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ABSTRACT

Japan fever introduces new Japanese loanwords to Taiwan Mandarin. This study examines the Japanese loanwords from three streams of borrowings and collects data from newspaper corpus, speaker's colloquial usages and the literature. It aims to investigate the morphological representations of the loanwords, observe their influence to the lexical structure of Taiwan Mandarin and to examine the Japan mania and the social pattern in Taiwan. Transliteration, loan translation, and form-meaning reproduction are three main types of written representations of these loanwords. The vocabulary in Mandarin is enriched either by the direct, indirect borrowings or by revivals due to the intensive contact in the history between Chinese and Japanese. In the new millennium, Japan is more a commercial example to Taiwan than an academic medium as it was a century ago. The Japanese loanwords are the pointers of Taiwan's awareness when pacing toward globalization.

SUBJECT KEYWORDS
Japan mania, lexical structure, social discourse, language contact, revival

1. INTRODUCTION

In recent years, people in Taiwan have so-called "Japan mania" – the Japan fever. This phenomena can be observed from the popularity of Japanese movie
stars and singers among Taiwanese youth, and the new introduction of Japanese food and loanwords, such as shuan4shuan1guo1 淋涮鍋 (しゃぶしゃぶ, shabushabu – thin slices of beef parboiled in hot soup), ka1wa1yi1 卡哇伊 (かわいい, kawaii – cute) and ren2qi4 人氣 (にんき, ninki – popularity), etc. This study aims to explore the thriving linguistic fact of Japanese loanwords (JLWs) in Taiwan Mandarin. We will first focus on the lexical influence, then delve into the social phenomenon in Taiwan in light of JLWs.

In the long history of MCh (Mandarin Chinese), language contact has taken place through several dynasties as a result of flourishing contact with other countries. Chinese words of foreign origin have been adopted by MCh and sinified through various degrees in the process of becoming part of the Chinese lexicon. Wang (1958) identified the Opium War (1839-1842) as a divide of the pre-modern and modern loanwords in Chinese history. There are seven important periods in the history of MCh, in which loanwords of different origins appear:

1. Pre-Qin and Han Dynasties – languages from middle Asia
2. Wei-Jin and Southern-Northern Dynasties – Sanskrit
3. Tang, Song and Yuan period – Turkish and Mongolian
4. Wu-xu De’tat 戊戌政變 (The Hundred Day Reform) to the 1911 Xin-hai Revolution 辛亥革命 – Japanese
5. After the Wu-si Yundong 五四運動 (May Fourth Movement) in 1919 – English
6. Since 1949 – Taiwanese Southern Min (Taiwanese), Japanese, English
7. Other origins – Hakka and the Austronesian family, especially the languages from around and in the South China Sea (Nanhai Sea).

1.1 The Contact History between Chinese and Japanese

We see that the Japanese language started to influence MCh from the period of Wu-Xu De’tat (1898) to the Xin-hai Revolution (1911). After losing the
Sino-Japanese War, Taiwan was governed by Japan for 50 years (1895-1945). Japanese then officially dominated the languages in Taiwan. This is the second stream of Japanese input. Kubler (1985) reports that there were 1,451,340 more people could speak or understand Japanese at the period from 1895 to 1935. It was 29.7% of the population in Taiwan. By the year before the end of the colonization (1944), 71% of the Taiwanese understood Japanese. This shows how successfully the Japanese language policy had been implemented. Even now, there remain many older Taiwanese citizens (those of the age of 60 and above) who can speak Japanese fluently. An abundance of Japanese words have remained in Taiwanese (the dominant dialect at the time) and entered Taiwan Mandarin afterwards.

After the Japanese colonial era, a complex about Japan distressed Taiwanese people for a long period of time. Not until recent years did Japan mania arise among the younger and middle-aged social groups. The third stream of Japanese input began. This phenomena can be observed from the popularity of Japanese movie stars and singers among Taiwanese youth, the great demand for Japanese electronic products, and the new introduction of Japanese food, such as tie3ban3shao1 鐵板焼 (てっぱんやき, tepp3anyaki – food cooked on a hot iron plate), xian1bei4 仙貝 (せんべい, senbei – a kind of cookie) and ding4shi2 食 (ていしょく, teishoku – a set meal), etc. Alongside, Japanese loanwords are thriving again in Taiwan.

We can therefore divide the contact between Mandarin and Japanese into three periods: First at the turn of the twentieth century, then in the Japanese colonial era and finally in the Japan mania of recent years, or say at the turn of the twenty-first century. In the following sections, the different linguistic input and social needs of these three periods will become obvious.

In order to understand the following discussion, the linguistic history of Japanese must first be outlined. Etymologically, the Japanese lexicon can be classified into three types: Japanese inherent (wago, hybrids konshugo), Chinese origin (kango) and other loanwords (gairaigo). Surveys of Japanese vocabulary revealed the proportions of these word groups as: kango 47.5%, wago 36.7%, gairaigo 9.8%, and konshugo 6% (Higa 1979). MCh belongs to Sino-Tibetan language family (Crystal 1997:448), whereas Japanese belongs to the Isolate (Crystal 1997:446) or Altaic language family (Hsieh 1985:253). There is no genetic relation between MCh and Japanese. The credit for the overwhelming
number of the kango type went to the students and monks who studied in China in the 5th century: The Japanese writing system 平假名 (平仮名, hiragana) was derived from Chinese calligraphy, the cursive style, by the Japanese student 吉備真備 (きびのまきび, kibino makibi) during the era of emperor Tang Xuan Zong (712-756). Whereas another writing system 片仮名 (片仮名, かたかな, katakana) was developed from radicals of Chinese characters by the Buddhist monk 空海 (くうかい, kuu kai) during the era of Tang Xian Zong (805-820) in the Tang Dynasty. Many borrowings have been given to Japan since then. The 日本書記 (にほんしょき, nihon shoki, 720 A.D.) was entirely written in Chinese characters. The 9.8% gairaigo should also be clarified here. These loanwords have been mostly borrowed since the Meiji Restoration (1868). At that time, the Japanese translated foreign words using Chinese characters. For the linguistic and cultural influence that MCh brought to Japanese, see Motizuki Yasokiti (1981), Suzuki Takao (1978), Ikegami Teizou (1962), Nasu Masanori (1992) and T'sou Benjamin (2001:38-).

1.2 Data Collection and Literature Review

A loanword is a non-native word, also known as an alien word. A JLW is defined in this study as a Mandarin word commonly used in Taiwan that has been influenced by Japanese, regardless of the previous origin. The raw data is collected from:

(1) Newspaper Corpus (Get Hong Digital Information Net, 得弘數位資訊網 www.ttsgroup.com.tw): This corpus collects news reports from popular newspapers in Taiwan. United Daily News, China Times, Economic Daily News, Min Sheng Daily, and Star News have been filed since their initial issues and the Central Daily News between 1929 and 1948. For this study, one newspaper per three months was selected. Then the headlines were looked into for the possible JLWs.

(2) Colloquial usage: students’ conversation and MCh speaking dramas and shows on TV were observed for random samples, and

(3) The literature: e.g., Guoyuribao Wailaiyu Cidian (Mandarin Daily News Dictionary of Loanwords, Guoyuribao 1981), Wang (1980) and Masini (1997) were studied to collect less current data.
Some of the data has been double checked in the Academia Sinica Balanced Corpus of Mandarin Chinese to avoid parole (personal usage), or been reviewed by native speakers of Taiwan Mandarin for the assurance of its popularity before it is collected into our corpus of JLWs. Every JLW in the corpus is recorded the Mandarin pronunciation, the original Japanese, the Japanese pronunciation and the English meaning, etc. for further analyzing.

The approaches of Sapir (1929) and Dittmar (1976) bring us to observation of the social discourse. Sapir set forth (1929: 207) that “language which has become the medium of expression for their society” and “The fact of the matter is that the ‘real world’ is to a large extent unconsciously built up on the language habits of the group....” Language is a medium between language speakers and the related society, that is, speakers use language to express their knowledge about society and the world, whereas, society, in turn, provides “material” to assemble and develop speakers’ language. This linguistic knowledge is unconsciously shaped and can be revealed from linguistic research or social observation. In this view, Dittmar (1976:238) proposes that ‘speech behavior and social behavior are in a state of constant interaction....’ The change of the society reflects on the language, such as the change of the lexical structure. Our corpus tells us that Japanese words are not merely random borrowings. Specific JLWs are loaned to express our worldview and social need. Just as Aitchison (2001:130) concludes “Language therefore reflects the interaction of humans with the environment.”

