建立在‘上級’觀念上的形式主義的態度是很不對的。”

汪榮寶，葉瀾(著)，《新爾雅》，上海：明權社 1903

★形式主義



形式主義 けいしきしゅぎ keisikisyugi

ものごとの形式を重んじてそれにこだわり、内容を軽視もしくは無視する立場。また、その考え。形式論。

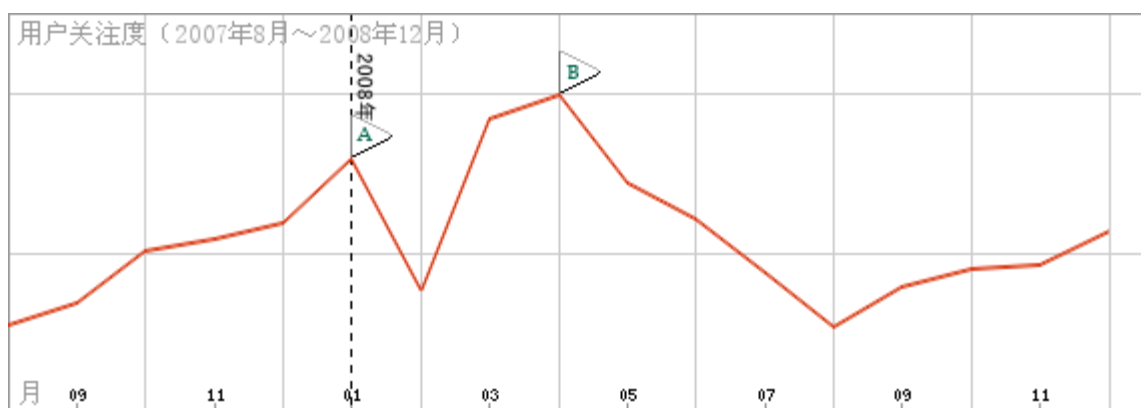
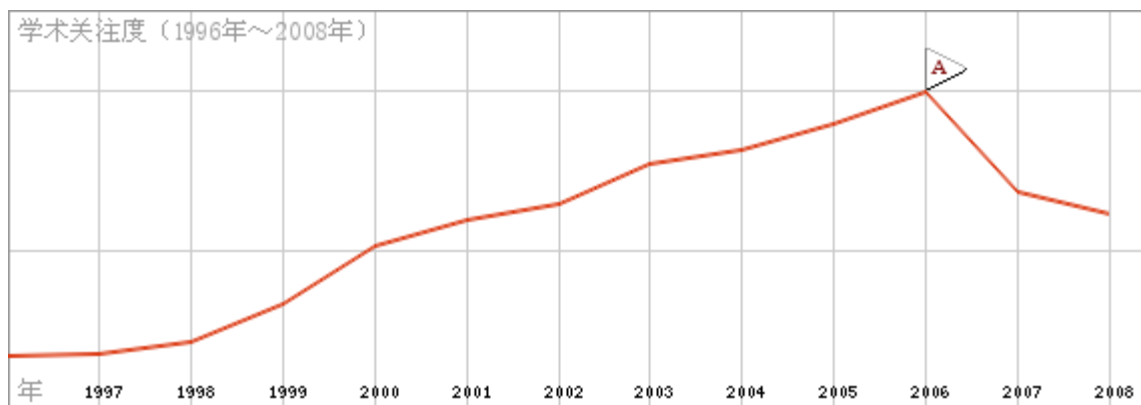
* 文明批評家としての文学者〔1901〕〈高山樗牛〉三「実に形式主義、方便主義に墮落せる十九世紀末の文明と」

Gene

(遗传 yi2chua2n) 因子 yi1nzi3, (遗传) 基因 ji1yin

【基因】1. 起因；基本原因。郁達夫《楊梅燒酒》：“而這一出實在也是滑稽得很的小悲劇，現在卻終於成了我們兩個舊友的再見的基因。” 2. [英 gene] 存在於細胞內有自體繁殖能力的遺傳的基本單位。張潔《愛，是不能忘記的》：“莫非我那‘賊風入耳’的毛病是從她那裡來的？大約我們的細胞中主管‘賊風入耳’這種遺傳性狀的是一個特別盡職盡責的基因。”

★ 基因



《生物》 遺伝子 いでんし idensi

({英} gene の訳語) 染色体上にあり遺伝形質を発現させるもの。デオキシリボ核酸 (DNA)、あるいはそれとタンパク質との複合体で、染色体上に一定の順序で配列されている。遺伝因子。

* 遺伝学原理〔1925〕〈松浦一〉「本書中에서도特に遺伝子の安定性や突然変異の吟味や」

Improve

更改 ge1ngga3i

【更改】改变；改换；改动。《汉书·韩延寿传》：“穎川 由是以爲俗，民多怨讐， 延壽 欲更改之。”老舍 《四世同堂》五九：“有擅自更改的，以抬高物价，扰乱治安论。”

戴鴻慈，端方（著），《列國政要》，上海：商務印書館 1907

更改 こうかい koukai

しきたりや制度などをかえて新しくすること。更革。改更。

*美術真説〔1882〕〈フェノロサ〉「欧人の既に全く廃棄し若くは更改せんと欲する敝悪の旧套」

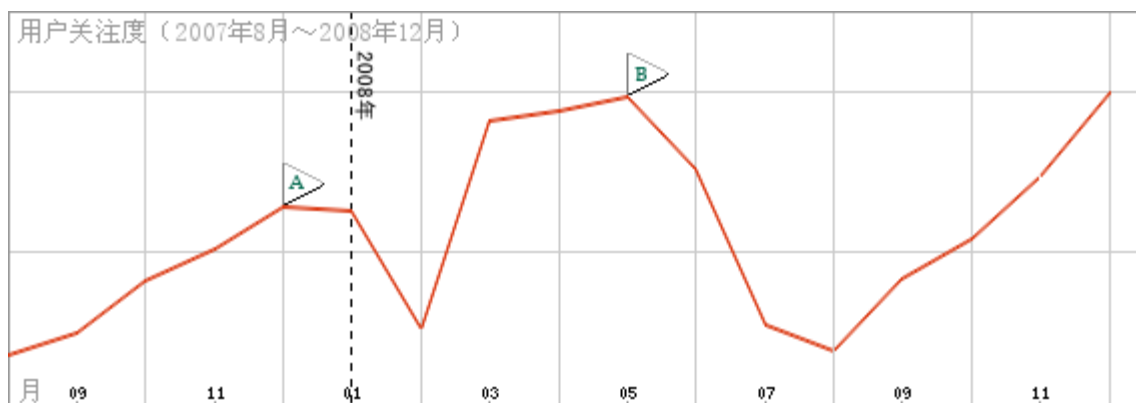
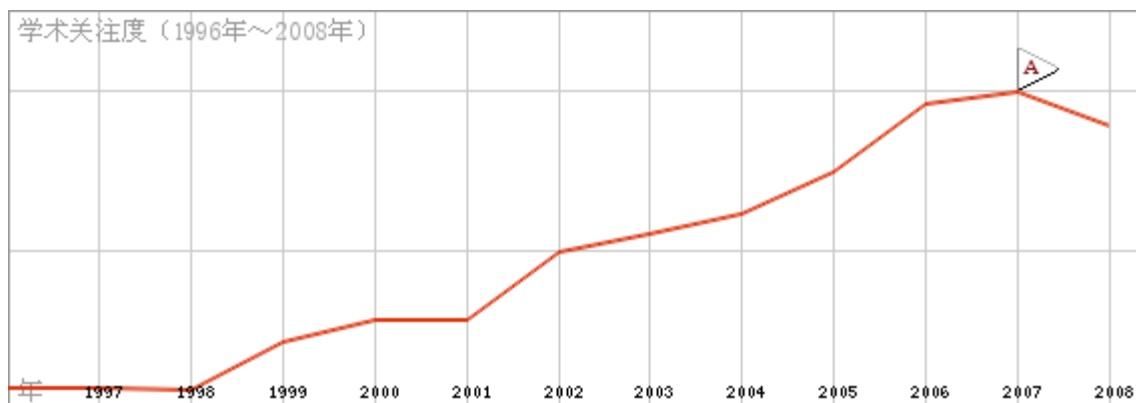
Individualism

个人主义 ge4re2nzhu3yi4

【個人主義】一切以個人利益爲根本出發點的思想。是私有制經濟在意識上的反映，是資產階級世界觀的核心。李大釗 《我的馬克思主義觀》：“現在社會主義、人道主義的經濟學，將要取此正統的位系，而代個人主義以起了。”

汪榮寶，葉瀾（著），《新爾雅》，上海：明權社 1903

★个人主义



個人主義 こじんしゅぎ kojinsyugi

({英} individualism の訳語)

個人の意義と価値を重視し、個人の権利や自由を尊重する考え方。ルネサンスや宗教改革を経て、個人の価値が自覚され、さらに近代の資本主義の発達により個人の自由競争を重んずることから、広く定着するようになった。

*春酒屋漫筆〔1891〕〈坪内逍遙〉壱円紙幣の履歴ばなし・六「要するに個人主義（コジンシュギ）は危険なる事あり、殊に地球の何処にか螺旋根（タブルート）をもたぬ愛情は油断のならぬ者なり。私欲の骨頂なればなりと」

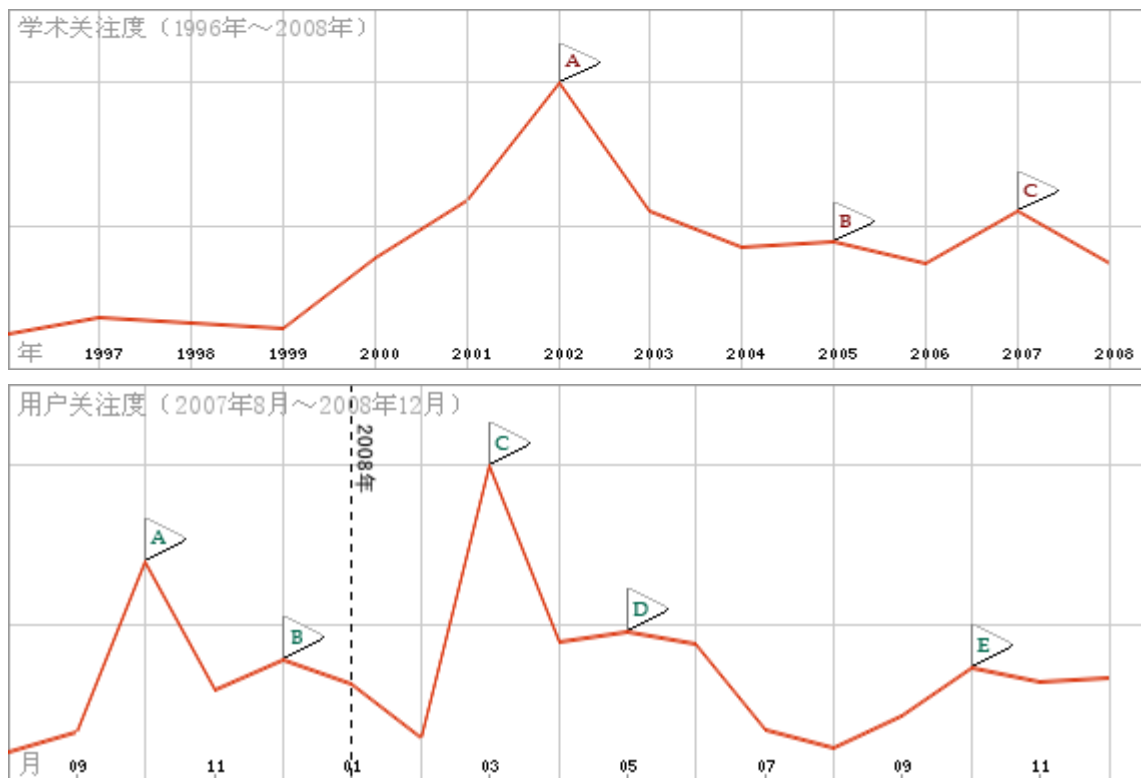
Institution

慣例 gua4nli4

【慣例】一向的做法，常規。茅盾《子夜》四：“阿二 只顧站在那裡抹臉喘氣，竟不照向來的慣例，一進來就報告辦事的結果。”

東華譯社（譯），“物理學新書” 載 《編譯普通教育百科全書》，上海：會文學社 1903

★国際慣例



〔社会的〕慣例 かんれい kanrei

以前から行なわれてきていて、習慣のようになっている事柄。しきたり。

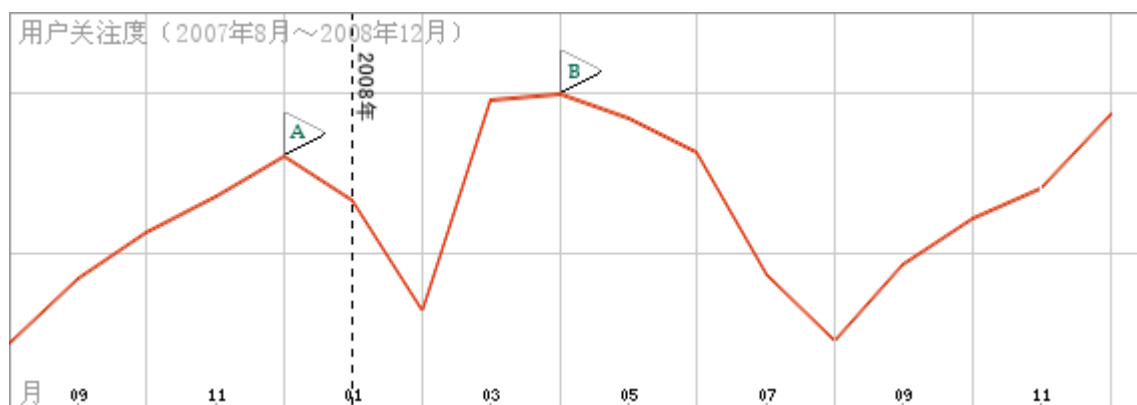
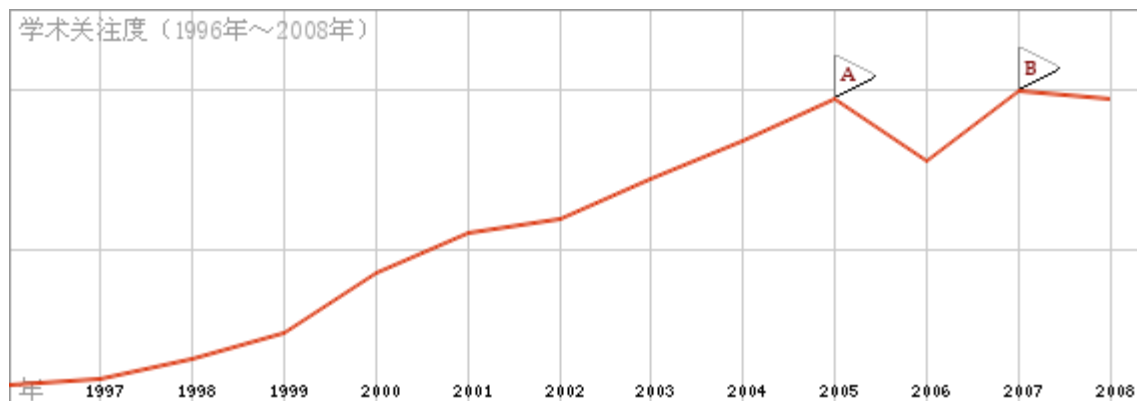
*改訂増補哲学字彙〔1884〕「Institution 設置、慣例、教授書」

Intellectual

知识分子 zhi1shi4fe4nzi3

【知識分子】有一定科学文化知识的脑力劳动者。如教授、工程师、医生、会计师、编辑、记者、文艺工作者等。

★ 知識分子



知識人 ちしきじん tisikijin

高い知識や教養がある人。知識階級に属する人。インテリゲンチヤ。知識者。

* 家族会議 [1935] (横光利一) 「大学を出たころには、すでに丁稚の経験と知識人として十分な教養のために、一種複雑なニヒリストとも云ふべき青年になってゐた」

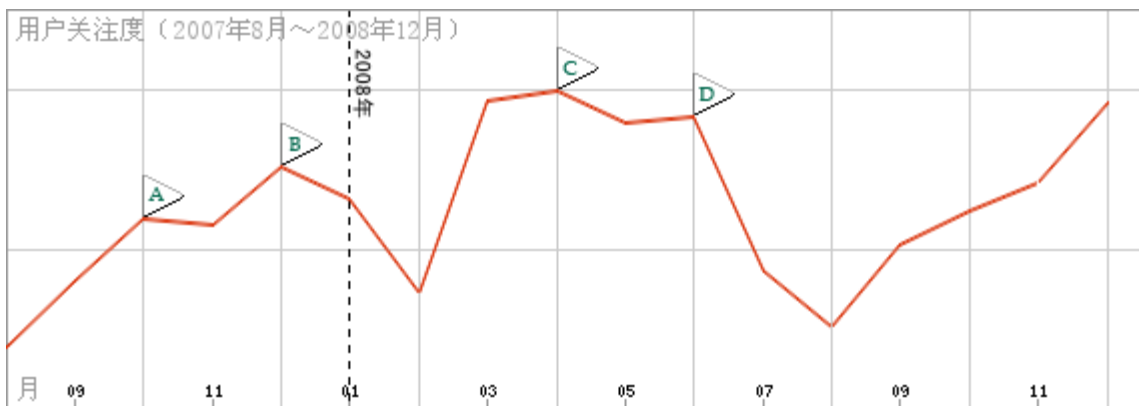
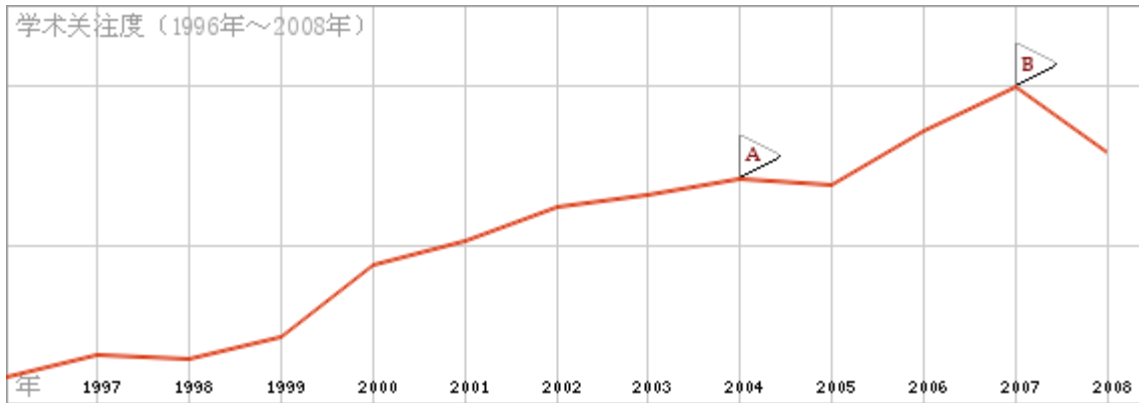
Labour See KV(App.1)

Literature

文学(作品) we2nxue2(zuo4pi3n)

【文學】1.文章博學。孔門四科之一。《論語·先進》：“德行：顏淵、閔子騫、冉伯牛、仲弓。言語：宰我、子貢。政事：冉有、季路。文學：子遊、子夏。” 10.以語言塑造形象來反映現實的藝術。魯迅《二心集·“硬譯”與“文學的階級性”》：“文學不借人，也無以表示‘性’，一用人，而且還在階級社會裡，即斷不能免掉所屬的階級性。”

魏源(編)，“增廣海國圖志” 1852 載 《中韓關係史料輯要》，臺北：珪庭出版社 1978



文学 (作品) ぶんがく (さくひん) bungaku(sakuhin)

一する) 芸術体系の一様式で、言語を媒材にしたもの。詩歌・小説・戯曲・随筆・評論など、作者の、主として想像力によって構築した虚構の世界を通して作者自身の思想・感情などを表現し、人間の感情や情緒に訴える芸術作品。また、それを作り出すこと。文芸。

