

Semantic Interaction Between Chinese and Japanese Chinese Character Vocabulary

Examples of Chinese Japanese-Originated Return Words Related to Religion

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ABSTRACT

In modern Japan, when learning from the West, it chose a large number of Chinese classical words to translate Western terminology. These Chinese character words flowed back to China in large quantities at the late Qing Dynasty and the early Republic of China, and entered the modern Chinese vocabulary system. It is believed that these Japanese-originated Chinese characters should belong to foreign words in a broad concept. From the perspective of language and cultural contact, this article examines some Chinese Japanese-originated return words within the five categories of "nature (自然)", "hygiene (卫生)", "civilization (文明)", "phenomenon (现象)", and "freedom (自由)" that originated in ancient Chinese religious books or were related to Buddhism and Taoism. And a brief analysis of their semantic evolution in Chinese and Japanese languages is made. Such words reflect the semantic interaction between Chinese and Japanese Chinese vocabulary and also reflect the transitions and exchanges between Eastern and Western cultures. Linking the development and changes of Chinese vocabulary with the languages of other countries in the Chinese character cultural circle, and observing the development and evolution of word meanings, can provide broader ideas for the study of Chinese religious vocabulary.

Keywords: Japanese-originated return words, religious words, semantic interaction

I. INTRODUCTION

As the spiritual pillars of traditional culture, the two religions of Buddhism and Taoism have a profound impact on Chinese vocabulary. Religious vocabulary has already penetrated into all aspects of people's daily life unconsciously, and has become an important part of modern Chinese vocabulary, such as "world (世界), cause and effect (因果), human world (人间), Sansheng (三生, which means three lives), game (游戏), on earth (究竟), present (现在), infinitely resourceful (神通广大)" and so on. Many scholars have made wonderful discussions about their etymology and the development and change of word meaning. Some common words in modern Chinese, such as "procedure (手续)", are even mistaken as foreign words that were created by borrowing Chinese characters from Japanese and then flowed into Chinese. Actually, they are related to ancient Chinese Tantric classics. Their significance in modern Chinese is closely related to the process of borrowing Japanese with the spread of ancient classics and then borrowing back modern Chinese. They belong to a category of

Chinese Japanese-originated return words. The evolution of their meanings in the two language systems not only reflects the diachronic functions of Chinese vocabulary in different time and space, but also highlights the different cultural backgrounds, thinking modes and language cognitive psychology of the two nations. These are questions worth pondering and studying in historical cultural linguistics.

II. THE PRODUCTION AND DEFINITION OF CHINESE JAPANESE-ORIGINATED RETURN WORDS

Around the Common Era, due to the advanced Chinese culture, the power of Chinese characters began to expand to neighboring countries. Japan, like North Korea, Vietnam and other countries that belong to the Chinese character cultural circle, has absorbed a large number of Chinese words, and Chinese words and expressions have always been an important part of the Japanese language. In modern times, as the eastward transmission of Western sciences, Japan has borrowed many words from ancient Chinese classics, or used

Chinese characters to create new words to express concepts in politics, economy, philosophy, science and literature in Western studies, as well as new things and new phenomena in Japanese society. After the Sino-Japanese War, under the advocacy of "learning advanced technology from the foreigners to fight against the foreigners", a large-scale study in Japan and the climax of translating the Western thoughts translated into Japanese emerged in China. Against such a cultural background, Japanese Chinese characters used to translate Western terms or express new things in Japanese society are more competitive than the Western thoughts translated into Chinese terminology created by Chinese scholars at the time, and a large number of them flowed back to China, greatly enriching the modern Chinese thesaurus. They are the reference signs of new things and the signs of new cultural elements. "The Change and Development of Chinese Written Language Since the May Fourth Movement" (1959) refers to the phenomenon involved in "return words" as "overseas words' returning to China". Feng Tianyu (2004) summed up this "return of overseas Chinese words" as "a form of interaction between Chinese and Japanese cultures facing the eastward spread of Western culture". Shi Youwei (2004) regards such "reflow of words" as the "flowing backward of Chinese character culture" and "infusion of science and culture of Westerners".

