Analysis of Japanese Interjection (*Kandoushi*) In the *Tensei Shitara Slime Datta Ken Anime* Chapter 1-5

Ningrum Tresnasari
Naufal Muhamad Rafif
Aditya Kresna Pribadi
Agustina Rosiana
Faizal Muhammad Akbar
Raditya Jagadhita

Ningrum Tresnasari, Japanese Departement Of Widyatama University, Bandung, Indonesia
Email: ningrum.tresnasari@widyatama.ac.id

Naufal Muhamad Rafif, Japanese Departement Of Widyatama University, Bandung, Indonesia
Email: naufal.rafif@widyatama.ac.id

Aditya Kresna Pribadi, Japanese Departement of Widyatama University, Bandung, Indonesia
Email: aditya.kresna@widyatama.ac.id

Agustina Rosiana, Japanese Departement of Widyatama University, Bandung, Indonesia
Email: agustina.rosiana@widyatama.ac.id

Faizal Muhammad Akbar, Japanese Departement of Widyatama University, Bandung, Indonesia
Email: faizal.muhammad@widyatama

Raditya Jagadhita, Japanese Departement of Widyatama University, Bandung, Indonesia
Email: raditya.jagadhita@widyatama.ac.id

Abstract

Interjection, or kandoushi, is a word used to express the speaker's feelings in Japanese. In Indonesia, interjections can also be referred to as "kata seru". This study describes the types of kandoushi in the Tensei Shitara Slime Datta Ken anime chapter 1-5 and their Indonesian equivalents. The method used in this study is a descriptive method with a qualitative approach. The method used in data collection non participant observation method. Meanwhile, for the analysis, the method used is the referential equivalent method. Based on the results of the research, the kandoushi contained in the Tensei Shitara Slime Datta Ken anime totals 30 data, which is divided into four classifications, including kandoushi kandou counting 12

data, *kandoushi yobikake* computing 5 data, *kandoushi outou* summing 10 data, and *kandoushi aisatsugo* amounting to 3 data*. The equivalent meaning in Indonesian that appears in the kandoushi expression in the Tensei Shitara Slime Datta Ken anime depends on when the kandoushi is spoken.*

Keywords: *Semantics; Interjection; Anime*

Introduction

Language is one of the media that is widely used to express something. An interjection is one of the most commonly used words by speakers to express their feelings orally and in writing. In Indonesian, interjections are also commonly referred to as exclamations. While in Japanese grammar, an interjection is known as 感動詞 (*kandoushi*). [1]defines interjections as words that express inner feelings, for example, be surprised, angry, touched, missed, amazed, sad, and so on. In line with the above opinion, [2] also describes *kandoushi* as a word that unites an impression or emotion subjectively and intuitively, such as feeling happy or feeling pleasure, angry, sad, surprised, wondering, worried, or fear.

kandoushi consist of three *kanji*, there is *kanji* 感 (*kan*), which means feeling, sensation, sense, emotion,impression, intuition. *Kanji* 動 (*dou*) means movement; change; chaos, and *kanji* 詞 (*shi*) means words [3] so it can be concluded that *kandoushi* is a word that expresses a feeling or emotion. *Kandoushi* also serves to help describe the surfaces of the speaker. Therefore *kandoushi* by itself can be a sentence because *kandoushi* already represents the overall feeling of the speaker.

The use of *kandoushi is* often found in the daily conversation of Japanese people. It is motivated by the nature of Japanese people who are known to be very expressive, for example when expressing surprise; several expressions can be used, including あ (*a*), え (*e*), あれ (*are*), あら (*ara*), ぎゃ (*gya*), ひゃ (*hya*), and so on depending on the current situation. In addition to in everyday conversation, *kandoushi* can also be found in Japanese dramas, movies, novels, *anime*, and *manga.* One of them is in the *Tensei Shitara Slime Datta Ken anime.* It is attracting researchers to conduct further research about the various *kandoushi* in *anime.* The choice of *anime* as an object in this study is because *anime is* widely used as a reference for studying Japanese by Japanese language learners. In addition, learning about *kandoushi* is generally done by self-taught by learners.

