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加治隆介の議

Kaji Ryūsuke no Gi

Kaji Ryūsuke's Agenda (Part 3)

by 弘兼憲史 Hirokane Kenshi

Hirokane Kenshi is known for his complex dramas and forays into the depths of the human psyche. Utilizing a realistic drawing style in which Japanese characters actually look Japanese (no blonde hair or huge Disneyesque eyes), Hirokane has enjoyed great popularity since the debut of his first serialized manga in 1974. Stories emerge from settings ranging from boardrooms to bedrooms to newsrooms, and though some of his best-known manga—*Ningen Kōsaten* and *Last News*—were written by other authors and drawn by Hirokane, *Kaji Ryūsuke no Gi* is solely Hirokane's work. *Kaji* has been serialized in *MR. Magajin* since 1991.

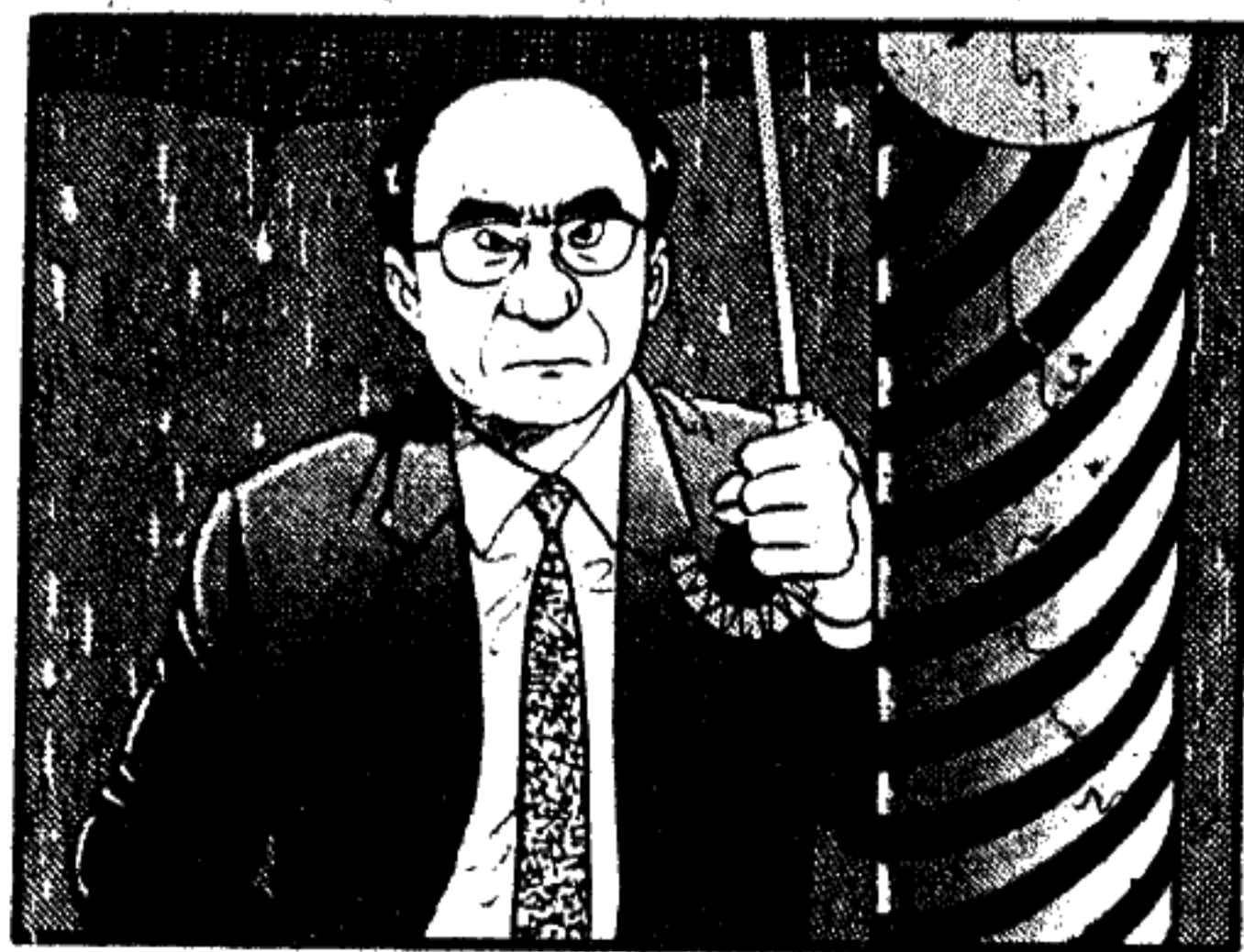
Kaji Ryūsuke, the 39-year-old second son of a powerful politician, is from Kagoshima on the island of Kyushu. In the first two episodes presented in *Mangajin*, we saw Ryūsuke persuaded to give up his successful business career in Tokyo to take up politics in his hometown. Now he is determined to be elected to represent Kagoshima in the Diet, but only if it is on his own terms: he has his own agenda, focusing on national policy instead of the standard pork-barrel fare.



Chapter 8: Now, the Launch
On paper: *Taishoku-negai* ("Request for Resignation").

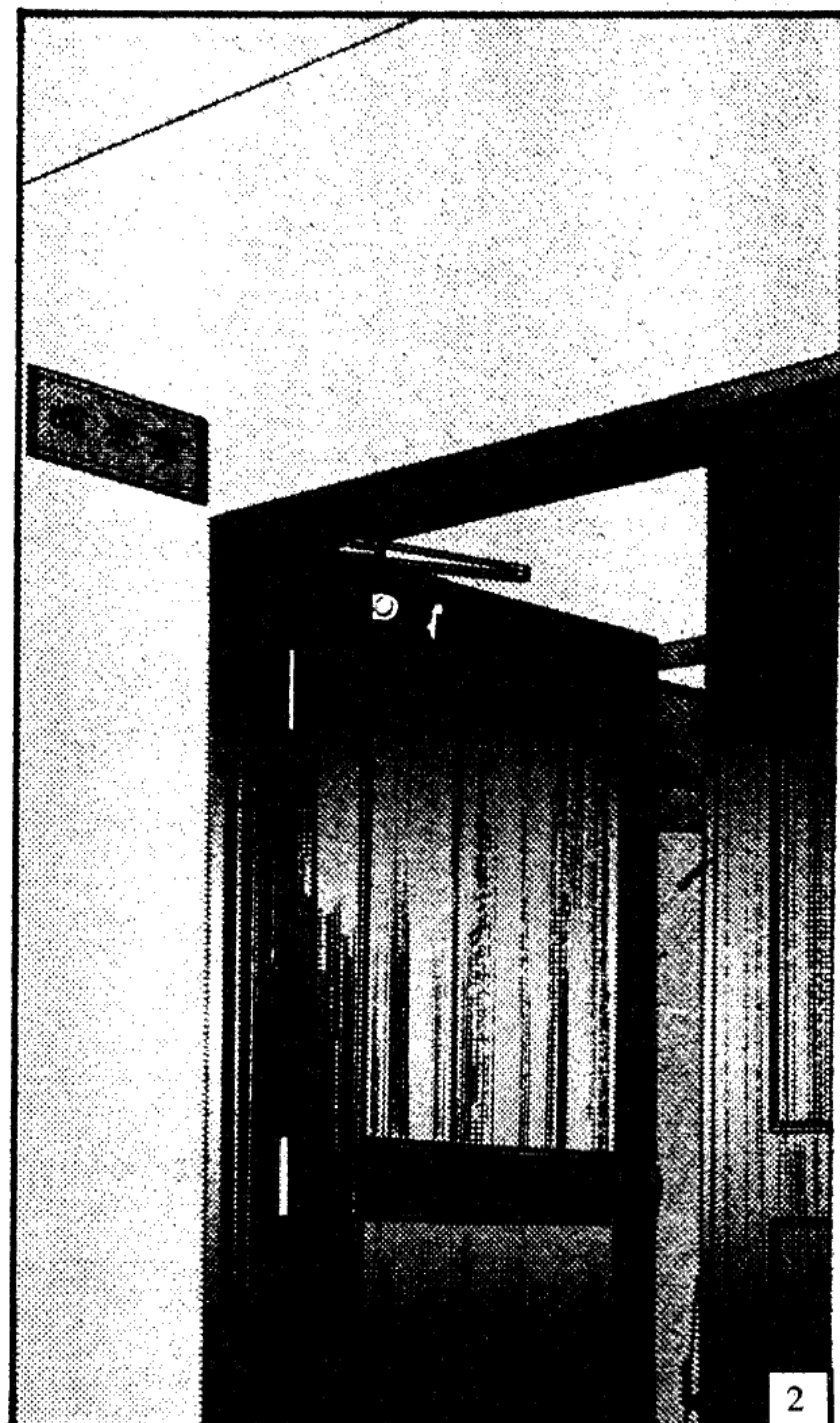
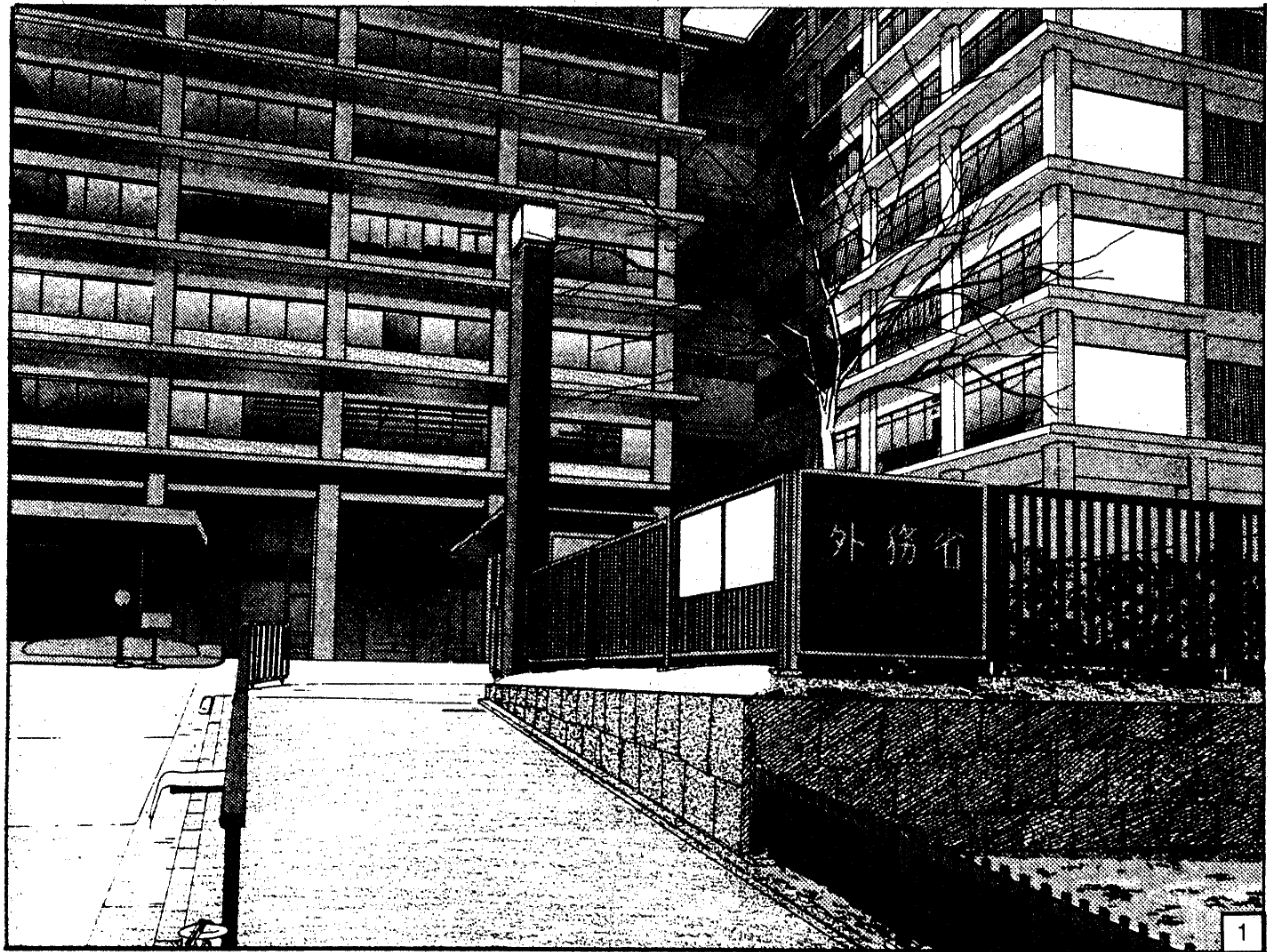


Ichinoseki Ayumi is a former co-worker of Ryūsuke's. She is also his lover and has recently revealed that she is pregnant. In the last episode, Ryūsuke called on Ayumi to let her know that he would be returning to Kagoshima (and to his wife and son). But he assured Ayumi that she would still be a part of his life.



Yamamoto Makio is the head of Ryūsuke's election committee in Kagoshima. It was Yamamoto's mission to convince Ryūsuke to take up politics, and having completed that task, it seems he is now trying to put Ryūsuke's personal life in order.

In this episode, the last of the excerpts presented in *Mangajin*, Ryūsuke meets again with his friends Ōmori and Kurachi, the chief of the *Dainichi* newspaper's political desk and an officer for the Foreign Minister, respectively.



1

Sign: 外務省*Gaimu-shō***Ministry of Foreign Affairs**

- *-shō* is a suffix used in the names of government ministries; *gaimu* = “foreign/external affairs,” so *Gaimu-shō* = “Ministry of Foreign Affairs” (equivalent to the US State Department).

2

Sign: 喫茶室*Kissa-shitsu***Tea Room**

- *kissa* refers to the drinking of tea, and *-shitsu* is a suffix meaning “room”; *kissa-shitsu* = “tea room/coffee shop.”

3

Ōmori:

そう か。ついに 辞めた か。

Sō ka. Tsui-ni yameta ka.

that way (?) finally quit (?)

“Is that so? You finally did quit, did you?”

“Ahaa, so you finally took the plunge.” (PL2)

- *sō ka* is used to acknowledge that one has heard and understood what the other person has said, like “Is that so?/I see/Ahaa.”
- *tsui-ni* = “at long last/finally,” implying “after much effort/many hardships,” or “after much anticipation/waiting.”
- *yameta* is the plain/abrupt past form of *yameru* (“stop/quit”), which when written with this kanji specifically means “quit work/resign from office.”

4

Kaji:

うん、昨日 いっぱい で 16年 勤めた 丸講物産 と オサラバした。

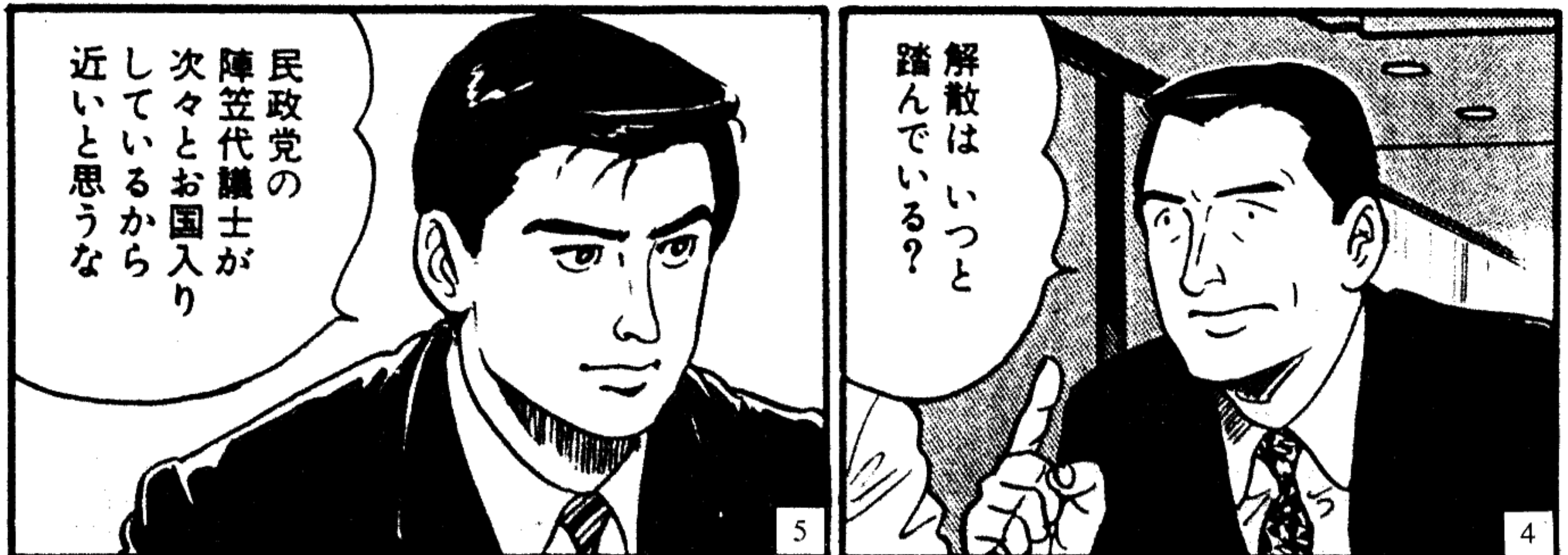
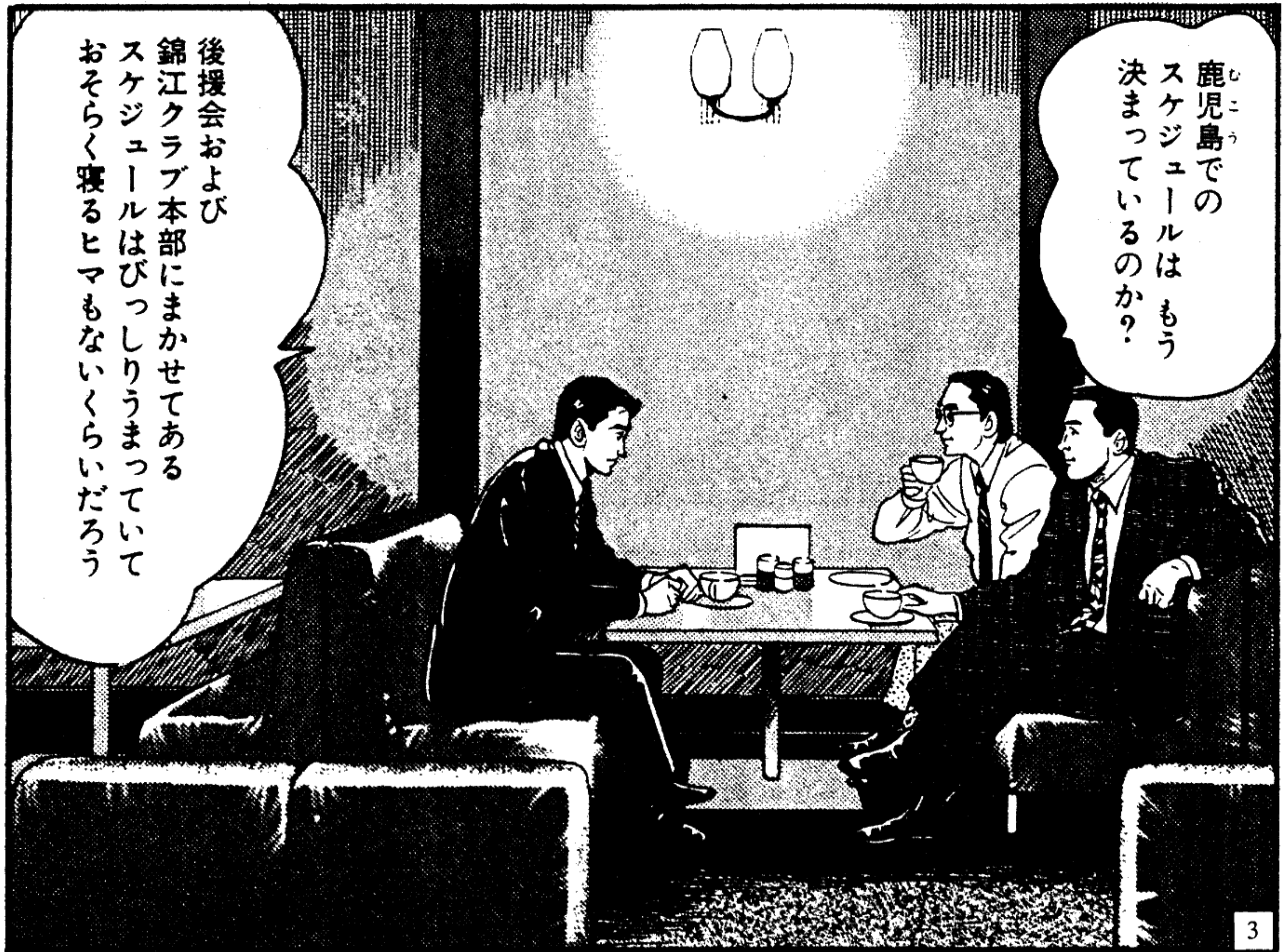
Un, kinō ippai de jūrokunen tsutometa Marukō Bussan to osaraba shita.

uh-huh yesterday full/end of day (scope) 16 yrs worked (co. name) with parted/said goodbye

“Uh-huh. As of the end of the day yesterday, I said goodbye to Marukō Products, where I worked for 16 years.”

“Uh-huh. Yesterday marked the end of 16 years at Marukō.” (PL2)

- *ippai (da/desu)* means “is full,” but ~ *ippai de* after a time word referring to a day/week/month/year makes an expression for “as of the end of [the specified day/week/month/year].” *De* often marks an amount or scope; in this use it in effect marks the specified “full day/week/month/year” as the scope in time.
- *tsutometa* is the plain/abrupt past form of the verb *tsutomeru*, which means “work [as an employee]”; *jūrokunen tsutometa* is a complete thought/sentence (“[I] worked [there] 16 years”) modifying *Marukō Bussan* (“Marukō Products”).
- *osaraba shita* is the plain/abrupt past form of *osaraba suru*, which means “say goodbye (to)” or “part/break off relations (with).”



1

Kurachi: で、鹿児島にはいつ行くんだ?
De, Kagoshima ni wa itsu iku n da?
 and so (place) to as for when will go (explan.-?)
“So, when will you be going to Kagoshima?” (PL2)

- *de* is a colloquial short form of *sore de*, literally “with that,” used as a conjunction to mean “and then/and so.”
- Kagoshima is the name of the southernmost prefecture in Kyushu as well as of its capital city.
- asking a question with a question word plus *da* or *n da* is restricted mostly to males in informal situations; depending on the tone of voice, it can sound very rough, but there’s no feeling of roughness here.

2

Kaji: 明日から行く。しばらくは戻ってこれん。
Ashita kara iku. Shibaraku wa modotte koren.
 tomorrow from will go quite a while at least can’t return

“Tomorrow. I won’t be able to return to Tokyo for quite a while.” (PL2)

- *shibaraku* refers to an indefinite period of time, ranging from “a moment” to “a while/a long time,” depending on the context. *Wa* after a word indicating an amount usually carries the emphatic meaning of “at least [that amount]”; with *shibaraku* it gives the feeling of “quite a while.”
- *modotte* is the *-te* form of *modoru* (“return”; “come/go back”), and *koren* is a contraction of *korenai* (“can’t come”), the negative form of *koreru*, which is widely used as the potential (“can/be able to”) form of *kuru* (“come”; the more proper potential form is *korareru*). Using a form of *kuru* after *modotte* clarifies that he means “come back” instead of “go back”—in this case meaning “come back here to Tokyo.”

3

Kurachi: ^{むこう}鹿児島でのスケジュールはもう決まっているのか?
Mukō de no sukejūru wa mō kimatte iru no ka?
 over there/that end at of/for schedule as for already has been decided (explan.-?)
“Has your schedule at that end already been set?” (PL2)

Kaji: 後援会 および 錦江 クラブ 本部 にまかせてある。
Kōenkai oyobi Nishikie Kurabu honbu ni makasete aru.
 election committee and (name) club HQ to have entrusted

“I’ve left that up to my election committee and the Nishikie Club.” (PL2)

スケジュールはびっしりうまっています。おそらく寝るヒマもないくらいだろう。
Sukejūru wa bisshiri umatte ite osoraku neru hima mo nai kurai darō.
 schedule as for tightly/closely is filled-and probably sleep free time even not have extent is probably
“I imagine my schedule will be so jam-packed I’ll hardly have time to sleep.” (PL2)

- *mukō* means “over there/the other side/the other end”; the artist chooses to use the kanji for “Kagoshima” to make clear exactly where he means by *mukō* (though in this case context makes it pretty clear anyway). *De* marks *mukō* as the place where an action takes place (or in this case all the actions implied by *sukejūru*, “schedule”), and *no* makes that combination a modifier: *mukō de no sukejūru* = “schedule at that end.”
- *kimatte iru* (“has been decided/set”) is from *kimaru* (“be decided/be determined”).
- *kōen* means “support/backing,” and *-kai* refers to an “association/society/committee”; in sports, a *kōenkai* is a “fan club”; in politics, it’s essentially an “election committee” (though during the official election period, *kōenkai* activities are restricted and a separate “campaign headquarters” must take over).
- *oyobi* is a somewhat formal “and/as well as/together with,” more likely to be seen in writing than heard in conversation.
- *makasete* is the *-te* form of *makaseru* (“leave/entrust to”), and *aru* after the *-te* form of a verb implies the action “has been done.”
- *bisshiri* (“tightly/closely”) is an adverb for describing how much something is filled/packed, and *umatte ite* is the *-te* form of *umatte iru* (“is filled”), from *umaru* (“become filled”), so *bisshiri umatte ite* = “is jam-packed, and . . .”
- *kurai* indicates an approximate degree/extent; ~ *kurai darō* here is literally like “the situation will probably be such that ~.”

4

Ōmori: 解散はいつと踏んでいる?
Kaisan wa itsu to funde iru?
 dissolution as for when (quote) are expecting/predicting

“When do you expect the Diet to be dissolved?” (PL2)

- *kaisan* here refers to a dissolution of the House of Representatives in order to hold a general election.
- *funde iru* is from *fumu* (“estimate/project/predict”).

5

Kaji: 民政党の陣笠代議士が次々とお国入りしているから近いと思うな。
Minsei-tō no jingasa daigishi ga tsugi-tsugi to o-kuni-iri shite iru kara chikai to omou na.
 (party name) of rank-and-file representatives (subj.) one after another are returning home because/so is near/soon(quote) think (coll.)
“The rank-and-file Diet members of the Democratic Harmony Party have been returning to their districts one after the other, so I think we’re getting pretty close.” (PL2)

- the suffix *-tō* denotes a “[political] party,” and *Minsei-tō* is the abbreviated name of *Minshu Seiwa-tō*, the “Democratic Harmony Party” (or “DHP”)—a fictitious party modeled on the real-life *Jiyū Minshu-tō* (“Liberal Democratic Party,” or “LDP”).
- *kuni* can mean “country/nation” and refer to the whole of Japan, but it’s also used to refer to one’s native place—where one was born and raised—within Japan. *O-kuni-iri shite iru* is from *o-kuni iri suru*, a somewhat archaic term meaning “enter one’s home territory/province” → “go home/return to one’s district.”
- *chikai* = “near/close,” in this case meaning “near in time.”

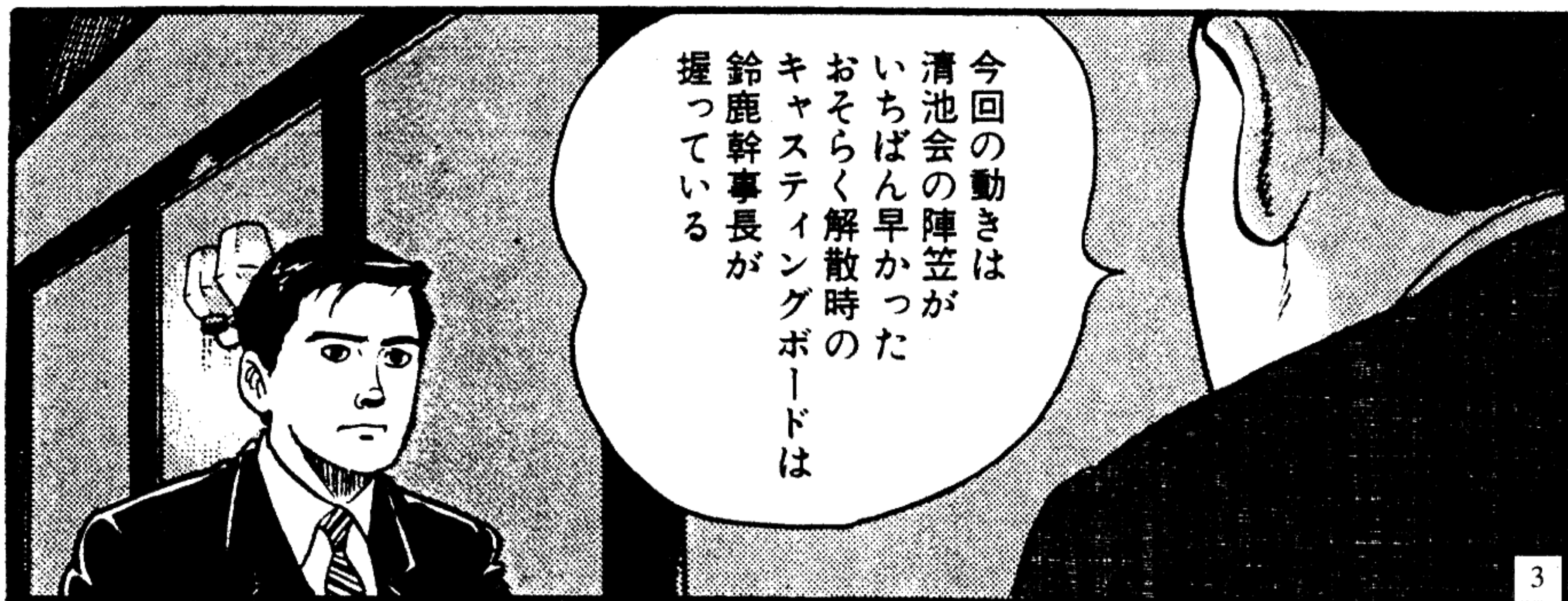


そう
鈴鹿幹事長の
派閥だよ



彼は
清池会だったな？

そう言えば
外務省の政務次官も
早くから姿を消してるな



今回の動きは
清池会の陣笠が
いちばん早かった
おそらく解散時の
キャスティングボードは
鈴鹿幹事長が
握っている



おそらく
そうだと思う
鈴鹿番の記者から
それらしいことを
聞いたことがあるんだ



ひょっとしたら
大久保発言の
テープを
入手したとか



ということとは……
解散から
40日以内に
総選挙をしなければ
ならないわけだから



一カ月以内に
衆議院は
解散するな

1 **Kurachi:** そう 言えば 外務省 の 政務次官 も 早く から 姿を消して なる。
Sō ieba uchi no seimu jikan mo hayaku kara sugata o keshiteru na.
 that way if say foreign ministry of parliamentary vice min. also early from has disappeared from sight (colloq.)
“Come to think of it, our parliamentary vice minister has been keeping himself out of sight from early on.”
 (PL2)

Kurachi: 彼 は 清池会 だった かな。
Kare wa Seichi-kai datta na.
 he as for (name)-association was right?
“He belongs to the Seichikai, right?” (PL2)

- *ieba* is a conditional “if” form of *iu* (“say”), so *sō ieba* is literally, “if you say that”; its idiomatic equivalents include “now that you say that/now that you mention it” as well as “incidentally/come to think of it/that reminds me.”
- *uchi* is used to refer to one’s own workplace, and *no* is possessive, so *uchi no* = “our”; providing the kanji for *Gaimu-shō* clarifies/reminds us of specifically where *uchi* is in Kurachi’s case.
- *hayaku* is a noun form of *hayai* (“quick/early”).
- *sugata* refers to a person’s “figure/appearance,” and *keshiteru* is a contraction of *keshite iru*, from *kesu* (“erase/wipe away/extinguish”); *sugata o kesu* is an expression for “disappear.”

2 **Ōmori:** そう、鈴鹿 幹事長の 派閥 だよ。
Sō, Suzuka Kanjichō no habatsu da yo.
 right/yes (name) sec.-gen. ’s faction is (emph.)
“That’s right. Secretary-General Suzuka’s faction.” (PL2)

- in some parties the secretary-general is called *shokichō* instead of *kanjichō*.
 Suzuka is secretary-general of the *Minsei-tō*.

3 **Ōmori:** 今回の 動き は 清池会 の 陣笠 が いちばん 早かった。
Konkai no ugoki wa Seichi-kai no jingasa ga ichiban hayakatta.
 this time of movements as for (name)-assoc. ’s rank-and-file (subj.) first/most was quick/early
“In the recent flurry of activity, the rank-and-file members of the Seichikai were the first to move.”
 (PL2)

おそらく 解散時 の キャスティングボード は 鈴鹿 幹事長 が 握っている。
Osoraku kaisan-ji no kyasutingu bōdo wa Suzuka Kanjichō ga nigitte iru.
 probably dissolution-time of casting vote as for (name) (title) (subj.) grasps/holds
“Mostly likely, Secretary-General Suzuka will hold the casting vote [within the party] at the time of the dissolution.” (PL2)

- *konkai* basically means “this time/occasion,” but like *kondo*, its idiomatic meaning as a modifier can range from “the recent” to “the present/current” to “the upcoming.”
- *ugoki* is the noun form of *ugoku* (“move”), so it literally means “movements”—here referring to the flurry of election-oriented activity they have observed.
- *ichiban* (lit., “number 1/first”) before an adjective means “most,” and *hayakatta* is the plain/abrupt past form of the adjective *hayai* (“quick/early”) → *ichiban hayakatta* = “was/were the earliest” or “was/were first.”
- *kyasutingu bōdo* (or more properly *kyasutingu bōto*) is from the English “casting vote”—the deciding vote that the presiding officer casts to break a tie. In Japanese usage, it can refer to any vote that controls the outcome.
- *nigitte iru* is from *nigiru* (“grasp/squeeze in one’s fist”).

4 **Kaji:** ひょっとしたら 大久保 発言 の テープ を 入手した とか?
Hyotto shitara Ōkubo hatsugen no tēpu o nyūshu shita to ka?
 may possibly be (name) statement of tape (obj.) obtained or something
“Could it be that he’s gotten hold of a tape of the Ōkubo statement?” (PL2)

- *hyotto shitara* (or *hyotto suru to*) is used to introduce guesses/conjectures with the feeling of: “it just might possibly be that . . .” or “could it possibly be that . . .?”
- *nyūshu shita* is the plain/abrupt past form of *nyūshu suru* (“obtain”).
- as seen in our first episode (*Mangajin* No. 59), Suzuka has indeed acquired a tape of Minister of Education Ōkubo’s imprudent remark about American agricultural products being cheap because slavery is still practiced in the South.

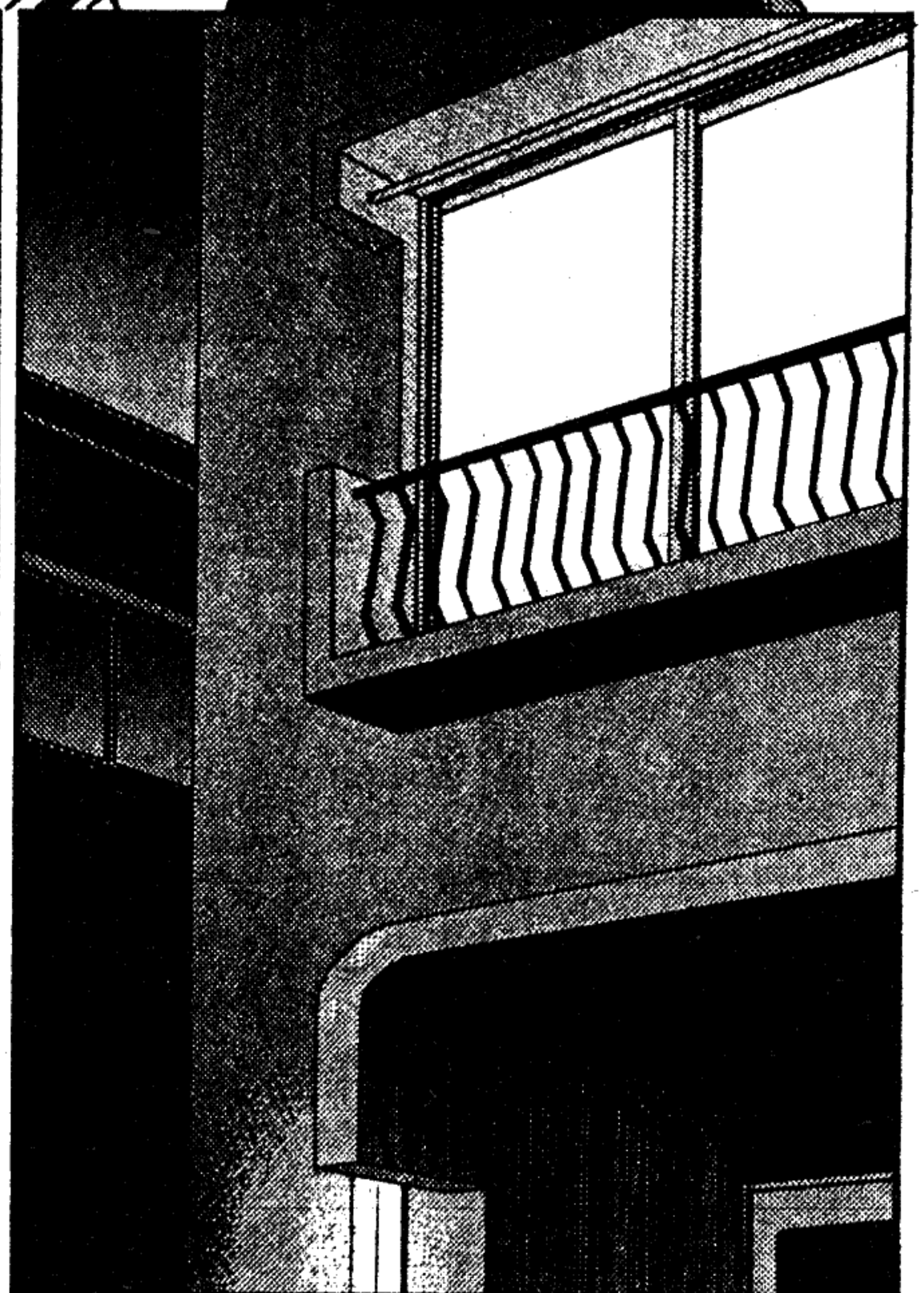
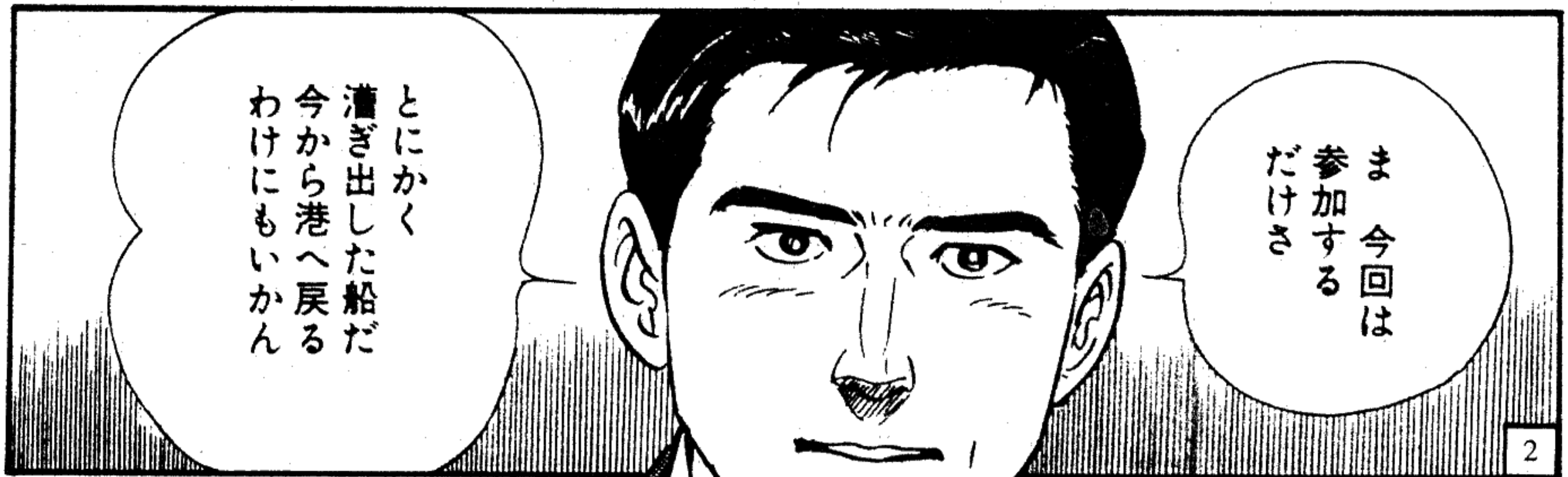
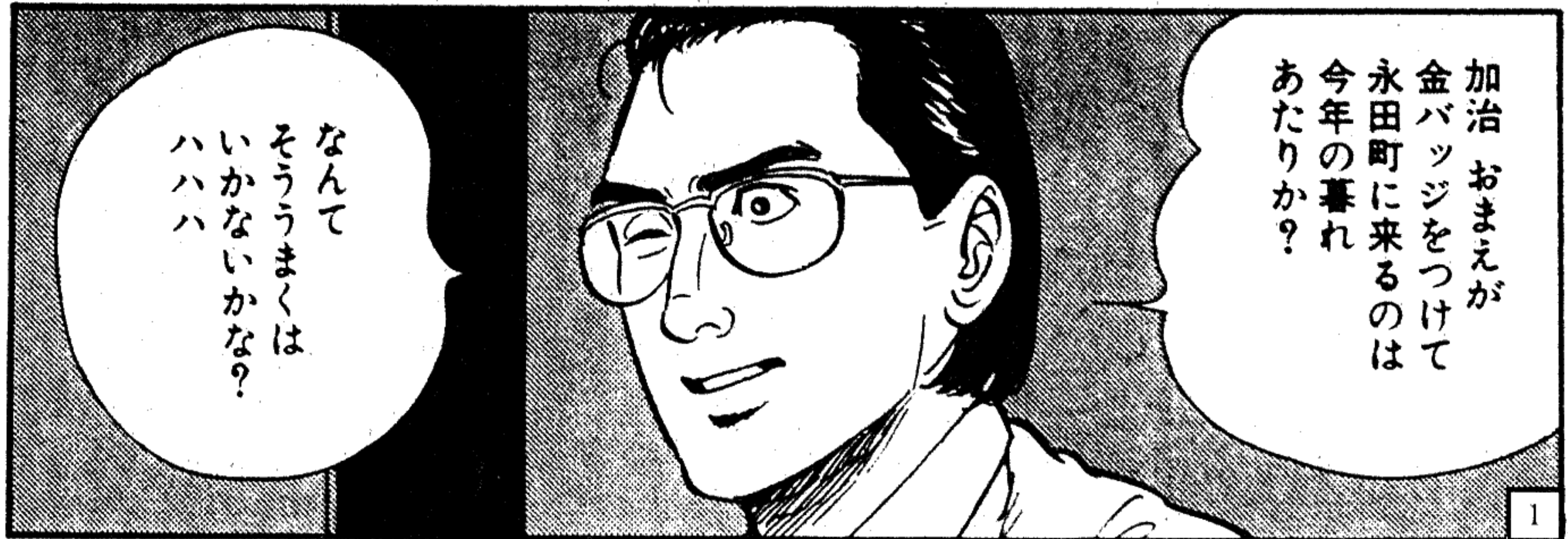
5 **Ōmori:** おそらく そう だ と 思う。鈴鹿 番 の 記者 から それらしい こと を 聞いた ことがある んだ。
Osoraku sō da to omou. Suzuka-ban no kisha kara sore rashii koto o kiita koto ga aru n da.
 probably that way is (quote) think (name)-watch of reporter from something like that thing (obj.) heard once did (explan.)
“I think you’re probably right. I once heard something like that from a reporter covering Suzuka.”
 (PL2)

- *rashii* implies an element of inference or conjecture based on something seen or heard; *sore rashii koto* = “something that seems to be that” or “something like that.” The implication is that the reporter didn’t say Suzuka had the tape in so many words, but did say something suggesting that was the case.
- *kiita* is the plain/abrupt past form of *kiku* (“hear”), and *koto ga aru* after the past form of a verb implies “[I/someone] once [did the action]” → “I once heard from a reporter” → “a reporter once said.”

6 **Ōmori:** 一ヵ月 以内に 衆議院 は 解散する かな。
Ikkagetsu inai ni Shūgiin wa kaisan suru na.
 1 month within House of Rep. as for will dissolve (colloq.)
“I’d say the House will dissolve within a month.” (PL2)

- a word indicating a timespan followed by *inai* means “within [that amount of time].”
- *Shūgiin* = “House of Representatives”—the lower house of Japan’s legislature, the National Diet.

(continued on next page)



7 **Kurachi:** と い う こ と は、 解 散 か ら 40日 以 内 に 総 選 挙 を し な け れ ば な ら な い わ け だ か ら、
To iu koto wa, kaisan kara yonjūnichi inai ni sōsenkyo o shinakereba naranai wake da kara,
 (quote) say thing as for dissolution from 40 days within general election (obj.) must do situation is because/so
“That means, since a general election must be held within 40 days of the dissolution, . . .”

- *to iu koto wa* at the beginning of a sentence refers back to what has just been said like “Which is to say/Which means/That means . . .”
- *sō-* is a prefix that implies everyone/everything/the totality is included in the event/action/item; *sōsenkyo* refers to all of the seats in the House being contested at the same time → “general election.”
- *shinakereba naranai* is a “must/have to” form of *suru* (“do”), which here is actually completing the verb *senkyo (o) suru* (“do/have/hold an election”).
- *~ wake da* = “the situation is that ~”; *~ wake da kara* = “because the situation is that ~.” The sentence continues to the next frame.

1 **Kurachi:** 加 治、お ま え が 金 バ ッ ジ を つ け て 永 田 町 に 来 る の は 今 年 の 暮 れ あ た り か?
Kaji, omae ga kin-bajji o tsukete Nagata-chō ni kuru no wa kotoshi no kure atari ka?
 (name) you (subj.) gold badge (obj.) attach/wear-and (place) to come (nom.) as for this year of end approx. time (?)
“Kaji, as for your coming to Nagata-chō wearing a gold badge, will it be about the end of this year?”
“you may be coming back to Nagata-chō wearing a gold badge by around the end of the year, Kaji.”
 (PL2)

Kurachi: な ン て、 そ う う ま く は い か な い か な? ハ ハ ハ
Nante, sō umaku wa ikanai ka na? Ha ha ha
 (quote) that much/so well/easily as for won't go perhaps (laugh)
“... but then again, maybe it won't go quite that easily, huh? Ha ha ha.” (PL2)

- *omae* is used mostly by men with their peers and subordinates. Among friends and family it generally carries a feeling of familiarity—though it can also sound quite rough depending on tone of voice. When used with people other than acquaintances it feels quite rough.
- *kin* = “gold,” and *bajji* is from the English “badge”; *kin-bajji* here refers to a special lapel pin Diet members wear.
- *tsukete* is the *-te* form of *tsukeru* (“attach,” or when speaking of things attached to one’s person, “wear”). The *-te* form here is being used to make a modifier for the next mentioned action, *Nagata-chō ni kuru* (“will come to Nagata-chō”).
- Nagata-chō is the district in Tokyo, southwest of the Imperial Palace, where the National Diet Building, Prime Minister’s Residence, Diet members’ offices, party headquarters, etc. are located.
- *no* is a nominalizer that makes the preceding complete thought/sentence (*omae ga kin-bajji o tsukete Nagata-chō ni kuru* = “you will come to Nagata-chō wearing a gold badge”) act as a single noun, and *wa* marks that noun as the topic of the sentence: “as for your coming to Nagata-chō wearing a gold badge, . . .”
- *atari* is also used to refer to a general geographical area (“vicinity”), but here it indicates a general time frame.
- *nante* is a colloquial quotative form implying that what precedes it is somehow unworthy/ridiculous/silly. When it’s at the beginning of a sentence like this it implies the speaker is just kidding/not serious in what he has just said, or that he thinks he may have spoken too boldly/optimistically/wishfully.
- *sō* here is a colloquial equivalent of *sonna-ni* (“that much”). *Umaku (wa) ikanai* is the negative form of *umaku iku* (“goes well/goes as desired”), and *sonna-ni umaku iku* = “goes that well/goes that easily.” Inserting *wa* adds emphasis.

