



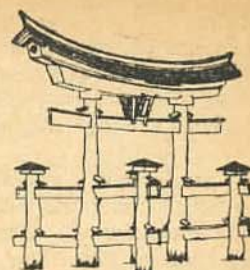


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Torii Teller

Marine Corps Air Station

Iwakuni, Japan



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News Review

LOCAL

Gen. Kier Makes Iwakuni Stop

Maj. Gen. Avery R. Kier, CG, Air FMFPac, arrived here April 18 for an official visit.

His Iwakuni stop-over was built around two successive week-ends, split by a mid-week trip to Danang, Republic of Vietnam, and Kadena, Okinawa.

Accompanied by a party of sixteen, Gen. Kier began his swing through AirFMFPac commands in the Pacific and Far East on April 16 from El Toro, Calif. His tour will end back at El Toro on May 2 after "touchdowns" at Kaneohe Bay, Hawaii; Wake Island; Iwakuni; Danang; Kadena; and NAS Atsugi.

USS Bennington Visits

The anti-submarine warfare support aircraft carrier, the USS Bennington (CVS-20), dropped anchor offshore from MCAS Iwakuni last Saturday for a three-day stay.

She carried the flag of Rear Adm. Foster T. Caldwell, Jr., Commanding Officer of Anti-Submarine Warfare Group Five. Skipper of the carrier is Capt. John S. Hill.

Through modernization, revamping and remodeling, the Bennington has grown from a 27,100-ton floating base to a 40,500-ton specialist in anti-submarine warfare. She got tagged in 1958 as a quick zip-up-and-go vessel when she deployed in a week for the Quemoy crisis. She also pulled South China Seas continuous "watch-dog" duty in 1960 when deployed during the Laos turmoil in her new ASW role.

The Bennington's length is 889 feet, as long as three football fields, and as wide as four American railroad cars end-to-end.

She usually carries from 95-100 aircraft and a peacetime complement of approximately 1300 men.

Supply Hosts Japanese

The MCAS Supply Department assumed the role of schoolteacher here last week as it hosted members of

the Maritime Staff, Japanese Defense Agency, located on Etajima Island.

Staff members made visits to the Station on April 16 and 17 to study various phases of supply operation and administration. In addition to guided tours of the Control Division, Material Division and the Household Goods and Personal Effects Section, the visitors were introduced to the local supply system by Lt. (jg) J. D. Tiger.

This orientation visit was one of a continuing series to improve relations between the Navy Supply Corps Officers and their Japanese contemporaries.

Town Honors Pilot

Bandsmen from the 1st MAW traveled 90 miles Sunday, April 19, to play memorial "Taps" for a former Marine pilot.

At a monument near Kozan, in Hiroshima prefecture, not far from a yawning weed-covered hole in the ground, the memory of Marine 1st Lt. George E. Bourassa is kept alive yearly in these ceremonies.

The citizens of Kozan-cho erected this monument to their friend Bourassa whose plane crashed there on October 15, 1957. The nearby hole in the

ground made by his AD-Skyraider has been left unfilled.

Three days earlier the lieutenant and a friend had been sightseeing when they "found" Kozan. They were befriended by Mr. Toshifumi Goto, head of the Kozan-cho sightseeing bureau.

In the process of seeing local temples and other points of interest, the lieutenant made many friends. He had promised to pay a sayonara visit to the townsfolk before leaving Japan, but the fatal air crash occurred earlier on a routine flying mission.

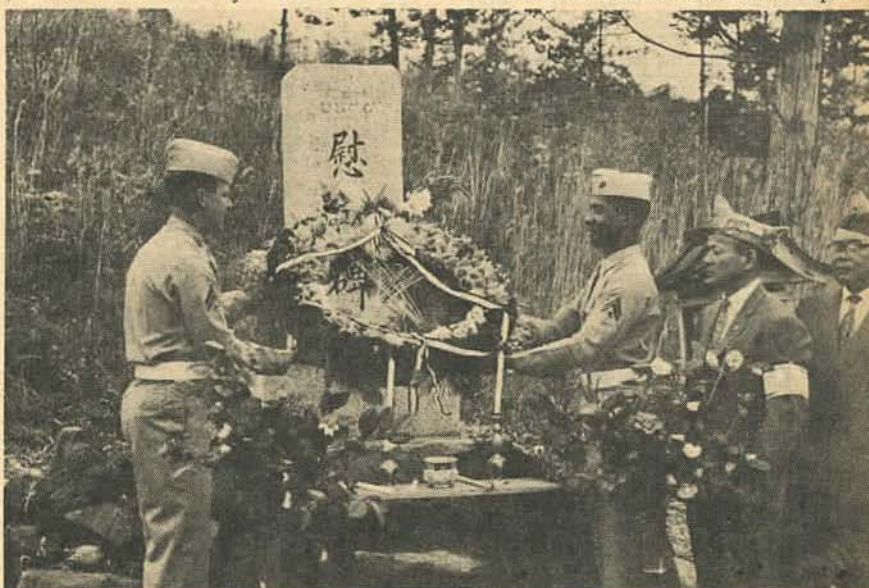
The first memorial service was held on May 30, 1958.

