

# A Cognitive Linguistic Analysis of the Multiple Meanings of "浅ましい"

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**Abstract:** Based on the Balanced Corpus of Contemporary Written Japanese (BCCWJ), this paper conducts an in-depth cognitive linguistic analysis of the Japanese lexeme "浅ましい" and its multiple meanings. Utilizing cognitive techniques such as metaphor and metonymy, the study classifies the semantic relationships of "浅ましい" in modern Japanese and reveals its affective tendencies across different contexts. Findings indicate that "浅ましい" predominantly conveys negative emotions, covering a range of meanings from the condemnation of desires and negative evaluations of appearance to the description of humility, sadness, and shame, and it is primarily used in written expression. In contrast, although this term is listed as a synonym of kawaiō (可哀想) in Weblio's Synonym Dictionary (2024), "浅ましい" carries a stronger connotation of pejoration and criticism, reflecting a richer spectrum of emotional nuances.

**Keywords:** 浅ましい, Metaphor, Metonymy.

## 1. INTRODUCTION

Differences in language, culture, and daily practices vary across countries to different extents. An insufficient understanding of these linguistic aspects not only impedes effective communication with native speakers but also impacts research that relies on a nuanced grasp of the country's historical and cultural context. The term "浅ましい" is a Level 1 vocabulary word in the Japanese Language Proficiency Test (JLPT); while its pronunciation is straightforward, its meanings are complex. The Kōjien (7th Edition) (2018) provides the following definitions for "浅ましい":

(動詞「あさむ」の形容詞形。意外なことに驚く意が原義で、善いときにも悪いときにも用いる)

①意外である。驚くべきさまである。

竹取「取りがたき物を、かく一・しくて持って来た事をねたく思ひ」。

源朝霧「かかる人も世に出でおはするものなりけりと、一・しきまで目をおどかし給ふ」

②興ざめである。あまりのことにあきれれる。

枕九三「一・しきもの刺櫛すりてみかく程に、物につきさへてをりたる心ち」

③(あきれれるほど)甚だしい。

今昔二三「大学の衆は一・しく力ある者かな」

④なさけない。みじめである。見苦しい。

徒然草「もののあはれも知らずなりゆくなむ一・しき」。

「一・い姿になり果てる」

◎さもしい。心がいやすい。「根性が一・い」(Niimura, 2018)

Given the definitions provided for "浅ましい" in the Kōjien (7th Edition), most example sentences are sourced from classical literary works. These examples, with their archaic and challenging language, offer limited guidance for understanding and mastering the term "浅ましい" in modern Japanese. This gap between historical and contemporary usage highlights the need to explore the term's practical meaning and usage in a modern context. Therefore, to comprehensively and accurately grasp the meanings and usage characteristics of "浅ましい" in contemporary Japanese, this study adopts a cognitive linguistic approach. Utilizing the extensive data within the Balanced Corpus of Contemporary Written Japanese (BCCWJ), the study categorizes and analyzes the multiple meanings of this term, examines the relationships among its various meanings, and, through examples from the corpus, reveals the tendencies and stylistic applications of "浅ましい" across different contexts in modern Japanese (National Institute for Japanese Language and Linguistics, 2018).

## 2. THE MEANINGS OF "浅ましい" IN THE CORPUS

An analysis of example sentences in the corpus reveals the following meanings for "浅ましい":

### 2.1 An attitude of condemnation toward certain desires or thoughts

(1) . . . (略)換言すれば、被告の自己を顕示し人を支配しようとする欲望の極度の発現の結果であり、多数の生命を奪い、奪おうとした犯行の動機・目的はあまりにもあさましい愚かしい限りというほかなく、極限ともいうべき非難に値する。(毎日新聞社2004/2/28)

(2) その好意は身に染みてありがたかったのですが、故郷全羅道の発音を恥として、それを矯正してみたいと一時なりとも考えた自分があさましく思

えたからです。

(金大中(著)/金容権(訳)『新しき出発のために』朝日新聞社)

Example (1) illustrates how "浅ましい" is used to convey a sense of condemnation for undesirable desires. The underlined content reveals strong criticism of the defendant's intense desire to dominate others, which is seen as an extreme, foolish, and intolerable behavior deserving harsh rebuke. Similarly, in Example (2), "浅ましい" expresses self-condemnation directed inwardly: the protagonist feels shame and regret about having once considered altering their accent to hide their regional origins. This example further highlights how "浅ましい" conveys negative emotions in self-reflection and internal examination of motives and actions. In both examples, "浅ましい" reflects a critical stance toward external or internal negative behaviors, emphasizing the importance of self-awareness in relation to social standards and value judgments.