2 **Kaji:** ま、 今 回 は 参 加 す る だ け さ。
Ma, konkai wa sankā suru dake sa.
 (interj.) this time as for participate only (colloq.-is)
“Well as for this time, it’s only to participate.”
“Well, this time I’m in it just for the experience.” (PL2)

Kaji: と に か く 漕 ぎ 出 し た 船 だ。今 から 港 へ 戻 る わ け に も い か ん。
Tonikaku kogidashita fune da. Ima kara minato e modoru wake ni mo ikan.
 at any rate rowed out boat is now from harbor to return can't very well
“At any rate, I’ve already rowed my boat out to sea. I can’t very well go back to port now.” (PL2)

- *ma* is a soft/gentle/agreeable-sounding interjection that adapts to fit its context: “well/you know/really/I mean/let’s see.”
- *sa* gives assertive emphasis at the end of a sentence in informal speech, usually taking the place of *da/desu* (“is/are”); this use is mostly masculine.
- *kogidashita* is the past form of *kogidasu*, which can mean either “row out” or “begin rowing,” here perhaps a little of both.
- *~ wake ni wa/mo ikanai* (here shortened to *ikan*) is an expression like “~ is out of the question” or “can’t very well ~.”

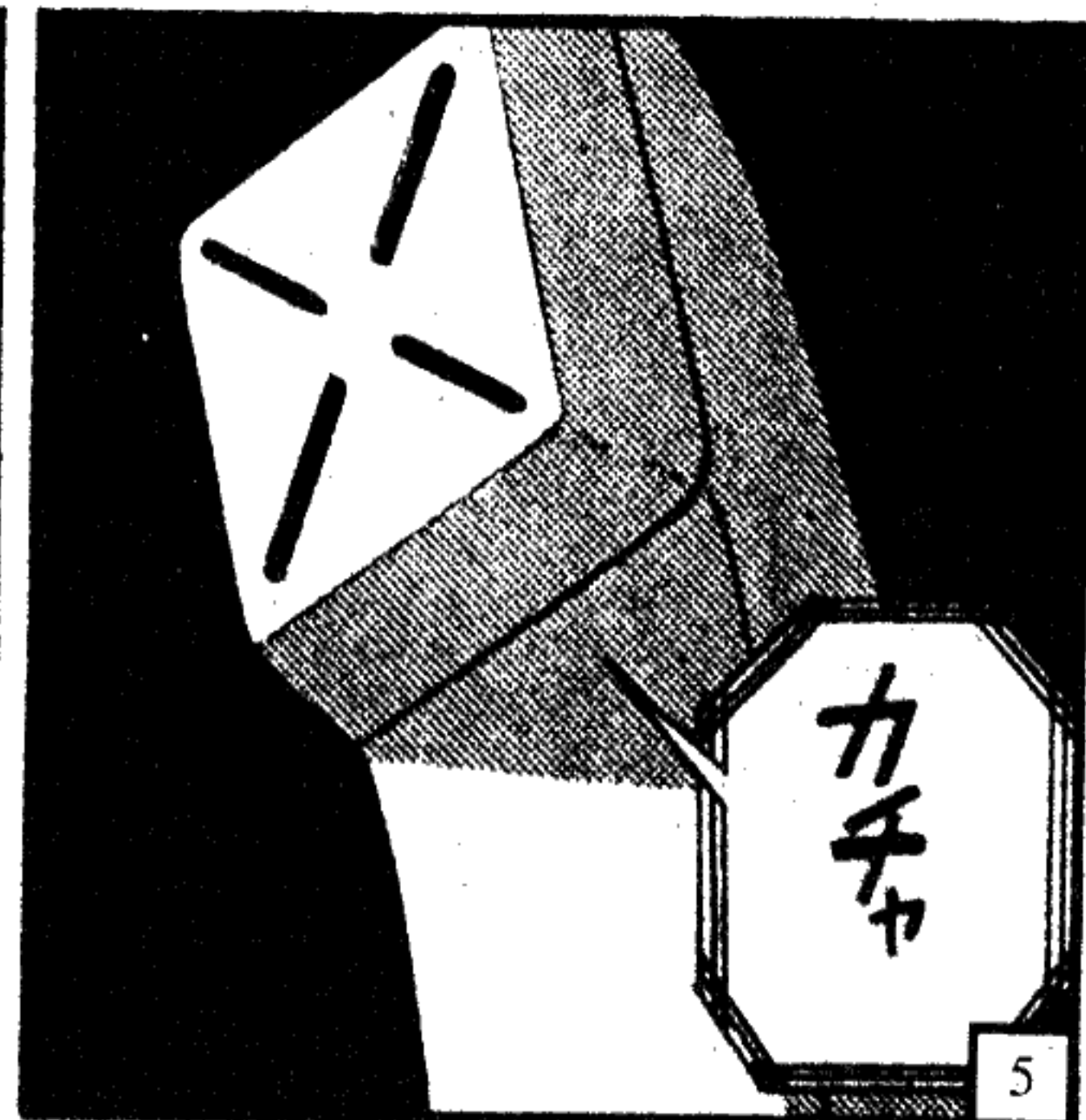
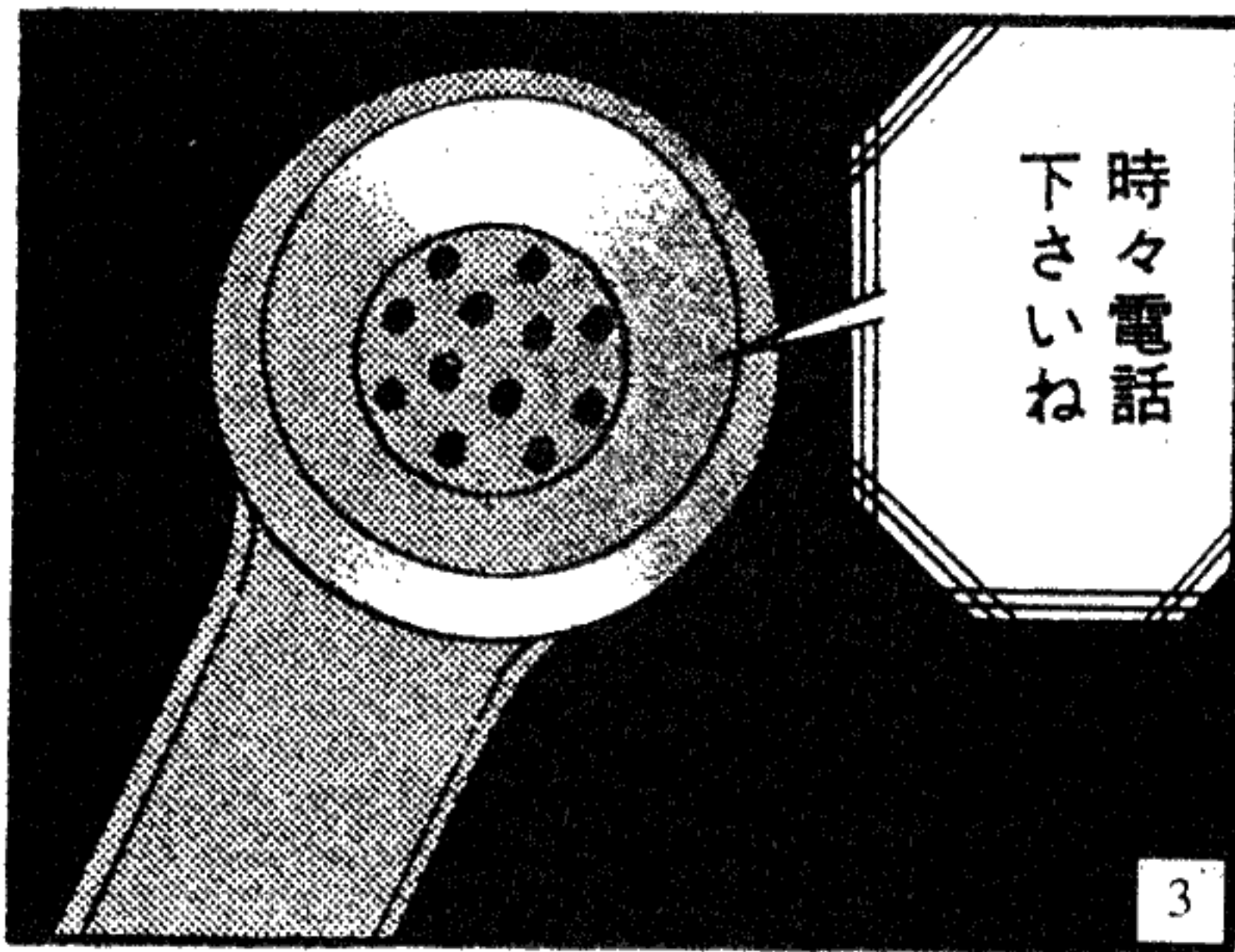
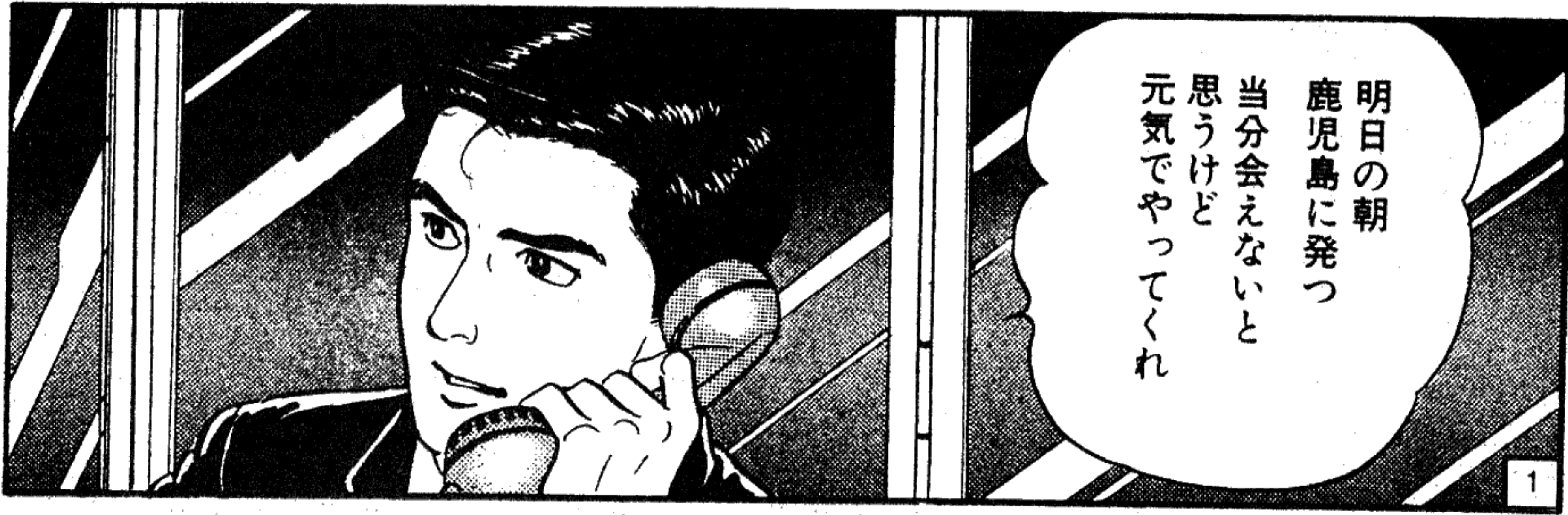
3 **Sound FX:** ガ チ ャ
Gacha (“rattle” of picking up phone handset)

Ichinoseki: はい、 一 ノ 関 . . .
Hai, Ichinoseki . . .
 yes/hello (name)
“Hello, this is Ichinos—” (PL3)

- *hai*, literally “yes,” is often used as a “hello” when answering the phone.
- she would normally complete her sentence by saying *Ichinoseki desu ga*, but she recognizes Kaji’s voice and stops short.

4 **Ichinoseki:** あ! 加 治 さ ん?
A! Kaji-san?
 (interj.) (name-hon.)
“Oh, Kaji-san?” (PL3)

- *a!* expresses sudden recognition.
- in spite of being on intimate terms, she addresses him by his surname, with the polite suffix *-san*. Though we often think of *-san* as equivalent to “Mr./Ms.,” calling him *Kaji-san* here doesn’t sound anywhere near as stiff as calling him “Mr. Kaji” would.



1 **Kaji:** 明日の朝 鹿児島に発つ。 当分 会えないと思うけど 元気でやってくれ。
Ashita no asa Kagoshima ni tatsu. Tōbun aenai to omou kedo genki de yatte kure.
 tomorrow of morning (place) to will depart quite a while cannot meet (quote) think but/so good health in please do
“I leave for Kagoshima tomorrow morning. I doubt I’ll be able to see you for quite a while, so take good care of yourself.” (PL2)

- when *tatsu* is written 発つ, it means “depart [on a trip].” This is non-standard kanji usage, but the association with the compound 出発 (*shuppatsu*, “depart”) helps clarify the meaning, since the standard 立つ (*tatsu*) has so many other possible meanings.
- *tōbun* refers to an indefinite period of time: “a while/quite a while.”
- *aenai* is the negative form of *aeru* (“can meet/see”), which is the potential (“can/be able to”) form of *au* (“meet”).
- *kedo* is most often thought of as equivalent to “but,” but what it basically does is mark the preceding as background for understanding the following, so in some contexts it’s closer to English “and,” “so,” or nothing at all.
- *genki de yatte* is the *-te* form of *genki de yaru*, literally “do in good health” but essentially meaning “be in good health.” *Kure* after the *-te* form of a verb makes an informal/abrupt request or gentle command, “[do it], please/[do it], will you?” so *genki de yatte kure* = “(please) be in good health” → “(please) take care of yourself.” Requesting/commanding with *-te kure* is masculine; females would add an honorific *o-* to make it *-te o-kure*, or use just the *-te* form by itself.

2 **Kaji:** うん、見送りに は 来ないでくれ。
Un, miokuri ni wa konaide kure.
 yeah/uh-huh send off (purpose) as for please don’t come
“Yeah, I’d rather you didn’t come to see me off.” (PL2)

会社の連中や 民政党の連中が 多数見送りに 来るから。
Kaisha no renchū ya Minsei-tō no renchū ga tasū miokuri ni kuru kara.
 company of people and (party name) of people (subj.) large number send off (purpose) will come because/so
 “Because people from the company and people from the DHP will come in large numbers to see me off.”
“There’ll be a lot of people there from the office and from the DHP to see me off.” (PL2)

- *miokuri* is the noun form of the verb *miokuru*, which means to “see/send [someone] off” when he/she is going on a trip. *Ni* marks *miokuri* as the purpose of going or coming somewhere.
- *konaide* is a negative *-te* form of *kuru* (“come”); *kure* after a negative *-te* form of a verb implies “please don’t [do it],” so *konaide kure* = “please don’t come.”
- *renchū* is an informal word for referring to a group/bunch of people.
- *ya* is used to connect items in a list, implying that the list is not complete and further items could be added.

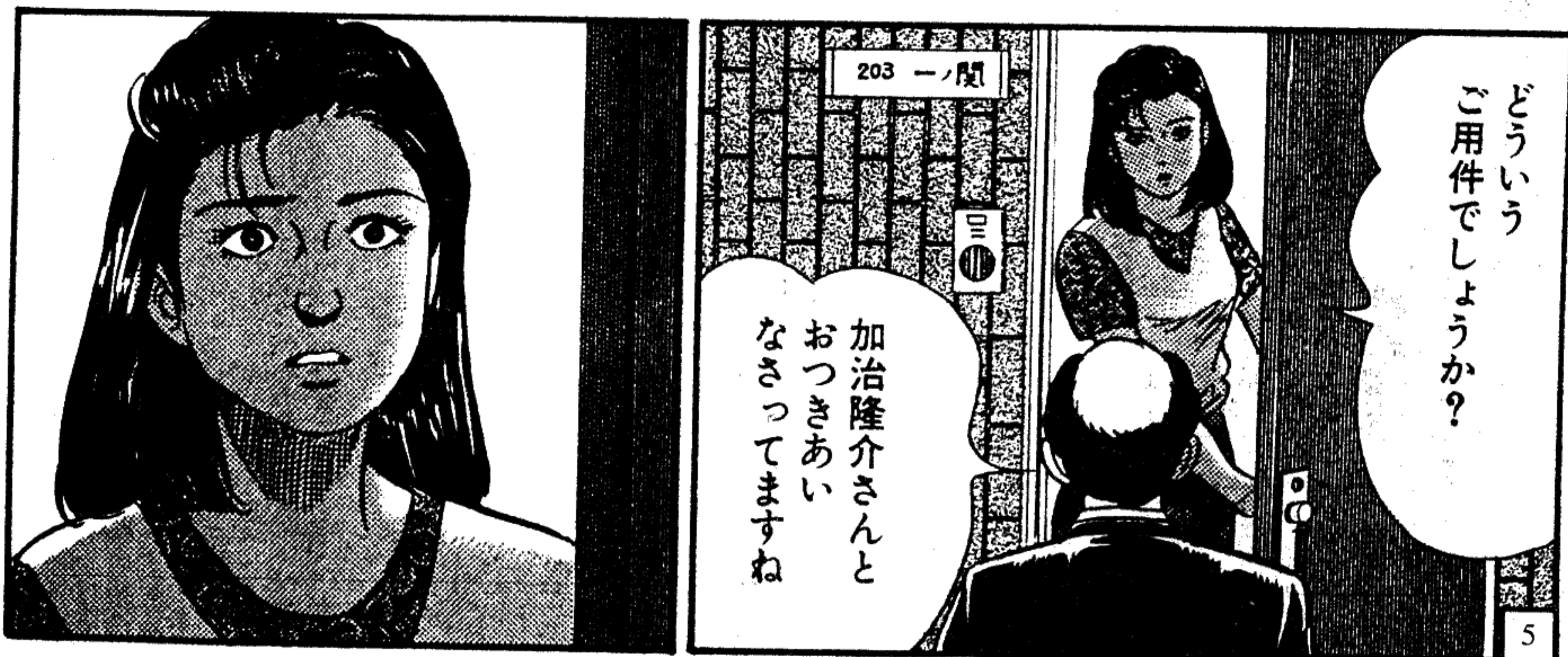
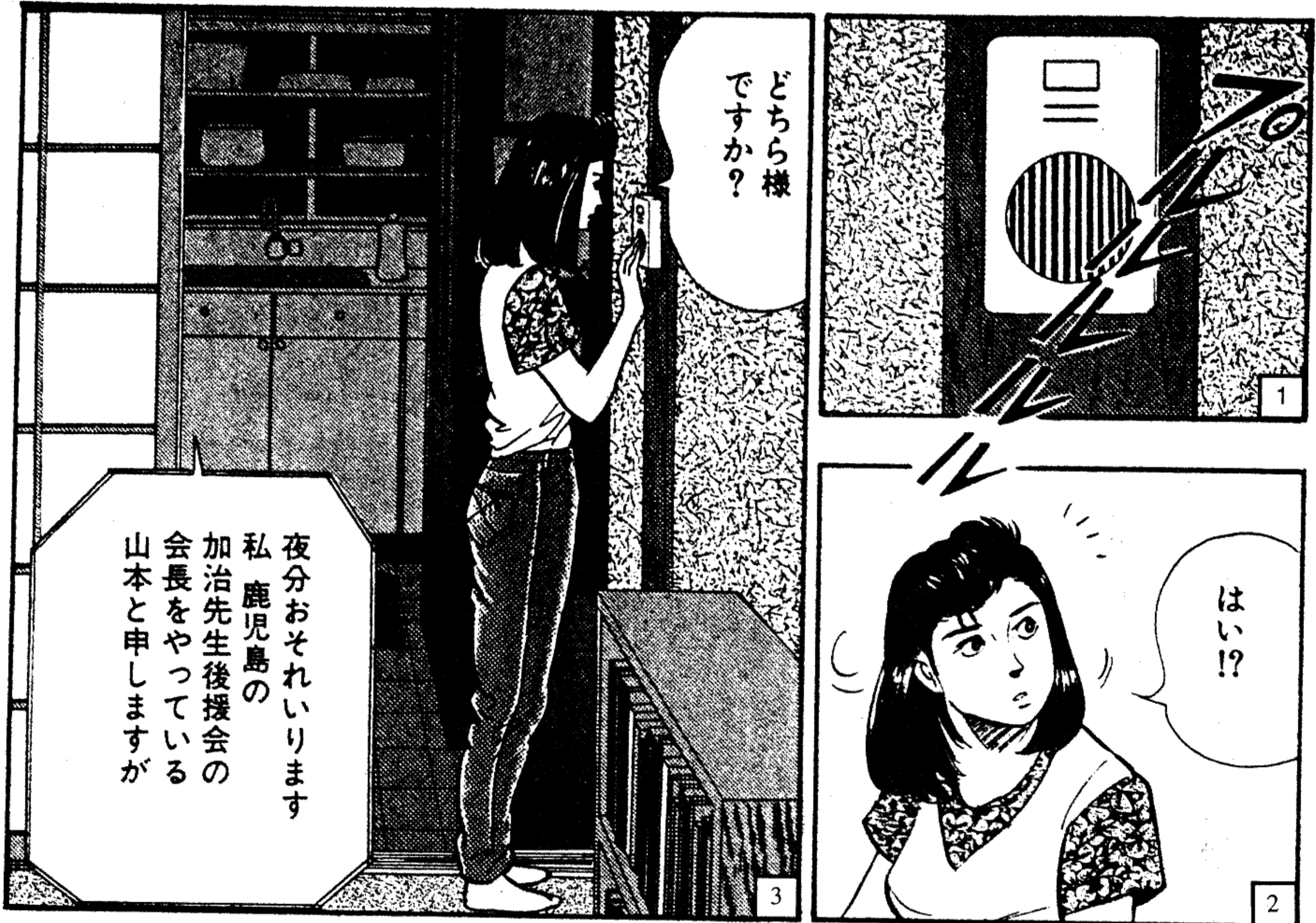
3 **Ichinoseki:** 時々 電話 下さい ね。
Tokidoki denwa kudasai ne.
 occasionally telephone/call please give me (colloq.)
“Call me now and then, OK?” (PL3)

- *o*, to mark *denwa* as the direct object of *kudasai* (“please give me”), has been omitted. In most contexts *denwa o kudasai* means “please give me a call” rather than “please give me a phone.”

4 **Kaji:** 勿論 する さ。 おなか の 子供のことも 心配だ し。 じゃな!
Mochiron suru sa. Onaka no kodomo no koto mo shinpai da shi. Ja na!
 of course will do (emph.) stomach/womb in child about also am worried/concerned (reason) well then/goodbye
 “Of course I will do that. Since I’ll be concerned, too, about the child in your stomach. Well then.”
“Of course I’ll call. I’ll be thinking about the child you’re carrying, too. Well, bye then.” (PL2)

- *onaka*, essentially meaning “abdomen,” is the general term used to refer to “stomach/intestines/uterus,” each of which also has a more technical name.
- *~ no koto* is literally “things of/about ~” → “about ~.” *Mo* implies the item it marks is in addition to something else → “too/also,” so *kodomo no koto mo* = “about the child, too.” That is, he’ll be thinking not only about her, but also about their child.
- *shinpai suru* typically means “worry/fret,” and *shinpai da* = “am/is/are worried,” but in some cases the meanings are closer to “think/care about” and “am/is/are thinking about.”
- *shi* marks the preceding as a cause/reason for something—usually one of several reasons; as here, the other reason(s) are often left unstated. In this case, *shi* essentially works together with *mo* to imply that his thoughts about the child are his *second* reason for calling—the unstated first reason being that he’ll be thinking of Ichinoseki herself.
- *jā* (a contraction of *dewa*) is literally “in that case/then,” but it serves idiomatically as a casual/informal “goodbye.” For this use, it’s often followed by a *ne* or *na*.

5 **Sound FX:** カチャ
Kacha
Click (sound of hanging up phone at other end)



1 **Sound FX:** プルルルルル
Pu ru ru ru ru ru
(beep/ring of intercom)

2 **Ichinoseki:** はい?!
Hai?!
“Yes?!” (PL3)

- *hai* is the standard response when someone is trying to get your attention, whether in direct speech, through an intercom, knocking on the door, etc.

3 **Ichinoseki:** どちら様 ですか?
Dochira-sama desu ka?
which-(hon.) is it?
“Who is it?” (PL4)

Yamamoto: 夜分 おそれいます。私、鹿児島 の 加治 先生 後援会 の
Yabun osore-irimasu. Watashi, Kagoshima no Kaji Sensei kōenkai no
late at night (apology) I/me (place) of (name) (title) election committee of
会長 を やっている 山本 と 申します が。
kaichō o yatte iru Yamamoto to mōshimasu ga.
chairman (obj.) am doing (name) (quote) am called/named but
“I’m sorry to bother you so late at night. My name is Yamamoto and I am the chairman of Mr. Kaji’s election committee in Kagoshima.” (PL4)

- *dochira* is literally “which direction/side, but just as *kochira* (“this direction/side”) and *sochira* (“your direction/side”) can be polite words for referring to people (“I/me/we/us” and “you,” respectively), *dochira* can be used as a polite interrogative pronoun for people, “who?” (i.e., it’s like *donata*, the polite equivalent of *dare*, “who?”). The honorific *-sama* or *no kata* is usually appended in such cases.
- *yabun* refers roughly to the time after dark but before the typical bedtime.
- *osore-irimasu* is the polite form of the PL4 verb *osore-iru*, which can express either gratitude (“thank you/you’re very kind/I’m much obliged”) or apology (“I’m sorry/I beg your pardon”) depending on the context. Here it is the latter.
- *wa*, to mark *watashi* (“I/me”) as the topic, has been omitted.
- *sensei*, most familiar as the word for “teacher,” is used as a term of address for a variety of people considered worthy of respect, including doctors, writers, and politicians.
- *-chō* is a suffix meaning “head/chief/leader,” and *kaichō* is the standard title for the head of any body/organization whose name ends in *-kai*: “chairman/director/president.”
- *yatte iru* is from *yaru* (“do”); *kaichō o yatte iru* is literally “am doing/serving as the chairman” → “am the head/chairman.”
- *Kagoshima no Kaji Sensei kōenkai no kaichō o yatte iru* is a complete thought/sentence (“[I] am the chairman of Mr. Kaji’s election committee in Kagoshima”) modifying *Yamamoto*, his name.
- *~ to mōshimasu* is a standard pattern for introducing oneself very politely. *Mōshimasu* is the polite form of *mōsu*, a PL4 humble verb equivalent to *iu* (“say/be called”). A humble verb shows respect for the listener or the person being discussed by humbling the speaker or the person doing the action.

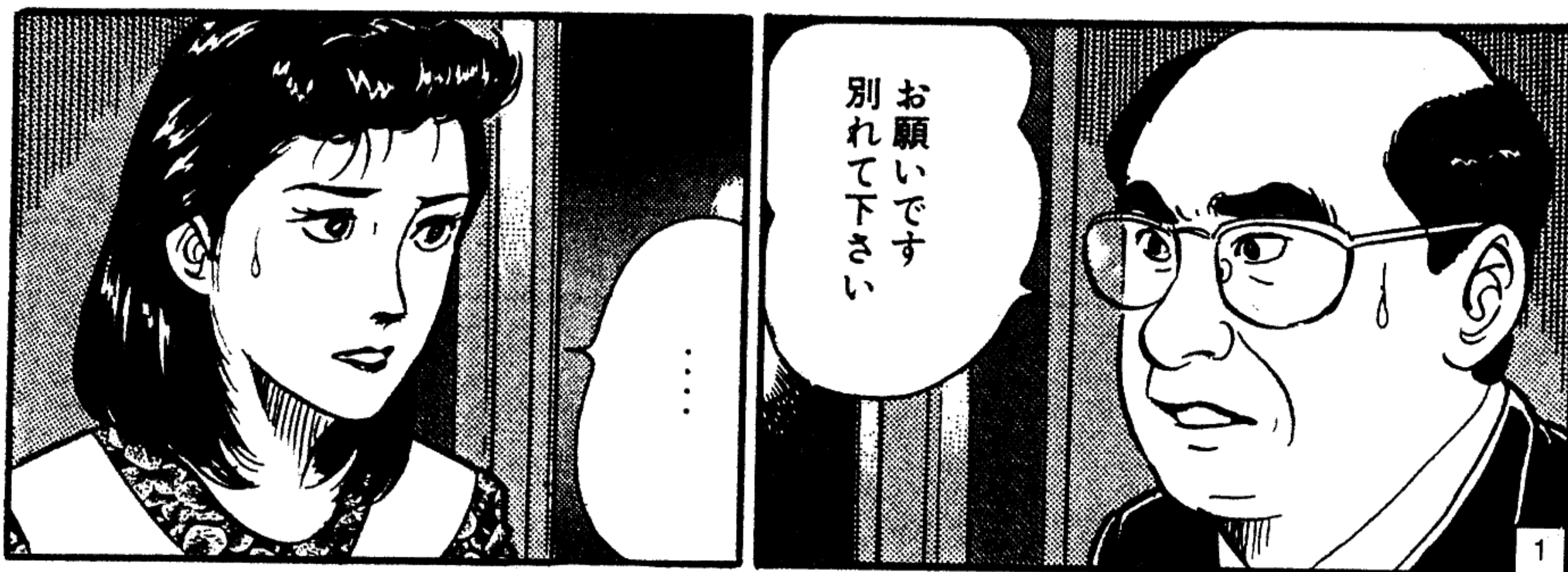
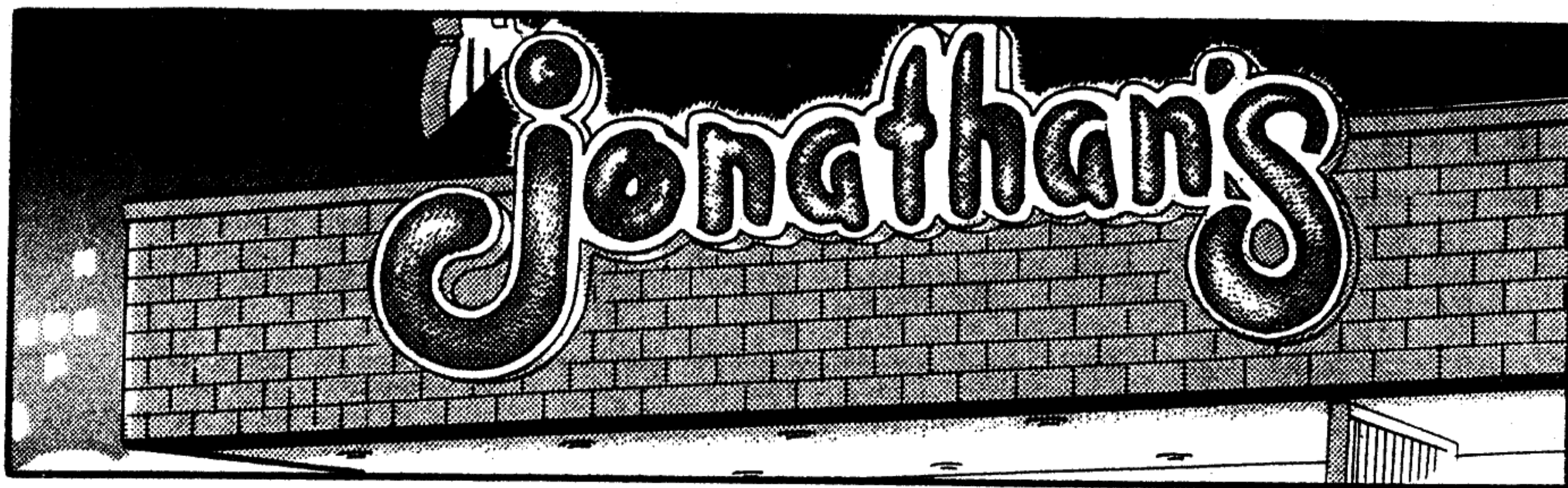
4 **Sound FX:** ガチャ
Gacha
(rattle of door latch as she opens door)

5 **Nameplate:** 一ノ関
Ichinoseki
Ichinoseki

Ichinoseki: どういう ご用件 でしょうか?
Dōiu go-yōken deshō ka?
what kind of (hon.)-business might be (?)
“What kind of business might it be?”
“What can I do for you?” (PL3-4)

Yamamoto: 加治隆介さん と おつきあい なさってます ね。
Kaji Ryūsuke-san to o-tsukiai nasattemasu ne.
(name-hon.) with (hon.)-relationship are doing/having (colloq.)
“I believe you are carrying on a relationship with Kaji Ryūsuke.” (PL4)

- *yōken* refers to a particular item/matter of business, not to business in general.
- *deshō ka?* literally makes a conjectural question (“might it be?/is it perhaps?”), but it’s often used merely as a way of adding a touch of politeness; it sounds a little less direct, and therefore more polite, than *desu ka?* (“is it?”).
- *tsukiai* refers to a “relationship/association” of some kind, ranging from a business relationship to a general social relationship to a romantic one. *O-tsukai nasattemasu* is a contraction of *o-tsukai nasatte imasu*, which is a polite, PL4 honorific equivalent of *tsukiatte iru* (“are socializing/carrying on a relationship”), from the verb *tsukiau* (“socialize/have a relationship”). *To* marks the person that the relationship is “with.”
- *ne* shows that he expects his listener to confirm/agree with his statement, like the English tag questions, “right?/isn’t it?/weren’t you?/I believe?”



1 Yamamoto: お願い です。別れて 下さい。
Onegai desu. Wakarete kudasai.
 (hon.)-request is separate please
“I beg you. Please break up with him.” (PL3)

- *onegai* means “request” and adding *desu* makes it like “this is my request/this is what I ask.” The expression can essentially be considered a polite and formal “please,” so its meaning overlaps with the meaning of *kudasai*. The *o-* is actually an honorific prefix, but it is always used when making a request like this, even in informal speech.
- *wakarete* is the *-te* form of *wakareru* (“part/separate/break up”); *kudasai* after the *-te* form of a verb makes a polite request, “please [do the action].”

2 Yamamoto: 加治隆介さん は これ から 日本 の 為 に 働いてもらわなければなりません。
Kaji Ryūsuke-san wa kore kara Nihon no tame ni hataraitte morawanakereba narimasen.
 (name-hon.) as for this from Japan 's sake/good for must have him work
“As for Kaji Ryūsuke, from now on we must have him work for the good of Japan.”
“From this time forward, we need Kaji Ryūsuke to dedicate himself to serving his country?” (PL3)

我が 郷土 の 生んだ 逸足 です。
Waga kyōdo no unda issoku desu.
 our hometown/district (subj.) produced talented person/prodigy is
“He is an exceptional talent produced by our home district.”

“He is a man without peer in our district.” (PL3)

これ から 選挙 に うって出る 人間 にとって 不倫 の 相手 が いる という こと は
Kore kara senkyo ni utte deru ningen ni totte furin no aite ga iru to iu koto wa
 this from election in take offensive person for adultery of partner (subj.) exists (quote) say thing/fact as for

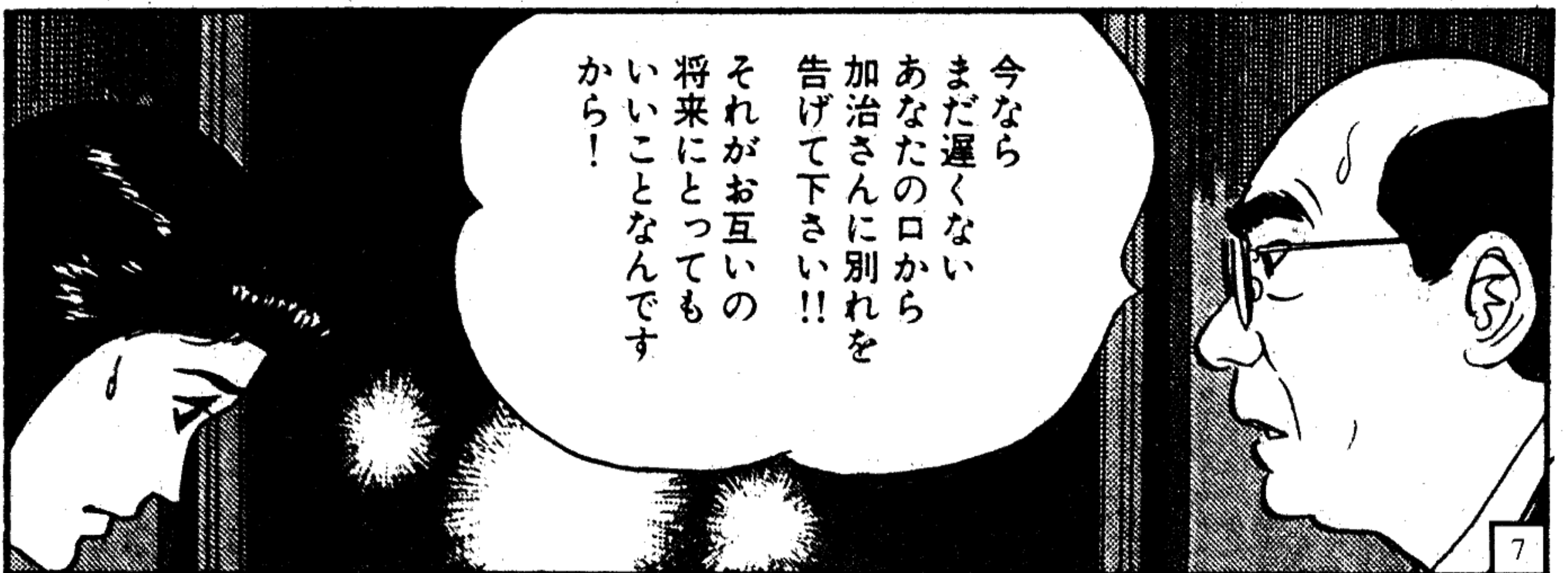
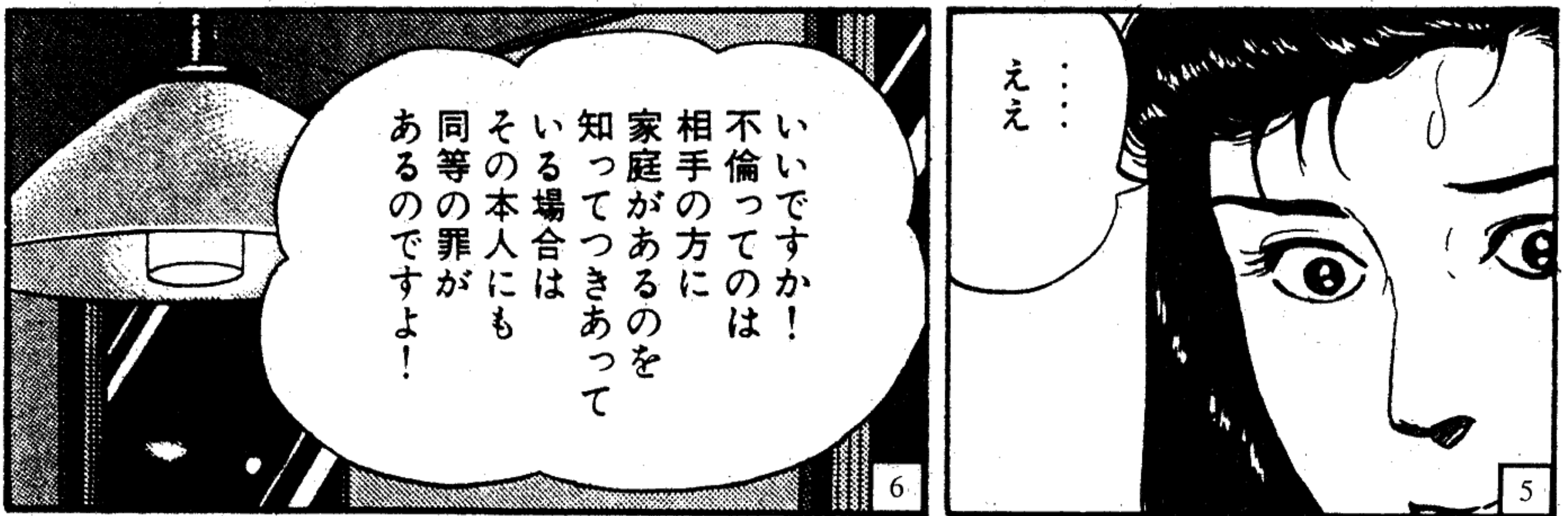
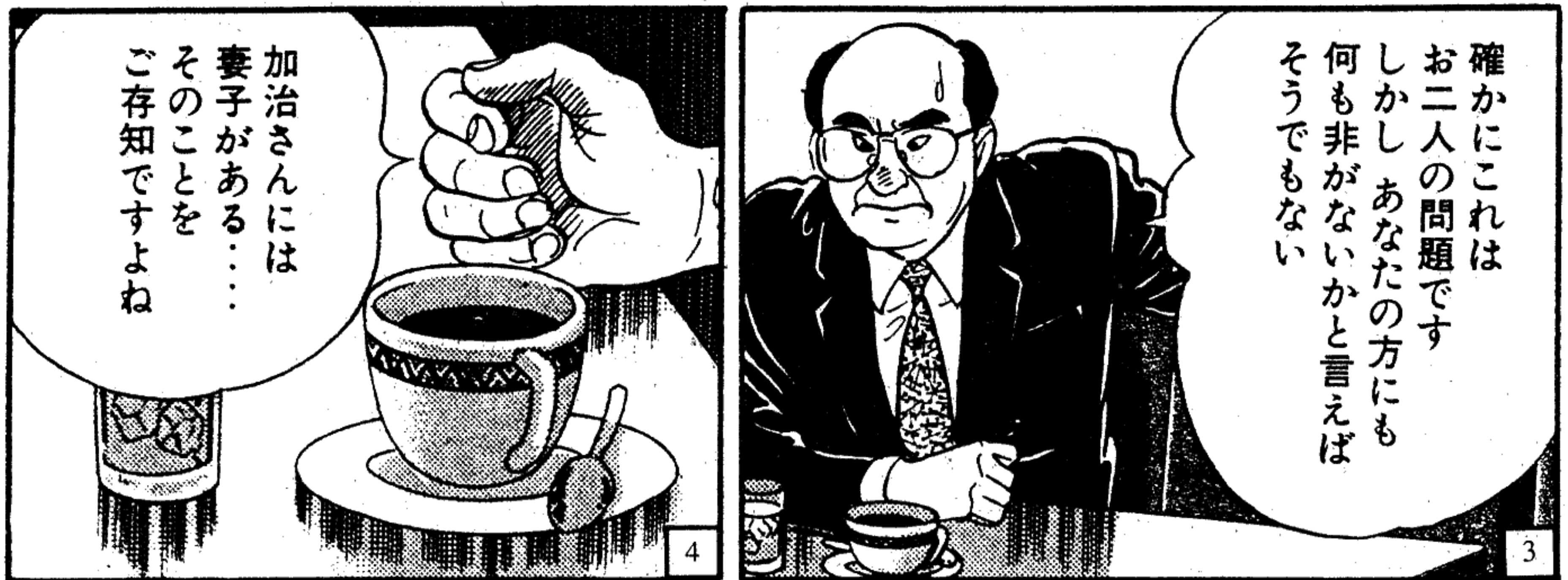
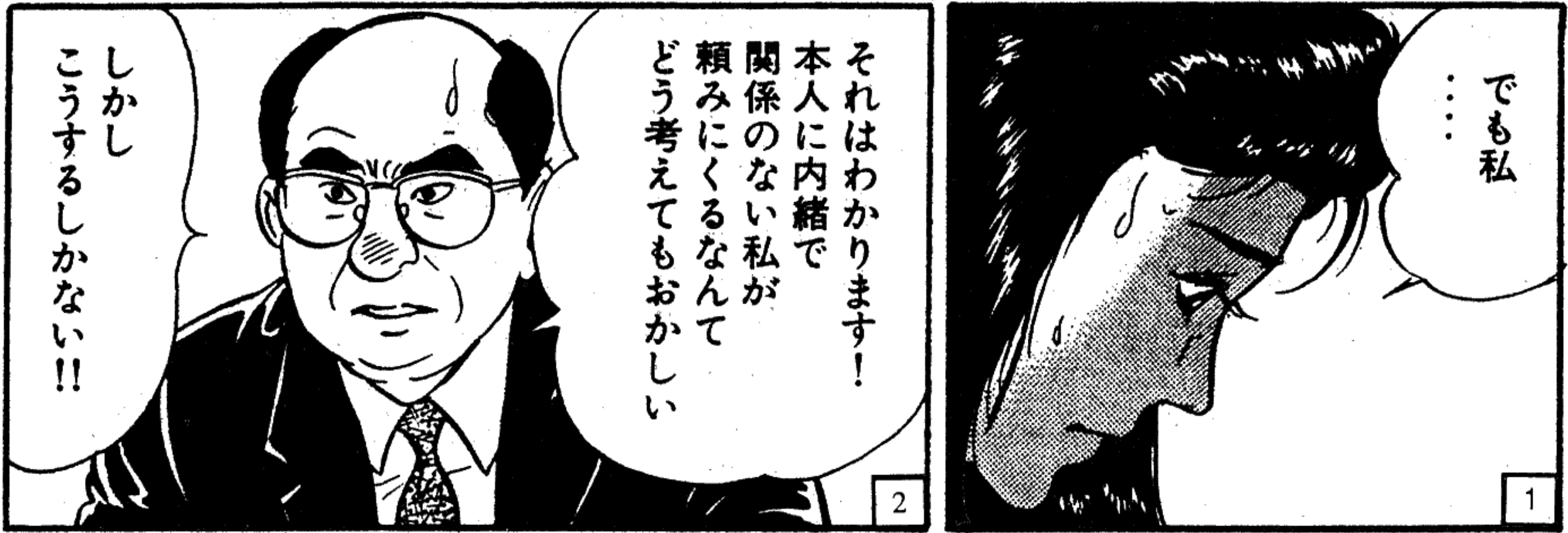
致命的な マイナス 要素 です。
chimei-teki na mainasu yōso desu.
 fatal/mortal minus/negative element is

“For a man who is about to take the offensive in an election, the fact that he has a mistress is a potentially fatal element.”

“For a man who is about to make his political debut, having a mistress could be a lethal handicap.” (PL3)

Yamamoto: 何卒 その辺 を わかって 下さい。
Nanitozo sonohen o wakatte kudasai.
 please/kindly that area/circumstance (obj.) understand please
“Please understand the gravity of the situation.” (PL3-4)

- *kore kara* is literally “from this,” meaning “from this time forward/starting now”; in some contexts *kore kara* plus a verb becomes an expression for “be about to do the action” (literally, “will/is going to do the action from this time”).
- *no tame ni* often means “for the purpose of,” but here it means “for the good/benefit of.”
- *hataraitte* is the *-te* form of the verb *hataraku* (“work/labor”), and *morawanakereba narimasen* is the PL3 form of *morawanakereba naranai*, a “must/have to” form of *morau* (“receive”); a form of *morau* after the *-te* form of another verb implies having someone else do the action.
- *waga* comes from the classical *wa* (“I/me”) + *ga* (equivalent to modern *no*), which makes it essentially the same as *watashi no* (“my”). But *waga* can be either singular or plural, “my” or “our.” It has a somewhat “literary”/formal feeling.
- *kyōdo* refers to one’s “native place” or “hometown/district/prefecture.”
- *unda* is the plain/abrupt past form of *umu* (“bear/give birth to/produce”); *waga kyōdo no unda* is a complete thought/sentence (“our native district bore [him]”) modifying *issoku* (“talented person”). In a modifying sentence, the subject is often marked with *no* instead of *ga*.
- *utte deru* = “stand forward/take the offensive”; it’s used to mean “make one’s debut” in a particular world (political/literary/academic/etc.) as well as to speak of entering a particular political race—here both meanings apply. *Kore kara senkyo ni utte deru* is a complete thought/sentence (“[he] is about to make his political debut/run in an election”) modifying *ningen* (“person”).
- *furin* literally means “immorality,” and one of its most common uses is to speak of adulterous affairs.
- *aite* basically means “counterpart” (generally for animate things only) and can be used to refer to persons ranging from a “companion/mate/partner” to a “rival/opponent/enemy”; *furin no aite* = “partner in adultery,” or from a male perspective, “mistress.”
- *~ to iu koto wa* after a complete embedded sentence is like “as for the fact that ~, [it is . . .]” → “the fact that ~ is . . .”; the embedded sentence here is *furin no aite ga iru* (“[he] has a mistress”) → “the fact that he has a mistress is . . .”
- *mainasu* is from the English “minus”; *mainasu yōso* = “minus element/negative element” → “drawback/disadvantage/handicap.”
- *nanitozo* by itself can be equivalent to “please,” but, like *dōzo*, when it’s combined with the polite request form, *-te kudasai* (“please [do the action]”), it serves merely as emphasis.
- *sonohe*n is literally “that area,” often referring to the geographical area near some specific point: “the vicinity.” But here it is being used more abstractly, to refer to “that circumstance.”
- *wakatte* is the *-te* form of *wakaru* (“come to understand”), and *kudasai* makes a polite request: *wakatte kudasai* = “please understand.”



1 **Ichinoseki:** でも、私...
Demo, watashi...
"But I..."

