#### Letter From **NEW YORKERS**

Sumo by Masuo Ichida

The national sport of sumo is arguably one of Japan's most famous and oldest traditions, and is deeply rooted



within traditional Japanese culture Sumo is believed to have originated in the Muromachi period (1336-1573) as religious performances to entertain Shinto deities. Many of the rituals that the sumo wrestlers perform today have a religious and historical meaning, like throwing salt on the ring, which is done to purify the grounds.

There are six moving tournaments across Japan, each lasting 15 days, every year. In November, the tournament is in Fukuoka. The other three are in Tokyo in January, May and September, Osaka in March and Nagoya in July. Sumo wrestlers are ranked in a hierarchy which changes after each win or loss. The grand champion, highest ranking is the "Yokozuna". If the Yokozuna ever loses (and is considered unable to uphold the dignity of the rank), he is expected to retire because he cannot get

The objective of an untimed bout is to either force the opponent out of the ring (dohyo) or have him touch the ground with any part of his body (besides the soles of the feet). The modern dohyo is a circle 4.55 meters in diameter and covered in sand. The shikiri-sen are two white lines in the center where the wrestlers must position themselves behind at the start of the bout. Surrounding the ring is very fine, smooth sand which helps referees (by reading impressions on the sand) decide whether a wrestler has had a body part pushed out of the ring.

Eating is considered part of a sumo wrestler's training. Chankonabe is a standard daily dish accompanied by up to ten bowls of rice. Naps after meals are mandatory to gain bulk.

Although sumo has been granted full recognition by the International Olympic Committee (IOC), there is little likelihood that sumo will be a sport in Tokyo's 2020 Olympics.

# THE JAPAN VOICE

## COOL JAPAN from New Yorkers' Viewpoints



Tadashi Nakamura (left) and Nidaime Akira

# **Human Karate**

**World Karate Seido Organization 42nd Anniversary Benefit Tournament** 

The 42nd Anniversary Benefit Tournament took place on Saturday October 20, 2018 at John Jay College in Manhattan. Tadashi Nakamura is the founder and chairman of the World Seido Karate Organization. In 1956, Nakamura began studying with Masutatsu Oyama, the founder of Kyokushin Karate. In 1966, Nakamura was personally selected by Masutatsu Oyama to help bring the true spirit of karate to the United States. In 1975, Nakamura respectfully withdrew from Kyokushin Karate. In 1976, he established the World Seido Karate

Organization. Seido represents the personal ideal of Nakamura that karate can help individuals to better understand themselves and others, and to make sig-



nificant contributions to their communities and to society at large. "Human Karate" contributes to spreading karate in the United States. (by Ryoichi Miura/Translated by Chiaki Iwasaki)



Journey to the World of Opera with Asako Tamura

Hailed by The New York Times as 'a bright soprano", Japanese opera singer Asako Tamura will perform at Carnegie Hall Weill Recital Hall on Tuesday, November 20 at 8:00 pm.

Ms. Tamura will capture her audience in the world of opera by portraying ten different heroines from various operas, accompanied by narrator Martin Sola and pianist Kristen

The program includes excerpts from well-known operas such as 'Addio del passato" from Verdi's La Traviata, and "Un bel di vedremo" from Puccini's Madame Butterfly Ms. Tamura performed the same program in Kyoto, Saitama and Tokyo in Japan, and was received with critical acclaim. Critics in Japan commented on her performance, saying that she gave a sense of fulfillment and joy to the audience, as if they went to see ten operas in one night.

Along with authentic opera, you can enjoy some good laughs as well in the Carnegie Hall Music Hall of Fame. Tickets are priced at \$40, and can be purchased at the box office at the corner of 57th Street and 7th Avenue, by phone at 212-247-7800 or online bу visiting www.carnegiehall.org. (by Ryoichi Miura/Translated by Tomoko Isshiki)



How to End My Life in My Way **Reiko Omae Lecture** at The Nippon Club

The columnist Reiko Omae, 77, had a lecture to talk about her book "How to End My Life in My Way" (published by Kodansha) on October 25 at The Nippon Club. where she spoke about how to positively prepare toward the end of one's life. In the book, she wrote about how she lives life positively through her experiences, and was awarded No. 1 in 6 categories, including "Bestseller Self-Development Book for Seniors" "Bestseller for Love, Marriage and Divorce" and "Bestseller for Women and Work" on Amazon Japan. She is the sister of Kenichi Omae, an internationally renowned management consultant.