* 後世への最大遺物 [1897] (内村鑑三) 二「文学といふものは我々の心に常に抱いて居るところの思想を後世に伝える道具に相違ない」

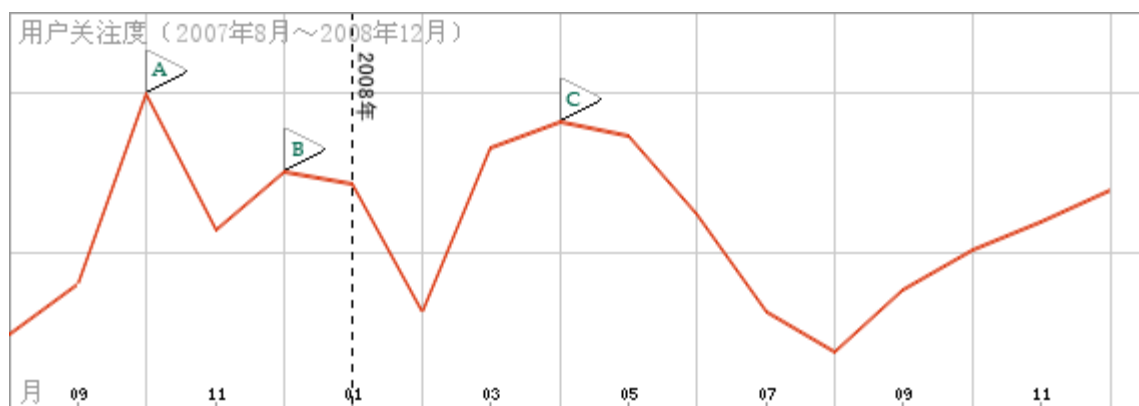
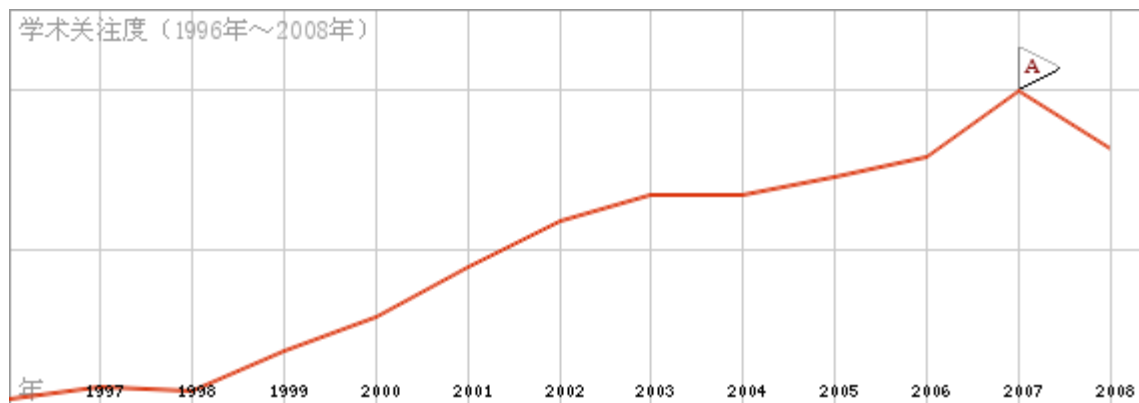
Monopolise

垄断 lo3ngdua4n

【壟斷】1.高地。语本《孟子公孙丑下》：“人亦孰不欲富貴？而獨於富貴之中，有私龍斷焉。”朱熹 集注：“龍音壟。壟斷，岡壟之斷而高也。”宋 叶適 《林叔和见访道旧感叹因以为赠》诗：“不求壟斷登，有路直如弦。”2.引申指把持、独占。宋 杨万里 《送次公子之官安仁监税》诗：“關征豈得已，壟斷欲何爲。”清 青城子 《志异续编·司城堵公》：“我之爲此，所以杜壟斷之商也。”冰心 《我们太太的客厅》：“我常说，她丈夫是大糖商，想垄断一切的糖业，她呢，也到处想垄断一切的听众！”

鄭其照，《華英字典集成》，香港 1923 (第一版 1882)

★垄断



～を独占する、独り占めする どくせん dokusen

経済で、特定の資本が他の競争者を排除して市場を支配し、利益を占有すること。

*社会百面相 [1902] (内田魯庵) 鉄道国有・三「独占の実がある以上は民有を非とするのが当然だ」

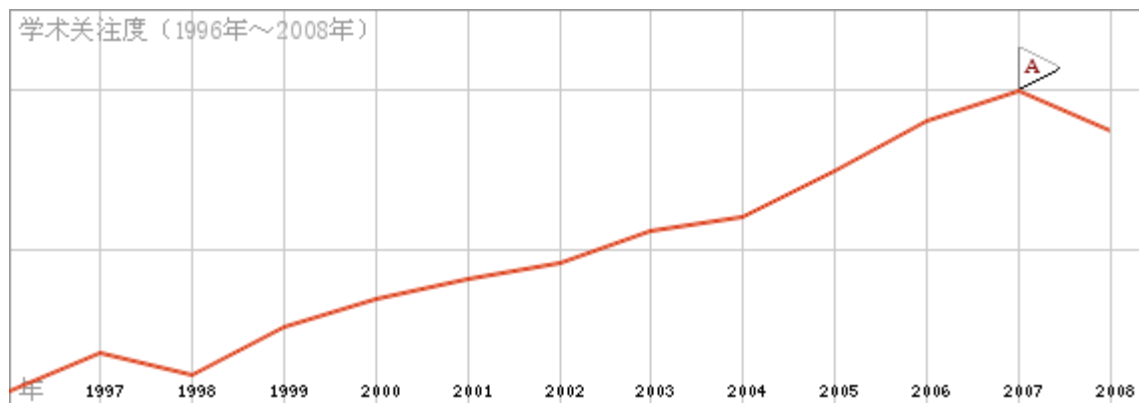
Myth

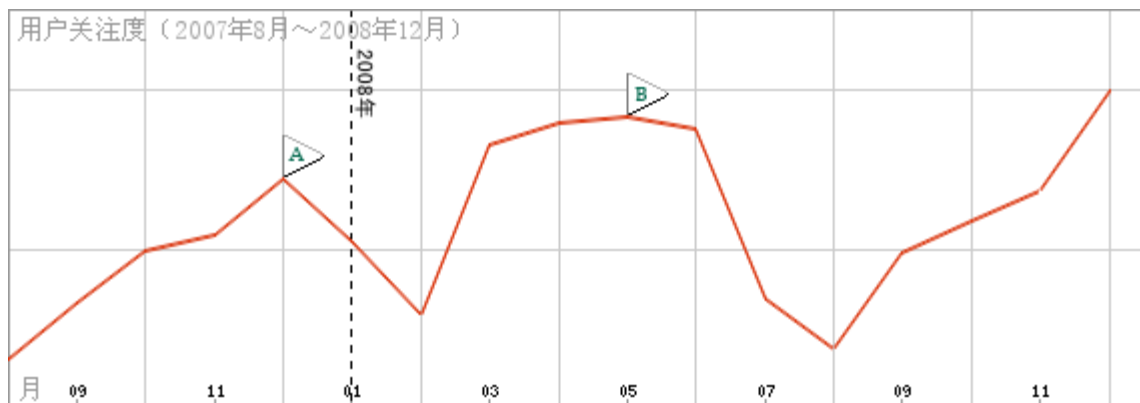
神话 she2nhua4

【神話】1.反映古代人民對世界起源、自然現象及社會生活的原始理解的故事和傳說。它雖不是現實生活的科學的反映，但也表現了人們對自然力的鬥爭和對理想的追求。神話與迷信不同，它富有積極的浪漫主義精神。魯迅 《中國小說史略》第二篇：“昔者初民，見天地萬物，變異不常，其諸現象，又出於人力所能以上，則自造衆說以解釋之：凡所解釋，今謂之神話。”

汪榮寶，葉瀾（著），《新爾雅》，上海：明權社 1903

★神话





神話 しんわ sinwa

原始人・古代人・未開社会人などによって、口伝や筆記体で伝えられた、多少とも神聖さを帯びた物語で、宇宙の起源、超自然の存在の系譜、民族の太古の歴史物語を含むもの。その起源は、自然現象を擬人的に解釈しようとしたことや、人類に共通な無意識・下意識の欲求を投影したことにある。たとえば、ギリシア神話や、日本の「古事記」にある神話のたぐい。
 ＊銀鈴〔1904〕〈尾上柴舟〉夢「うつくしき神話とあけし森のあさを雌雄の小鹿の花ふくみくる」

Nationalism

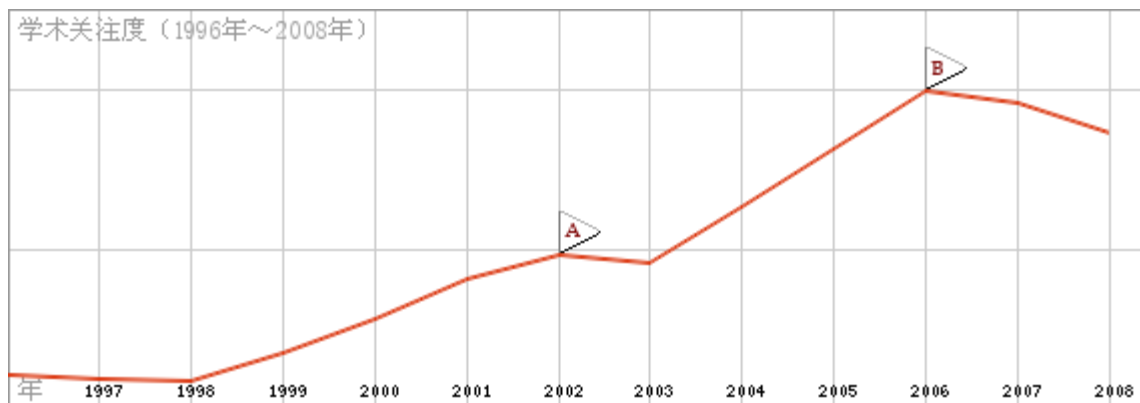
民族主义 mi2nzu2zhu3yi4, 国家主义 guo2jia1zhu3yi4

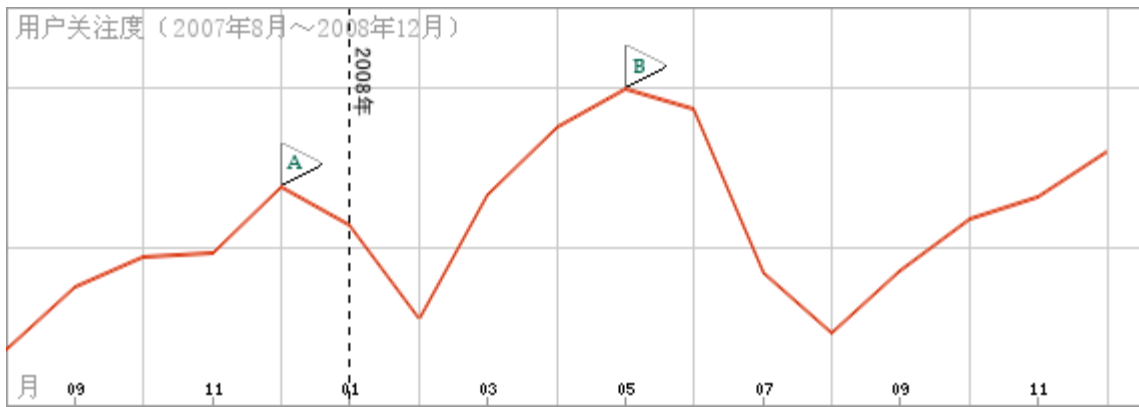
【民族主義】1. 資産階級對於民族的看法及其處理民族問題的原則。在資本主義上升時期的民族運動中，在殖民地、半殖民地國家爭取國家獨立和民族解放的運動中，民族主義有一定的進步性。但資産階級把本民族的利益實際上就是本民族中資産階級的利益放在其他民族的利益之上，歧視、壓迫其他民族，製造民族糾紛，並企圖以民族鬥爭掩蓋階級鬥爭，這是民族主義反動的一面。

民族主義 雨塵子，“經濟競爭論” 載 《新學大叢書》，上海：積山喬記書局 1903

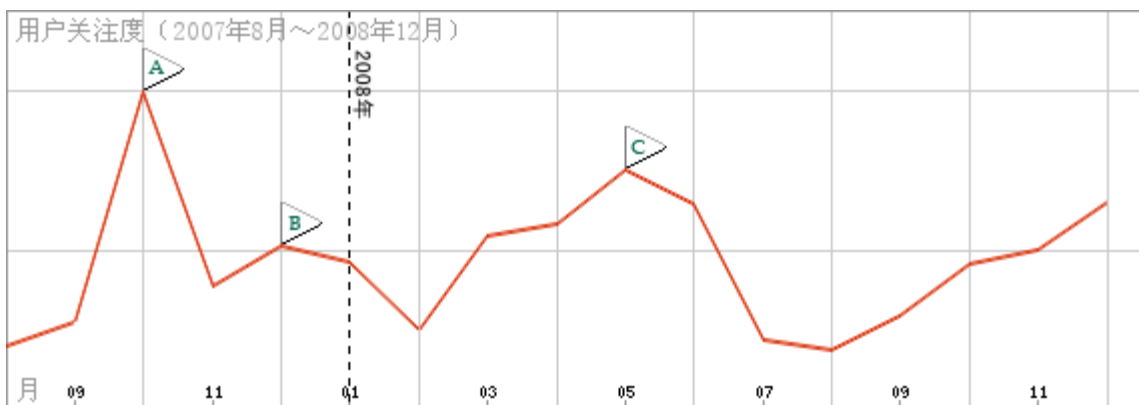
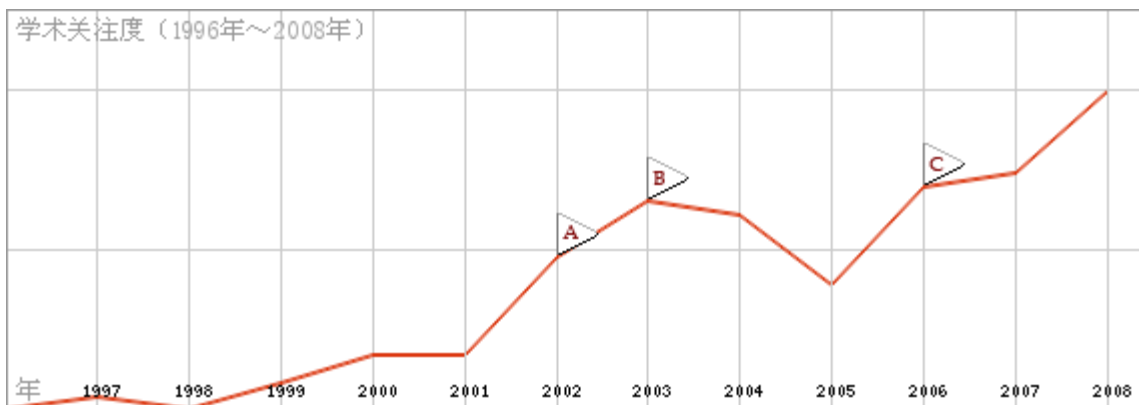
國家主義 汪榮寶，葉瀾（著），《新爾雅》，上海：明權社 1903

★民族主义





★国家主义



ナショナリズム、なしょなりずむ nasyonarizumu

({英} nationalism)

一つの共同体としての国家という理念を前面にかかげ、他からの圧力・干渉を排して、その国家の統一・独立・発展を推し進めようとする思想や運動。国家主義（一民族国家については「民族主義」）と訳され、時代や国の違いによってさまざまなニュアンスで用いられる。

*外来語辞典〔1914〕〈勝屋英造〉「ナショナリズム Nationalism (英) 愛国心。国風。国家主義」

国家主義 こっかしゅぎ kokkasyugi

国家を人間社会最高の組織体と考え、国家権力が社会生活の全領域にわたって統制力を発揮することを認める立場。偏狭な民族主義、国粹主義と結びつきやすい。超国家主義。ナショナリズム。

*朝野新聞 - 明治二六年〔1893〕九月六日「一府十八県の国家主義を抱持する同志者は」

民族主義 みんぞくしゅぎ minzokusyugi

自分の属する民族・国家を他から区別して意識し、その統一・独立・発展を志向する思想ないし運動。現在では特に第二次世界大戦後のアジア、アフリカなど発展途上国の被圧迫民族の自己解放運動をさす。ナショナリズム。

＊現代文明を評し、当来の新文明をトす〔1915〕〈中沢臨川〉九「抽象的人道主義または世界主義（インターナショナリズム）に反抗して、新しく民族主義の叫びを聞くやうになったこと」

Originality

創始 chua4ngshi3

【創始】亦作“翺始”。

開創；創建。晉 陸機《羽扇賦》：“夫創始者恒樸，而飾終者必妍。”黃侃《〈新方言〉後序》：“雖日不暇給，慮有遺賸，翺始之業，規摹已闕，所謂知化窮冥，無得而稱者也。”如：不要忘了前人創始之功。

Richard, Timothy, MacGillivray, Donald (eds.), A Dictionary of Philosophical Terms. Chiefly from the Japanese, Shanghai: Christian Literature Society for China 1913

創始 そうし sousi

それ以後長い年月にわたって多くの人に行なわれ続けるような物事を、最初にはじめること。また、物事のはじまり。

＊語孟字義〔1705〕上・仁義礼智「蓋可^レ從而從^レ之、非^ニ以^レ意創^レ始^レ之^レ也」

＊放浪時代〔1928〕〈龍胆寺雄〉二・五「人生の創始（サウシ）から終末を通じて、その底を貫くあの『虚無』が」

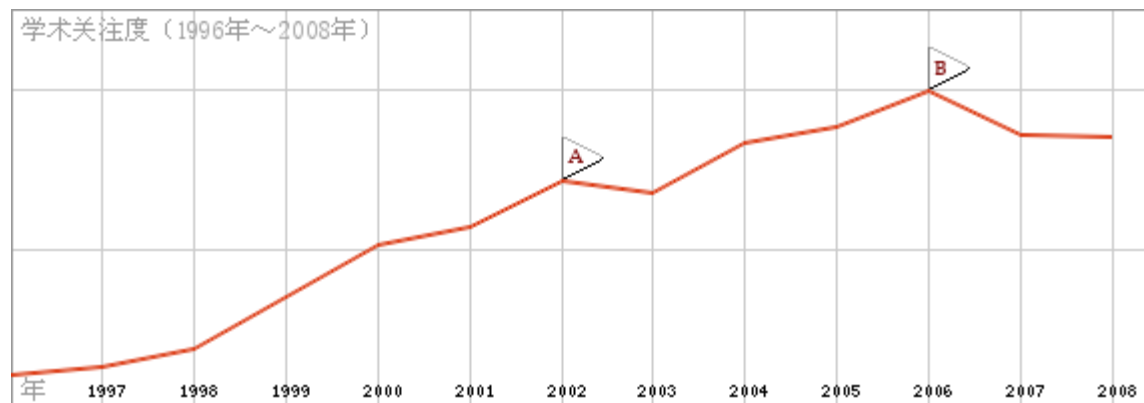
Philosophy

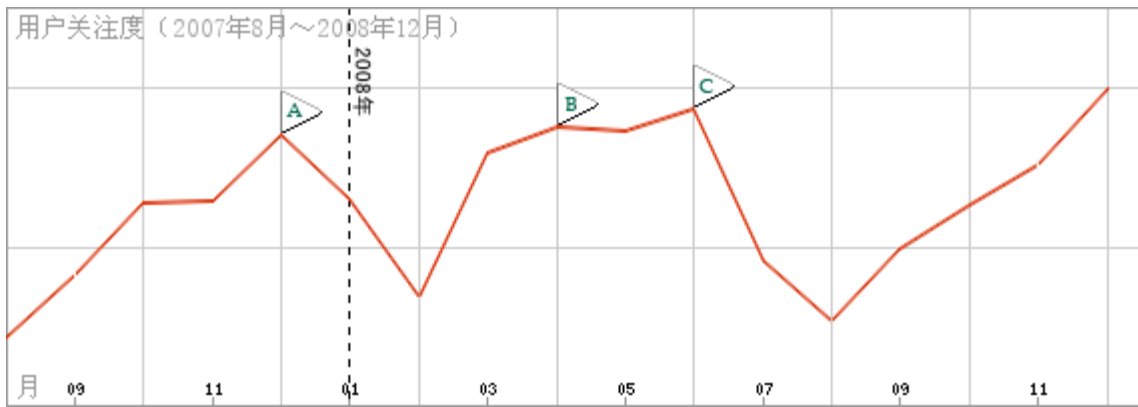
哲学 zhe2xue2

【哲學】源出希臘語 *Φιλοσοφία*，意即愛智慧。社會意識形態之一，是關於世界觀的學說。是自然知識和社會知識的概括和總結。哲學的根本問題是思維和存在、精神和物質的關係問題，根據對這個問題的不同解釋而形成兩大對立派別：唯心主義哲學和唯物主義哲學。馬克思和恩格斯 批判地吸收了過去哲學上的成就，總結了自然科學的成果和無產階級鬥爭的歷史經驗，建立了馬克思主義哲學，即辯證唯物主義和歷史唯物主義。