### 2.2 Negative evaluations of appearance

(3) 肉を食べるにしても、かたまりをガブッと喰いちぎってガツガツ喰

らうやり方から、食べやすい大きさに切って、調理して食べるようになった。もうでっかい口を開けて、肉のかたまりを喰いちぎる必要がなくなった。つまり、あさましさを見せることがなくなった。

(魚柄仁之助『インゴでゆこう!』大和出版)

(4) 李徴の声が答えて言う。自分は今や異類の身となっている。どうして、おめおめと故人の前にあさましい姿をさらせようか。かつまた、自分が姿を現せば、必ず君に畏怖嫌厭の情を起こさせるに決まっているからだ。しかし、今、はからずも故人に会うことを得て、愧赧の念をも忘れるほどに懐かしい。どうか、ほんのしばらくでいいから、わが醜悪な今の外形をいとわず、かつて君の友李徴であったこの自分と話を交わしてくれないだろうか。

(井口時男,長沼行太郎,ほか『現代文』教育出版株式会社)

In Example (3), "浅ましい" is used to express a negative view of uncouth behavior in appearance. Here, the author considers "biting into a large piece of meat" a crude and improper action. However, with social advancement and changes in dining etiquette, such a manner of eating is no longer necessary, allowing people to avoid revealing an "浅ましい" side of themselves. Through this expression, the author highlights the pejorative sense of "浅ましい" when describing external behaviors and implies the role of etiquette in regulating daily conduct. Similarly, Example (4) conveys a negative evaluation of physical defects or undesirable appearance through expressions like "arousing fear and aversion" and "unsightly current form". Here, "浅ましい" not only describes the character's "ugly" appearance but also hints at the negative emotions it might evoke in others, such as repulsion or fear. These examples demonstrate how "浅ましい" is used to criticize poor appearance or unseemly conduct, emphasizing its strongly pejorative connotation in evaluating outward image and demeanor.

### 2.3 Depicting humility or weakness in a person

(5) 「うん。グループができるときの心理的な駆け引きみたいのがね。グループになりたいなって思う子の視線を捉えてにっこりするとか、興味もない話題に一生懸命相づちを打つとか、行きたくもないトイレについて行くとか。そういうのが、何となくあさましく卑しく思えてきたんだ」

(梨木香歩『西の魔女が死んだ』小学館)

(6) これによって、かの阿弥陀仏の本願をわれわれのようなあさましい凡夫はどのような気持ちでお頼みしたらよいのだろうか。(笠原一男『蓮如』講談社)

In Example (5), "浅ましい" is used to convey a negative judgment about an individual's humble stance within a group. In this instance, the character suppresses personal interest and conforms to others, indicating an attitude of "unconditional compliance". Such behavior makes the individual appear weak, losing a sense of self; here, "浅ましい" denotes both a diminishing of self-identity and a hint of self-respect being compromised, revealing a sense of emotional critique against self-deprecation under social pressure. Similarly, Example (6) illustrates how "浅ましい" describes a person's smallness or insignificance. In this context, a person appears especially small in the presence of deities, and "浅ましい" emphasizes this powerlessness in the face of sacred entities. These two examples reveal the term's various facets when describing a state of humility: one aspect shows self-compromise and suppression in interpersonal interactions, while the other reflects an awareness of one's insignificance on a larger existential level. These examples show that "浅ましい" not only conveys humility but also deeply reflects the conflict and helplessness of individual consciousness in specific situations.