In the following paragraphs, we will review some research on JLWs in Taiwan Mandarin or MCh. Not much research has been performed specifically on this topic, but there are varieties of research reporting loanwords from other foreign languages in Taiwan Mandarin or dialects used in Taiwan. As some of them inspired our observation of JLWs, we will also review them briefly.

Linguists have various classifications for LWs in Mandarin. To summarize, there are five types which are as follows: (1) Phonetic loans (also known as transliterations), where the sound values are the only consideration when borrowing, e.g., he⁴er³meng²荷爾蒙 (hormone). (2) Semantic loans (also known as loan translations or translations), the meaning is taken on, e.g., jie²yun⁴捷運 (rapid transport). (3) Phonetic and semantic loans, both sound and meaning are considered, e.g., ke³kou¹ke¹le⁴可口可樂 (coca cola). (4) Form loans, the written representation of the source language is adopted, e.g., qu³di⁴取締 (取締, とりし

Wu (1988:233-) and Yao (1992a:335-) examine dialects in Taiwan, such as Taiwanese (also known as Taiwanese Southern Min), Hakka, and native Taiwan Austronesian languages. They presented the phonetic differences between Japanese and the dialects. For example, while aspiration is a marked distinguishing phonetic feature in both Taiwanese and Hakka, Japanese has no aspiration difference. The Japanese voiced consonants became devoiced when borrowed into Hakka. The voiced stops and affricates are pronounced as voiceless in Hakka but remain unchanged in Taiwanese and Bunnun, one of the Taiwan Austronesian languages.

Tsao (2000) discusses the language contact between 1) Japanese and dialects spoken in Taiwan (Taiwanese, Hakka, Austronesian languages), and 2) Taiwanese and Taiwan Mandarin. He focuses on the phonological aspect. He reveals that people learning the second language tend to borrow the target language with their native tongue. Another important strategy is the simplification of the target language. Therefore, sound changes happen when people in Taiwan learn Japanese. For example, the irregular placement of the high pitch in Japanese is regulated in "Taiwanized Japanese". Besides, the neutral tone in MCh is often ignored in Taiwan Mandarin.

Fu (1999:241-) looks into the languages in Taiwan and says that communication makes language. When an expression is easy to be learned, convenient to be used and expressed, the youth will adopt them. LWs from English such as '迷你' (mini) and '超人' (superman) indicate that Taiwan Mandarin has the tendency of combining sound and meaning. Innovations are invented accordingly, such as K.G.L.M. (ku ge la mei 酷哥辣妹, cool boy hot girl).
He concludes that it is the nature of a language to contact and integrate with other languages.

Yao (1992a:330-) also explores the LWs from sources like English, German, French, etc. in Taiwan Mandarin with the data in guoyu ribao wailaiyu cidian (Guoyu Ribao Foreign Words Dictionary) published in 1981. He recognizes that most of the LWs are transliterations of articles for daily use (mi4si1fo2tuo2蜜斯佛陀 = the cosmetic brand “MaxFactor”), western products (bin1shi4 賓士 = German car “Daimler Chrysler Benz”) or technical terms (bu4lai2er3dian3zi4fa3布萊爾點字法 = French Braille). These are borrowed to represent newly introduced products, methods, or concepts (Yao 1992a:341). Some of the borrowings exist temperately and will be replaced by loan translations, e.g., dian4hua4 電話 (electric-talk – telephone) replaced de2lu4feng1德律風 (telephone), zui4hou4tong1die2最後通牒 (last-diplomatic note – ultimatum) replaced ai1di4mei3dun1shu1 袁地美敦書 (ultimatum). Some of the transliterations are borrowed from other Chinese dialects (Yao 1992a:345).

Zhou and Liu (1996) study the loanwords in the earlier stage and recognized the change of the Chinese view and social change. Masini (1997) examines the formation of modern Chinese lexicon in the period from 1840-1898. Tsai (1997) lists 50 Japanese loanwords and categorizes them into different culture-specific items. Shih (2000:69) says that many JLWs are technology terms that previously had no equivalent in MCh. Hsu (1999:140-) studies innovations in modern Taiwan Mandarin and states that innovations mirror the development of the society, such as daily needs of the Taiwanese people, the presence of the E Era, the political malady and progress in Taiwan.

Lippert (2001:63) examines the Sino-Japanese words in MCh. Alleton (2001:17) states that the Chinese writing system was an obstacle to the integration of foreign words. The intensive contact between Chinese and Japhese bridges over the obstacle. As Japan’s prestige and influence was at a peak at the end of the 1800’s (Alleton 2001:24), MCh started to borrow many words from Japanese. “For example, in the field of chemistry a consensus was attained on the principles in 1932 and an official standardization was published in 1953 that is still valid. It remains valid in Taiwan as well, probably because the work was mostly completed before 1949. This was not true for the chemical elements found between 1950 and 1990: they had different names in Peking and Taiwan until 1998 when a
standardization agreement was reached.” (Alleton 2001:16).

Wu (1946) observes the language use in the years before and after Taiwan’s restoration from Japan. He expresses that most elderly people could mix Japanese words into their native Taiwanese. Most middle aged people could speak Japanese fluently and some could even think in Japanese. As for those of the younger generations, some couldn’t speak their mother tongue – Taiwanese. Huang (1993:437) conducts surveys to the informants who have parents both speaking Taiwanese. He found that 100% of the informants could speak Taiwanese. His conclusion encourages linguists: The high percentage of Taiwanese population and their strong financial capability help keep the language (1993:438). Taiwanese people shouldn’t worry about losing Taiwanese.

Lian (2001:34) investigated the Japan mania in May 2001. He found that the Japanese fever is for 1). Japanese stars and icons, 2). watching Japanese shows, vaudeville and singing ka3la1 OK 卡拉 OK (karaoke), 3). buying Japanese ornaments and gadgets, 4). dressing like Japanese youth, 5). traveling to Japan, and 6). eating Japanese food. This is true of Taiwanese youth. The young people are particularly sensitive to fashion. They are always the first to be aware of the latest trends, and are eager to keep up with the current fashions. Mass media, is also on top of the fashion trends. These current trends can be seen on display in the central business district of Taipei – Hsimenting (West Gate District). This area has become a Japanese fashion display window or “a city of Japan-fever” as Chi (2000) concluded in his study.

2. THE REPRESENTATION OF JAPANESE LOANWORDS

Three types of written representation of the JLWs will be elaborated: transliteration, loan translation, and form-meaning reproduction.

2.1 Transliteration

Transliteration is sound borrowing; an existing Chinese character is adopted to represent a Japanese element because the phonetic value is similar to the Japanese in question. A process like this is referred to as “loan-words” by Bynon (1986:217), obviously because it is generally adopted in language borrowing. For example, ta1ta1mi3 榻榻米 (たたみ, tatami – any of a number of thick woven straw mats with uniform dimensions, about three feet by six feet, usually used in
Japanese houses). The Chinese character た (ta), た (ta) and み (mi) are used to represent the Japanese syllables た (ta), た (ta) and み (mi), respectively, because these three characters sound similar to the Japanese expression tatami.

The Chinese characters ちまき (sashimi, sashimi - slices of rare fish meat), こんぶ (konbu - kelp), 阿莎力 (アサリ - generous and open-minded), 自治 (じち, jichi-autonomy), 自由 (じゆう, jiyuu - freedom; liberty), 有機 (ゆうき, yuuki - organic), 安打 (あんた, anda - hit), 媽媽桑 (ままさん, mamasan - a woman who manages a bar where many beautiful ladies accompany male customers), おばさん (oba san - an elder lady), オジサン (おじさん, ojisan - an elder man), 柏青哥 (パチンコ, pachinko - pachinngo), 萌莉娜 (さやな, sayounara - good-bye), 壽司 (すし, sushi - a kind of Japanese food; rice wrapped in kelp), etc. are all examples of this type.

