

全国通訳案内士試験 第2次口述試験対策

2021 年度第2次口述試験に「英語で紹介する日本事典」(ナツメ社)から出題された
＜プレゼン問題＞＜外国語訳問題＞14 題

(1) 中秋の名月【10:00～11:00】(その 1)＜プレゼン＞(日本事典 P.144)

旧暦の 8 月 15 日、現在の暦で 9 月中旬～下旬の満月の夜を「十五夜」、その日に出る月を「中秋の名月」といいます。お月見は、ケイトウの花や月餅を供えて中秋の月を観賞する中国の唐代からの慣習にならい、日本独自の様式を整えた行事です。里芋などの畑の収穫を祝う祭りだともいわれ、「芋名月」ともいわれます。月の見える縁側にススキを飾り、里芋、月見団子、酒、柿、栗、枝豆などを供え、月を眺めて秋の実りに感謝します。

The night of the full moon is called *jugoya* – August 15th on the old calendar or mid-September in today's calendar – and the moon that rises that day is called *chushu no meigetsu* (the harvest moon). *Otsukimi* is an event which has added various unique Japanese styles to a custom that began during the Tang Dynasty in China where they made an offering of a cockscomb flower and Chinese moon cakes (*gepei*) as they admired the harvest moon. It is also said to be a festival to celebrate the harvest of the field, such as *taro* roots, and thus is also called *imomeigetsu* (potato harvest moon). People give thanks for the autumn harvest as they admire the moon, and decorate the porch - in a place where the moon can be seen - with Japanese pampas grass. Then they make offerings of *taro*, *tsukimi dango* (moon viewing dumplings), *sake*, persimmons, chestnuts, or *edamame* (green soybeans) so that they can show gratitude to autumn harvests.

(2) 居酒屋【10:00～11:00】(その 1)＜外国語訳問題＞(日本事典 P.93)

(出題実績:2013 年度【13:00～14:00】＜プレゼン＞)

かつては、入り口にある赤い提灯から「赤提灯」などと呼ばれました。日本酒やビール、焼酎、焼き鳥などの大衆的なつまみがメニューです。江戸時代に、酒の量り売りをしていた店がその場で酒を飲ませたのが始まりといわれます。チェーン展開が増えた今は職場の歓送迎会や学生コンパなどに利用されています。

In the past, *Izakaya* used to be called *akachochin* (a red lantern) as there was a red lantern hung at the entrance of every *izakaya*. The menu items at *izakaya* include *Nihonshu* (Japanese alcoholic beverages), beer, *shochu*, and popular *sakana* (food as

anaccompaniment to alcohol), such as *yakitori* (grilled skewers of chicken and chicken parts). It is said that the origin of *izakaya* can be traced back to the Edo Period (1603~1867) when the liquor shop selling *sake* by measure let the customers drink *sake* on the spot. There are many *izakaya* chains nationwide, and *izakaya* are extensively used for such occasions as company welcome or farewell parties and student get-togethers.

(3)七福神【10:00~11:00】(その2) <プレゼン> (日本事典 P.201)

恵比寿(えびす)、大黒天(だいこくてん)、弁財天(べんてんざい)、毘沙門天(びしゃもんてん)、布袋(ほてい)、福祿寿(ふくろくじゅ)、寿老人(じゅろうにん)を七福神といいます。ヒンドユー教、仏教、道教、神道、土着信仰が融合して作られた神仏習合の神々で、福をもたらすとされます。たとえば、恵比須は漁業と商売繁盛の神、大黒天は豊穰を担う神、弁財天は学問・芸能・美をつかさどる女神、毘沙門天は勝負事の神、などのいわれがあります。日本には全国に七福神をまつる寺社があり、現代でも新年に7体の神様を順繰りにお参りする七福神詣の習わしが盛んです。

Ebisu, the god of fishery and merchants, *Daikokuten*, the god of wealth, commerce and trade, *Benzaiten*, the goddess of knowledge, art and beauty, *Bishamonten*, the god of warriors, *Hotei*, the god of abundance and good health, *Fukurokuju*, the god of happiness, wealth and longevity, *Jurojin*, the god of wisdom, are all together called the *shichifukujin*, the "seven deities of good fortune." As elements of Hinduism, Buddhism, Shinto, and native beliefs merged to create a syncretistic fusion of religion in Japan, they are the gods believed to bring good fortune. For example, *Ebisu* is the god of fishery and merchants, *Daikokuten* is the god of wealth, *Benzaiten* is the goddess of knowledge, art and beauty, and *Bishamonten* is the god of competition. In Japan there are temples and shrines that enshrine the *shichifukujin* nationwide, and the custom of *shichifukujin*-mode, where people pay a visit to the seven gods one after the other around the time of the New Year, is popular to this day.