2 **Yamamoto:** それはわかります。本人に内緒で
Sore wa wakarimasu. Honnin ni naisho de
that as for understand the person himself to in secrecy
関係のない私に頼みにくる
kankei no nai watashi ga tanomi ni kuru
unrelated I/me (subj.) request (purpose) come
なんて どう 考えても おかしい。
nante dō kangaete mo okashii.
a thing like how even if think is strange
**"I know. No matter how you look at it, it's odd
for a stranger like me to come to you in secret
and ask a thing like this."** (PL2)

Yamamoto: しかし、こうするしかない!!
Shikashi, kō suru shika nai!
but this way do must
"But I had no other choice!" (PL2)

- *kankei no nai* is a complete thought/sentence ("has no relationship/connection") modifying *watashi* ("I/me") → *kankei no nai watashi* = "I who am an outsider/a third party."
- *tanomi* is the noun form of *tanomu* ("request"), and *ni* marks it as the purpose of *kuru* ("come"): *tanomi ni kuru* = "come to ask/request."
- *nante* can be considered a colloquial equivalent of *nado*, or of an entire phrase like *nado to iu koto/mono wa* (literally, "a thing/place/person/action that is something like ~"). It's often used to imply the preceding is "ridiculous/inappropriate/unthinkable."
- *dō ~te mo*, with a verb filling in the blank, makes the expression, "no matter how [one does the action]." *Kangaete* is the *-te* form of *kangaeru* ("think about"), so *dō kangaete mo* = "no matter how one thinks about it/looks at it."
- *shika nai* after a verb implies that doing that action is the only option: "have no choice but to/must [do the action]."

3 **Yamamoto:** 確かに これは お二人 の 問題 です。
Tashika-ni kore wa o-futari no mondai desu.
certainly/assuredly this as for (hon.)-2 persons 's problem is
"It's true that this is a matter for the two of you." (PL3-4)

しかし、あなたの方にも何も非がないかと言えそうでもない。
Shikashi, anata no hō ni mo nani mo hi ga nai ka to ieba sō demo nai.
but your side on also there's not any fault (?) (quote) if say/ask not necessarily so
**"But if one asks whether there is not any fault on your side, it's not necessarily so."
"But you're not necessarily without fault, either."** (PL3)

- *tashika ni ~ da/desu* means "It is certainly/assuredly ~" or "it is true/indeed the case that ~."
- *futari* = "two persons/a couple"; he uses the honorific prefix *o-* because his listener is one of the two people he's referring to, so *o-futari* is effectively like saying "you two/the two of you."
- *nani mo* followed by a negative means "not anything"; *nani mo nai* = "there is not anything/there is nothing." When one wishes to be more specific about what there is nothing of, the specific word is inserted in the middle: *nani mo hi ga nai* = "there is not any fault/error/blame."
- *anata no hō ni mo nani mo hi ga nai ka* is a complete embedded question, "is there no fault on your side, too?"
- *ieba* is a conditional ("if/when") form of *iu* ("say," but here meaning "ask"); *to* marks what is asked: "if you ask 'Is there no fault on your side?'"

4 **Yamamoto:** 加治さんには 妻子 が ある。その こと を ご存知です よ ね。
Kaji-san ni wa saishi ga aru. Sono koto o go-zonji desu yo ne.
(name-hon.) to as for wife&child (subj.) exists/has that thing/fact (obj.) (hon.)-know (emph.) (colloq.)
"Mr. Kaji has a wife and child. I believe you're aware of that." (PL4)

- normally, *iru* is used to speak of the existence/presence of people or other animate beings, but sometimes *aru* is used with kinship terms.
- *go-zonji da/desu* is a PL4 honorific equivalent of *shitte iru* ("know").

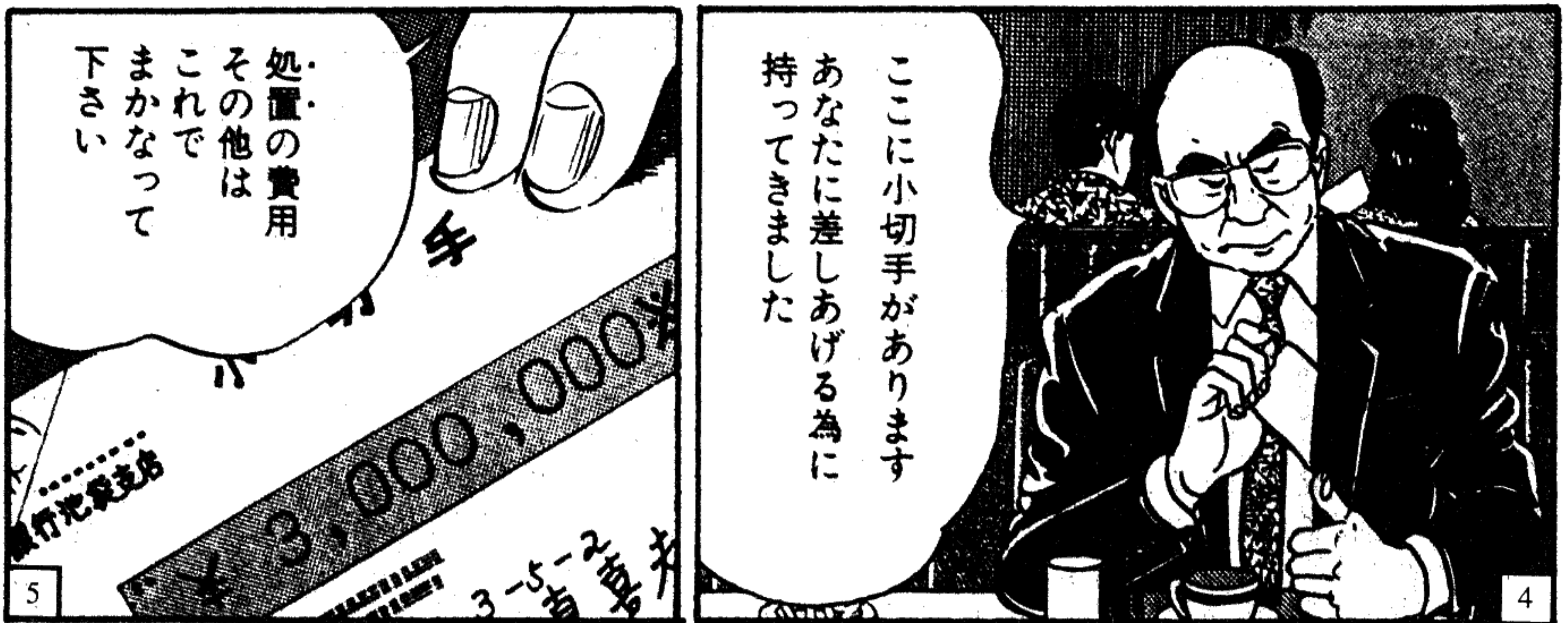
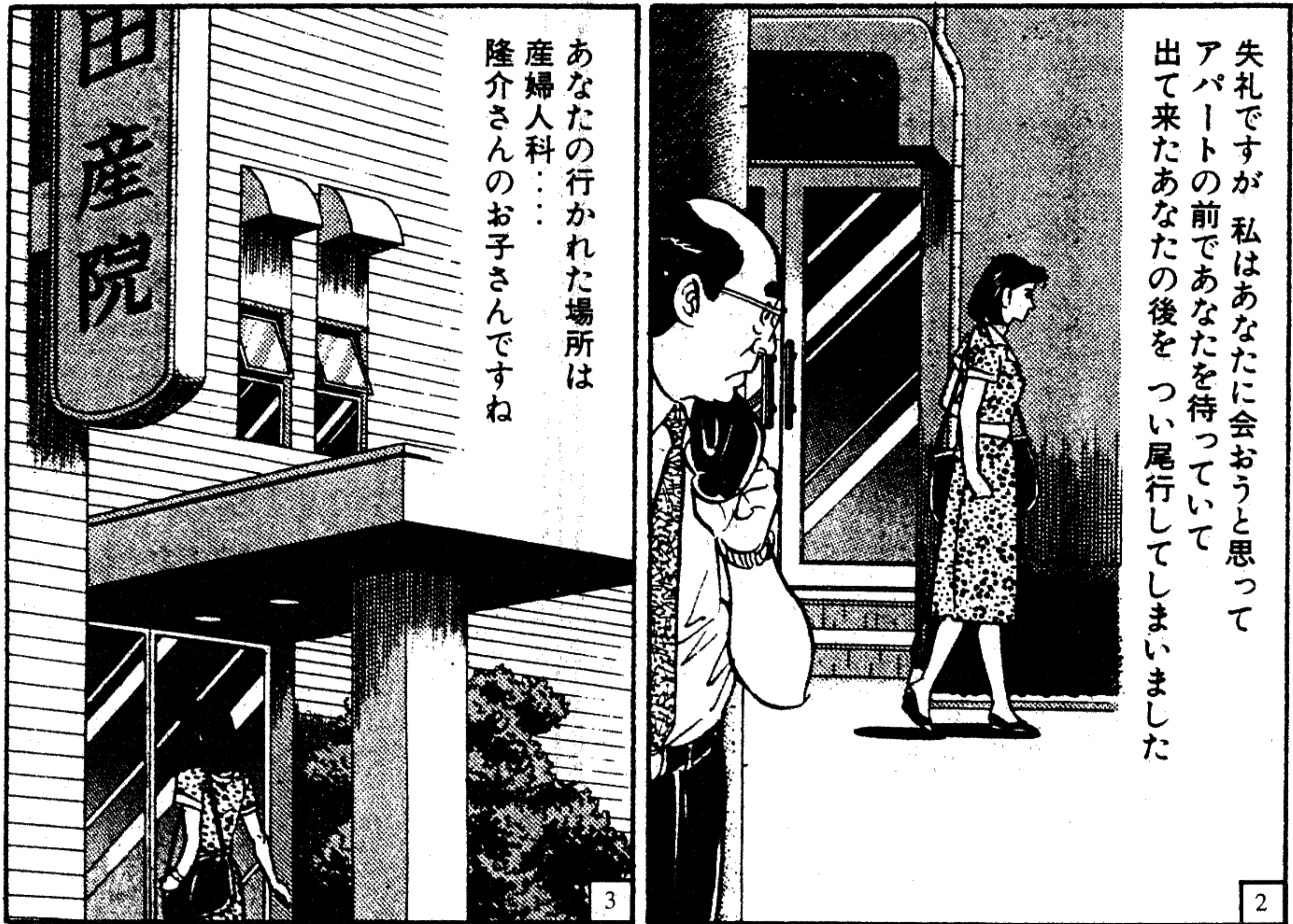
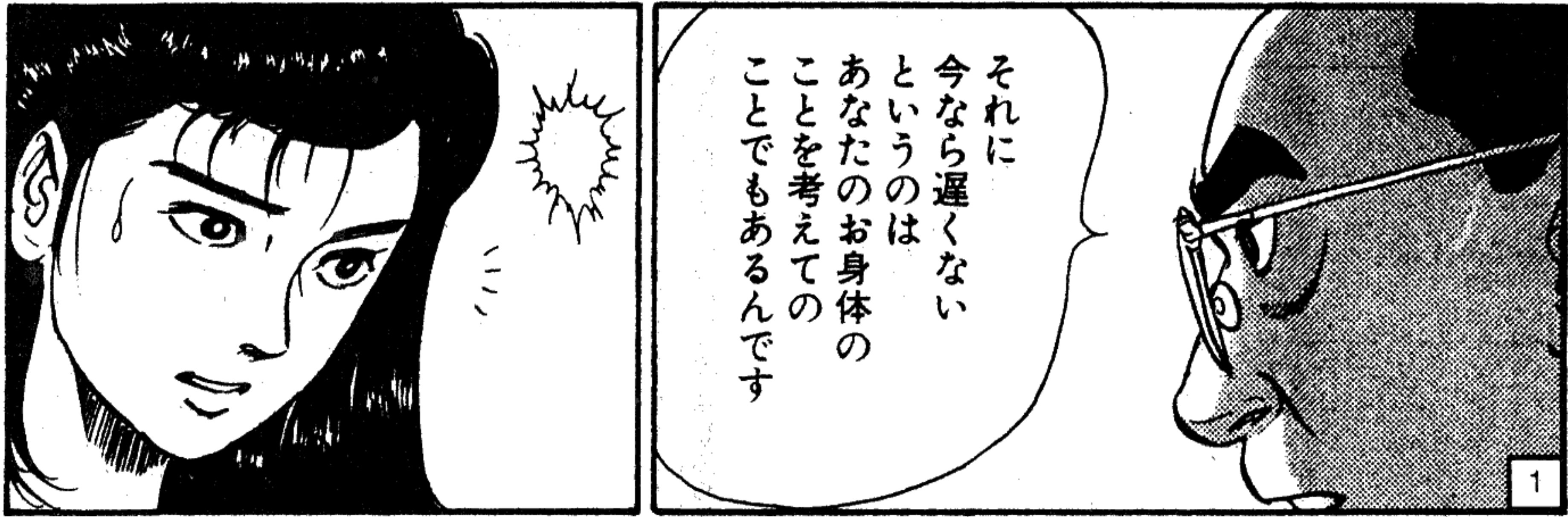
5 **Ichinoseki:** ええ...
E...
"Yes..." (PL3)

- *ē* is a less formal "yes" than *hai*, but it's still quite polite.

6 **Yamamoto:** いい ですか? 不倫 っ て の は 相手 の 方 に 家庭 が ある の を 知 っ て
Ii desu ka? Furin tte no wa aite no hō ni katei ga aru no o shitte
good/OK is it? adultery (quote) (nom.) as for partner of side on family (subj.) exists/has (nom.) (obj.) know-and
つきあっている 場合は その 本人 にも 同等の 罪 が ある の です よ!
tsukiatte iru baai wa sono honnin ni mo dōtō no tsumi ga aru no desu yo!
carrying on relationship situation as for that person herself in also equal guilt (subj.) exists (explan.) (emph.)
"You see, if you carry on an adulterous affair knowing that your partner is married, you yourself bear equal guilt." (PL3)

- *ii desu ka* is literally the question "is it good/OK?," but it's sometimes used idiomatically when beginning an explanation (like "You see, ...") or an admonition (like "are you listening to me?" or "now listen here").
- *tte* here is a colloquial equivalent of *to iu*; *~ to iu no wa* after a noun is literally "as for what is called ~," which is often just a fancy way of marking the topic ("as for ~").
- *no* is a nominalizer that makes a complete thought/sentence, *aite no hō ni katei ga aru* ("the partner has a family") act as a single noun. *O* then marks that noun as the object of *shitte*.
- *shitte* is the *-te* form of *shiru* ("know"); the *-te* form is being used to indicate the manner of the next mentioned action, *tsukiatte iru* ("is carrying on a relationship," from *tsukiau*, "socialize/have a relationship with") → "carry on a relationship knowing [the partner has a family]."

(continued on next page)



6 (continued from previous page)

- from *aite no to tsukiatte iru* is a complete thought/sentence (“[the person] is carrying on a relationship knowing that her partner has a family”) modifying *baai* (“situation”). *Wa* then marks *baai* as a topic (“as for ~”)—in this case a second topic that serves to narrow down the main topic: “[As for adultery], as for in a situation where the person is carrying on . . . [that person, too, has equal guilt.]”

7 **Yamamoto:** 今ならまだ遅くない。あなたの口から加治さんに別れを告げて下さい!!
Ima nara mada osokunai. Anata no kuchi kara Kaji-san ni wakare o tsugete kudasai!!
now if it is still not too late your mouth/lips from (name-hon.) to separation (obj.) tell/inform please
“If you do it now, it’s not too late. Please let Mr. Kaji hear from your own lips that you want to break up with him.” (PL3)

それがお互いの将来にとってもいいことなんですから!
Sore ga otagai no shōrai ni totte mo ii koto na n desu kara!
that (subj.) (hon.)-each other’s future for good/best thing (is-explan.) because
“Because that is what is best for each other’s future, too.”
“That’s what’s best for both of you in the long run.” (PL3)

- *osokunai* is the negative form of *osoi* (“late,” or “too late”).
- *wakare* is the noun form of *wakareru* (“[something] divides/parts/separates”); *tsugete* is the *-te* form of *tsugeru* (“tell/inform/announce”), and *kudasai* makes it a polite request, so *wakare o tsugete kudasai* = “please announce your parting” → “please say goodbye,” or in this case, “please tell [him] you want to break up.”
- ~ *ni totte* = “for ~,” and ~ *ni totte mo* = “for ~, too.”
- *ii* = “good/fine,” but *ii koto* here implies not only “a good thing” but “the best thing.”

1 **Yamamoto:** それに、今なら遅くないというのはあなたのお身体のことを
Sore ni, ima nara osokunai to iu no wa anata no o-karada no koto o
besides that now if it is is not too late (quote) say (nom.) as for your (hon.)-body/health about (obj.)
考えてのことでもあるんです。
kangaete no koto demo aru n desu.
thinking of thing is also (explan.)
“Besides that, as for my saying ‘If it is now, it’s not too late,’ it is also something that comes from thinking about your physical condition.”
“Also, when I say it’s not too late if you do it now, I’m thinking about your present physical condition, too.” (PL3-4)

- he uses *to iu no wa* here to quote what he said previously and make it into his new topic.
- *kangaete* is the *-te* form of *kangaeru* (“think”); ~ *no koto o kangaeru* = “think about ~.” The *-te* form of a verb followed by *no koto da/desu* implies “it is a thing that comes from [doing the action].”
- *de mo aru* is *de aru* (a more formal/literary equiv. of *desu*, “is/are”) with *mo* inserted for the meaning of “too/also” → “is also.”

2 **Yamamoto:** 失礼ですが、私はあなたに会おうと思って、アパートの前であなたを待っていて、
Shitsurei desu ga, watashi wa anata ni aō to omotte, apāto no mae de anata o matte ite,
rude is but I/me as for you with will meet (quote) thinking apartment in front of you (obj.) was waiting for-and
出て来たあなたの後をつい尾行してしまいました。
dete kita anata no ato o tsui bikō shite shimaimashita.
emerged/came out you of after (obj.) carelessly followed/tailed-(undesirable)
“I must beg your pardon, but I was waiting for you in front of your apartment, intending to speak with you, and when you came out I instinctively followed you.” (PL3)

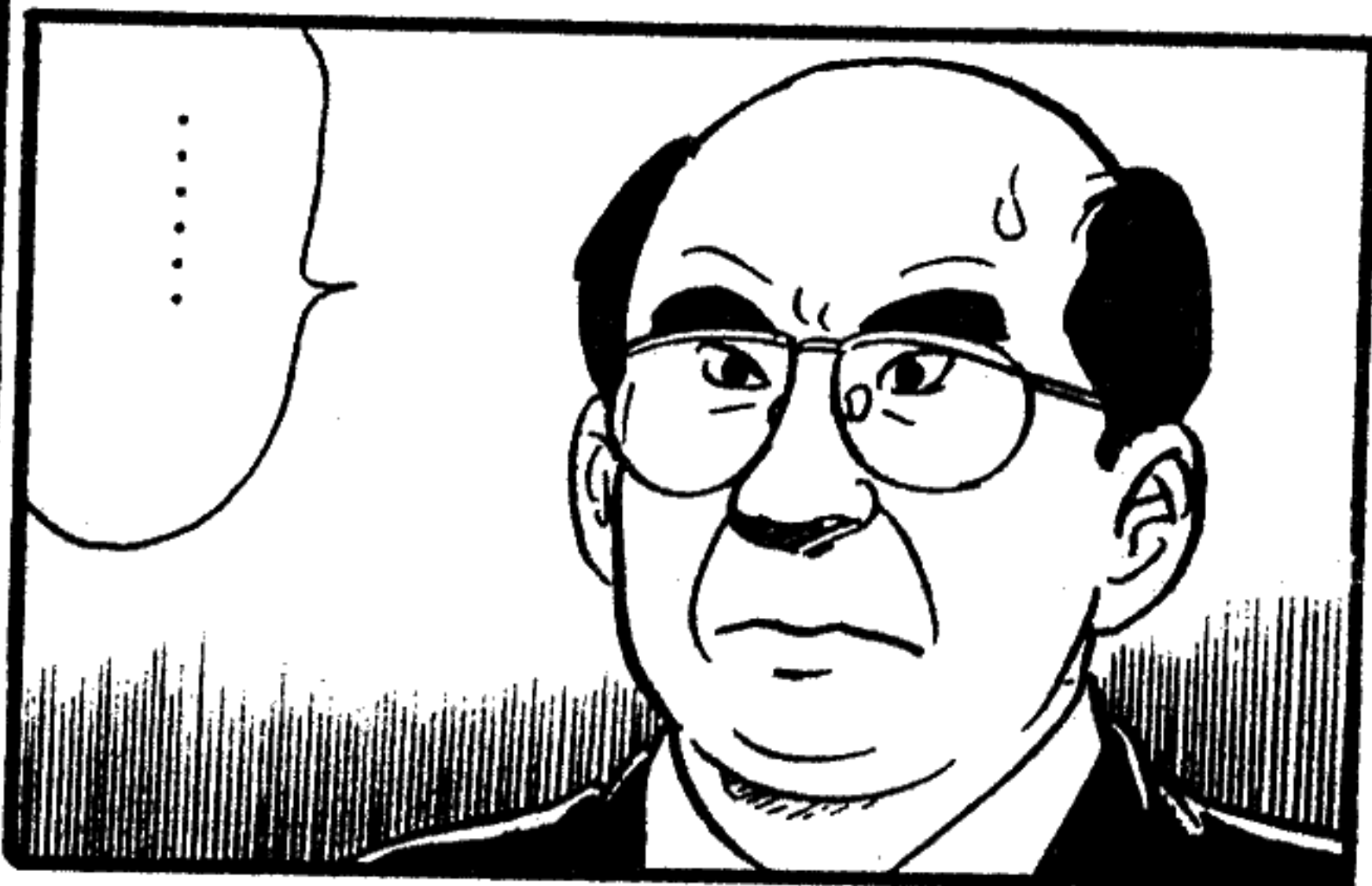
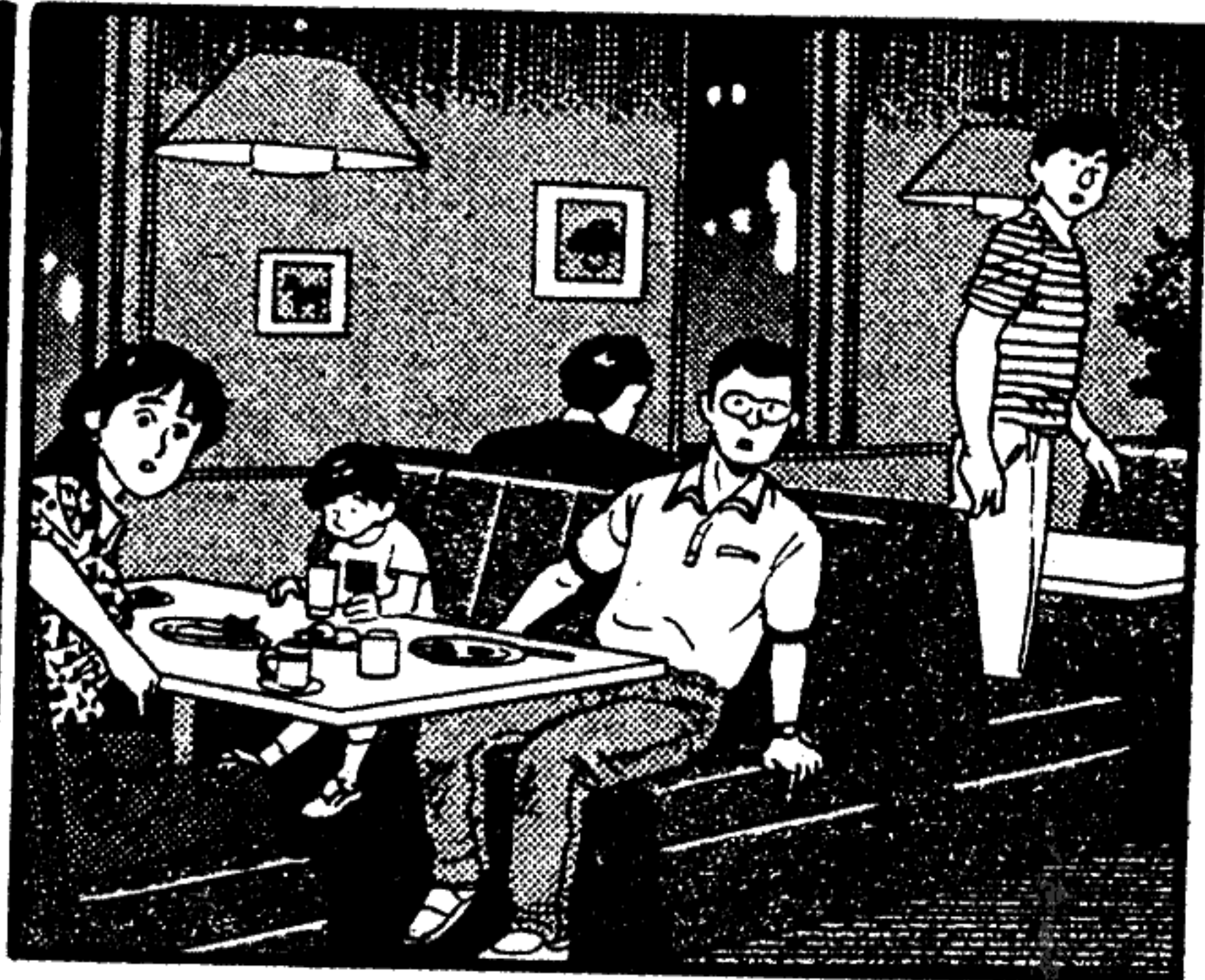
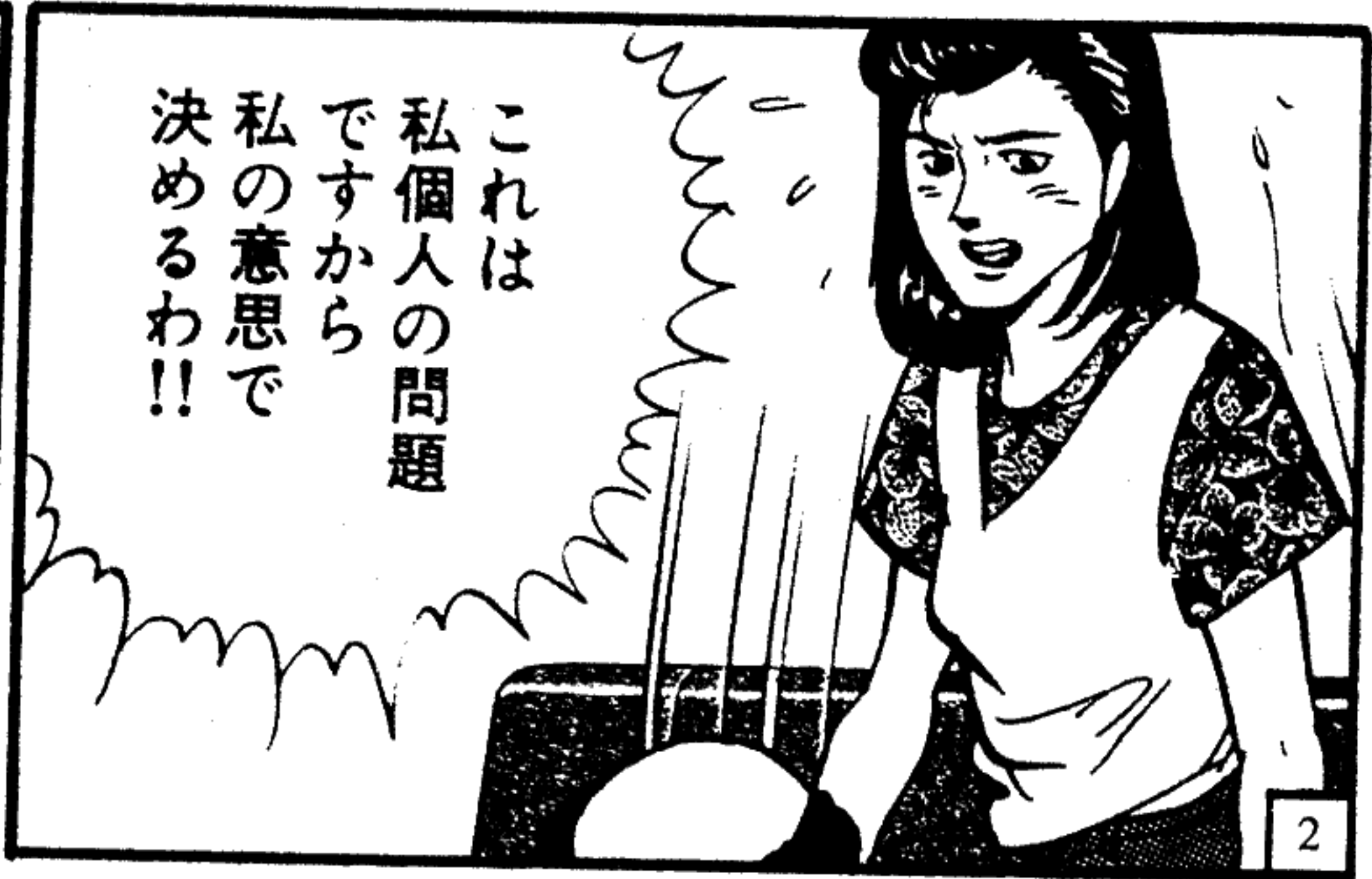
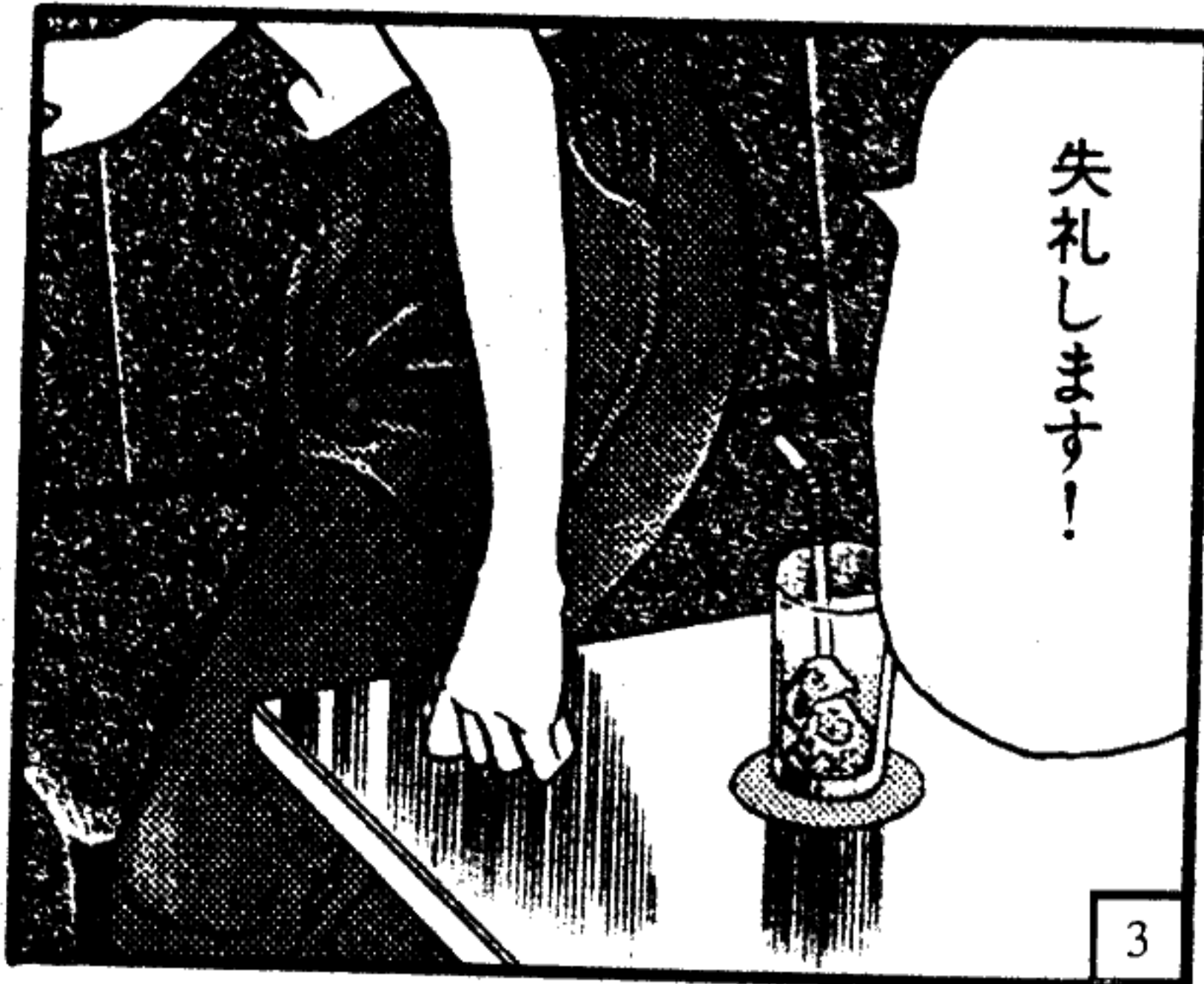
- *shitsurei* is a noun for “rudeness,” so *shitsurei desu ga* is literally “it is a rudeness, but . . .” The expression is essentially an apology for having done, or being about to do, something rude: “excuse me, but . . .”
- *aō* is the volitional (“let’s/I shall”) form of *au* (“meet”), and *omotte* is the *-te* form of *omou* (“think”); a volitional form followed by *to omou* expresses intent, so *aō to omotte* = “I intended to meet/I planned to meet [you], and . . .” The *-te* form is being used to indicate the purpose of the next mentioned action, *matte ite*.
- *matte ite* is the *-te* form of *matte iru* (“am/is/are waiting”), from *matsu* (“wait”). This *-te* form merely indicates that the preceding took place before the following.
- *dete kita* (“came out”) modifies *anata* (“you”) → “you who came out”; *no* makes this a modifier for *ato* (“after/behind”).
- *tsui* implies doing an action “carelessly/without really thinking/automatically/instinctively”; he’s trying to imply that he found out about her physical condition by accident.
- *bikō shite* is the *-te* form of *bikō suru* (“follow/tail”), and *shimaimashita* is the PL3 past form of *shimau*, which after the *-te* form of a verb often implies the action was undesirable/inappropriate: *dete kita anata no ato o tsui bikō shite shimaimashita* = “I instinctively followed after you who came out.”

3 **Yamamoto:** あなたの行かれた場所は産婦人科。隆介さんのお子さんですね?
Anata no ikareta basho wa sanfujin-ka. Ryūsuke-san no okosan desu ne?
you (subj.) went place as for obstetrics dept./clinic (name-hon.)’s (hon.)-child-(hon.) is (colloq.)
“The place you went was an obstetrics clinic. It’s Mr. Kaji’s child, isn’t it?” (PL4)

Sign: ~田 産院
~*da* San’in
(name) obstetrics clinic
~*da* **Obstetrics**

- *ikareta* is the past form of *ikareru*, a PL4 honorific equivalent of *iku* (“go”); *anata no ikareta* is a complete thought/sentence (“you went [there]”) modifying *basho* (“place”) → “the place you went.”

(continued on next page)



(continued from previous page)

4 Yamamoto: ここに小切手があります。あなたに差しあげる為に持ってきました。
Koko ni kogitte ga arimasu. Anata ni sashiageru tame ni motte kimashita.
here at check (subj.) exists/have you to give purpose for brought
“I have a check here. I brought it to give to you.” (PL3-4)

- *sashiageru* is a PL4 honorific equivalent of *ageru* (“give [to you]”).
- *anata ni sashiageru* is a complete thought/sentence (“[I] will give [it] to you”) modifying *tame* (“purpose”); *anata ni sashiageru tame ni* = “for the purpose of giving it to you.”
- *motte* is the *-te* form of *motsu* (“hold/carry”) and *kimashita* is the PL3 past form of *kuru* (“come”), so *motte kimashita* = “carried and came” → “brought.”

5 Yamamoto: 処置の費用、その他はこれでまかなって下さい。
Shochi no hiyō, sonota wa kore de makanatte kudasai.
disposition of costs etc. as for this with pay/finance please
“Please use it to cover the costs of disposition and such.”
“Please use it to take care of ‘things.’” (PL3)

Check: 小切手 ~ 銀行 池袋 支店
(partly hidden) Kogitte ~ Ginkō Ikebukuro Shiten
check (name) bank (place) branch
Check ~ Bank Ikebukuro Branch

- *shochi* refers to actions/measures taken to deal with/take care of/resolve a problem → “disposition.”
- *makanatte* is the *-te* form of *makanau* (“pay/finance/cover the cost”), and *kudasai* makes it a polite request.

1 Ichinoseki: 冗談じゃないわ、そんなこと!! 生もうと生むまいと私の自由でしょ!!
Jōdan ja nai wa, sonna koto!! Umō to umumai to watashi no jiyū desho!!
joke is not (fem. colloq.) that kind of thing whether give birth or not I/me 's freedom is surely
“Where do you get off, suggesting a thing like that! It’s my own free choice whether I have the baby or not.” (PL2-3)

Ichinoseki: あなたは一体どういう権利があって私のプライバシーを探るんですか?!
Anata wa ittai dō iu kenri ga atte watashi no puraibashii o saguru n desuka?!
you as for (emph.) what kind of right (subj.) having I/me 's privacy (obj.) probe/investigate (explan.-?)
“As for you, with what kind of right is it that you probe my privacy?”
“What right do you have to go digging into my private life?!” (PL3)

- *jōdan ja nai* is literally “it is not a joke,” and it’s an expression for dismissing what the other person has said as ridiculous/out of the question/outrageous. Idiomatically it corresponds to expressions like, “No way/Forget it/You’ve got to be kidding/You’re out of your mind/This is no laughing matter/You can’t be serious/Mind your own business!”
- *umō to* and *umumai to* to come from the verb *umu* (“bear/give birth”); the *~ō to ~mai to* (for some verbs, *~yō to ~mai to*) pattern means “whether one does the action or not” → “whether I give birth or not/whether I have the baby or not.”
- *jiyū* = “freedom” and *watashi no jiyū* = “my freedom” → “my own free choice.”
- *desho* (or *deshō*) literally expresses a conjecture (“it is probably/surely [my free choice]”), but the conjecture here is strictly rhetorical. Her sentence is actually a very strong assertion, and feels more like: “It’s my free choice, and you know it!”
- *ittai* is an emphasizer for question words: “(What) in the world?/(How) on earth?/(Where) the blazes?”
- *atte* is the *-te* form of *aru* (“exists/have”); *ittai dō iu kenri ga atte* = “having what kind of right” → “with what kind of right.”

2 Ichinoseki: これは私個人の問題ですから私の意思で決めるわ!!
Kore wa watashi kojīn no mondai desu kara watashi no ishi de kimeru wa!!
this as for I/me individual 's problem is because/so I/me 's mind using will decide (fem. colloq.)
“This is my individual problem, so I will decide using my own mind.”
“This is a purely personal matter, so I’ll make up my own mind.” (PL2-3)

- *watashi no mondai* = “my problem”; *watashi kojīn no mondai* = “my individual/personal problem” → “a purely personal matter.”
- *ishi* is a noun for “intention/intent/mind/wish,” and *de* marks it as the means of an action: *watashi no ishi de kimeru* = “I will decide according to my own wishes/using my own mind.”

3 Ichinoseki: 失礼します!
Shitsurei shimasu!
rudeness will do
“Excuse me!” (PL3)

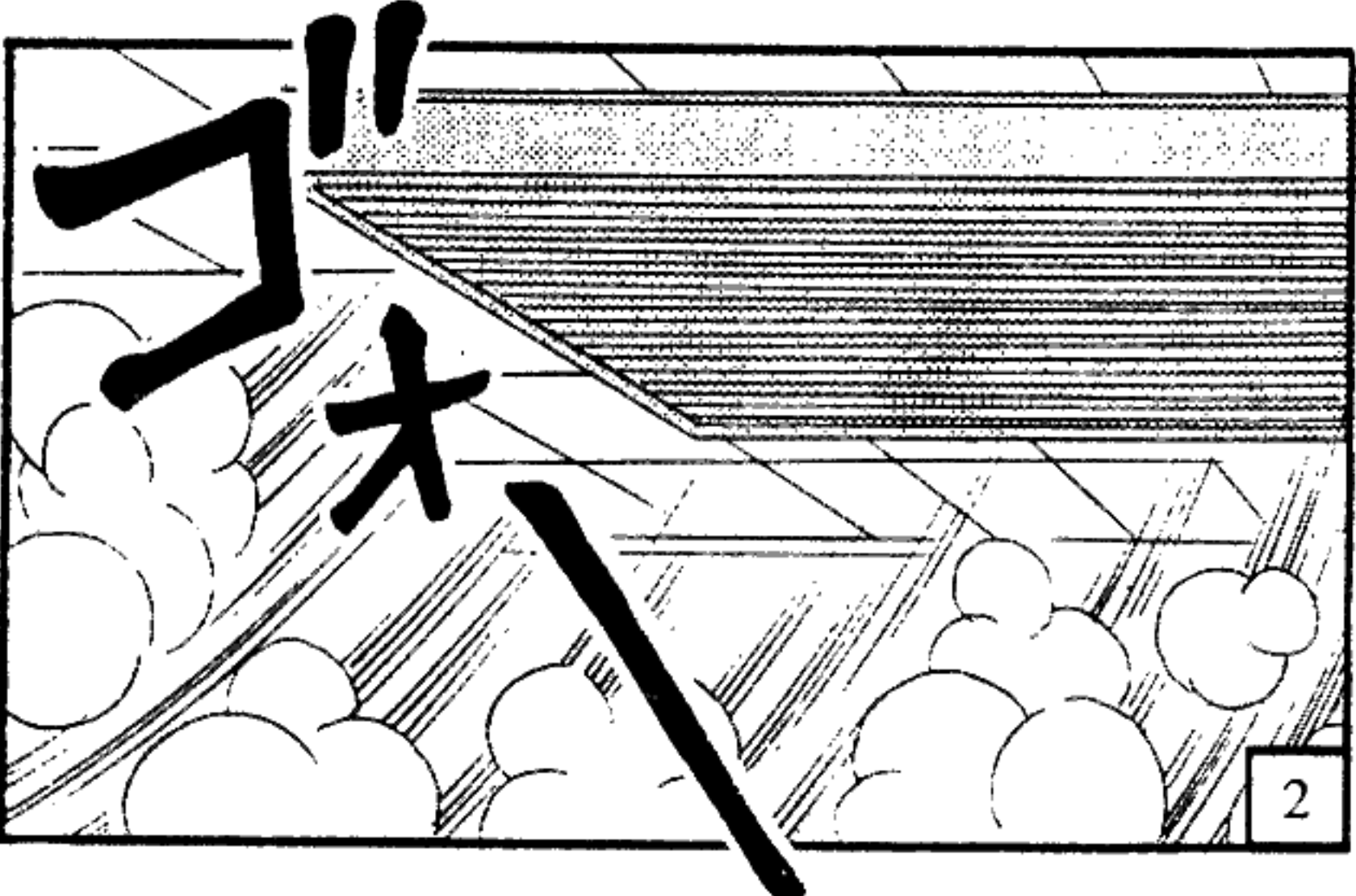
- *shitsurei* is literally “rudeness/bad manners,” and *shimasu* is the PL3 form of *suru* (“do”), so the expression essentially means “I will do/commit a rudeness.” *Shitsurei shimasu* is normally a polite way to take one’s leave, like saying “excuse me” when taking one’s leave in English, but in this case it’s quite clear that her tone is no longer polite. Note that because of their social relationship (she is female, he is older, and they are not well acquainted) she continues to use many PL3 forms even when she has become angry and is no longer concerned about being polite.



Sawayaka Sandā
Mr. Fresh
Thunder
by 丹波鉄心

さわやか
サンダー
TANBA TESSHIN

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1 **Boss:** 今日も暑いな。エアコン付けてくれ!
Kyō mo atsui na. Eakon tsukete kure!
today also is hot (colloq.) a.c. turn on-(request)
"It's hot again today. Turn on the air conditioner, will you?" (PL2)

Worker: はい!
Hai!
yes
"Yes sir!" (PL3)

Sound FX: ピッ
Pi!
Dit (effect of pushing button on controller)

- *atsui*, when written with the kanji 暑い, refers to "hot weather."
- *eakon* is an abbreviated form of *eakondishshonā*, the full katakana rendering of the English "air conditioner."
- *tsukete* is the *-te* form of *tsukeru* ("turn on"); *kure* after the *-te* form of a verb makes an informal/abrupt request or gentle command, "(do it), please / (do it), will you?" Requesting/commanding with *-te kure* is masculine.

2 **Sound FX:** ゴォー
Gō
Vrrrrrrr (sound of blower coming on)

3 **Sound FX:** パッ
Pa! (effect of sudden change/transformation)

Sound FX: ボロ
Boro (effect of tattered/ragged appearance)

Worker: アレ?!
Are?!
(interj.)
"What the...?" (PL2)

Worker: イヤ〜、何よ、これ〜?
Iyā, nani yo, korē?
(exclam.) what (is-emph.) this
"Oh, no-o. What is this?" (PL2)

Boss: 切りかえを間違えたな。
Kirikae o machigaeta na.
switch/switching (obj.) made mistake (colloq.)
"You switched it to the wrong position, didn't you?" (PL2)

- *boro* = "rag," and *boroboro* refers to the condition of being badly worn out and in disrepair: "ragged/tattered/crumbling." Using *boro* as an FX word expresses the fact that they're now dressed in tattered rags.
- *are?* is an interjection of surprise/bewilderment/confusion: "Huh?/What?/What's that?"
- *iyā* is an interjection/exclamation that expresses one's distaste or disgust.
- a question word plus *yo* can make an informal question in colloquial speech: *kore (wa)-nani yo* = "what is this?" (the syntax is inverted).
- *kirikae* is the noun form of the verb *kirikaeru* ("switch/change"); the noun can refer either to the physical switch or to the act of switching.
- *machigaeta* is the plain/abrupt past form of *machigaeru* ("err/make a mistake") *Kirikae o machigaeru* = "err in switching" → "switch to wrong setting/position."

4 **Worker:** えっ?! ああっ!!
E!?! Ā!
"What?! Oh, no!"

- *e?!* expresses surprise; *ā!* expresses dismay.

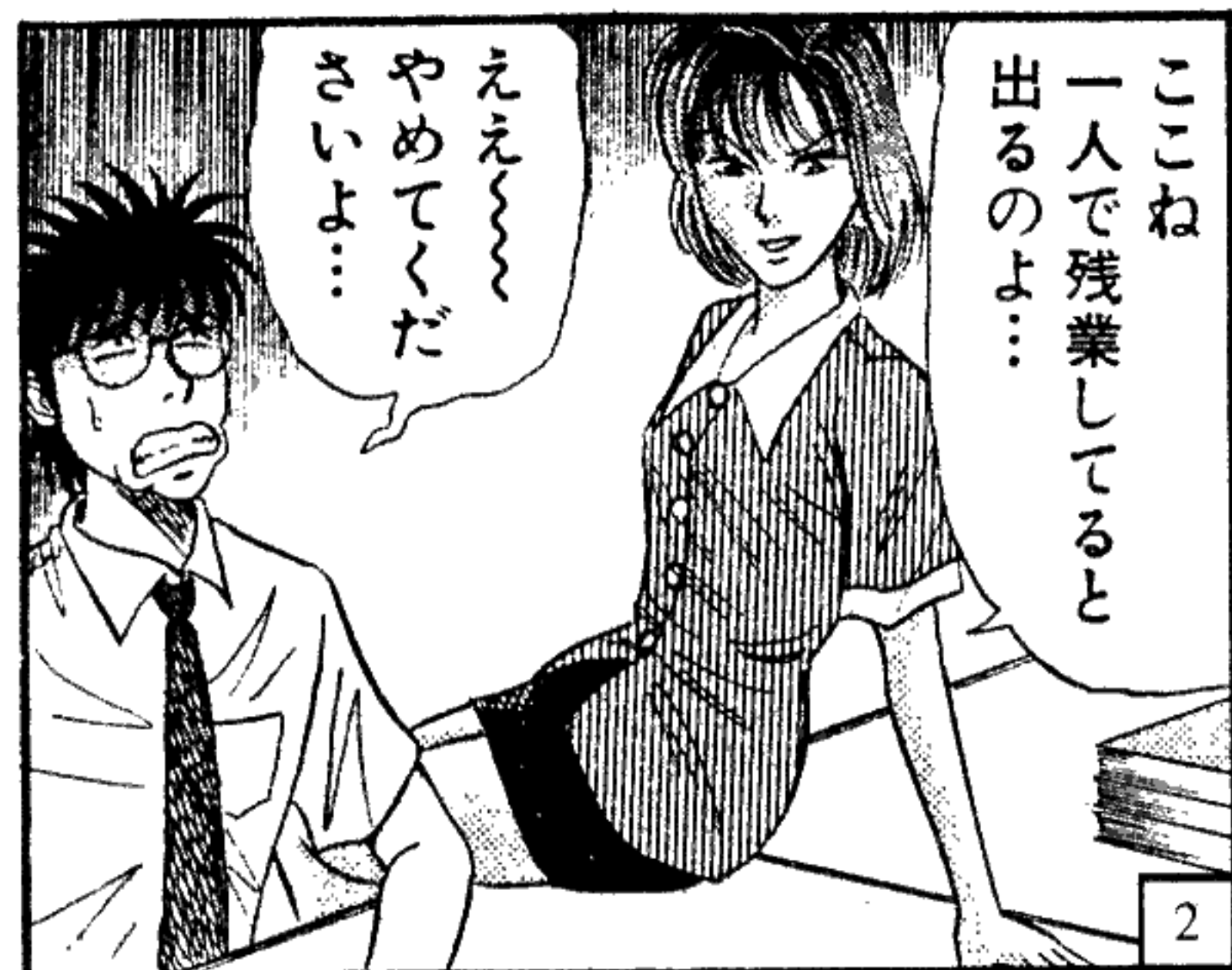
5 **Controller:** 冷ほう 暖ほう 貧ほう
Reibō Danbō Binbō
Cooling Heating Poverty

- the gag is based solely on the fact that *binbō* ("poverty") ends with the same sound as *reibō* ("cooling/air conditioning") and *danbō* ("heating"). Using all kanji would weaken the parallel because, though the sound is the same, the kanji for *-bō* are different (冷房, 暖房, and 貧乏, respectively).