"...Transliterations have grown notable" (Wang 1993:40, Wu 1994). Wang (1993:35) gives a narrow definition for words of foreign origin, in which only those transmitted by transliteration are counted. He looks at the period between 1949 and 1989 and offers the statistic that, “in the decade starting in 1979, more words of foreign origin were taken into the Chinese language than were taken in during the entire twenty-nine years between 1949 and 1978.” (Wang 1993 in Myers 1999: 120)

Transliteration was perhaps very productive as it is a direct and convenient process of borrowing. If speakers know the sound of the words they intend to borrow, they can directly transliterate the sound by using a character of similar pronunciation. However, it should be noted that the use of Chinese characters as a means of transliteration differs from the use of an alphabetic writing system. For an alphabetic writing system is a device used to represent sounds, whereas Chinese characters are not. A character of course bears a sequence of sounds, yet each Chinese character itself also carries various meanings. Therefore, when a character is used mainly as a means to denote sounds, its meaning is still with the character. Sometimes this may cause misunderstanding if the character is not appropriately chosen. For example, if the 稀奇 (きき, kiki - a kind of Japanese food; rice wrapped in kelp) would be represented as 稀死 which literally means “give death”, the food would not be popular in Taiwan at all. Another example is
xian'bei4仙貝 (せんべい, senbei – a kind of cookie). The entrepreneur wouldn’t name this cookie xian bei 瘋悲 as this would imply illness and sorrow.

Writers tend to adopt the Chinese characters which are frequently used, have neutral meanings, or carry meanings somewhat “near” the Japanese items in question. Writers also like to make use of the meaning-carrying specialty of Chinese characters to hint at or to embellish the original Japanese meaning through transliteration. Examples belong to this type are as follows: yang3le4duo1養樂多 (nutrition-joy-much – a acidophilus drink) for ヨーグルト yoguruto, ge1wu1ji4歌舞伎 (sing-dance-talent – a geisha; Japanese theatre) for かぶき kabuki, and wei2bo1lu2微波爐 (micro-wave-oven – microwave oven) for でんしレンジ denshirenji.

In most cases, words that are transliterated should be further sinified, because the Chinese characters selected seldom correspond exactly to the sounds in Japanese. Writer's consideration is reluctantly made upon similar sounds. Consequently, those sounds are merely similar to some degrees but not entirely the same. A common modification is made through the vowel similarity, such as Japanese mid front vowel [e] would be substituted as a diphthong [ie] in MCh., e.g. かんせん [kʰansen] > [gane ien].

2.2 Loan Translation

Another way to represent Japanese expressions is loan translation, also known as semantic loan (Myers 1999:116-7). Hansell (1992:4) explained that this was when morphemes in the target language were used because of their similarity in meaning to what was expressed in the source word or expression. In our data, yu1yan2xue2語言學 (げんごがく, gengogaku – Linguistics) is an example. It is a combination of yuyan ‘language’ and xue ‘science’. Yue4xin1月薪 (salary) is another example. It has a borrowing process: げっきゅう (gekkyuu – salary) > Taiwanese gue21hoŋ33 月俸 or gue21kip12 月給 (gue21 ‘month’ + hoŋ33 / kip12 ‘providing, giving’) > Taiwan Mandarin yue4xin1月薪. In this way, parts of the Japanese words are translated separately and a new word is formed. Chang (1994:287) considers that most new artifacts, systems, and scientific terms are expressed with loan translations. Yao (1992a:335) indicates that loan translation carries foreign culture that could give a breakthrough for the native lexical pattern and stimulate innovative formations.
The popular shuan\textsuperscript{4}shuan\textsuperscript{4}guo\textsuperscript{1} 浸涮鍋 (しゃぶしゃぶ, shabushabu — thin slices of beef parboiled in hot soup) throughout the city written on the shop signs was once loaned as 呀哺呀哺 (しゃぶしゃぶ, shabushabu). 呀哺呀哺 was a transliteration without the meaning consideration. It was then almost all replaced by the new loan translation 涮涮鍋 in which the act of swilling food (涮) in the boiling soup is described. Shakespeare (Romeo and Juliet, II, ii, 43-44) commented a rose would smell as sweet by any other name. However, perhaps a 涮涮鍋 does not taste differently to 呀哺呀哺, it does earn more at a restaurant's cashier. So do Sony radios or Yamaha motorcycles. Japan mania is fevering on this island.

Tang (2001:343) suggested that the early stage of loanwords were represented by transliteration and then by loan translation. Even though many transliterations were replaced, they contributed to the eventual creation of better loan translations, or contributed to accommodate the linguistic preferences of the Taiwan Mandarin speakers. The shared Chinese characters between Mandarin and Japanese are, in our opinion, also a reason for that transliteration gives way to loan translation. It will be clarified in the next section.

2.3 Form-meaning Reproduction

Though the two representations, phonetic and semantic loans, are common in borrowing languages as well as in borrowing Japanese words. The favorite choice to represent JLWs is the form-meaning reproduction. It is a complete borrowing with only the Japanese sound left out, that is, the (Chinese) characters, the morphological combination and the meaning are all borrowed. The examples belong to this kind of JLW are as follows: chi\textsuperscript{4}zi\textsuperscript{4} 赤字 (赤字, あかじ, akaji — deficit), xiang\textsuperscript{4}zheng\textsuperscript{1} 象徵 (象徵, しょうちゅう, shouchou — to symbolize; an emblem), luo\textsuperscript{4}xuan\textsuperscript{3} 落選 (落選, らくせん, rakusen — to lose an election or contest), ji\textsuperscript{1}ji\textsuperscript{2} 積極 (積極, せっきょく, sekkyoku — active; enthusiastic) and zuo\textsuperscript{4}yong\textsuperscript{1} 作用 (作用, さよう, sa — you — function). The form-meaning reproduction is a very convenient way for Mandarin to borrow Japanese lexicon. The close historical contact made this reproduction possible. Aitchison (2001:143) comments “a language tends to select for borrowing those aspects of the donor language which superficially correspond fairly closely to aspects already in its own.” Due to the shared Chinese characters, the Mandarin users are rarely aware
that the words they are using have foreign origins. Form-meaning reproduction is the favorite type of JLW that yields to the cultural compatibility (Tsou 2001:41). It accomplished the familiarity, agreeability and accessibility in lexical importation (Tsou 2001:52).

There are two characteristics when this type of JLW is loaned. First, the simplified Chinese characters are restored to the traditional complex ones, e.g., ren²qi⁴人気 (にんき, ninki – popularity) is written as 人気, di²xia⁴tie³地下鉄 (ちかてつ, chikatetsu – subway) as 地下鉄, bian⁴dang¹弁当 (べんとう, bentou – a meal box) as 便當, etc. Second, when the borrowing is a mixture of Chinese characters and Japanese jia³ming²假名 (かな, kana), the characters will be borrowed but the Japanese kana will be omitted, e.g., 入り口 (いりぐち, iriguchi – entrance) is borrowed as ru⁴kou³入口 (entrance), 味の素 (あじのもと, ajinomoto – a brand of monosodium glutamate; monosodium glutamate) is borrowed as wei⁴su¹味素 (monosodium glutamate) with the “り” and the “の” been omitted. “Adopted items tend to be changed to fit in the structure of the borrower's language” (Aitchison 2001:142).

It is also noticeable that some “loanwords” do not enter spoken Taiwan Mandarin, but are popular in written mass media. People understand them. For instance, hui⁴she⁴会社 (会社, かいしゃ, kaisha – corporation or company), tie³dao⁴鉄道 (鉄道, てつどう, tetsudou – railway), wu⁴yu³物語 (物語, ものがたり, mono gatari – story, tale) and the Japanese particle ‘の’ as in “意素の拡展” (the broadening of the sememe). Even though Japanese words like these are not spoken in Taiwan Mandarin, almost all Mandarin readers have no difficulty in understanding them. ‘の’ no is the most leading example of this type and will be further discussed shortly.

3. LEXICAL INFLUENCE ON TAIWAN MANDARIN

The JLWs affect the underlying semantic structure of Mandarin; they can enrich the vocabulary and can adjust or change the semantic field of Taiwan Mandarin.

3.1 Loanwords that Enrich the Lexicon

JLWs enrich the lexicon in Taiwan Mandarin. Japanese serves as a donor language that is responsible for direct borrowings and acts as a mediator bringing
other source languages to Taiwan Mandarin.

3.1.1 Indirect Borrowings

Words that are borrowed from Japanese, may not be original Japanese words, but have their origins from other languages. As mentioned above, 9.8% Japanese words (gairaigo) are loaned from foreign languages. It is therefore not surprising to find that many JLWs are indirect borrowings from English, German, French and so on. For example, although the word wa3si1 瓦斯 (ガス, gasu – gas) (gas) was borrowed from Japanese, its accurate origin is Greek. When Belgian Johan Baptist van Helmont (1574-1644) found this useful air, he named it ‘gas’ (in 1609) adopting the Greek kaos (chaos). The Japanese then borrowed it in 1822 and introduced it to MCh, i.e. the loan process of the Mandarin wa3si1 is: kaos (Greek) > gas (Belgium, 1609) > 瓦斯 (Japanese, 1822) > 瓦斯 (Taiwan Mandarin). In Japan, ガス (gasu) is now more popular than the character 瓦斯.