Tensei Shitara Slime Datta Ken is an *anime* adaptation of the light novel *Tensei Shitara Slime Ken Datta,* who is rated five bestselling of 2018 and the transformation of *the manga* with the 9th bestselling title of 2018 in Japan. This *anime* has 24 chapters, but researchers only analyzed chapter 1-5, this is because there are many *kandoushi* found in that chapter and already *represent other kandoushi* that appear in other spells. Therefore, based on the explanation above, this study aims to describe the types of *kandoushi* found in *Tensei Shitara Slime Datta Ken anime* chapter 1-5 and their equivalent in Indonesian*.*

Literature review

[4] previously conducted this research on interjection with the research title "Interjection and Implicature in Drama *Boku, Unmei No Hito Desu*". Frinindhita discusses the interjections and implicatures contained in the drama *Boku, Unmei No Hito Desu* in his research*.* From the results of his research, it was found that there were 20 types of *kandoushi* based on their functions which were classified into *kandoushi,* which showed surprise and amazement, approval or disapproval of the interlocutor, exploring information, thinking for a moment, expressing a response,

ordering or commanding and expressing an call or fouappeal, as well as 18 data implicatures, were found, classified into four types, including implicatures in general conversation, special conversation, scale, and conventional. The differences in Frinindhita's research with this research is in the analysis study and the data sources used for research. In the previous study, the study used was a pragmatic study with the data source taken from the drama *"Boku, Unmei No Hito Desu"*. In contrast, in this study, the study used semantic with the data source taken from an *anime* series, namely *Tensei Shitara Slime Datta Ken*, in chapter 1 up to 5[5].

Research methods

The method used in this study is a descriptive method with a qualitative approach where the data are taken following the facts found in the field. In this case, it is the expression of interjection in the conversation of the *Tensei Shitara Slime Datta Ken anime*. The researcher used the nonparticipant observation method [6, 7] for data collection by listening and recording conversations containing *kandoushi* in the *Tensei Shitara Slime Datta Ken anime* chapter 1-5. The data collected was then analyzed using the referential equivalent method with a reality-determining tool designated by language. This method analyses the types of *kandoushi* in the Tensei *Shitara Slime Datta Ken* chapter 1-5 and their Indonesian equivalents. In addition, researchers also use formal and informal methods and techniques sampling to present the results of the data analysis.

Theoretical basis

Kandoushi

The definition of *kandoushi* according to [8]

品詞の一種。感嘆詞、感投詞などの呼称もある。独立語として文の初めに置かれるか、独立した一語文として使用される（まれに文の中間に現れる）。驚き、疑問, 当感、などの感情か、注意、制止、勧誘、呼びかけ、 応答などの意 志を直接的に表現した語。

Hinshi no isshu. Kantanshi, kantoushi nado no koshou mo aru. Dokuritsugo toshite bun no hajimeni okareruka, dokuritsushita ichigobun toshite shiyousareru (mareni bun no chuukan ni arawareru). Odoroki, gimon, toukan, nado no kanjou ka, chuui, seishi, kanyuu, yobikake, ootou nado no ishi wo chokusetsuteki ni hyougenshita go.

Kandoushi is a type of words also called *kantanshi* or *kantoushi*. The word that is placed at the beginning of the sentence is a word that stands alone (although the relationship is still visible in the sentence). Words that are directly expressed that express impressions (feeli ngs of surprise, wondering, etc.), exclamations, prohibitions, invitations, calls, answers, and others.

Lien expressed a similar opinion in [8, 9]which states that:

感動詞とは、間投詞も呼ばれ、そもそも自立語で活用がなく、文の独立語となることができる。話し言葉の談語の中には、「えっ」「へー」「あー」「うーん」「いやー」「うんうん 」などが独立語として文頭にくるか、一文として現れることが頻繁に見られる。

Kandoushi to wa, kantoushi mo yobare, somosomo jiritsugo de katsuyou ga naku, bun no dokuritsugo to naru koto ga dekiru. Hanashi kotoba no dango no naka ni, (e), (heee), (aaa), (uun), (iyaa), (un un) nado ga dokuritsugo toshite buntou ni kuru ka, ichi bun toshite arawareru koto ga hinpan ni mirareru.

Kandoushi, also called *kantoushi,* is used at the beginning of *jiritsugo,* or it can also be a *dokuritsugo* sentence. For example, in a conversation, *kandoushi* such as (*e*)*,* (*heee*), (*aaa*), (*uun*), (*iyaa*), (*un un*) and others, often appear at the beginning of a sentence or become a sentence itself.