Sawayaka Sandā
Mr. Fresh
Thunder
by 丹波鉄心

さわやか
サンダー
TANBA TESSHIN

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1

OL: アラ、 残業?
Ara, zangyō?
(interj.) working late
"Oh, you're working late?" (PL2)

Newcomer: ええ、 けっこう かかりそう で。
Ee, kekkō kakarisō de.
yes quite a bit seems will take/require because
"Yeah, it looks like it's going to take quite a while yet." (PL2)

- *ara* is a feminine interjection showing surprise, "oh!/oh?!/oh my!/hey!"
- *zangyō* (literally, "remaining work") implies working late in order to finish a job that didn't get done during regular work hours.
- *kakarisō* is from *kakaru* ("[something] takes/requires," here implying "takes/requires time"); the *-sō (da/desu)* ending of a verb implies "it seems/looks/feels like [the action will occur]." *Kekkō kakaru* = "takes/will take quite a bit of time."

2

OL: ここね、 一人で 残業してると 出る の よ。
Koko ne, hitori de zangyō shiteru to deru no yo.
here (colloq.) by oneself when working late appears (expl.) (emph.)
"At this place, when you're working late, [he/it] appears, you know."
"When you're working late all alone, he appears, you know..." (PL2)

Newcomer: ええ~? やめてくださいよ。
Ee~? Yamete kudasai yo.
what stop/quit please (emph.)
"Wha-a-at? Oh, please don't do that." (PL3)

- *zangyō shiteru* is a contraction of *zangyō shite iru* ("is/are working late"), from the verb, *zangyō suru* ("work late"). *To* after a non-past verb can make a conditional "if/when" meaning.
- *deru* ("comes out/appears") here and in the next panel implies "a ghost appears"—or at least that's the natural conclusion for us and the salaryman to draw from the way the OL says it. But since a double meaning is intended, we can't say that in our final translation.

3

OL: 本当に 出る の よ。
Hontō ni deru no yo.
really appears (explan.) (emph.)
先代の 社長のお母様の...
Sendai no shachō no okāsama no...
previous co. pres.'s mother's
"He really appears. The former president's mother's..."

Newcomer: れっ、 霊 ですか?!
Rei... rei desu ka?!
(stammer) spirit/ghost is it?
"G-ghost?" (PL3)

- *sendai*, literally "previous generation" is used for speaking of the last, and now deceased, proprietor/master/head of household. In this case it refers to the former *shachō* ("company president").
- *rei* = "soul/spirit," especially of the dead, so it's often equivalent to "ghost."

4

OL: 孫 が!
Mago ga!
grandchild (subj.)
"... grandson!" (PL2)

Shachō: やあ、 残業 かね?
Yā, zangyō ka ne?
(greeting) working late (?)
"Hi there, working late, are you?" (PL2)

Newcomer: 今 の 社長 じゃないですか!!
Ima no shachō ja nai desu ka!!
now of co. pres. is it not?
"It's our current president!" (PL3)

- asking with *ka ne* is mostly reserved for superiors talking to subordinates.
- *ja nai desu ka* literally asks "is it not?/was it not?"—but it's a rhetorical question that actually makes a fairly strong assertion.

Computer Corner

(continued from page 57)

start your search for an Internet service provider (ISP), check out the maps in the back of each issue. In addition to the maps, there are charts with contact, service, and contract information about Japanese ISPs.

One of the neat features of Japanese computer magazines is that they often come with CD-ROMs full of useful programs. Though the indices are in Japanese, most of the programs are in English. In addition to freeware, shareware, and demo programs, you'll find system and application updates.

Be prepared to spend a lot of money to use the Internet in Japan. Generally, your ISP will charge you from ¥2,000 to ¥3,000 yen per month for an unlimited amount of connect time. Many ISPs now offer the option of buying a year of service for between ¥20,000 and ¥25,000. Thus far, the charges are close to what you'd pay in the United States for a good ISP. The *hidden* charge has to do with what you will pay NTT for time spent online—there is no such thing as a free local call in Japan.

When you shop for an ISP, remember that geographic proximity to your connection point is more important than the monthly ISP charges. Recently NTT created *Terehōdai*, a series of discount plans for computer users. The monthly fee for *Terehōdai* ranges from ¥1,800 to ¥3,600, depending upon the distance between your phone and the ISP you are dialing into. As a subscriber you will be able to access your ISP for as many hours as you want, provided they are between 11 PM and 8 AM. Basically, *Terehōdai* is a flat-rate plan which allows *otaku* (computer geeks) to surf the Internet while everyone else is asleep. There are *Terehōdai* plans for ISDN users, but they are more expensive.

Be Prepared!

If you are going to buy a computer and take it with you to Japan, make sure that everything works before you get on the plane. Assume that *you* will be the new computer guru and buy a few books relating to the Internet and the programs that you plan to use the most. Sign up for a subscription to your favorite computer magazine. Locate FAQs relating to the programs you own. Also, make sure your Internet software works before you go to Japan.

Erik Kassebaum is an anthropologist and WWW developer who lives in Northern California (<http://rpn.net/~erikkass/>).

SEKAI 4KOMAN KEIKAZU

世界4コマ化計画

The 4-Panel World Plan

by 畠山コンツェルン / Hatakeyama Konzern



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1

Agent: どう ですか、社長さん、この ビル なんかな?
Dō desu, shachō-san, kono biru nanka?
 what/how is co. pres.-(hon.) this building a thing/place like
“What do you think, sir? How about this building?” (PL3)

Agent: できたばかりで まだ ドコの 会社 も 入ってません よ。
Dekita bakari de mada doko no kaisha mo haittemasen yo.
 completed just is-and still/yet where of company even not entered/moved in (emph.)
“It’s just been completed, and no other company has moved in yet.” (PL3)

- *dō desu?* asks “how is it?” in the sense of “what do you think of it?”; coming from a salesperson/agent it essentially asks whether the listener is interested in purchasing/renting.
- *nanka* is a colloquial *nado* (“something/someone/someplace like”), here essentially functioning to mark the topic, like *wa* (“as for”). The syntax is inverted; normal order would be *kono biru nanka dō desu?* (“as for this building, what do you think?/how about it?”).
- *dekita* is the plain/abrupt past form of *dekiru* (“be completed”), and *bakari* after a past verb means the action occurred “just now/very recently.”
- *haittemasen* is a contraction of *haitte imasen*, the PL3 negative form of *haitte iru* (“has entered/moved in”), from *hairu* (“enter/move in”).

2

Shachō: あの 途中 が 離れてる の は 何 なのかね?
Ano tochū ga hanareteru no wa nan na no ka ne?
 that middle (subj.) is separated part as for what (explan.-?)
“As for that part where the middle is separated, what’s the explanation for that?”
“What’s with that gap in the middle?” (PL2)

Agent: え?
E?
 huh?/what?
“What?” (PL2-3)

- *hanareteru* is a contraction of *hanarete iru* (“is separated”), from *hanareru* (“separate/become separated”).
- *no* here is like “part,” and it’s modified by the complete thought/sentence *tochū ga hanareteru* (“the middle is separated”) → “the part where the middle is separated”; *ano* (“that”) modifies the combination, making it “that part where the middle is separated,” and *wa* marks the whole thing as the topic: “as for that part where the middle is separated.”
- *no ka ne* (after a verb) or *na no ka ne* (after a noun or question word) asks for an explanation. Asking a question with *ka ne* is mostly reserved for persons whose social status is higher than the listener.

3

Agent: ああ、あれ ですか?
Ā, are desu ka?
 (interj.) that is it?
“Oh, that?” (PL2)

Agent: この ビル の オーナー が 縁起をかついで 4階 を 除いた んです。
Kono biru no ōnā ga engi o katsuide yonkai o nozoita n desu.
 this building of owner (subj.) acted on superstition-(reason) 4th floor (obj.) omitted (explan.)
“The owner of the building is superstitious, so he left out the 4th floor.” (PL3)

Sound FX: ビュウウウ
Byūū
 (effect of strong, howling wind)

- *ōnā* is from the English “owner.”
- *engi o katsuide* is the *-te* form of *engi o katsugu*, which means to do certain things in order to gain good luck and avoid other things in order to escape bad luck → “be superstitious/act according to superstition.” The *-te* form is being used to indicate the reason for the next mentioned action, *nozoita*.
- four is considered an unlucky number in Japan because one of its pronunciations is *shi*, a homonym for “death.”
- *nozoita* is the plain/abrupt past form of *nozoku* (“leave out/omit”); *n desu* shows he’s offering an explanation.

4

Shachō: 大丈夫 なのかね? 揺れてる けど。
Daijōbu na no ka ne? Yureteru kedo.
 all right/safe (explan.-?) is swaying (reason)
“Are you sure it’s safe? I can see it swaying.”
 (PL2)

Sound FX: ビュウウウ
Byūū
 (effect of strong, howling wind)

Sound FX: ゆーら ゆーら
Yūra yūra
 (effect of wavering/swaying)

Agent: 縁起がいい から 大丈夫 です よ。
Engi ga ii kara daijōbu desu yo.
 is auspicious because/so all right/safe is (emph.)
“Because it’s auspicious, it’s safe.”
“It’s an auspicious design, so you needn’t worry.”
 (PL3)

- *daijōbu* means “all right/OK” in the sense of “safe and secure/no cause for concern”; *daijōbu da/desu (yo)* is often used to reassure the listener, like “don’t worry.”
- *yureteru* is a contraction of *yurete iru* (“is rocking/swaying”), from *yureru* (“rock/sway”).
- the syntax is inverted; normal order would be *yureteru kedo, daijōbu na no ka ne? Kedo* is most familiar as a word for “but,” but its actual function is to mark the preceding as background information for what follows; in this case it essentially marks *yureteru* as the reason why he asks whether it’s safe.
- *yura yura* represents rocking or swaying gently; elongating it to *yūra yūra* suggests the rocking/swaying has a particularly large motion.
- *engi ga ii* is an expression for “is auspicious/a sign of good luck.” The opposite is *engi ga warui*, “is inauspicious/bad luck.” The agent would have him believe that avoiding the bad luck number four compensates for any accompanying loss in structural integrity.

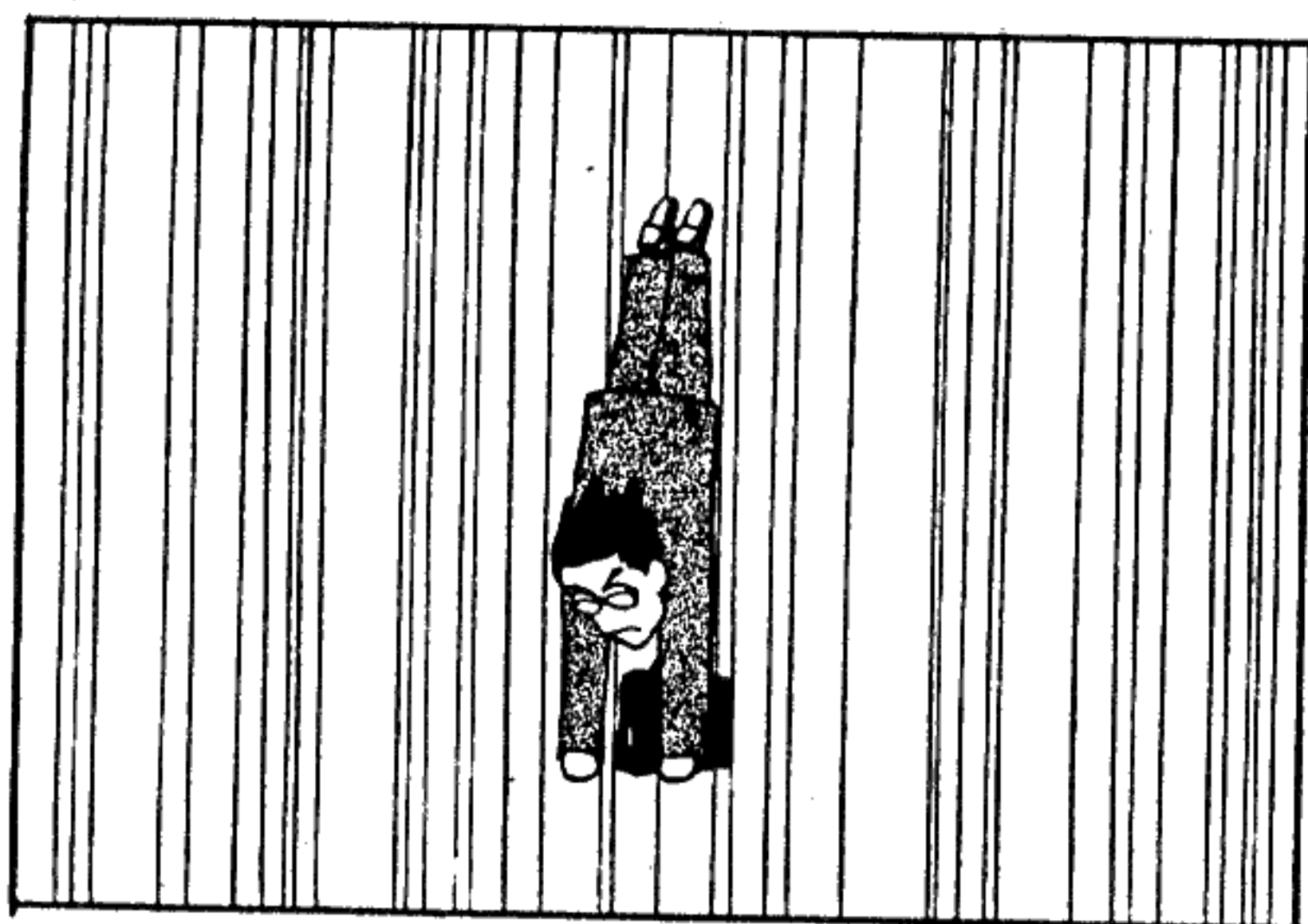
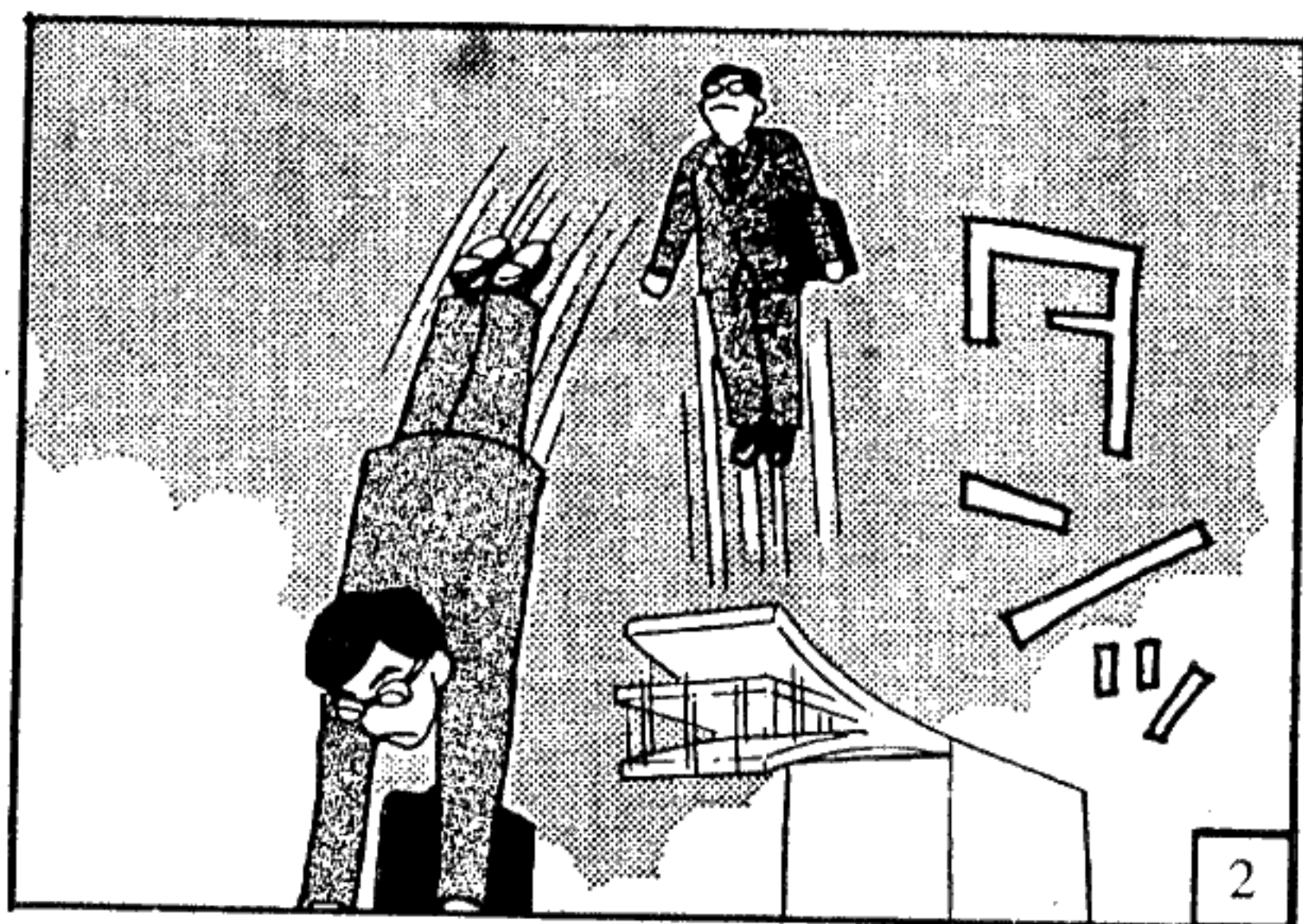
SEKAI 4KOMAN KEIKAKU

世界4コマ化計画

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by 島山コンツェルン / Hatakeyama Konzern

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1 **Sound FX:** スチャ
Sucha
(effect of firmly adjusting glasses)

Salaryman: ムッ、そろそろ だな。
Mu!, sorosoro da na.
(interj.) soon/by and by is (colloq.)
“Mmm, it’s about time, I guess.” (PL2)

- *sorosoro* literally means “slowly/gradually/by and by,” but *sorosoro da/desu* is frequently used to mean “it’s about time/it’s getting to be time [for something].”
- *na* is used as a kind of self-check/confirmation when speaking/thinking to oneself: “that seems to be the case, doesn’t it?”; “yes, it really is so, isn’t it?”; “that’s the way it is, I guess.”

2 **Sound FX:** タンッ
Tan!
(effect of bouncing on diving board)

3 **Announcer:** とびこみ 乗車 は やめて下さい。
Tobikomi jōsha wa yamete kudasai.
diving boarding as for stop/quit please
“Please stop diving-style boarding.”
“Please refrain from diving onto the train at the last second.” (PL3)

とても 危険です。
Totemo kiken desu.
very/highly dangerous is
“It is extremely dangerous.” (PL3)

Sound FX: ルルルルルルル
Ru ru ru ru ru ru ru ru
Rri-i-inng (sound of bell warning that train is about to depart)

Sound FX: ドカッ
Doka!
Wham! (sound of man bouncing off of train platform)

Salaryman: あうっ!
Au!
“Oof!”

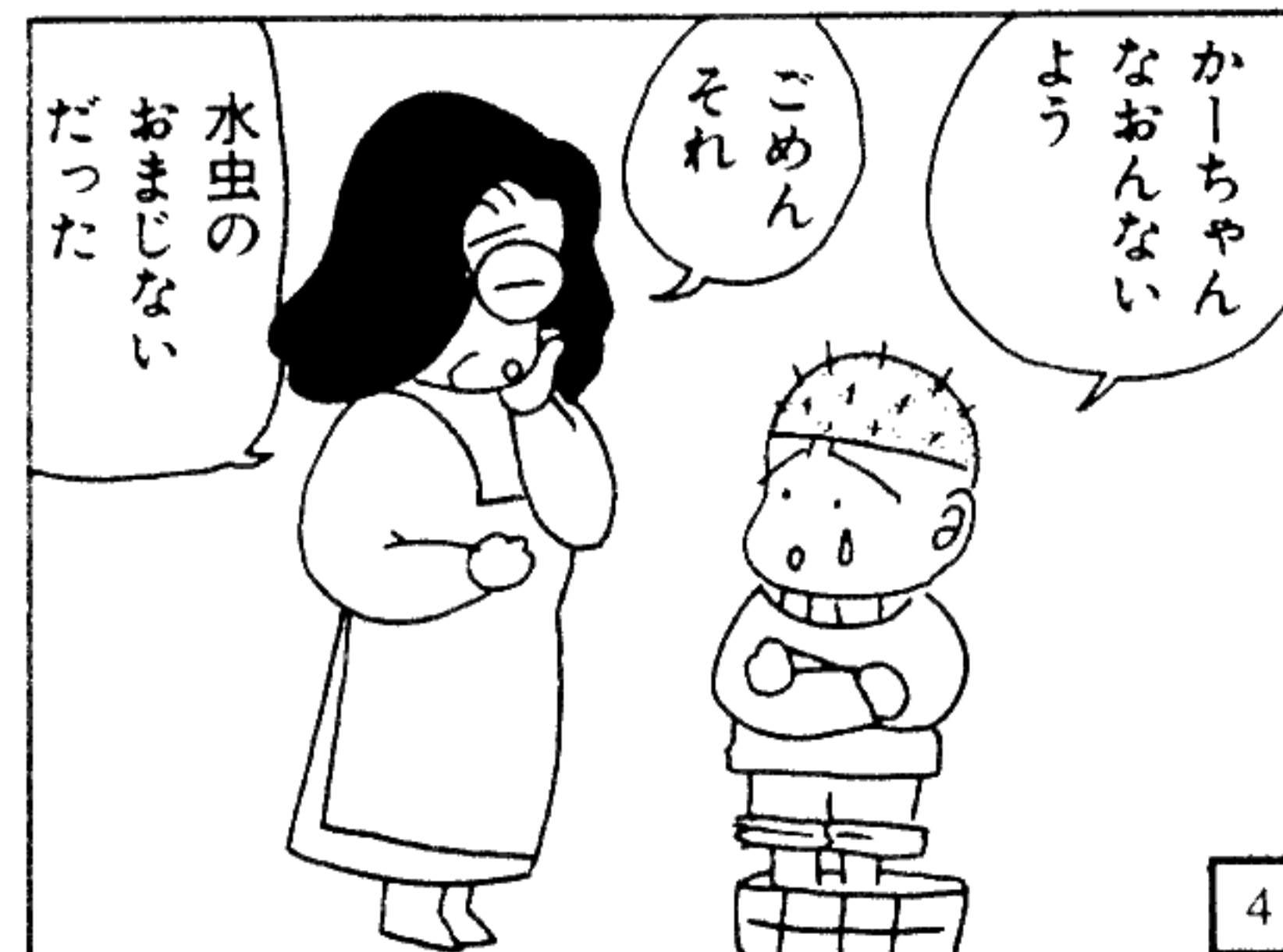
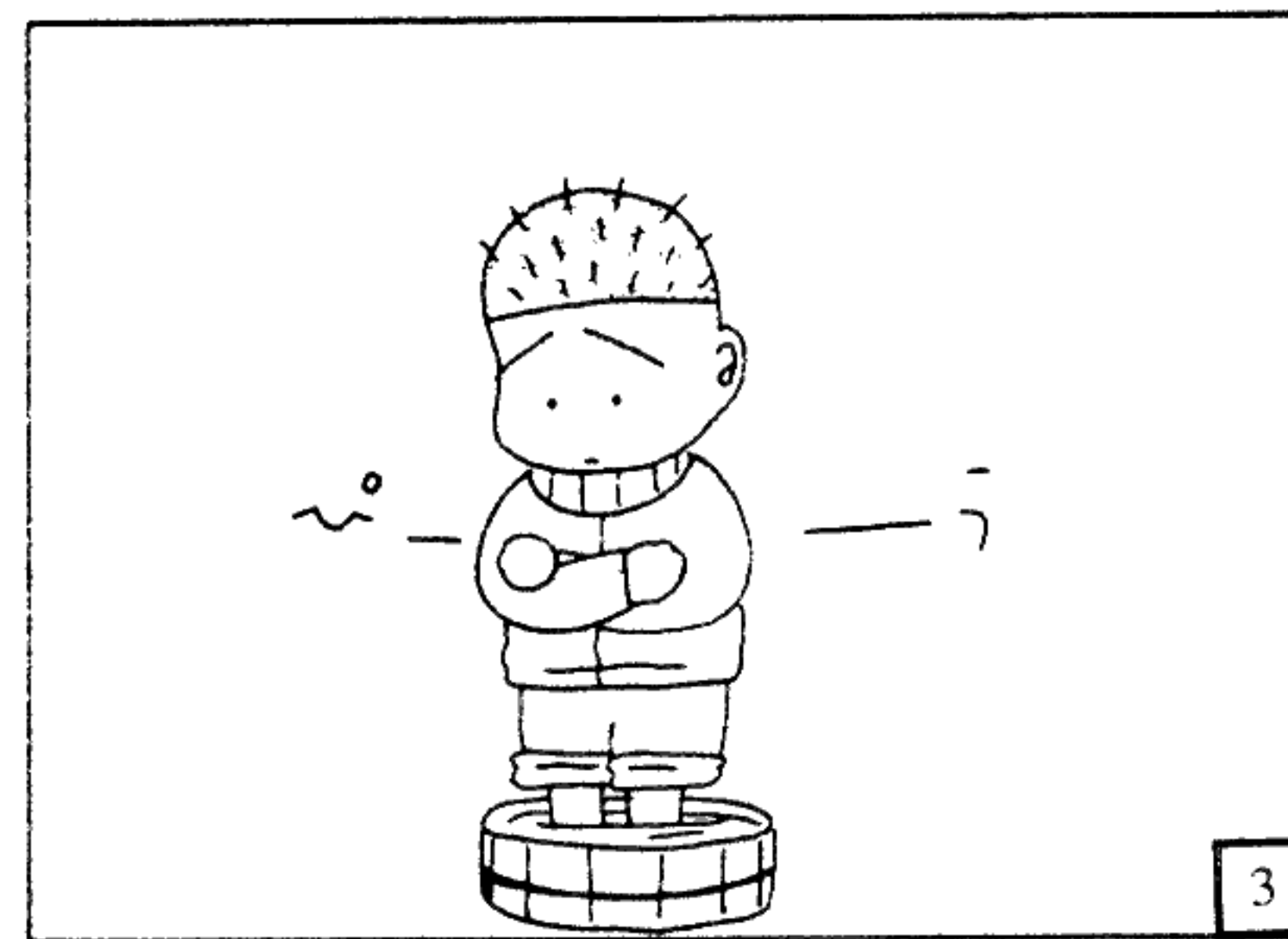
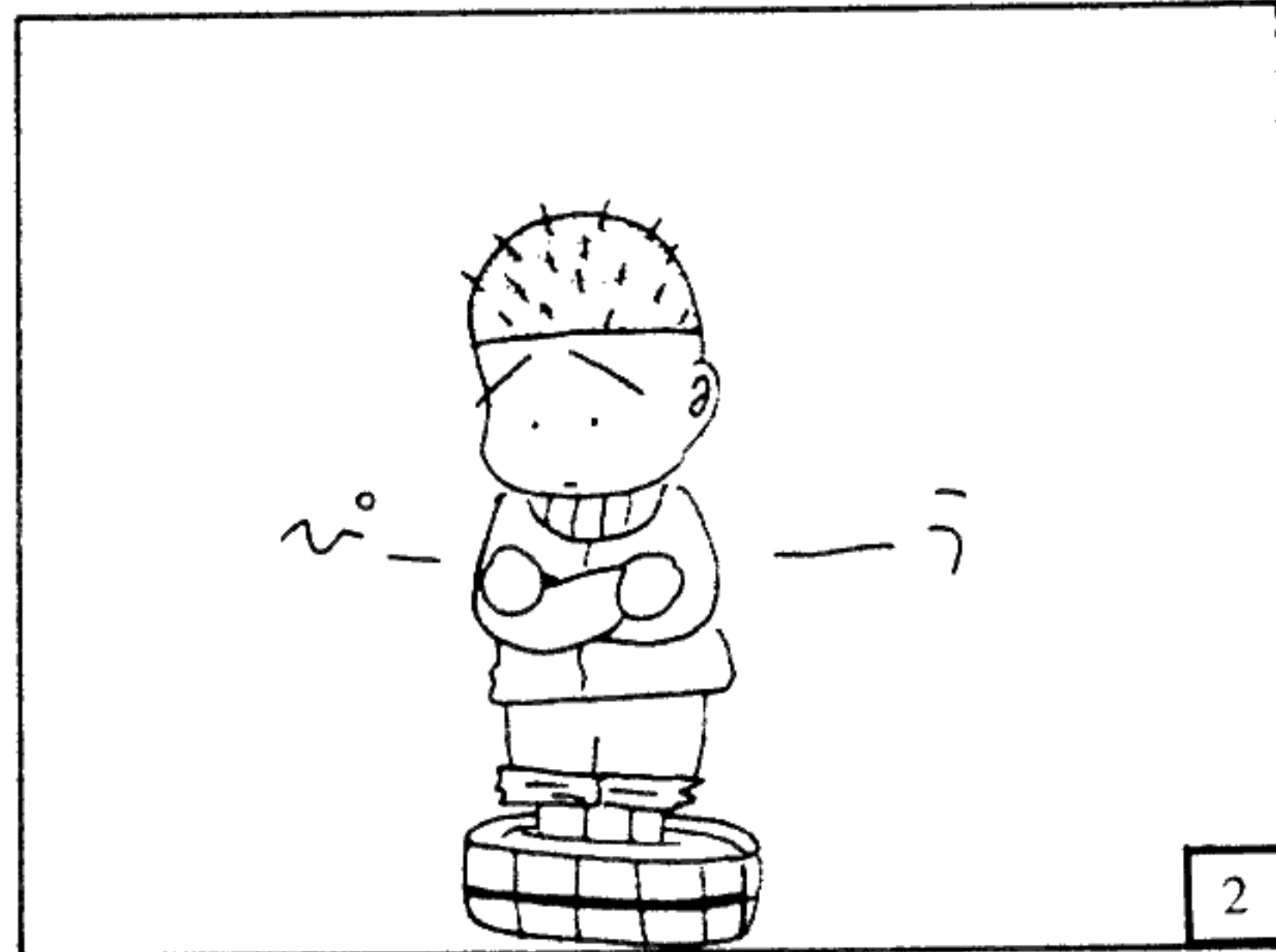
Commuters: わあっ!
Wā!
(exclam.)
“Yikes!” (PL2)

- *tobikomi* is the noun form of *tobikomou* (“dive into”); *tobikomi* is the word used for “diving” as done from a springboard or platform into a pool.
- *jōsha* is a noun referring to “boarding/getting onto/getting into” a train/bus/car. *Tobikomi jōsha* refers to diving/leaping onto a train at the last second, as the doors are closing.
- *yamete* is the *-te* form of *yameru* (“stop/quit”), and *kudasai* makes a polite request.
- *tobikomi jōsha wa o-yame kudasai*, or some similar phrase, is frequently announced at many stations during the crowded rush hour.

ゆんぼくん

西原理恵子

Yunbo-kun by Saibara Rieko



1

Yunbo: かあちゃん、なんか さむい よう。
Kāchan, nanka samui yō.
 mom somehow/kind of am cold/chilly (emph.)
“Mom, I feel kind of cold.” (PL2)

Mother: そーゆう時は、しお水に足をつけてごらん。
Sō yū toki wa shiomizu ni ashi o tsukete goran.
 that kind of time as for salt water in feet (obj.) try soaking
“At times like that you should try soaking your feet in salt water.” (PL2)

- *kāchan* is an informal equivalent of *okāsan* (“mother”).
- *nanka* is a contraction of *nanika*, literally “something,” but often used at the beginning of a sentence as a “softener,” like “somehow/vaguely/kind of ~.”
- *yō* is an informal particle for emphasis; when spoken with a plaintive/whiney/put upon tone, it gets elongated to *yō*.
- そーゆう is a variant spelling of そういう (*sō iu*, “that kind of”); *sō iu toki* = “that kind of time” → “at times like that/when you feel that way/when that happens.”
- *tsukete* is the *-te* form of *tsukeru*, here meaning “soak/immerse in,” and *goran* after the *-te* form of a verb is a light command meaning “do the action/try doing the action.”

2

Sound FX: ぴーう
Piiu
 (effect of chill/draft)

- *piiu*, a non-standard “sound” effect, is very close to ぴゅう (*pyū*), the effect for a wind or draft.

3

Sound FX: ぴーう
Piiu
 (effect of chill/draft)

4

Yunbo: かーちゃん、なおんない よう。
Kāchan, naonnai yō.
 mom not get better (emph.)
“Mom, it’s not getting better.” (PL2)

Mother: ごめん。それ、水虫のおまじないだった。
Gomen. Sore, mizumushi no o-majinai datta.
 sorry that athlete’s foot for incantation/remedy was
“Sorry. That was the remedy for athlete’s foot.”
 (PL2)

- *naonnai* is a contraction of *naoranai*, the negative form of *naoru* (“become better/be cured”).
- *gomen*, from the honorific prefix *go-* and *menjiru* (“exempt/excuse”), is an informal word for apologizing/begging pardon. A more formal version is *gomen nasai*.
- *majinai* literally means “spell/incantation/magical formula,” but here it refers to a “folk remedy.” The honorific prefix *o-* is almost always used with *majinai* even in informal speech, especially among female speakers.
- *datta* is the past form of *da* (“is/are”).

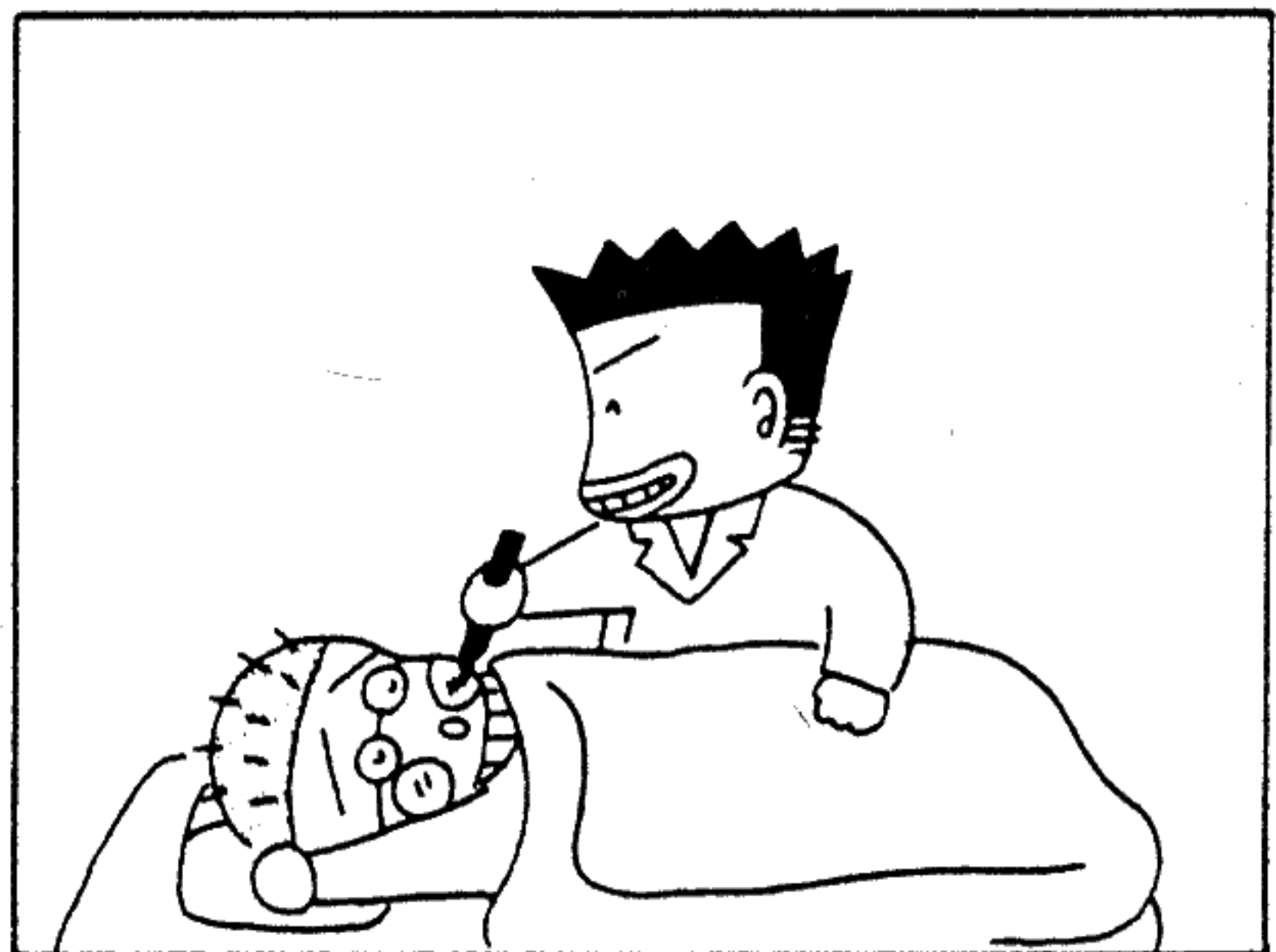
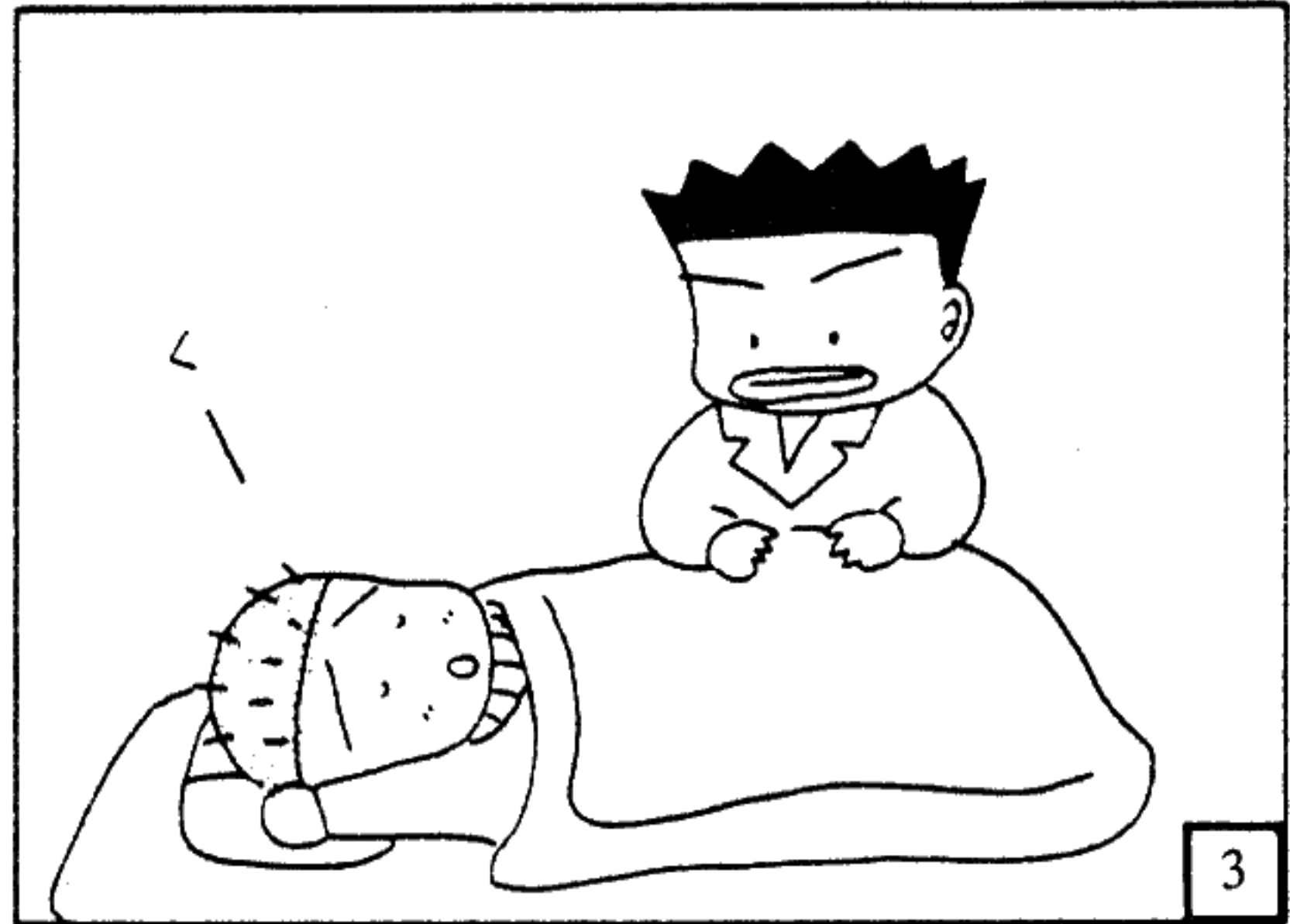
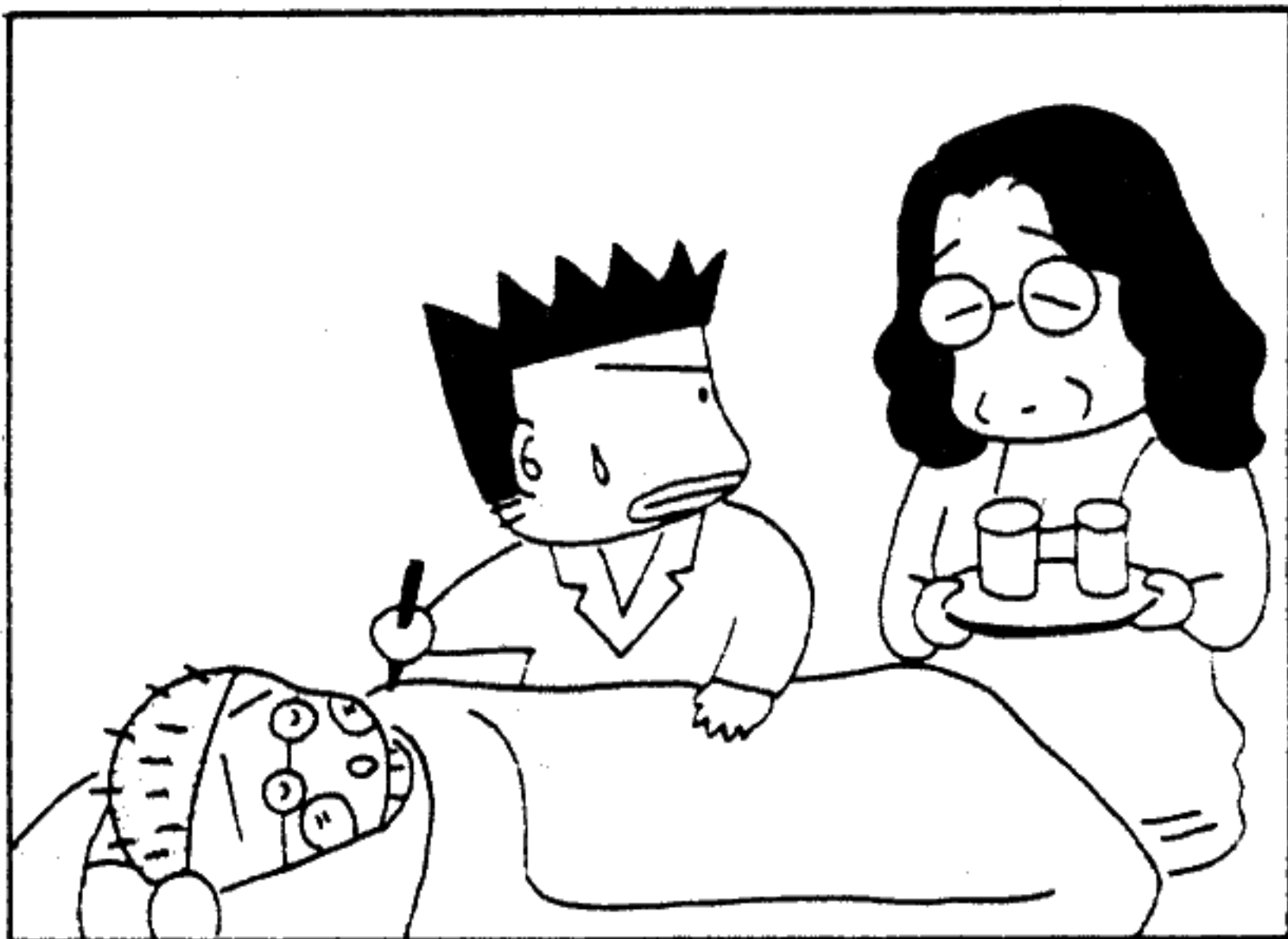
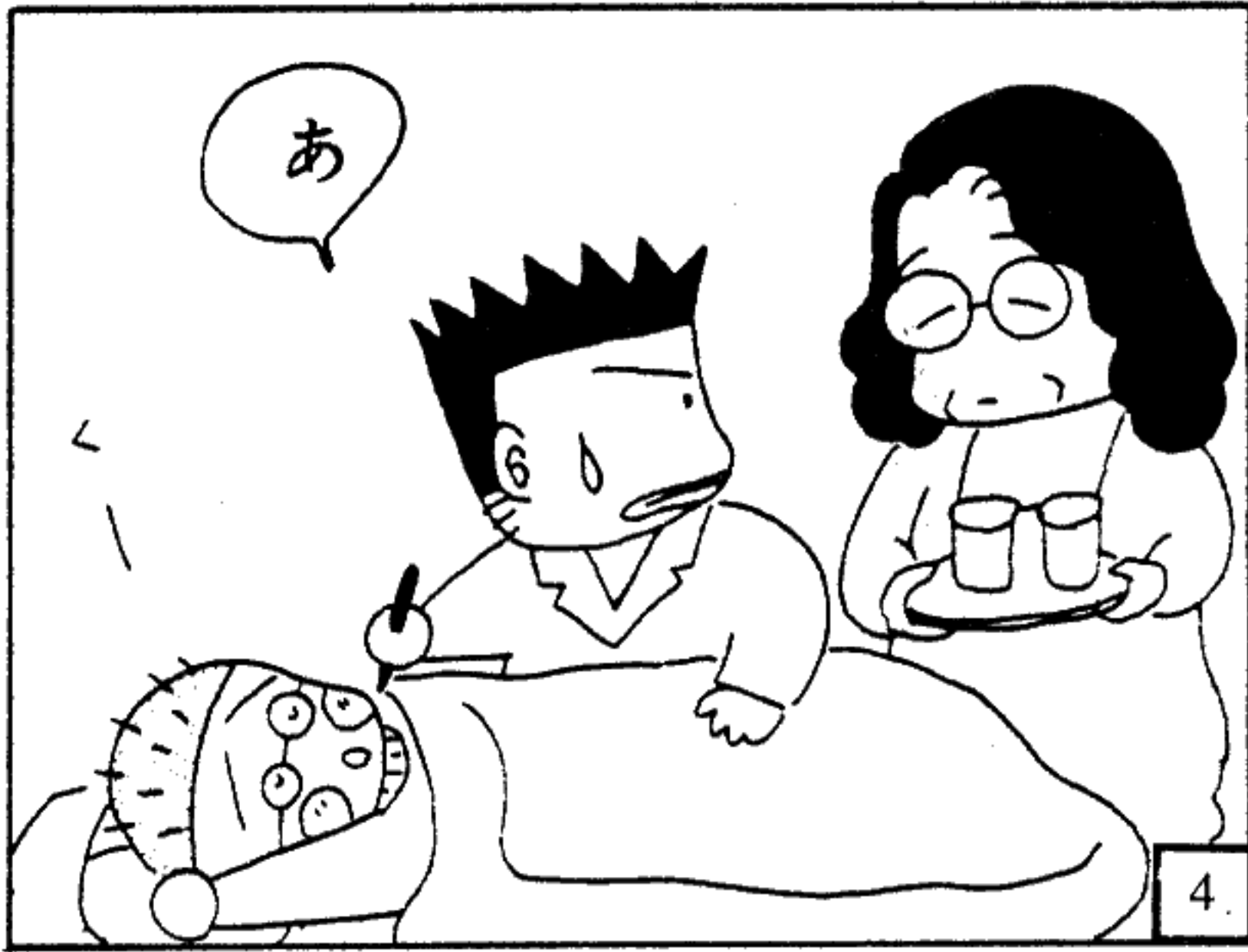
ゆんぼくん

西原理恵子

Yunbo-kun

by Saibara Rieko

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1 **Yokota:** おばちゃん、ゆんぼ いる?
Obachan, Yunbo iru?
 aunt/auntie (name) exists/is present
“Obachan, is Yunbo here?” (PL2)

Yunbo's Mother: おくで ねてる よ。
Oku de neteru yo.
 back at is sleeping (emph.)
“He's asleep in the back room.” (PL2)

- *obachan* is a less formal *obasan* (lit., “aunt/auntie”), which can be used to refer to any woman past her mid-twenties or so. Children refer to their playmates’ mothers as *obasan* or *obachan*.
- in colloquial speech, questions can be asked without the question particle *ka* simply by raising the intonation on the final syllable.
- *oku* refers to the “back/depths/inner reaches” of a confined space. Yunbo’s mother here is either at the front door or in a room relatively near the front door, and *oku* can apply to any room “farther back” in the house.
- *neteru* is a contraction of *nete iru* (“is sleeping”), from *neru* (“go to sleep”).