(4)流鏝馬【11:00~12:00】(その1) <プレゼン> (日本事典 P.239)

(出題実績:2018年度【13:00~14:00】<プレゼン>)

流鏝馬は、射手(いて)が疾走する馬の上から連続で3つの的を目掛けて弓矢を引き放つ勇ましい行事です。馬を走らせる区間を馬場(うまば)といい、約220mが正式とされます。的は50~60cmほどの四角い板で、馬の進行方向の左側に一定間隔を置いて3つの的が立てられています。

ます。流鏝馬は平安時代に始まり、鎌倉時代から兵士の軍事訓練として盛んに行われるようになりました。現代では、流鏝馬は全国の神社などの神事として催されます。

Yabusame is a courageous event where an archer on horseback aims at three targets lined in a row by shooting the bow and arrow from a horse running at full speed. The section within which the horse runs is called *umaba* (riding ground), and 220 m is said to be the proper length. The target is a square board of about 50 - 60 cm and three of these targets are placed at fixed intervals on the left hand side of the horse's direction of movement. *Yabusame* began in the Heian Period (794 - 1185), and it became popular as soldier's military drills during the Kamakura Period (1185 - 1333). Today, *yabusame* takes place at Shinto shrines nationwide as a Shinto ritual.

(5) 温泉【11:00～12:00】(その 1) <外国語訳問題> (日本事典 P.36)

(出題実績: 2013 年度【15:30～16:30】<通訳問題>)

(出題実績: 2018 年度【15:30～16:30】<外国語訳問題>)

日本には温泉施設が多くあり、温泉旅行は日本人に人気の高いレジャーとなっています。温泉にはイオンやミネラルなどが含まれています。それらは、けがや病気にきくとわれています。温泉による治療法は「湯治(とうじ)」と呼ばれ、古くから行われてきました。現在では東京都心に温泉施設が増え、テーマパークとして人気を集めています。

There are a lot of hot spring facilities in Japan and hot spring tours are very popular leisure activities. Hot springs contain ions and minerals and these are believed to act on injuries or diseases. Spa therapy has been practiced since the ancient times, which is called *toji*. Nowadays, there are an increasing number of hot springs facilities even in the middle of the Tokyo Metropolitan district, which have gained popularity as theme parks.

(6) 酉の市【11:00～12:00】(その 2) <プレゼン> (日本事典 P.146)

酉の市は、毎年 11 月の酉の日に各地の鷲(おおとり)(大鳥)神社で催される開運と商売繁盛の祭礼です。古くは「とりのまち」と呼ばれて農耕道具の市でしたが、関東では商人の祭りとなりました。浅草の鷲神社などでは福を掻き集める大熊手、おかめの面、入り船などの縁起物が売られ、たくさんの参詣人が訪れます。

Tori no ichi is a festival held on the *Tori no Hi* every November at shrines of *otori* (big bird) across Japan, wishing for good luck and a prosperous business. In the old days

it was called “*tori no machi*, ”which was a market for farming tools, but in the Kanto region (the areas around Tokyo) it became a festival for merchants. Many worshippers will visit places like *Otori Shrine* at Asakusau where various good luck charms such as *okumade*, a huge rake that is said to gather lots of good fortune, an *okame* (a mask of a homely woman), and *irifune* (an incoming ship).

(7) 彼岸【13:00～14:00】(その 1) <プレゼン> (日本事典 P.130)

(出題実績:2015 年度【16:30～17:30】<プレゼン>)

(出題実績:2018 年度【16:30～17:30】<プレゼン>)

彼岸は死者のいる「あの世」のことで、仏教の理想郷である浄土をも指します。春と秋の彼岸には仏壇に彼岸団子やぼたもち(おはぎ)を供え、家族で墓参りに出かけます。お彼岸の期間は春分の日、秋分の日それぞれを中心とした 7 日間の年 2 回あり、春彼岸、秋彼岸と呼びます。

Higan refers to the “other world” where the deceased belong, and it also points to *jodo* (pure land), the Utopia of Buddhism. During the *higan* of spring and autumn, people make an offering of *higan dango* (skewered dumplings) and *botamochi* (*ohagi*), or rice cakes covered with bean jam, to the Buddhist altar. Families also pay visits to graves. The period of *higan* stretches across seven days with each of the Vernal Equinox Day and Autumnal Equinox Day in the middle. Occurring twice a year, they are called *haru-higan* (Vernal Equinox) and *aki-higan* (Autumnal Equinox).

