
© 2021 DOSE! comics
ドーズ!
ELLIS & GEBBIA
4
ウルトラーバイオレンス


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© 2021 DOSE! comics
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4
WE WANT FLOAT NOW!
LET I FLY TOO!
POLICE
ウルトラーバイオレンス

DOSE! 4

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KAIJU 怪獣 COMIX

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Please read this comic from left to right

この作品は、左から右へ読んでください。

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HERE'S BURNOUT!
バーンアウト参上！
原作：ショーン・エリス
作画：ジョン・ゲビア
わかっ
お前ら、バカなよそ者だな
トーフ・シティでドラッグを
パクったらどうなるか、
みんな知ってるぞ…


SKREECH!
キキーーッ！！


この俺がお前らの首を
刎ねに来たぜ。
PAT
PAT
PAT
PAT
PAT
PAT
PAT
PAT
PAT
PAT
PAT
PAT
これは正々堂々勝ち取った戦利品だ
取り返したいならやってみろ。
挑戦、受けてやるよ。
分かってるだろうが、
戦利品のバトルはメタ同士の
もんだ。まともな市民を
巻き込んじゃいけねぇ。
誰もが金を
払いたくない
からって暴力を
使い出したら、
世の中どうなるか
想像してみろ。
チッチッ。


SHOOM!
シュオオオッ
SHOOM!
シュオオオッ
スススッ!!


WHIP!!
ヒュッ!!
CHERRY
自転車を除く
一方通行
こいつはブラーで
ラリってるただの
ジャンキーじゃねぇ。
本物のスピードスターだ。
まぁ最悪ってほどでもねぇな。
少なくともブラーキメてる
スピードスターじゃねぇしな。
物語が今どこにいるか、
もう気付いてるだろ？
この戦いはシリーズ最終回、
お前にとって最後の
クライマックスだ。
今まさに、心の闇を
乗り越えられなかった
悲劇の恋人たちの末路を
見届ける時が来た。
ラーメン
さて諸君、
そろそろ補給タイム だ。
メタ興奮剤ブラー、
まもなく投与可能です。
奴らを
あの世に送る準備してる間、
足止めしとけ。
ガキィンッ　カッ　カコーン　ギャリギャリィ！
CRUNCH
KKRRAK
KARN
ズビビッ！
SKNORRT


WWAAHHOOH!!
AND NOW--LET THE BATTLE BEGIN.
DEATH DRONES
ATTACK!!!
ウワアアアッ！
さあ戦いの始まりだ。
デス・ドローン、攻撃！！
ジジジジ
ターゲット、ロックオン。
自分何してるか、ちゃんと分かってるんでしょ。
あの戦利品の話は、こいつらを片付けてからだ。
ギギギギ
ピリピリッ
ZRRRP


ジジジジ
……なんだこれ？
今日は
手強い奴らと戦う気で
来たのに
ガッカリだぜ。
そもそもどうやって怪獣
ブルーザー達を倒したんだ？
どっちにしろ、物語の
結末はすぐそこだ。
すぐに終わらせてやるからさ。
あたしに近づいたら……
テメェの心臓、吹っ飛ばすよ、
クソ野郎！！
ラーメン
NO FLYING
KAIJU
GREAT INDIA


首を飛ばす前に最後の一言だけ言わせてくれ。この仕事、たまんねぇなァ！
2F
TAP
TAP
BURN OUT!
バーンアウト!
PUK
PUK
?


ズドーン！
DRNK.
ガキンッ
オレのデス・ドローン！
ノーーー！！
ガシャーン！


こいつ、マジモンじゃねぇか！
HOT HOT!!
オオオオ！アッツアツッ!!！
THUMP ドンッドンッ THUMP
ゴホッゴホッ
COUGH.COUGH
ゴホッゴホッ
間違いなく彼もメタだ。
構わねぇ。メタ狩りはオレの…待て…
まさか。
オレのブラーが
オレのブラーはどこだ？
NNOOOOOOO!!!!
ノーーーーッ！！！
神よ、なぜオレを見捨てたぁッ！？
オレの大事なブラーはこの辺にあるはずだ！
あっちか？頼む！ブツがないとやってらんねぇよ。
全部メチャクチャだ!
KAI JUICE
GREAT INDIA
GREAT
NAAN (INDIAN BREAD)