黃遵憲，《日本國志》 1890，臺北：文海出版社 1968

★哲学





哲学 てつがく tetsugaku

{英} philosophy の訳語。 {ギリシア} Φιλοσοφία 「愛智」から出たことば
 世界や人生の究極の根本原理を客観的・理性的に追求する学問。とらわれない目で事物を広く深く見るとともに、それを自己自身の問題として究極まで求めようとするもの。古代ギリシアでは学問一般を意味していたが、のち諸科学と対置されるようになった。論理学、認識論、存在論、哲学史、倫理学などの諸領域を含む。

*真景累ヶ淵 [1869頃] <三遊亭円朝> - 「是は今申す哲学といふ様なもので」

Popularity

民愛 mi2n'a4i

【民愛】謂愛民之情。宋 張先《離亭宴·公擇別吳興》詞：“千里恩深雲海淺，民愛比、春流不斷。”

羅存德，《英華字典》，香港 1866-1869

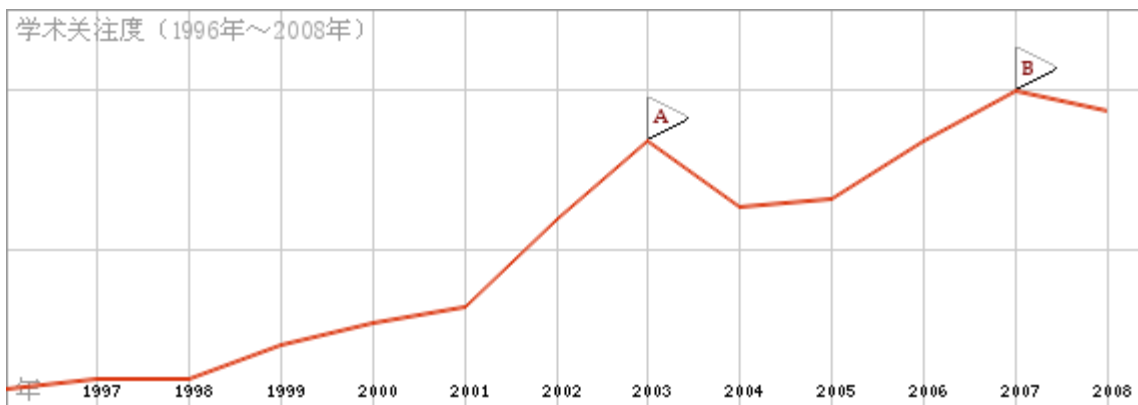
Pragmatism

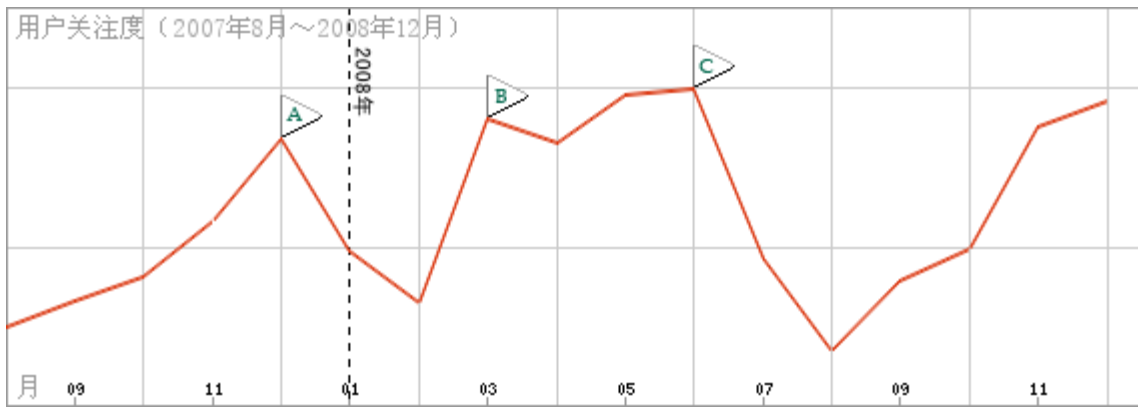
实用主义 shi2yo4ngzhu3yi4

【實用主義】現代資產階級哲學的一個派別，創始於 美國。其主要內容是否認真理的客觀性，認為有用的就是真理，真理和實用是等同的，思維只是個人應付環境、解決疑難的工具。

唐敬杲等（編），《新文化辭書》，上海：商務印書館 1923

★实用主义





实用主義 じつようしゅぎ jitsuyousyugi

実際に役立つことばかりを重視する傾向。

＊当世書生氣質〔1885～86〕〈坪内逍遙〉一〇・緒言にかふるに「政事といふ字は形容辞にして、特別小説の名たるを悟らで、一向（ひたすら）小説を政事に求むる实用主義（ジツヨウシュギ）の人々なるのみ」

哲学で、理論と実践とを切り放さないで、認識も行為の一種とみて、実際にやってみて役立つものを真とする立場。理論的に真でも、有用でないものを真とせず、人生に対するその実用性、現実への功利性、合目的性から真理を規定する考え方。プラグマティズム。

＊現代大辞典〔1922〕〈木川・堀田・小堀・阪部〉新学説主義思想「实用主義（ジツヨウシュギ） Pragmatism 实际主義とも訳されてゐる」

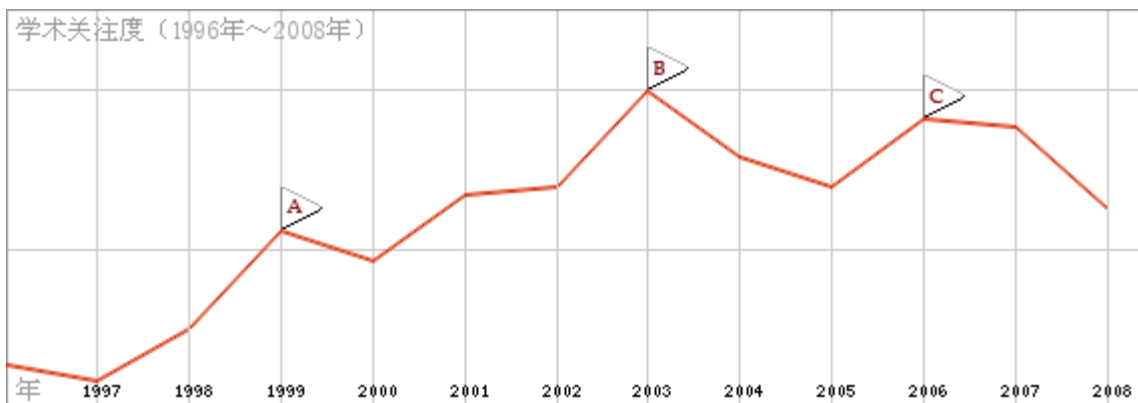
Progressive

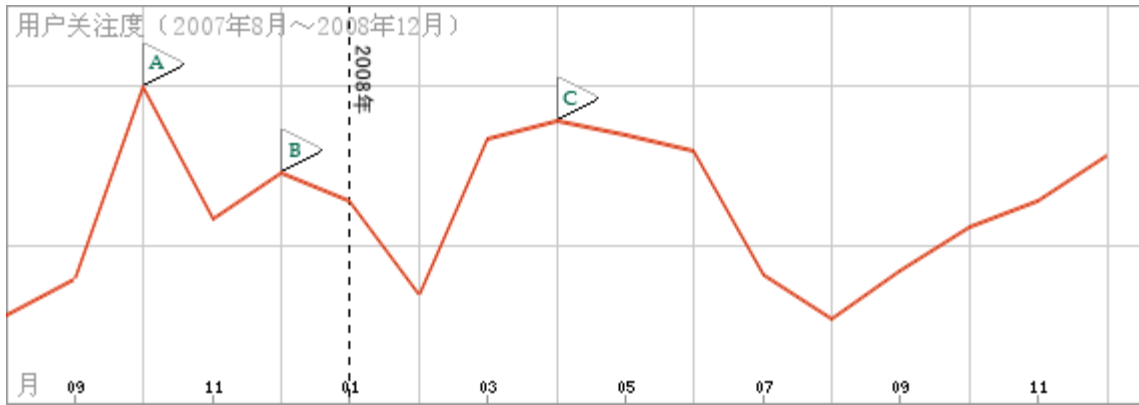
进步 ji4nbu4

【進歩】1.向前行歩。《敦煌變文集·張義潮變文》：“陳元弘 進歩向前，稱是‘漢朝使命，北入迴鶻 充冊立使’。”2.謂人或事物向前發展，比原來好。《朱子語類》卷四二：“爲學須先尋得一箇路徑，然後可以進歩，可以觀書，不然則書自書、人自人。”沈從文 《從文自傳·我所生長的地方》：“這地方到今日，已因爲變成另外一種軍事重心，一切皆用一種迅速的姿勢，在改變，在進歩。”3.適合時代要求，對社會發展起促進作用的。巴金 《〈巴金選集〉後記》：“只要是新的、進歩的東西我都愛；舊的、落後的東西我都恨。”

戴鴻慈，端方（著），《列國政要》，上海：商務印書館 1907

★进步





進歩 しんぽ sinpo

物事が、次第によい方へ、望ましい方へと進んで行くこと。また、だんだんに発展させること。前進。

* 授業編 [1 7 8 3] 七「いまだ才殖もなき作習ひに自己の趣興を言んとすれば、字と字句と句無理出来て大に進歩（シンホ）のさはりとなる」

* 新聞雑誌 - 五号・明治四年 [1 8 7 1] 六月「丁卯以降人心日に開化に進歩（シンホ）し」

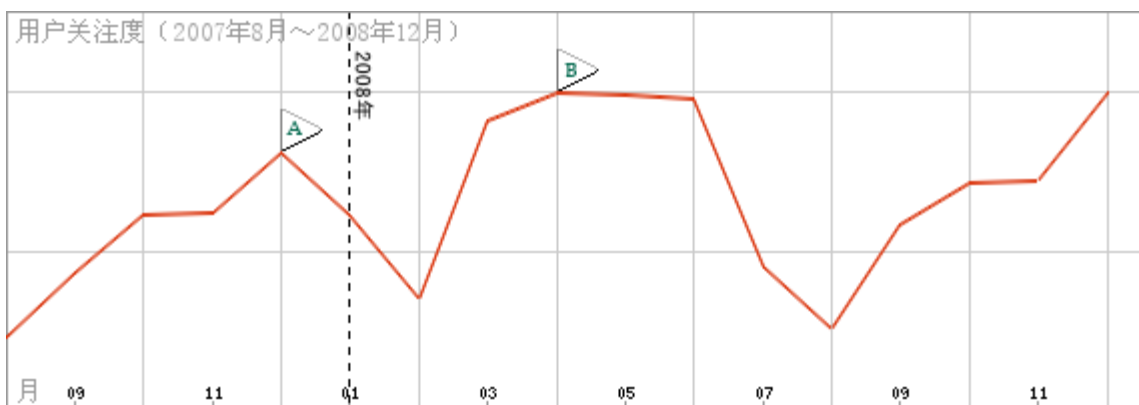
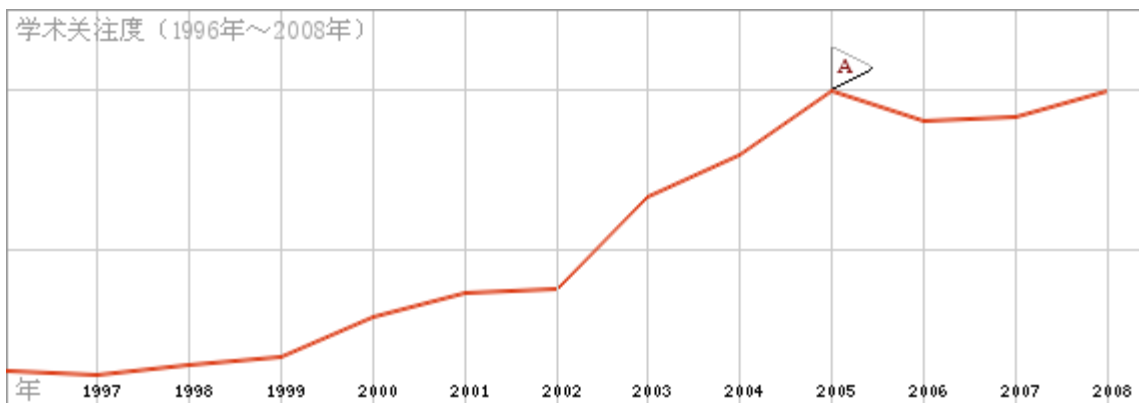
Psychology

心理学 xi1nli3xue2

【心理学】研究心理現象的客観規律的科學。心理現象指認識、情感、意志等心理過程和能力、性格等心理特徴。據不同研究領域和目的分普通心理學、兒童心理學、教育心理學、神經心理學、語言心理學等。

元良勇次郎（著），王國維（譯），《心理學》（哲學叢書初集），上海：教育世界出版社 1902

★心理学



心理学 しんりがく sinrigaku

科学を二大別した場合の、自然科学に対する人文科学をいう。

*百学連環〔1870～71頃〕(西周)総論「凡そ物理外の学は即ち心理学なるが故に」生物体の意識の内面的な動きの過程や、経験的具体的な事実としての意識と行動とを研究する学問。古くは形而上学の内に含まれたが、一九世紀以後実験科学として考えられている。領域は発達心理、個人心理、集団心理、応用心理など多岐にわたっている。

*哲学字彙〔1881〕「Mental philosophy 心理学」

Rationalism

合理主义 he2li3zhu3yi4

理性主義、歐洲理性主義是建立在承認人的推理可以作為知識來源的理論基礎上的一種哲學方法。一般認為隨著笛卡兒的理論而產生，17-18世紀間主要在歐洲大陸上得以傳播。同時代相對的另一種哲學方法被稱為不列顛經驗主義（經驗主義中的一派），它認為人類的想法來源於經驗，所以知識可能除了數學以外主要來源於經驗。這裡主要關注的是人類的知識來源以及證實我們所知的一種手段。

唐敬杲等（編），《新文化辭書》，上海：商務印書館 1923

合理主義 ごうりしゅぎ gourisyugi

一般に、理性を重んじ、思想、生活に合理性を貫こうとする態度。

*いろは引現代語大辞典〔1931〕「合理主義（ゴーリシュギ）」

Reactionary

頑固 wa2ngu4

【頑固】1.愚妄固陋，不知變通。《三國志·魏志·文帝紀》“饗茲萬國，以肅承天命”裴松之注引老舍《茶館》第二幕：“別頑固啦，三爺！人家給咱們改了民國，咱們還能不隨著走嗎？”2.指愚妄固陋不知變通的人。《北史·儒林傳上·張偉》：“儒謹汎納，雖有頑固，問至數十，偉告喻殷勤，曾無愠色。”孫犁《白洋澱紀事·村歌上篇》：“人家把我們幾個落後頑固編成一組，我們越得爭氣。”3.謂固執己見。老舍《微神》：“他們越這樣，我越頑固。”5.立場反動，不肯改變。毛澤東《新民主主義的憲政》：“什麼叫頑固？固者硬也，頑者，今天、明天、後天都不進步之謂也。”

戴鴻慈，端方（著），《列國政要》，上海：商務印書館 1907

頑固 がんこ kanko

かたくなで、なかなか考えや態度をまげようとしないこと。また、そのさま。かたいじ。かたくな。

*公議所日誌 - 一五上・明治二年〔1869〕五月「拒むに説諭を以てすれども、頑固の民情解し得ざる」

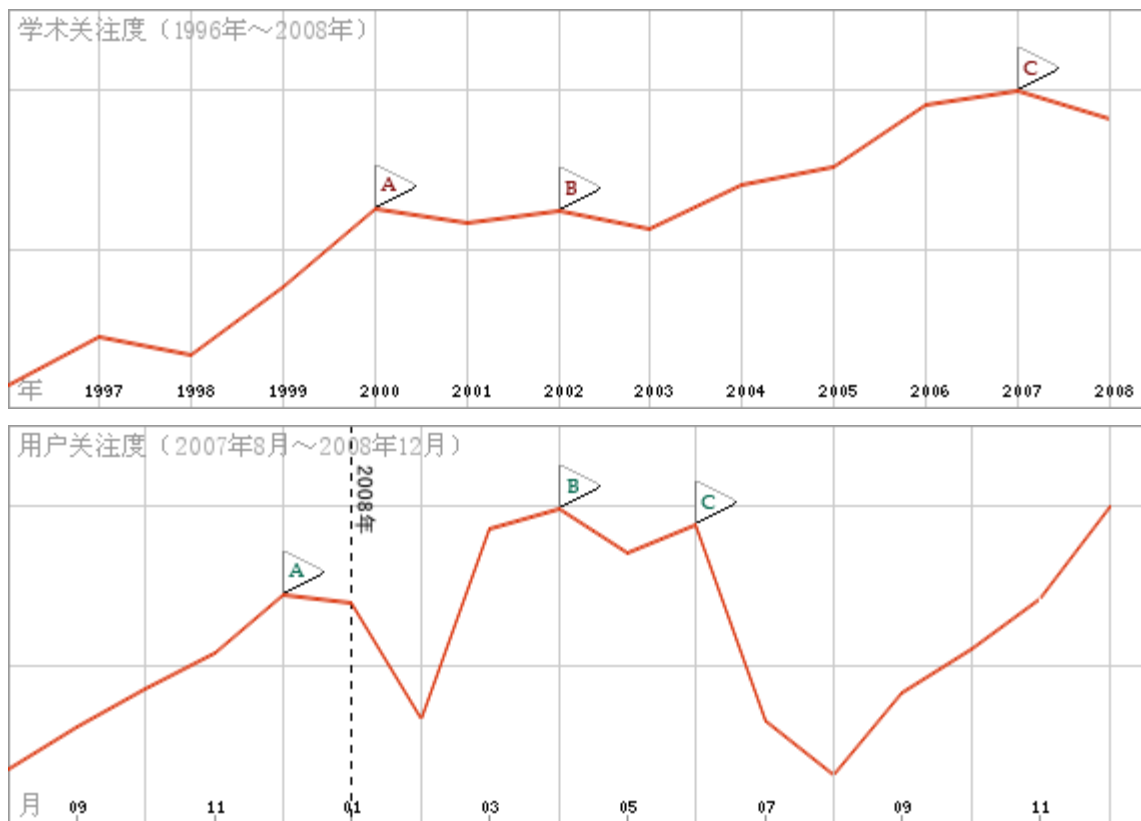
Realism

现实主义 xia4nshi2zhu3yi4

【現實主義】1.文學藝術中的創作方法。通過典型人物、典型環境的描寫，深刻地反映現實生活的本質。2.強調從客觀實際出發的思想方法。毛澤東《關於重慶談判》：“蔣介石的主觀願望是要堅持獨裁和消滅共產黨，但是要實現他的願望，客觀上有很多困難。這樣，使他不能不講講現實主義。”