2 **Yokota:** おい、ゆんぼ。おきろ よ。
Oi, Yunbo. Okiro yo.
 (interj.) (name) wake up (emph.)
 あそぼう ぜ。
Asobō ze.
 let's play (emph.)
“Hey, Yunbo. Wake up. Let's play.”
 (PL2)

Sound FX: くー
Kū
 (the breathing of someone sleeping soundly/peacefully)

- *oi* is a relatively rough way of getting someone’s attention or of trying to wake him up: “hey!/yo!”
- *okiro* is the abrupt command form of *okiru* (“wake up”).
- *yo* is often used to emphasize requests or commands; with commands it carries a strong, demanding tone.
- *asobō* is the volitional (“let’s/I shall”) form of *asobu* (“play”).
- *ze* is a very rough, masculine particle for emphasis.

3 **Sound FX:** くー
Kū
 (the breathing of someone sleeping soundly/peacefully)

4 **Yokota:** あ。
 A.
 (interj.)
“Uh-oh.” (PL2)

Sound FX: くー
Kū
 (the breathing of someone sleeping soundly/peacefully)

- *a* indicates the speaker has suddenly noticed/recognized/realized something, like “Oh!”—or, when it’s something bad/undesirable, “Oh no!/Uh-oh.” Yokota is worried he’s going to get in trouble for what he’s done.

5 **Mother:** 横田くん はセンス 悪い ねえ。
Yokota-kun wa sensu warui nē.
 (surname-fam.) as for sense is bad (colloq.)
“Yokota-kun, your [aesthetic] sense is bad, isn’t it?”
“You don’t have much of an aesthetic sense, do you, Yokota?” (PL2)

Yokota: えっ?
E!?
 huh?/what?
“Huh?” (PL2)

- *-kun* is a more familiar equivalent of *-san* (“Mr./Ms.”); in a corporate setting, a superior may use it to address or refer to subordinates of either sex, but with children it’s limited to addressing and referring to males.
- *sensu* is from the English “sense”; the Japanese word refers to a person’s sense of beauty, style, aesthetic taste, etc., not to matters of common sense. *Sensu (ga) ii* (lit., “sense is good”) means a person has “good taste/aesthetic sensibility,” while *sensu (ga) warui* (lit., “sense is bad”) means the person “has no taste/lacks aesthetic sensibility.”
- *nē* with a long vowel expresses the speaker’s impression strongly: “it really is so, isn’t it?”

6 **Mother:** ほら、ここ、こうゆうふうにと
Hora, koko, kō yū fū ni suru to
 look/see this place in this way/manner if do
“Look, this spot here, if you do it this way,
 かわいい。
kawaii.
 is cute
 it’s cute.”
“See, if you do like this here, it makes him really cute.” (PL2)

Yokota: うーん。
Ūn.
 (interj.)
“Mmm.” (PL2)

- *hora* is used to call a person’s attention to something, like “here/look/see/watch.”
- こうゆう is a variant spelling of こういふ (“this kind of”), and *fū* refers to a “manner/style,” so *kō yū fū ni* is literally, “in this kind of manner/style” → “this way.”
- *to* after a non-past verb can make a conditional “if/when” meaning, so *suru to* = “if [you] do,” and *kō yū fū ni suru to* = “if you do [it] this way.”



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1 **Boss:** "You've been randomly selected to have lunch with a senior executive of the company."
 Uchi no jūyaku to no hiru no kaishoku ni musakui chūshutsu de kimi ga erabareta.
 our company's executive with that is midday of meal for random sampling by you (subj.) were chosen

- you've = you have.
- have lunch with ... 「...といっしょに昼食を食べる」。
- a senior executive of the company 「この会社の重役 → わが社の重役 / うちの重役」。An executive は重役などの上級管理職者をさし、a senior executive はその中でも上級の役職者をさす。
- uchi literally means "within/inside," but in many cases it's used to mean "our house/shop/company." Uchi no means "of/belonging to our house/shop/company."

2 **Boss:** "This is how the executives show that they are regular people, just like you and me."
 Kore ga, jūyaku mo kimi ya watashi to kawaranai futsū no ningen da to iu koto o miseru,
 this (subj.) executive also you and I/me not differ from regular human is/are (quote) say thing (obj.) show

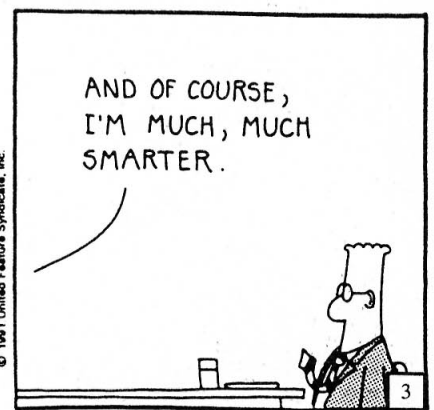
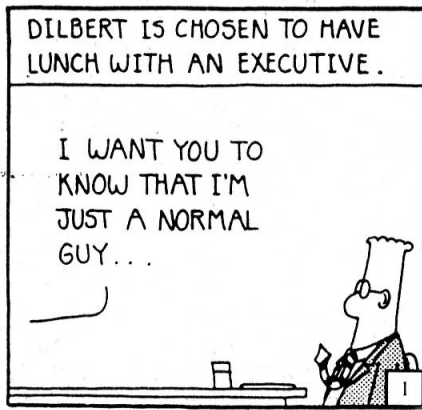
重役流のやり方なんだ。
 jūyaku-ryū no yarikata na n da.
 executive style that is method (explan.-is)

- This is how the executives show that ... that以下は show の目的語となる名詞節。「これが、重役たちが...を見せる方法だ」。
- ~ to kawaranai is an expression meaning "is no different from ~."
- -ryū is a suffix for indicating a "school/style/system" of doing something, so jūyaku-ryū no = "the executive's style/way of [doing something]."

3 **Narration:** At lunch
 昼食で
 Chūshoku de
 lunch at

Executive: "I could squash you like a bug! Ha ha ha ha ha ha!"
 Kimi nanzo, mushikera mitai ni hineritsubuseru n da zo! Ha ha ha ha ha ha!
 you as for worm/bug like squash (explan.) (emph.) (laugh)

- squash 「押しつぶす / ベちゃんこにする」。
- bug 一般に「虫」。
- nanzo here can be considered a colloquial equivalent of wa ("as for"); this use often carries a belittling or even contemptuous tone, so kimi nanzo is like saying "As for the likes of you."



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1 Narration: Dilbert is chosen to have lunch with an executive.

ディルバートは 重役の 昼の 会食 相手に 選ばれた。
Dilubāto wa jūyaku no hiru no kaishoku aite ni erabareta.
 (name) as for executive 's lunchtime dine together partner for was chosen

Executive: "I want you to know that I'm just a normal guy..."

私 も 普通の 人間 だ という こと を 君 に わかって もらいたい んだ...
Watashi mo futsū no ningen da to iu koto o kimi ni wakatte moritai nda...
 I/me also regular human is/am (quote) say thing/fact (obj.) you by want to have understand (explain.)

- I want you to know that... that以下は know の目的語となる名詞節。「...を君にわかってもらいたい」。
- I'm = I am. just 「ただの」。
- guy 口語表現で一般に「男/あいつ/やつ」。ただし、呼びかけなどで guys という場合には女性に対しても使用する。

2 Executive: "Oh, sure, I make a little more money, and I have a nice office..."

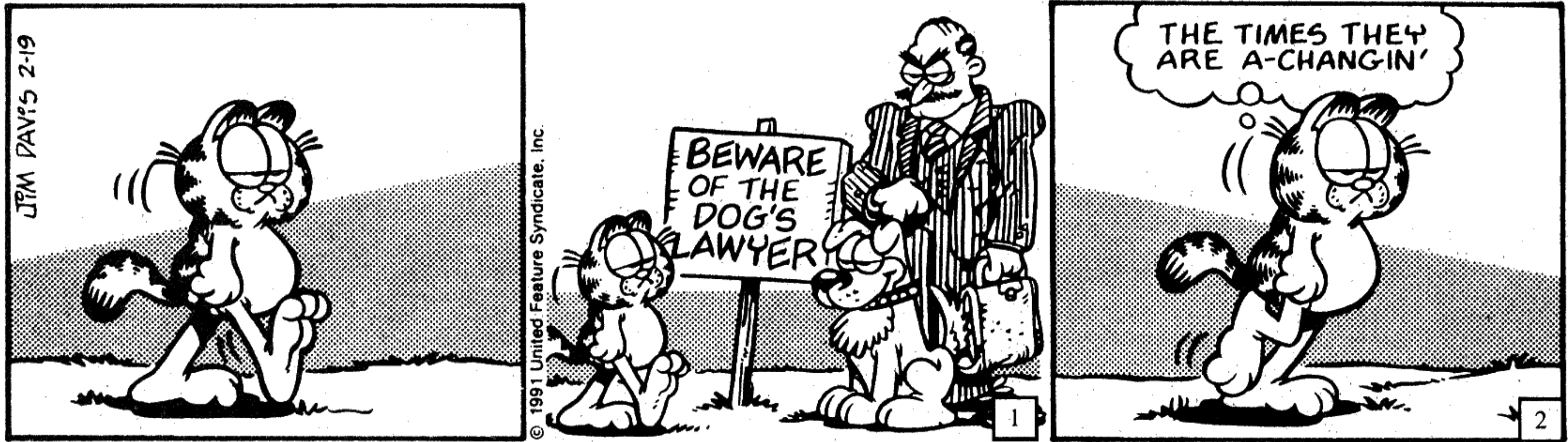
そりゃまあ 確かに、私 の ほう が 給料 は ちょっと 多い し、
Sorya mā tashika ni, watashi no hō ga kyūryō wa chotto ōi shi,
 that is well certainly I/me 's side (subj.) salary as for a little larger is-and
 いい オフィス も 使ってる よ...
ii ofuisu mo tsukatteru yo...
 good/nice office also am using (emph.)

- sure 米会話で、文頭あるいは単独で用いて、「もちろん」の意味に使う。
- make money 「金を稼ぐ/給料を取る」。
- sorya is a contraction of *sore wa*.
- *mā* is a soft/gentle/agreeable-sounding interjection that adapts to fit its context: "well/you know/really/I mean/let's see."

3 Executive: "And of course, I'm much, much smarter."

それにも ちろん、私 の ほう が ずーっと 頭が いい けれど ね。
Sore ni mochiron, watashi no hō ga zūtto atama ga ii keredo ne.
 also of course I/me 's side (subj.) much more smart but (colloq.)

- smart は米語では主に「頭がいい」という意味に用いる。
- *atama ga ii*, literally "[one's] head is good," is an expression that means "smart/sharp/intelligent."
- *keredo* is a colloquial contraction of *keredomo* ("but"). Here it is merely serving to soften the end of the sentence (though this executive seems only slightly more concerned about diplomacy than the one on the facing page).



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1 Sign: Beware of the Dog's Lawyer

犬の弁護士に注意
Inu no bengoshi ni chūi
 dog's lawyer of caution/beware

- Beware of the dog は日本語の「^{にほんご}猛犬注意^{もうけんちゅうい}」に相当する。

2 Garfield: "The times they are a-changin'."

世の中 変わった もんだ。
Yo no naka kawatta mon da.
 world/times changed thing is

- The times they are a-changin' は ^{ねんだい}60年代、Bob Dylanの同名の歌の一節。
- a-changin' = changing.
- *yo no naka* is often translated "world," but it's also the way to speak of "the times" in the sense of the way things are in the world today (or the way they were in the specified time frame).
- *kawatta* is the plain/abrupt past form of *kawaru* ("change/be altered"), so *kawatta mono da* literally says "[it] is a changed thing." In this case, though, *mono da* mainly serves as emphasis, making the phrase feel more like "[it] sure has changed": *yo no naka kawatta mono da* = "the world sure has changed/the times sure have changed."

Humorous Haiku

Poems submitted by our readers
Illustrations by Anthony Orwlesley

川柳



別れたの
Wakareta no

正直いうと
Shōjiki iu to

振られたの
Furareta no.

**I broke up with him;
if I tell the honest truth,
he broke up with me.**

by 鷹の爪 (Taka no Tsume, "Hawk Talons")
Kanagawa, Japan

- *wakareta* is the past form of *wakareru* ("break up/part company").
- *shōjiki iu* means "speak honestly/speak the truth"; *to* after a non-past verb can make a conditional "if/when" meaning, so *shōjiki iu to* = "if I speak/tell the truth."
- *furareta* is the past form of *furareru* ("be dumped/jilted").
- in both cases, *no* is explanatory, indicating that the poet is making an explanation.

- as in the US, the winning team of the Japan Baseball Series holds a celebration party, where inevitably, beer (or other alcoholic beverage) is poured over teammates' heads. This year, the Orix Blue Wave from Kobe won the championship.
- *doshaburi* refers to a "driving downpour"; adding *no* makes it a modifier for *biiru* (from the English "beer") → "beer that is a driving downpour" → "a driving downpour of beer."
- *ganbatta* is the plain/abrupt past form of *ganbaru* ("strive hard/do one's best").

どしゃぶりの
Doshaburi no

ビールがうれしい
Biiru ga ureshii

祝勝会
Shukushō-kai

**Rejoicing in
a driving downpour of beer:
Victory party**

by がんばった人 (Ganbatta Hito,
"Tried-hard Person"), Kobe, Japan



仏教徒
Bukkyō-to

イブの日だけは
Ibu no hi dake wa

クリスチャン
Kurisuchan

**Nation of Buddhists—
once a year on Christmas Eve,
becoming Christians**

by 義理固い日本人 (Girigatai Nihonjin,
"Faithful Japanese"), Tokyo, Japan



- *Bukkyō* means "Buddhism," and the suffix *-to* denotes "cohorts/group members," so *bukkyō-to* = "Buddhist believer(s)." In this case the pen name suggests it should be taken as a communal reference → "nation of Buddhists."
- *Ibu* is from the English word "eve," and is only used to refer to Christmas Eve.
- *Kurisuchan* is from the English word "Christian."
- although the majority of Japanese are not Christian, they have adopted Christmas as a holiday to be celebrated with great commercial indulgence.

We'll send you a *Mangajin* T-shirt if we publish your *senryū*. Send to Senryū, Mangajin, Inc., PO Box 77188, Atlanta, GA 30357-1188 (or to senryu@mangajin.com). All Japanese submissions will be translated into English and vice versa.

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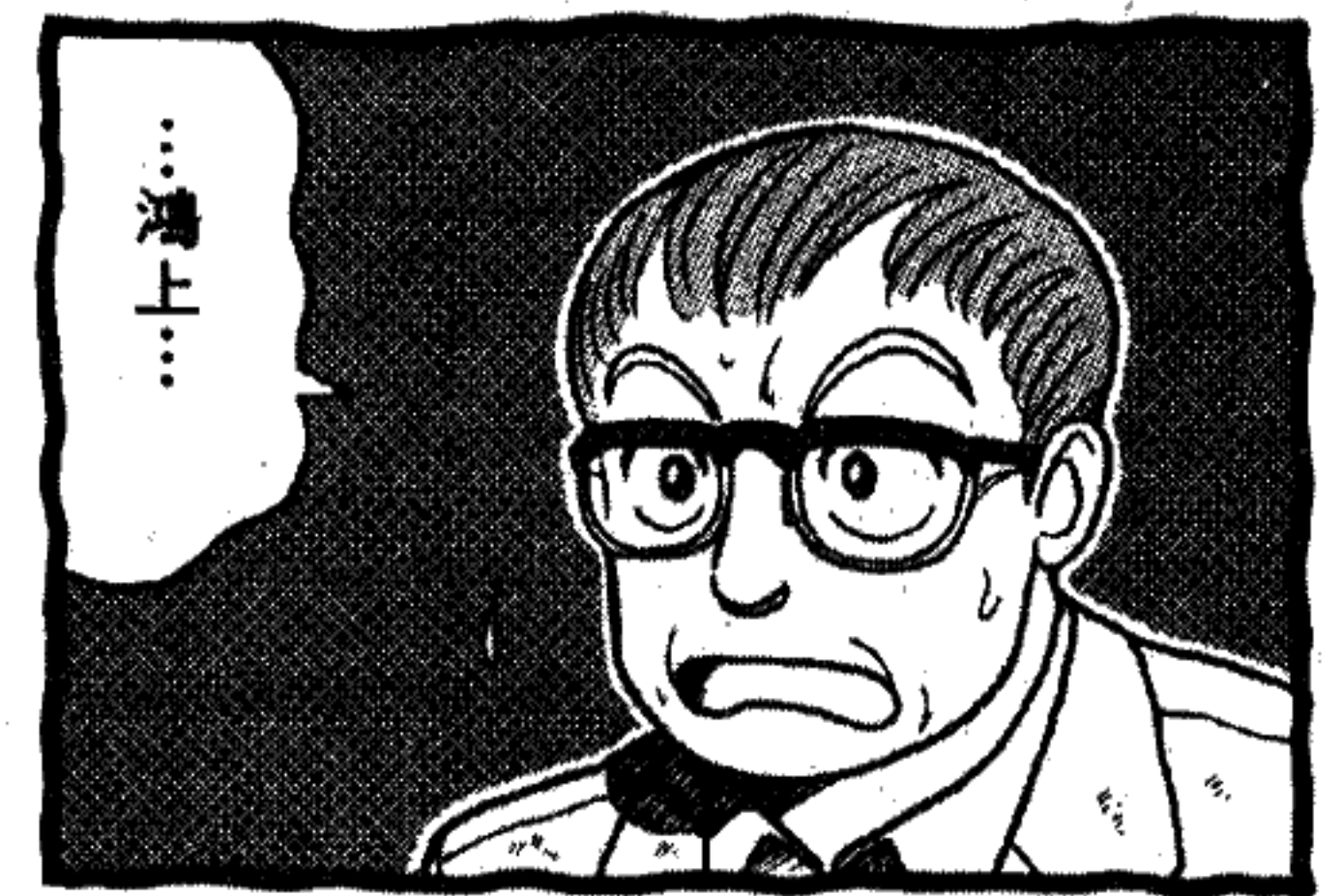
After Zero

by 岡崎次郎 / Okazaki Jirō

— The Devil's Seeds, Part I —

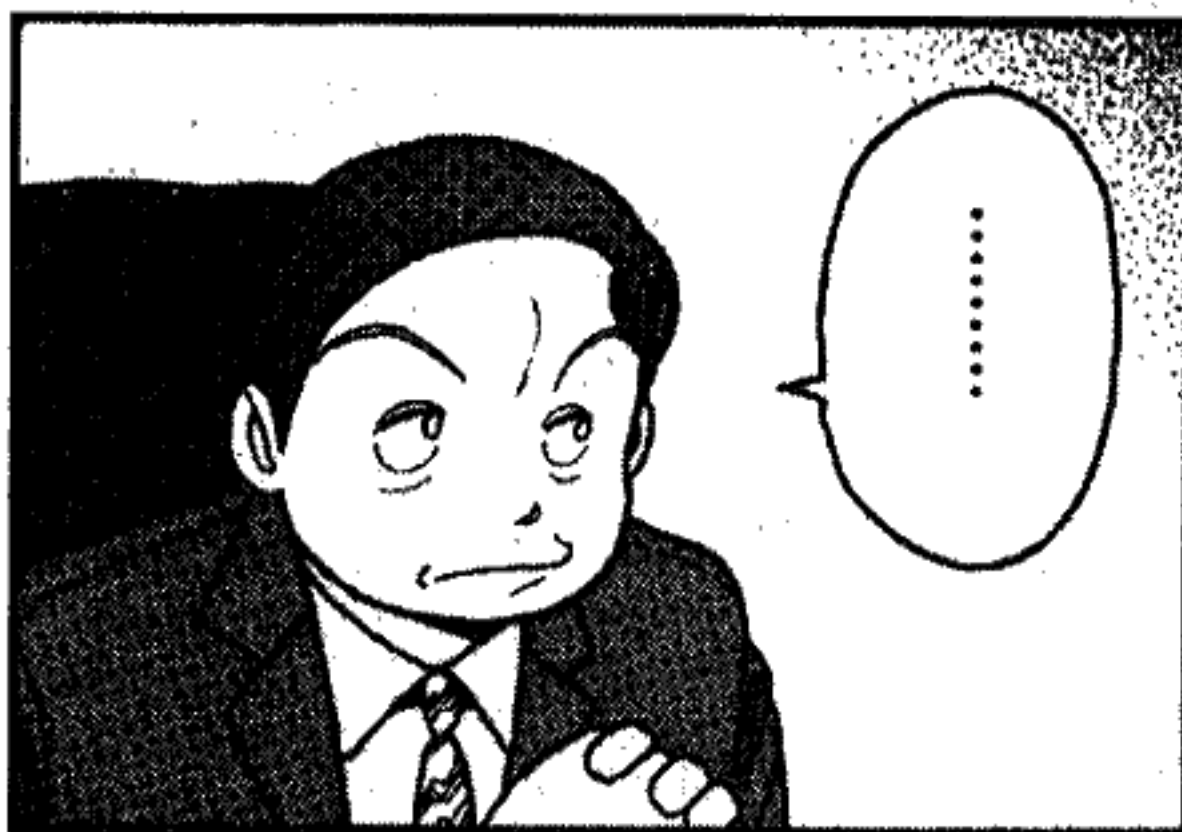
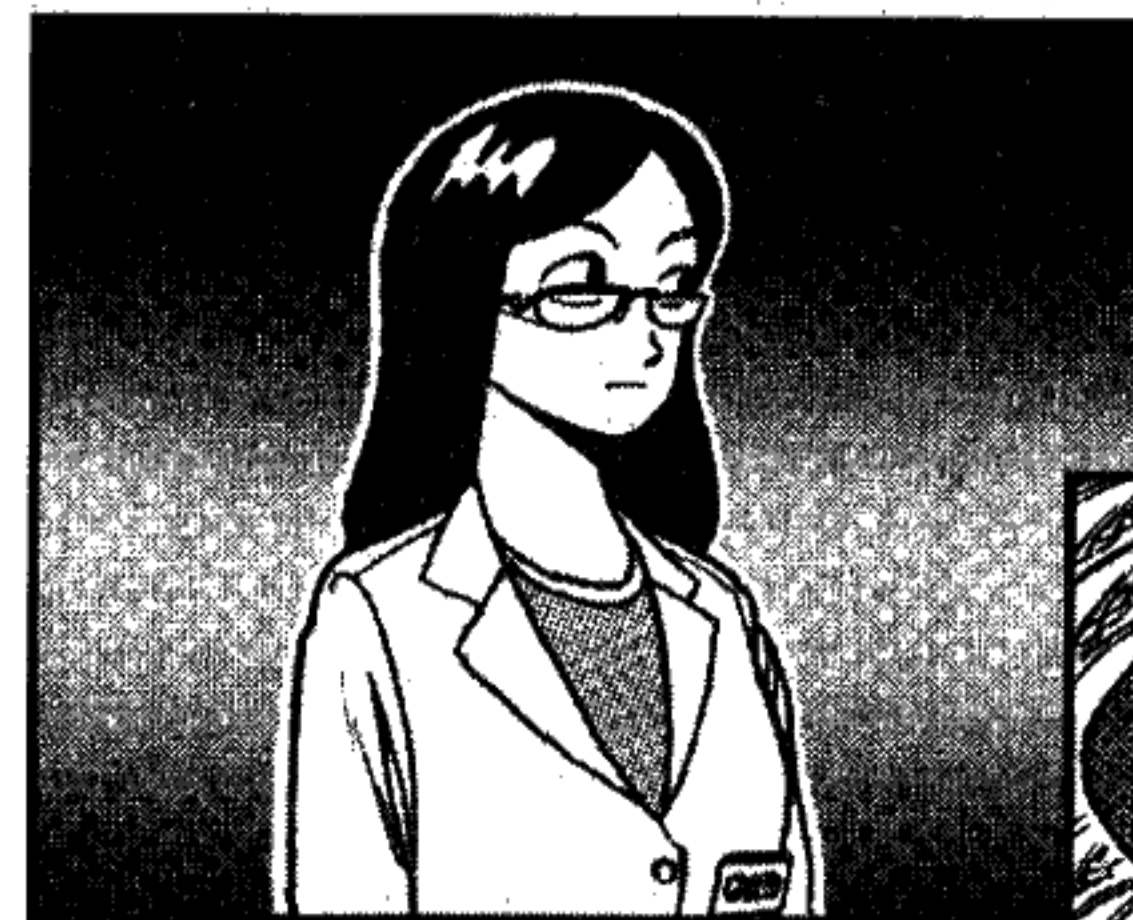
Subtract the dark, Cold War Era edge from the *Twilight Zone*, add a '90s Japanese backdrop—plus too much Kool-Aid before bedtime—and you have a typical short manga “episode” of Okazaki Jirō’s *After Zero*. Like any bizarre dream, the plotlines are often less than watertight, but distinctive artwork and fantastic stories make *After Zero* a timeless classic. Debuting in 1990 in the weekly magazine *Big Comic*, the *After Zero* stories are now published as independent volumes of collected shorts by Shogakukan. “The Devil’s Seeds” is the fourth *After Zero* episode to appear in *Mangajin* (issues 22, 30-32, 41-43).

Umezawa is a greedy man with big ideas. His key to fame and fortune lies in an ancient seed recently unearthed in an archeological expedition. Legend has it that the seed produces a robust grain that can grow in any soil. Unfortunately, Umezawa lacks the brains to unlock the seed’s potential.



At first, he tries to exploit the genius of an idealistic young biochemist, **Kōnoue**. Already wary of the seeds’ purported curse, Kōnoue is turned off by Umezawa’s self-serving scheme.

Almost 20 years later, Umezawa is the president of a large chemical company. He has finally found the genius who can make his dream a reality: the young and lovely **Dr. Kamimura**.



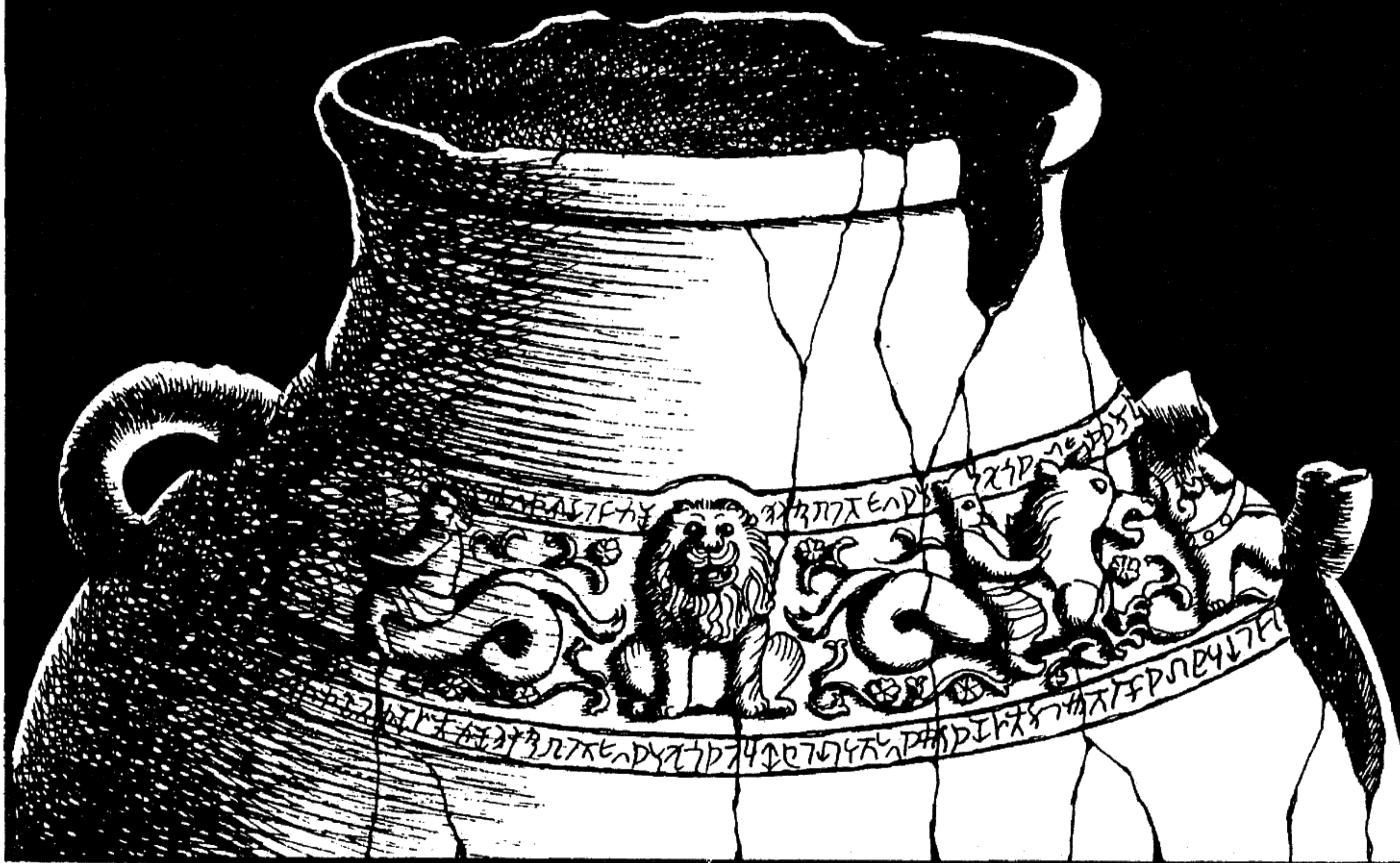
The broody **Kuze**, high-level executive and moral conscience of the chemical company, steps aside to allow Dr. Kamimura to head the company’s most important project: cultivating the miracle seeds they call MR-99.

悪魔の種子

何人もこの種を
国外に
出してはならぬ。
国の民の為に
使うべし。
もしこの禁を
破れば、
恐るべき災厄が
訪れるであろう。

“アシヨカ王
碑文より”

1



Title: 悪魔の種子
Akuma no Shushi
 devil 's seeds
The Devil's Seeds

- *no* between two nouns makes the first into a modifier for the second in a wide variety of ways, one of which is to make the first noun into a possessive noun, so *akuma no* = “the devil’s ~.”
- *shushi* is a more academic/technical-sounding word for *tane* (“seed”).

1 **Inscription:** 何人も この種を 国外に出してはならぬ。
Nanpito mo kono tane o kokugai ni dashite wa naranu.
 everyone/no one this/these seeds (obj.) outside of the country to must not take/let out
 No one must take these seeds outside the country.

These seeds must not be permitted to leave our borders.

国 の 民 の 為 に 使 っ て べ し。
Kuni no tami no tame ni tsukau beshi.
 country of people/populace for use should/must

They must be used only for the people of this country.

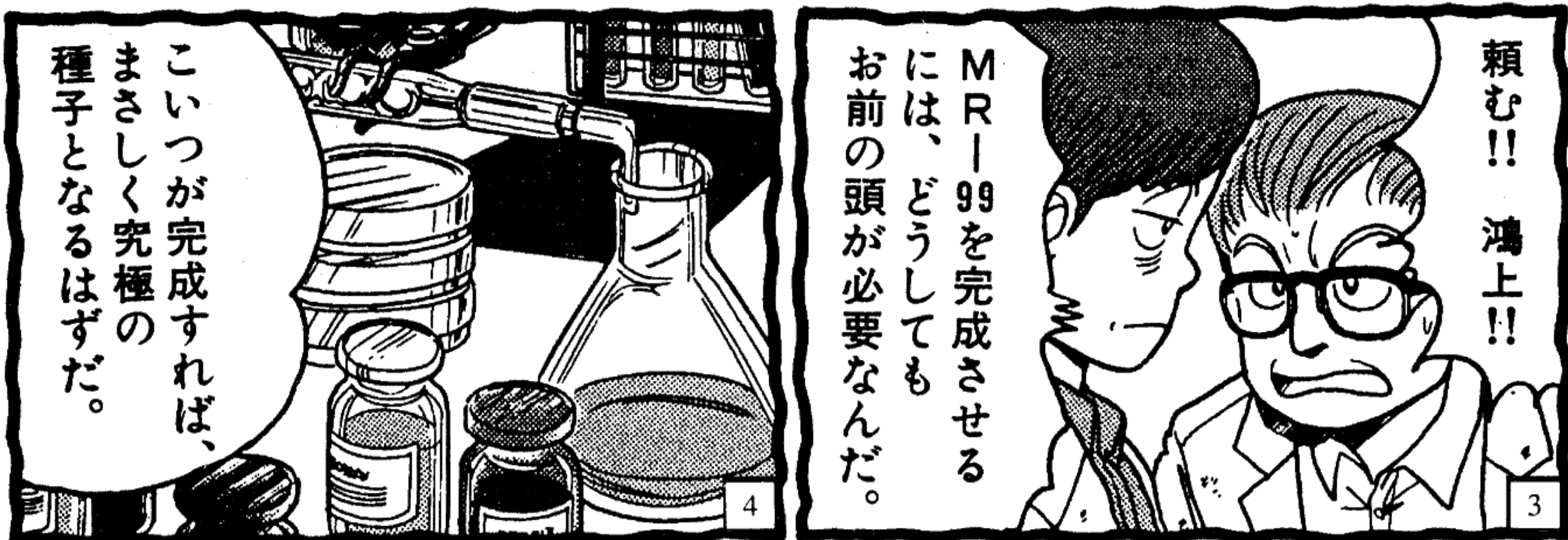
もし この 禁 を 破 れ ば、恐 る べ き 災 厄 が 訪 れ る であ ろ う。
Moshi kono kin o yabureba, osoru-beki saiyaku ga otozureru de arō.
 if this prohibition (obj.) if tear/break fearsome calamity (subj.) will visit probably/surely

If anyone violates this prohibition, a fearsome calamity shall befall the land.

ア シ ョ カ 王 碑 文 よ り
Ashoka -ō hibun yori
 (name) king epitaph/stone inscription from

From an inscription in King Asoka's tomb

- *nanpito* is a literary/archaic equivalent for *dare* (“who”); *nanpito mo* in an affirmative sentence means “everyone,” and in a negative sentence, “not anyone/no one.”
- *kono* can mean either “this” or “these” depending on the context.
- *kokugai* literally means “outside of the country,” and *ni* marks it as a destination.
- *naranu* is a literary negative form equivalent to *naranai*, so *dashite wa naranu* is equivalent to *dashite wa naranai*, a “must not” form of *dasu* (“take/let/put out”).
- *no tame ni* is literally “for the purpose/sake/benefit of” → “for.”
- *beshi* after the plain, non-past form of a verb can variously mean “can/should/must.” *Beshi* is a holdover from classical Japanese, and although its modifying form *beki* is still very common, the dictionary form *beshi* is now relatively limited and sounds archaic; it’s usually replaced by *beki da/desu* at the end of sentences today. One place *beshi* continues to be seen is on public signs giving instructions of one kind or another.
- *moshi* typically works together with a conditional form later in the sentence to give the meaning of “if”; *yabureba* is a conditional (“if/when”) form of *yaburu* (“tear,” or in the case of a rule/law/prohibition, “break/violate”).
- *osoru-beki* combines an archaic form of the verb *osoreru* (“fear”) with *beki* (“should/must”), making a modifier that literally means “should be feared/is to be feared” → “fearsome/frightful.” *Osoru-beki saiyaku* = “fearsome calamity.”
- *otozureru* literally means “visit” → *saiyaku ga otozureru* = “calamity will visit/befall [us/the country].”
- *de arō* is the conjectural form of *de aru*, which is a more literary/formal equivalent of *da/desu*, so it’s essentially equivalent to *darō/deshō* (“is probably/surely”).
- *-ō* denotes a king, and *Ashoka-ō* = “King Asoka,” one of the greatest rulers of ancient India, who reigned from around 273-232 BCE and unified most of the country for the first time.
- *yori* sounds more formal/literary than *kara* (“from”).



1 **Narration:** 1973 年 K大 理学部 生化学 研究室
Sen-kyūhyaku-nanajūsan -nen Kē-dai Rigaku-bu Seikagaku Kenkyū-shitsu
 1973 year K univ. science faculty biochemistry lab/dept.
1973, K University, Faculty of Sciences, Biochemistry Department

Umezawa: お前は バカ だ!! 全く 信じられん よ!!
Omae wa baka da!! Mattaku shinjiraren yo!!
 you as for fool/idiot are completely/utterly cannot believe (emph.)
“You’re a fool! I really can’t believe you!!” (PL1)

- the suffix *-nen* is used both when counting years and when designating a calendar year.
- *-dai* is short for *daigaku* (“college/university”).
- *-bu* in a corporate setting is usually translated “department,” but in an academic setting it generally refers to a “faculty/college” within a larger university → *rigaku-bu* = “faculty of sciences.”
- *kenkyū* refers to scientific or academic research, and *-shitsu* designates a “room/office,” so *kenkyū-shitsu* literally means “research room/office.” As a generic term, it can refer simply to a college professor’s personal office, or in the sciences, his lab; but when preceded by the name of a discipline or specialization, it can refer to various-sized sub-units within a department.
- *omae* is an informal to rough, masculine word for “you.”
- *shinjiraren* is a contraction of *shinjirarenai*, the negative form of *shinjirareru* (“can believe”), from *shinjiru* (“believe”).

2 **Umezawa:** アメリカ を 見てみろ!!
Amerika o mite miro!!
 America/US (obj.) look-and-see
“Just take a look at America!” (PL2)

Umezawa: ちょっと マシな 研究 を した 学者 は、みんな 大学 を 出て ビジネス界 に 入ってる。
Chotto mashi na kenkyū o shita gakusha wa, minna daigaku o dete bijinesu-kai ni haitteru.
 a little better research (obj.) did scholar as for everyone univ. (obj.) leave-and business world into have entered
“Any scholar who has done halfway decent research has left academia and entered the business world.” (PL2)

Umezawa: そして 億万長者 だ!!
Soshite okuman chōja da!!
 and millionaire(s) is/are
“And they’re millionaires!!” (PL2)

- *mite* is the *-te* form of *miru* (“see/look at”), and *miro* is the abrupt command form of the same verb. A form of *miru* after the *-te* form of a verb implies “do the action and see what happens/see what you find out/see what the situation is.”
- *mashi* is a noun for the quality of being “relatively better/preferable,” and *mashi na* is its form for modifying nouns. The word typically implies “better/preferable” among less than ideal choices, so *chotto mashi na kenkyū* has the feeling of “halfway decent research” (rather than suggesting truly superior research).
- *shita* is the plain/abrupt past form of *suru* (“do”), and *chotto mashi na kenkyū o shita* is a complete thought/sentence (“[he] did half-way decent research”) modifying *gakusha* (“scholar”).
- *dete* is the *-te* form of *deru* (“exit/emerge from”); *daigaku o deru* often means “graduate from college/university,” but in this context it means “leave college/university employment.”
- *haitteru* is a contraction of *haitte iru* (“has/have entered”), from *hairu* (“enter”).

3 **Umezawa:** 頼む!! 鴻上!!
Tanomu!! Kōnoue!!
 ask/request (name)
“I’m begging you, Kōnoue!!” (PL2)

Umezawa: MR-99 を 完成させる には、どうしても お前の 頭 が 必要 なんだ。
Emu-āru kyūjūkyū o kansei saseru ni wa, dō shite mo omae no atama ga hitsuyō na n da.
 (seed variety name) (obj.) bring to completion in order to no matter what your head/brains (subj.) necessary (is/are-explan.)
“In order to complete the development of MR-99, I absolutely must have your expertise!” (PL2)

- when *tanomu* is addressed directly at the listener, it means “I request this of you”; if it is a follow-up to a request already made, it’s like “please/I beg you/I implore you.”
- *kansei saseru* is the causative form of *kansei suru* (“be completed”), so it means “cause [it] to be completed” → “bring to completion.”
- *~ ni wa* after a verb is essentially equivalent to *~ tame ni wa*, “for the purpose of [doing the action]/in order to [do the action].”
- *atama* is literally “head”—here referring to Kōnoue’s knowledge and insight → “brains/expertise.”

4 **Umezawa:** こいつ が 完成すれば、まさしく 究極の 種子 となる はずだ。
Koitsu ga kansei sureba, masashiku kyūkyoku no shushi to naru hazu da.
 this one/thing (subj.) if/when is completed definitely ultimate seed become should
“If we complete this, without a doubt it will become the ultimate seed.” (PL2)

- *koitsu* is a contraction of *kono yatsu* (“this guy/fellow/thing”); when used to refer to a person, it can range from mild to very rough, but when referring to things it’s merely informal.
- *kansei sureba* is a conditional (“if/when”) form of *kansei suru* → “if it is brought to completion.”
- *~ to naru* means “become ~” or “will become ~.”
- *hazu* is a noun referring to “normal expectations”—the way something should/ought to be; *hazu da/desu* after a verb means that that action “can be expected to occur” → “should/ought to occur.”



こいつは「悪魔の種子」
なんだぜ。

梅澤…

2



こんなカビ臭い
大学なんか出て…

MR-99を使って、
世界の種子産業を
オレたちで支配するんだ!!

1



「何人もこの種を
国外に出してはならぬ…」

この種子の入っていた
土器に銘文があった。

3



だけどな、梅澤。
オレは迷信以上に
金に興味ないんだ。

…いや。

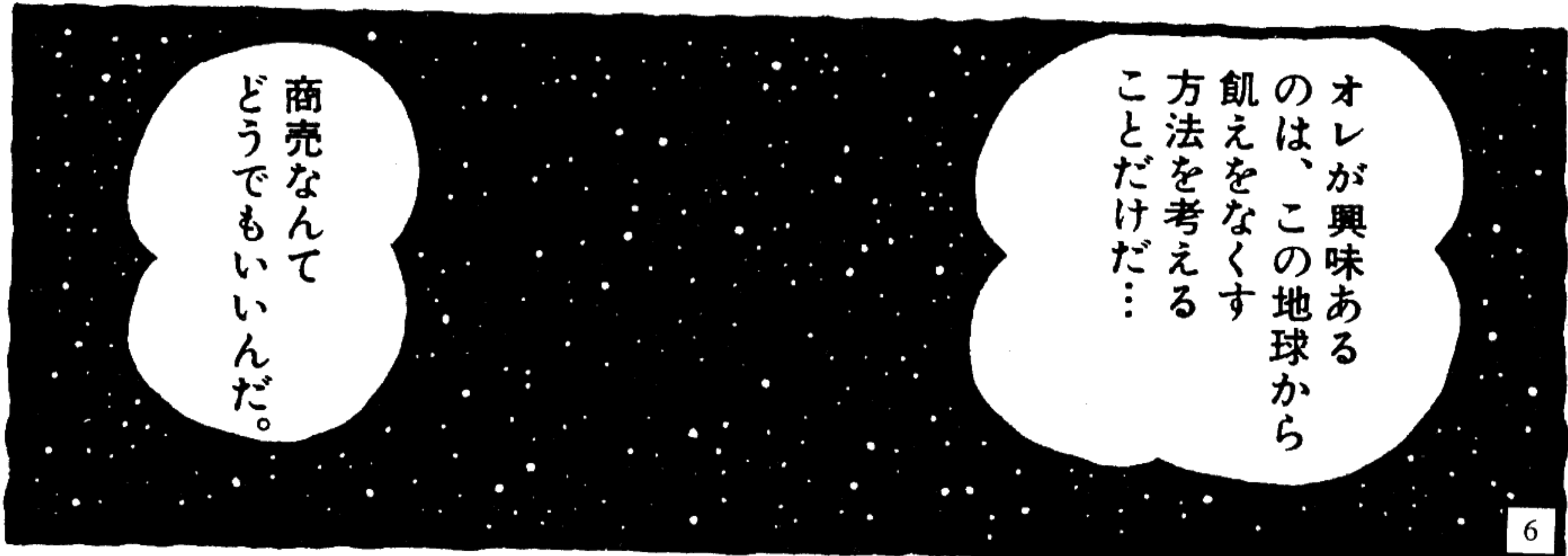
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バカな…

お前、そんな
迷信を信じてるのか??