### 2.4 Conveying a sense of sorrow

(7) もともとカーニバルはラテン語で「肉を断つ」(カルネム・レバーレ)からきているのに、今ではまるっきり反対の意に使われているから可笑しいです。つまり断食と節制の四旬節が始る前に、うんと肉をくらって楽しんでおこうという、はなはだ浅ましい慣行なのです。(尻枝正行『別れの日まで』新潮社)

(8) それに比べると現代の水洗式装置などは、清潔で衛生の趣意にはかなっているけれども、誰よりも自分がまざり／＼とそれを見せられることになるので、無躰な、人の居ない時にでも礼儀と云うものがあることを忘れた、浅ましい考案だと云わなければならない。

(谷崎潤一郎『武州公秘話』中央公論新社)

In Example (7), "浅ましい" is used to express a sense of sorrow for the behavior of indulging excessively in food before fasting. In this context, fasting generally signifies self-control and discipline, while "indulging in meat on the eve of fasting" represents a divergence from this ideal, signaling a release of desire. Such behavior is seen as a violation of the principle of restraint, evoking a feeling of sadness. Here, "浅ましい" conveys not only disappointment in this greedy behavior but also highlights the contrast between restraint and indulgence, inviting readers to reflect deeply on the importance of moderation. Likewise, Example (8) uses "浅ましい" to describe the loss of etiquette in the pursuit of hygiene with a flush toilet system. While such systems improve sanitation, this advancement leads to a disregard for traditional decorum, reflecting a conflict between technological progress and cultural etiquette. Here, "浅ましい" conveys

a critical sorrow for the loss of etiquette due to modernization, stressing the importance of upholding decorum and cultural values amid the pursuit of convenience and cleanliness. Through the term "浅ましい", these two examples express sorrow over indulgence and the erosion of cultural etiquette brought about by modernization, underscoring its nuanced dimensions in conveying sadness.

### 2.5 Depicting a tragic or pitiable state

(9) 今川氏真は、なにもすることがなかったから、物を考える時間が多くなった。国境を破って、駿河に攻めこんで来た怒濤のような武田勢に、多くの家臣が離反し、駿河は混乱の坩堝と化し、正室の阿弥を見てやる間も無いほどのあわただしさで、掛川城に逃げた、あの子のあさましい自分の姿を思い出すと、息がつまりそうだった。

(新田次郎『武田信玄』文芸春秋)

(10) 翌る日も快晴、一たいなら今日あたりは、フィーシェルホルンあたりだが、直ったら早く登りたいなどと思ったが、朝飯がすむとすぐ下の室につれて行かれて、レントゲン線で、肩、腰、足と、幾度も写真を写されて、二階に帰ると、また繻帯だから、身体は自由は利かず、もうこうなつては浅ましいが、三度の食事と煙草ばかりが楽しみになった (Tsujiura, 1998)。

(辻村伊助『スイス日記』平凡社)

In Example (9), "浅ましい" is used to describe the pitiful situation of Imagawa Ujizane fleeing. Facing an invasion from the Takeda forces, Ujizane was forced to retreat, losing many retainers and plunging his territory into chaos, with no time even to visit his wife before fleeing to Kakegawa Castle. This scene portrays his distress and helplessness in war, with "浅ましい" accentuating his downtrodden state, evoking a deep sense of melancholy. Similarly, Example (10) uses "浅ましい" to describe the miserable condition of a protagonist who, restricted in movement, finds limited solace in meals and cigarettes. Although the weather is fine, and outdoor activities could be enjoyed, the protagonist's physical limitations confine him indoors, with simple pleasures as his only comfort. Here, "浅ましい" reflects both the monotony and disappointment in life, conveying a sense of helplessness born from physical constraints. In both examples, "浅ましい" underscores the tragic circumstances faced in adversity, deeply expressing feelings of melancholy and powerlessness in these conditions.

### 2.6 Expressing sympathy toward something

(11) 人々はその時、怪猫の口辺を見た。そしてあまりの恐ろしさに思わず顔をそむけないではいられなかった。あさましい動物は、主人が死んだとも知らないで、全身まっ赤になるほども、血みどろの死体にじゃれついていたものに違いない。じゃれついたらばかりでない、彼は主人の傷口をなめ、流れる血のりをのんだのだ。

(江戸川乱歩『江戸川乱歩推理文庫』講談社)

(12) 源氏の息子、夕霧は大学でまなぶかどうかの選択にさらされています。宮廷にある大学寮というところで、少年たちがまなぶのです。源氏が息子をそこに入れようとする、夕霧の祖母が反対します。夕霧のように身分の高い少年を大学に入れるのは、《飽かずあさましいこととおぼしたるぞ、ことわりにはいとほしかりける。》祖母の大宮が、ご不満でとんでもないこととお考えになったのは、むりもない、おいたわしいことであった、とロマンの書き手も同情しています。