Types of Kandoushi

[10]) divides *kandoushi* into four classifications, namely: *kandoushi kandou* (impression/emotion interjection)*, kandoushi yobikake* (call interjection)*, kandoushi outou* (response interjection)*,* and *kandoushi aisatsugo* (greeting interjection). As follows:

1. *Kandou* (感動) (Impression/emotion). *Kandoushi Kandou* (感動) is a *kandoushi* that expresses an impression or emotion: feelings of pleasure, anger, sadness, surprised/shocked, fear, worry, disappointment, and so on. The words included *kandoushi* this type is: *maa* (まあ), *ou* (おう), *e* (え), *ee* (ええ) , *yaa* (やあ), *sora* (そら) , *hora* (ほら), *hahaa* (ははあ), *yareyare* (やれやれ), *nani* (なに), *ara* (あら), *are* (あれ), *aa* (ああ)

2. *Yobikake* (呼びかけ) (Summoning). *Kandoushi Yobikake* (呼びかけ) are words that express a call, invitation, or appeal, can also be said as a warning to others. The words included *kandoushi* this type is: *ou* (おう), *oi* (おい), *saa* (さあ), *moshi-moshi* (もしもし), *yai* (やい), *yaa* (やあ), *sore* (それ)

3. *Outou* (応答) (Answer). *Kandoushi Outou* (応答) are answers and responses or reactions to other people's opinions or speech. The words included *kandoushi* this type is: *ou* (おう)*, ee* (ええ), *iya* (いや), *iie* (いいえ), *hai* (はい), *un* (うん), *sou* (そう)

4. *Aisatsugo* (挨拶語) (Greetings). *Kandoushi Aisatsugo* (挨拶語) is a minor sentence in the form of a clause or not, fixed form, used in a meeting between speakers, starting a conversation, asking for forgiveness, etc. The words included *kandoushi* this type is: *konnichiwa* (こんにちは), *ohayou* (おはよう), *sayounara* (さようなら), *oyasuminasai* (おやすみなさい), *arigatou* (ありがとう), *konbanwa* (こんばんは)

Semantics

[1, 11]explains that the word semantic in Indonesian comes from the Greek "*sem"* or 'symbol'. The verb form semantics is "*semaino*", which means 'to mark' or 'to symbolize'. The meaning of the sign or symbol referred to in the word *sema* is a linguistic sign (French: *signé linguistique*). Saussure in [1] says that semantics consists of: (1) a component that interprets, which is in the form of proper forms of language and (2) a component that is interpreted or the meaning of the first component. These two components are signs or symbols; Simultaneously, what is marked or symbolized is something outside the language, commonly called the referent or the thing designated. One of the sub-disciplines of linguistics that discusses the meaning contained in the process of meaning is semantics.

Types of Meaning

Sutedi [12]divides meaning into three classifications, including:

1. Lexical Meaning and Grammatical Meaning

Lexical meaning in Japanese is known as *jishoteki-imi* (辞書的意味) or *goiteki-imi* (語彙的意味). Lexical meaning is the word's actual meaning according to its reference as a result of sensory observation and regardless of its grammatical elements, or it can also be said to be the original meaning of a word. For example, the words *neko* (猫) and the word *gakkou* (学校) have lexical meanings: <cat> and <school>. Meanwhile, the grammatical meaning in Japanese is called *bunpoutteki-imi* (文法的意味), which is the meaning that arises as a result of the grammatical process.

2. Denotative Meaning and Connotative Meaning

Denotative meanings in Japanese are called *meijiteki-imi* (明示的意味) or *gaien* (外延), which are meanings related to the external world of languages, such as an object or idea and can be explained by analysis of the meaning components. On the other hand, the connotative meaning is called *anjiteki-imi* (暗示的意味) or *naihou* (内包), which is the meaning caused by the feelings or thoughts of the interlocutor speaker. For example, the words *chichi* (父) and *oyaji* (親父) both have the same meaning, namely <father>. Therefore, they can be explained with the following components of meaning:

父 = 親父: <人間> <+男性> <+一世代上>
Chichi = Oyaji : < *ningen* > <+ *dansei* > <+ *ichi sedai ue* >
<human> <+manly> <+a generation above>

The denotative meanings of the two words are the same because they refer to the same object or referent, but the taste values are different. The word *chichi is* used more formally and subtly, while *oyaji* seems closer and more intimate.