4

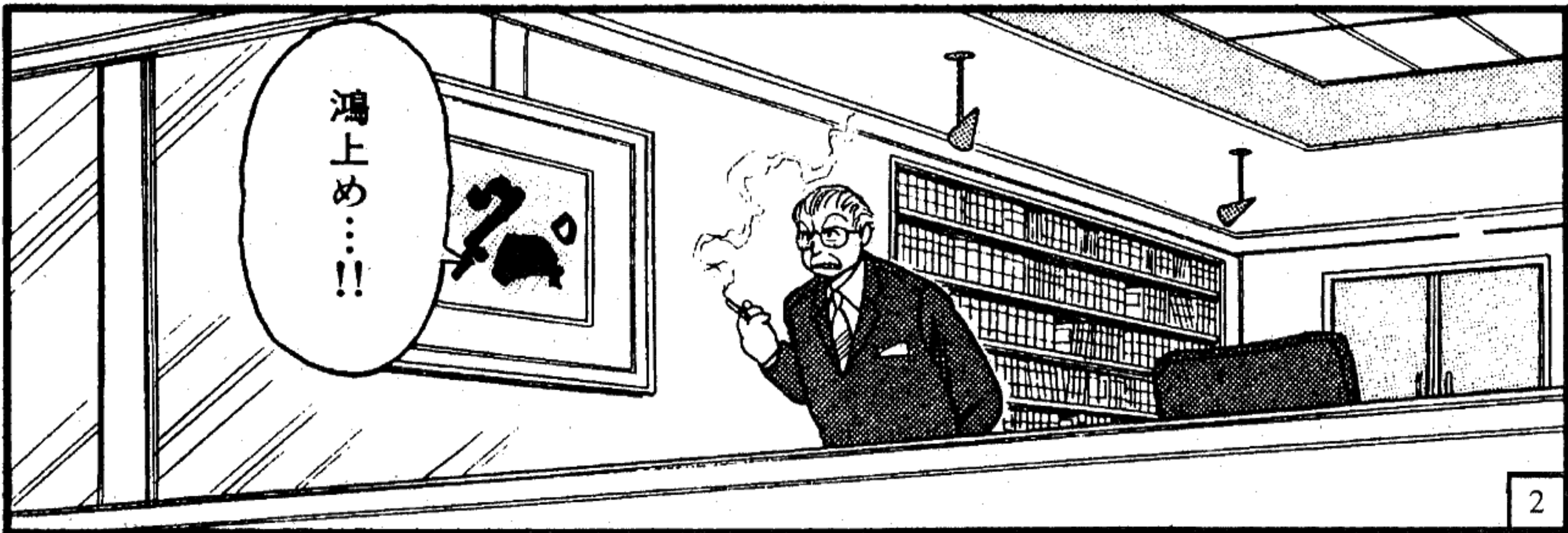
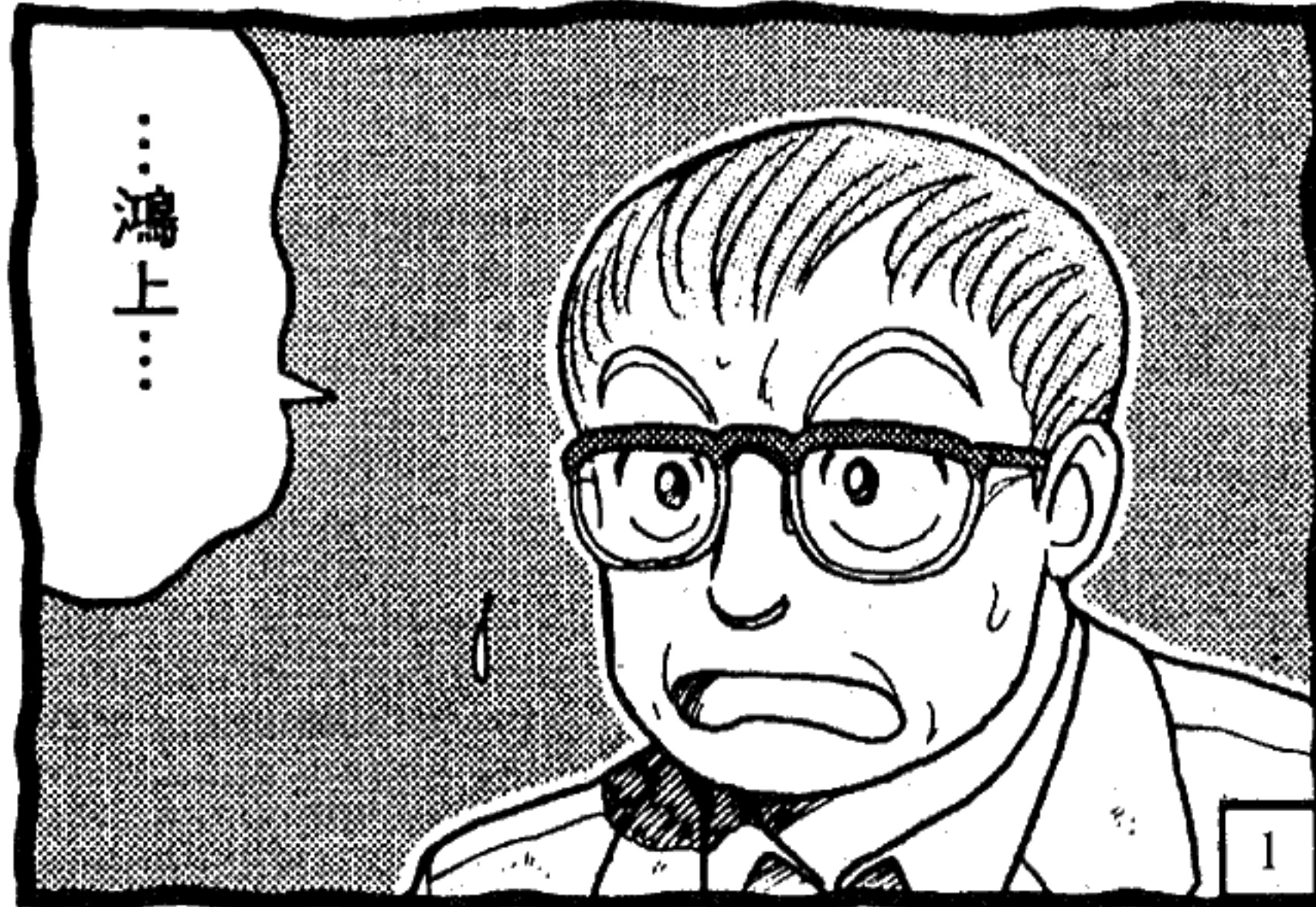
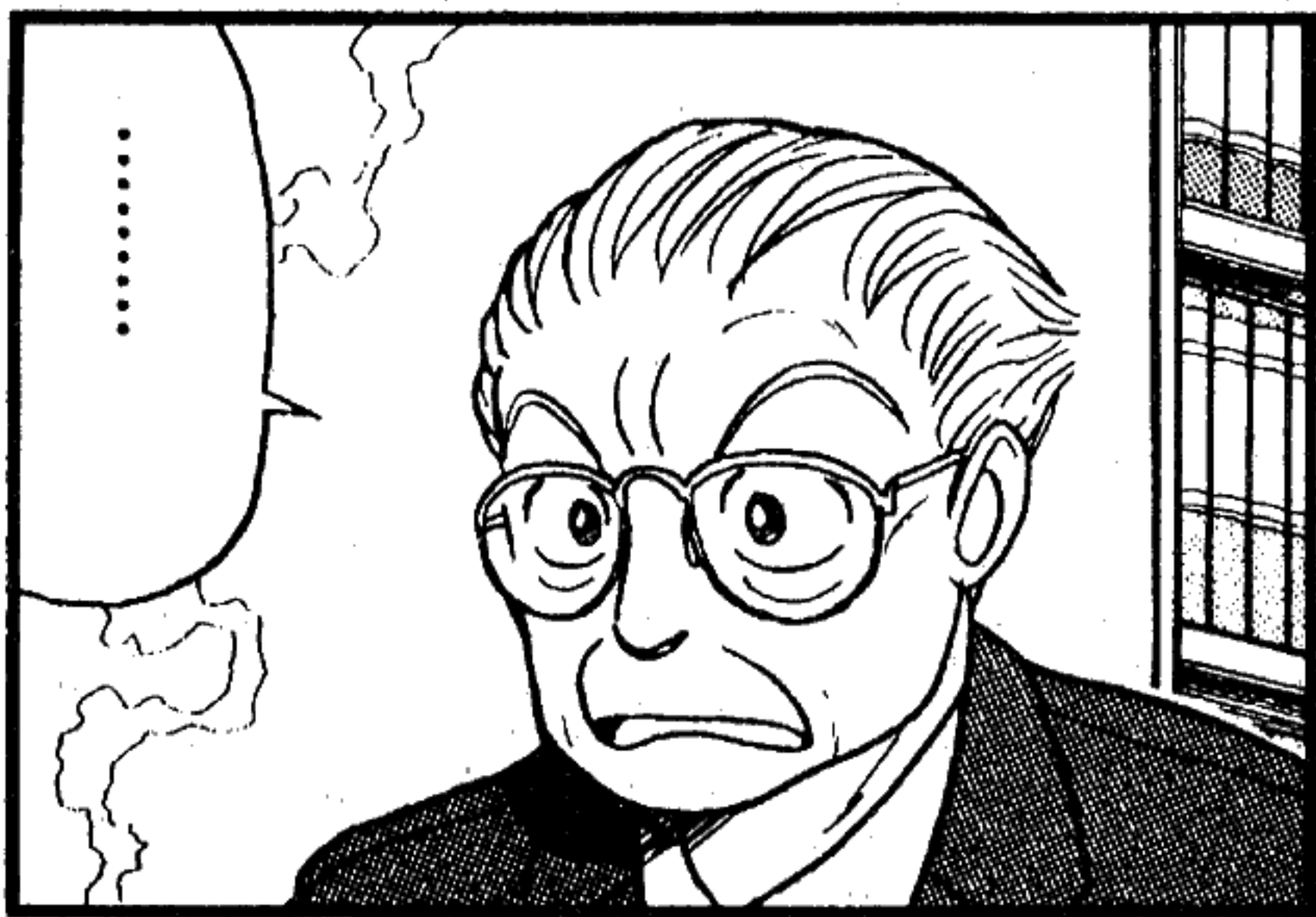


商売なんて
どうでもいいんだ。

オレが興味ある
のは、この地球から
飢えをなくす
方法を考える
ことだけだ…

6

- 1 **Umezawa:** こんな カビ臭い 大学 なんかも 出て、
Konna kabi-kusai daigaku nanka dete,
 this kind of smells of mold university the likes of leave-and
 “Leaving behind the likes of this musty university,”
 MR-99 を使って、世界の種子産業をオレたちで支配するんだ!!
Emu-āru kyūjūkyū o tsukatte sekai no shushi sangyō o ore-tachi de shihai suru n da!!
 (seed variety) (obj.) using world 's seed industry (obj.) we/us together rule/take over (explan.)
 “we will use MR-99 to take over the world’s seed industry!”
 “**We’ll leave this musty university and use MR-99 to take over the world’s seed industry!**” (PL2)
- *kabi* = “mold,” and the suffix *-kusai* means “smells/reeks/stinks of ~,” so *kabi-kusai* = “smells moldy/musty.”
 - *nanka* is a colloquial *nado* (“something like”), here essentially equivalent to *wa* (“as for”), but with a feeling of belittling/making light of what comes before it: “as for the likes of this musty university.”
 - *tsukatte* is the *-te* form of *tsukau* (“use”); the *-te* form is here indicating the manner/means of the next mentioned action: how or with what they will take over the seed industry.
 - *ore* is an informal to rough, masculine word for “I/me,” and adding the suffix *-tachi* makes it plural, “we/us.” *De* gives it the feeling of “just the two of us together.”
- 2 **Kōnoue:** 梅澤、こいつは“悪魔の種子”なんだぜ。
Umezawa, koitsu wa “Akuma no Shushi” na n da ze.
 (name) this one/thing as for devil 's seed (is-explan.) (emph.)
 “**Umezawa, these are ‘the Devil’s Seeds,’ you know.**” (PL2)
- *ze* is a rough, masculine particle for emphasis; with the explanatory *na n da* here it gives the feeling of a strong reminder.
- 3 **Kōnoue:** この種子の入っていた土器に銘文があった。
Kono shushi no haitte ita doki ni meibun ga atta.
 these seeds (subj.) were contained earthen vessel on inscription (subj.) existed
 “**The earthen vessel that contained these seeds bore an inscription.**” (PL2)
 「何人もこの種を国外に出してはならぬ。」
“Nanpito mo kono tane o kokugai ni dashite wa naranu.”
 everyone/no one these seeds (obj.) outside of the country to must not take/let out
 “**These seeds must not be permitted to leave our borders.**”
- *haitte ita* is the past form of *haitte iru* (“is in/is contained in”); *kono shushi no haitte ita* is a complete thought/sentence (“these seeds were contained in [it]”) modifying *doki* (“earthen vessel”). The subject is often marked with *no* instead of *ga* in modifying sentences.
 - *atta* is the plain/abrupt past form of *aru* (“exists”); *ga* marks *meibun* (“inscription”) as the subject of *atta*, and *ni* marks *doki* as the place of existence, so *doki ni meibun ga atta* = “an inscription existed on the earthen vessel” → “the earthen vessel bore an inscription.”
- 4 **Umezawa:** バカな... お前、そんな迷信を信じてるのか?
Baka na ... Omae, sonna meishin o shinjiteru no ka?
 foolish/crazy you that kind of superstition (obj.) believe (explan.-?)
 “**This is crazy. You really believe a superstition like that?**” (PL2)
- *baka na* as a modifier means “idiotic/foolish/crazy”; as an exclamation it’s like “This is crazy!/That can’t be!/That’s impossible!”
 - *shinjiteru* is a contraction of *shinjite iru*, from *shinjiru* (“believe”).
 - asking a question with *no ka?* is masculine and can sound very abrupt/rough.
- 5 **Kōnoue:** いいや。けどな、梅澤。オレは迷信以上に金に興味ないんだ。
Iiya. Dakedo na, Umezawa. Ore wa meishin ijō ni kane ni kyōmi nai n da.
 no but (colloq.) (name) I/me as for superstition more than money in interest not have (explan.)
 “No. But you see, Umezawa. As for me, even more than the superstition, I lack interest in money.”
 “**Not really. But, you see, Umezawa. I have even less interest in money than in the superstition.**” (PL2)
- *iyya* is a variation of *iya*, which is an informal “no”; a regular *iya* can feel quite abrupt, but *iyya* has a “softer” feeling, something like “not really.”
 - *na*, like *ne*, can be used in the middle of a sentence as a kind of verbal pause. It can be like English “you know/you see/ I mean.”
 - *kyōmi* = “interest”; *kyōmi (ga) aru* = “have an interest [in ~],” and *kyōmi (ga) nai* = “have no interest [in ~].”
- 6 **Kōnoue:** オレが興味あるのは、この地球から飢えをなくす方法を考えることだけだ。
Ore ga kyōmi aru no wa, kono chikyū kara ue o nakusu hōhō o kangaeru koto dake da.
 I (subj.) interest have what as for this earth from hunger (obj.) eliminate method (obj.) think about thing/action only is
 “**The only thing I have an interest in is thinking about how to eliminate hunger from this earth.**” (PL2)
 商売なんてどうでもいいんだ。
Shōbai nante dō demo ii n da.
 trade/business the likes of is unimportant (explan.)
 “**I couldn’t care less about business.**” (PL2)
- *no* here is like the pronoun “what”; it’s being modified by the complete thought/sentence *ore ga kyōmi aru* (“I have an interest in [it]”) → “what I have an interest in.” Combining this with *koto dake da* (“is the only thing”) makes it “the
 (continued on next page)



20年前、K大の考古学
研究室が、アシヨカ王の
遺跡から偶然発掘した...



保存状態が良かったので、
遺伝子を完全な形で
取り出すことが出来...

6 (continued from previous page)

only thing I have an interest in is . . .”

- *kono chikyū kara ue o nakusu* is a complete thought/sentence (“eliminate hunger from this earth”) modifying *hōhō* (“method”) → “a method to eliminate hunger from this earth” → “how to eliminate hunger from this earth.” In turn, *kono chikyū kara ue o nakusu hōhō o kangaeru* is a complete thought/sentence (“think about how to eliminate hunger from this earth”) modifying *koto* (lit., “thing,” but here essentially meaning “act”) → “the act of thinking about . . .”
- *nante* can be considered a colloquial equivalent of *nado*, or of an entire phrase like *nado to iu koto/mono wa* (literally, “a thing/place/person/action that is something like ~”). It’s often used to imply the preceding is ridiculous/trivial/unimportant.
- *dō demo ii* is an idiomatic expression for “is unimportant/doesn’t matter/doesn’t make any difference,” or more subjectively, “I don’t care/I can take it or leave it.”

1 **Umezawa:** 鴻上 . . .
Kōnoue . . .
“**Kōnoue . . .**”

2 **Umezawa:** 鴻上 め!!
Kōnoue me!!
(name) (derog.)
“**Kōnoue, that rat!**” (PL1)

- *-me* after a word referring to a person is a derogatory suffix showing contempt/derision/anger toward that person.

3 **Umezawa:** あの 偽善者 が!!
Ano gizensha ga!!
that hypocrite (subj.)
“**The damn hypocrite!**” (PL1)

Narration: 1991 年、東京
Sen-kyūhyaku-kyūjūichi -nen, Tōkyō
1991 year (place)
1991, Tokyo

Sign: 梅澤 化学 株式会社
Umezawa Kagaku Kabushiki-gaisha
(name) chemistry joint stock company
Umezawa Chemical Corporation

- an exclamation consisting of a subject plus *ga* expresses very strong feeling about that subject, whether of joy/delight, concern/ alarm, anger/rage, or contempt/disdain. The context must be your guide as to exactly what the feeling is.
- *kabushiki* means “stock,” and *-gaisha* is from *kaisha* (“company/corporation”; in combinations, *k* changes to *g* for euphony) → “joint stock company” → “Corp./Inc.”

4 **Executive:** MR-99 . . . 別の名を「悪魔の種子」。
Emu-āru kyūjūkyū . . . betsu no na o “Akuma no Shushi.”
(seed variety) other name (obj.) devil ’s seed
“**MR-99, a.k.a. ‘the Devil’s Seed.’**” (PL2)

Executive: 20年前、K大の考古学研究室が、アショカ王の遺跡から偶然発掘した
Nijūnen-mae, K-dai no Kōkogaku Kenkyū-shitsu ga, Ashoka-ō no iseki kara gūzen hakkutsu shita
20 years ago K univ. of/at archeology dept. (subj.) King Asoka ’s ruins from by chance excavated/dug up
“Twenty years ago, the Archeology Department at K University happened to dig it up from the ruins of King Asoka”
[see next panel]

- *-mae* after a time word means “[that much time] ago.”
- *gūzen* is a noun referring to a “chance occurrence,” but it’s also quite commonly used as an adverb (i.e., as an equivalent for *gūzen ni*) meaning “by chance/by accident/by coincidence.”
- *hakkutsu shita* is the plain/abrupt past form of *hakkutsu suru* (“excavate/dig up”).
- the entire second line is a complete thought/sentence modifying *tsubo* (“vessel/pot”) in the next frame.

5 **Executive:** ツボの中から数粒。
tsubo no naka kara sūsubu.
vessel of inside from several grains
“several grains [emerged/came out] from inside a vessel.”

“**Twenty years ago, several grains were found inside a vessel that the Archeology Department at K University happened to dig up from the ruins of King Asoka.**” (PL2)

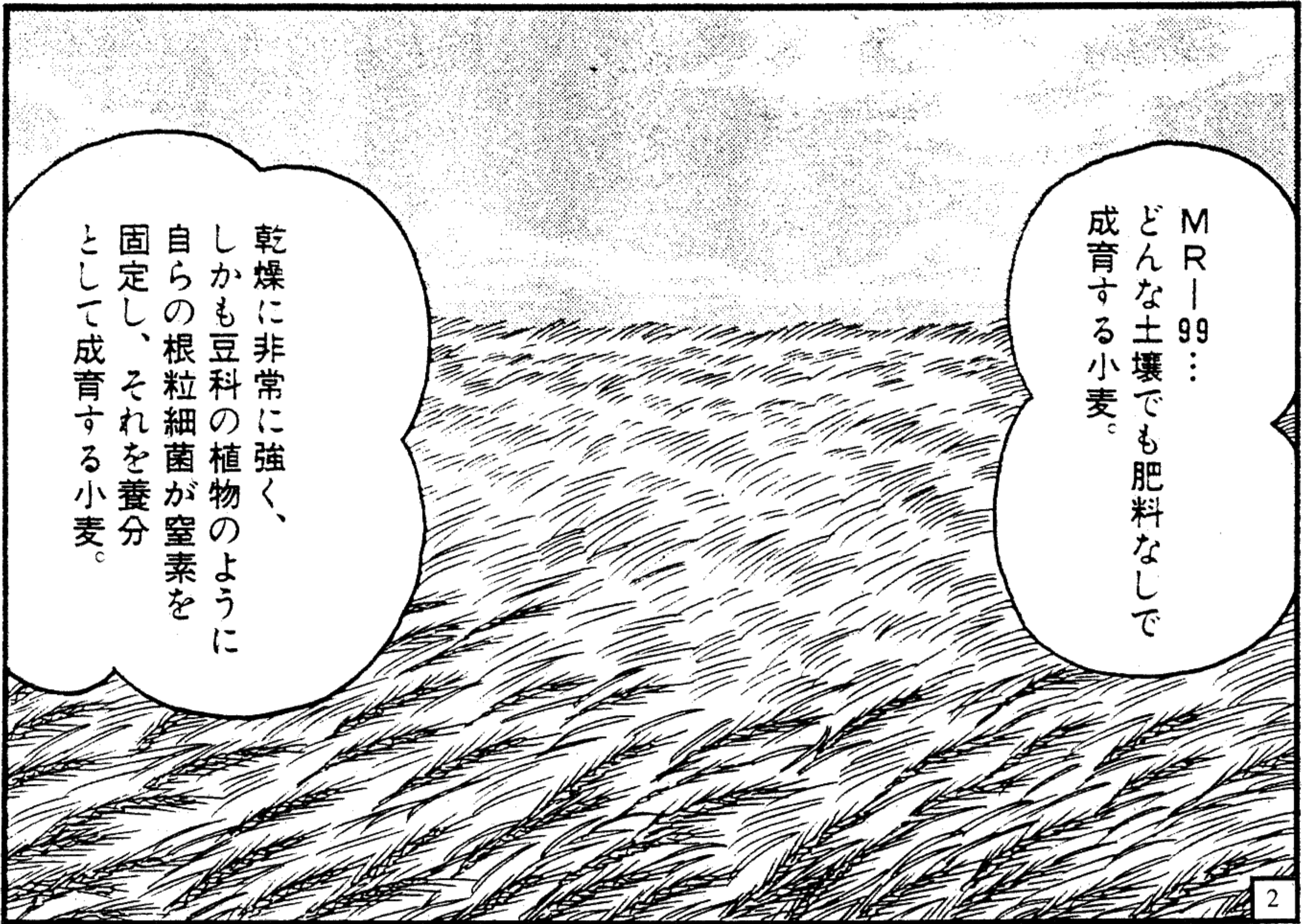
Executive: 保存状態がよかったので、遺伝子を完全な形で取り出すことが出来、
Hozon jōtai ga yokatta node, idenshi o kanzen na katachi de toridasu koto ga deki,
preservation condition (subj.) was good because genes (obj.) complete/perfect form in extract were able to-and
“**Because the seeds were well-preserved, it was possible to extract genes in complete form, and . . .**”
(PL2)

- *sū-* is a prefix meaning “several,” and *tsubu* = “grain,” so *sūsubu* = “several grains”; something like *dete kita* (“emerged/came out/appeared”) is understood after *sūsubu*.
- *yokatta* is the plain/abrupt past form of the adjective *ii/yoii* (“good/fine”).
- *toridasu* = “take out/extract,” and *koto ga deki* is a continuing form of *koto ga dekiru*, which after a plain, non-past verb makes a potential (“can/be able to”) form: *toridasu koto ga deki* = “is/was able to extract, and . . .”



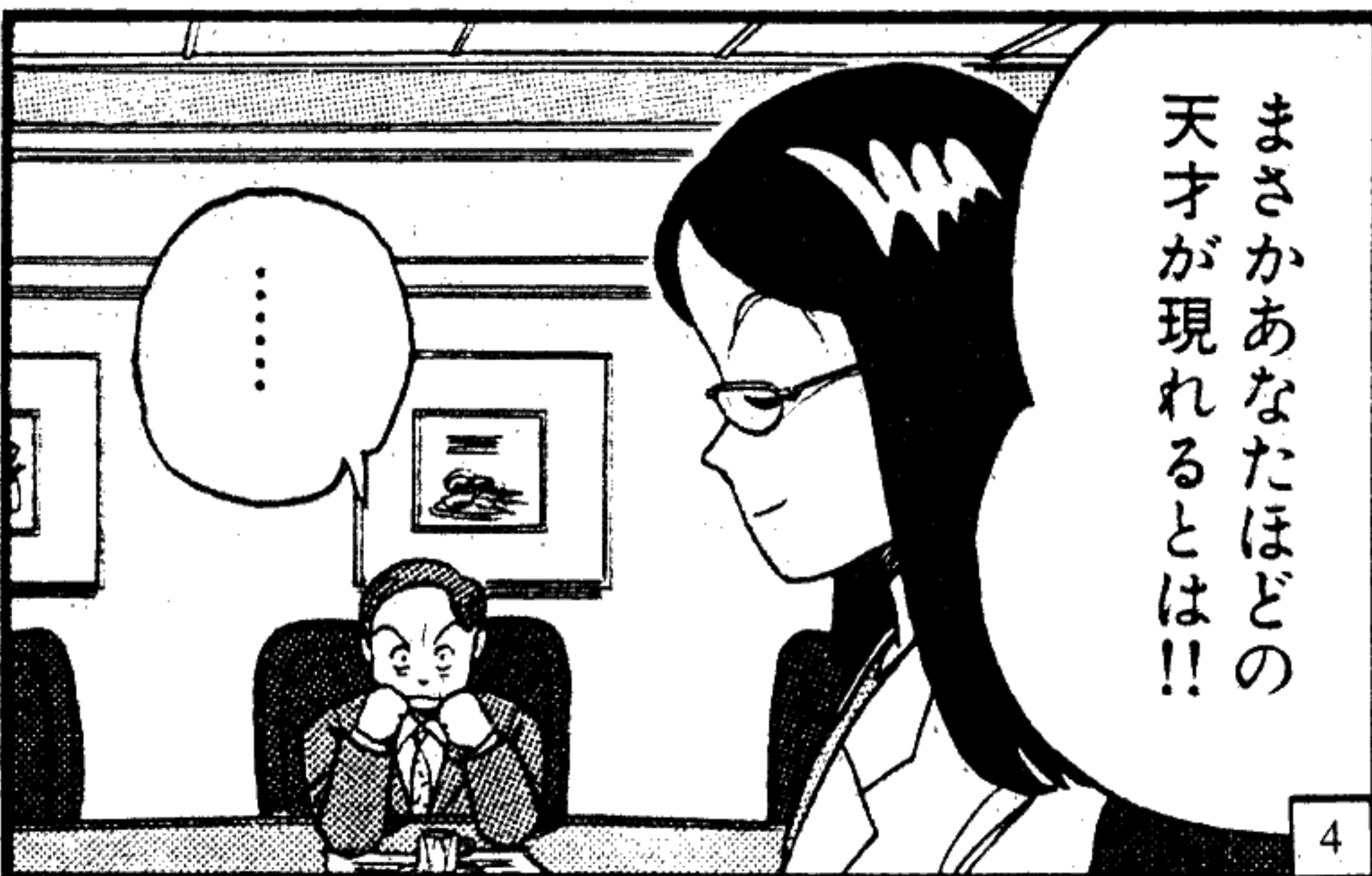
そしてついに、
その遺伝子を近種に
移植し、発現させる
ことに成功したのです。

それも全て
あなたのおかげです!!
…神村博士。



MR-99:
どんな土壌でも肥料なしで
成育する小麦。

乾燥に非常に強く、
しかも豆科の植物のように
自らの根粒細菌が窒素を
固定し、それを養分
として成育する小麦。



まさかあなたほどの
天才が現れるとは!!

……



MR-99を再生出来るのは
鴻上博士だけだと、
梅澤社長はおっしゃって
いましたが……

1 **Executive:** そして ついに、 その 遺伝子 を 近種 に 移植し、
soshite tsui-ni, sono idenshi o kinshu ni ishoku shi,
 and finally/ultimately those genes (obj.) close varieties to transplant/graft-and
 発現 させる ことに 成功した のです。
hatsugen saseru koto ni seikō shita no desu.
 expression cause thing in succeeded (explan.)
“now, finally, we have succeeded in introducing those genes into modern varieties and making them viable.” (PL3)

Executive: それも 全て あなたのおかげ です、 神村 博士!!
Sore mo subete anata no okage desu, Kamimura Hakase!!
 that also all thanks to you is (name) Dr.
“And it is all thanks to you, Dr. Kamimura!” (PL3)

- *tsui-ni* = “at long last/finally,” implying “after much effort/many hardships,” or “after much anticipation/waiting.”
- *ishoku shi* is the stem form of *ishoku suru* (“transplant/graft”); the stem form is being used as a continuing form: “transplant/graft, and . . .”
- *hatsugen* here implies *idenshi hatsugen* (“gene expression”); its verb form is *hatsugen suru*, which can mean either “reveal/manifest/express” or “be revealed/manifested/expressed,” and *hatsugen saseru* is the causative form of the verb: “cause to be manifested/expressed.”
- *seikō shita* is the plain/abrupt past form of *seikō suru* (“succeed”); *~ ni seikō suru* = “succeed in/at ~.” *Koto* is literally “thing,” but here refers to an action, so *~ koto ni seikō shita* is literally “succeed in/at [the described action].”
- *anata* = “you,” and *~ no okage da/desu* means “owes to/is thanks to ~,” so *anata no okage desu* = “is thanks to you.”

2 **Executive:** MR-99 . . . どんな 土壤 でも 肥料 なしで 成育する 小麦。
Emu-āru kyūjūkyū . . . donna dojō demo hiryō nashi de seiiku suru komugi.
 (seed variety) what kind of soil even if it is fertilizer without grows wheat
“MR-99—wheat that will grow in any kind of soil without fertilizer.” (PL2)

Executive: 乾燥 に 非常に 強く、 しかも 豆科 の 植物 の ように
Kansō ni hijō ni tsuyoku, shikamo mameka no shokubutsu no yō ni
 dryness/drought in extremely strong-and moreover legume/pulse family of plant like
 自らの 根粒 細菌 が 窒素 を 固定し、 それを 養分 として 成育する 小麦。
mizukara no konryū saikin ga chisso o kotei shi, sore o yōbun to shite seiiku suru komugi.
 own root nodule bacteria (subj.) nitrogen (obj.) fixes-and that (obj.) nutrient as grows wheat

“Wheat that is very strong against dryness, and moreover, like plants in the legume family, has bacteria in its own root nodules that fix nitrogen, and grows with that as its nutrient.”
“Wheat that stands up extremely well to drought conditions, and on top of that, like plants of the legume family, grows by metabolizing nitrogen that has been fixed by bacteria in its own root nodules.” (PL2)

- *donna ~ demo* = “no matter what kind of ~ it is,” and “*~ nashi de* = “without ~”; *donna dojō demo hiryō nashi de seiiku suru* is a complete thought/sentence (“[it] grows in any kind of soil without fertilizer”) modifying *komugi*. The “sentence” is actually only a modified noun—a sentence fragment.
- *tsuyoku* here is equivalent to *tsuyokute*, the *-te* form of the adjective *tsuyoi* (“is strong”); it’s being used as a continuing form: “is strong, and . . .”
- *mameka* = “legume family,” and *mameka no shokubutsu* = “leguminous plant/legume.”
- *kotei shi* is the stem form of *kotei suru* (“fix,” here referring to the process of “nitrogen fixation”); the stem is being used as a continuing form: “fixes [nitrogen] and . . .” This “sentence,” too, is merely an elaborately modified noun.

3 **Executive:** MR-99 を 再生出来る の は 鴻上 博士 だけ だと、
Emu-āru kyūjūkyū o saisei dekiru no wa Kōnoue Hakase dake da to,
 (seed variety) (obj.) can resuscitate/regenerate one/person as for (name) Dr. only is (quote)
“As for the one who can reproduce MR-99, it is only Dr. Kōnoue,”

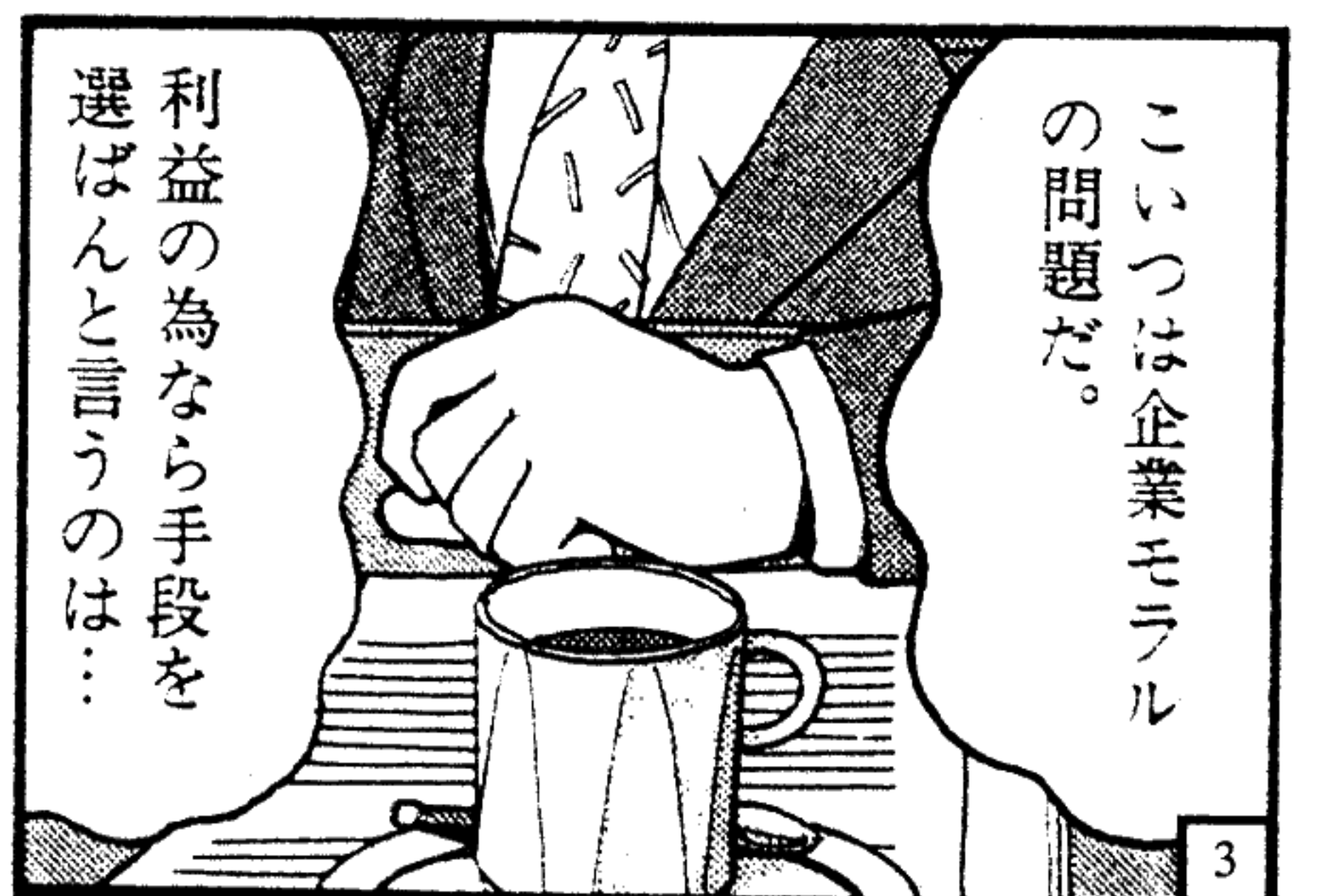
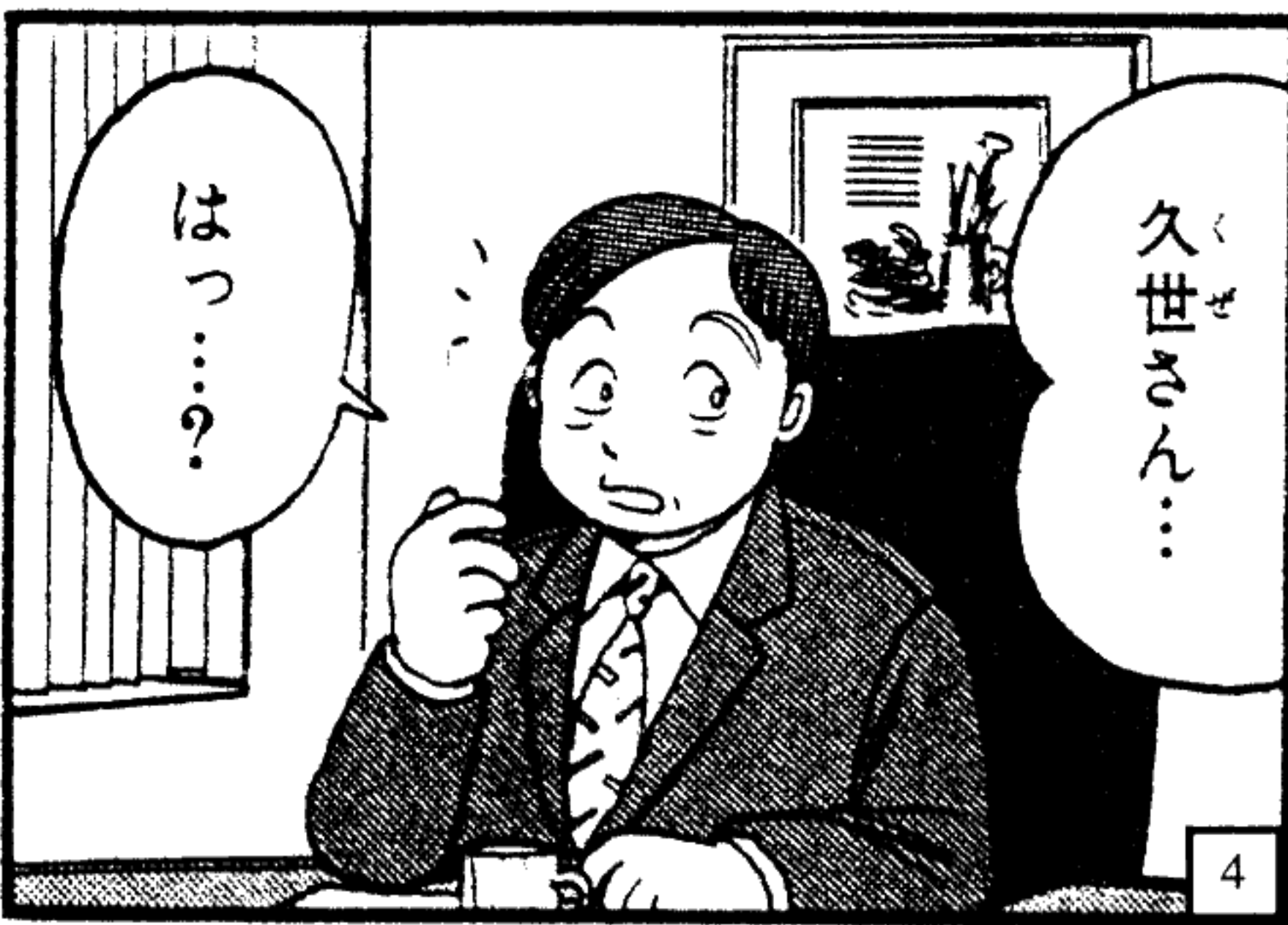
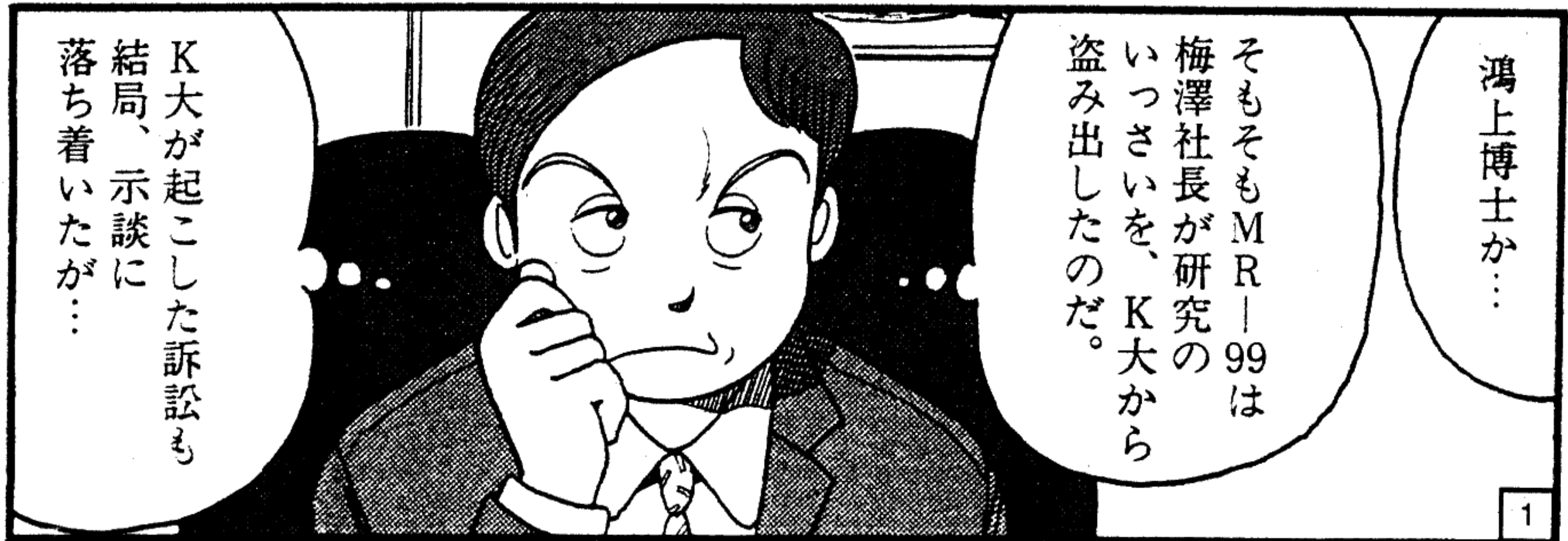
梅澤 社長 は おっしゃって いました が、
Umezawa Shachō wa osshatte imashita ga,
 (name) co. pres as for was saying but/and/so
“President Umezawa was saying, but . . .”

“President Umezawa was saying that no one but Dr. Kōnoue could reproduce MR-99, so . . .”

- *saisei dekiru* is the potential (“can/be able to”) form of *saisei suru* (“resuscitate/regenerate/reproduce”); *dekiru* replaces *suru* to make the potential form of *suru* verbs. *No* here is like the pronoun “one,” referring to a “person”; *emu-āru kyūjūkyū o saisei dekiru* is a complete thought/sentence (“[he] can reproduce MR-99”) modifying this pronoun, and *wa* marks it as the topic (“as for”) → “as for the one/person who can reproduce MR-99.”
- *osshatte imashita* is the past form of *osshatte imasu*, from the PL4 honorific verb *ossharu* (“say”).

4 **Executive:** まさか あなた ほどの 天才 が 現れる と は!!
masaka anata hodo no tensai ga arawareru to wa!!
 hardly/never you extent that is genius (subj.) will appear (quote) as for
“I never imagined that a genius like you would appear!” (PL3-4)

- *masaka* emphasizes statements of incredulity/disbelief. Something like *omowanakatta* (“didn’t think”) is implied after the quotative *~ to wa*, making it like “I hardly thought/I never imagined ~.”
- *X hodo no Y* means “a Y that is to the extent of X,” so *anata hodo no tensai* = “a genius that is to the extent of you” → “a genius of your caliber/a genius like you.”



1

Kuze: 鴻上 博士 か...
Kōnoue Hakase ka...
(name) Dr. (?)
"Dr. Kōnoue, hunh..." (PL2)

Kuze: そもそも MR-99 は 梅澤 社長 が 研究 の いっさいを、K大 から 盗み出した のだ。
Somosomo Emu-āru kyūjūkyū wa Umezawa Shachō ga kenkyū no issai o, Kē-dai kara nusumidashita no da.
to begin with (seed variety) as for (name) co. pres.(subj.)research of entirety (obj.) K univ. from stole out/away (explan.)
"To begin with, President Umezawa stole all the research on MR-99 from K University." (PL2)

Kuze: K大 が 起こした 訴訟 も 結局、 示談 に 落ち着いた が...
Kē-dai ga okoshita soshō mo kekkyoku, jidan ni ochitsuita ga...
K univ. (subj.) brought/filed lawsuit also in the end out-of-court settlement in culminated/ended but
"The lawsuit filed by K University ended in an out-of-court settlement, but..." (PL2)

- *issai* is more commonly seen as a strong emphasize for negatives ("entirely/absolutely [not/none]"), but here it's a noun meaning "entirety"; *kenkyū no issai* = "the entirety of the research."
- *nusumidashita* is the plain/abrupt past form of *nusumidasu*, from *nusumu* ("steal") and *dasu* ("take out").
- *okoshita* is the plain/abrupt past form of *okosu* (lit., "raise," but when speaking of lawsuits, "bring/file"); *Kē-dai ga okoshita* is a complete thought/sentence ("K University filed [it]") modifying *soshō* ("lawsuit").
- *ochitsuita* is the plain/abrupt past form of *ochitsuku*, which can mean "conclude/end/culminate [in]."

2

Kuze: その際、 社長 は 鴻上 博士 に対して あらぬ 誹謗 中傷 を し、
sono sai, shachō wa Kōnoue Hakase ni taishite aranu hibō chūshō o shi,
on that occasion co. pres. as for (name) Dr. against unfounded slander/defamation slander/defamation (obj.) did-and
"at that time, President Umezawa made unfounded slanderous and defamatory statements against Dr. Kōnoue, and..."

おかげで 博士 は K大 から 追い出されてしまった。
okage de hakase wa Kē-dai kara oi-dasarete shimatta.
thanks to that the doctor as for K univ. from was driven out-(regret)
"thanks to that, Dr. Kōnoue was driven out of K University." (PL2)

Kuze: あれほど の 学者 が、今 は 恵まれず、
Are hodo no gakusha ga, ima wa megumarezu,
that extent/caliber of scholar (subj.) now as for is unblessed-and
三流 大学 で 細々と 研究 を 続けている という。
sanryū daigaku de hosoboso to kenkyū o tsuzukete iru to iu.
3rd-rate univ. at in straitened manner research (obj.) is continuing (quote) say
"They say this brilliant scholar has now been reduced to carrying on his research with minimal resources at a third-rate university." (PL2)

- *hibō* and *chūshō* are synonyms, both meaning "slander/defamation"; both are *suru* verbs. *Shi* is the stem form of *suru*, here acting as a continuing form: "did/made [slanderous/defamatory statements] and..."
- *okage de* ("owing to that/thanks to that") is a form of the ~ *no okage da/desu* expression seen above, but "thanks to that" in this case is a statement of blame rather than credit.
- *oidasarete* is the *-te* form of *oidasareru* ("be driven out"), passive form of *oidasu* ("drive out"); *shimatta* after the *-te* form of a verb implies the action was undesirable/regrettable.

3

Kuze: こいつ は 企業 モラル の 問題 だ。
Koitsu wa kigyō moraru no mondai da.
this one/thing as for corporate morals/ethics of issue/problem is
"Corporate ethics are at issue here." (PL2)

Kuze: 利益 の為 なら 手段 を 選ばん という の は...
Rieki no tame nara shudan o eraban to iu no wa...
profits for the purpose of if it is means (obj.) not select (quote) say thing/attitude as for
"The attitude that you'll do anything for the sake of profit is..."

- *eraban* is a contraction of *erabanai* ("not select"), negative of *erabu* ("select"), but in this case *erabanai* means "not be selective/picky": *shudan o erabanai* = "not be selective about means/methods" → "be willing to do anything."

4

Kamimura: 久世さん。
Kuze-san.
(name-hon.)
"Mr. Kuze." (PL3)

Kuze: はっ?
Ha!?
"Yes?" (PL3)

- *ha!?* is a somewhat startled but formal "yes?/what?"

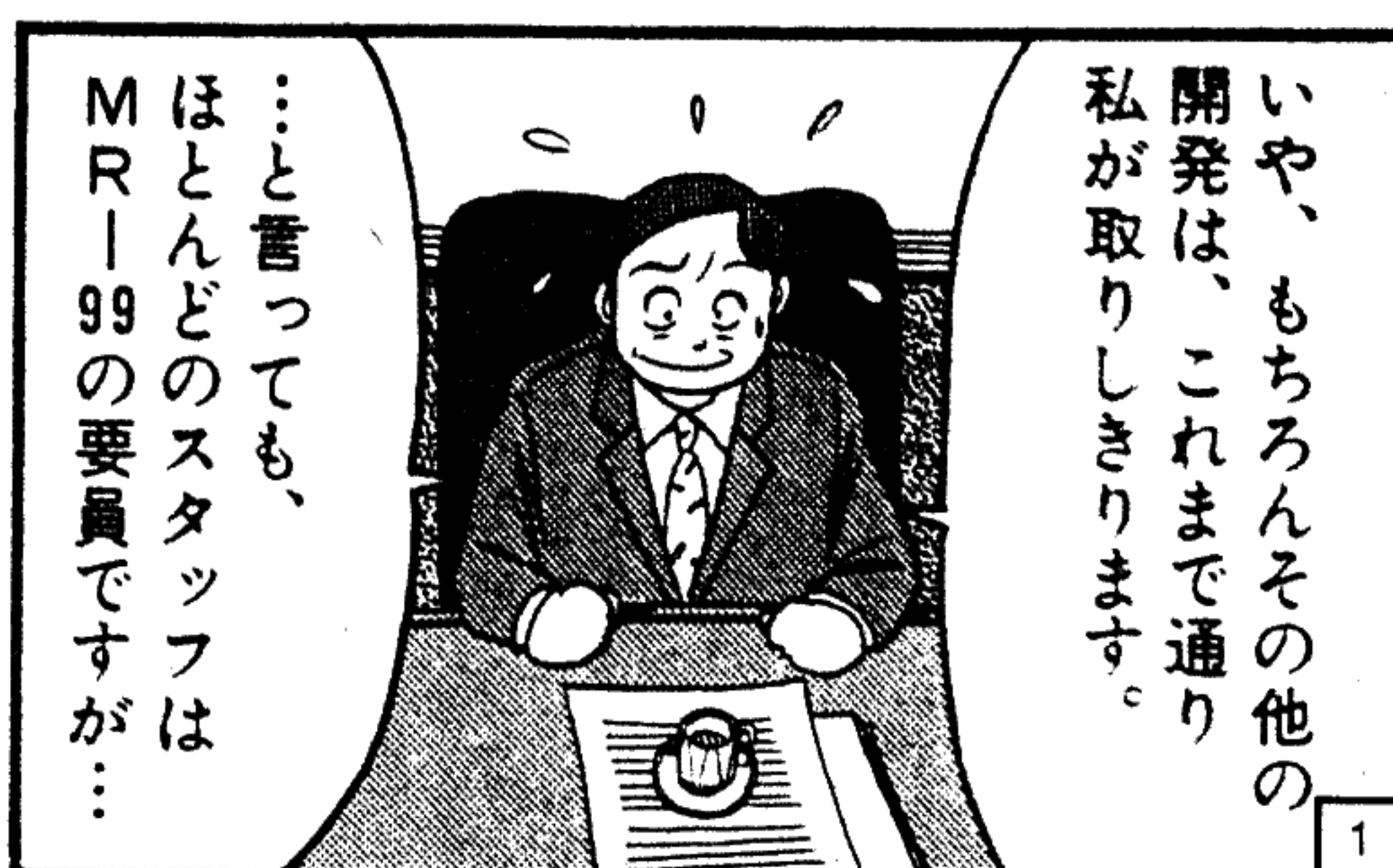
5

Kamimura: 今日 から 私 が 研究開発部 の 部長 という こと ですが、
Kyō kara watashi ga Kenkyū Kaihatsu-bu no buchō to iu koto desu ga,
today from I (subj.) R&D Dept. of dept. head (quote) say thing/situation is but
MR-99 を 最優先 事項 として その他 に タッチしている 暇 は ありません かと。
Emu-āru kyūjūkyū o sai-yūsen jikō to shite sono hoka ni tatchi shite iru hima wa arimasen ga.
(seed variety) (obj.) highest priority item as other things on touching time as for not have but
"Beginning today, I am head of the R&D Department, but with MR-99 being the highest priority item, I won't have time to deal with anything else." (PL3)

- *tatchi* is from the English "touch"; *tatchi shite iru* is from the verb *tatchi suru* ("touch," or by extension, "meddle with/take a hand in").
- *ga* ("but") can be thought of as implying something like "but is that likely to be a problem?" She's really just telling him the way things will be, but implying that she's interested in his response "softens" the message.