(大江健三郎『あいまいな日本の私』岩波書店)

In Example (11), "浅ましい" is used to convey sympathy for a cat unaware of its owner's death. The cat, behaving as usual, remains close to the owner's body, even licking the wounds and blood, completely unaware of the situation. This scene, where the cat's ignorance and attachment appear pitiable, evokes sympathy and emotion. Here, "浅ましい" reflects the author's compassion for the cat's innocence and lack of understanding, with a sense of helplessness about the

inevitability of death. Similarly, Example (12) uses "浅ましい" to convey a grandmother's profound sympathy for Yūgiri. As indicated by the underlined portion, the grandmother feels it unsuitable and degrading for someone of Yūgiri's noble status to attend the university dormitory, mingling with students of lower status. In this instance, "浅ましい" conveys the grandmother's concern and sympathy for the unfavorable situation Yūgiri might face. Through "浅ましい", these examples express feelings of pity for innocence and sympathy for inappropriate situations, highlighting the term's range in expressing compassionate emotions.

## 2.7 Conveying a sense of shame or disgrace

(13) 皮肉なことにそのころには、他の四人が嫌っていた中杉が持ってくる土産だけが、集まりで饗される唯一の飲食物じゃったんじゃないな。情けないというか浅ましいことに、わしなどは中杉の土産をいつのまにか楽しみにさえしていたことに自分でも気づいておったよ。

(三津田信三『作者不詳』講談社)

(14) 咀嚼するのもそこそこに、趙浚は二つ目の饅頭に手を伸ばした。滑らかな薄皮に包まれた中の餡が塊となって喉に詰まったようである。．．．(中略)「慌てて食せずともよい。饅頭はまだたくさんある。ほれ、水じゃ」春申は水筒を趙浚に渡した。．．．(中略)さすがに自分の姿が浅ましく思えたのか、趙浚は照れたような笑いを浮かべると、二つ目の饅頭に今度はそっと歯を立てた。

(楡周平『青狼記』講談社)

In Example (13), the term "浅ましい" is used to express a situation that evokes shame. Although Nakasuji is someone disliked by the group, the only food available at the gathering is his specialty. Ironically, despite initially shunning Nakasuji, the group ends up anticipating and even enjoying his offering, exposing a sense of contradiction and embarrassment. Here, "浅ましい" conveys not only self-mockery but also a sense of shame regarding the change in attitude. Similarly, in Example (14), Zhao Jun feels embarrassed and ashamed after choking on a second bun, with this awkward situation witnessed by Chun Shen. "浅ましい" here captures Zhao Jun's shame and discomfort over his overeagerness, which leads to his disgrace in front of others. In these examples, "浅ましい" illustrates the feeling of shame people experience when confronted with their own contradictions or embarrassing actions, showcasing its unique role in depicting awkwardness and self-awareness.

## 2.8 Expressing astonishment or shock

(15) 年越しというのに昨日の夜は、テレビのある家に村方からも「在」からも仰山の他人が押しかけて、正月の仕度もなにもできませんでしたと！浅ましい話ですが！

(大江健三郎『万延元年のフットボール』講談社)

(16) 実際、今日は簡単な仕事をしました。彼女は風邪のせいで、浅ましく着込んでいました(まあ、着込んでいなかったほうでしょうが)。

(C・A・ピックオーバー(著)/新戸雅章(訳)『天才博士の奇妙な日常』勁草書房)

In Example (15), "浅ましい" is used to describe a shocking scene in which many villagers crowd into a household with a television on New Year's Eve, leaving no time for the host to prepare for the holiday. Here, "浅ましい" expresses not only the scene's disorder but also a sense of astonishment at such unconventional behavior, highlighting the extreme effect of television that overshadowed traditional New Year's preparations. Similarly, in Example (16), "浅ましい" describes a woman dressed in overly thick clothing due to a cold, presenting a scene that appears exaggerated and almost comical, evoking surprise and shock. In both examples, "浅ましい" is used to describe behavior or scenes that deviate from the norm, conveying a sense of disbelief or surprise. This usage demonstrates the term's distinctive expressiveness when describing shock toward unusual or exaggerated phenomena.