Basic Meaning and Expansion Meaning

The basic meaning called *kihon-gi* (基本義) is the original meaning of a word. The original meaning in question, namely the meaning of the language used today. It needs to be emphasized because, in contrast to *gen-gi* (原義) <original meaning>, many original meanings of words have changed and are no longer used in modern Japanese. The basic meaning is sometimes referred to as the central meaning (core) or the meaning of the prototype. However, it is not the same. The expanded meaning of *ten-gi* (転義) is a meaning that appears as a result of the expansion of the essential meaning, including the result of using figuratively or figuratively (*hiyu*) adherents of cognitive linguistics state this. Changes in the meaning of a word occur due to various factors, the development of human civilization using the language, development of science and technology, or the influence of foreign languages.

Results and Discussion

Types of *Kandoushi* in the *Tensei Shitara Slime Datta Ken anime*

Based on the theory explained by Takanao on the theoretical basis following the exposure to *kandoushi* found in the *Tensei Shitara Slime Datta Ken anime* chapter 1 to 5.

Interjection Emotions/*Kandou* (感動)

Kandoushi, which is included in the type of *kandou* (emotional interjection) in the *Tensei Shitara Slime Datta Ken anime,* was found to have 12 data with 83 appearances in chapter 1 to 5.

Table 1

**Classification of Data *Kandou* in the Tensei *Shitara Slime Datta Ken anime*
Chapter 1-5**

No.	Expression	Appearance	Meaning	Situation
	**Emotion Interjection/*Kaonendou***			
1.	まあ (*maa*)	12	Hmm	Surprised, amazed at something
2.	おう (*ou*)	6	Oh!!	Surprised by something
3.	え (*e*)	16	Eh!?	Reflex response when surprised by something
4.	ええ (*ee*)	6	Eek!?; Huh!?	When you are surprised and surprised at the same time
5.	あら (*ara*)	2	Oh; Ah	When you feel strange and don't believe it until you are surprised
6.	あれ (*are*)	3	Huh?; What?	When you are surprised and wondering at the same time
7.	ああ (*aa*)	10	Aah; Wow	Expresses admiration and surprise
8.	ひゃあ (*hyaa*)	3	Hyaa	Surprised to see the unexpected
9.	なんと (*nanto*)	1	Wow	Surprised to see the unexpected
10.	あ (*a*)	17	A!	I was surprised to see the unexpected
11.	へー (*hee*)	3	Ooh, Really?	I was surprised to see the unexpected
12.	うわ (*uwa*)	4	Wow; Yikes	Surprised

Interjection Call/*Yobikake* (呼びかけ)

Kandoushi, which is included in the *yobikake* (call interjection) type in the *Tensei Shitara Slime Datta Ken anime,* was found to have 5 data with 11 appearances in chapter 1 to 5.

Table 2

Classification of Data *Yobikake* in *the Tensei Shitara Slime Datta Ken anime* Chapter 1-5

No.	Expression	Appearance	Meaning	Situation
	**Call *Interjection/Yobikake***			
1.	おい (*oi*)	6	Hey	Expressions when calling the interlocutor
2.	さあ (*saa*)	1	Well	Invite the other person to do something
3.	それ (*sore*)	1	There	Tell the other person something
4.	あの (*ano*)	2	Excuse me	Expressions when calling the interlocutor
5.	ねえ (*nee*)	1	Hey	Expressions when calling the interlocutor

Response Interjection/*Outou* (応答)

Kandoushi, which is included in the type of *outou* (response interjection) in the *Tensei Shitara Slime Datta Ken anime,* was found to have 10 data with 50 appearances in chapter 1-5.