Another example is di4xia4tie3 地下鐵 (ちかてつ, chikatetsu – subway). When the first subway was built in Tokyo in 1927, the English word ‘subway’ was loaned to Japanese and represented as 地下鉄道. It was abbreviated as 地下鉄 and borrowed into Taiwan Mandarin later. So the loan process of the Mandarin di4xia4tie3 is: subway (English) > 地下鉄道 (Japanese, 1927) > 地下鉄 (ちかてつ, chikatetsu) > 地下鉄 (Taiwan Mandarin). The ju4le4bu4 俱樂部 (クラブ, kurabu – club) has a similar loan procedure: Club (English) > 俱楽部 (Japanese, 1879) > 俱樂部 (Taiwan Mandarin). The tian2bu21a4 甜不辣 (てんぶら, tenpura – a deep-fried food) is categorized into indirect JLW because of its Portuguese origin, tempero. Mian4bao1 麵包 (パン, pan – bread) is another example of indirect JLW which is borrowed form Portuguese p’an. Both tian2bu21a4 and mian4bao1 go through the same borrowing path, e.g. Portuguese > Japanese > Taiwanese > Taiwan Mandarin.

Also this set of measurement terms are indirect JLWs from other languages: chi3 呎 (フィート, fito – foot), cun4 吋 (インチ, inch – inch), li3 厘 (マイル, mairu – mile), 坪 (つば, tsubo – unit of land measurement; 3.31 square meters) and dun4 頃 (トン, ton – ton) are originally from English. Ma3 碼 (ヤード, yado – yard), li7mi3 寸米 (センチメートル, senchimētoru – centimeter), maozmi3 斎 (ミリメートル, miri-metoru – millimeter), qian1wa3 千米 (キロメートル, kiro-metoru – kilometer), qian1wa3 千瓦 (キログラム, kiro-guramu – kilogram).
are from French.  

There are less indirect borrowings from Japanese in recent years, because the Japanese don't use Chinese characters to transcribe their LWs. On the other hand, our foreign language ability is much better than it used to be decades ago. Therefore, it is not necessary to indirectly borrow foreign languages through Japanese.

Table 1. Other Examples of Indirect Borrowings

<table>
<thead>
<tr>
<th>JLWs</th>
<th>Japanese</th>
<th>Meaning</th>
<th>Original Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>母體 mu²⁵ti¹</td>
<td>ぼたい</td>
<td>parent body; parent population</td>
<td>English parent body, parent population</td>
</tr>
<tr>
<td>國際 guo²⁷ji⁴</td>
<td>こくさい</td>
<td>international</td>
<td>English international</td>
</tr>
<tr>
<td>幹線 gan³xian²</td>
<td>かんせん</td>
<td>trunk line; main line</td>
<td>English trunk line, main line</td>
</tr>
<tr>
<td>表象 biao³xiang¹</td>
<td>ひょうしよう</td>
<td>imagery or surface</td>
<td>German Vorstellung</td>
</tr>
<tr>
<td>理念 linian⁴</td>
<td>りねん</td>
<td>a concept</td>
<td>German Idee</td>
</tr>
<tr>
<td>象徵 xiang²zheng¹</td>
<td>しょうちょう</td>
<td>a badge; an emblem</td>
<td>French Symbole</td>
</tr>
<tr>
<td>幹部 gan³bu³</td>
<td>かんぶ</td>
<td>cadre members</td>
<td>French cadre</td>
</tr>
</tbody>
</table>

3.1.2 Direct Borrowings

The JLWs can also be direct borrowings, that is, the origins of the words are Japanese. For example, the Japanese traditional costume きもの (着物, kimono) is introduced to Taiwan Mandarin as he²fu²和服 (おふく, wafuku) and てつづき (手経, tetsuzuki – procedures) as shou³xu⁴手続 (procedures).

The second type of direct borrowings has the source from Japanese, but entered Taiwan Mandarin through Taiwanese. The borrowing process is hence Japanese > Taiwanese > Taiwan Mandarin. For example, yun¹jiang⁴運將 (うんきゃん, unchan – a driver), a¹sha¹li³阿莎力 (あっさり, assari – generous and open-minded), ma¹ma¹sang³ 媽媽桑 (ままさん, mamasan – a woman who manages a bar where many beautiful ladies accompany male customers) and o¹ba¹sang²歐巴桑 (おばさん, obasan – an old lady). Zan (1992:228) names these
words as Mandarin Chinese-Taiwanese blendings. These JLWs are articulated in
Taiwanese, particularly the above underlined elements. However, they are
commonly heard in all-Mandarin conversations and are therefore recognized as
Taiwan Mandarin JLWs that are bridged by Taiwanese. Linguists of different
standpoints may classify this type of LWs into indirect borrowings. In our paper,
the “direct” or “indirect” is decided by the original source. The wa’si 瓦斯 (ガス,
gasu – gas) is an indirect JLW because its original source is Greek. The he²fu² 和
服 (わふく, wafuku) is categorized into direct JLW because of its Japanese origin.

Many direct borrowings are used to introduce Japan or Japanese culture,
such as tian’huang² 天皇 (てんのう ten nou – Japanese emperor). Some of them
are introduced to Taiwan, such as shou⁴si’¹ 売司 (すし, sushi – a kind of Japanese
food; rice wrapped in kelp) and AVnu³you¹ AV 女優 (AV じゅゆう, AV jyoyuu –
the “voice actress” in porno movies).

Table 2. Other Examples of Direct Borrowings

<table>
<thead>
<tr>
<th>Japanese Loanwords</th>
<th>Japanese</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>歌舞伎 ge’u²ji¹</td>
<td>かぶき kabuki</td>
<td>a geisha (especially in Japan) Japanese theatre</td>
</tr>
<tr>
<td>平假名 ping’jia³ming²</td>
<td>平仮名 hiragana</td>
<td>a form of Japanese phonetic signs which are often used in place of the Chinese characters, cursive</td>
</tr>
<tr>
<td>片假名 pia³jia³ming²</td>
<td>ひらがな katakana</td>
<td>the square Japanese syllabary</td>
</tr>
<tr>
<td>見習 jian³xi¹</td>
<td>みならい minarai</td>
<td>to learn on the job as a beginner, training</td>
</tr>
<tr>
<td>取締 qu’di¹</td>
<td>とりしまる torishimar</td>
<td>to ban</td>
</tr>
<tr>
<td>取消 qu’xiao¹</td>
<td>とりけす torikesu</td>
<td>cancel</td>
</tr>
<tr>
<td>原作 yuan²zuo²</td>
<td>げんさく gensaku</td>
<td>original work</td>
</tr>
<tr>
<td>天皇 tian’huang²</td>
<td>てんのう tennou</td>
<td>Japanese emperor</td>
</tr>
<tr>
<td>鍋烧麺 guo¹shao’³mian²</td>
<td>なべやきうどん nabeyakiudon</td>
<td>noodles cooked with sea food in a one-portion pot</td>
</tr>
<tr>
<td>宅急便 zhai°j i³bian°</td>
<td>たっきゅうびん takkyubin</td>
<td>private express delivery</td>
</tr>
</tbody>
</table>

3.2 Loanwords that Change the Lexical Structure
Additionally, Japanese is also an alarm for some “asleep” or almost lost Pre-Modern Chinese due to the contact history of MCh and Japanese, i.e., JLWs can awaken revivals and stimulate indirect revivals, which change the lexical structure in Mandarin.