本来なら苦しまずに
殺してやるつもりだった。
が、お前には凌遅刑、
つまり千の斬撃による死刑を
宣告する！！！
ビュンッ
オレのブラーの代償は――
苦痛と絶望で払ってもらうぜ！
ビュンッ
ビュンッ
古代中国で
実践された処刑法…
最初の数カ所を切れば、
血がドクドクと溢れて、
止まりゃしねぇ。


次に切り落とすのは…
お前の手足だ。
イィィィ
もちろん
お前の
チ○コもな。
この処刑は
ザシュッ
SLASH
死ぬほど
ザシュッ
とてつもなく
痛いぞ.
ブラーの常用は、
EDとペニスの縮小を招くのだ。
そのデカい刃、まさか小っせぇもんの
代わりじゃねぇよな、バーンアウト？
ちなみにさ、
これより紙で切られた方が
よっぽど痛ぇぞ。
すぐに
チッ
CHI!!
チッ
CHI!!
ただの
お前は
血塗れの肉塊だ。


仕留めるチャンスは今だ、ワーム。
追いかけるな。
それが奴の狙いだ。
視点を変えよう。
ザシュッ
ザシュッ
奴のスピードを…
お前の武器にするんだ。
時が
感じる
いま
ゆっくりと
奴が来るのを…
待つだけ。


DON!
ドーン!