樊炳清（著），《哲學辭典》，上海：商務印書館 1926

★ 现实主义



现实主义 げんじつしゅぎ genjitsusyugi

現実に即したことを第一義的なこととして重視し、理想的、空想的な考え方を排斥する立場。リアリズム。

* 柵草紙の山房論文〔1891～92〕〈森鷗外〉「逍遙子が非想論即没却理想論をみるときは、是れ现实主义のみ、自然主義のみ」

Representative

委員 we3iyua2n

【委員】1.谓委派人员。《儿女英雄传》第二回：“一面委员摘印接署，一面委员提安老爺到淮安候審。”2.指被委派担任特定任务的人员。清李鴻章《派员携带幼童出洋并应办事宜疏》：“相應請旨飭派陳蘭彬為正委員，容閔為副委員，常川駐紮美國，經理一切事宜。”3.委员会的成员。

羅存德，《英華字典》，香港 1866-1869

委員 いいん iin

国家、公共団体その他の団体から選挙または任命によって指名され、その団体の特定の事項の調査や処理をまかされた人。

* 西国立志編〔1870～71〕〈中村正直訳〉一〇・二「嘗て一の委員勞爾德（ロルド）潤（ジョン）・拉設爾（ラッセル）の家に至り」

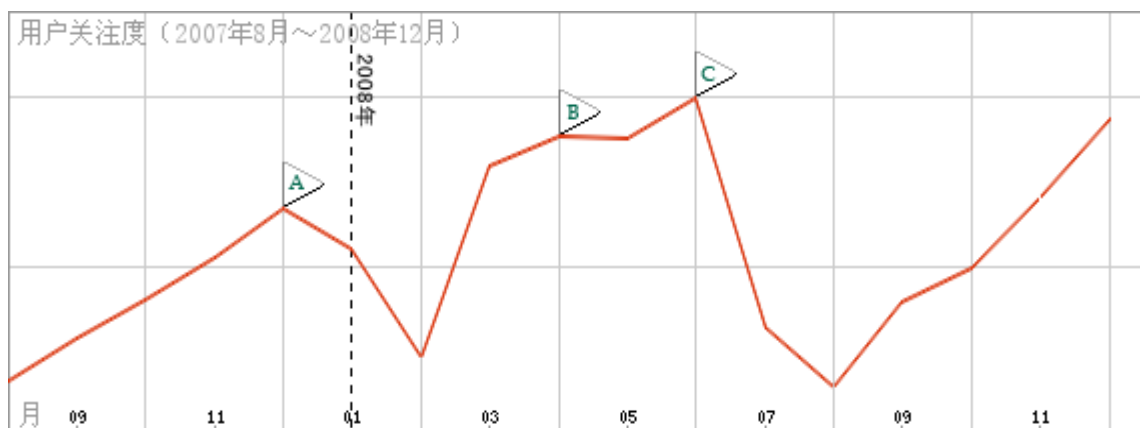
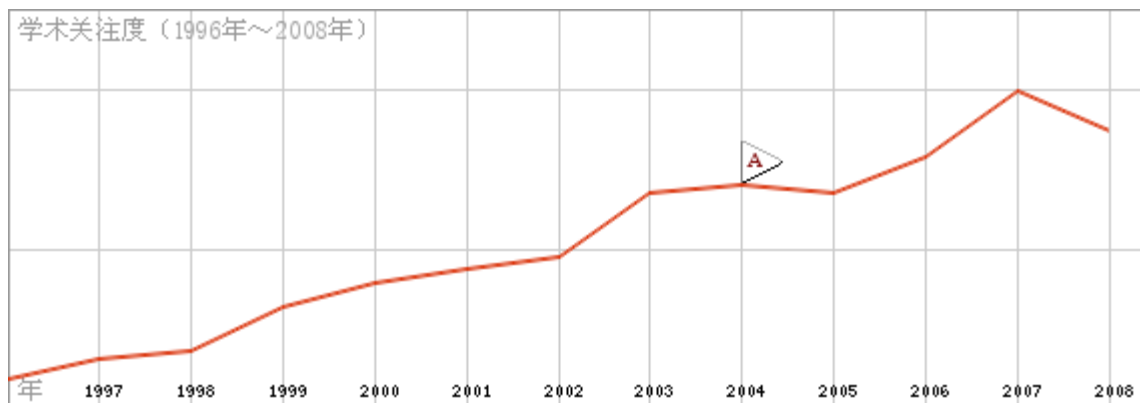
* 改正増補和英語林集成〔1886〕「iin イイン 委員」

Romanticism

浪漫主义 la4ngma4nzhu3yi4

【浪漫主義】1.文学艺术的基本创作方法之一。它運用豐富的想像和誇張的手法，反映主觀嚮往的事物，表現現實生活。浪漫主義有幾種類型，如消極的浪漫主義和積極的浪漫主義。前者粉飾現實或留戀過去；後者能突破現狀，預示事物發展的方向
唐敬杲等（編），《新文化辭書》，上海：商務印書館 1923

★浪漫主义



ロマン主義 ろまんしゅぎ romansyugi

({英} Romanticism の訳語)

《ローマンしゅぎ》一八世紀から一九世紀にかけて、ヨーロッパを中心に隆盛した思潮。文芸思潮に端を発し、情緒や自然の重視、超理性的なものや永遠に向かう傾向、創造的個性の尊重など、普遍的、理性的なものを理想とする古典主義に対立する思潮として発展、広く芸術・文学・哲学・宗教のあらゆる分野に及んだ。文学ではゲーテ、ホフマン、ワーズワース、ユーゴーなど、音楽ではベートーベン、シューベルト、ワーグナーなど、美術では新古典主義に対する潮流として、ジェリコー、ドラクロアなどが輩出した。日本では明治二〇年代から三〇年代にかけて、「文学界」「明星」などの詩歌・評論を中心に展開された文芸運動をさす。個人主義・自由主義思想の発展に伴い、封建性からの自我の解放、確立を目指したが、一方、空想的・唯美的芸術をも志向した。北村透谷・高山樗牛の評論、島崎藤村・土井晩翠の詩、与謝野鉄幹・晶子の短歌、泉鏡花・国木田独歩の小説などをその代表とする。なお明

治四〇年代において、「スバル」「三田文学」を中心に永井荷風・谷崎潤一郎の小説、木下杢太郎・北原白秋・吉井勇の詩歌などを代表とする耽美主義的文学の出現が、新たな展開として把握され、さらに昭和一〇年代には「日本浪漫派」が台頭した。ロマンチズム。

＊作家の態度〔1908〕（夏目漱石）「一度かう云ふ風に押し立てられると、スコットは浪漫主義で浪漫主義はスコットであると云ふ風にアイデンチファイされる様になります」

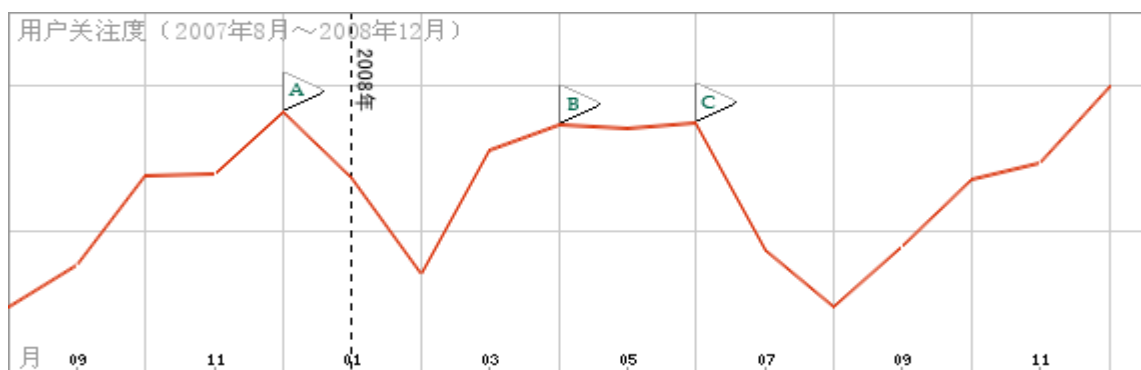
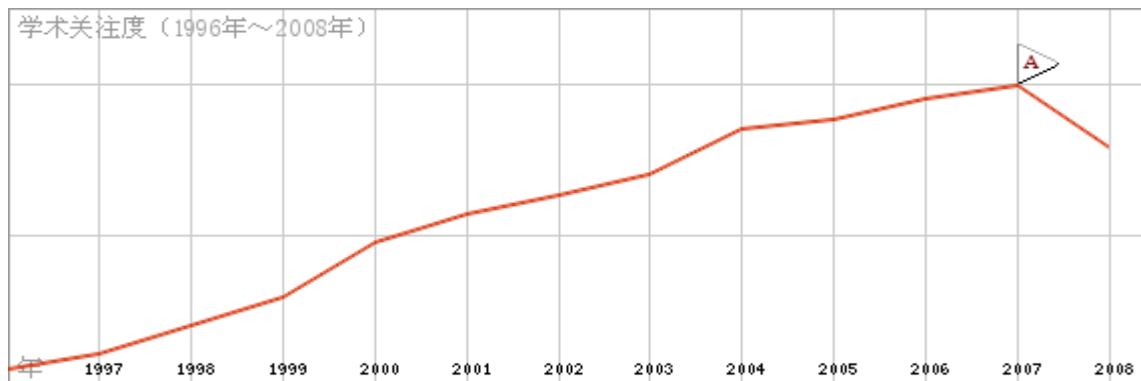
Science

科学 kelxue2

【科学】1.科擧之學。宋 陳亮《送叔祖主筠州高要簿序》：“自科學之興，世之爲士者往往困於一日之程文，甚至於老死而或不遇。”2.反映自然、社會、思維等的客觀規律的分科知識體系。毛澤東《在中國共產黨全國代表會議上的講話》：“人們必須通過對現象的分析和研究，才能瞭解到事物的本質，因此需要科學。”

桑木巖翼（著），王國維（譯），《哲學概論》（哲學叢書初集），上海：教育世界出版社 1902

★科学



科学 かがく kagaku

（{英} science の訳語）

普遍的真理や法則の発見を目的とし、一定の方法にもとづいて得られた体系的知識。その対象領域によって、自然科学と社会科学とに分類され、また、これに数学、論理学を含む形式科学や、哲学、歴史、文学を含む人文科学を加えることもある。狭義には、自然科学をさす。

＊哲学字彙〔1881〕「Science 理学、科学」

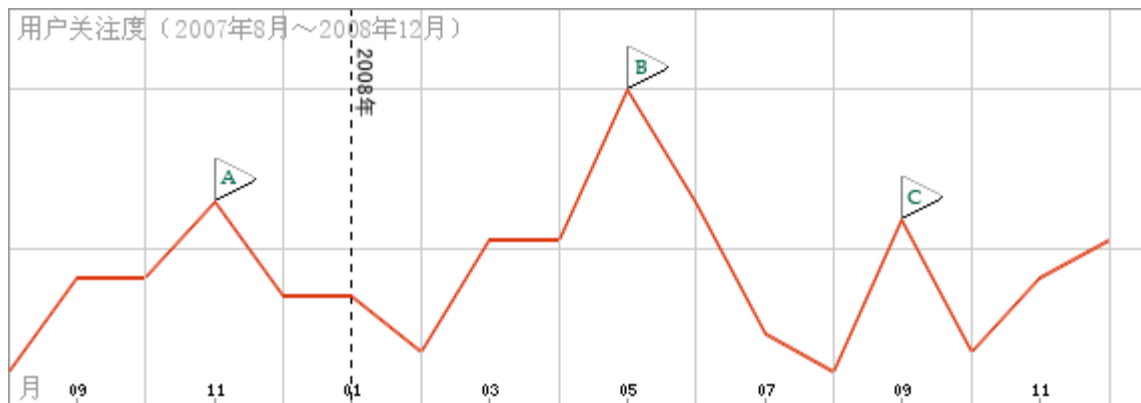
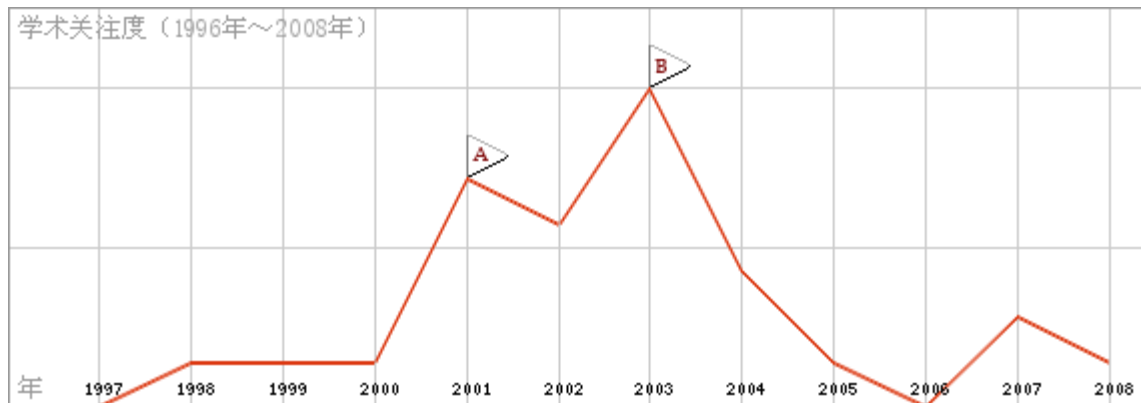
Sensibility

感性 ga3nxi4ng

【感性】人们对外界事物的感觉和印象。毛澤東《實踐論》：“這叫做認識的感性階段，就是感覺和印象的階段。”趙樹理《〈三裡灣〉寫作前後》：“中國民間文藝傳統的寫法究竟有那些特點呢？我對這方面也只是憑感性吸收的。”

元良勇次郎（著），王國維（譯），《倫理學》（哲學叢書初集），上海：教育世界出版社 1902

★感性学



感性 かんせい kansei

哲学の用語。知性や意志と区別された、感覚、欲求、感情、情緒などにかかわる心の能力。

*哲学字彙〔1881〕「Sensibility 感性」

Status

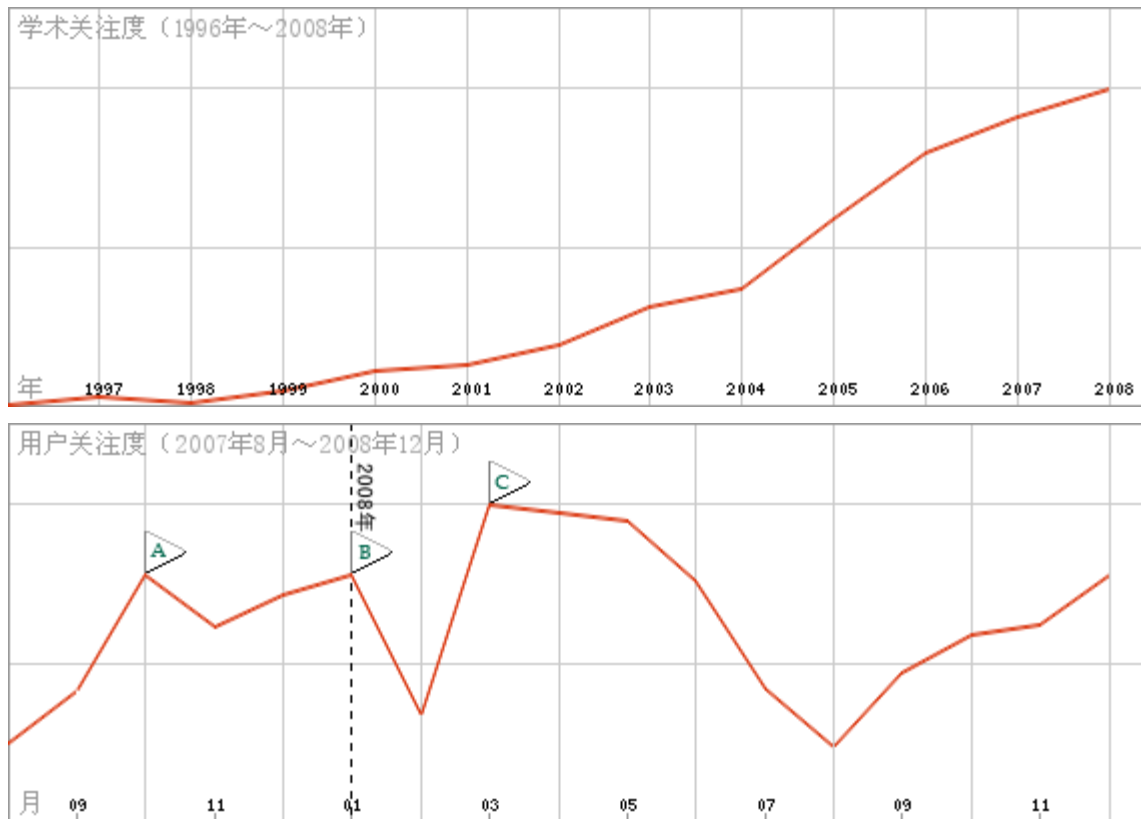
身份 she1nfe4n

【身分】亦作“身份”。

1.指出身和社会地位。《宋書·王僧達傳》：“固宜退省身分，識恩之厚，不知報答，當在何期。”

汪榮寶，葉瀾（著），《新爾雅》，上海：明權社 1903

★身份



身分 みぶん mibun

社会における地位。社会的な序列。

*浮世草子・人倫糸屑〔1688〕潜上者「己が身分（ミブン）をかへりみず、驕（おごり）心のあるからたって、何事にもかさ有やうに見せかけたいも、気ぼねのをれる事」

Structure

结构 jie2go4u

【結構】亦作“結構”。

1.連結構築，以成屋舍。晉 葛洪《抱樸子·勸學》：“文梓幹雲而不可名臺榭者，未加 班輸 之結構也。”浩然《豔陽天》第六八章：“小茶棚很簡陋，四根歪歪斜斜的榆木柱子，撐著一個高粱秸和泥巴結構起來的頂子。”2.建築物構造的式樣。漢 王延壽《魯靈光殿賦》：“於是詳察其棟宇，觀其結構。”朱自清《歐遊雜記·威尼斯》：“這是很巧的結構，加上那豔而雅的颜色，令人有恹恍迷離之感。”3.今指建築物上承擔重力或外力的部分的構造。如：磚木結構；鋼筋混凝土結構。4.指詩文書畫等各部分的搭配和排列。晉 衛夫人《筆陣圖》：“結構圓備如篆法，飄颻灑落如章草。”吳晗《談寫文章》：“學習他們的寫作方法，結構佈局，遣詞造句，對寫好文章會有很大幫助。”