This is one of two monuments erected in this area to deceased American pilots. The other is near Takahashi in Okayama prefecture.

Language Class Starts

Registrations for on-station conversation English and Japanese classes this week showed approximately 100 Japanese enrolled for the English and 60 Americans slated for Japanese study.

The new quarter of language study opened up on the heels of graduations for the students of the last quarter. At graduation ceremonies Tuesday evening, April 14, 65 Japanese and 17 Americans received their completion



KOZAN PAYS ANNUAL TRIBUTE TO DECEASED PILOT

Bandsmen and townsmen lay memorial wreath



WRESTLERS HAVE CHOW - A LONG REST - AND MASSAGE BEFORE ENTERING THE RING



Sumo - Japan's "Sport of Emperors"

The West has its "sport of kings," horseracing. Japan, in its ancient sport of sumo, has her "sport of emperors." Professional sumo is said to have originated in the sixteenth century, but its colorful history of men of valor — real and legendary — dates back a few years before the opening of the Christian era.

The first recorded and perhaps one of the most famous bouts of all times was one which astonished and delighted the eyes of the Emperor Sujin, who reigned from 27 B.C. to 63 A.D.

Taama-no-keha and seven-foot-ten inch Nom-ino-sukune, in a struggle that seemed endless, thrilled the hearts of the emperor and his court until Taama-no-keha dealt his opponent such a hefty well-placed kick that it killed him on the spot. Today the sport is more refined and violence of that sort is completely taboo.

Sumo, with its imperial beginnings,

certainly got started on firm ground. The first grand tournament or "basho" was held in Tokyo; the spring tournament and temple and shrine grounds continued to be one of the favorite sites for bouts through the centuries. These religious and imperial ties probably account to a large extent for sumo's being adorned with so much pageantry today.

The "basho," or the world series of sumo, is currently staged six times a year — the New Year tournament, held in Tokyo; the spring tournament in Osaka; the summer and autumn tournaments in Tokyo; the July tournament in Nagoya; and the November tournament in Fukuoka. Each grand tournament lasts fifteen days.

A grand sumo tournament resembles a drama which opens quietly and the suspense begins gradually building up as the plot unfolds until the climax is

reached. A tournament starts with the unranked novices early in the morning, and as the day rolls along, higher and higher ranking sumoists take the stage until finally the grand champions or "yokozuna" make their appearance.

Following the final "juryo" or novice matches comes the "Grand March of the Gladiators" and the "Triumphal Entry of the Grand Champions."

The "Grand March of the Gladiators" consists of the "makuuchi" group which is sub-divided into "maegashira," or "before the heads," and the "sanyaku," the former composed of about forty-five of the top sumo wrestlers. "Sanyaku" men are further divided into "komusubi," "sekiwake," "ozaki" (champion) and "yokozuna" (grand champion). "Sekiwake" may be translated as "junior champion first grade" and "komusubi" as "junior champion second grade."

The "makuuchi" wrestlers parade in

Indian file down the aisle leading to the ring. They are clad in beautifully embroidered "keshomawashi" aprons of multicolored brocade with every design imaginable. The aprons will run in cost to as high as 300,000 yen or about \$800.

The wrestlers, about 20 in all, step up into the ring and form a circle, clasp their hands in unison and go through a routine of hitching up their aprons about a half inch or so and then leave by the same route. The remaining half of the top rankers then march in by the opposite aisle and go through the same ceremony.

