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Nokorimono Blues

残りもののブルーズ

Adam J. Lebowitz

The bomb has fallen	空襲のあと
And we are left behind	生き残された
The earth has shaken	地震のあと
And we are left behind	生き残された
The proposition has changed	命題変更
And we are left behind	生き残された
The seasons rearranged	時季混乱
And we are left behind	生き残された

CHORUS

We are nokorimono	ウィ・アー・残りもの
Warera nokorimono	われら残りもの
We are nokorimono	ウィ・アー・残りもの
Warera nokorimono	われら残りもの

The Chuo-sen's derailed	中央線脱線
And we are left behind	生き残された
The ship has sailed	最終船出船
And we are left behind	生き残された
There's a fire in our bed	布団が出火
And we are left behind	生き残された
And the chicken's lost its head	とりがクビ
And we are left behind	生き残された

CHORUS

All the bottles are empty	空き瓶ばかり
And we are left behind	生き残された
Newspapers fading	新聞白くなり
And we are left behind	生き残された
Someone's shot the piano player	ピアニストが撃たれ
And we are left behind	生き残された
And Aso's got a razor	アソがソリ
He's also left behind	生き残された

CHORUS

The colonels are revolting	将校が反乱
They've been waiting too long	待ちすぎた
So we'd better gird our loins now	禪締めよう
And get ready for their song	命令を待とう

Lebowitz, A. J. (2009). Nokorimono blues.
OTB Forum, 2(2), 39-40.

The colonels are revolting
'Cause we've been left behind
So we'd better gird our loins now
Or we'll be left behind

将校が反乱
残されたわけ
褌締めないと
とり残こされる

CHORUS

Author's note:

残る *nokoru* “to be left behind” is intransitive. The transitive form is 残す *nokosu* “to leave behind”. The passive tense of the transitive form is 残される *nokosareru* “to be left behind (by something)”. Both *nokoru* and *nokosareru* are used with 生きる *ikiru* “to live” forming the compound verbs *ikinokoru* and *ikinokosareru*, although generally they appear in the past tense *ikinokotta/ikinokosareta*.

In general, *ikinokoru* is translated as “survive”, although a more literal and I believe accurate translation is “to be left behind with life”. This interpretation suits in particular the transitive-passive *ikinokosareta* since agency is implied (i.e., something has made something else to be “left behind”). When this verb is used for people surviving a difficult and dangerous time such as conflict it assumes a deeper and more existential conceptualization. That is, it is a post-cataclysmic “altered state” where one literally achieved the impossible by continuing to live.

Being “left behind” indicates living through an event, having lost someone or something precious during the event, and bearing some record of it. This record can either be physical, such as a scar, or emotional. In addition, one remains attached to the pre-event period by virtue of having survived the event separating “past” from “present”.

In literature, *nokoru/ikinokoru* is a narrative mode used to describe catastrophic events associated with the Second World War. For example, Oh'oka Shōhei used his position as “being left behind with life” to express his experiences at the battlefield and to remember his fallen comrades. Atomic bomb survivors (*hibakusha*) are referred to as *ikinokotteiru* in the present-progressive. The narrative mode also allows the post-war generation to connect directly with the event.

Nokorimono Blues is a comment (with some black humor) on the condition of being “left behind” through events in recent history.

「生き残る」および「生き残される」について

「生きる」とは「今に居る」ことを意味する。「生き残る」とはどこが違うのか。「残る」の意味は、「今に居る」だけではなく、むしろ「前から存在した」ということで、「生き残る」というのは「前から今まで生きつづける」ということなんだ。では、なぜ「生き残される」のだろうか。答えは、「前」と「今」の間に「事件」なんかが起こってしまい、生きつづかないほど険しかったとかんがえられる。つまり、生きつづけるのは無理あるいは不条理なのだ。だから「生き残る・生き残される」人々が「前」と「今」（事件「以前」と「以後」）の境を超えられたとしても、自分の中の一部がまだ事件と関わっている。

本作は、暗いユーモアを取り上げながらいろんな「事件」を使って「我々残りもの」の状況を描こうと試みている。実際にこれは「曲」だからサウンド・ファイルができれば OTB サイトにて聴いていただけたら嬉しく思う。

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