There have been heated discussions in the academic circles as to whether or not the return words directly derived from Japanese are foreign words. Wang Li (1957) pointed out that "return words" can't be counted as pure loanwords, because they only use ready-made Japanese translations and there is no phonemic loan process. Sun Changxu (1957) believed that Chinese loanwords can be divided into two types: borrowed from phonetic form and borrowed from written form. Loanwords in written form are generally borrowed from Japanese, while loanwords in phonetic form are generally from other ethnic groups. Obviously he classified the words directly derived from Japanese that borrowing form as foreign words. Wang Lida (1958) divided words directly derived from Japanese into 9 categories. He believes that borrowing forms and meanings other than phonemic loan should be fully considered, and "return words" should be defined as ancient Chinese vocabulary, which were later borrowed by the Japanese as free translated words of modern Western terms, and now modern Chinese vocabularies allowing Chinese people to borrow from Japan that are different from the ancient meanings, and he also regards Japanese-originated return words as foreign words. Liu Shuxin (1990) and Cao Wei (2004) advocated different treatment and concrete analysis on the attribution of Japanese-originated words. Words whose form and meaning are basically the same in ancient Chinese and Japanese should not be counted as

foreign words, such as "sarcasm". Contemporary scholars Masini (1993), Yu Zhongxin (1996), Zhao Yanfang (1996), Huang Xingtao (1999), Hu Jun (2008) and Guo Qian (2012) have also studied related concepts such as "return loanwords" and "Japanese-originated return words". Due to limited space, it will not be listed in detail. Based on the research results of the scholars of the past, it's believed that the Chinese Japanese-originated return words entering modern Chinese should belong to a kind of foreign words in a broad concept. They have the same shape as the words in ancient Chinese classics, or the linguistic units such as phrases, syntactic structures or cross-layer structures that were being lexicalized at that time, but they are not the same word¹. After borrowing from Japan, the meaning of the word has changed due to the new concept of translation, but it is still related to the meaning of the ancient Chinese word, which is specifically manifested in some characteristic meanings.

III. ANALYSIS ABOUT THE MEANINGS OF SEVERAL CHINESE JAPANESE-ORIGINATED RETURN WORDS RELATED TO RELIGION

The research of Chinese religious vocabulary can usually take the method of tracing the etymology and examining the development and change of the meaning of a word in the Chinese system from a diachronic perspective. During the Han Dynasty-Wei Dynasty transitional period, Japanese returned scholars brought back a large number of ancient Chinese classics from China, and used this as a starting point to promote, learn and use Chinese characters. During the Sui and Tang Dynasties, cultural exchanges between China and Japan reached its peak. A large number of "envoys to Sui" and "envoys to Tang" brought a large number of religious classics when they finished their study and returned to Japan. The cultural exchanges between China and Japan have a long history, and their language contacts are complex. If the mutual penetration between the different languages and cultures of the two countries can be took into account, and the development and change of Chinese vocabulary with the entire Chinese character cultural circle can be linked, it will surely provide a broader idea for the study of religious vocabulary, especially the development and evolution of word meaning. The following refers to the relevant entries in Cen Qixiang's "Chinese Loanwords Dictionary" and Liu Zhengtan's "Chinese Loanwords Dictionary", and combined with the relevant corpus of

¹ Dong Xiufang's book "Lexicalization — The Derivation and Development of Chinese Disyllabic Words" believes that there are three main sources of Chinese disyllabic words: one is descended from phrases; the second is derived from the syntactic structure formed by the participation of grammatical elements; the third is born out of the cross-layer structure formed by two components that are not at the same syntactic level but are adjacent in a linear sequence.

Chinese ancient books, tries to cite several common words in Chinese and Japanese. "Ancestral home (祖籍)" is ancient Chinese, originated from or related to religious books. It was borrowed by Japanese to translate Western terms and then returned to the two-syllable vocabulary of modern Chinese. A brief analysis of their semantic evolution in both Chinese and Japanese languages is made.