3.2.1 Revivals

Some words are borrowed from Japanese, but they have their origin in the target language—Pre Modern Chinese. Alleton names words of this type as “return loans” (2001:25). These lexicons had been lost or were not popular in modern Mandarin due to low frequency of application. Through the process of borrowing from Japanese, the lost or unpopular lexicon is revived in MCh. For example, in Shiji 史記 (Annals, completed in around 90 AD) already states: Zixia ju Xihe jiaoshou, wei Wenhou shi 子夏居西河教授，為文侯師 (Zixia, a teacher of Wenhou, teaches at Xihe.) The term jiao4shou4 教授 (teaching; professor) hadn’t been used for a long period of time until the Japanese jiao4shou4 教授 (きょうじゅ, kyouju—teaching; professor) was borrowed. Another example, biao1ben3 標本 (specimen; sample) was recorded in Chap 10, Zhaoshi wenjian qian lu 召氏聞見前錄 and the usage was lost until the restoration of JLW biao1ben3 标本 (ひょうほん, hyouhon – specimen; sample). Table 3 lists other examples. Myers (1999), Pan (1989) and others have recognized this linguistic fact of revivals. Liu (1990:240) comments that this is a unique type of loanword and is rarely found in LWs between other languages. Revivals are of course contributed to by the historical contact between Pre-Modern Chinese and Japanese. This also happens when words are borrowed from other languages within Taiwan, such as Taiwanese (Pan 1989:155-, Hsieh 1994:37-), because of its kinship with Taiwan Mandarin.

Words of this kind are recognized as revivals because they are commonly used in Taiwan Mandarin and are influenced by Japanese. They are otherwise lost without this influence.

Another type of revival is to make frequent use of some characters that are nowadays rarely used, such as chi1 晴 and shua1 椀 in chi1cha2 喫茶 (きさ, kissa—to drink tea along with refreshments) and shuan4shuan4 guo1 飯鍋 (しゃぶしゃぶ, shabushabu—thin slices of beef parboiled in hot soup), respectively. Sometimes the sound will be changed during the process of revival, because the pronunciation of an otherwise rarely used character is not familiar to the speakers.
and therefore spelling pronunciation often replaces the "real" one, the real or previous pronunciation of shua’ was shuan⁴. Shua’ is the pronunciation of the Chinese character’s right side without the radical. Many Taiwan Mandarin speakers thus pronounce shuan⁴shuan⁴guo¹ as shua’shua’guo¹.

Table 3. Other Examples of Revivals

<table>
<thead>
<tr>
<th>Lexicon</th>
<th>Meaning</th>
<th>Japanese</th>
<th>in Chinese Literature</th>
</tr>
</thead>
<tbody>
<tr>
<td>文明</td>
<td>civilization</td>
<td>ぶんめい</td>
<td>新校本古書/志/卷二十六志第十六/食貨</td>
</tr>
<tr>
<td>具体</td>
<td>revolution</td>
<td>かくめい</td>
<td>新校本三國志/書/卷五十八/書十三/陸遜</td>
</tr>
<tr>
<td>自由</td>
<td>freedom; liberty</td>
<td>じゆう,じゆう</td>
<td>新校本後漢書/志/卷第十六五行四/地際</td>
</tr>
<tr>
<td>革命</td>
<td>revolution</td>
<td>かくめい</td>
<td>周易/革</td>
</tr>
<tr>
<td>野菜</td>
<td>wild vegetable</td>
<td>やさい,やすai</td>
<td>新校本遼史/本紀/卷一/本紀第一 太祖上/七年</td>
</tr>
<tr>
<td>会计</td>
<td>accounting</td>
<td>かいけい</td>
<td>新校本漢書/志/卷二十四下 貨貨志第四下</td>
</tr>
</tbody>
</table>

3.2.2 Indirect Revivals

A JLW can be a mixed creation. It is borrowed from Japanese, an identical morphological form with that in Chinese literature but has a different meaning. The meaning is half ancient Chinese, half modern western notion and is combined in Japanese: Chinese characters + western notions → Japanese → MCh. For example, in Annals states “tianxia zhi xueshi mi ran xiang feng yi 天下之學士，騷然箋風矣” (the study and pursuit of knowledge by droves of intellectuals in China becomes an established practice), here the “學士” means “intellectual, scholar”. In the Weijin period (220-420 AD), xue²shi⁴ 學士 was the title of an officer. Nowadays, the “學士” means “a person who holds the degree of Bachelor of Arts or Science, etc.” which is introduced from Japanese 學士 (がくし, gakushi), with a western notion and Chinese form. The word jing³chá² 警察 (policemen) is another example. In Tsai Ting Zhuan 蔡挺傳 (The Biography of Tsai Ting), Songshi 宋史 (the history of Song dynasty, 960-1279AD) states that “chá³jing³ 警警” was sent. Also in Li Shi Zhuan 李石傳 (The Biography of Li Shi), The History
of Jin 金史 (1115-1234 AD) “xun² jing³ 巡警” is written. Nonetheless, the meanings of “察警” and “巡警” are not exactly the same as the modern JLW “警察”. Masini (1997:222) says that Chinese first used the term jing³ cha² 警察 as policemen in 1884, Qing dynasty, but the same word 警察 (けいさつ, keisatsu – policemen) can be found in the 日本國志 (にほんこくし, Nihon Kokushi, Huang 1890:634) that is more than one hundred years earlier than the MCh version. “警察” is therefore a half or an indirect revival. Other examples like bao³ xian³ 保釀 (ほけん, hoken – insurance), guo¹ shao¹ wu¹ long² 鍋燒鳥龍 (なべやきうどん, nabeyakiudon – scalloped-pot-boiled noodles), bu⁴ ji⁴ 襲記 (ぽき, boki – book keeping), etc. also have their meanings different or slightly different from what they were in MCh.

Many academic terms fall into this category of borrowing. They are used so commonly and naturally in academic fields that scholars are not aware of their mixed creation and origin, such as jingji 經濟 (けいざい, keizai – economy), wenxue 文學 (ぶんがく, bun gaku – literature), xianxiang 現象 (げんしょう, genshou – phenomenon). Such kind of borrowing, again, has to do with the intensive historical contact between MCh and Japanese. Meillet (1905-6/1948) says that words are able to adjust their meaning for linguistic, historical or social reasons. The indirect revivals gave up the old, middle, or near modern Chinese meanings but adopted new Japanese ones. The semantic structure is thus reformatted. The indirect revivals awaken the lexicon with new meaning and leave those old meanings in filed literature.

Table 4. Other Examples of Indirect Revivals

<table>
<thead>
<tr>
<th>Lexicon</th>
<th>Meaning in Chinese Literature</th>
<th>Meaning of JLWs</th>
<th>Japanese</th>
</tr>
</thead>
<tbody>
<tr>
<td>xie² zhen¹</td>
<td>depicting in light of fact (Chap. Zaiyi, Yan shijia zun 鈞氏家訓 Master Yan’s Confucian Home Teachings, by Yan Zhi-tui)</td>
<td>made photos</td>
<td>しゃしん shashin</td>
</tr>
<tr>
<td>rou² dao²</td>
<td>mild and unassuming manner (The history of East Han dynasty: the history of emperor Guang Xu)</td>
<td>judo</td>
<td>じゅうどう, juudou</td>
</tr>
<tr>
<td>bo³ shi¹</td>
<td>an officer (Annals: the history of emperor Qinshihuang who established the Qin dynasty)</td>
<td>a Ph.D.</td>
<td>はかせ, hakase</td>
</tr>
<tr>
<td>ke¹ cheng²</td>
<td>to charge a tax according to the price fluctuation in ancient times (The history of Yuan dynasty: the history of emperor Shijzu)</td>
<td>a course</td>
<td>かてい, katei</td>
</tr>
<tr>
<td>ping²</td>
<td>level ground (The history of Old Tang)</td>
<td>unit of measuring land</td>
<td>つぼ, tsubo</td>
</tr>
<tr>
<td>tang²</td>
<td>torrents (Annals: the history of emperor Xiao)</td>
<td>hot water</td>
<td>ゆ, yu</td>
</tr>
</tbody>
</table>
3.3 New Affixes and Taiwan Japanese

Some of the JLWs have changed the lexical structure of Mandarin, such as the indirect revivals. Some could inspire changes and are linguistic seeds, or in Aitchison's word "exist in embryo in the language" (2001:144), such as the set of quasi-affixes that we will discuss in this section. Among these quasi-affixes, "-族" is the most productive one as Yao (1992b:249) pointed out in his statistics that investigated the words used in newspapers in Taiwan. Li (1998:25) observes, this usage of "-族" is also in style in Hong Kong, but not as productive in Mainland China where the JLWs are not as popular.