### 3 ANALYSIS OF "浅ましい"

The multiple meanings of "浅ましい" showcase its depth and versatility in conveying emotions and evaluations. Examples from the corpus reveal that it not only expresses specific emotional tones but also reflects unique judgments shaped by social norms and personal introspection. Its ability to describe both internal motives and external assessments makes "浅ましい" highly flexible and nuanced in expressing emotions such as shame, pity, criticism, and sadness. This sets the foundation for the following cognitive linguistic analysis.

#### 3.1 The Interrelationships among the Meanings of "浅ましい"

Based on the analysis in Chapter 2, the primary meanings of "浅ましい" in modern Japanese can be summarized as follows:

- ①. Condemnation of certain desires or thoughts.
- ②. Negative evaluation of appearance.
- ③. Description of humility or weakness in a person.
- ④. Expression of sadness.
- ⑤. Depiction of a tragic or pitiable state.
- ⑥. Conveyance of sympathy toward something.
- ⑦. Elicitation of shame or disgrace.
- ⑧. Expression of astonishment or shock.

Meaning ① focuses on the negative motivations within a person, while meaning ② pertains to evaluations of outward appearance. Since both the inner and outer facets represent aspects of the human condition, there is a metonymic relationship between meanings ① and ②. A further analysis of examples for meanings ① and ④ reveals that both convey a sense of condemnation, while meanings ③, ⑤, and ⑦, although slightly less intense, still convey a negative evaluation. Therefore, meanings ①, ③, ④, ⑤, and ⑦ are linked by metaphorical relationships in terms of emotional resonance. Similarly, meaning ② connects metaphorically with meanings ③, ④, ⑤, and ⑦ through a shared negative emotional connotation, forming an associative link across these meanings. However, meanings ①, ②, ③, ④, and ⑦ do not display a clear connection to meaning ⑥.

Additionally, the tragic condition expressed in meaning ⑤ and the sympathetic feeling in meaning ⑥ can be viewed as having a metonymic relationship. Tragic circumstances often evoke sympathy, and relevant examples in the corpus confirm this sequential relationship, whereby tragedy and sympathy reflect one another cognitively.

(17) この頃私も、こうして少しは人並みにもなりましたので、役にも立たぬ者どもがここかしこに落ちぶれているのを見ましては、浅ましいも恥かしいことだと思ひましたり、またそのような者を幾人も拾い集めましては、哀れを催したりしているのですが、さような折々に添えて、まずあれのことが思い出されまして。  
.. (略)

(紫式部(著)/谷崎 潤一郎(訳)『源氏物語中央公論社』)

Example (17) uses "浅ましい" in the sense of meaning ⑤, signifying a tragic evaluation of the plight of those impoverished and abandoned by society. When one witnesses these "useless people" left destitute on the streets, there is a sense of pity for their unfortunate fates. This tragic condition (⑤) elicits sympathy for these individuals, with "sympathy" here understood as synonymous with meaning ⑥ for "浅ましい". In this context, the emotional process of sympathy is outlined: first, there is a tragic situation, which then evokes sympathy. This natural progression reveals the metonymic relationship between meanings ⑤ and ⑥, indicating that tragedy often serves as a trigger for emotion, with sympathy as a secondary feeling derived from recognition and empathy. This close connection in meaning underscores the layered cognitive depth of "浅ましい".

Finally, according to the definition in the Kōjien, meaning ⑧, "astonishment", represents the original sense of "浅ましい" and serves as the foundation for other meanings. Whether conveying condemnation, sympathy, or shame, these emotions all stem from an initial sense of astonishment, making meaning ⑧ temporally prior to meanings ① through ⑦, with a sequential metonymic relationship between them.

### 3.2 Characteristics of "浅ましい" in the Corpus

In the Balanced Corpus of Contemporary Written Japanese (BCCWJ), the primary meaning of "浅ましい" is meaning ①. Although it is listed as a synonym for *kawaisō* (可哀想) in Weblio's Synonym Dictionary (Chen, 2023; Weblio, n.d.), examples where "浅ましい" purely denotes sympathy are rare, with most instances containing elements of contempt. When *kawaisō* is used ironically to mock, the similarity between the two terms increases, as in the following example:

(18) 「片桐さんねえ、まったく可哀想な御家族でねえ。私もいつもその後、どうなったかしら、と心を痛めてますのよ」女は深刻ぶって眉をひそめた。だが、口ぶりとは裏腹に、女の細い目には不透明な笑いの色があった。他人の不幸を楽しむ笑いだ。

(森詠『長編ハードボイルド』青樹社)

Here, "かわいそう" does not convey genuine sympathy; rather, it carries an undertone of *schadenfreude*.