湯姆生（著），唐鉞（譯），“科學之分類” 載 《科學》 1916

結構 けっこう kekkou

抽象的なものごとや論理の構成など、以外のいろいろなものについていう。

*兵範記 - 保元元年〔1156〕九月一八日「近代社司等、好立「神領」、奪「妨公田」、供「最少之上分」、籠「広博之四至」、結構之至、尤非「穩便」」

*日本開化小史〔1877~82〕〈田口卯吉〉五・一〇「危かな上下の軋轢一たび起らば其結構は忽ち破解せざるを得ず」

Subconscious

下意識 xia4yi4shi4de1，潛意識 qia2nyi4shi4de1；

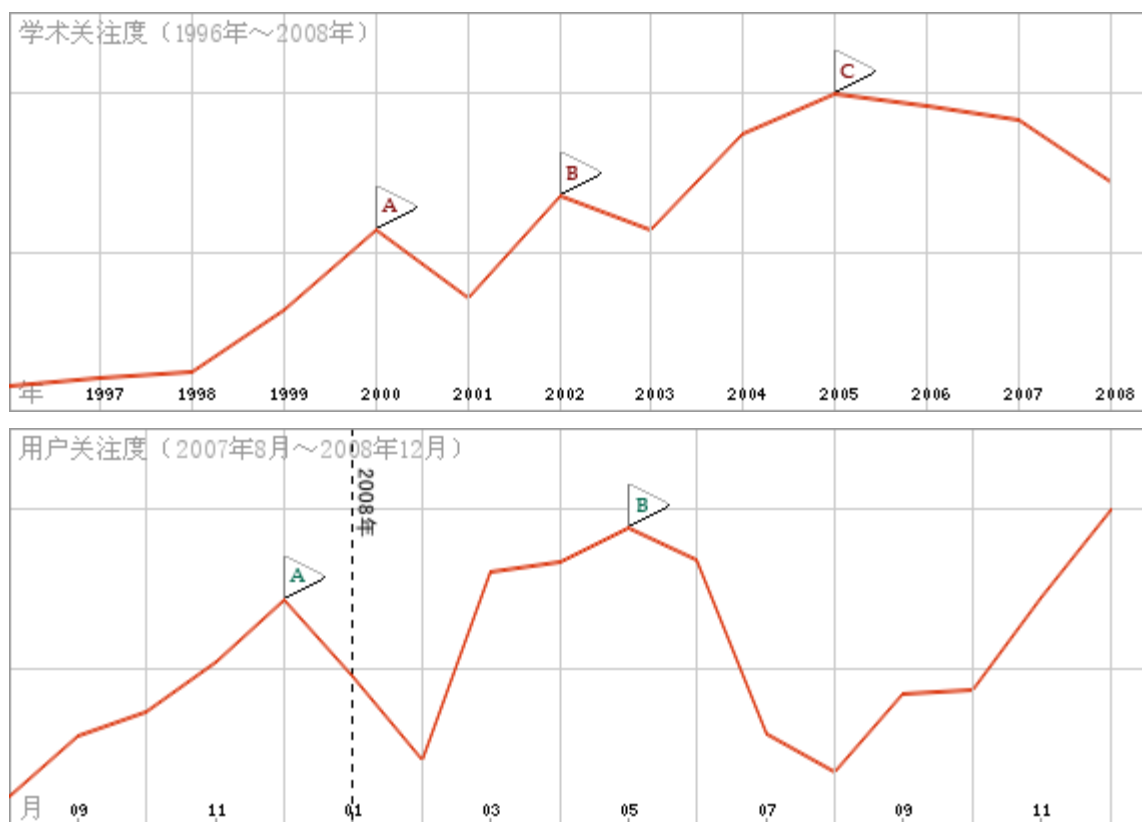
【下意識】又名“潛意識”。心理學上指不知不覺、沒有意識的心理活動，是有機體對外界刺激的本能反應。茅盾《子夜》十四：“那喇叭的聲音似乎有些效力。最近車前的女工們下意識地退了一步。車子動了，然而女工們不再退卻。”

【潛意識】亦作“潛意識”。*Subconsciousness*

下意識。洪深《電影戲劇表演術》第一章：“這些人談說著，行動著，並且在談說行動裡，隱隱地、潛意識地告訴旁觀者。”《花城》1981年第6期：“王嘉對心心的愛不僅佔領了意識，甚至佔領了潛意識。”

樊炳清（著），《哲學辭典》，上海：商務印書館 1926

★潜意识



潜在意識の せんざいいしきの sennzaisikino、意識下の いしきかの isikikano
自覚されることなく活動する意識。また、意識内での強い禁止によって自覚面に現われることができない意識。半意識。

*英独仏和哲学字彙〔1912〕「Subconscious 潜在意識」

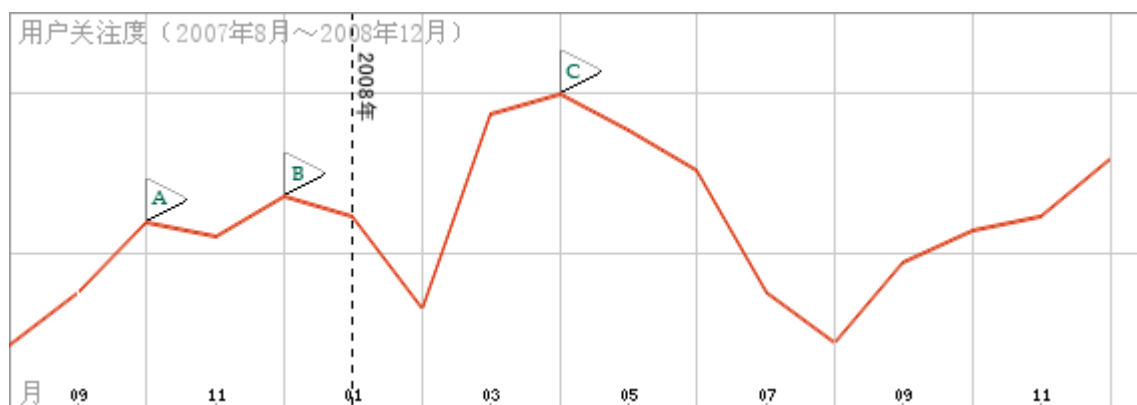
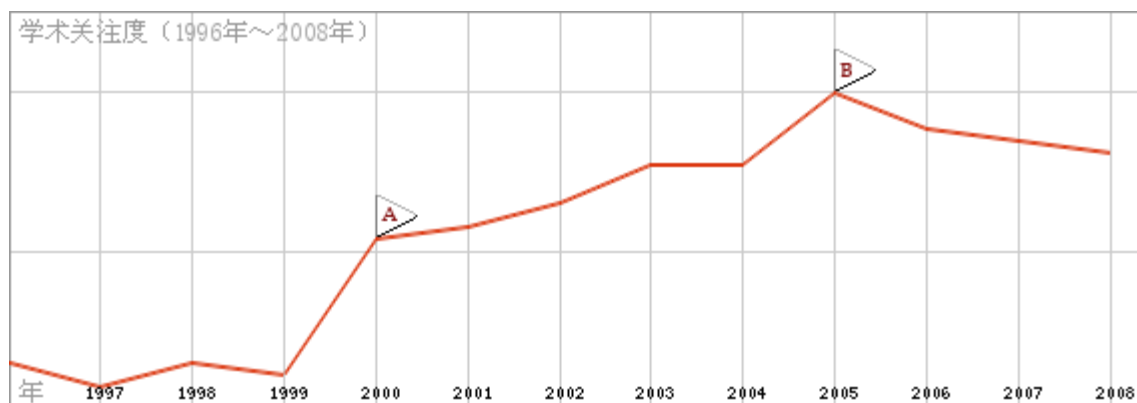
Tendency

傾向 qi1ngxia4ng

【傾向】1.傾心向往。宋 苏轼《与大觉禅师琏公书》：“人至，辱書，伏承法候安裕，傾向傾向。”4.猶趨勢。瞿秋白《餓鄉紀程》四：“中國社會已經大大的震顛動搖之後，那疾然翻覆變更的傾向，已是猛不可當，非常之明顯了。”

隨文（著），王國維（譯），《辨學》，北京：京師五道廟售書處 1908

★傾向



傾向 けいこう keikou

(一する) 性質や状態などがある方向にむかうこと。一方に片寄ること。また、そうなりがちなこと。かたむき。かたより。

*経国美談〔1883～84〕〈矢野龍溪〉後・一五「列国の大勢斯国に傾向し我が前後左右は挙て皆敵国と変じたり」

思想上、ある特定の考え方に片寄ること。狭義には、社会主義的思想についていう場合が多い。

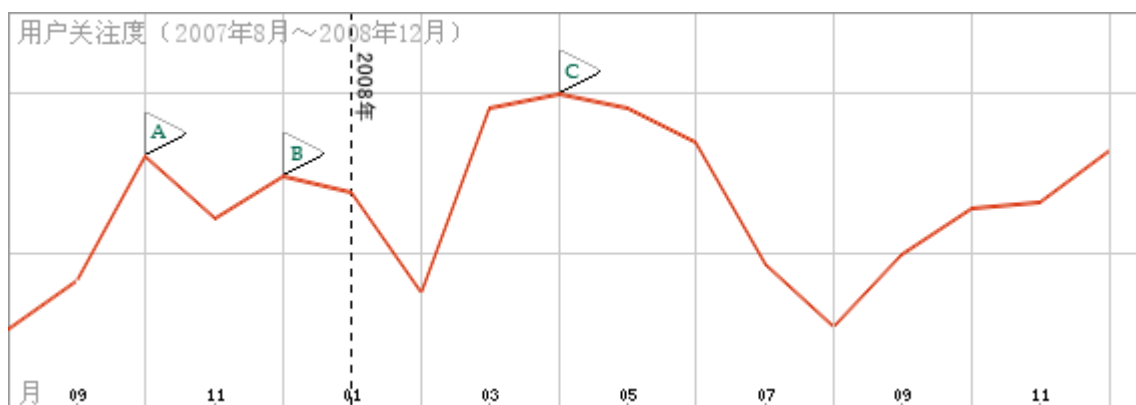
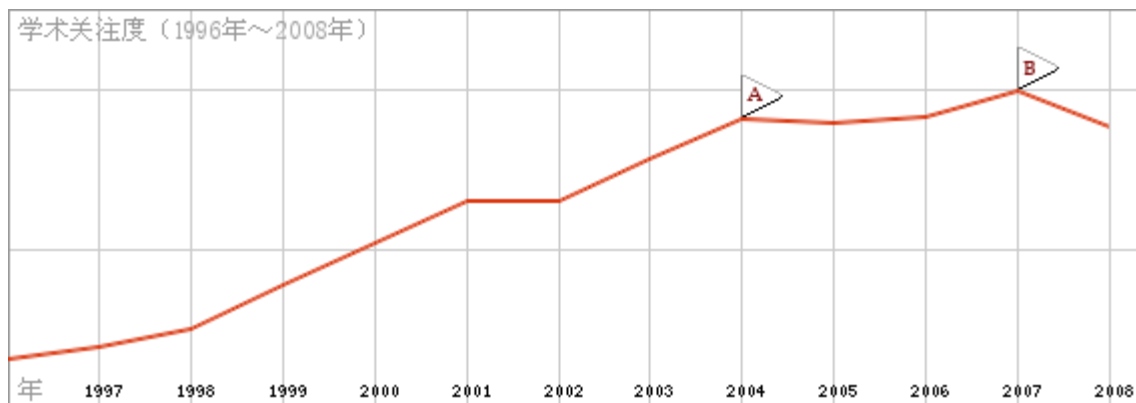
心理学で、一定の刺激に対して一定の反応によって応ずる有機体の素質をいう。また、学習によって習得した態度。

Theory

理论 li3lu4n

【理論】1.説理立論；依理評論。《北史·崔光韶傳》：“光韶 博學強辯，尤好理論，至於人倫名教，得失之間，權而論之，不以一毫假物。”5.指系統的理性認識。毛澤東《整頓黨的作風》：“真正的理論在世界上只有一種，就是從客觀實際抽出來，又在客觀實際中得到了證明的理論。”汪榮寶，葉瀾（著），《新爾雅》，上海：明權社 1903

★理論



理論 りろん riron

({英} theory の訳語)

ある物事に関して、原理・法則をよりどころとして筋道を立てて考えた認識の体系。また、実践に対応する純粋な論理的知識。純観念的に組み立てられた論理。

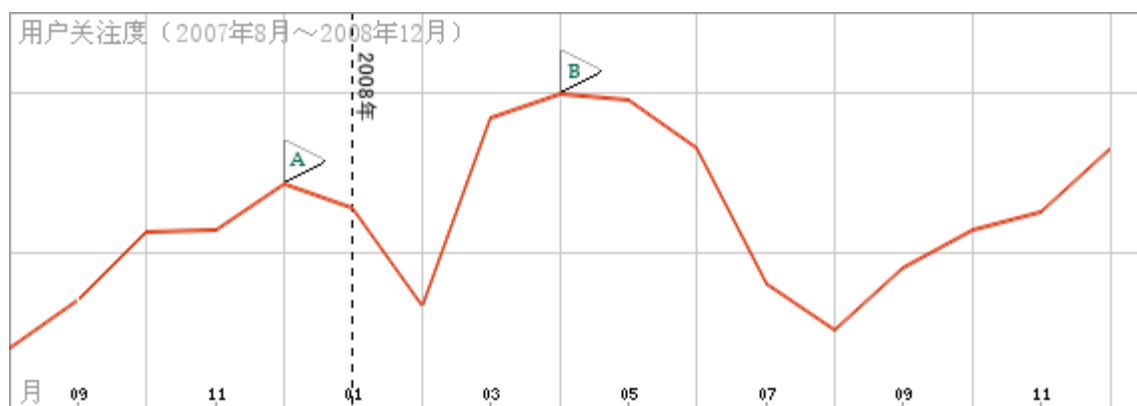
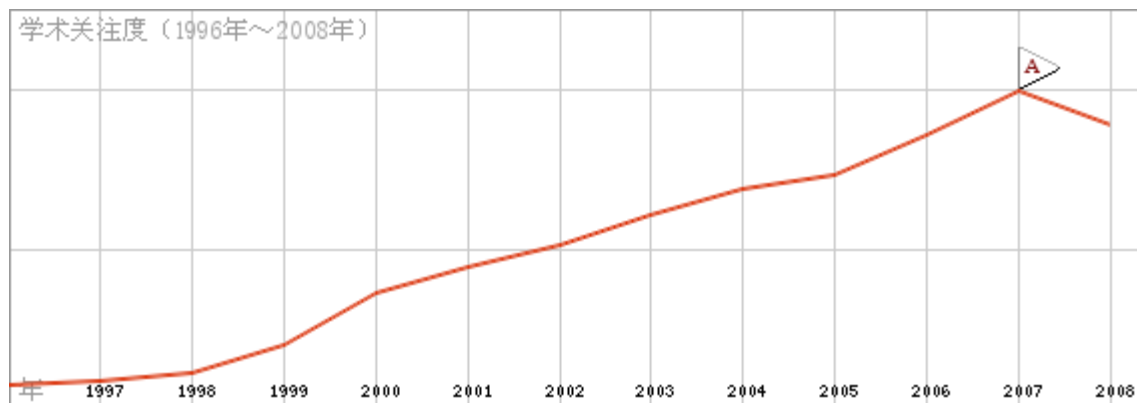
*自由之理〔1872〕〈中村正直訳〉—「苟も本心より出たる理論ならば、たとひ今まで世間にあらざる説を一人にて立たりともこれを称して異端邪説とはいふべからざる筈なり」

Tradition

传统 chua2nto3ng

【傳統】1.謂帝業、學說等世代相傳。《後漢書·東夷傳·倭》：“自武帝滅朝鮮，使驛通於漢者三十許國，國皆稱王，世世傳統。”2.世代相傳的具有特點的風俗、道德、思想、作風、藝術、制度等社會因素。孫犁《秀露集·耕堂讀書記(一)》：“從莊子到柳宗元，我以爲是中國散文的非常重要的傳統。”

★传统



伝統 でんとう dentou

古くからの、しきたり・様式・傾向・思想・血筋など、有形無形の系統をうけ伝えること。また、うけついで系統。

*黒潮〔1902~05〕〈徳富蘆花〉一・四・四「何処に鄙吝気（いやしげ）な点を探さうとしても探されぬ王朝美人の伝統をひいた貴族型の顔容」

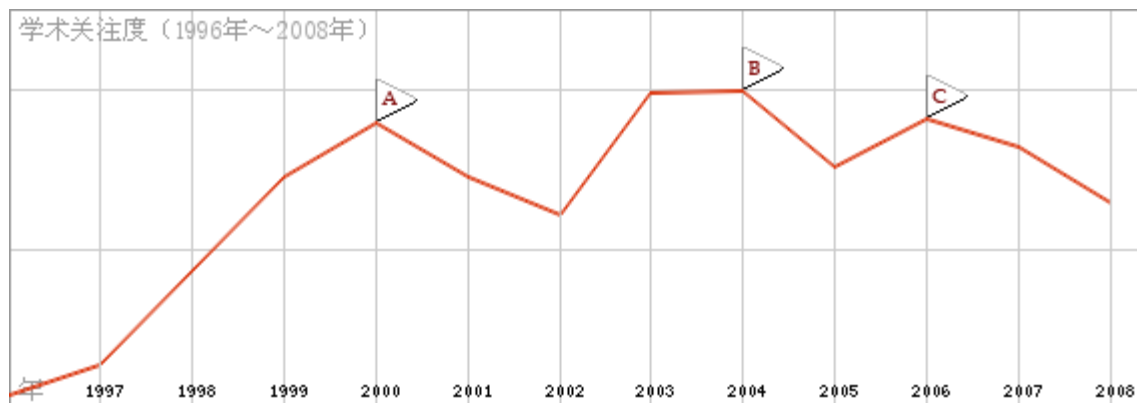
Unemployment

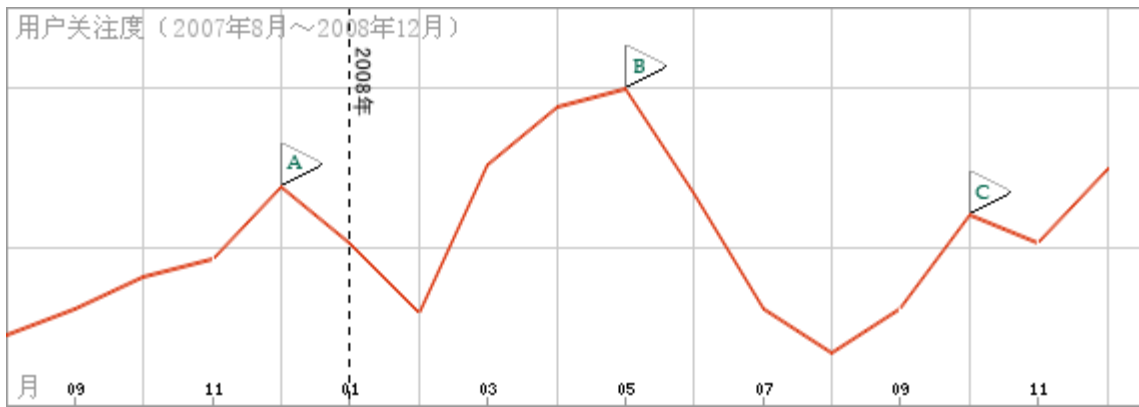
失业 shi1ye4

【失業】1.失去謀生的職業；找不到工作。《漢書・穀永傳》：“比年喪稼，時過無宿麥。百姓失業流散，羣輩守關。”