Being influenced by Japanese, -zu (族) enjoys a certain productivity in categorizing a group of people in Taiwan Mandarin, as in huo3tu1zuz2火腿族 (ham people), biau'che'zu2飙车族 (wild car racing people) and bao4zou3zu2暴走族 (wild car-racing people). Semantically speaking, "-族" is expanded its meaning from "a group of people ties of blood" to "a group of people who have shared features", such as the shared feature in bin1lang2zu2槟榔族 (betel nut people) – same hobby; ying2fa3zu2银髪族 (gray-hair people) – same generation; shang4ban1zu2上班族 (working people) – all working; ding3ke4zu2頂客族 (DINKs; highly paid couples with no kids) – same life style, etc. Morphosyntactically, "-族" is no more a bound and restricted element as stated in Chao (1980:85), but a bound and versatile element. It is grammaticalized. Grammaticalization is an important grammatical phenomenon in the history of MCh (Cheng 1984:71-, Liu 1993:7-, Wei 2001:69-, Zhao 1999) and in modern Taiwan Mandarin (Chang 2000:3-, Biq 2001:103-, Simpson 2001:125-) in which a lexical item (a content word) lost or gave in its semantic meaning and became a function word because of, for example, discourse factors.

Borrowings do not suddenly interrupt the basic structure of a language. Aitchison (2001:145) points out "Foreign elements make use of existing tendencies, and commonly accelerate changes which are already under way." JLWs actually activate, but not initiate, the grammaticalization of -zu "-族" that is already under way in Taiwan Mandarin (Hsieh and Hsu 2004). Other examples activated by JLWs are -guo "-鍋" and -shao "-燒". We had huo3guo1火鍋 (chafing dish), but ever since shuan3shuan4guo1涮涮鍋 (しゃぶしゃぶ, shabushabu – thin slices of beef parboiled in hot soup) was introduced from Japan, there are ma2la1guo1麻辣鍋 (peppery hot pot). xiu4xiu4guo1臭臭鍋 (tinky hot pot) and so on come after on the market offering different kinds of hot pots. "-燒" is a
similiar case. It was a stable verb as in ran²shao¹ 燃烧 (to burn) or a noun as in fa¹shao¹ 發烧 (to get a fever) before the followings were sold in Taiwan: tie³ban¹shao¹ 铁板烧 (てっぱんやき, teppanyaki – food cooked on a hot iron plate), shou⁴xi¹shao¹ 暖喜烧 (すきやき, suki yaki – sukiyaki) and tan⁴shao¹ 炭烧 (すみやき, sumiyaki – charbroil). Also the prefix chao– “超–” could be an example of the trend motivated by Japanese, as in chao¹ke²ai⁴ 超可爱 (super cute) or in chao¹hao¹wan²de⁵ 超好玩的 (super enjoyable). Chao– “超–” was just a verb used in “挾太山以超北海 (to clip Mount Taishan with arms to stride across the North Sea)” or “chao¹ji²qiang²guo² 超級強國 (superstate)”. Although when Buddhism was introduced, the ritual and the term “chao¹du⁴ 超度 (to release the souls from purgatory)” came in the funerals, it was not until recent years that the youth use it extensively to replace “hen¹ 很 (very)” in Taiwan Mandarin.

Some JLWs appear either only in written Taiwan Mandarin or only in spoken Taiwan Mandarin. The above mentioned “の” no is a case of the former. This Japanese possessive “の” is never spoken in a Mandarin conversation, but many Mandarin users, including many academics, write “の” instead of the Mandarin “的” in their notes. Because the possessive is frequently used (Chang 1992, Hsieh 1994a) and “の” needs only one strike while “的” needs eight. On the contrary, “Chotto matte” (wait a minute) is an example of the opposite case in that it is not used in Mandarin written texts, but young people like to say it to catch their listener’s attention. Aitchison (2001:142) notes that “It is, however, rare to borrow ‘basic’ vocabulary – words that are frequent and common.” But such borrowing is not impossible, as Aitchison later cites Heath’s (1981) research on lexical borrowing in Australia. “の” and “Chotto matte” are perhaps cases of this kind that is at the middle stage of borrowing. It takes a longer time to “properly” dwell in the target language as it is a basic word.

The special contact between Taiwan Mandarin and Japanese not only generates Sino-Japanese morphemes, but there are Japanese words created in Taiwan as Chen (2000:56-7) also recognized. Being influenced by Japanese, speakers of Taiwan Mandarin may even compose a mixed form of “Japanese” such as “ying³ying¹mei³dai²zi³ 英英美代子” (英英美代子). This has a complex combination: Chinese characters, Taiwanese sound and meaning, and a Japanese morphosyntactic form. The Taiwanese ing³³ ing¹³ bo¹¹ tai²¹ to i²¹ “idling around without anything to do” is expressed with the Chinese characters of Japanese
morphological rule. The “mei\textsuperscript{3} dai\textsuperscript{4} zi\textsuperscript{3} 美代子 (みよこ, Miyoko)” is a popular Japanese female name. Thus, when a Taiwan Mandarin speaker says “I am 美代子”, the hearer might first be puzzled, then laugh after coming to an understanding. The phrase is a pun utilizing a homonym. “gong\textsuperscript{1} ben\textsuperscript{3} mei\textsuperscript{3} dai\textsuperscript{4} zi\textsuperscript{3} 宮本美代子” (Taiwanese kin\textsuperscript{3} pun\textsuperscript{53} bo\textsuperscript{33} tai\textsuperscript{21} to i\textsuperscript{21} “You assume something happened, but actually there is nothing” 根本無代詣) is another example of this kind. Such examples create a great sense of humor and are adopted in both written and spoken Taiwan Mandarin so that the cases like “美代子” may develop to be a suffix or quasi-suffix later on.

4. SOCIAL DOMAIN

The linguistic and social interaction is revealed by the JLWs. Let us now turn to examine the JLWs in the social domain. We will first outline different social discourses at three streams of Japanese input to reflect social needs at the time. Then we will focus on the development of the economic patterns in Taiwan. At last, a signal of the transforming social structure will be pinpointed.

4.1 Different Social Discourses at Three Streams of Input

There are different linguistic input and social needs at three periods of contacts between Mandarin and Japanese. The first period of contact started after the Meiji Restoration (1868) in Japan. It was at the turn of the twentieth century, the Qing Dynasty had been defeated in numerous wars and was looking for strength by learning from foreign countries. The social need during these turbulence years was to gain more vigor in politics as well as in academics. As mentioned earlier, Japan had a successful re-establishment by learning from the westerns at the Meiji Restoration. The success of the neighbor, Japan, became a bridge between Qing Dynasty and the westerns. In 1896, Qing Dynasty sent the first group of students to Japan (Masini 1997:128). More were sent in later years. When the students came back, they brought new ideas and concepts with them. New words were then introduced to MCh.

Xing (1990:79-) states that words of material domain are more easily been borrowed. However, the borrowing from Japanese is not the case at this period of time. Other than words of material domain, words of academic and political domains are borrowed, such as she\textsuperscript{4} hui\textsuperscript{4} xue\textsuperscript{2} 社会学 (しゃかいがく, syakai
gaku-sociology), bo\textsuperscript{2}shi\textsuperscript{4} 博士 (はかせ, hakase—a Ph.D.), nei\textsuperscript{4}ge\textsuperscript{2} 内閣 (ないかく, naikaku—the cabinet), shi\textsuperscript{4}bian\textsuperscript{4} 事変 (じへん, jihen—exigency), yu\textsuperscript{4}jue\textsuperscript{2} 議決 (ぎけつ, giketsu—to adopt a resolution), zhu\textsuperscript{1}yi\textsuperscript{4} 主義 (しゅぎ, shugi—an ism or a doctrine), xian\textsuperscript{4}fa\textsuperscript{3} 憲法 (けんぽう, kenpou—constitution), etc.

Most of JLWs loaned at this period of time are concepts originally from western countries. Japanese was merely a medium, i.e., Japanese culture was barely involved in the transmission. We may say Japan was a bridge between Qing Dynasty and the western powers. These indirect borrowings are also form-meaning reproductions with familiar morphological structure, and thus can be borrowed conveniently. Their alienisms are unbeknown to the Mandarin speakers.