(8) 祇園祭【13:00～14:00】(その 2) <外国語訳問題> (日本事典 P.242)

(出題実績:2013 年度【14:00～15:00】<通訳問題>)

一般に祇園祭といえば、毎年京都で 7 月に催される八坂神社の祭りを指します。祇園祭は平安時代に疫病が流行した際、怨霊(おんりょう)を鎮めるために行った御霊会(ごりょうえ)という儀式が元とされます。祇園祭最大の見所は豪華絢爛な山鉾(やまぼこ)です。山鉾は山車(だし)の一種で、台座に神殿を載せて入が引きます。祇園祭は夏祭りの起源ともいわれ、全国の祭りの形式に影響を及ぼしました。

In general, *Gion Matsuri* refers to the festival at *Yasaka Shrine* held every July in Kyoto. It is said that *Gion Matsuri* originates from a ceremony called *goryoe* held to calm a vengeful ghost when an epidemic prevailed in the Heian Period (794～1185). The biggest highlight of the *Gion Matsuri* is the absolutely gorgeous *yamaboko*. *Yamaboko* is a type of float with a shrine placed on the pedestal, which is pulled by

people. *Gion Matsuri* is also said to be the origin of summer festivals, and it influenced the form of festivals all over Japan.

(9)七夕飾り【14:00～15:00】(その1) <プレゼン> (日本事典 P.139)

(出題実績:2013年度【15:30～16:30】<プレゼン>)

7月7日に行われる星祭を七夕といいます。天帝に恋仲を引き裂かれた天の川の東側のベガ(織女星)と西側のアルタイル(牽牛星)が、年に一度だけ出会えるというロマンティックな中国の伝説が起源になっています。日本では初め朝廷の貴族だけの祭りでしたが、江戸時代から庶民にも定着していきました。6日の夜に色とりどりの短冊に願い事を書き、笹に結び付けると願いがかなうとされています。

The Star Festival of July 7th is called *tanabata*. It originates from a romantic Chinese legend where two lovers - Vega in the East of the Milky Way (*shokujo-sei*, Alpha Lyrae) and Altair in the West (*kengyu-sei*, Alpha Aquilae), who are torn apart by the gods, can reunite once a year. In Japan it was a festival only for the aristocrats of the Imperial Court but took root among common people during the Edo Period (1603～1867). It is said that one's wish will come true by writing it on an oblong strip of paper (which comes in many colors) and tying it to bamboo grass on the night of July 6th.

(10)三寒四温【14:00～15:00】(その2) <プレゼン> (日本事典 P.43)

三寒四温とは、冬の終わりから春にかけての温度変化についての言葉です。3日寒い日が続けば4日は暖かい日が続くという意味です。この繰り返しで徐々に春になっていきます。気象学的に言えば、春が近づくとシベリア付近で発達した寒気団の勢いが弱くなるため、寒援を断続的に繰り返し、次第に移動性の高気圧に取って代わられ春になることです。

Sankan-shion is the term that describes changing temperature from the end of winter to the beginning of spring. It means that three cold days lead to four warmer days, and the repetition of the cycle gradually brings spring. Meteorologically speaking, the cold-air system from Siberia weakens as spring approaches, and, as a result, the cycle of cold days and warm days is repeated intermittently. Then, migratory anticyclones gradually become dominant, bringing the season of spring.