鄭觀應，“救時揭要”，1873 載 夏東元（編），鄭觀應集，上海：上海人民出版社 1982

★失业





失業 しつぎょう sitysugyou

それまでついていた職を失うこと。また、働く能力と意志とを持ちながら職に就けない状態にあること。

*失業者の歌〔1903〕〈小塚空谷〉「新らたの罪を加へたる 神の激怒も臨むべき アア恐ろしき『失業』や」

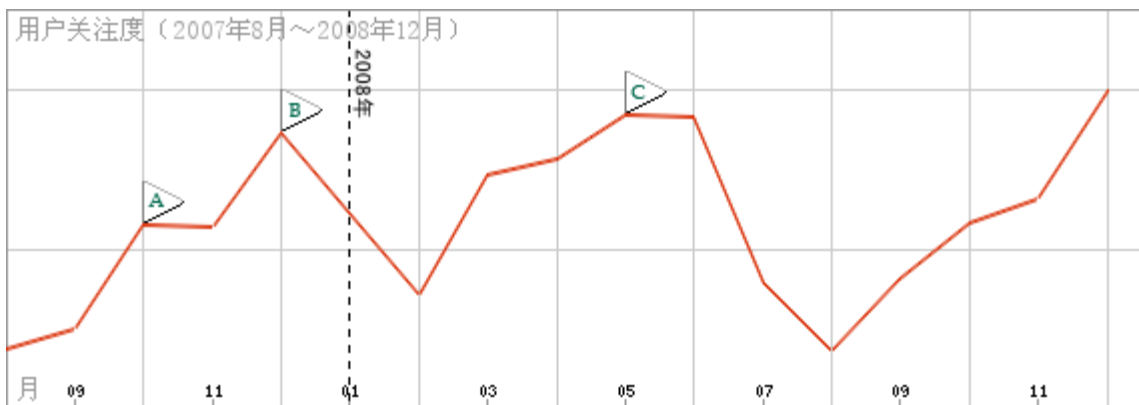
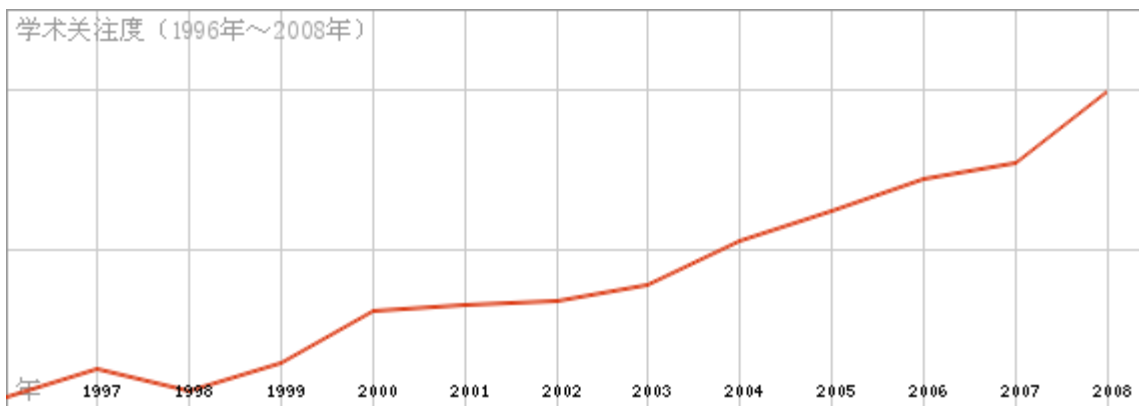
Utilitarianism

功利主义 go1ngli4zhu3yi4

【功利主義】通常指資産階級的一種倫理學說。主要代表是十九世紀 英國 的 邊沁 和 穆勒 。他們把資産階級的個人利益、利己主義看作是人類行為的普遍的道德準則。在階級社會中，不同的階級有不同的功利主義。馬克思主義者主張以最廣大人民群眾的目前利益和將來利益的統一為出發點的無産階級功利主義。

桑木巖翼（著），王國維（譯），《哲學概論》（哲學叢書初集），上海：教育世界出版社 1902

★功利主义



《哲学》功利主義 こうりしゅぎ kourisyugi

哲学で、人間が幸福になることを、人生、または、社会の最大目的とする考え方。自分の幸福だけを考える立場、他人の幸福を主とする立場、世間一般のすべての人々が幸福になることを問題とする立場とがある。倫理学では、この最後のものをさしていい、「最大多数の最大幸福」を原理とするベンサムやミルの倫理・政治学説に代表される。功利説。

*学生と教養〔1936〕〈鈴木利貞編〉教養と倫理学〈倉田百三〉四「英国経験学派の系統を引く功利主義の倫理学は〈略〉『最大多数の最大幸福』を社会理想として実現せんとする」功利・効用をものごとの基準とする考え方。実利主義。

*趣味の遺伝〔1906〕〈夏目漱石〉一「出しても用の足りぬ声を使ふのは経済主義から云ふても功利主義から云つても割に合はぬに極って居る」

実利主義

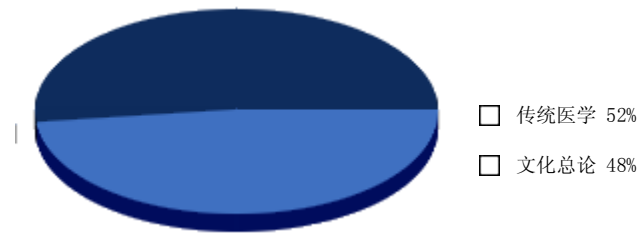
現実の利益を重要視する精神的傾向。功利主義。

*将来之日本〔1886〕〈徳富蘇峰〉七「吾人は決してベンサム氏の宗教に随喜して実利主義を主張するものにあらずれども」

App. III Hot words in KV and WV

Culture

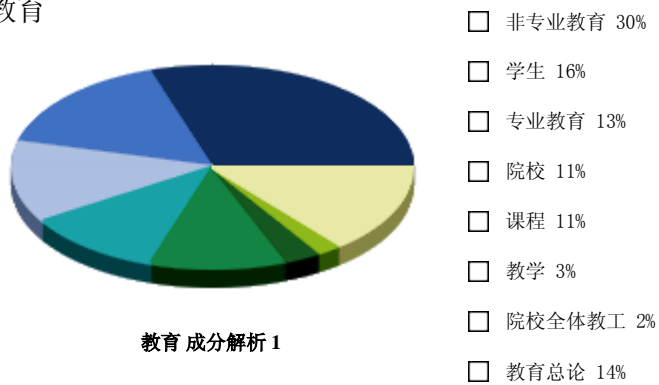
文化



文化 成分解析 1

Education

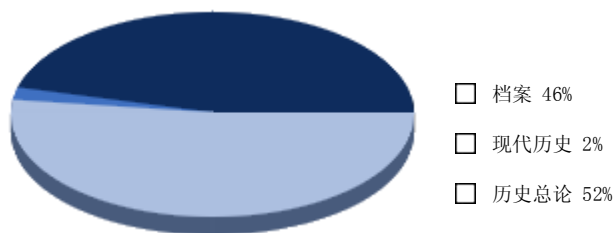
教育



教育 成分解析 1

History

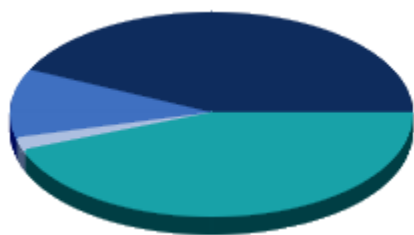
历史



历史 成分解析 1

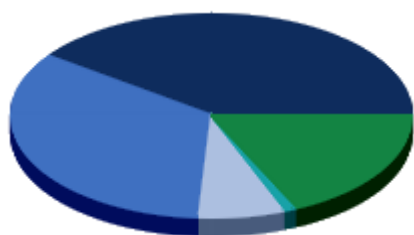
Human right

人权



- 病人权利 43%
- 公民权利 11%
- 自由 2%
- 人权总论 44%

人权 成分解析 1

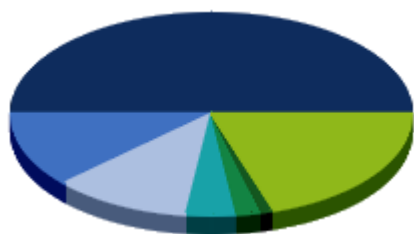


- 病人权利 40%
- 自由 34%
- 公民权利 7%
- 女权 1%
- 人权总论 18%

人权 成分解析 2

Industry

工业



- 食品工业 50%
- 图书行业 12%
- 产品包装 11%
- 萃取和加工工业 4%
- 制药工业 2%
- 纺织工业 1%
- 工业总论 20%

工业 成分解析 1

Art

艺术



- 人体 85%
- 漫画 4%
- 艺术总论 11%

艺术 成分解析 1

Behaviour

行为

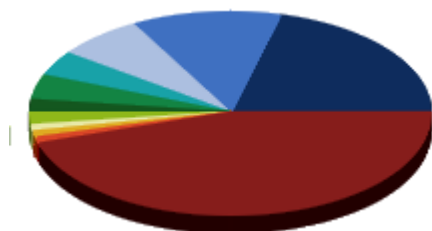


行为 成分解析 1

- 行为症状 26%
- 信息交流 17%
- 习惯 11%
- 社会行为 9%
- 摄食行为 8%
- 饮行为 3%
- 保健行为 3%
- 动物行为 3%
- 性行为 2%
- 行为总论 18%

Gene

[遗传]基因

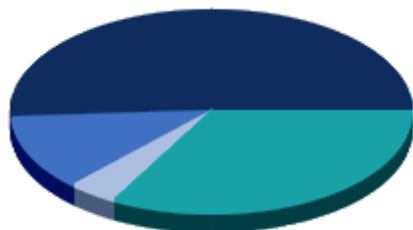


基因 成分解析 1

- 隐性基因 21%
- 癌基因 12%
- 细菌基因 7%
- 多基因族 4%
- 病毒基因 4%
- 调节基因 2%
- 显性基因 2%
- 免疫球蛋白基因 1%
- 主要组织相容性复合物 1%
- MDR 基因 1%
- 基因总论 45%

Literature

文学(作品)

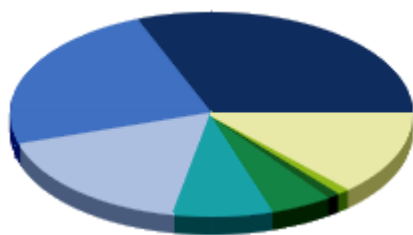


文学 成分解析 1

- 语文学 51%
- 传记 12%
- 机智和幽默 4%
- 文学总论 33%

Philosophy

哲学



哲学 成分解析 1

- 美学 31%
- 生命 24%
- 气 17%
- 护理学哲学 8%
- 伦理学 5%
- 医学哲学 1%
- 阴阳 1%
- 哲学总论 13%

Psychology

心理学

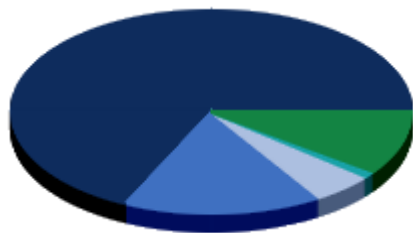


心理学 成分解析 1

- 社会心理学 21%
- 工业心理学 2%
- 医学心理学 2%
- 临床心理学 2%
- 教育心理学 1%
- 心理学总论 72%

Science

科学



科学 成分解析 1

- 医药科学研究 68%
- 方法 16%
- 理论模型 5%
- 算法 1%
- 科学总论 10%

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Naturalism(自然主义)	(321)
Nature(自然、天性)	(326)

O

Ordinary(〔官员等〕常任的、普通的、平常的)	(334)
Organic(器官的、有机体的)	(338)
Originality(独创性、创造力)	(343)

P

Peasant(农民) (346)

Personality(人格、性格) (348)

Philosophy(哲学、人生观) (353)

Popular(民众的、通俗的、受欢迎的) (355)

Positivist(实证主义者) (358)

Pragmatic(实用的) (361)

Private(个人、私人、非公开的) (364)

Progressive(进步主义的) (367)

Psychological(心理的、心理学的) (371)

R

Racial(人种的、种族的) (375)

Radical(根本的、激进的) (379)

Rational(理性的、有理性的) (382)

Reactionary(保守的、反动的) (388)

Realism(实在论、唯实论、现实主义) (391)

Reform(改革、重新形成) (399)

Regional(地区的、区域的) (402)

Representative(象征、再现) (406)

Revolution(革命、大变革、天体运行) (411)

Romantic(浪漫主义的、浪漫派的) (418)

S

Science(科学) (422)

Sensibility(感觉力、感受性、识别力)	(428)
Sex(性、性别、性行为)	(433)
Socialist(社会主义者、社会主义的)	(438)
Society(社会、协会、社交)	(446)
Sociology(社会学)	(453)
Standards(标准、规范)	(455)
Status(身份、地位、状态)	(460)
Structural(结构的)	(463)
Subjective(主观的、主体的)	(473)

T

Taste(味道、品味)	(480)
Technology(工艺、技术)	(484)
Theory(理论、学理、原理)	(486)
Tradition(传统、常规)	(491)

U

Unconscious(无意识、未知觉的)	(494)
Underprivileged (所享权益较少的、社会地位低下的、下层社会的)	(501)
Unemployment(失业、失业状态)	(503)
Utilitarian(功利主义的、以实用为目的的)	(507)

V

Violence(暴力)	(511)
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W

Wealth(财富、资源、大量) (514)
Welfare(福利、幸福) (517)
Western(西方的) (518)
Work(工作、事、劳动、产品、作用) (521)

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App V Overview of Literally Japanese-made Chinese

古代(ancient) 佐藤武義

悪霊 (あくりやう)	詠吟 (えいぎん)	雅語 (がご)
亜流 (ありう)	詠進 (えいしん)	過状 (くわじやう)
安産 (あんざん)	鋭進 (えいしん)	加勢 (かせい)
案中 (あんぢゆう)	詠草 (えいさう)	歌仙 (かせん)
安直 (あんちよく)	駅鈴 (えきれい)	歌体 (かたい)
案利 (あんり)	依怙地 (えこぢ)	括出 (くわつしゆつ)
遺憾 (みかん)	依怙鼻肩 (えこひいき)	渴水 (かつすい)
位記 (みき)	絵馬 (ゑま)	合璧 (かつべき)
意気地 (いきぢ)	縁者 (えんじや)	活路 (くわつろ)
遺勲 (みくん)	艶書 (えんしよ)	課丁 (くわてい)
一議 (いちぎ)	艶羨 (えんせん)	加入 (かにふ)
一見 (いちげん)	縁談 (えんだん)	加筆 (かひつ)
一期一会 (いちごいちゑ)	延着 (えんちやく)	過褒 (かほう)
一途 (いちづ)	縁底 (えんてい)	過密 (くわみつ)
一部始終 (いちぶしじゆう)	遠洋 (ゑんよう)	華洛・花洛 (くわらく)
逸物 (いちもつ)	横着 (わうちやく)	嘉例・佳例 (かれい)
一文不通 (いちもんふつう)	横柄 (わうへい)	還御 (くわんぎよ)
一騎当千 (いつきたうせん)	臆病 (おくびやう)	感吟 (かんぎん)
一献 (いつこん)	臆面 (おくめん)	関係 (くわんけい)
一散・逸散 (いつさん)	億劫 (おつくふ)	間歇・間欠 (かんけつ)
一子相伝 (いっしそうでん)	音読 (おんどく)	看護 (かんご)
一生懸命 (いっしよけんめい)	音博士 (おんはかせ)	鑑札 (かんさつ)
一張羅 (いつちやうら)	我意・雅意 (がい)	願主 (くわんぎよ)
一徹 (いつてつ)	快気 (かいき)	願書 (くわんぎよ)
一到来 (いつたうらい)	介錯 (かいしやく)	岩乗・五調・頑丈・岩畳 (が んじょう)
意罰 (いばつ)	怪談 (くわいだん)	関知 (くわんち)
衣料 (いれう)	解説 (かいどく)	看板 (かんばん)
引汲・引級 (いんぎふ)	快方 (くわいはう)	還付 (くわんぷ)
印形 (いんぎやう)	介抱 (かいほう)	官符 (くわんぷ)
院家 (みんげ)	皆無 (かいむ)	勘弁 (かんべん)
院号 (みんがう)	快癒 (くわいゆ)	願文 (くわんもん)
院宣 (みんぜん)	隔意 (かくい)	肝要 (かんえう)
隠宅 (いんたく)	確言 (かくげん)	貴意 (きい)
音物・引物 (いんぶつ・いん もつ)	格護 (かくご)	貴下 (きか)
右往左往 (うわうさわう)	各出 (かくしゆつ)	貴翰 (きかん)
胡散 (うさん)	学窓 (がくさう)	器財 (きざい)
運勢 (うんせい)	学問所 (かくもんしよ)	貴酬 (きしう)
	家景 (かけい)	

貴書 (きしよ)	訓示 (くんじ)	口上 (こうじやう)
気丈 (きじやう)	訓読 (くんどく)	強情・剛情 (がうじやう)
起請文 (きしようもん)	警固 (けいご)	合成 (がふせい)
寄進 (きしん)	螢光 (けいくわう)	口跡 (こうせき)
綺談 (きたん)	芸者 (げいしや)	強訴・嗽訴 (がうそ)
鬼畜 (きちく)	警報 (けいほう)	強談 (がうだん)
忌中 (きちゆう)	経路 (けいろ)	拘置 (こうち)
吉例 (きちれい)	怪我 (けが)	合判 (がふはん)
規定 (きてい)	解却 (げきやく)	高評 (かうひやう)
気転・機転 (きてん)	下衆 (げす)	幸便 (かうびん)
貴殿 (きでん)	下知 (げち)	誤記 (ごき)
貴方 (きはう)	訣飲 (けついん)	御供 (ごく・ごくう)
興委・興違 (きようゐ)	血書 (けつしよ)	刻限 (こくげん)
給仕 (きふじ)	決着 (けつちやく)	刻々 (こくこく・こっこく)
灸治 (きうじ)	血統 (けつとう)	告人 (こくにん)
急所 (きふしよ)	血判 (けつばん・けつばん)	極秘 (ごくひ)
旧領 (きうりやう)	結審 (けつしん)	後家 (ごけ)
御意 (ぎよい)	下男 (げなん)	沽券・估券 (こけん)
恐悦・恭悦 (きようえつ)	現銀 (げんぎん)	故障 (こしやう)
饗応 (きやうおう)	現行 (げんこう)	御定 (ごちやう)
行啓 (ぎやうけい)	現今 (げんこん)	骨頂・骨張 (こつちやう)
興言 (きようげん)	見参 (げんざん・けんざん)	御悩 (ごなう)
行事 (ぎようじ)	験者 (げんざ・げんじや)	御幣 (ごへい)
御慶 (ぎよけい)	健勝・堅勝 (けんしょう)	御辺 (ごへん)
虚歳 (きよさい)	険相 (けんそう)	御坊・御房 (ごぼう)
虚病 (きよびやう)	兼題 (けんだい)	御免 (ごめん)
虚聞 (きよぶん)	厳達 (げんたつ)	垢離 (こり)
規律 (きりつ)	見当 (けんたう)	御料 (ごれう)
金句 (きんく)	厳罰 (げんばつ)	語呂 (ごろ)
謹言 (きんげん)	検分・見分 (けんぶん)	婚儀 (こんぎ)
近郷 (きんがう)	劍幕・権幕・見幕 (けんまく)	罪魁 (ざいくわい)
近在 (きんざい)	兼約 (けんやく)	才覚・才学 (さいかく)
禁札 (きんさつ)	見来 (げんらい)	在勤 (ざいきん)
禁色 (きんじき)	賢慮 (けんりよ)	細工 (さいく)
近傍 (きんぼう)	幸運 (かううん)	最後 (さいご)
金無垢 (きんむく)	後堪 (こうかん)	罪責 (ざいせき)
禁野 (きんや)	公儀 (こうぎ)	妻帯 (さいたい)
耦刺 (ぐうし・ぐうせき)	薨去 (こうきよ)	在宅 (ざいたく)
耦進 (ぐうしん)	香具 (かうぐ)	再誕 (さいたん)
公験 (くげん)	高家 (かうけ)	在庁 (ざいちやう)
愚図 (ぐづ)	合期 (がふき)	采配 (さいはい)
口舌 (くぜち・ぐぜつ)	降参 (かうさん)	裁判 (さいばん)
口能 (くのう)	講釈 (かうしやく)	財布 (さいふ)
供物 (くもつ・ぐもつ)	薨出 (こうしゆつ)	座興 (ざきよう)