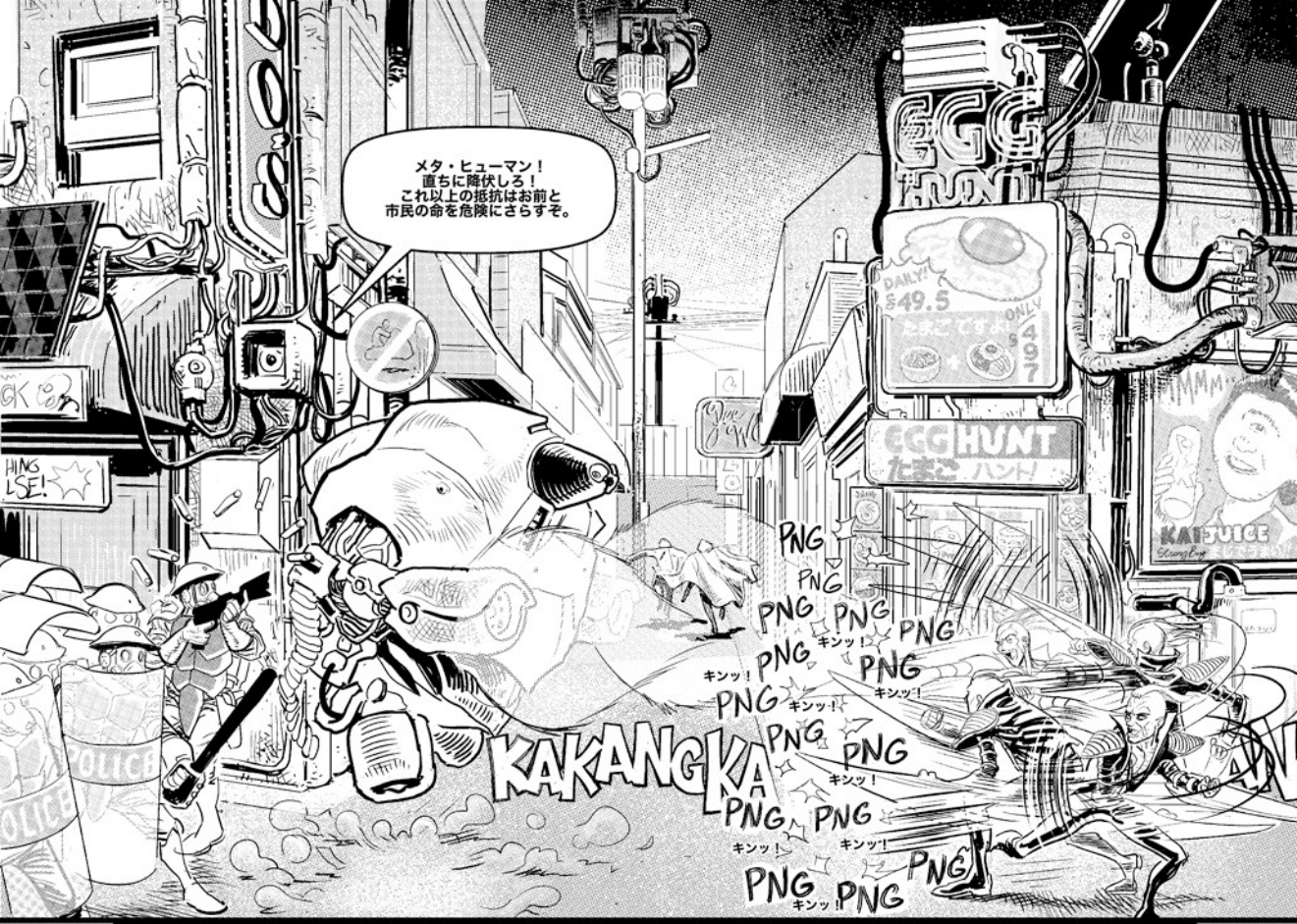

THUNK
タンッ
MASSAGE マサージ
アAP
くらえっ！
YOINK!
バッ
My OMNI's..
WAIT! I NEED THOSE!
オレのオムニ…
待て！アレが
ねぇとマズいんだ！
GIVE 'EM BACK!
返せ！
ひとまずスクリュー・
ワームの勝ちってことでな。
少しだけ逃げる
時間をやるよ。
その後が本番だ。


ウィーーオーウィーー オーウィーー！
WEEEOOOW
WEEE
キキーーッ！
SKRREEECH!


今がチャンスよ。
早く行こう。
逃げでもムダだ。
どこへ行こうが見つけ
出してやる！


動くな！
違法かつ無許可のメタ・
ヒューマン活動の
容疑で逮捕する！
武器を捨てろ、
でなければ発砲する。
3…2…1…！
TCMDF
305
HOUSU
ハウス
POLICE


KANGKANGKANGKA
ガンガンガンガン
POLICE
TCMDF
さあ、
かかってこいクソ野郎ども！
それが精一杯か？
俺は一日中でも遊んでやるぜ！
キンッ！
PNG
あいつ、
あの刃だけで警官隊を
押し返してるかよ。
俺の内臓えぐる気さえなきゃ、
もっと見てみたいくらいだ。
ガンガンガンガン


メタ・ヒューマン！
直ちに降伏しろ！
これ以上の抵抗はお前と
市民の命を危険にさらすぞ。
KAKANGKA
PNG
キンッ！
EGG HUNT
たまご ハント
KAIJUICE


どうやら振り切ったみたいだな。
つーか、ここどこだ？


わからない。
オムニボックスが
動かないし
電波もない
やっぱあの
には勝てる気が
するけどな。


メタ・ヒューマンはメタ・
ケイトとアロシアス・ジョンソン。
女の方は四件の殺人事件の容疑者だ。
殺人四件!? 何を
しても逃がすわけにはいかない。
複数殺人の容疑者を逃したら、
上司にめちゃくちゃ怒られるぞ。
その
通りだ！
POLICE
吐くなら、
あっちにしてくれ。
はぁはぁ…
もうダメだ。
なんか、はぁはぁ…
吐きそう。
これを見て。
どうやら今日は
ツイてるみたいだな…


PINBOT
CITY OF TOFU COURTHOUSE
JUSTICE WILL PREVAIL
WE WANT FLOAT!
よし、さっさとここを離れよう。
WHEN WILL WE FLY?
LEGALIZE ALL DRUGS!
VOTE ATFJ!


FLOAT!
I SHAVED MY ASS FOR THIS!
トーフ・シティの毎日のメタ・ドラッグ合法化デモ、最高だぜ。
あんたも仲間意識を見せて、一緒にフロートやらないか？
あたしはもうここから出るわ。あなたもそうした方がいい。
俺たち、いったい何に足突っ込んじまったんだ？
この街に仕事持ってる奴はいないのか？
その答えはわかってるだろ。
今日はこいつらやけに機嫌悪いな
くたばれ！
PEACE BOAT
PROHIBITION IS NOT FREEDO
LET OUR PEOPLE FLOAT!
俺たちにフロートさせろ！
GOD HATES SOBRIETY
GIVE ME META-DRUGS OR GIVE ME


市民の皆さん！メタ・ヒューマンのテロリストがこの平和的なデモに紛れ込んでいる！直ちに解散せよ！従わなければ、誤射の危険がある！
長官、本当にこの混乱の中に突っ込むおつもりですか？彼らは命令を無視しています。
ああ、すぐに従うさ。〝ピースメーカー〟を用意しろ。
IT'S QUIET TIME, YA BUMS!
静かにしろ、このクズども！


ドーン
BOOM!
スポッ
SPLAT!