At the second period, Taiwan was governed by Japan directly (1895-1945). Many terms regarding livelihood and construction terms were loaned. For example, bian\textsuperscript{4}dang\textsuperscript{1} 便當 (べんとう, bentou—a lunch box), mo\textsuperscript{2}tu'oche\textsuperscript{1} 摩托車 (オートバイ, otobai—a motorcycle), shou\textsuperscript{1}si\textsuperscript{3} 壽司 (すし, sushi—a kind of Japanese food; rice wrapped in kelp), ta\textsuperscript{1}ta\textsuperscript{1}mi\textsuperscript{3} 楊榻榻米 (たたみ, tatami—thick woven straw mats of three by six feet, used in Japanese houses), xuan\textsuperscript{2}guan\textsuperscript{1} 玄関 (げんかん, genkan—threshold, doorsill), yi\textsuperscript{4}jian\textsuperscript{4} 印鑑 (いんかん, inkan—a specimen seal impression for checking when making payments), hun\textsuperscript{3}tu\textsuperscript{3} 混泥土 (セメント, semente—cement), xia\textsuperscript{4}shui\textsuperscript{3}dao\textsuperscript{4} 下水道 (げすいどう, gesuidou—a sanitary sewer), di\textsuperscript{4}xia\textsuperscript{3}tie\textsuperscript{3} 地下鉄 (ちかてつ, chikatetsu—subway), etc. Japan contributed to the construction of Taiwan at that time. They built the railway and worked on academic research that helped preserve Taiwanese culture property.

That was a period when linguistic input was affected by the direct political domination of Taiwan by Japan. The intimate contact (Bloomfield 1933) was between two languages and two cultures, therefore many words regarding livelihood, the material domain, were borrowed. Observing the types of Japanese loanwords in Taiwanese, Hansell (1989) comes to the same result that “those from the Japanese colonial era are often items relating to everyday life.” Many such JLWs are still used in Taiwan Mandarin and in other languages in Taiwan.

After the colonial era, there was a period of time when Japanese culture was rejected in Taiwan. Once forbidden Japanese songs made a reappearance in 1951 when the ban was lifted. Some Japanese movies were allowed back in the theaters in 1984. The turning point was the end of martial law in 1987. With the political opening up, the society gained more freedom and made progress. Before long, the
third stream of Japanese input began. Japan mania made a landing on Taiwan. Not only do those of the generation who sang Japanese songs in their school years, but also people in the younger generations like to listen to songs, watch soap operas, watch movies and read comic books from Japan. This is different from the first stage of Japanese input when there was the political push from Qing Dynasty. It is also unlike the second stage when the language contact was under Japanese colonial force. Japanese culture is now an activator that itself attracts Taiwanese people.

The JLWs loaned at this period reveal the present role of Japan to Taiwan is — an economic model. New postal systems, commerce institutions and selling objects are being introduced to Taiwan. For instance, 歌林 (Kolin), 東芝 (Toshiba), 山葉 (Yamaha), 三洋 (Sanyo), etc. are Japanese brands of electric appliances that are popular in Taiwan. This shows Japanese products are in great demand. The label 'made in Japan' promises the best salesmanship. The electric appliances stores in Taiwan display Japanese products on the most obvious shelf as advertisements. The entrepreneur sell Japanese products and like to learn Japanese business management.

Taiwan looks to Japan as an economic model as Taiwan has located its role in the world. Next section will illuminate this point by looking into the social and economic development in Taiwan.

4.2 Social and Economic Development

A group of JLWs regarding postal service and telecommunication reveal the social development, and the change of the economic patterns in Taiwan.

If we go back to the history, the first post office was set up in 1874 at Qing Dynasty titled youzheng 郵政. The title is then developed into youju 郵局 in Mandarin as an abbreviation of youzhengju in 1890 (Masini 1997:263). The word youzheng 郵政 is an indirect revival with MCh origin and Japanese new meaning which brought the Mandarin word youju 郵局 into light. The process from the introduction of the postal service to the blossoming of private express delivery promise that the society is opening up and the economical pattern is moving ahead.

The youbian 郵便 (ゆうびん, yuubin – post) was introduced to Taiwan Mandarin in Japanese colonial era. Then the Zhaipei 宅配 (たくはい, takuhai –
a parcel sent through a home delivery service) motivated the extra service of supermarkets in Taiwan in 1988 (United Evening News, 21/06/1988, 12). 

Takuhai - home delivery service) is one of the pioneers in the web shopping business. It not only initiates a different kind of shopping model in Taiwan, but also says the upcoming of the E era and announces the out-of-date of the traditional way of shopping, such as going to the markets or shops, spending time chatting with the sellers and so on.

Meanwhile, the Takkyubin - private express delivery) was made known in the mass media in 1993 (Min Sheng Daily, 01/01/1993, 12) and worked successfully on the market as Economic Daily News (30/01/1996, 29) reported. The Takkyubin provides the clue of a new commercial pattern and says the progress of the postal service in Taiwan. The government releases public owned industry to local businessmen. This liberty makes the service possible. Also the pace of the society is stated in the popularity of Takkyubin. People want their post be produced, packed and delivered as fast as possible. The expense is not the main concern, the businessmen can afford it. It is obvious that the living standard in Taiwan is rising. Soon, the Zhaiji - private express delivery) becomes popular. This expresses the social need of the home service that when the young couples are working at their offices, their elder family members and children need to be looked for, and the house needs to be taken care of, by Zhaiji - home care).

The set up of the TV channel (channel 92) Zhaiyi - a milestone for the further development of Zhaiji - private express delivery). Sociologically speaking, Zhaiyi shows the flourish of the mass media, the advance of the cable or telecommunication and the popularity of the computers. People can buy a house simply by looking at the screens. It also indicates how busy the Taiwanese are. They don't have enough time to visit every house location. They are rich and can afford to buy houses in this way.

Morphologically speaking, the "zai" in Zhaiji - home express delivery) will possibly activate grammaticalization of a quasi-prefix in Taiwan Mandarin. There are lexicon such as Zhu - a residence), Yang - a residence house), Yin - a grave), but "zai" as a quasi-prefix appears only in technical terms like Zhaijing - The Book of Residence) or Zhaixiang - a
geomantic look of a house). The “宅...” in zhai^{2}\text{yi}^{4}\text{gou}^{4}宅易購 (a TV channel selling houses) could initiate the productivity of the quasi-prefix. This is motivated by the “宅...” in zhai^{2}\text{jii}^{4}\text{bian}^{4}宅急便 (たっきゅうびん, takkyubin – private express delivery).

As more and more mail vans with the sign “zhai^{2}\text{jii}^{4}\text{bian}^{4}宅急便” are running on the streets right now. The JLWs and Japanese motivated Taiwan Mandarin listed in Table 5 mark the economic, postal service and communication progresses. They also signal a special social phenomenon in Taiwan.

Table 5. The Development of the Post and Home Services

<table>
<thead>
<tr>
<th>Time</th>
<th>Words</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1874</td>
<td>you^{2}\text{zheng}^{4}郵政 (ゆうせい, yuusei)</td>
<td>post office</td>
</tr>
<tr>
<td>Japanese</td>
<td>you^{1}\text{bian}^{4}郵便 (ゆうびん, yuubin)</td>
<td>post</td>
</tr>
<tr>
<td>colonial era</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1983</td>
<td>zai^{2}\text{zhai}^{4}\text{fu}^{4}\text{wu}^{4}宅在服務 (さいたくふくむ, zaitakufukumu)</td>
<td>home care</td>
</tr>
<tr>
<td>1988</td>
<td>zhai^{2}\text{pe}^{1}\text{pei}^{4}宅配 (たくさん, takuhai)</td>
<td>a parcel sent through a home delivery service</td>
</tr>
<tr>
<td>1993</td>
<td>zhai^{2}\text{jii}^{2}\text{bian}^{4}宅急便 (たっきゅうびん, takkyubin)</td>
<td>private express delivery</td>
</tr>
<tr>
<td>2003</td>
<td>zhai^{2}\text{yi}^{4}\text{gou}^{4}宅易購</td>
<td>TV channel for selling houses</td>
</tr>
</tbody>
</table>

4.3 A Signal of the Changing Social Structure

As the social structure is transforming, people tend to be lonelier than they used to be. We take the JLWs regarding foodstuff and consumer patterns as examples. The foodstuff that was introduced earlier to Taiwan are those of spices, such as wei^{4}\text{su}^{4}味素 (あじのもと, ajinomoto – monosodium glutamate), wei^{4}\text{zeng}^{1}味噌 (みそ, miso – bean paste) and wasabi (わさび, wasabi – Japanese horseradish). We add them to our food and share them with family and friends. The new introductions are smaller portions of food suitable for a single consumer to eat, for example, fan^{4}\text{tuan}^{2}飯糰 (にぎりめし, nigirimeshi – rice balls), yu^{4}\text{bian}^{4}\text{dang}^{1}御便當 (おべんとう, obentou – a polite way of saying a meal box), guo^{1}\text{shao}^{1}\text{mian}^{4}鍋燒麵 (なべやきうどん, nabeyakiudon – noodles cooked with
sea food in a one-portion pot). These types of food introduced at different times reveal the changing of eating habits and the social structure. Many people buy their own yu"bian"dang¹ 御便當 (a meal box) and fan"tuan² 飯糰 (rice balls) in the convenient stores (even at midnight) with their sui²shen'ting¹ 隨身聽 (ウォークマン, wokuman - a walkman) singing in their ears, without the necessity of interacting with the grocery store keepers. Then they buy their own beverages from zi⁴dong⁴fan⁴maî⁴ji¹ 自動販賣機 (じどうはんぱいき, jidouhanbaiki - vending machine) anywhere without contacting with anyone. The zi⁴dong⁴fan⁴maî⁴ji¹ 自動販賣機 (vending machine) stands at almost every street corner.