雑掌 (ざつしやう)	寿賀 (じゆが)	推算 (すいさん)
早速 (さつそく)	祝意 (しゆくい)	衰滅 (すいめつ)
雑駁 (ざつぱく)	出向 (しゆつこう)	主基 (すき)
雑費 (ざつび)	出精 (しゆつせい)	制札 (せいさつ)
砂囊 (さなう)	出立 (しゆつたつ)	清書 (せいしよう)
参向 (さんかう)	出府 (しゆつぷ)	清僧 (せいそう)
参仕 (さんし)	出物 (しゆつぶつ)	贅沢 (ぜいたく)
参内 (さんだい)	出来 (しゆつらい)	性能 (せいのう)
算段 (さんだん)	酒乱 (しゆらん)	制符 (せいふ)
参着 (さんちやく)	純情 (じゆんじやう)	精分 (せいぶん)
参入 (さんにふ)	巡拝 (じゆんぱい)	積載 (せきさい)
残念 (ざんねん)	順番 (じゆんばん)	世帯 (せたい)
算用 (さんよう)	巡覧 (じゆんらん)	雪隠 (せついん)
参籠 (さんろう)	準例・循例 (じゆんれい)	切腹 (せつぷく)
色情 (しきじやう)	請印 (しやういん)	世話 (せわ)
色代 (しきたい・しきだい)	生害 (しやうがい)	繊維 (せんゐ)
色読 (しきどく)	笑止 (せうし)	仙院 (せんいん)
地形 (じぎやう)	庄司・莊司 (しやうじ)	選歌・撰歌 (せんか)
至上 (しじやう)	上使 (じやうし)	全快 (ぜんか)
資人 (しじん)	上衆 (じやうず)	戦隔 (せんかく)
自選 (じせん)	抄帳 (しやういん)	詮議 (せんぎ)
詩藻 (しそう)	譲渡 (じやうと)	遷御 (せんぎよ)
地代 (ちだい)	上日 (じやうにち)	先刻 (せんこく)
入魂 (じつこん・にふこん)	上表、正面 (しやうへん)	遷座 (せんざ)
実正 (じつしやう)	障壁 (しやうへき)	詮索 (せんさく)
実地 (じつち)	証文 (しやうもん)	先陣 (せんじん)
自発 (じはつ)	称揚・賞揚 (しやうよう)	先途 (せんど)
辞表 (じへう)	衝路 (しやうろ)	造営 (ぞうえい)
持病 (ちびやう)	心血 (しんけつ)	葬儀 (さうぎ)
自分 (じぶん)	進攻 (しんこう)	葬穴 (さうけつ)
邪推 (じやすい)	神載 (しんさい)	相互 (そうご)
邪念 (じやねん)	新参 (しんざん)	総合・湊合 (そうごふ)
朱印 (しゆいん)	鍼治 (しんち)	贓罪 (ざうさい)
周忌 (しうき)	真髓・神髓 (しんずい)	葬式 (さうしき)
週期 (しうき)	神饌 (しんせん)	雑炊 (ざふすい)
祝儀 (しうぎ)	陣代 (ぢんだい)	総体・惣体 (そうたい)
祝言 (しうぎ)	申達 (しんたつ)	総代 (そうだい)
収公 (しうこう)	浸透 (しんとう)	送致 (そうち)
祝着 (しうちやく)	心配 (しんぱい)	挿着 (さうちやく)
衆徒 (しゆうと・しゆと)	辛抱 (しんぼう)	掃討 (そうとう)
執念 (しふねん)	陣列 (ぢんれつ)	相博 (さうばく)
愁変 (しうへん)	辛劳 (しんろう)	造畢 (ぞうひつ)
十面・浣面 (じふめん)	衰運 (すいうん)	雑兵 (ざふひやう)
集落 (しふらく)	出拳 (すいこ・すいきよ)	即詠 (そくえい)

即座 (そくざ)	勅堪 (ちよくかん)	捻出 (ねんしゆつ)
即妙 (そくめう)	珍果 (ちんくわ)	年預 (ねんよ・ねんによ)
速力 (そくりよく)	珍客 (ちんかく・ちんきやく)	能筆 (のうひつ)
粗忽・楚忽 (そこつ)	椿事 (ちんじ)	拝観 (はいくわん)
阻喪・沮喪 (そさう)	珍妙 (ちんめう)	配置 (はいち)
粗相・疎相・麁相 (そさう)	追訴 (ついそ)	拝聴 (はいちやう)
粗朶 (そだ)	追弔 (ついでい)	拝覧 (はいらん)
卒去 (そうきよ・しゆつきよ)	追難 (ついな)	馬借 (ばしやく)
即効 (そつこう)	通事・通辞 (つうじ)	判許 (はんきよ)
率先 (そつせん)	通弊 (ついへい)	藩札 (はんさつ)
素読 (そどく)	転回 (てんかい)	伴僧 (ばんそう・ばんぞう)
素本 (そほん)	転入 (てんにふ)	飯台 (はんたい)
粗末・麁末 (そまつ)	当座 (とうざ)	繁忙 (はんぼう)
損得 (そんとく)	杜氏 (とうじ・とじ)	飛脚 (ひきやく)
題言 (だいげん)	透写 (とうしや)	鄙見 (ひけん)
滞在 (たいざい)	同断 (どうだん)	非情 (ひじやう)
代参 (だいさん)	盗難 (たうなん)	逼塞 (ひつそく)
退身 (たいしん)	当腹 (たうふく)	被風・被布 (ひふ)
退陣 (たいじん)	当用 (たうよう)	肥満 (ひまん)
退廢 (たいはい)	度胸 (どきよう)	非力 (ひりき)
大枚 (たいまい)	読師 (どくし・とくじ・とくし)	尾箆 (びろう)
宣託 (せんたく)	徳用・得用 (とくよう)	表札 (へうさつ)
多勢 (たぜい)	土足 (どそく)	表示・表事 (へうじ)
駄賃 (だちん)	土壇場 (どたんば)	風習 (ふうしふ)
多聞 (たぶん)	突鼻 (とつび)	風説 (ふうせつ)
他聞 (たぶん)	途轍 (とてつ)	不縁 (ふえん)
啖呵・痰火 (たんか)	度々 (どど)	舞楽 (ぶらく)
談合 (だんがふ)	途方 (とほう)	武具 (ぶぐ)
短縮 (たんしゆく)	渡来 (とらい)	腹立 (ふくりふ)
短所 (たんしよ)	頓宮 (とんぐう)	武家 (ぶけ)
丹念 (たんねん)	頓死 (とんし)	不参 (ふさん)
堪能 (たんのう)	内儀 (ないぎ)	不精・無精 (ぶしやう)
遅参 (ちさん)	内々 (ないない)	無粋・不粋 (ぶすい)
着御 (ちやくぎよ)	納得 (なつとく)	物狂 (ぶつきやう)
着到 (ちやくたう)	難儀 (なんぎ)	物詣 (ぶつけい)
注進 (ちゆうしん)	難渋 (なんじふ)	物騒・物忽 (ぶつそう・ぶつさう)
蝶臥 (てふぐわ)	難所 (なんしよ)	拵底 (ふつてい)
銚子 (てうし)	難病 (なんびやう)	仏敵 (ぶつてき)
調子 (てふし)	難路 (なんろ)	不埒 (ふらち)
長所 (ちやうしよ)	肉親 (にくしん)	紛失 (ふんしつ)
調進 (ちようしん)	念願 (ねんぐわん)	文通 (ぶんつう)
朝敵 (てうてき)	年貢 (ねんぐ)	糞尿 (ふんねう)
勅願 (ちよくぐわん)	年始 (ねんし)	閉居 (へいきよ)
勅筆 (ちよくひつ)		

聘物 (へいもつ・へいぶつ)	満悦 (まんえつ)	礼紙 (れいし)
別儀 (べつぎ)	漫然 (まんぜん)	墮落 (だらく)
別懇 (べつこん)	未進 (みしん)	乱調 (らんてう)
別嬪・別品 (べつぴん)	名字・苗字 (みやうじ)	離縁 (りえん)
返濟 (へんさい)	名代 (みやうだい)	理屈・理窟 (りくつ)
返札 (へんさつ)	無下・無気 (むげ)	立腹 (りつぷく)
変死 (へんし)	無宿 (むしゆく)	利発 (りはつ)
返事・返辞 (へんじ)	名吟 (めいぎん)	理不尽 (りふじん)
返章 (へんしやう)	名句 (めいく)	溜飲 (りういん)
返上 (へんじやう)	明細 (めいさい)	料紙 (れうし)
返納 (へんなふ)	銘茶 (みいちや)	寮紙 (れうし)
返付 (へんぷ)	迷夢 (まいむ)	諒恕 (りやうじよ)
返報 (へんぽう)	銘銘 (めいめい)	領承・諒承・了承 (りやうし よう・れうしよう)
返札 (へんれい)	免許 (めんきよ)	領地 (りやうち)
遍歴 (れんれき)	面謝 (めんしや)	両統 (りやうとう)
遍路 (へんろ)	免状 (めんじやう)	領分 (りやうぶん)
保育・哺育 (ほいく)	面展 (めんてん)	領物 (れうもつ)
芳吟 (ほうぎん)	面倒 (めんどう)	縁児 (りよくじ)
芳骨 (ほうこつ)	面妖 (めんえう)	悋気 (りんき)
豊作 (ほうさく)	毫碌 (もうろく)	輪次 (りんじ)
謀作 (ぼうさく)	目算 (もくさん)	類語 (るいご)
芳志 (ほうし)	黙止 (もくし)	類別 (るいべつ)
褒詞 (ほうし)	目代 (もくだい)	流記 (るき)
芳書 (ほうしよ)	目的 (もくてき)	例式 (れいしき)
芳情 (ほうじやう)	目標 (もくへう)	礼状 (れいじやう)
坊主 (ぼうず)	物怪 (もつけ)	靈像 (れいざう)
宝前 (ほうぜん)	紋様 (もんよう)	靈堂 (れいだう)
防線 (ばぬせん)	役儀 (やくぎ)	例年 (れいねん)
芳談 (ほうだん)	厄介 (やつかい)	籠居 (ろうきよ)
奉納 (ほうなふ)	野暮 (やぼ)	郎従 (らうじゆう)
芳墨 (ほうぼく)	野望 (やぼう)	郎堂 (らうだう)
芳約 (ほうやく)	野郎 (やろう)	老輩 (らうはい)
放埒 (はうらつ)	誘引 (いういん)	路銀 (ろぎん)
墓参 (ぼさん)	有若亡 (いうじやくぼう)	露命 (ろめい)
補充 (はじゆう)	遊里 (ゆうり)	路用 (ろよう)
母堂 (ぼたう)	要脚・用脚 (えうきやく)	論敵 (ろんてき)
墓標 (ぼへう)	余儀 (よぎ)	論破 (ろんぱ)
本復 (ほんぷく)	余計・余慶 (よけい)	論判 (ろんぱん)
魔術 (まじゆつ)	与党 (よたう)	和讒 (わざん)
末期 (まつご)	来駕 (たいが)	

近代 (modern) 飛田良文

悪徳新聞(アクトクシンブン)	園遊会 (エンユウカイ)	機関紙 (キカンシ)
悪徳記者 (アクトクキシャ)	黄金時代 (オウゴンジダイ)	企業 (キギョウ)
暗示 (アンジ)	横文 (オウブン)	喜劇 (キゲキ)
安全週間 (アンゼンシュウカン)	温情主義(オンジョウシュギ)	危険人物 (キケンジンブツ)
安全第一(アイゼンダイイチ)	改悪 (カイアク)	機構 (キコウ)
安全地帯 (アンゼンチタイ)	外延 (ガイエン)	技師 (ギシ)
完全弁 (カンゼンベン)	開化饅頭(カイクマンジュウ)	擬人法 (ギジンホウ)
暗喩 (アンユ)	懷疑論 (カイギロン)	期成 (キセイ)
安楽椅子 (アンラクイス)	戒厳令 (カイゲンレイ)	喫茶店 (キッサテン)
異国情調 (イコクジョウチョウ)	解禁 (カイキン)	機動演習(キドウエンシュウ)
一人称 (イチニンショウ)	外資 (ガイシ)	記念写真 (キネンシャシン)
一六銀行(イチロクギンコウ)	回数券 (カイスウケン)	機能 (キノウ)
一等国 (イツウコク)	蓋然 (ガイゼン)	帰納法 (キノウホウ)
意識 (イヤク)	蓋然性 (ガイゼンセイ)	脚本 (キヤクホン)
因果律 (インガリツ)	改訂 (カイトイ)	共産主義(キョウサンシュギ)
印象批判(インショウヒハン)	概念 (ガイネン)	共進会 (キョウシンカイ)
運勢 (ウンセイ)	快樂主義 (カイクラクシュギ)	競進会 (キョウシンカイ)
運転手 (ウンテンシュ)	街路樹 (ガイロジュ)	教導団 (キョウドウタン)
運動会 (ウンドウカイ)	楽隊 (ガクタイ)	共鳴 (キョウメイ)
運動学 (ウンドウガク)	学年 (ガクネン)	共同便所 (キョウドウベンシヨ)
運動場 (ウンドウジョウ)	科学 (カガク)	脅迫概念 (キョウハクガイネン)
運動費 (ウンドウヒ)	過激派 (カゲキハ)	曲線美 (キョクセンビ)
運命論者(ウンメイロンジャ)	加速度 (カソクド)	虚無主義 (キョムシュギ)
衛生学 (エイセイガク)	課題 (カダイ)	金融 (キンユウ)
衛生工学(エイセイコウガク)	画壇 (ガダン)	具体的 (グタイテキ)
衛生隊 (エイセитай)	活写 (カッシャ)	軍国主義 (グンコクシュギ)
映像 (エイゾウ)	活動写真(カツドウシャシン)	群集心理(グンシュウシンリ)
栄養不良(エイヨウフリョウ)	活弁 (カツベン)	君主専制(クンシュセクサイ)
駆伝競争 (エキデンキョウソウ)	画報 (ガホウ)	君主独裁(クンシュドクサイ)
演繹法 (エンエキホウ)	官権 (カンケン)	計算機 (ケイサンキ)
演技 (エンギ)	感受性 (カンジュセイ)	刑務所 (ケイムシヨ)
遠近法 (エンキンホウ)	感情移入 (カンジョウイニユウ)	劇壇 (ゲキダン)
演芸 (エンゲイ)	感傷的 (カンショウテキ)	血税 (ケツゼイ)
厭世観 (エンセイカン)	間接 (カンセツ)	欠点 (ケッテン)
演舌会 (エンゼツカイ)	感染 (カンセン)	幻覚 (ゲンカク)
演題 (エンダイ)	観兵式 (カンペイしき)	現実的 (ゲンジツテキ)
円太郎馬車 (エンタロウバシヤ)	官僚政治(カンリョウセイジ)	原則 (ゲンソク)
	議員 (ギイン)	言文一致 (ゲンブンイチ)
	記憶術 (キオクジュツ)	健忘症 (ケンボウシヨウ)
	機械的 (キカイテキ)	

語彙 (ゴイ)
公安 (コウアン)
号外 (ゴウガイ)
広告 (コウコク)
公式 (コウシキ)
構想 (コウソウ)
肯定 (コウテイ)
購読 (コウドク)
功利主義 (コウリシュギ)
功利説 (コウリセツ)
合理的 (ゴウリテキ)
国際的 (コクサイテキ)
国事犯 (コクジハン)
国粋 (コクスイ)
告别式 (コクベツシキ)
国民性 (コクミンセイ)
個人 (コジン)
個人主義 (コジンシュギ)
個性 (コセイ)
権妻 (ゴンサイ)
財界 (ザイカイ)
債権 (サイケン)
再現 (サイゲン)
財政 (ザイセイ)
財政学 (ザイセイガク)
財閥 (ザイバツ)
査証 (サショウ)
攘夷 (ジョウイ)
撮影 (サツエイ)
刷新 (サッシン)
三角関係 (サンカクカンケイ)
惨劇 (サンゲキ)
産児制限 (サンジセイゲン)
参照 (サンショウ)
三段論法 (サンダンロンポウ)
三人称 (サンニンショウ)
三面記事 (サンメンキジ)
示威運動 (示威運動)
自意識 (ジイシキ)
自衛権 (ジエイケン)
市営住宅 (シエイジュウタク)
視界 (シカイ)
紫外線 (シガイセン)
四月馬鹿 (シガツバカ)

志向 (シコウ)
紙腔琴 (シコウキン)
自叙伝 (ジジョデン)
自然科学 (シゼンカガク)
自然主義 (シゼンシュギ)
自然淘汰 (シゼントウタ)
時代錯誤 (ジダイサクゴ)
実感 (ジツカン)
実業家 (ジツギョウカ)
自動鉄道・自働鉄道 (ジドウテツドウ)
自働電話・自動電話 (ジドウデンワ)
自動販売機 (ジドウハンバイキ)
資本主義 (シホンシュギ)
社会学 (シャカイガク)
社会党 (シャカイトウ)
社会問題 (シャカイモンダイ)
社交 (シャコウ)
社交性 (シャコウセイ)
社交的 (シャコウテキ)
写実主義 (シャジツシュギ)
車掌 (シャショウ)
写真帳 (シャシンチョウ)
写生文 (シャセイブン)
社説 (シャセツ)
自由意志 (ジユウイシ)
自由行動 (ジユウコウドウ)
修辞学 (シュウジガク)
自由主義 (ジユウシュギ)
周波 (シュウハ)
自由廃業 (ジユウハイギョウ)
周波数 (シュウハスウ)
週報 (シュウホウ)
自由貿易 (ジユウボウエキ)
収容 (シュウヨウ)
主我 (シュウガ)
主観 (シュカン)
受験生 (ジュケンセイ)
述語 (ジュツゴ)
主筆 (シュヒツ)
殉情主義 (ジュンジョウシュギ)

純文学 (ジュンブンガク)
止揚 (シヨウ)
消音器 (シヨウオンキ)
消極的 (シヨウキョクテキ)
憧憬 (シヨウケイ)
情景 (ジヨウケイ)
昇降機・昇降器 (シヨウコウキ)
常識 (ジヨウシキ)
自用车 (ジヨウシャ)
衝動 (シヨウドウ)
情熱 (ジヨウネツ)
消費組合 (シヨウヒクミアイ)
商標 (シヨウヒョウ)
上部構造 (ジヨウブコウゾウ)
情報 (ジヨウホウ)
女学生 (ジョガクセイ)
女学校 (ジョガッコウ)
女給 (ジョキョウ)
職業病 (シヨクギョウビョウ)
叙事詩 (ジョジシ)
叙情詩・抒情詩 (ジョジョウシ)
処方 (シヨホウ)
司令官 (シレイカン)
司令部 (シレイブ)
進化 (シンカ)
人格 (ジンカク)
進化論 (シンカロン)
人権 (ジンケン)
新婚旅行 (シンコンリョコウ)
紳士淑女 (シンシシユクジョ)
人事不省 (ジンジフセイ)
紳商 (シンショウ)
人身攻撃 (ジンシンコウゲキ)
人生観 (ジンセイカン)
人道主義 (ジンドウシュギ)
人文科学 (ジンブンカガク)
審美 (シンビ)
心理学 (シンリガク)
人力車 (ジンリキシャ)
図案 (ズアン)
水彩画 (スイサイガ)
推進器 (スイシンキ)