Additionally, data from the BCCWJ indicates that "浅ましい" appears in spoken contexts only about one-fourth as often as it does overall, suggesting that the term is rarely used in conversation.

## 4. CONCLUSION

From a cognitive linguistic perspective, this study utilizes data from the Balanced Corpus of Contemporary Written Japanese (BCCWJ) to systematically analyze the multiple meanings of the Japanese term "浅ましい", examining its various semantic functions and internal relationships in modern Japanese. The findings indicate that although "浅ましい" is listed as a synonym for *kawaisō* (可哀想) in Weblio's Synonym Dictionary (2024), it predominantly conveys pejorative connotations in practical usage, primarily expressing condemnation, contempt, and ridicule, which differ significantly from the semantic scope of *kawaisō*. In contrast, *kawaisō* tends to emphasize sympathy and compassion, generally evoking more neutral or gentle emotions. "浅ましい", on the other hand, carries a stronger sense of criticism and aversion, with each term exhibiting distinct orientations and intensities in emotional depth.

Through an extensive examination of modern written Japanese examples from the corpus, this study categorizes "浅ましい" into eight primary meanings: condemnation of desires and motives (①), negative evaluation of appearance (②), description of humility or weakness (③), expression of sorrow (④), depiction of a tragic or pitiable state (⑤), evocation of sympathy toward something (⑥), elicitation of shame or disgrace (⑦), and expression of astonishment or shock (⑧). These meanings encompass the complex semantic dimensions of "浅ましい" in contemporary contexts and demonstrate the term's versatility in expressing various negative emotions.

In exploring the interrelationships among these meanings, this study finds that "浅ましい" primarily conveys distinct negative emotions through metaphorical and metonymic associations. For instance, meanings ① and ② pertain to inner motives and outer appearance, respectively, forming a metonymic relationship that reflects a cognitive contrast between inner and outer characteristics. Additionally, meanings ①, ③, ④, ⑤, and ⑦ share a metaphorical relationship due to their common basis in negative evaluation. Similarly, ② also aligns metaphorically with meanings ③, ④, ⑤, and ⑦, as these meanings collectively convey negative emotions, establishing associative links among them. Furthermore, meaning ⑤'s tragic state and meaning ⑥'s sympathetic emotion form a metonymic relationship, given that tragic circumstances frequently elicit sympathy. Additionally, this study identifies meaning ⑧, "astonishment", as the original meaning of "浅ましい", which provides the emotional foundation for other meanings, as condemnation, sympathy, and shame all arise from an initial sense of astonishment. Consequently, meaning ⑧ precedes meanings ① through ⑦ in a temporal sequence, forming a continuous metonymic relationship.

It is worth noting that the analysis did not identify synecdochic relationships among the meanings of "浅ましい". This finding suggests that the internal associations among the meanings of "浅ましい" are primarily constructed through emotional metaphors and metonyms, rather than through part-whole or whole-part semantic substitutions. This insight further delineates the specific pathways for emotional connections in "浅ましい", indicating a preference for negative evaluation through emotional mapping and cognitive analogy rather than through part-whole semantic replacements.

The study also reveals that although "浅ましい" and "可哀想" are considered near-synonyms to some extent, "浅ましい" is more commonly used in modern written Japanese to convey pejorative emotions, especially in contexts involving criticism, contempt, or ridicule. Notably, "浅ましい" appears less frequently in conversational Japanese, comprising roughly only a quarter of its overall corpus appearances, suggesting that the term is more characteristic of written descriptions. Furthermore, "浅ましい" conveys pejorative emotions not only in terms of external behavior and appearance but also engages with the individual's internal emotions, moral judgments, and self-reflection. This multi-layered emotional expression allows "浅ましい" to flexibly and richly convey negative evaluations in specific contexts.

In conclusion, this study elucidates the complex emotional functions and cognitive associations of "浅ましい" in modern Japanese, revealing its nuanced semantic features across different contexts through concrete examples. Future research could further investigate the relationship between "浅ましい" and other near-synonyms within the Japanese lexical network, contributing to a more comprehensive understanding of its application value and role in emotional expression within contemporary Japanese (Yao, 2017).

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