A. Nature

It was first seen in Lao Zi's "Daodejing": "Man follows the earth, the earth follows the heaven, the heaven follows the Tao, and the Tao follows the nature". "Nature (自然)" here is a subject-predicate structure composed of the personal pronoun "Zi (自)" and the demonstrative pronoun "Ran (然)", which refers to the development state of things themselves, which is equivalent to "I am so". In the subsequent language development, the denoting functions of "Zi" and "Ran" weakened, "Ran" gradually became a suffix, and "nature" condensed into a two-syllable adjective, which completed the lexicalization process in the Eastern Han Dynasty, see "Tai Ping Jing·Volume 115": "Don't fight for change, and you may find happiness; don't fight a lot from top to bottom and all may be happy. So happiness is born from goodness so as to be happy in doing good, and the heaven makes it natural so." (不争变, 自生乐, 上下不相克贼, 皆相乐。故乐生于善以乐善, 天使自然如此也) The pronoun "Zhi (之)" is omitted after "Shi (使)", and "自然" is used here as an adjective adverbial. After the Eastern Han Dynasty, the word "自然" frequently entered the adverbial position, and the meaning of the word was further blurred, forming a state adverb with the meaning of "action or things will develop in this way" subjectively evaluated by the speaker, which modifies the predicate verb. It can be seen in "Book of Wei: The 57th Collected Biographies": "If we don't make plan early, and if the ambition of enemy invasion is released, he will first take control of the West Sea and seize our strategic place. Then Jiuquan and Zhangye will be naturally isolated and at risk. And the west of the long river won't be owned by our country". (今不早图, 戎心一启, 脱先据西海, 夺我险要, 则酒泉、张掖自然孤危, 长河以西终非国有) With the frequent use of the state adverb "naturally" in modern Chinese, there are fewer and fewer objective truth-value elements in semantics, and more and more subjective elements that express the attitude and position of the speaker. In the Ming and Qing Dynasties, there were many examples of the use of "naturally" as a modal adverb, and it can be seen in "The Golden Lotus: the First Chapter" of Ming Dynasty: "Everyone said at the same time: 'This is naturally the senior official Ximen who ranks first.'" It can also be seen in "A Dream in Red Mansions: the 120th Chapter" of Qing Dynasty: "Daiyu said: 'It is

none of your business.' Baoyu laughed and said: 'I naturally don't dare to mind your business. It's just that you ruined your body by yourself' (黛玉道: '你管我呢!' 宝玉笑道: '我自然不敢管你, 只是你自己糟塌坏了身子呢)'). "" "自然" in modern Chinese has also developed conjunction meanings that express causal inference, progressive relationships, and transitional relationships, as well as adjective meanings that express not reluctant, not cramped, and not rigid.

The above is derived from Chinese Taoist thought. The "nature" in the traditional sense is the "自然" of "the harmony between man and nature". "自然" has another meaning in modern Chinese, namely "natural world", which corresponds to "nature" in the Western conception of nature, and its etymology comes from the Latin word "natura" and French "nature". According to the Collins Dictionary, "nature" means "all the animals, plants, and other things in the world that are not made by people, and all the events and processes that are not caused by people". That is, the pure and material objective world. At the end of the 19th century, Yan Fu's translation of "Evolution and Ethics" played a leading role in helping Chinese absorb Western natural views. Some scholars mentioned that although Yan Fu made a distinction between the meaning of "heaven", namely, "Heaven's will" (God), "Tian Yan" (naturalness and its causality), and "Cang Hao" (natural world, nature), at that time, there was no word "nature" in Chinese to refer to the material world. Yan Fu chose the closest word "天(heaven)" to refer to the "nature" in Darwin's theory of evolution.² Since then, the Chinese have gradually begun to accept the Western view of nature that "man and nature are separated" and treat the material world as an object opposite to man.

In modern Chinese vocabulary, "自然", which means "natural world", was introduced into China from Japan and was related to the return of Chinese characters. Like several English-Chinese dictionaries in early modern China, they didn't use "自然" to translate "nature", and "nature" was translated into "quality", "natural truth", etc. According to Wang Zhongjiang's (2011) research on whether "自然" is a Japanese-translated word: In the "Dutch-Japanese Word-for-Word Dictionary" as early as 1798, the Dutch "natuur" has been translated as "自然". The "French Obvious Key" published in 1864 also translated the French "nature" into "自然". In addition, the two dictionaries of Fumihiko Otsuki's (1891) "The Sea of Words" and the "Great Japanese Dictionary" by the Wuji Takami (1894)