さて皆さん、ちょっとは楽しめたろう？
警官21人をバラバラに、これは新記録だ！オレの特別な瞬間に立ち会ってくれたみんなに感謝するよ！
KAIJU
HUMAN


クソッ、やべぇ！俺が戦利品を失ったなんて噂が広まったら、の最高執行官の座は終わりだ。しかも、あの個人的なビデオまでぁぁ。もしそれが流出されたら…考えたくもねぇ！
とにかく、オムニスペックを取り戻さなきゃ。急いで！
ったく、歯も治さなきゃ。
TO BE つづく
CONTINUED...

ENTERTAINMENT

At What Cost?:

A Critical Examination of the Meta-Human Tradition of Taking Warprizes and its Destructive Effects Upon Society

by Dr. Michael Brenner

Since the dawn of the Meta-Human Age, the 'taking' of souvenirs, or items of personal property from vanquished foes "warprizes", has been a long-held tradition within the community of both metavillains and metaheroes alike. For the victors, warprizes connote a level of status and superiority over the defeated opponent; for the defeated, however, the taken item conveys shame, inferiority, and impotence. While we may expect this sort of retrograde and childlike behavior from those who identify as metavillains, why is warprize taking considered an acceptable behavior when exhibited by those we grant a privileged status within society, that of the vaunted metahero? A behavior that may have unthinking roots in the spirited horseplay and seemingly harmless rules-of-engagement between fighting children, has, in the context of dangerously enhanced adults, devolved into something incredibly toxic, with deadly ramifications for not only the meta-human community, but for society as a whole. It has recently become clear that now, more than ever, it is imperative that we hold our metaheroes to higher standards and, at the very least, make it abundantly clear that we, as a society, will no longer tolerate their participation in the destructive practice of claiming warprizes.



The tables are turned on the Best Man in '67

Best Man, Worst Practices

The warprize-taking tradition is known to have started in the 1930's with the magick-based Best Man, who is said to have had his Magician's Lair full of trinkets, doo-dads, and souvenirs pilfered from his innumerable defeated adversaries. As he explained to the press at the time, taking a piece of paraphernalia from a defeated foe added to the pool of magickal abilities available to him; that is to say, the more souvenirs the Best Man took from bested opponents, the stronger his magickal abilities became. We can neither confirm nor deny the veracity of the Best Man's claims, and thus, are left to conjecture. What we do know and can confirm, however, is that this prize-taking ethos became standard practice on the part of both metaheroes and metavillains in Best Man's wake. The metahuman community, began to engage in and reinforce this collective myth; that is to say, the metahuman



The Best Man's costume & wand (1941)

community began to treat the taking of warprizes as though it were actually a boon to their own abilities and powers similar to the way in which the Best Man's taking of souvenirs added to his own magickal abilities. While the Best Man's practice may have actually had some benefit to his abilities, we know for certain that the taking of warprizes does not and has never resulted in any sort of benefit to the abilities of 99.999% of metahumans. What it did result in, however, was a system of social hierarchy within the metahuman community, one in which superiority over others was won and demonstrated through warprize taking: in other words, through outright acts of aggression, violence, and bloodshed. While some of the most strident adherents to this practice were, as we are all fully aware, beloved metaheroes, we might have thought that their investment in and participation in this toxic, hyper-masculine tradition would have served to undermine their standing as actual "heroes" within society. But through the present day, this has regrettably not been the case.