Table 3

Classification of Data *Outou* in the *Tensei Shitara Slime Datta Ken anime* Chapter 1-5

	Response Interjection/Outou			
No.	Expression	Appearance	Meaning	Situation
1.	おう (*ou*)	2	OK	Agreeing with the interlocutor
2.	ふん (*fun*)	1	Yes	Expressing understanding of the interlocutor
3.	いや (*iya*)	2	No	Disagree with the interlocutor
4.	いいえ (*iie*)	2	No	Disagree with the interlocutor
5.	はい (*hai*)	14	Right; Yes	Agreeing with the interlocutor
6.	うん (*un*)	11	Understood	Agreeing with the interlocutor
7.	なるほど (*naruhodo*)	8	Oh, I see	Show understanding to the interlocutor
8.	ええと (*eeto*)	6	Hmm	Used when thinking looking for answers
9.	ああ (*aa*)	2	I see	Agreeing with the interlocutor
10.	はあ (*haa*)	2	Hah?	Agreeing with the interlocutor

Interjection Greetings/*Aisatsugo* (挨拶語)

Kandoushi, which belongs to the *aisatsugo* (greeting interjection) type in the *Tensei Shitara Slime Datta Ken anime,* was found to have 3 data with three appearances in chapter 1 to 5.

Table 4

Classification of Data *Aisatsugo* in the Tensei *Shitara Slime Datta Ken anime* Chapter 1-5

	Greeting *Interjection / Aisatsugo*			
No.	Expression	Appearance	Meaning	Situation
1.	こんにちは (*konnichiwa*)	1	Good afternoon	Say hello or good afternoon to the other person
2.	いってらっしゃい (*itterasshai*)	1	Take Care	Welcoming the arrival of the interlocutor
3.	じゃ (*jya*)	1	Well then	Saying goodbye to the interlocutor

The equivalent meaning of *Kandoushi* in the *Tensei Shitara Slime Datta Ken anime* in Indonesian Interjection Emotions/*Kandou* (感動)
Kandoushi "Uwa"

Conversation data 1

Context: Rimuru intends to increase his abilities by fighting against the armoured lizard by turning into a snake that Rimuru previously defeated.

リムル :くらえ*!*

Rimuru : *Kurae!*
Rimuru : Take this*!*

リムル : うわ (1)...毒霧吐息は封印しよう。
Rimuru : **Uwa** (1) *... Doku kiri toiki wa fuuin shiyou.*
Rimuru : **Yikes** (1) I had better seal the burst of poison mist.
(Eps.2; 00:11:31)
　　　The kandoushi *"Uwa"*in contained in the conversation data above belongs to the type of *kandoushi kandou* or emotional interjections where the *kandoushi* shows Rimuru's surprise when he sees the armoured lizard transform into a disgusting figure due to the poisonous mist spray when they fight. The equivalent meaning in Indonesian for *kandoushi* in conversation data (1) above is 'Yikes'.

Interjection Call / *Yobikake* (呼びかけ)
Kandoushi "Oi"

Conversation data 2
　　　　Context: Mikami Satoru, who recently passed away, was revived/reincarnated in another world as a slime (monster) by Rimuru Tempest, was confused when he was suddenly in a cave and met a dragon named Veldora.

ヴェルドラ : 聞こえるか？小さき者よ。
Berudora : *Kikoeruka? Chiisakimonoyo.*
Veldora : O little creature, can you hear me?

リムル : うっ…
Rimuru : *Ugh....*
Rimuru : Uh.....

ヴェルドラ : **おい!** (2) 聞こえているだろう？
Berudora : **Oi!** (2) *Kikoeteiru darou?*
Veldora : **Hey!** (2) You can hear me, right?

リムル : お…俺のことだよな?
Rimuru : *O-Ore no koto dayona?*
Rimuru : What do I mean?

ヴェルドラ : 返事をするがよい。
Berudora : *Henji wo suru ga yoi.*
Veldora : My response.

リムル : って言われても、口がないから喋れないんだよ！
Rimuru : *Tte iwaretemo kuchi ga naikara shaberenainda yo!*
Rimuru : Even if you say that I cannot talk because I don't have a mouth!
(Eps 1; 00:13:27)
The kandoushi "*Oi*" spoken by Veldora in the conversation data above belongs to the type of *kandoushi yobikake* or call interjection, which expresses a call to the other person with the equivalent meaning appears in Indonesian, namely 'Hey'. The *kandoushi* "*oi*" appeared where Veldora called Rimuru, who suddenly entered his cave.

Response Interjection/*Outou* (応答)

Kandoushi "Hai"

Conversation data 3

Context: When Rimuru and Gobta arrived at Dwargon, they were bullied and challenged by two men. Then Rimuru reminded Gobta about fighting but not attacking humans before Rimuru transformed from slime to a tempest star.