² See Chen Yuehong, The Translation and Introduction of the Two Words "Nature" and "Science" and the Reconstruction of the Relationship Between Man and Nature in Chinese Society [J]. Journal of Shanghai Normal University: Philosophy and Social Sciences Edition, 2017(6)

clearly use the noun "自然" to understand and translate "nature". In the Japanese version of "Philosophy Vocabulary" in 1912, the interpretation of "nature" is different from the previous version. "自然" also appeared, even though this translation was after a series of other words.³ The series of evidence cited by Wang Zhongjiang (2011) can confirm that Japan translated this Western term as "自然" much earlier than China. In 1903, Chinese scholars in Japan — Wang Rongbao and Ye Lan compiled a reference book "Xin Er Ya", which collected "自然" and a series of phrases related to "自然". This is an example of the direct use of the Japanese translation term "自然" in modern Chinese reference books. It can also be speculated that "自然" appeared as the translation of "natureness" in the "English-Chinese Dictionary" edited by Yan Huiqing and others (1908) in the late Qing Dynasty, and later other versions of English-Chinese dictionaries used "自然" to understand and translate "nature" should be influenced by Japanese dictionaries. It should be said that the "自然" in modern Chinese is the result of the collision and fusion between the traditional Chinese view of nature and the modern Western view of nature.

B. Hygiene

The "hygiene (卫生)" first appeared in the Taoist classic "Zhuangzi·Sang Geng Chu": "Lao Zi said: 'Can the routine of conserving life make the body and spirit harmonious?(老子曰:卫生之经,能抱一乎?)'" Guo Xiang interprets "卫生" in "Zhuangzi's Notes" as: "to defend one's life, and to make him conforms to Tao (防卫其生,令合道也)." In the Eastern Jin Dynasty, Tao Yuan-ming's "Shadows Answer Forms": "It is impossible to preserve life for immortality, and there is nothing to say, however, it is also very distressing to protect life and keep healthy, and there is no good way (养生不可言,卫生每苦拙)." It can also be seen in Tang Zhen's "Latent Book·Five Shapes" of Qing Dynasty: "The precious part lies in careful hygiene all the time (贵人之处,卫生常谨)" and so on. In the "English and Chinese Dictionary" (1847) compiled by the missionary who entered China in the late Qing Dynasty, Medhurst, translated "卫生" as "to protect one's life". The ancient Chinese "卫生" has continued the meaning of "卫生" in "Zhuangzi" in the past dynasties, that is, to protect life. It is a verb-object phrase. It also often appears as a medical term in medical books and has the meaning of "prevention and treatment of diseases". During the Bakumatsu Meiji period, Japan used the word "卫生" to translate the English term "hygiene". The term "hygiene" was

widely used in medical and health bibliographies, and the medical and health departments under the Ministry of Internal Affairs were renamed "Hygiene Bureau". Feng Tianyu (2004) in his natal textual research on "卫生" mentioned the incident in which Fu Yunlong, a soldier from the Ministry of War, was dispatched to the Hygiene Bureau of the Ministry of Internal Affairs of Japan in the 13th year of the Guangxu Reign of the Qing Dynasty (1887) and was invited to write an article "On Hygiene" to examine the term "卫生". Fu Yunlong introduced the Japanese translation term "卫生" into Chinese in his travel notes "Records During Traveling Through Japan". At the beginning of the 20th century, Chinese corpora that had the same meaning as the Japanese translation of the word "卫生" appeared one after another, which can be seen in "The New Decree of Guangxu of the Qing Dynasty": "Clean roads, decontaminate pollution, establish medical bureau, hospitals, medical halls, smoking cessation clubs, as well as other matters related to hygiene in our towns and villages (清洁道路, 扫除污秽, 施医药局、医院、医学堂、戒烟会, 其他关于本城镇乡卫生之事)." After returning to China, Liang Qichao, who had been desperate to flee to Japan, also introduced and used this term many times in articles such as "The China Discussion" and "Records of Hundred Days' Reform" and so on.

The modern Chinese "卫生" also derives the adjective meaning of "can prevent diseases and benefit health" on the basis of the above. It is true that the term "卫生" that people often use nowadays is inextricably related to "卫生" which means "defending life" in ancient Chinese. But it has to be admitted that its new foreign meanings originated in the cross-cultural journey of Chinese classical words used by Japan to translate Western terms, and then returned to China.