10,000 Wrongs Don't Make a Right

As time passed, the metahuman community became fully invested in the notion that their self-worth, pride and reputation was tied to and directly associated with the capturing of warprizes, so much so that the practice has only grown until it has become something of a full blown epidemic in modern times. We see that the act of acquiring warprizes, for some metaheroes, has actually far outstripped the desire to either fight injustice or do good in the world; the sole purpose of some 'metaheroes' has seemingly become the collecting of, and accumulation of warprizes. Indeed, quite a number of metaheroes and metavillains alike have exhibited a monomaniacal fixation on the acquiring, collecting, and hoarding of such objects. Some individual metavillains can be thought to value warprizes more than they actually desire to gain wealth through criminal enterprise, and it is not uncommon to see both metavillains and metaheroes alike take to telepathic social media to display, brag, and gloat about their recently acquired warprizes. And thus, the destructive cycle of violence is intensified and perpetrated not merely by metavillains, but by the very people, our sacred metaheroes, whose professed duty is to not only safeguard us, but to protect the ethics, traditions, and mores that we, as a society, hold dear. With each passing day, the line between metahero and metavillain becomes less clear, less distinct, and the more common the practice of metaheroes taking warprizes has become, the less distinct, the more obfuscated the line between metahero and metavillain, becomes.

Violence Commodified

Once a warprize has been taken or 'won,' it then becomes the duty of the vanquished meta to regain said lost warprize, for it is only through regaining what has been lost that one can reestablish standing and reputation within the metahuman community. Or so, that is the collective myth we have all become fully invested in taking part in. It is not uncommon, however, that when a metahero loses a warprize and is publicly outed for it, they may in turn be dropped by sponsors and consequentially, lose out on future sponsorship possibilities; that is to say, a metahero's livelihood is directly tied to the the concept of not only retaining and not relinquishing warprizes, but also, regaining warprizes once they have been 'lost.' The stakes have now escalated to such an extent that the consequences are higher, more deadly, and more expensive than ever. If dominance is not continually maintained, displayed, and/or reestablished within the metahuman community, a meta's value, worth, and even self-worth within said community decreases correspondingly. Thus, the currency of one's value within both the metahuman community and within society itself is not only commodified through these

acts of violence and aggression, but it is only through one's willingness to continually commit acts of violence and aggression, again and again, in perpetuity, that this commodified value can be retained.