まあ、部長補佐の私には、
ふさわしいですがね。



いや、もちろんその他の
開発は、これまで通り
私に取りしきります。

…と言っても、
ほとんどのスタッフは
MR-99の要員ですが…



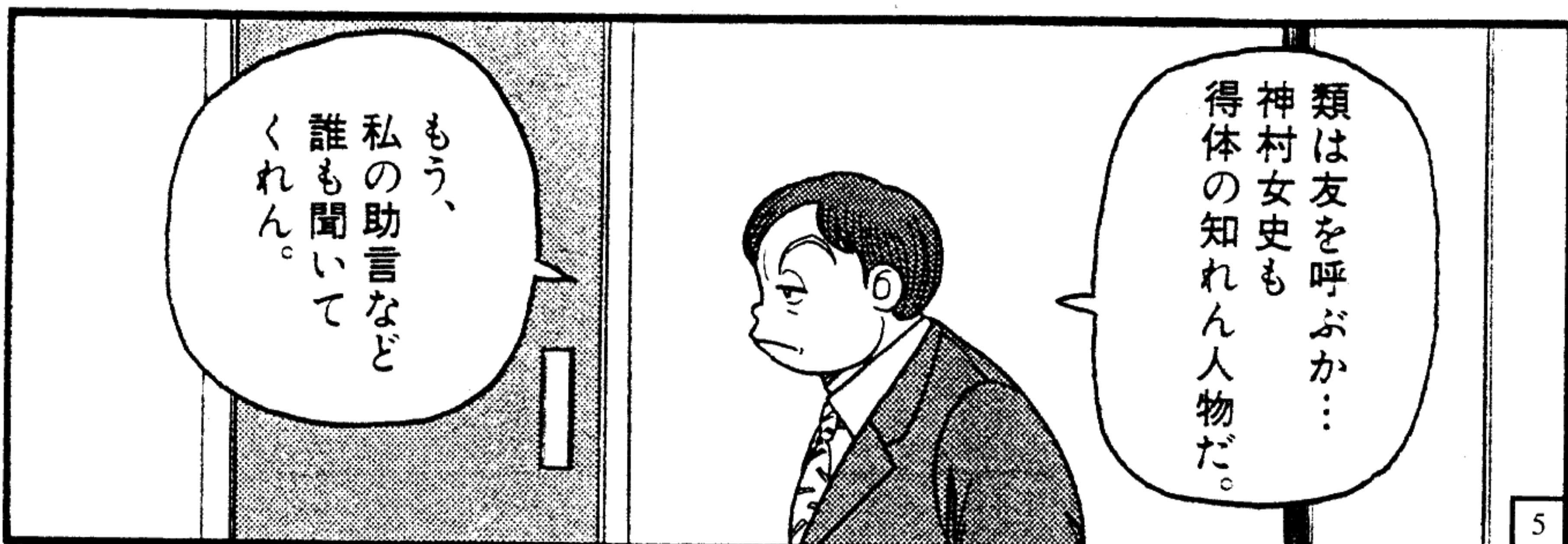
社長の人柄が
気に入ったからこそ
やって来たのです。

ニッ



久世さん、一言
言っておきますが…

私が
この会社に入ったのは、
何もあなたのポストを
奪う為じゃないんですよ。

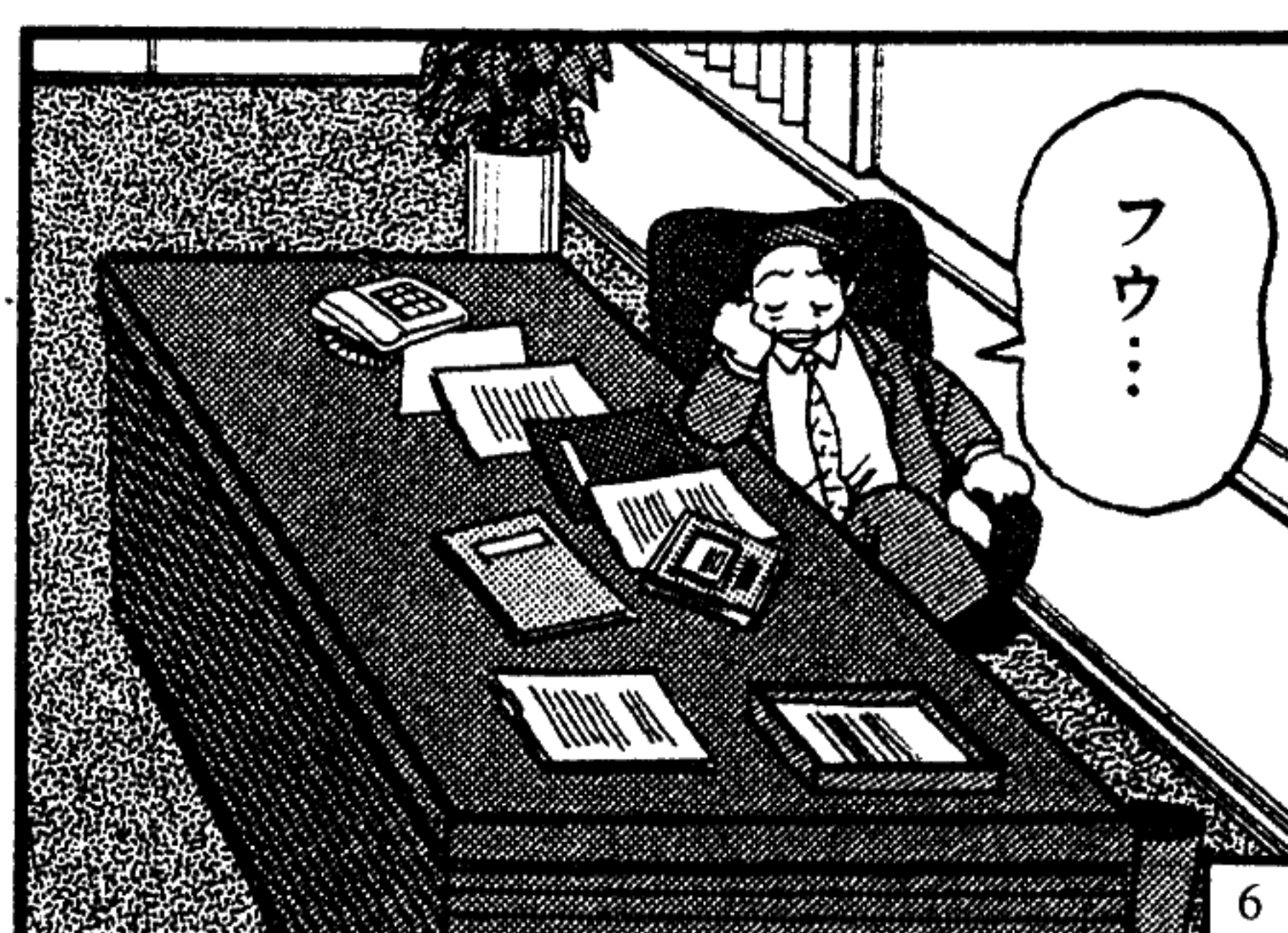


類は友を呼ぶか…
神村女史も
得体の知れん人物だ。

もう、
私の助言など
誰も聞いて
くれん。



悪魔の種子か…



フウ…

1 **Kuze:** いや、もちろん その他の 開発 は、これまで 通り 私 が 取りしきります。
Iya, mochiron sono hoka no kaihatsu wa, kore made -dōri watashi ga torishikirimasu.
 (interj.) of course other development as for until now the same as I (subj.) will manage/supervise
“That’ll be fine. I will of course continue to handle all other development projects as I have before.” (PL3)

Kuze: と 言っても、ほとんどのスタッフは MR-99 の 要員 ですか。
To itte mo, hotondo no sutaffu wa Emu-āru kyūjūkyū no yōin desu ga.
 (quote) even if say most of staff as for (seed variety) off/for necessary personnel is/are but
“Not that that means much, since most of the staff are assigned to MR-99.” (PL3)

- *iya* is an informal “no,” here implying “No, it won’t be a problem” (answering her implied question) → “That’ll be fine.”
- *torishikirimasu* is the PL3 form of *torishikiru* (“manage/run/be in charge of”).
- *itte mo* is a conditional “even if” form of *iu* (“say”). *To itte mo* often introduces a qualifying statement that sheds different light on what one has just said.

2 **Kuze:** まあ、部長 補佐の 私 には ふさわしいですが ね。
Mā, buchō hosa no watashi ni wa fusawashii desu ga ne.
 (interj.) dept. head asst. (=) I/me for is suited/befits but (colloq.)
“Anyway, it is suited to I who am the assistant department head.”
“Anyway, it befits my role as assistant department head.” (PL3)

- *mā* is a “warm-up” or pause word that adapts to fit its context: “I mean/you know/really/anyway/of course.”

3 **Kamimura:** 久世さん、一言 言っておきますが、
Kuze-san, hitokoto itte okimasu ga,
 (name-hon.) one word/thing will say now but
“Mr. Kuze, there’s one thing I’d like to make clear from the beginning.” (PL3)

Kamimura: 私 がこの会社 に入ったのは、何も あなたのポストを 奪う 為 じゃないんですよ。
watashi ga kono kaisha ni haitta no wa, nanimo anata no posuto o ubau tame ja nai n desu yo.
 I (subj.) this company into entered (nom.) as for [not] at all your post/job (obj.) steal purpose is not (explan.)(emph.)
“As for my entering this company, it is not at all for the purpose of stealing your job.”
“I didn’t join this company because I wanted to take away your job.” (PL3)

- *itte* is the *-te* form of *iu* (“say”), and *okimasu* is the PL3 form of *oku*, which after the *-te* form of a verb implies the action is done now/ahead of time in preparation for some future need; here the feeling is that she wants to head off any later misunderstanding by making one thing clear now/up front/at the beginning.
- *haitta* is the plain/abrupt past form of *hairu* (here meaning “enter/join [a company]”). *No* is a nominalizer that makes the complete/thought sentence *Watashi ga kono kaisha ni haitta* (“I joined this company”) act as a single noun, and *wa* (“as for”) marks that noun as the topic → “as for my joining this company.”
- *nanimo* combines with a negative later in the sentence to mean “not anything/in no way/not at all.”
- *tame ja nai* is the the negative form of *tame da/desu*, which after a verb (or complete sentence) means “in order to [do the action]/for the purpose of [doing the action].”

4 **FX:** ニッ!
Ni! (effect of a grin)

Kamimura: 社長の 人柄 が気に入ったからこそ やって来たのです。
Shachō no hitogara ga ki ni itta kara koso yatte kita no desu.
 co. pres. ’s character/personality (subj.) liked because (emph.) came (explan.)
“I came here because I liked the president’s character.”
“I joined because I was drawn to the president’s personality.” (PL3)

- *ki ni itta* is the plain/abrupt past form of *ki ni iru* (“like/be pleased with”).
- *yatte kita* is the plain/abrupt past form of *yatte kuru*, where *kuru* = “come”; *yatte kuru* typically implies coming over considerable distance or through special effort/circumstances.

5 **Kuze:** 類 は 友 を 呼ぶ か。神村 女史 も 得体の知れん 人物 だ。
Rui wa tomo o yobu ka. Kamimura Joshi mo etai no shiren jinbutsu da.
 kind/type as for friend (obj.) calls/attracts (?) (name) (title) too/also mysterious personage is
“Like are drawn to like, I suppose. Ms. Kamimura is a mysterious one, too.” (PL2)

Kuze: もう、私の 助言 など 誰も 聞いてくれん。
Mō, watashi no jogen nado daremo kiite kuren.
 now/any more I/me ’s advice/counsel something like [not] anyone/no one won’t listen-(to me)
“No one’s interested in my opinions anymore.” (PL2)

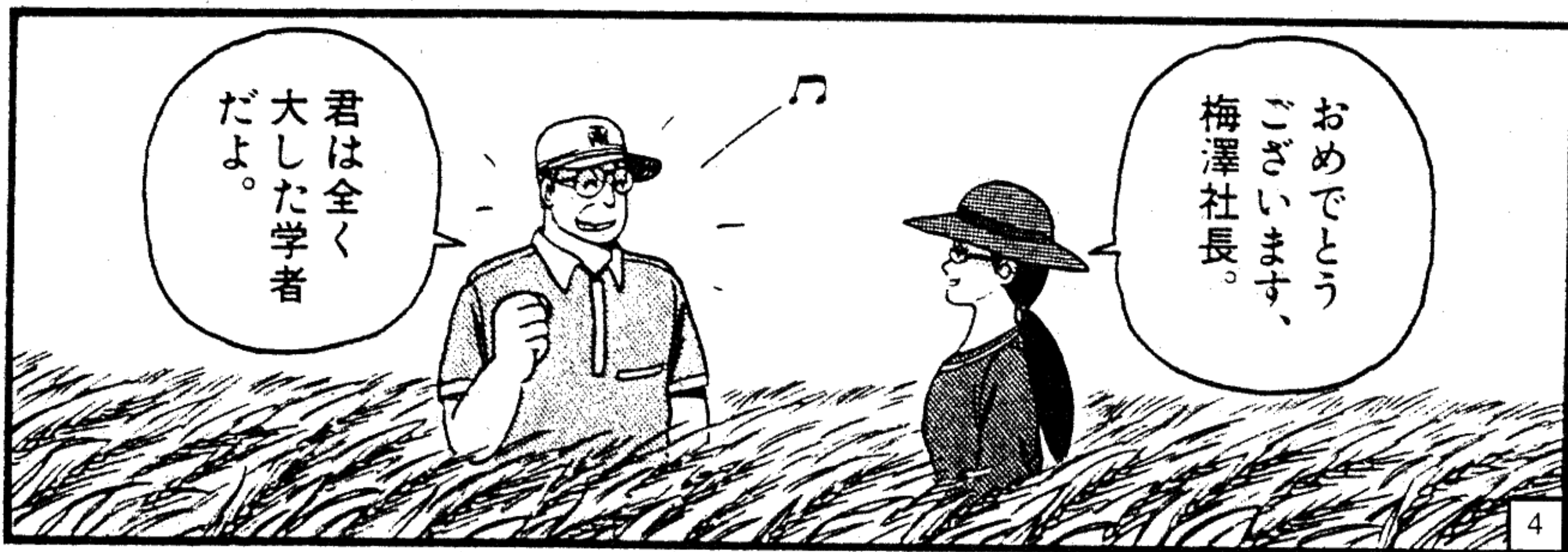
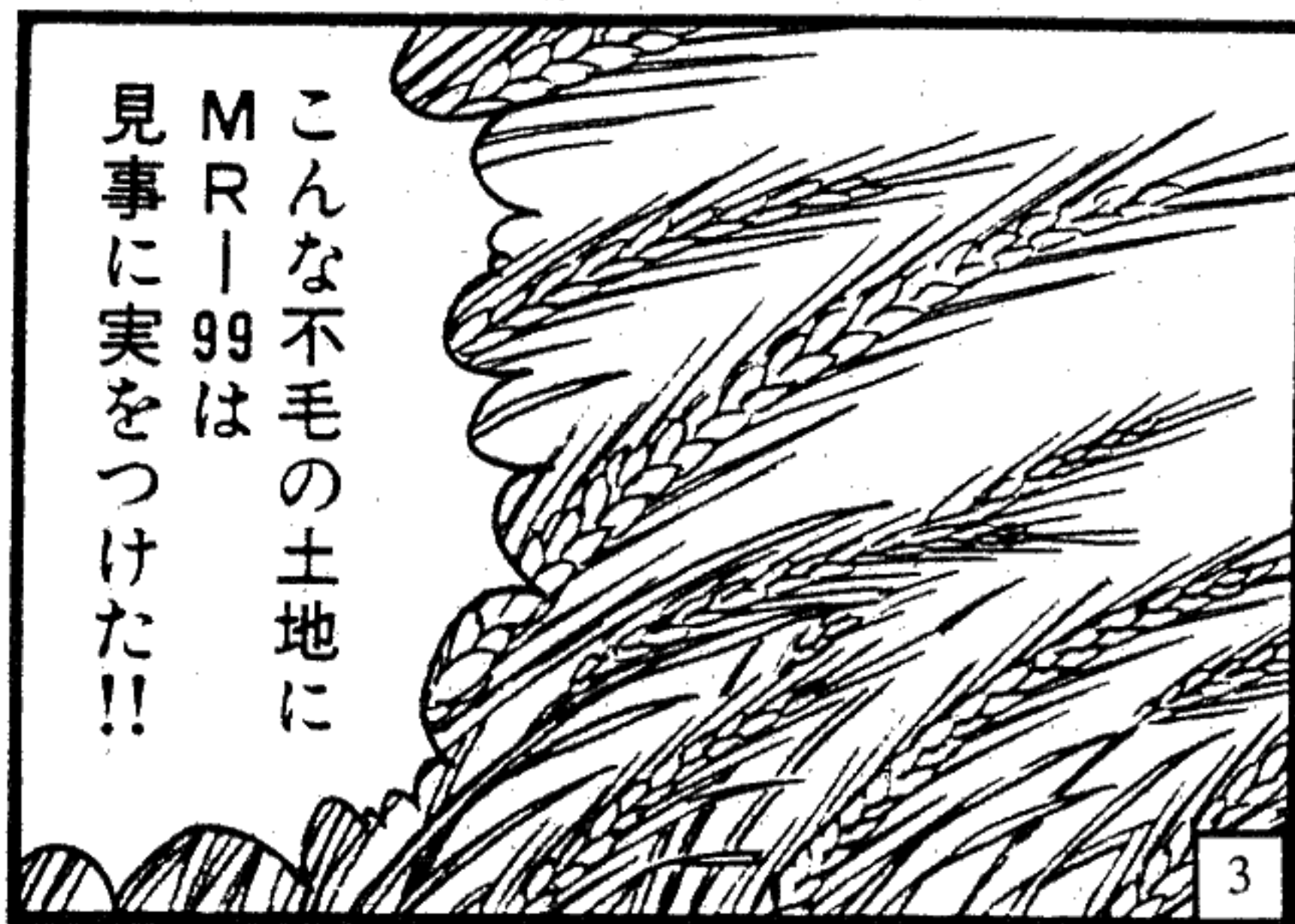
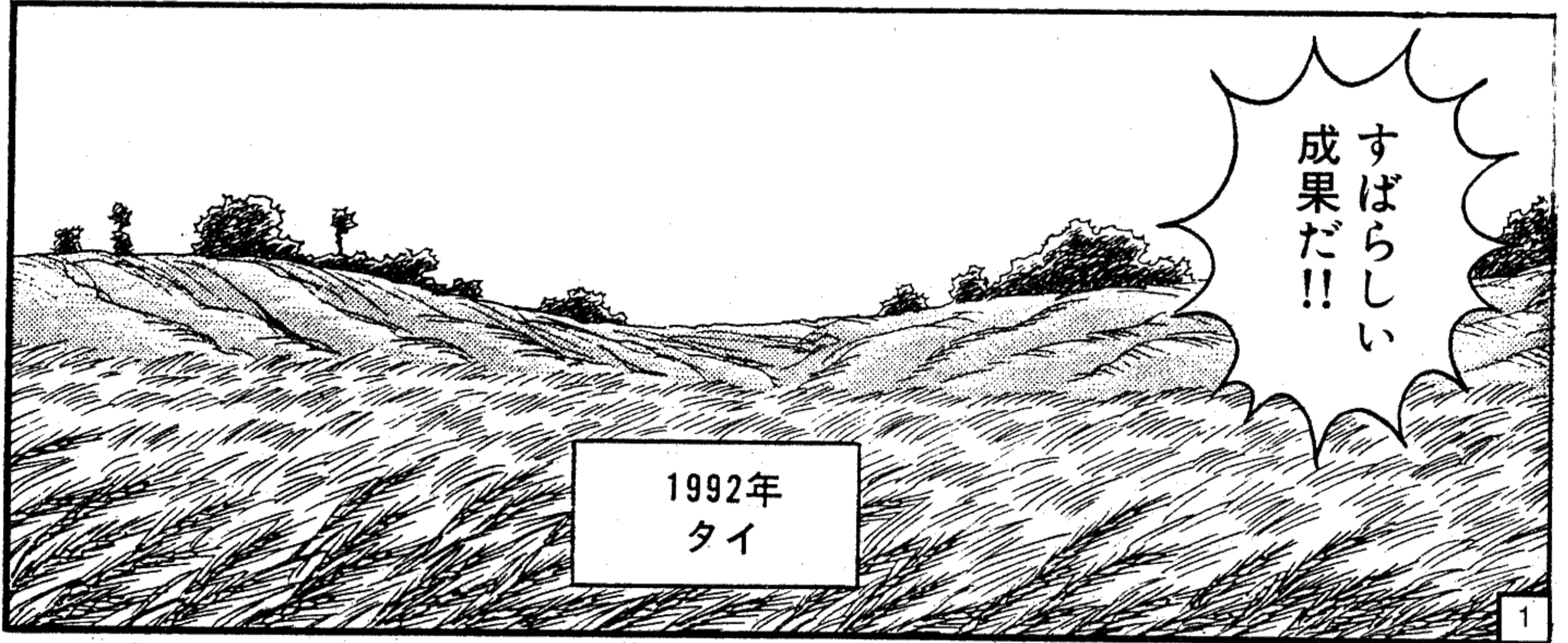
- *rui wa tomo o yobu* (lit., “those of a kind attract friends/like kind”) is one of several similar expressions essentially equivalent to “birds of a feather flock together.”
- *joshi* can be used as a title of respect for any woman, but tends to be used mostly for politicians, scholars, writers, and other intellectual types.
- *kiite* is the *-te* form of *kiku* (“listen to”), and *kuren* is a contraction of *kurenai*, negative of *kureru*, which after the *-te* form of a verb implies “[do the action] to/for me.”

6 **Kuze:** フウ...
Fū... (sigh)

7 **Kuze:** 悪魔 の 種子 か。
Akuma no shushi ka.
 devil ’s seeds (?)
“The Devil’s Seeds, hunh...” (PL2)

- the question particle *ka* is often used rhetorically when contemplating something to oneself, with the feeling of “~, hunh?/is it?”

(continued on next page)



7 (continued from previous page)

Book: 遺伝子 操作 と 倫理 鴻上 和之
Idenshi Sōsa to Rinri Kōnoue Kazuyuki
 gene manipulation and ethics (surname) (given name)
The Ethics of Gene Manipulation Kōnoue Kazuyuki

1 **Narration:** 1992 年、タイ
Sen-kyūhyaku-kyūjūni -nen, Tai
 1992 year Thailand
1992, Thailand

Umezawa: すばらしい 成果 だ!!
Subarashii seika da!!
 wonderful/spectacular results/fruits is
"The results are spectacular!" (PL2)

- *seika* refers to the "results/accomplishments/fruits" of an endeavor.

2 **Umezawa:** テスト 地 に 選んだ ここ は、キャッサバ で 地力 を 吸いつくして、
Tesuto -chi ni eranda koko wa, kyassaba de chiriyoku o suitsukushite,
 test lands/plot for/as selected this place as for cassava by/with fertility (obj.) suck up/absorb completely-and
 草 一本 生えなかった 所 なんだ ぞ!!
kusa ippon haenakatta tokoro na n da zo!!
 grass 1 count didn't grow place (is-explan.) (emph.)
"This place we selected as our test plot had been completely depleted of its fertility by cassava, and not a blade of grass grew here." (PL2)

- *eranda* is the plain/abrupt past form of *erabu* ("select/choose"), and *ni* marks *tesuto-chi* as the purpose for which the place was chosen. *Tesuto-chi ni eranda* is a complete thought/sentence ("[we] chose [it] for/as a test plot") modifying *koko* ("here/this place"), and *wa* marks *koko* as the topic: "as for this place that we chose for our test plot, . . ."
- *sui-* is the stem of the verb *suu* ("suck in/suck up/absorb"), and *-tsukushite* is the *-te* form of *-tsukusu*, a verb suffix meaning "[do] fully/completely/exhaustively/down to the last bit."
- 本 *-hon* (pronounced *-bon* or *-ppon* after certain numbers) is the counter suffix for long, slender things, including blades of grass; *kusa ippon* = "one blade of grass."
- *haenakatta* is the past form of *haenai*, the negative form of *haeru* ("[a plant] comes up/grows"). *Kusa ippon haenakatta* is a complete thought/sentence ("not one blade of grass grew [there]") modifying *tokoro* ("place").
- cassava is grown for its tuberous roots, which are used for food. Its power to draw nutrients from the soil is strong, making it easy to cultivate.

3 **Umezawa:** こんな 不毛の 土地 に MR-99 は 見事に 実 を つけた!!
Konna fumō no tochi ni Emu-āru kyūjūkyū wa migoto ni mi o tsuketa!!
 this kind of infertile/barren land on (seed variety) as for splendidly fruit/grain (obj.) attached/bore
"Even on this infertile land, the MR-99 has produced splendid heads of grain." (PL2)

- *migoto* comes from *miru* ("see") and *koto* ("thing"; *k* changes to *g* for euphony), implying "something to see"; *migoto ni* = "in a manner that is something to see" → "beautifully/brilliantly/masterfully/splendidly."
- *mi* might be described as the "bearing part" of plants— i.e., "seeds/grains/nuts/berries/fruits"—and *tsuketa* is the plain/abrupt past form of *tsukeru* ("attach," or when speaking of *mi*, "bear").

4 **Kamimura:** おめでとうございます、梅澤 社長。
Omedetō gozaimasu, Umezawa Shachō.
 congratulations (name) co. pres.
"Congratulations, sir." (PL3-4)

Umezawa: 君 は 全く 大した 学者 だ よ。
Kimi wa mattaku taishita gakusha da yo.
 you as for indeed admirable/amazing scholar are (emph.)
"You are a truly amazing scholar." (PL2)

- *omedetō gozaimasu* is a congratulatory phrase/greeting used for a wide variety of joyful/auspicious occasions.
- *mattaku* (lit., "completely/entirely") here is used like "indeed/truly" to emphasize *taishita*.
- *taishita* basically means "considerable/quite some," and it implies admiration, wonder, or even amazement at the thing or person modified.

5 **Kamimura:** これで 社長の 夢 も...
Kore de shachō no yume mo...
 this with co. pres./you 's dream also
"With this, your dream, too [can be attained]."
"Now you can attain your dream." (PL3 implied)

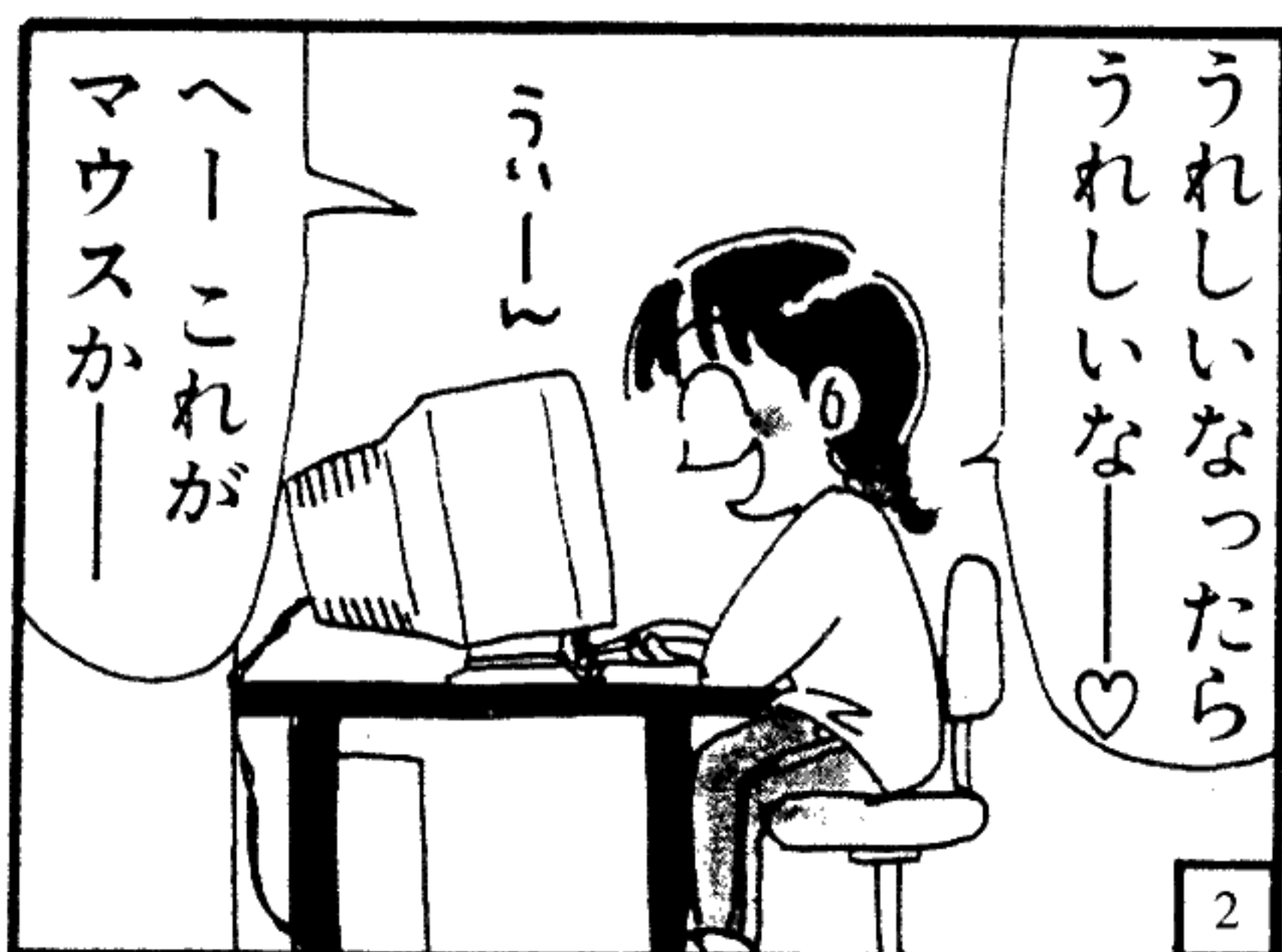
- Japanese speakers often refer to their listeners by name or title when an English speaker would say "you," and *no* makes a possessive, so *shachō no* here is like "your."

6 **Umezawa:** そう だ!! MR-99 で 世界の 種子 産業 を 支配する のだ!!
Sō da!! Emu-āru kyūjūkyū de sekai no shushi sangyō o shihai suru no da!!
 that way is (seed name) with world 's seed industry (obj.) will rule/take over (explan.)
"That's right! With MR-99, I'll rule the world's seed industry!" (PL2)

マンモスライクな お嬢さま!!

Mammoth-like Ojōsama!!

by 岡田ガル / Okada Garu



1 **Ojōsama:** やったー!! ついに買ったぞ!!
Yattā!! Tsui-ni katta zo!!
did finally bought (emph.)
"I did it! I finally bought one!" (PL2)

- *yatta* is the plain/abrupt past form of *youtu* ("do"); it's used as an exclamation of joy, like "I/he did it!" or "All right!/Yeah!/Hooray!"
- *tsui-ni* = "at long last/finally."
- *zo* is a rough/masculine particle for emphasis, but female speakers can use it for special effect in informal situations (e.g., talking to kids or among close friends) or when speaking to themselves.

2 **Ojōsama:** うれしいな ったらうれしいな!
Ureshii na ttara ureshii na!
am happy (colloq.) (quote) am happy (colloq.)
"I'm so-o-o happy, ohhh so happy!" (PL2)

Sound FX: ういーん
Uiin
Rrreee (whir/whine of computer)

Ojōsama: へー、これがマウスか。
Hē, kore ga mausu ka.
(interj.) this (subj.) mouse (?)
"Hmm, so this is a mouse, is it?" (PL2)

- *ttara* is a contraction of *to ittara*, a conditional ("if/when") form of the quotative *to iu* ("say"). The pattern *X ttara X* essentially says "when I say X, I really mean X" and serves as a very emphatic way to express a view or feeling. The colloquial particle *na* here also adds emphasis.
- *ka* literally makes the second line a question ("Is this a mouse?"), but the question form is often used rhetorically when observing/confirming something for oneself, with the feeling of "So this is ~, is it?/I guess/it seems."

3 **Ojōsama:** よし!! じゃ、早速...
Yoshi!! Ja, sassoku...
all right then/in that case promptly
"All right then, I will immediately..."
"All right, then, I think I'll get right down to business and..."

- *yoshi* is an interjection that signals the speaker is ready to/about to begin an action.

4 **Ojōsama:** マウスに名前でも付けるか。
mausu ni namae demo tsukeru ka.
mouse to name or something attach (?)
"Shall I name the mouse or something?"
"name the mouse." (PL2)
えーと、えーと、マッキーマウス、ジェリー、
Ē to, ē to, Makkii Mausu, Jerii,
um/let's see um/let's see (name) (name)
"Um, let's see, Macky Mouse, Jerry..."

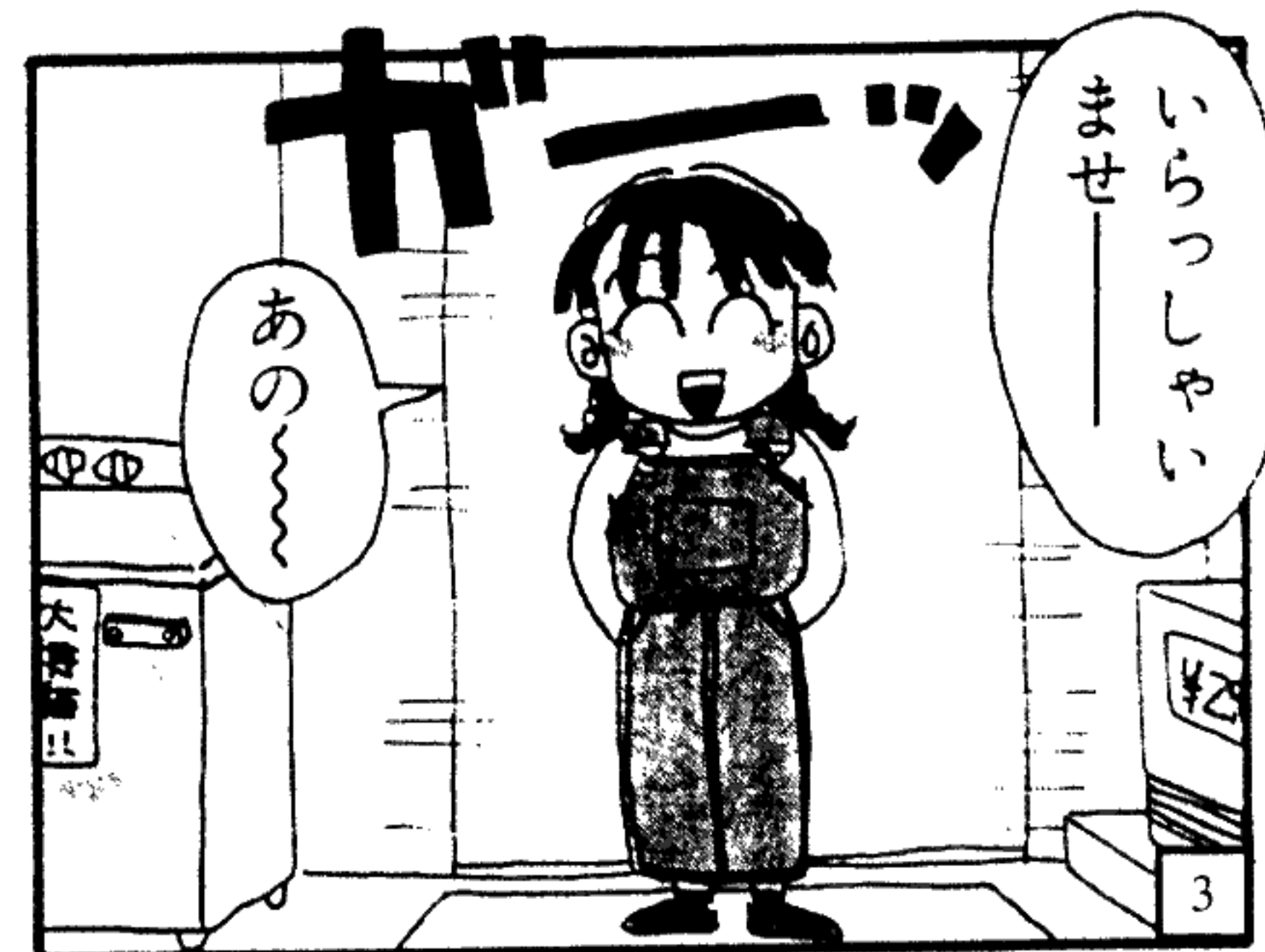
うーん、チュー太、チュー助...
Ūn, Chūta, Chūsuke...
hmm (name) (name)
"Hmm, Chūta, Chūsuke..."

Narration: おい!! 違う だろ!
Oi!! Chigau daro!
hey is different/wrong probably/surely
"Hey! You know that's not what it's about!" (PL2)

- *namae o tsukeru* = "attach/give [something] a name" → "name [something]." *Demo* literally means "or something/someone/someplace," but here it's best thought of merely as a "softener."
- the question indicated by *ka* is again purely rhetorical; a rhetorical question typically assumes an affirmative answer, and in this case it's essentially like saying "Will I/shall I ~? Yes, I think I shall ~" → "I think I'll ~."
- *ē to* and *ūn* both imply an effort to think of something: "uhh/um/let's see."
- *chū* is the sound a mouse—the live kind—makes, and *-ta* and *-suke* are common endings for boys' names.
- *daro* (or *darō*) makes a conjecture ("surely/probably ~"), but, especially when the last vowel is short, it can have the feeling of "you surely know that ~" or "you know very well that ~."

マンモスライクな お嬢さま!!

Mammoth-like Ojōsama!!
by 岡田ガル / Okada Garu



1 **Magazine:** 外資系企業 数社が
Gaishi -kei kigyō sūsha ga
 foreign capital affiliated enterprises several companies (subj.)
 インターネットによる採用を実施
Intānetto ni yoru sai'yō o jisshi
 Internet on relies hiring (obj.) implemented
 Several firms affiliated with foreign capital are implementing hiring via the Internet
Foreign Firms Implement Hiring via Internet

Ojōsama: へー、インターネットか。
Hē, Intānetto ka.
 (interj.) internet (?)
"Hmm, internet, huh?" (PL2)

- *sū-* is a prefix meaning "several," and *-sha* refers to *kaisha* ("company"), so *sūsha* = "several companies."
- *~ ni yoru* means "that relies on ~"; *Intānetto ni yoru sai'yō* = "hiring that relies on the Internet" → "hiring via the Internet."
- *sai'yō* refers to the "use/employment" of something for a particular purpose, or of a person for a job → "hiring." The verb form is *sai'yō suru* ("use/hire").
- *jisshi* here implies *jisshi suru* ("implement [a plan/system/policy]").

2 **Ojōsama:** よっしゃあ!! 私 も 始める とするかー!
Yosshā!! Watashi mo hajimeru to suru kā!
 all right I also begin shall I do?
"All right then. Let's get right to it!" (PL2)

- *yosshā* is a spirited variation of *yoshi*, an interjection used when the speaker is ready to/about to begin an action.
- *to suru ka* after a plain, non-past verb is like a rhetorical question, "shall I/we [do the action]?" An affirmative answer is assumed.

3 **Sound FX:** ガーン
Gā (sound of automatic door motor)

Store Keeper: いらっしやいませー。
Irasshaimasē.
 welcome/come in
"Come right in!" (PL4)

Ojōsama: あ〜...
Anō...
"Umm, excuse me, but ..."

- *anō* is a hesitation word similar to "uhh/um." It's often used to get someone's attention, essentially like "Excuse me."

4 **Ojōsama:** インターネット 下さい。
Intānetto kudasai.
 Internet please give me
"I'd like an internet, please." (PL3)

Arrow: よくわかってない
Yoku wakattenai
 well not understand
Doesn't have a clue

Sign: テレビ
Terebi Televisions

Arrow: 街 の 電器屋さん
Machi no denkiya-san
 town/neighborhood of elec. appliance shop-(hon.)
Owner of the local appliance store

Store Keeper: は?
Ha?
"Huh?" (PL3)

- *yoku* is the adverb "well," or when modifying a negative, "not very well"; *wakattenai* is a contraction of *wakatte inai* ("don't/doesn't understand"), so *yoku wakattenai* is literally "doesn't understand very well"—usually a euphemism for "doesn't understand at all" → "doesn't have a clue."
- when written 街, *machi* tends to refer to streets/districts/quarters/neighborhoods within a larger town or city rather than to an entire town.
- the suffix *-ya* can refer either to the shop itself or to the person who owns/runs it; especially in the latter case, *-san* is often added.

Book Review

(continued from page 55)

world of manga was a panel in which General Douglas MacArthur, kneeling and bound but still wearing his sunglasses, has his head taken off in a clean slice by a Japanese Imperial Army officer. The scene—hardly the most graphic in this particular story—comes from “Planet of the Jap,” which describes an alternate reality in which Japan and Germany win World War II. The artist, Maruo Suehiro, draws in a

photorealistic style, a perfect medium for his disturbing, often startlingly explicit images. (“Maruo draws nightmares,” Schodt writes in *Dreamland*.)

But “Planet of the Jap” is not the only disquieting manga in *Comics Underground Japan*, and it is certainly not the most bizarre. The collection ranges all over the map, both in subject matter and artistic style, with manga that darkly satirize everything from high-school cliques to sadistic bosses. Many of the works take Japanese



From Comics Underground Japan

societal norms and exaggerate them to absurdity, or play them out against a richly surreal backdrop (the best example of this is Muddy Wehara’s “Bigger and Better,” which has salarymen slaying monsters and riding about on the backs of giant turtles).

As hard as I’ve tried to convince myself that there is a unifying theme shared by these disparate alternative manga, I can find none. I’ve come to believe that the only common creative thread among them is simply that of being completely unlike any other manga being published today, which is probably what makes them so refreshing. If manga is Japan’s ongoing national dialogue, then *Comics Underground Japan* performs an essential service by amplifying the offbeat voices of dissent.



From Comics Underground Japan

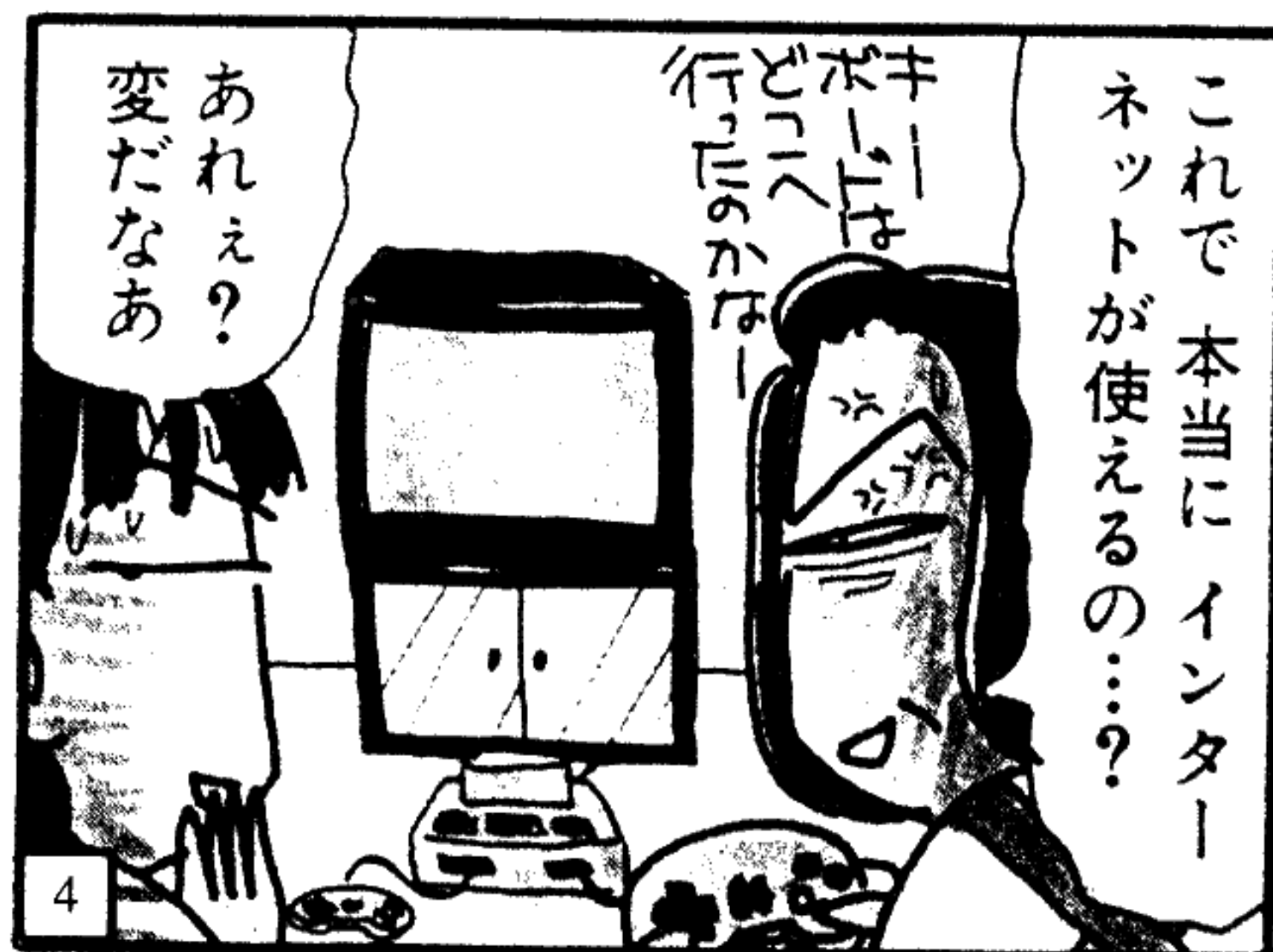
Ian Baldwin is a freelance writer based in New York City.

• disquieting = 不穏な *fuon na* • slay = 殺す *korosu* • disparate = さまざまな *samazama na*

マンモスライクなお嬢さま!!

Mammoth-like Ojōsama!!

by 岡田ガル / Okada Garu



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1

Ojōsama: インターネット用 に コンピューター 買った から お金 ちょーだい。
Intānetto-yō ni konpyūtā katta kara o-kane chōdai.
Internet-purpose for computer bought because (hon.)-money please give me
“**I bought a computer to use the Internet, so I need some money.**” (PL2)

Ojōsama: 就職活動 で 使う の。
Shūshoku katsudō de tsukau no.
job search in will use (explan.)
“**I’m going to use it in my job search.**” (PL2)

Mother: しょうがない わね。 いくら?
Shō ga nai wa ne. Ikura?
can’t be helped (fem. colloq.) how much
“**You’re hopeless. How much do you need?**” (PL2)

- the suffix *-yō* means “purpose,” and *~yō ni* = “for the purpose of ~/to use with ~.”
- *katta* is the plain/abrupt past form of *kau* (“buy”); *o*, to mark *konpyūtā* as the direct object of this verb, has been omitted, as it often is in colloquial speech.
- *chōdai* is an informal “(please) give me/let me have.”
- *shūshoku* is a noun for “getting a regular/permanent job” and *katsudō* refers to “activity” that is directed toward a specific purpose, so *shūshoku katsudō* = “job search.”
- *shō ga nai* is an expression for “there’s no help for it/it can’t be helped.” Sometimes it’s used to express exasperation with one’s listener: “there’s no help for you/you’re impossible/you’re hopeless.”