C. Civilization

"Civilization (文明)" comes out of the Taoist classic "Yi·Qian": "If a dragon appears in the farmland, the world will be civilized (见龙在田, 天下文明)". Kong Yingda interpreted in "Yi·Qian·Wen Yan": "If a world is full of bright literary grace, yang-qi is in the field, and all things will be born, so the world is bright because of articles (天下文明者, 阳气在田, 始生万物, 故天下有文章而光明也)." "文明" means bright literary talent. It can also be seen in "Book of History·Shun Dian": "With deep wisdom, understanding philosophy and good judgment, high-level strategy, and peaceful and orderly political style, the gentle, respectful and cautious can reach all aspects (睿哲文明, 温恭允塞)." Kong Yingda interpreted that: "Transforming nature belongs to '文', and removing ignorance belongs to '明' (经天纬地曰文, 照临四方曰明)". "文明" means "splendid cultivated virtue".

³ See Wang Zhongjiang: The Interactive Process of the Birth of the Concept of "Nature" in Modern China [J]. "South Academic", 2016 (1)

In the former Shu, in "Memorial on Yellow Cloud" of Du Guangting, it records: "Use culture to educate the far-away customs, and use military strategy to intimidate the Xiongnu (柔远俗以文明, 慑凶奴以武略)." "文明" here means "government by civilians and education". In the Han Dynasty, in the "Yi Lin-Jie Zhi Yi" of Jiao Gan, it says: "a civilized and flourishing world needs to melt weapons (文明之世, 销锋铸镝)." "文明" here means "civilized and flourishing". In the "History of the Later Han Dynasty·Biography of Deng Yu", it records: "Observing clearly of Yu, he was confirmedly being pure and perfect, serving his mother with the most filial obedience (禹内文明, 笃行淳备, 事母至孝), and the "文明" in this sentence means "observing clearly". In Qing Dynasty, in Li Yu's "Sketches of Idle Pleasure·Lyrics II·Pattern", it says: "It's impossible to drive away the ignorance and reach civilization (求辟草昧而致文明, 不可得矣)". At this moment, "文明" refers to a high level of social development and a state of culture, which is close to the Western term "civilization".

In the Meiji period, Japanese academic circles used "文明" to translate "civilization" when translating Western terminology. The term "civilization" comes from the Latin "civis", which represents the order and principles of urban life, refers to an advanced state of social development, and corresponds to "barbaric" and "uncivilized". The famous modern Japanese thinker Fukuzawa Yukichi elaborated the meaning of "文明" in his sociological work "Summary of the Civilization Theory" (1875), clarified the main differences in civilization between the East and the West, and advocated that Japan aimed at Western civilization and pointed out the correct way to learn Western civilization. Since then, the word "文明" has been used many times in various translation books and self-written books in Japan. People in China who were influenced by Japanese progressive thinking have also adopted the Japanese translation word of "文明". The earliest can be seen in Liang Qichao's "On China Should Pay Attention to the Study of Law" (1896): "The reason why man defeats the beasts and the civilized country defeats the foreign country, all read this... (人之所以战胜禽兽, 文明之国之所以战胜野番, 胥视此也.....)". Also, in his "Records of Hundred Days' Reform", it records: "The eight-part essay selection of scholars is one of the major roots of China's obscured civilization. It has been practiced for thousands of years, making scholars away from wisdom, not know the ancient and modern, and not know the five continents (八股取士, 为中国锢蔽文明之一大根源, 行之千年, 使学者坠聪塞明, 不识古今, 不知五洲)" and so on.

"文明" has also extended the meaning of Western modern color in modern Chinese, which is often used to

describe some customs and habits, and some new words have also emerged thereupon, although it is rarely used now. For example, "文明棍 (civilized stick)", that is, the cane held by intellectuals imitating Western gentlemen in old times; "文明脚 (civilized foot)" refers to the bound feet that women let go after being wrapped; "文明结婚 (civilized marriage)" is a new type of marriage that doesn't remain convention.

After the interaction between China, West and Japan, "文明" has changed from a classical word with a broad and vague meaning to a professional term with solid meaning in modern Chinese.