(11) 鳥居【15:45～16:45】(その 1) <プレゼン> (日本事典 P.191)

(出題実績:2016 年度【11:00～12:00】<通訳問題>)

(出題実績:2018 年度【15:30～16:30】<プレゼン>)

鳥居は神社の参道または境内の入り口に立ち、神域と俗界の境界を表しています。鳥居の起源にはさまざまな説があり、古代の神話を記した「古事記」では「鳥が止まった木」を鳥居の起源としていますし、「トラナ」と呼ばれるインド仏教やヒンドゥー教の寺院の門が日本に伝来して鳥居となった説、また「通り入る」の言葉が縮まり「とりい」と呼ぶようになった説もあります。

Torii stands at the entrance path to a Shinto shrine or at the entrance of the shrine grounds. It represents the borderline between the holy grounds and the secular world. There are various theories about the origin of the *torii*; according to the *Kojiki*, a book of ancient mythologies, the origin of the *torii* comes from “the tree upon which a bird rested,” while another theory claims that the gate of the temples of Indian Buddhism and Hindu temples called *torana* was introduced to Japan and became *torii*. Yet another theory suggests that the word for passing through, *tori-iru*, became shortened to *torii*.

(12) 年越しそば【15:45～16:45】(その 1) <外国語訳問題> (日本事典 P.148)

(出題実績:2016 年度【10:00～11:00】<通訳問題>)

大晦日はその年の最後の日、12月31日です。大晦日の夜には家族そろって年越し蕎麦を食べる風習があります。江戸時代の金細工師(きんざいくし)が仕事納めに蕎麦団子で床を掃除して金くずを拾い集めたことから金運を招く、また蕎麦のように寿命が長く延びると考えられたため、年越し蕎麦を食べることが定着しました。深夜12時近くになると108の煩悩を一つひとつ浄化する除夜の鐘が鳴り響きますが、蕎麦は鐘がつき終わるまでに食べ終えねばなりません。

Omisoka is the last day of the Year, December 31st, there is a custom to eat *toshikoshi soba* (New Year's buckwheat noodles) with the family on New Year's Eve. This custom took root in Japan with the belief that it will bring good luck with money, since a goldsmith in the Edo Period (1603～1867) collected gold dust as he was cleaning the floor with *soba* dumplings at the end of the year, as well as because of the belief that one's life will be prolonged like the long, thin *soba* noodles. As midnight approaches, the *joya* bells (bells ringing out the old year) will be heard 108 times to purify each *bonno* (worldly passion), and the *soba* must be finished before the last bell is struck.

(13) 落語【15:45～16:45】(その2) <プレゼン> (日本事典 P.219)

落語は江戸の町人文化から生まれた話芸で、江戸落語と上方落語があります。滑稽話、人情話、怪談など語られる世界はさまざまです。

話の最後に、なるほどと思わせる「落ち」がつくのが特徴です。落語の芸人を正式には噺家(はなしか)といい、寄席と呼ばれる演芸場で着物姿で高座姿に座り、扇子と手ぬぐいを小道具にいろいろなものに見立て、何役をも演じ分けつつ、語りと間と所作で開き手を笑いに引き込みます。

Rakugo is an art of narrative that was born from the culture of the Edo Period (1603 ~1867) townspeople and there are two types, *Edo-rakugo* and *Kamigata-rakugo*. There are many worlds that are talked about, such as *kokkei-banashi* (comical stories), *ninjo-banashi*(stories about worm human relationships) and *kaidan* (ghost stories). It is characteristic of *rakugo* to have an *ochi*, a punch line, at the end of a story to make people think “I see !” The artist of *rakugo* is formally called *hanashika*, and they draw listeners into laughter through storytelling, pausing, pantomime by using various tools such as *sensu* (folding fan) and *tenugui* (handkerchief), playing many different roles as they sit on stage wearing *kimono* in a performance theater called *yose*.

(14) 流しそうめん【16:45～17:45】(その2) <プレゼン> (日本事典 P.68)

小麦粉を原料にした極細のめんです。主に乾めんとして流通していて、ゆでた後に冷水にさらして水を切り、だしの利いたつゆにつけて食べるのが一般的です。つるっとしてのど越しがよいので、食欲がない夏場に好まれます。長い竹を2つに割ったものに水と一緒にそうめんを流しながら食べる方法を「流しそうめん」といい、夏の風物詩です。

Somen are very thin noodles made of wheat flour. *Somen* is usually sold in stores as dried noodles. The usual method of cooking and eating *Somen* is to boil them in hot water, wash and soak in cold water, drain off the water, and then dipping them in a well-seasoned sauce. People like to eat *somen* especially during the summertime when they lose their appetite due to summer fatigue as it is slippery and goes down smoothly and easily. There is another method of eating *somen*, called *nagashi-somen* (flowing *somen*), which is one of the summer traditions. Here, *somen* is put in water flowing along a long gutter, which is made by splitting bamboo in half, and you catch and eat the noodles.

以上