2

Ojōsama: ソフト も 含めて 5万円 程。
Sofuto mo fukumete goman-en hodo.
software also including ¥50,000 approx.
“**Including the software, around ¥50,000.**” (PL2)

Mother: あら、意外と 安い の ね。
Ara, igai to yasui no ne.
(interj.) surprisingly cheap/inexpensive (explan.) (colloq.)
“Oh, it’s surprisingly cheap, isn’t it?”
“**Wow, that’s really cheap.**” (PL2)

- *sofuto* is short for ソフトウェア *sofuto uea*, the katakana rendering of the English word, “software.”
- *fukumete* is the *-te* form of *fukumeru* (“include”).
- *hodo* after a number literally implies that the number is an approximation, but it’s also used as a “softener” in many cases when there’s nothing really approximate about the figure.
- *ara* is a feminine interjection showing surprise, “Oh!/Oh?/Oh my!/Hey!”

3

Ojōsama: 家族 で 使える 初心者用 の だから... ははは。
Kazoku de tsukaeru shoshinsha-yō no da kara... ha ha ha.
family (scope) can use beginner-purpose (mod.) is because (laugh)
“**That’s because it’s a model for novices, that the whole family can use. Ha ha ha.**” (PL2)

Mother: じゃあ、ちょっと やらせて よ。
Jā, chotto yarasete yo.
then/in that case a little let me do (emph.)
“**Then let me try it out a little.**” (PL2)

- *tsukaeru* is the potential (“can/be able to”) form of *tsukau* (“use”); *de* marks *kazoku* (“family”) as the scope/range of those who can use it.
- *kazoku de tsukaeru* is a complete thought/sentence (“the whole family can use it”) modifying *shoshinsha-yō no*.
- *shoshinsha-yō no* here implies *shoshinsha-yō no konpyūtā* = “a computer for beginners/novices.” *No* is used to modify one noun with another (the first modifies the second), but sometimes the noun being modified can be left understood and not explicitly stated.
- *yarasete* is the *-te* form of *yaraseru*, the causative (“make/let”) form of the verb *youtu* (“do”); the *-te* form of a verb is often used to make an informal request.

4

Mother: これ で 本当に インターネット が 使える の?
Kore de hontō ni Intānetto ga tsukaeru no?
this with really Internet (subj.) can use (explan.-?)
“**Can you really use the Internet with this?**” (PL2)

Mother: キーボード は どこへ 行った の かな。
Kiibōdo wa doko e itta no ka na?
keyboard as for where to went (explan.) I wonder
“I wonder where it might be that the keyboard went?”
“**Where’s the keyboard?**” (PL2)

Ojōsama: あれえ? 変 だなあ。
Arē? Hen da nā.
(interj.) strange/odd is (colloq.)
“**Hmm? That’s strange.**” (PL2)

- asking a question with *no* is very common in informal speech, especially among female speakers and children.
- *itta* is the plain/abrupt past form of *iku* (“go”).
- with a question word, *no ka na?* asks a question like “I wonder who/what/where it might be that ~,” which is often just a “softer”/more polite way of asking “Who/what/where is ~?”
- *are?* (or *arē?*) is an interjection of surprise/bewilderment when something is not as expected. She apparently had not noticed the lack of a keyboard until her mother asked about it—or (more likely) she is merely pretending that is the case.
- the elongated *nā* adds emphasis, showing quite strong feeling about the observation.

BASIC JAPANESE through comics

Lesson 61 • Words you say to yourself

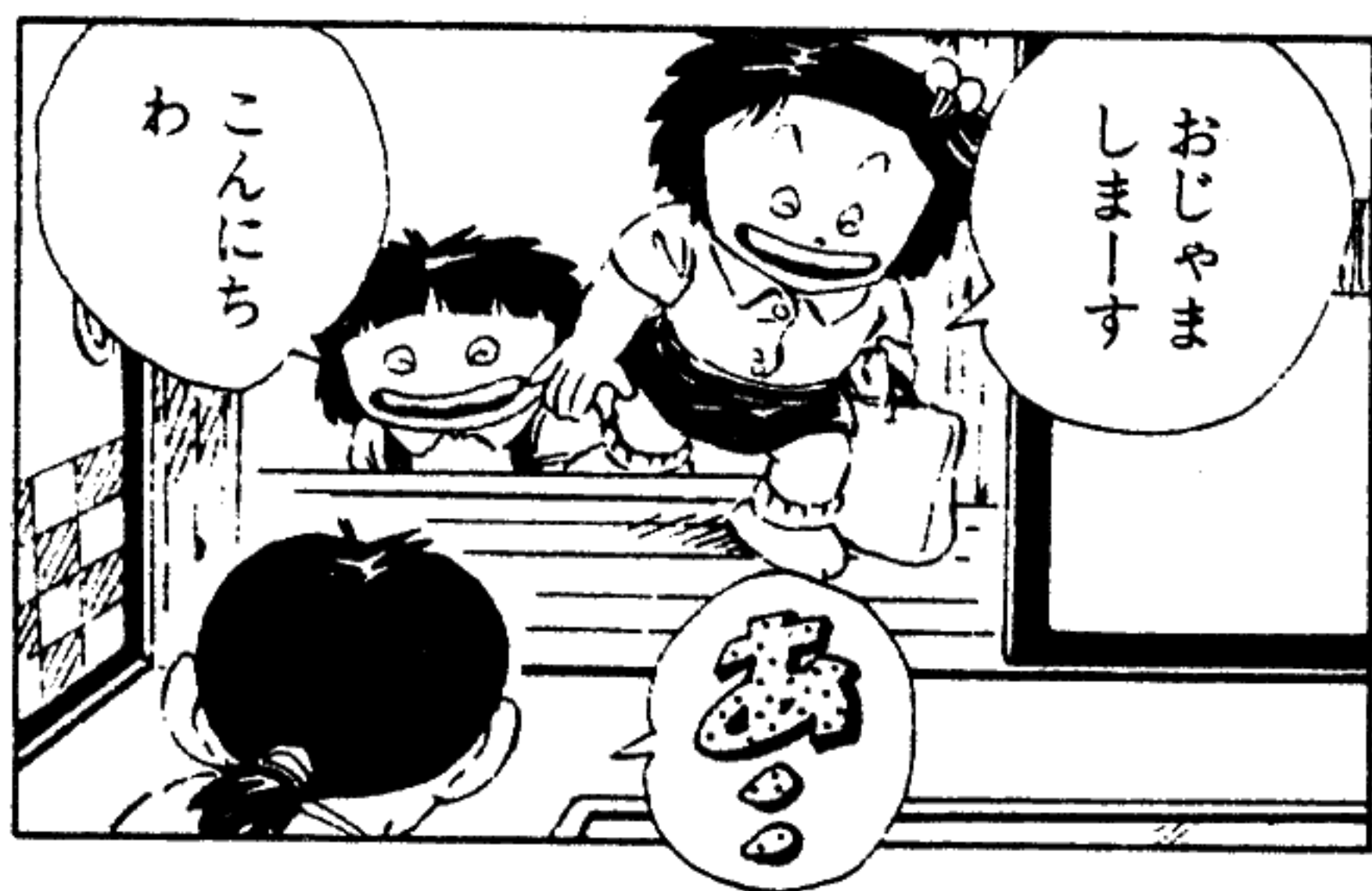
Have you ever wondered what Japanese people say when they talk to themselves? Or what exactly *was* that word your friend said when he spilled hot miso soup on his lap? Well, you're about to find out. This installment of Basic Japanese introduces some words that just pop out of the mouth whether there are people around to hear them or not.

Most of the words here could be classified as interjections; they may be found within a sentence, but are grammatically independent. Many can stand on their own and—though they may be just one hiragana character long—pack a great deal of feeling. Such words spice up the language. There is a word to express just about any emotion: surprise, shock, anger, wonder, relief. Then there are words that go along with certain physical activities, like sitting down or hoisting up a watermelon.

Commit these words to memory, and you'll be prepared the next time you need the equivalent of a "Whoops!" or a "Hallelujah!"

Surprise: A!

One of the most common interjections is a simple *a!*, used to show surprise or realization. In this example, Satchan is surprised by her unexpected visitors.



© Haruki Etsumi / Jarinko Chie, Futabasha

Chie: おじゃましまーす!
Ojama shimāsu!
 will disturb
 “We’re coming in!” (PL2)

Hirame: こんにちはわ。
Konnichi wa.
 “Hello.”

Satchan: あ!
A!
 (interj.)
 “Oh!”

- *ojama shimasu* is an expression used when stepping into someone’s home or office. It literally means “I’m intruding/causing a nuisance.”
- こんにちはわ instead of the more proper こんにちはは is a kind of written colloquialism.

Oh no!: \bar{A} !

The more emphatic \bar{a} ! is used to express shock or a sudden realization: “Oh no!,” “Oh dear!,” “Ouch!” Here, Dr. Slump’s stomach is rumbling, but when he looks for something to eat, he finds that his cupboard is bare.



© Toriyama Akira / Dr. Slump, Shueisha

Dr. Slump: ああっ!! も もう ないっ!!
 \bar{A} !! Mo- $m\bar{o}$ nai!!
 (interj.) (stammer) already/now not there
“Oh no! Th-they’re all gone!!” (PL2)

Box: カラッポ ラーメン
Karappo Rāmen
Empty Ramen

- $m\bar{o}$ is literally “now/already,” but when followed by a negative it implies “no longer ~ / not ~ anymore.”
- *karappo* (an informal word for “empty”) is being used here as the product name.

Frustration/disappointment: $\bar{A}-a$

The husband, shown sitting here unshaven and in patched clothes, quit his job six months ago and has been knocking about his house ever since. His wife is beginning to get fed up with him, and she expresses her frustration with the drawn-out sigh $\bar{a}-a$. The distinctive sigh, a common way of showing frustration or disappointment, begins on a high note, slides down, and then goes up again.



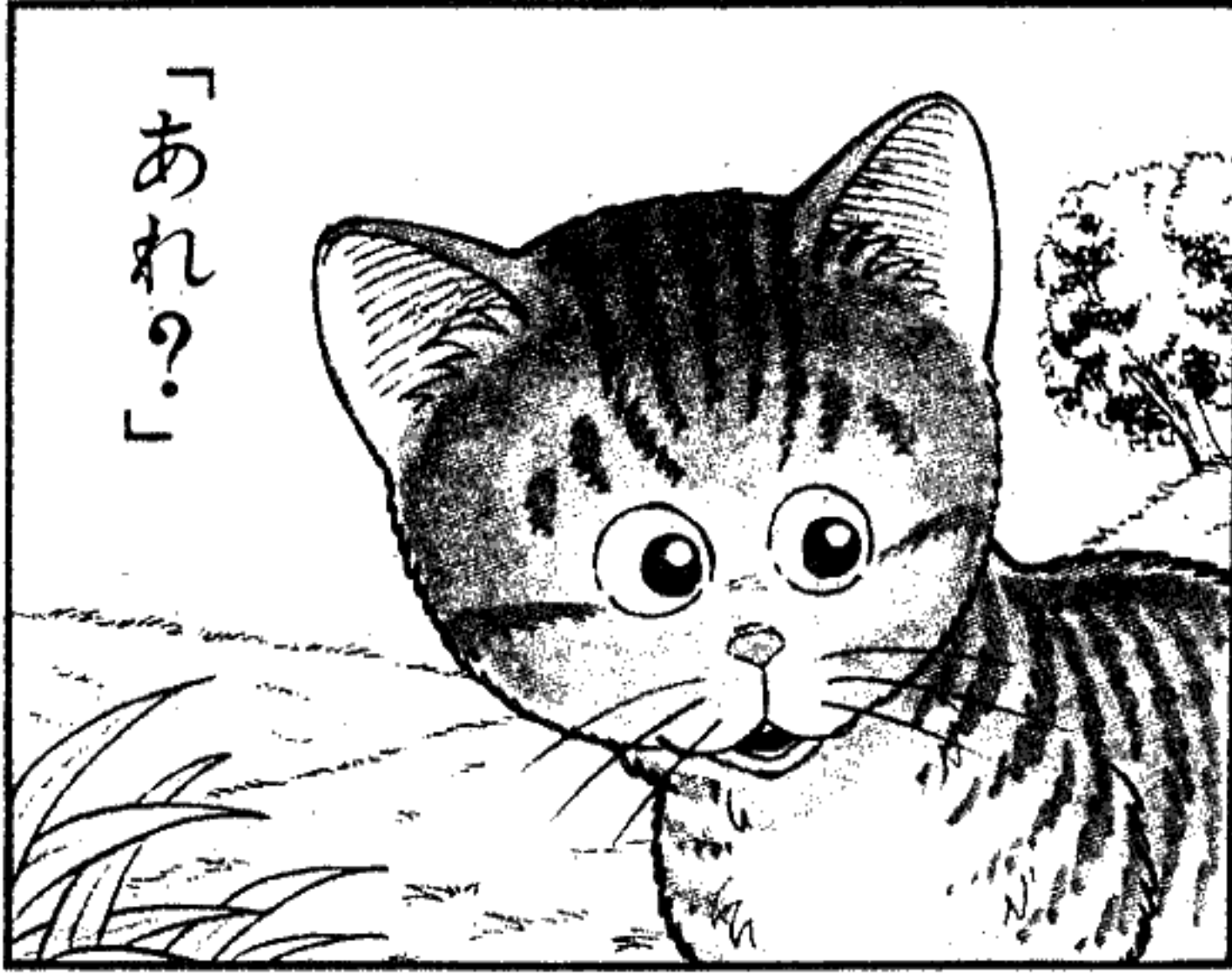
© Okazaki Jirō / After Zero, Shogakukan

Wife: あ〜あ、早く働いてくれないと困っちゃうなあ。
 $\bar{A}-a$, *hayaku hataraitte kurenai to komatchau nā*.
 (interj.) soon if you don’t work be troubled (colloq.)
“Oh dear! If you don’t start working soon, we’re going to have problems!” (PL2)

- *hataraitte* is the *-te* form of *hataraku* (“work”), and *kureru* after the *-te* form of the verb implies the action benefits or fulfills the wish of the speaker.
- *to* after the negative form of a verb can make a negative conditional (“if not”) meaning, so *hataraitte kurenai to* = “if you don’t work.”
- *komatchau* is a contraction of *komatte shimau*, the *-te* form of *komaru* (“be distressed/have difficulties/be troubled”) plus *shimau* (“end/finish/put away”). The *-te* form of a verb plus *shimau* can imply the action is/was/will be regrettable or undesirable.

When you're startled: *Are/ara/oya*

Ara, are, oya, aya, and other variations all express surprise, wonder, or shock. *Ara* seems to be favored by women, whereas men tend to use *are* or *oya*, but there are no fast rules. *Ara-ara* is used like "dear, dear" or "tut-tut," and *ara-mā* is often used to show sympathy upon hearing bad news. In our first example, Minikeru has just spotted a caterpillar, and in the second, a recently deceased, soon-to-be-judged man has come upon a grand courtroom built in the clouds.



© Kobayashi Makoto / *What's Michael?*, Kodansha

Minikeru: あれ?
Are?
"Hunh?"

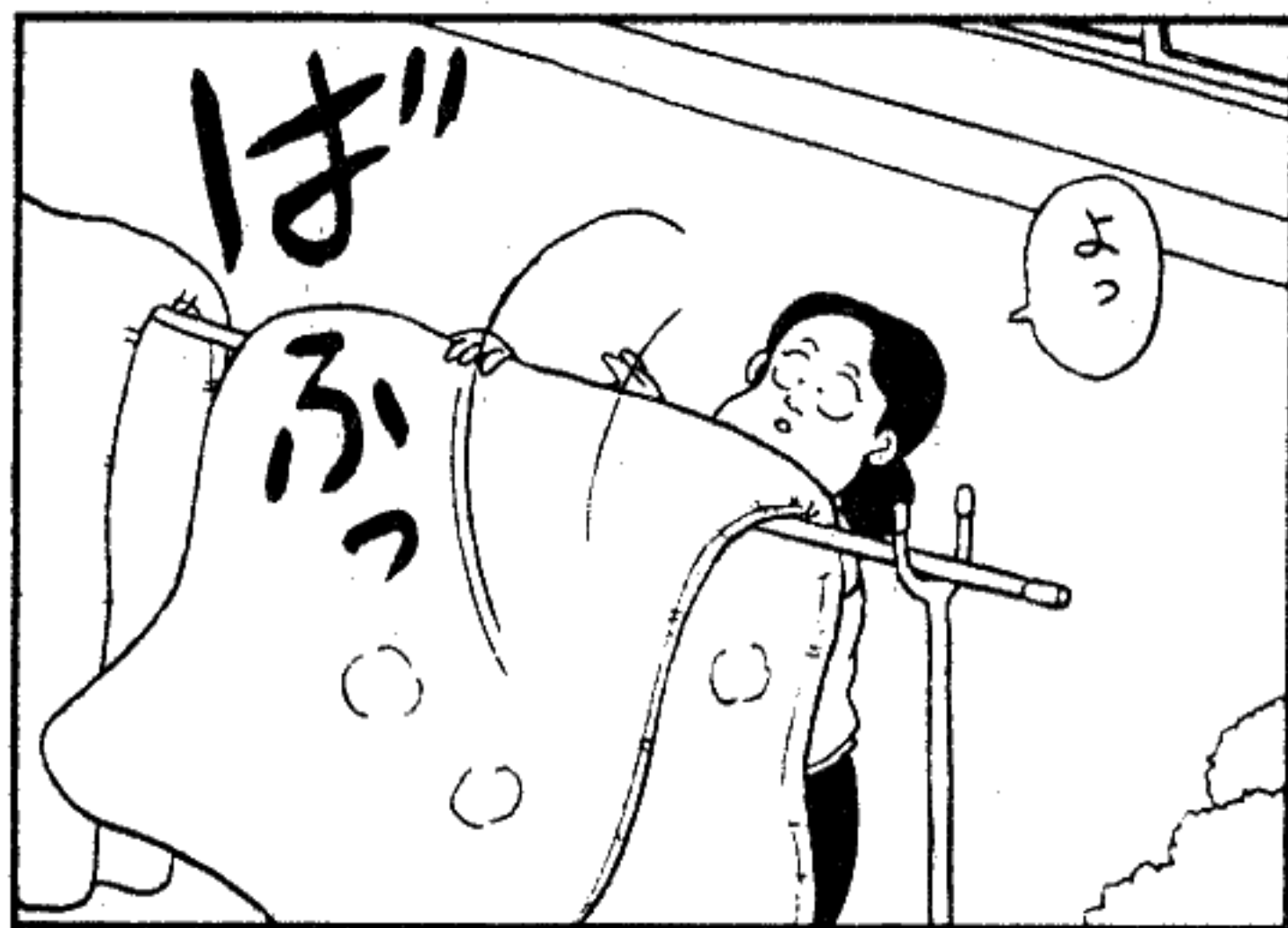
Man: おや... あれは?
Oya... are wa?
(interj.) that as for
"Whoa!... What's that?"
(PL2)



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When you make an effort: *Yoisho!*

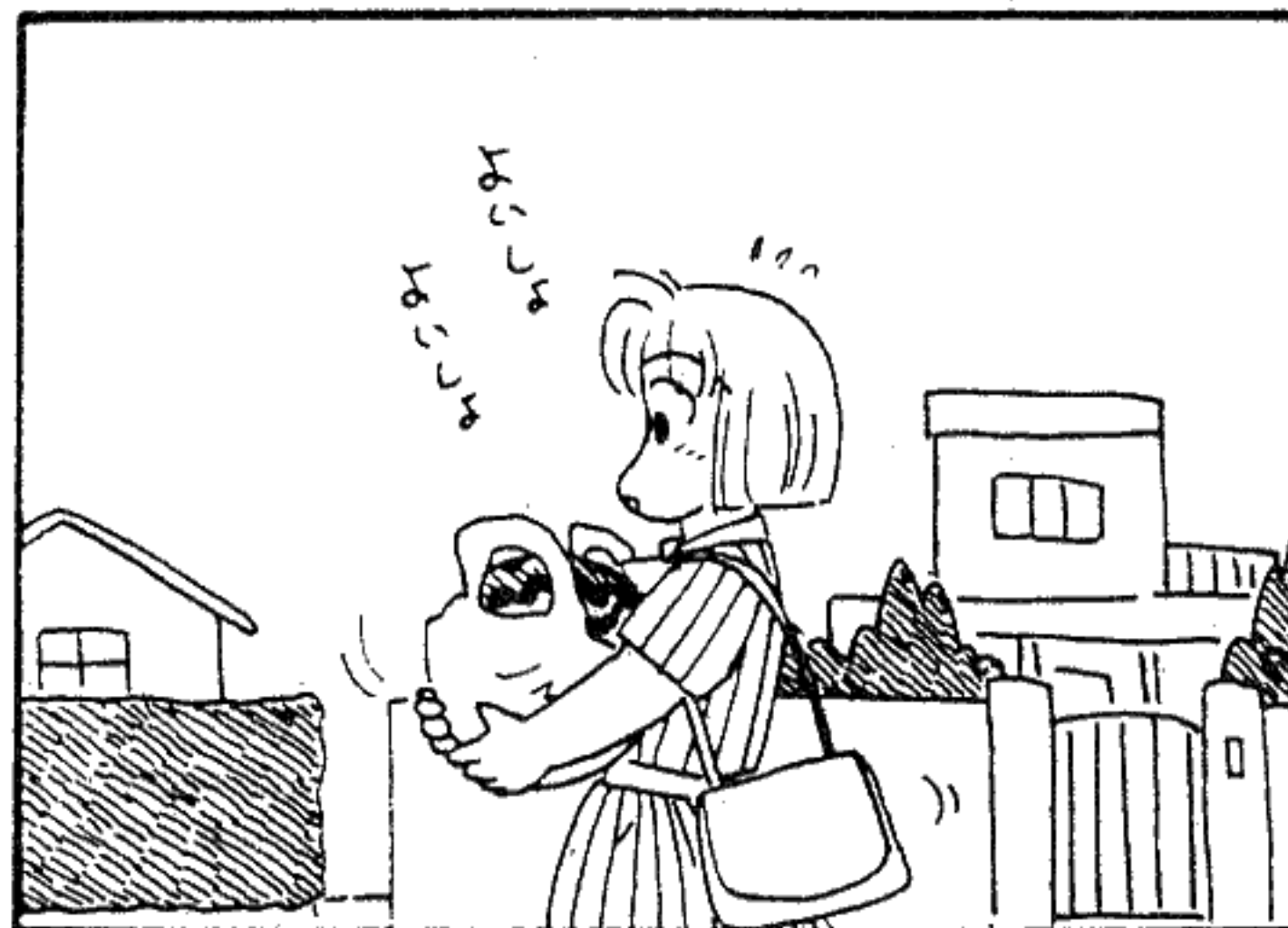
Yoisho is used when making a physical effort. Other variations are *yo!* and *unsho!* In the examples below, one woman is throwing a heavy futon over a clothes-drying pole, and another is lugging home a watermelon.



© Imazeki Shin / *O-jama Shimasu*, Take Shobo

Woman: よっ
Yo!
"Umph!"

FX: ばふっ
Bafu! (the soft plop of the futon)



© Akizuki Risu / *OL Shinkaron*, Kodansha

OL: よいしょ よいしょ
Yoisho yoisho
"Heave-ho heave-ho"

For heavy objects (including yourself): *Dokkoisho*

Another word used when exerting physical effort is *dokkoisho*. It often accompanies the act of sitting down or standing up, but it can be used any time a person is moving a relatively large and heavy object. In this example, the girl is sitting herself down on the beach.



Girl: どっこいしょ。
Dokkoisho.
“**Oof.**”

© Takahashi Rumiko / *Mezon Ikkoku*, Shogakukan

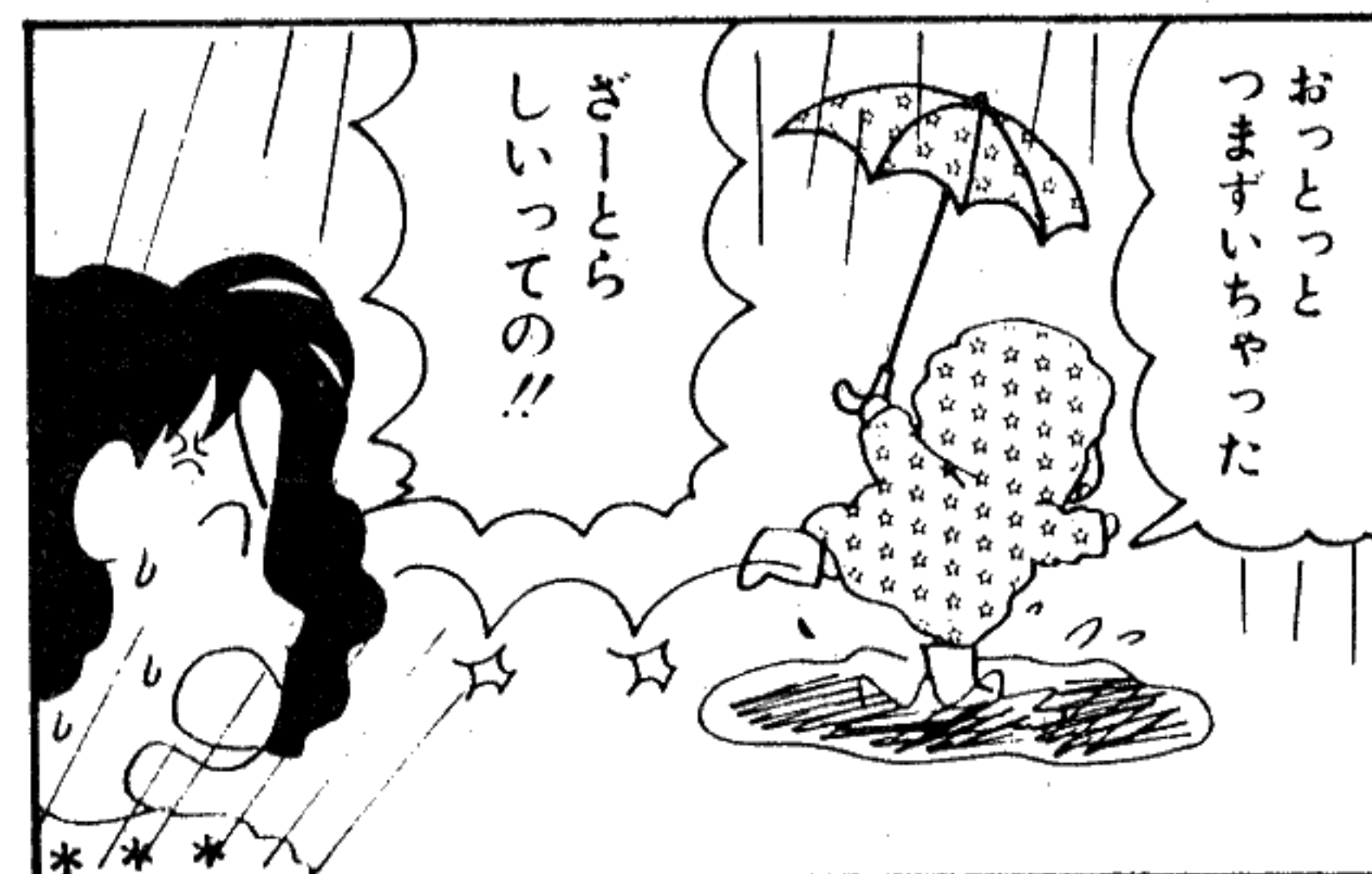
Whoops!: *Ottotto*

Ottotto, *tototo*, or *otto* are interjections, like “oops” or “ai-yi-yi,” used when you make a mistake, realize you’re in trouble, or are about to slip up.

Shin-chan: おととと、つまずいちゃった。
Ottotto, tsumazuichatta.
(interj.) stumbled-(regret)
“**Whoops! I stumbled.**” (PL2)

Mother: ざーとらしい っ て の!!
Zātorashii te no!!
looks deliberate/on purpose (quote) (colloq.)
“**You did that on purpose!**” (PL2)

- *tsumazuichatta* is a contraction of *tsumazuite shimatta* (“I [regretfully] stumbled”), from the verb *tsumazuku* (“stumble”).
- *zātorashii* is a colloquial contraction of *wazato rashii* (lit., “appears to be on purpose”).



© Usui Yoshito / *Crayon Shin-chan*, Futabasha

A sigh of relief: *Yare-yare*

Yare-yare, often preceded by the sighing sound *fū*, is a verbal sigh, from either relief or from fatigue. It can be translated as “Whew!,” “Dear me!,” “Good grief!,” or even “Hallelujah!” Here, Santa has just finished making his rounds on Christmas eve.



Santa: ふう やれやれ。
Fū yare-yare.
(sigh) whew
“**Whew!**”
これ で ぜんぶ すんだ かな。
Kore de zenbu sunda ka na.
this with all finished I wonder
“**I hope this is it.**” (PL2)

- *sunda* is the past form of the verb *sumu* (“finish”).
- ending with *ka na* instead of just *ka* adds a conjectural feeling to the question: “I wonder if . . . /is it perhaps that . . . ?” In this case, the conjecture is mostly rhetorical.

© Toriyama Akira / *Dr. Slump*, Shueisha

Psych yourself up: *Yōshi!*

The young chef Ibashi is gathering the courage to make a phone call, and he expresses it with a determined *yōshi!* *Yoshi* is the word in classical Japanese for “good/OK” (as we learned in Basic Japanese 49), but in modern Japanese, it is used to psych yourself up for a tough task or to express determination.

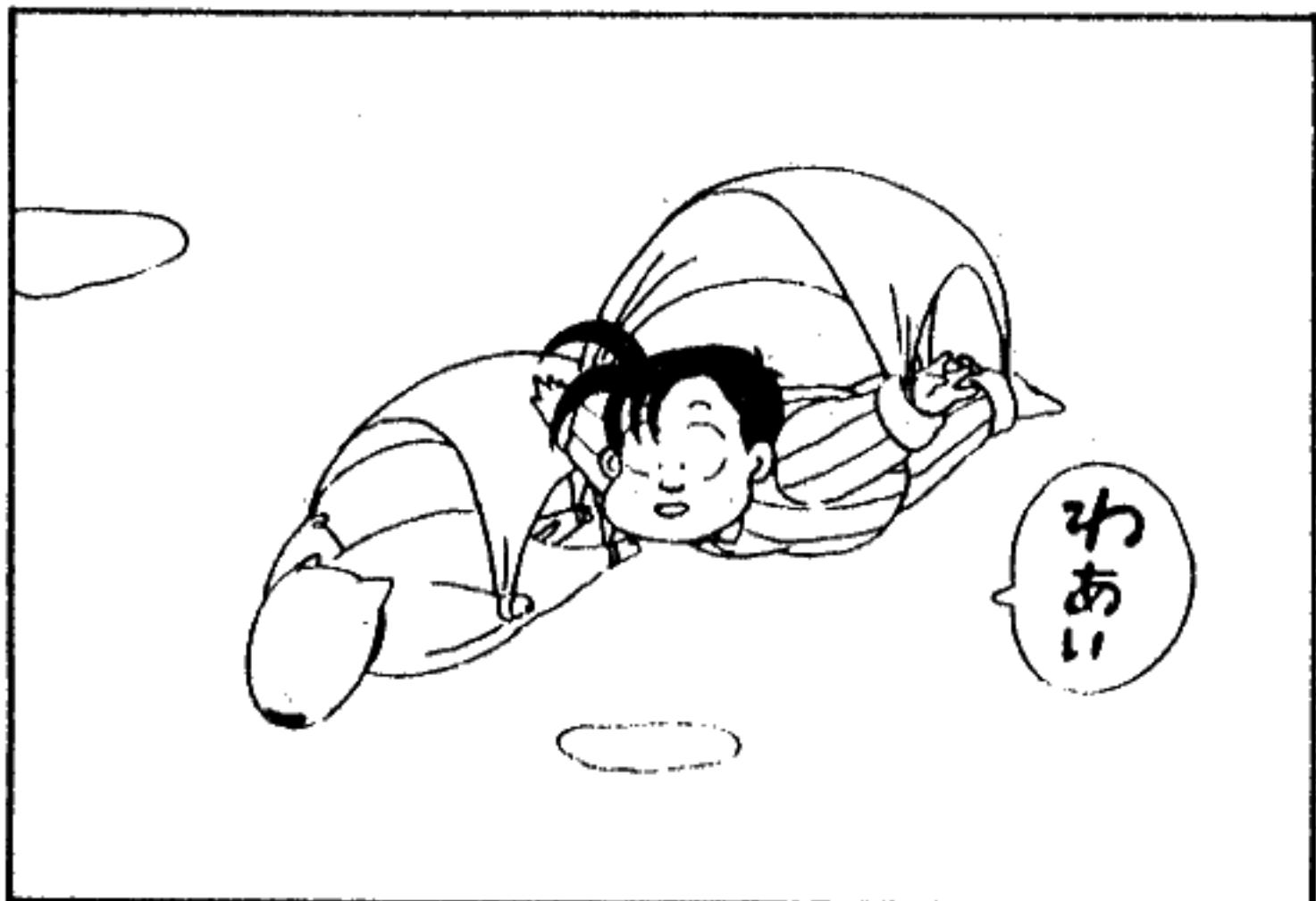


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Ibashi: よーし!!
Yōshi!!
“**Here goes!**”

Excitement/delight: *Wāi*

An exclamation of excitement, delight, or wonder, *wāi* (or sometimes just *wā*) can be used in a number of situations. Here, a man dreams that he and his dog are flying among the clouds.

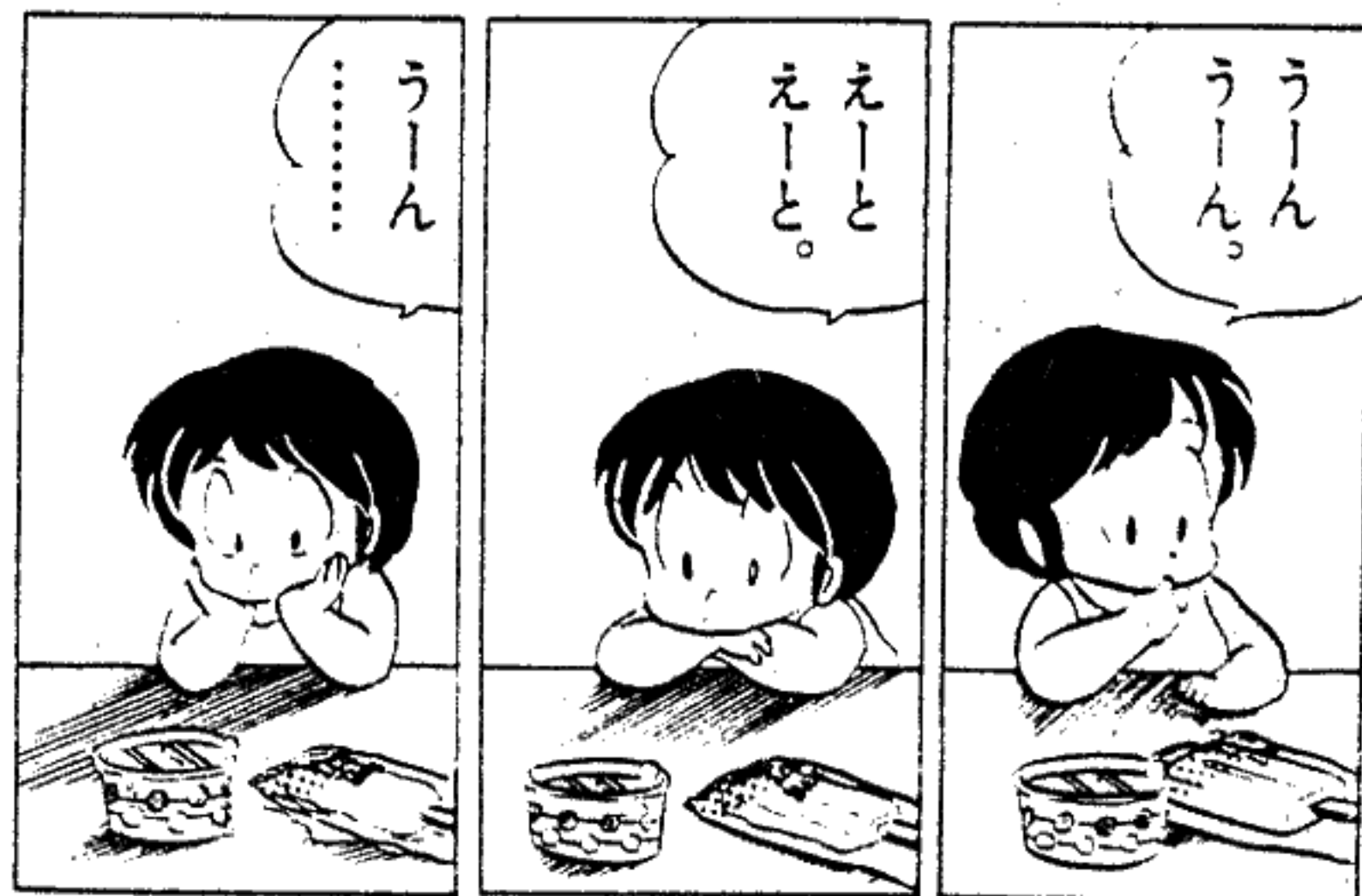


Man: わあい!
Wāi!
“**Wow!**”

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I'm thinking: *Ūn, ē to*

Yūsaku has been given a choice between an ice cream bar and a cup of sherbet. The decision is naturally quite difficult, and he takes his time, with many contemplative *ūns* and *ē tos*.



© Takahashi Rumiko / Mezon Ikkoku, Shogakukan

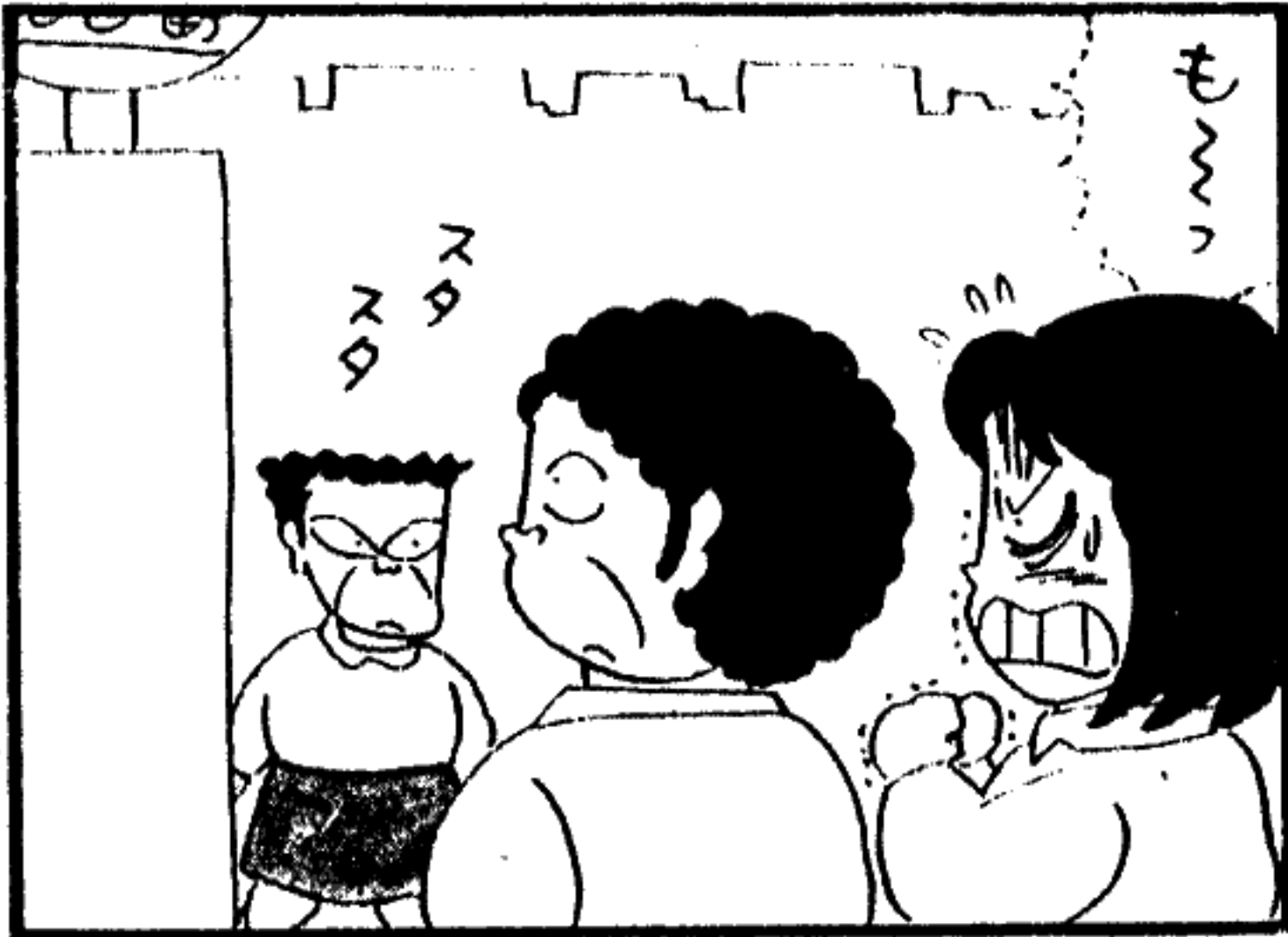
Yūsaku: うーん うーん。
Ūn ūn.
“**Ummm ummm.**”

えーと えーと。
Ē to ē to.
“**Errr errr.**”

うーん...
Ūn...
“**Ummm...**”

Anger/exasperation: *Mō*

Mō as an adverb means “now/already”—or with a negative verb, “[not] anymore.” But when used by itself, *mō* becomes almost like a growl—an expression of anger, frustration, or exasperation. Here, an Obatarian has just cut in front of a woman at a bus stand, and yet another Obatarian is making her move.



© Hotta Katsuhiko / *Obatarian*, Take Shobo

Woman: も〜っ
Mō!
“**Grrr**”

FX: スダスタ
Suta-suta
(effect of walking briskly)

Ouch!: *Atchitchi*

The chef *Ibashi* has just put his hand in the path of steam escaping from a boiling pot. His knee-jerk reaction is to cry out, “*Atchitchichii*,” which may seem like a bunch of random sounds, but actually originates from the word for “hot”—*atsui*. Some people stick to a simple *atchi!*, and you may also hear *atsu!*, *aji!*, *ajii!*, etc.



Ibashi: アッチッチチチー!
Atchitchichii!
“**Ow-ow-ow-ouch!**”

© Abe & Kurata / *Aji Ichi Monme*, Shogakukan



vocabulary summary

From *Kaji Ryūsuke no Gi*, p. 17

ついに	<i>tsui-ni</i>	at long last/finally
勤める	<i>tsutomeru</i>	work [as an employee]
オサラバする	<i>osaraba suru</i>	say goodbye
決まっている	<i>kimatte iru</i>	has been decided/set
後援会	<i>kōenkai</i>	election committee
本部	<i>honbu</i>	headquarters
解散	<i>kaisan</i>	dissolution
次々と	<i>tsugi-tsugi to</i>	one after another
姿を消す	<i>sugata o kesu</i>	disappear
派閥	<i>habatsu</i>	faction
動き	<i>ugoki</i>	movements
おそらく	<i>osoraku</i>	probably
握る	<i>nigiru</i>	grasp/hold (v.)
ひょっとしたら	<i>hyotto shitara</i>	may possibly be
発言	<i>hatsugen</i>	statement
入手する	<i>nyūshu suru</i>	obtain
記者	<i>kisha</i>	reporter
あたり	<i>atari</i>	approximate time
参加する	<i>sanka suru</i>	participate
漕ぎ出す	<i>kogidasu</i>	row out
港	<i>minato</i>	harbor/port
当分	<i>tōbun</i>	quite a while
見送り	<i>miokuri</i>	send/see off [on a trip]
連中	<i>renchū</i>	group of people
多数	<i>tasū</i>	large number
勿論	<i>mochiron</i>	of course
心配	<i>shinpai</i>	worry/concern
夜分	<i>yabun</i>	late at night
用件	<i>yōken</i>	item/matter of business
つきあい	<i>tsukiai</i>	relationship
別れる	<i>wakareru</i>	part/separate/break up (v.)
郷土	<i>kyōdo</i>	hometown/district
生む	<i>umu</i>	produce/give birth to
逸足	<i>issoku</i>	talented person/prodigy
選挙	<i>senkyo</i>	election
不倫	<i>furin</i>	adultery
致命的な	<i>chimei-teki na</i>	fatal/mortal
要素	<i>yōso</i>	element
何卒	<i>nanitozo</i>	please/kindly
内緒で	<i>naisho de</i>	in secrecy
頼み	<i>tanomi</i>	request (n.)
妻子	<i>saishi</i>	wife & child
ご存知です	<i>go-zonji desu</i>	know
場合	<i>baai</i>	situation
同等の	<i>dōtō no</i>	equal
罪	<i>tsumi</i>	guilt
告げる	<i>tsugeru</i>	tell/inform
お互い	<i>o-tagai</i>	each other
将来	<i>shōrai</i>	future
出て来る	<i>detekuru</i>	emerge/come out
尾行する	<i>bikō suru</i>	follow/tail
産婦人科	<i>sanfujin-ka</i>	obstetrics dept./clinic
小切手	<i>kogitte</i>	[bank] check
費用	<i>hiyō</i>	costs (n.)
まかなう	<i>makanau</i>	pay/finance (v.)
自由	<i>jiyū</i>	freedom
権利	<i>kenri</i>	right/authority
探る	<i>saguru</i>	probe/investigate

From *Manga Shorts*, p. 38

エアコン	<i>eakon</i>	air conditioning
間違える	<i>machigaeru</i>	err/make a mistake
残業する	<i>zangyō suru</i>	work late
先代の	<i>sendai no</i>	previous generation
霊	<i>rei</i>	spirit/ghost
孫	<i>mago</i>	grandchild
途中	<i>tochū</i>	middle
縁起	<i>engi</i>	luck
除く	<i>nozoku</i>	leave out/omit
揺れる	<i>yureru</i>	rock/sway
そろそろ	<i>sorosoro</i>	soon/by and by
危険	<i>kiken</i>	dangerous
水虫	<i>mizumushi</i>	athlete's foot

From *Akuma no Shushi*, p. 65

悪魔	<i>akuma</i>	devil
禁	<i>kin</i>	prohibition
破る	<i>yaburu</i>	tear/break (v.)
恐るべき	<i>osoru-beki</i>	fearsome/frightful
災厄	<i>saiyaku</i>	calamity
億万長者	<i>okuman chōja</i>	millionaire
完成する	<i>kansei suru</i>	complete (v.)
まさしく	<i>masashiku</i>	definitely
究極の	<i>kyūkyoku no</i>	ultimate
カビ	<i>kabi</i>	mold/mildew (n.)
支配する	<i>shihai suru</i>	rule/take over
迷信	<i>meishin</i>	superstition
飢え	<i>ue</i>	hunger/starvation
偽善者	<i>gizensha</i>	hypocrite
遺伝子	<i>idenshi</i>	genes
土壌	<i>dojō</i>	soil
肥料	<i>hiryō</i>	fertilizer
成育する	<i>seiiku suru</i>	grow
小麦	<i>komugi</i>	wheat
しかも	<i>shikamo</i>	moreover
植物	<i>shokubutsu</i>	plant (n.)
細菌	<i>saikin</i>	bacteria
養分	<i>yōbun</i>	nutrients
再生する	<i>saisei suru</i>	resuscitate/regenerate
天才	<i>tensai</i>	genius
訴訟	<i>soshō</i>	lawsuit
示談	<i>jidan</i>	out-of-court settlement
最優先	<i>sai-yūsen</i>	highest priority
奪う	<i>ubau</i>	steal (v.)
人柄	<i>hitogara</i>	personality
得体の知れない	<i>etai no shirenai</i>	mysterious
助言	<i>jogen</i>	advice/counsel
倫理	<i>rinri</i>	ethics
地力	<i>chiryoku</i>	[soil] fertility
不毛の	<i>fumō no</i>	infertile/barren
大した	<i>taishita</i>	admirable/amazing

From *Mammoth-like Ojōsama*, p. 82

早速	<i>sassoku</i>	promptly
電器屋	<i>denkiya</i>	appliance store
就職活動	<i>shūshoku katsudō</i>	job search
意外と	<i>igai to</i>	surprisingly
初心者	<i>shoshinsha</i>	beginner

The Vocabulary Summary is taken from material appearing in this issue of Mangajin. It's not always possible to give the complete range of meanings for a word in this limited space, so our "definitions" are based on the usage of the word in a particular story.