D. Phenomenon

"Phenomenon (现象)" comes out of "Treasure Pilgrimage": "Guanyin appears 39 times, and Manjuist appears 71 times (观世音现象三十有九, 文殊现象七十一)." In the 11th chapter of "Journey to the West" of Ming Dynasty, it records: "Five Elders were reincarnated in new bodies, and Bodhidharma appeared (五祖投胎, 达摩现象)." In Jiang Shiquan's "Dreams Close to Sichuan·Change of Stars", it records: "I, the Tianhui Star King, on God's orders, show myself after Shi Star, Bi Star, Wei Star, and Lou Star (俺天慧星君, 奉上帝奉上帝勅旨, 现象於室壁胃娄之次)." The "现象" in past dynasties has always been used in ancient Chinese as the meaning in the Buddhist scriptures, referring to the appearance of gods, Buddhas, and Bodhisattvas in the world. The "Chinese Dictionary" didn't quote the ancient Chinese documentary evidence for the noun meaning of "现象", and the relevant corpus for its use as a noun was not found in the ancient Chinese corpus. It is inferred from this that the noun usage of "现象" should come from modern times. In fact, the meaning of "现象" in "Modern Chinese Dictionary", that is, "the external form and connection of things in development and change" comes from the translation of Xi Zhou, the father of modern Japanese philosophy. As the first Japanese student sent to the West, Xi Zhou went to Leiden University in the Netherlands to study for three years. In 1870, he used Chinese characters to translate a large number of Western philosophical terms in the lecture "Bai Xue Lian Huan" in his private school "Yuying School". Among them, he translated "philosophy" as "哲学" and "phenomenon" with the word "现象", making it a philosophical term opposite to "essence". Profound sinology knowledge allows him to accurately grasp the basic concepts in traditional Chinese philosophy and integrate with Western philosophical thought. His other translations include "subjective (主观)", "objective (客观)", "rationality (理性)", "spirit (精神)", "induction (归纳)", "deduction (演绎)" and other philosophical concepts, and the above philosophical terms have been successively

used in later published works. In 1881, Japan's first professor of philosophy, Dr. Inoue Tetsujiro, organized and compiled the "Philosophy Glossary (Dictionary)", which collected and compiled a large number of philosophical terms in Japanese translation of Chinese characters translated by Xi Zhou, including "现象", which have been commonly used, providing convenience for Chinese scholars to translate Western studies and promote philosophical thoughts in the future.

E. Freedom

The word "freedom (自由)" comes from "History of the Later Han Dynasty·Records of Empress Yan": "Yan Yan is the Zhijinwu, they brothers are together in the power center, and domineer over people (晏执金吾,兄弟权要,威福自由)." It can also be seen in "History of the Later Han Dynasty·Wuxingzhi": "Fan Chong and others appointed Lin Penzi a prince, however, they treat him like a child. They do things at will without considering the possible consequences (樊崇等立刘盆子为天子,然视之如小儿,百事自由,初不恤录也)." "自由" at this time is a structure composed of pronouns and verbs, which means surrender to oneself without being restrained and restricted. In the Han Yuefu poem "Southeast the Peacock Flies", there is "I have been depressed and discontented for a long time, how can you get freedom (吾意久怀念,汝岂得自由)", and the "freedom" here can be interpreted as acting according to one's own ideas. In Bai Juyi's "A Short Song Ballad" of Tang Dynasty, it says: "People in the world seek wealth and honor, mostly for hobbies. Rise and fall are not free, and gains and losses often chase each other (世人求富贵,多为奉嗜欲。盛衰不自由,得失常相逐)." In this sentence, "自由" means leisure and comfort. In Pu Songling's "Strange Stories from a Chinese Studio-the Immortal Gong" of Qing Dynasty, it says: "The nature of the savage, regards the palace as a cage, not as free as a Xiucai's place (野人之性,视宫殿如藩笼,不如秀才家得自由也)."

In Buddhism, "自由" is the realm of enlightenment without any obstacles, full of freedom. It can be seen in "Altar Sutra·Dunjianpin": "For an enlightened person, you can gain something with or without establishing Bodhisattva Nirvana. Let it be with your temperament, be free and don't worry, and don't have stubbornness in your heart (见性质人立亦得,不立亦得,去来自由,无滞无障)." "自由" in the classics is usually used in conjunction with "自在 (at ease)", which can be seen in "Altar Sutra·Dunjianpin": "There are no undue thoughts, obsessive thoughts, or confused thoughts in the true nature. And every thought is observed and examined with Prajna wisdom. Often stay away from the appearance of things and then you can be free and at

ease (自性无非、无痴、无乱,念念般若观照,常离法相,自由自在)".