垂直 (スイチョク)	速記術 (ソッキジュツ)	セツ)
生活機能 (セイカツキノウ)	即興詩 (ソッキョウシ)	鳥瞰図 (チョウカンズ)
生活難 (セイカツナン)	速記録 (ソッキロク)	超自然 (チョウシゼン)
生活費 (セイカツヒ)	尊皇 (ソンノウ)	超人 (チョウジン)
生活力 (セイカツリョク)	体育 (タイイク)	聴診器 (チョウシンキ)
世紀 (セイキ)	第一印象 (ダイイチインショウ)	聴診法 (チョウシンホウ)
整合 (セイゴウ)	対応 (タイオウ)	調整 (チョウセイ)
精神科学 (セイシンカガク)	退化 (タイカ)	挑発的 (チョウハツテキ)
精神病 (セイシンビョウ)	代議士 (ダイギシ)	長編小説 (チョウヘンショウ)
正則 (セイソク)	体系 (タイケイ)	セツ)
生存競争 (セイスウキョウソウ)	体験 (タイケン)	著作権 (チョサクケン)
声帯模写 (セイタイモシャ)	第三者 (ダイサンシャ)	直覚 (チョッカク)
政党 (セイトウ)	対質 (タイシツ)	直覚力 (チョッカクリョク)
青鞥 (セイトウ)	対称 (タイショウ)	直観 (チョウカン)
制動器 (セイドウキ)	対象 (タイショウ)	通信員 (ツウシンイン)
正当防衛 (セイトウホウエイ)	泰斗 (タイト)	通信社 (ツウシンシャ)
性欲・性慾 (セイヨク)	体慾・体欲 (タイヨク)	通信販売 (ツウシンハンバイ)
世界観 (セカイカン)	第六感 (ダイロツカン)	通有性 (ツウユウセイ)
赤外線 (セキガイセン)	託児院 (タクジイン)	庭球 (テイキュウ)
積極的 (セッキョクテキ)	惰性 (ダセイ)	提供 (テイキョウ)
設計 (セツケイ)	脱線 (ダッセン)	定言的 (テイゲンテキ)
絶対 (ゼッター)	妥当性 (ダトウセイ)	帝国主義 (テイコクシュギ)
先天的 (センテンテキ)	断言 (ダンゲン)	停車券 (テイシャケン)
専売 (センバイ)	単行本 (タンコウボン)	定食 (テイショク)
旋盤 (センバン)	団体 (ダントイ)	適応性 (テキオウセイ)
扇風機 (センブウキ)	探偵小説 (タンテイショウセツ)	適者生存 (テキシャセイゾン)
扇風器 (センブウキ)	短編小説・短篇小説 (タンペンショウセツ)	敵弾 (テキダン)
専門家 (センモンカ)	探訪 (タンボウ)	哲学 (テツガク)
占有 (センユウ)	探訪者 (タンボウシャ)	哲学者 (テツガクシャ)
旋律 (センリツ)	地下運動 (チカウンドウ)	哲学的 (テツガクテキ)
相關的 (ソウカンテキ)	地下室 (チカシツ)	鉄道馬車 (テツドウバシャ)
造形芸術 (ゾウケイゲイジュツ)	蓄音機・蓄音器 (チクオンキ)	電子 (デンシ)
造形美術 (ゾウケイビジュツ)	逐語訳 (チクゴヤク)	電信 (デンシン)
壮士新聞 (ソウシシンブン)	地方色 (チホウショク)	電話 (デンワ)
相対的 (ソウタイテキ)	地方分権 (チホウブンケン)	動員 (ドウイン)
操短 (ソウタン)	着想 (チャクソウ)	統計学 (トウケイガク)
総長 (ソウチョウ)	注意人物 (チュウイジンブツ)	投手 (トウシュ)
属性 (ゾクセイ)	中央集権 (チュウオウシュウケン)	同人雑誌 (ドウジンザッシ)
組織学 (ソシキガク)	抽象 (チュウショウ)	同盟罷工 (ドウメイヒコウ)
粗製濫造 (ソセイランゾウ)	中編小説 (チュウヘンショウ)	投票 (トウヒョウ)
速記 (ソッキ)		独創 (ドクソウ)
速記者 (ソッキシャ)		鈍行 (ドンコウ)
		内地雑居 (ナイチザッキョ)
		内務省 (ナイムショウ)

軟派 (ナンパ)	表情 (ヒョウジョウ)	味覚 (ミカク)
肉感的 (ニクカンテキ)	病的 (ビョウテキ)	未成年者 (ミセイネンシャ)
肉体的 (ニクタイテキ)	評論家 (ヒョウロンカ)	未知数 (ミチスウ)
肉弾 (ニクダン)	便乗 (ビンジョウ)	蜜月旅行 (ミツゲツリョコウ)
二次会 (ニジカイ)	貧民窟 (ヒンミンクツ)	民主主義 (ミンシュシユウギ)
二重人格 (ニジュウジンカク)	瘋癲病院 (フウテンビョウイン)	無意識 (ムイシキ)
日章旗 (ニッショウキ)	不可抗力 (フカコウリョク)	無関心 (ムカンシン)
二律背反 (ニリツハイハン)	不可知 (フカチ)	無軌道 (ムキドウ)
人間性 (ニンゲンセイ)	副業 (フクギョウ)	無政府主義 (ムセイフシユウギ)
人間味 (ニンゲンミ)	副作用 (フクサヨウ)	迷宮 (メイキユウ)
熱狂 (ネッキョウ)	複写 (フクシャ)	瞑想 (メイソウ)
能率 (ノウリツ)	伏魔殿 (フクマテン)	命題 (メイダイ)
俳画 (ハイガ)	婦人会 (フジンカイ)	免疫 (メンエキ)
拝金宗 (ハイキンシユウ)	婦人記者 (フジンキシャ)	盲点 (モウテン)
背景 (ハイケイ)	婦人問題 (フジンモンダイ)	野球 (ヤキユウ)
背進 (ハイシン)	物質主義 (ブッシツシユギ)	野性的 (ヤセイテキ)
博愛主義 (ハクアイシユギ)	物質的 (ブッシツテキ)	唯心論 (ユイシンロン)
白熱 (ハクセツ)	普遍性 (フヘンセイ)	唯物論 (ユイブツロン)
暴露戦術 (バクロセンジュツ)	普遍的 (フヘンテキ)	遊園地 (ユウエンチ)
反映 (ハンエイ)	不法行為 (フホウコウイ)	有機的 (ユウキテキ)
反感 (ハンカン)	不良少女 (フリョウシヨウジョ)	優勝劣敗 (ユウシヨウレツパ)
範疇 (ハンチュウ)	不良少年 (フリョウシヨウネン)	優生学 (ユウセイガク)
反応 (ハンノウ)	文化住宅 (ブンカジュウタク)	優待券 (ユウタイケン)
万有引力 (バンユウインリョク)	文化生活 (ブンカセイカツ)	要因 (ヨウイン)
美意識 (メイシキ)	文芸批評 (ブンゲイヒヒョウ)	洋画 (ヨウガ)
比較的 (ヒカクテキ)	文士劇 (ブンシげき)	洋酒 (ヨウシュ)
美学 (ビガク)	変圧器 (ヘンアツキ)	要素 (ヨウソ)
悲劇 (ヒゲキ)	偏執狂 (ヘンシユウキョウ)	羊皮紙 (ヨウヒシ)
尾行 (ビコウ)	弁証法 (ベンシヨウホウ)	欲求 (ヨウキユウ)
飛行機 (ヒコウキ)	編成 (ヘンセイ)	予備知識 (ヨビチシキ)
非公式 (ヒコウシキ)	変態性欲 (ヘンタイセイヨク)	落伍者 (ラクゴシヤ)
比重 (ヒジュウ)	弁当代言 (ベントウダイゲン)	楽天主義 (ラクテンシユギ)
美術 (ビジュツ)	芳紀 (ホウキ)	裸体画 (ラタイガ)
非常線 (ヒジョウセン)	冒険小説 (ボウケンシヨウセツ)	力車 (リキシャ)
非戦 (ヒセン)	方法論 (ホウホウロン)	利己主義 (リコシユギ)
非戦論 (ヒセンロン)	放浪生活 (ホウロウセイカツ)	理想 (リソウ)
必然性 (ヒツゼンセイ)	保健 (ホケン)	立食 (リッショク)
否定 (ヒテイ)	保守主義 (ホシユシユギ)	流行性感冒 (リュウコウセイ)
避病院 (ヒビョウイン)	本能 (ホンノウ)	カンボウ)
秘密結社 (ヒミツケツシャ)	漫談 (マンダン)	隆鼻術 (リュウビジュツ)
表現 (ヒョウゲン)		理論的 (リロンテキ)
標語 (ヒョウゴ)		臨海学校 (リンカイガッコウ)
美容術 (ビョウジュツ)		

林間学校(リンカンガッコウ)	恋愛(レンアイ)	露探(ロタン)
類化(ルイカ)	聯想(レンソウ)	腕車(ワンシャ)
類型(ルイケイ)	労働組合(ロウドウクミアイ)	腕力社会(ワンリョクシャカイ)
例言(レイゲン)	労働者(ロウドウシャ)	イ)
歴史小説(レキシシヨウセツ)	労働問題(ロウドウモンダイ)	

常用詞 (common words in Chinese)

一見(いちげん)	幸運(かううん)	浸透(しんとう)
衣料(いれう)	合成(がふせい)	性能(せいのう)
遠洋(ゑんよう)	告人(こくにん)	切腹(せつぷく)
臆病(おくびやう)	故障(こしやう)	繊維(せんみ)
怪談(くわいだん)	罪魁(ざいくわい)	相互(そうご)
活路(くわつろ)	最後(さいご)	調子(てふし)
加入(かにふ)	罪責(ざいせき)	追訴(ついそ)
看護(かんご)	裁判(さいばん)	転入(てんにふ)
看板(かんばん)	雑費(ざつぴ)	表示・表事(へうじ)
規定(きてい)	色情(しきじやう)	保育・哺育(ほいく)
虚歳(きよさい)	地形(じぎやう)	魔術(まじゆつ)
規律(きりつ)	至上(しじやう)	名字・苗字(みやうじ)
金句(きんく)	自選(じせん)	名句(めいく)
近傍(きんぱう)	自発(じはつ)	明細(めいさい)
警報(けいほう)	辞表(じへう)	目的(もくてき)
経路(けいろ)	週期(しゅうき)	目標(もくへう)
血書(けつしよ)	出来(しゆつらい)	理屈・理窟(りくつ)
血統(けつとう)	純情(じゆんじやう)	領地(りやうち)
現行(げんこう)	心血(しんけつ)	霊像(れいざう)
現今(げんこん)	進攻(しんこう)	霊堂(れいだう)
暗示(アンジ)	演繹法(エンエキホウ)	楽隊(ガクタイ)
安全第一(アイゼンダイイチ)	演技(エンギ)	学年(ガクネン)
安全地帯(アンゼンチタイ)	遠近法(エンキンホウ)	科学(カガク)
暗喩(アンユ)	演芸(エンゲイ)	過激派(カゲキハ)
異国情調(イコクジョウチョウ)	厭世観(エンセイカン)	加速度(カソクド)
意識(イヤク)	黄金時代(オウゴンジダイ)	課題(カダイ)
運動会(ウンドウカイ)	温情主義(オンジョウシュギ)	画壇(ガダン)
運動学(ウンドウガク)	外延(ガイエン)	画報(ガホウ)
運動場(ウンドウジョウ)	懷疑論(カイギロン)	間接(カンセツ)
衛生学(エイセイガク)	戒嚴令(カイゲンレイ)	感染(カンセン)
衛生隊(エイセイタイ)	解禁(カイキン)	官僚政治(カンリョウセイジ)
映像(エイゾウ)	外資(ガイシ)	議員(ギイン)
栄養不良(エイヨウフリョウ)	改訂(カイトイ)	記憶術(キオクジュツ)
	概念(ガイネン)	機械的(キカITEキ)

企業 (キギョウ)	財政学 (ザイセイガク)	情報 (ジョウホウ)
喜劇 (キゲキ)	財閥 (ザイバツ)	女学生 (ジョガクセイ)
危険人物 (キケンジンブツ)	攘夷 (ジョウイ)	職業病 (シヨクギョウビョウ)
機構 (キコウ)	撮影 (サツエイ)	叙事詩 (ジョジシ)
技師 (ギシ)	刷新 (サツシン)	叙情詩・抒情詩 (ジョジョウシ)
擬人法 (ギジンホウ)	三角関係 (サンカクカンケイ)	処方 (シヨホウ)
機能 (キノウ)	惨劇 (サンゲキ)	司令官 (シレイカン)
帰納法 (キノウホウ)	参照 (サンショウ)	司令部 (シレイブ)
脚本 (キヤクホン)	三段論法 (サンダンロンポウ)	進化 (シンカ)
共産主義 (キョウサンシュギ)	示威運動 (示威運動)	人格 (ジンカク)
教導団 (キョウドウタン)	自衛権 (ジエイケン)	進化論 (シンカロン)
共鳴 (キョウメイ)	視界 (シカイ)	人権 (ジンケン)
曲線美 (キョクセンビ)	紫外線 (シガイセン)	新婚旅行 (シンコンリョコウ)
虚無主義 (キョムシュギ)	自然科学 (シゼンカガク)	紳士淑女 (シンシシュクジョ)
金融 (キンユウ)	自然主義 (シゼンシュギ)	人事不省 (ジンジフセイ)
具体的 (グタイテキ)	自然淘汰 (シゼントウタ)	人身攻撃 (ジンシンコウゲキ)
軍国主義 (グンコクシュギ)	実業家 (ジツギョウカ)	人生観 (ジンセイカン)
君主専制 (クンシュセクセイ)	資本主義 (シホンシュギ)	人道主義 (ジンドウシュギ)
君主独裁 (クンシュドクサイ)	社会学 (シャカイガク)	人文科学 (ジンブンカガク)
計算機 (ケイサンキ)	社会党 (シャカイトウ)	審美 (シンビ)
幻覚 (ゲンカク)	社会問題 (シャカイモンダイ)	心理学 (シンリガク)
現実的 (ゲンジツテキ)	社交 (シャコウ)	人力車 (ジンリキシャ)
原則 (ゲンソク)	社交性 (シャコウセイ)	凶案 (ズアン)
健忘症 (ケンボウショウ)	社交的 (シャコウテキ)	水彩画 (スイサイガ)
語彙 (ゴイ)	写実主義 (シャジツシュギ)	推進器 (スイシンキ)
公安 (コウアン)	自由意志 (ジユウイシ)	垂直 (スイチョク)
号外 (ゴウガイ)	自由行動 (ジユウコウドウ)	生活費 (セイカツヒ)
広告 (コウコク)	修辞学 (シュウジガク)	世紀 (セイキ)
公式 (コウシキ)	自由主義 (ジユウシュギ)	整合 (セイゴウ)
構想 (コウソウ)	週報 (シュウホウ)	精神科学 (セイシンカガク)
肯定 (コウテイ)	自由貿易 (ジユウボウエキ)	精神病 (セイシンビョウ)
功利主義 (コウリシュギ)	収容 (シュウヨウ)	生存競争 (セイソウキョウソウ)
功利説 (コウリセツ)	主観 (シュカン)	政党 (セイトウ)
合理的 (ゴウリテキ)	純文学 (ジュンブンガク)	正当防衛 (セイトウホウエイ)
国際的 (コクサイテキ)	消音器 (ショウオンキ)	性欲・性慾 (セイヨク)
国粋 (コクスイ)	憧憬 (ショウケイ)	世界観 (セカイカン)
告别式 (コクベツシキ)	情景 (ジョウケイ)	赤外線 (セキガイセン)
国民性 (コクミンセイ)	昇降機・昇降器 (ショウコウキ)	積極的 (セツキョクテキ)
個人 (コジン)	常識 (ジョウシキ)	設計 (セツケイ)
個人主義 (コジンシュギ)	自用车 (ジヨウシャ)	絶対 (ゼツタイ)
個性 (コセイ)	衝動 (ショウドウ)	先天的 (センテンテキ)
債権 (サイケン)	消費組合 (ショウヒクミアイ)	専売 (センバイ)
再現 (サイゲン)	商標 (ショウヒョウ)	
財政 (ザイセイ)		

占有 (センユウ)	超人 (チョウジン)	比重 (ヒジュウ)
旋律 (センリツ)	聴診器 (チョウシンキ)	美術 (ビジュツ)
相關的 (ソウカンテキ)	聴診法 (チョウシンホウ)	必然性 (ヒツゼンセイ)
相對的 (ソウタイテキ)	調整 (チョウセイ)	否定 (ヒテイ)
総長 (ソウチョウ)	長編小説 (チョウヘンショウセツ)	秘密結社 (ヒミツケッシャ)
属性 (ゾクセイ)	著作権 (チョサクケン)	表現 (ヒョウゲン)
組織学 (ソシキガク)	直覚 (チョウカク)	標語 (ヒョウゴ)
粗製濫造 (ソセイランゾウ)	直観 (チョウカン)	美容術 (ビョウジュツ)
速記 (ソッキ)	通信員 (ツウシンイン)	表情 (ヒョウジョウ)
速記術 (ソッキジュツ)	通信社 (ツウシンシャ)	評論家 (ヒョウロンカ)
即興詩 (ソッキョウシ)	提供 (テイキョウ)	貧民窟 (ヒンミンクツ)
体育 (タイイク)	帝国主義 (テイコクシュギ)	不可抗力 (フカコウリョク)
第一印象 (ダイイチインショウ)	停車券 (テイシャケン)	不可知 (フカチ)
対応 (タイオウ)	適応性 (テキオウセイ)	副業 (フクギョウ)
退化 (タイカ)	適者生存 (テキシャセイゾン)	副作用 (フクサヨウ)
体系 (タイケイ)	哲学 (テツガク)	複写 (フクシャ)
体験 (タイケン)	哲学的 (テツガクテキ)	物質主義 (ブツシツシュギ)
第三者 (ダイサンシャ)	電子 (デンシ)	物質的 (ブツシツテキ)
対質 (タイシツ)	電信 (デンシン)	普遍性 (フヘンセイ)
対称 (タイショウ)	電話 (デンワ)	普遍的 (フヘンテキ)
対象 (タイショウ)	動員 (ドウイン)	不法行為 (フホウコウイ)
泰斗 (タイト)	統計学 (トウケイガク)	文化生活 (ブンカセイカツ)
第六感 (ダイロツカン)	投手 (トウシュ)	文芸批評 (ブンゲイヒヒョウ)
託児院 (タクジイン)	投票 (トウヒョウ)	変圧器 (ヘンアツキ)
惰性 (ダセイ)	独創 (ドクソウ)	偏執狂 (ヘンシウウキョウ)
断言 (ダンゲン)	肉感的 (ニクカンテキ)	弁証法 (ベンショウホウ)
単行本 (タンコウボン)	肉体的 (ニクタイテキ)	編成 (ヘンセイ)
団体 (ダントイ)	肉弾 (ニクダン)	変態性欲 (ヘンタイセイヨク)
探偵小説 (タンテイショウセツ)	二重人格 (ニジュウジンカク)	冒険小説 (ボウケンショウセツ)
短編小説・短篇小説 (タンペンショウセツ)	二律背反 (ニリツハイハン)	方法論 (ホウホウロン)
探訪 (タンボウ)	熱狂 (ネッキョウ)	保健 (ホケン)
地下運動 (チカウンドウ)	背景 (ハイケイ)	保守主義 (ホシュシュギ)
地下室 (チカシツ)	博愛主義 (ハクアイシュギ)	本能 (ホンノウ)
着想 (チャクソウ)	白熱 (ハクセツ)	漫談 (マンダン)
中央集権 (チュウオウシュウケン)	反映 (ハンエイ)	味覚 (ミカク)
(反感 (ハンカン)	未成年者 (ミセイネンシャ)
抽象 (チュウショウ)	範疇 (ハンチュウ)	未知数 (ミチスウ)
中編小説 (チュウヘンショウセツ)	反応 (ハンノウ)	蜜月旅行 (ミツゲツリョコウ)
鳥瞰図 (チョウカンズ)	万有引力 (バンユウインリョク)	民主主義 (ミンシュシュウギ)
超自然 (チョウシゼン)	比較的 (ヒカクテキ)	無意識 (ムイシキ)
	美学 (ビガク)	無政府主義 (ムセイフシュウギ)
	悲劇 (ヒゲキ)	迷宮 (メイキウ)

瞑想 (メイソウ)
命題 (メイダイ)
免疫 (メンエキ)
盲点 (モウテン)
唯心論 (ユイシンロン)
唯物論 (ユイブツロン)
有機的 (ユウキテキ)
優勝劣敗 (ユウショウレツパ
イ)
優生学 (ユウセイガク)
優待券 (ユウタイケン)

要因 (ヨウイン)
洋画 (ヨウガ)
洋酒 (ヨウシュ)
要素 (ヨウソ)
羊皮紙 (ヨウヒシ)
欲求 (ヨウキウ)
落伍者 (ラクゴシヤ)
楽天主義 (ラクテンシュギ)
裸体画 (ラタイガ)
利己主義 (リコシュギ)
理想 (リソウ)

流行性感冒 (リュウコウセイ
カンボウ)
隆鼻術 (リュウビジュツ)
理論的 (リロンテキ)
類型 (ルイケイ)
歴史小説 (レキシシヨウセツ)
恋愛 (レンアイ)
聯想 (レンソウ)
労働組合 (ロウドウクミアイ)
労働者 (ロウドウシヤ)
労働問題 (ロウドウモンダイ)