Next comes the "piece de resistance," the ceremonial entry of the grand champion. First a superbly-gowned "gyoji," or referee, follows a clapper-battering announcer down the aisle. Next comes the grand champion's "tsuruharai," or attendant. Then the grand champion himself, and finally bringing up the rear, his "tachimochi," or sword-bearer.

The motions the grand champion goes through may be split up into three classifications, the clapping of the hands, the extending of the arms, and the stamping of the feet.

The clapping of the hands is said to be for the purpose of attracting the attentions of the gods. The extending of the arms and the turning up of the palms is to show, symbolically, that the wrestler has no weapons concealed. And the stamping of the feet symbolizes the stamping of everything that is evil into the ground.

Once a wrestler reaches the "yokozuna," or grand champion ranking, he can never be demoted, however poor his record may be. The grand champion, with all his regalia and all the ceremonial splendor that attends his entry on the stage is certainly very much like a king, and many feel that

he should not be dethroned. It is estimated that only one wrestler in five hundred ever reaches the "ozeki" rank and only half of the "ozeki" ever reach "yokozuna."

The psychological factor in sumo plays a very important role. Following an initial flexing of muscles and stamping of the feet at the edge of the ring, the rivals pick up a handful of purifying salt, scatter it, and squat down facing each other a short distance apart in the center of the arena. In the course of this ritual, known as the "shikiri-naoshi," the contestants get down almost with their noses in the sand, pound the floor with their fists and fix each other with piercing glances. The whole ritual can only last four minutes before they must wrestle.

After this round of "psychological warfare," the titans lunge forward to decide the winner of the match. A sumo match is won when one opponent successfully lifts, throws or pushes the



REFEREE ANNOUNCES WRESTLERS

which often puts the weight of the "grunt-and-groan" pro-wrestler to shame. After the preliminary clash, the "heavies" strive to get a firm grip on the other's "mawashi," or belly-band. The first to come to grips has a tremendous advantage in that he can gradually edge his opponent to the edge of the ring, then gently push him out.

This tactic often backfires, however, for sometimes there's the miraculous "utchari," in which a man, on the point of being toppled out, takes a last-ditch stand at the edge of the ring, hoists his rival over his stomach and throws him out, himself following a fraction of a second later.

An interesting "yumitorishiki" or bow-twirling ceremony follows the concluding bout each day. At first glance it appears to have little to do with sumo. But history has it that in 1575 the great warrior-lord, Oda Nobunaga, to celebrate his victory in a battle, held a great sumo tournament.

Notices went out all over the country to the effect that the winning wrestler would be given the colossal prize of five hundred "koku" of rice. The winner of the tournament, in addition to the rice, was also presented a bow by the great lord and it is claimed that the very same bow is used in the closing ceremonies today.

To commemorate the historic occasion the winner of each tournament was given the privilege of performing the "yumitorishiki" after the final bout. But in 1952 a change was made and a hand-picked wrestler, who makes the bow routine his special line, performs the "yumitorishiki" and suitably brings the day's activities to a close.



ENTRANCE CEREMONY OF "MAKUUCHI"

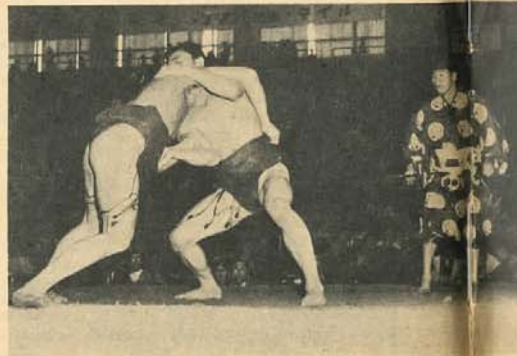
other out of the ring. A sumoist may also lose by allowing any part of his body, other than his feet, to touch the sand floor of the ring. The average time required for a match is 10 seconds, very few go on for over a minute.

There are two types of sumo — one in which the wrestlers come to grips, and one in which they do not. By the end of the "shikiri-naoshi," the wrestlers have made up their minds as to which method they will use. Some wrestlers invariably prefer to slap their opponent to the edge of the ring, and then, when they've got him off balance, they push him from the ring.

More popular with the spectators, and the heavier sumoist, however, is the grappling type of wrestling. In this the wrestlers are able to take full advantage of their enormous size —



SUMOISTS STOMP EVIL INTO THE GROUND



WRESTLERS LUNGE FOR OPPONENT'S BELLY-BAND



DRUMMER ATTRACTS GODS