The mai⁴chang³ 賣場 (うりば, uriba - a selling area) and liang⁴fan⁴dian⁴ 量販店 (りょうはんてん, ryouhanten - a store with direct discount sale of goods bundled or packed in larger than conventional retail quantity) reveal the changing consumer patterns. More and more convenient stores, mai⁴chang³ 賣場 (a selling area) and liang⁴fan⁴dian⁴ 量販店 (wholesale supply) are opening. They are very much different from the traditional shops and markets. The sellers display a variety of goods in large quantities in the same building; the consumers buy various necessities in bulk, thereby eliminating the necessity of visiting different shops often or going to the traditional market every morning. At the same time, greetings and dialog between the shopkeepers and their customers are rarely heard, but the isolation and loneliness pour forth. Here we see the socioeconomic development brings both a promising future and a dark side effect to the society. In a word, JLWs reveal the social and economic development in Taiwan. Taiwan's awareness of playing an economic role in the world is expressed by the JLWs.

5. CONCLUSION

This study examines the JLWs in three periods of time, looking into their written representations and observing their influence on the lexical structure of Taiwan Mandarin. At last, we turn to social discourse and observe the social implication of these JLWs in Taiwan. To conclude the above discussion:

Among the three types of morphological representations of JLWs, form-meaning reproduction is the favorite one due to the shared Chinese characters in both languages. However, it gives way to loan translation because of social reasons just as transliteration also gradually gives way to loan translation to accommodate the linguistic preferences of the Mandarin speakers. The JLWs affect
the underlying linguistic structure of Mandarin by enriching the vocabulary and changing the lexical structure. JLWs enrich the lexicon in Taiwan Mandarin by serving as a donor language that is responsible for direct borrowings and acts as a mediator bringing other source languages to Taiwan Mandarin. Due to the contact history of Chinese and Japanese, JLWs can awaken revivals and stimulate indirect revivals. Both form-meaning reproduction and revivals are unique and rarely happen between other languages. This, again, credits belong to the shared writing system between these two languages.

From the different categories of JLWs loaned from different period of contacts with Japan, we see that the first input of JLWs serve as a mediator of introducing western scientific and academic concepts. In the new millennium, Japan is more a commercial example to Taiwanese people than an academic one as it was a century ago. The role as an academic mediator at the first stage of Japanese input has been handed over to English. Most JLWs related to the daily life discourse are mostly commerce related, either selling objects, systems or institutions. They occupy most of the recent JLWs. The essential motivation of borrowing these words concerns Taiwan’s recognition of her role in the world. Geographically, as an island in the Pacific Ocean between the European and the Americas Continents, Taiwan can play an economical key role in the world. We looked around and see Japan as an economic miracle in the world after World War II, the Taiwanese people, as well as the government alert: Why can’t we, when Japan can? Japan becomes a raw model that we want to learn from. The recent JLWs are the pointers of Taiwan’s awareness of playing an economical role in the world.

MCh was once an intermediate and inspirer of the Asian languages. Chinese characters were the only written system in Japan, Korea and Vietnam for over a thousand years. Today we are learning from Japan because of our special geographical location and the dilemma after the Second World War (Lian 2001:37). We are anxious to adapt outside cultures into our society and language. Side effects are brought forth when the social structure is transforming. Nevertheless, this is a common phenomenon in many cultures. Japan herself, for example, is facing cultural and social conflicts (Matsumoto 2002). The Japanese themselves are also worshiping foreign items. For instance, electric piano is invented in Japan, but as Wu (1988:243) notices that it is named as “electone”, an English, and is
written in katakana "エレクトーン", comprised in "loanword" dictionaries.

With a calculated balance, between the influence of Japan mania and the influx of loanwords and holding true to our independent identity, we remember and value our precious traditions that have brought us to this point as we are well on our way to globalization.

NOTES

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1. When discussing the history of Mandarin, “MCh” (Mandarin Chinese) is used to refer to the shared language of Taiwan, Singapore, Mainland China, etc. We use “Pre-Modern Chinese” to indicate the lexicon used in old Chinese, middle Chinese, and near modern Chinese.

2. Cf. Kao and Liu (1958) the contact history of MCh in the People Republic of China were since 1949 – Russian etc.

3. The double consonants here are influenced by the stop in front of the consonant. In Japanese, the consonant would be repeated after the stop sound.

4. The different previous origins will be discussed in section 3.1.

5. When transcribing the sound ‘jing’ with Chinese character, we have choices: 京, 靖, 旌, 晴, 青, 秋, 青, 經, 莖, 謹, 驚, 鯨 and 鵝 (all with the first tone), etc.

6. Also known as paraphrase (Chang 1994:284) or metaphor. Sometimes the line between transliterations and loan translations is not clarified. See Myers (1999:116) for further discussion.

7. There are eight tones in Taiwanese. The original tone values are as follows: upper even tone 44 e.g. 豬, lower even tone 24 e.g. 來, rising tone 53 e.g. 火, upper departing tone 21 e.g. 脆, lower departing tone 33 e.g. 洞, upper entering tone 32
e.g. 骨, and lower entering tone 33 e.g. 滑.

8. In the late 19th century, some Japanese complained about the difficulty in writing Chinese characters. The Japan government announced a table of simplified Chinese characters in 1923. Furthermore, the Japan government announced a revised list of Chinese characters as the frequently used Chinese characters in 1981, about 14% of the Chinese characters are simplified. Simplified 氣, 鉄 and the complex 氣 and 鉄 were all used till 1981. The 弁 was used in 1981, but the meaning might not be the same as 便 then. For they were listed in separated two items. 便 was the simplified form of 辨, 辯, and 辨. (The Society for the Teaching Japanese as a Foreign Language 1982)

9. The *li²mi¹* 厘米 is then changed to *gong¹fen¹* 公分 (centimeter), *mao²mi³* 毛米 to *gong¹li²* 公釐 (millimeter), *qian¹mi¹* 千米 to *gong¹chi³* 公尺 (kilometer) and *qian¹wa³* 千瓦 to *gong¹jin¹* 公斤 (kilogram).


11. Loanwords from English have similar examples, such as "T 恤" (T shirt), "二 B 鉛筆" (2 B pencil) and the indirect JLW "卡拉 OK". Chu (1994:27) named them as "混血兒詞" (mixed-blood terms). Wu (1994:37) suggests that it is because no written form (loan translation) can present the object more concise and effective, therefore the whole "form" is loaned. "の" is different however from the mixed-blood terms, but more like a code-switching in writing.

12. See Chen (2000:44) for the semantic difference of the Taiwan Mandarin *xuan²guan¹* 玄關 and the Japanese *genkan*.

13. The *wasabi* belongs to a spoken LW or code-switching and has no fixed written representation.


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台灣的日語借詞：社會面觀和詞彙影響
謝清玉 許蕙麗
南台科技大學 真理大學

本文探討日語借詞對於台灣漢語的影響。語料的收集包括新聞語料庫、一般口語的使用，及文獻資料。日語借詞對台灣漢語的詞彙結構產生不小的影響，也激發了一些類似詞的產生，及衍生了許多台製日語。借入的方式主要有三種：音譯、意譯，及特殊的形義借詞。無論是直接或間接的日語借字，日語借詞豐富了台灣漢語的詞彙，而由於漢語、日語長久以來的密切接觸，有許多漢語的「復活詞」重現江湖。綜觀前後三個階段的日語借詞，各階段的社會背景不同，所反映的社會現象也不同。近幾年哈日風潮所出現的日語借詞反映出台灣社會的經濟步調，及其在這個地球村的角色認定。

關鍵字：哈日風、詞彙結構、社會面、語言接觸、復活詞