The "liberalism" that emerged in modern Europe is a rebellion against the ignorant medieval feudal hierarchy and feudal theological rule. It advocates individual liberation and individual rights. It is the freedom of culture, education, politics, economics, and trade. In the "English and Chinese Dictionary" (1847) compiled by the missionary who entered China in the late Qing Dynasty, Medhurst, once translated "liberty" as "independence, the right of autonomy, arbitrary and autocratic, and freedom and self-satisfaction." It means that citizens are not restricted in their own volitional activities within the scope of the law and system. According to some textual researches of Feng Tianyu (2004), the Japanese "Pocket Dictionary of English-Chinese Translation" was influenced by Medhurst's "English and Chinese Dictionary", and "freedom" was also translated as "自由". Later, the "Corrected Supplements and Translated English Dictionary" and "English-Japanese Dictionary" published during the Meiji Restoration and so on have translated "freedom" and "liberty" as "自由". In various Japanese works since then, "自由" has gradually developed from the classical meaning that originated in China to the modern meaning. It is opposed to "autocracy" in political concepts, and later also refers to the liberation of human rights.⁴ Japanese "Philosophy Vocabulary" also philosophically translates "freedom" as "自由", which means the understanding of "necessity". In modern times, Kang Youwei and Liang Qichao learned about the concepts of human rights, democracy, and equality through "The History of Japan" written by Huang Zunxian, the Counselor in Japan in the late Qing Dynasty.⁵ The word "自由" has been mentioned many times in their many reform documents. For example: Liang Qichao's "General Discussion on Reforms" records: "Today, our people are not enlightened, and there are very few people who understand the truth of freedom (今我国民智未开,明自由之真理者甚少)." Another example is also Liang Qichao's "On the Future of the Chinese Race": "In addition to the monarchs of the past dynasties, they used ignorant people as a trick to hinder the freedom of thought, so the style of study suddenly declined (加以历代君相,以愚民为术,阻思想之自由,故学风顿衰息)." After that, Mao Zedong also used the word "自由" many times in the field of ideology and philosophy and defined it as "the knowledge and practice of 'inevitability'".

⁴ See Feng Tianyu. "Exploring the Source of New Language" [M]. Beijing: Zhonghua Book Company, 2004, P555

⁵ See Zhang Ruiqi. On the Influence of Huang Zunxian's "The History of Japan" on the Constitutional Reform of China in the Late Qing Dynasty [J]. Journal of East China University of Political Science and Law, 2007 (2)

From the simple expression in ancient Chinese that is free from restriction, and the sense of leisure and comfort to act according to one's own ideas, to the realm of enlightenment in Buddhism, and then to Japan's translation of "freedom" and "liberty" to express freedom of activity, freedom of human rights, and freedom of philosophy within the scope of the law, it can be seen that the development of the meaning of "自由" is the result of the docking and penetration of Chinese and Western concepts. The two noun meanings of "自由" in the legal and philosophical fields in the "Modern Chinese Dictionary" is indeed influenced by modern Japanese translations.

IV. CONCLUSION

In modern Chinese, there are many Chinese Japanese-originated return words related to religion. Due to the limited space, the author only selects the above-mentioned cases for discussion. They are formed in the interaction of Chinese, Western and Japanese trilateral vocabulary. They have gone through a transnational and cross-cultural journey of Chinese classical religious words to Japan, who used them to translate Western terms, and finally returned to China. The connotation and denotation of the meanings of these words migrate in the three contexts of Chinese, English, and Japanese. After the 20th century, they have been fixed in modern Chinese. They are no longer the original ones, but their meanings are related and similar to the meanings of ancient Chinese.

The exchange of culture and the collision of ideas are inseparable from language. The emergence of Japanese-originated return words is actually a reflection of the communication and infiltration of the Chinese and Japanese cultures and the Western cultures in the same Chinese cultural circle. In modern Chinese, there are many vocabulary derived from ancient religious books or related to religion. Their current meanings are different from their original etymology, or they can't be verified only in the development of ancient Chinese. There may be Japanese factors at work. Such words are worthy of further exploration and investigation. The study of such words on the space-time coordinates of the transformation of ancient and modern, and the intersection of East and West, can not only explore the generation and evolution of many modern Chinese new words, but also observe the historical and cultural implications in semantic changes through the window of semantics.

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