Warprizes and Gender

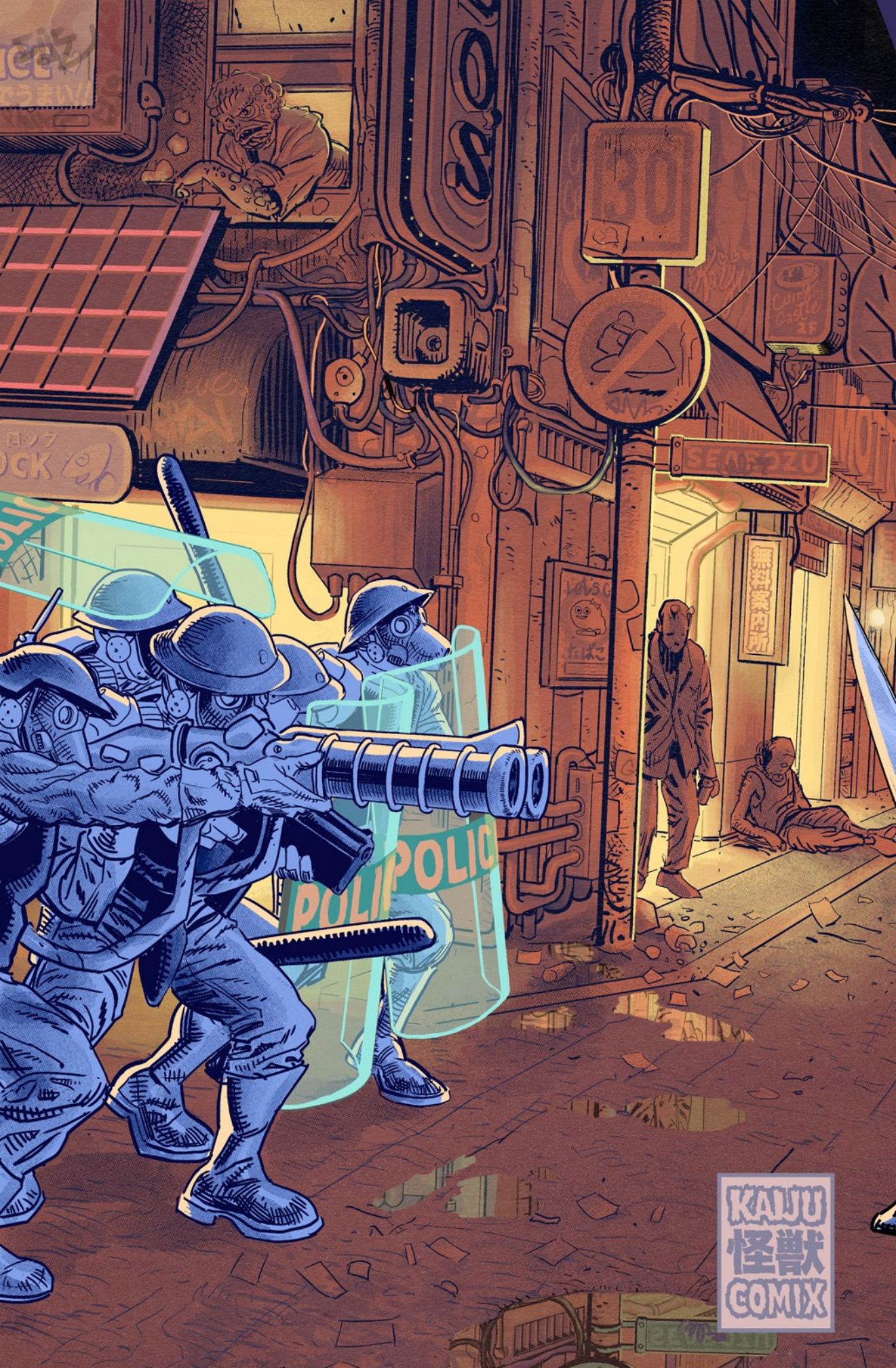
While the toxic practices within warprize culture might be thought of as inherent in, and most closely associated with toxic masculinity, both females and those who identify as being part of the LGBTQIATH+ community participate in the seizing of warprizes at nearly equal to or higher rates than those of their male counterparts. That is to say, the toxic behaviors that we most closely associate with men via toxic masculinity are, in actuality, bound by neither gender, gender roles, nor sexuality. The predominant behavior we see from metas, however, regardless of either hero/villain association and identification, is abundantly clear. Metas participate within a tradition and culture which perpetuates a needless and continuous cycle of violence, with little, if any, regard to the destruction and harm it causes to either the general populace or society as a whole. It then becomes blatantly obvious that it is not merely pride and reputation at stake within warprize culture, but the financial interests, livelihood, and future earnings potential of both metaheroes, and to some extent, metavillains, which perpetuates such behaviors. We must then ask ourselves how many more lives need be lost, how much bloodshed and destruction must be tolerated so as to allow this sort of behavior to continue?

Deadly Diversions

It is not merely the metahumans who participate in this cultural practice, nor the corporations who help fuel the transactional economics of warprize culture whom must be held accountable, but it is we ourselves, the general public who derives pleasure from the entertainment value which warprize culture affords, who must ultimately be held accountable. For it is our clicks, likes, attention, adulation, and dollars which ultimately fuel the economics of warprize culture. While we are being sincere in thinking that we must hold our beloved metaheroes to higher standards, it is we ourselves, both as individuals and as society, who must also be held to higher standards and made accountable. As tantalizingly alluring and entertaining these endless blood feuds appear, we must disassociate ourselves from the pleasures and satisfactions which warprize culture engenders, for it is our own participation in said practices which helps to produce these deadly consequences and outcomes; thus, it is our own entertainment which has, in turn, become deadly to us; that is to say, when we act as spectators to the endless battles which are a part of warprize culture, and derive pleasure through said practices, we ourselves not only condone said actions, but also, give our implicit consent to them; though we aren't actually physically participating in these battles, we are as directly responsible for them (and their attendant damage and pain) as the metaheroes fighting warprize battles themselves. Only through divesting ourselves of, and refusing such pleasures, can we ever truly hope to end the harm, destruction and trauma which they inflict upon society.



The Best Man in his Magician's Lair circa 1937


POLI
KAIJU
怪獣
COMIX


KAIJU
怪獣
COMIX
LEGALIZE ALL META-DRUGS
I WANNA FLY!
HOW DO WE STOP COMIC BOOK VILLAINS?
Peace
YOU WOKE A GIANT!