In the lecture, Omae said "To be a minimalist is one of the most important things to end your life positively. I organize all my documents into folders so that my daughter can dispose of them when I pass away, and I sort out those documents once a year." The audience was also impressed with how Omae made a butterfly-shaped necklace using her jewelry, which she wears everyday.

One of the participants, a philologist, said "I was encouraged by her existence. I'm single and have no kids, but she taught me how to live the rest of my life." A woman who established her company at the age of 80, now 83, said "How to end one's life is important, but I want to focus on how to live more." About 60 people attended the lecture. (by Kaoru Ishiguro/Photo by Ryoichi Miura/Translated by Chiaki Iwasaki)

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•Focusing historical issue from the overseas point of view chapter 21

### Many Korean Organizations in the U.S. keep spreading the fabricated story of the "Comfort Women" Don't let them distort the historical fact

Fort Lee, NJ, was held. More than 200 Korean Americans attended. Many Korean media sent their staff to this ceremony. Some Japanese media including "Shukan NY Seikatsu" also sent their staff to this ceremony.

The ceremony was opened by the greeting remarks by the Mayor of Fort Lee, and Korean-American students of high schools in the area, who worked actively to promote the plan for building the statue of "Korean Comfort Woman" at the public place, read a poem. Then a Filipino-American female lawyer gave a speech. She insisted in her speech that she researched about the comfort women 15 years ago and it is the fact that in the Philippines, young girls from 14 to 17 years old were raped many times by the Japanese soldiers. She used the words of "sex slavery" many times in her speech and tried to smear Japan. It has been 73 years since World War II was over. I wonder what kind of material this lawyer used for her

To smear the honor of a country, she has to disclose the details of the materials she read.

Some Korean men now in their 80s

On May 25, the opening ceremony of the and 90s who grew up and were educated in Korea Committee of the United Nations, and let them to will be an obstacle to solve this problem. "Comfort Women" statue at Constitution Park in during the colonial period of Japan and immigrat- speak at the meeting of the Committee about their However, since the allegation of the KCWDM ed to America after the World War II, admitted that 73 years ago, there were many drinking joints which served not only drinks but also sexual services in many cities and towns. Those Korean men are wondering why the Japanese Government and Japanese people do not mention about the fact that the drinking joints were publicly approved. In the past, both in Japan and Korea, the social status of women was much lower than that of men. Especially, there was the social tendency that the women who were born in the poor family have to help the family in any way possible. It is not possible to talk about the fact of "Comfort Women" without the knowledge of the status of women at that time. The Korean women of the younger generation who are ignorant about the social status of the women in the country from where their parents came, actively promote to build the statue of "Comfort Women". Since most of them are highly educated I am extremely disappointed.

I wonder whether the Korean government has the national pride when they brought the former comfort women to such an international arena as the meeting the Human Right experiences as sex slaves for the Japanese soldiers which certainly are far from the facts.

In 1990, the Korean Council for the Women Drafted for Military (KCWDM) was established. This organization now actively works to promote anti-Japan activities not only in Korea but also in many cities in the U.S. It is obvious that the purpose of this group apparently is to promote anti-Japan feeling. Every week, this group holds the "Thursday Demonstration" in front of the Japanese Embassy in Seoul, Korea. On the commemoration of the 1000th demonstration, this Council set up the statue of "Comfort Women" in front of the Japanese Embassy in Soul, Korea. Furthermore, KCWDM urged the former comfort women not to receive the Letter of Apology from the Prime Minister of Japan and the remuneration from the Japanese government for the reason because both the Letter of Apology and the amount of remuneration are not enough to show the repentance of the Japanese people and government for their brutal acts.

According to the Korean newspaper "Hangyore", the Korean government has a great concern for the movements of KCWDM which

has received a strong support by many Korean people, the Government of Korea has no choice but not to challenge them. Accordingly, the anti-Japan activities of the KCWDM became intensive. Indeed, KDWDM seems to be the organization which keeps demanding the indemnity from Japan by distorting and ignoring the historical

In the past, the Korean Government aggressively sent the orphans who are mentally and physically healthy for the adoption by the American couples who couldn't have their own children. It is indeed right choice for the future of those children. They were nurtured by their American parents and many of them had college education and good job. I would like to add one more comment that some of them had an experience that they were discriminated by Koreans. They said, "I am an American, not Korean".

Yoko Wiles Publisher, Potomac Newsletter