リムル	:ゴブタ君。ルールその１覚えているかね。
Rimuru	: *Gobuta-kun. Ruuru sono 1 oboete iru ka ne.*
Rimuru	: Gobuta. You remember our first rule, right?

ゴブタ	: **はい** (3),もちろんすルールその１人間を襲わない。
Gobuta	: ***Hai*** (3), *mochironsu ruuru sono hito ningen wo osowanai.*
Gobta	: **Yes** (3), of course! The first rule: don't attack humans!

リムル	:では少し目をつぶり耳を塞いでをおくんだ。
Rimuru	: *Dewa sukoshi me wo tsuburi mimi wo fusaide wo oku nda.*
Rimuru	: Then, close your eyes and ears for a while.

ゴブタ	:へえ？
Gobuta	: *Hee?*
Gobta	: Eh?

リムル	:けしてこっちを見てはいけない。
Rimuru	: *Keshite kotchi wo mite wa ikenai.*
Rimuru	: And do not face this way.

ゴブタ	:了解っす。
Gobuta	: *Ryoukaissu.*
Gobta	: Roger That.

(Eps 4; 00:07:02)

Kandoushi "*Hai*" spoken by Gobta in the conversation data above is a *kandoushi* expression that belongs to the type of *kandoushi outou* or response interjection to respond to other people's questions as an expression of agreement. In the conversation, Gobta agreed that he remembered the rules, then continued by mentioning the contents of the rules. The equivalent meaning in the *kandoushi* in conversation data (3) above is 'yes' in Indonesian.

Kandoushi 'Un'

Conversation data 4

Context: Rimuru, the goblin village chief, and the other injured goblins were in a room.

リムル	:ケガ人はこれで全部だなでは… 柵を作る！村の防備を固めるぞ。
Rimuru	: *Kega hito wa kore de zenbu fund god…saku wo tsukuru! Mura no boubi wo katameruzo.*
Rimuru	: With this, those who were injured have all recovered. Then... we will build a fence. We strengthen the village's defences!

ゴブリンたち：うん**!** (4)

Goburintachi : **Un!** (4)

The goblins   : **Understood!** (4)
(Eps 3; 00:03:49)

Kandoushi "Un" that appears in the conversation data above is a *kandoushi* that belongs to the type of *kandoushi outou* or response interjection with the form of the *kandoushi* expression, namely うん (*un*). The *kandoushi* phrase was spoken by the goblins and their village heads to express their agreement with Rimuru's idea. The equivalent meaning in the *kandoushi* in conversation data (4) above is 'understood'.

Interjection Greetings /*Aisatsugo* (挨拶語)
Kandoushi "Jya"

Conversation data 5
> Context: Rimuru has just been given the power to see and speak because Rimuru was blind and deaf. On the condition that he would always visit Veldora in his cave.

ヴェルドラ　：おい,約束は覚えているな？

Berudora   : *Oi, yakusoku wa oboeteiruna?*
Veldora   : Hey, do you remember your promise?

リムル　：も-もちろんっすよ!おびえてなどいません。**じゃ** (5)また話しに来ますんで！

Rimuru   : *Mo-mochironssuyo! Obietenadoimasen.* **Jya** (5) *hanashi ni kimasunde!*
Rimuru   : O-of course! I am not scared. **Well then** (5), I will be back later to talk!
(Eps 1; 00:16:51)

Kandoushi "*Jya*" spoken by Rimuru in the conversation data above belongs to the type of *kandoushi aisatsugo* or greeting interjection as a *kandoushi* expression that is spoken when separating. In the above conversation, it is told that Veldora asked for Rimuru's promise to visit and talk to him. However, the frightened Rimuru tried to run away from there. In Indonesian, the equivalent meaning that appears in the *kandoushi* in conversation data (5) above is 'Well then.'

Conclusion

Based on the results of the analysis that has been carried out, the *kandoushi* contained in the *Tensei Shitara Slime Datta Ken anime* from chapter 1 to 5 are divided into four classifications, including *kandoushi kandou* (emotional interjection) as many as 12 data with 83 occurrences, *kandoushi outou* (response interjection) as many as 10 data with 50 occurrences, *kandoushi yobikake* (call interjection) 5 data with 11 occurrences, and *kandoushi aisatsugo* (greeting interjection) 3 data with three occurrences. These interjections have various equivalents in Indonesian, depending on the situation that occurs when the *kandoushi* expression is spoken.

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