



**COMPETITION RULES  
OF SUMO**

## Competition rules of Sumo

### I. Description

Sumo is a national Japanese wrestling (Japanese martial arts).

It combines elements of single combat, show and religious rites. Such a philosophical ritual, as a greeting before the fight there is not any kinds of sport. Opponents greet each other, gesturing that they came with intentions, without weapons, and are ready in an honest fight to prove their superiority. The main components of Japanese sumo wrestling are spirit, technique, body. One of the main principles of sumotori sounds such as: having won, not ignorance; losing, do not fall! победив, не возгордись; проиграв, не падай духом!

The platform for the sumo (dohyo) presents a ring raised above the ground and rest on a clay foundation, the circle for wrestling enclosed by bundles of rice straw, the ends of which are dug into the ground.

Two wrestlers take part in the bout. The winner is the one who pushes the opponent out of the arena or touch him the ground of anybody among the foot. During the bout wrestlers come out in a special belt, reaching a length 9 meters and 80 cm in width, which is tied around the waist between the legs, akin to wrestling trunks. Before the beginning wrestling, the wrestlers perform different ritual actions with symbolic values: going to the dohyo, scattering salt to clean the arena from evil forces, perform special sit-ups the siko. The bout is preceded by the psychological wrestling of the sikiri, when crouch with fists, wrestlers slowly converge closely and gaze each other steadfastly (niramiiai) trying to intimidate the enemy and then begin the bout.

In general, the bout lasts from several seconds to several minutes and is full of tense moments, which is especially acute because of the gigantic size of participants weighting 150 kg and up to 150 kg.

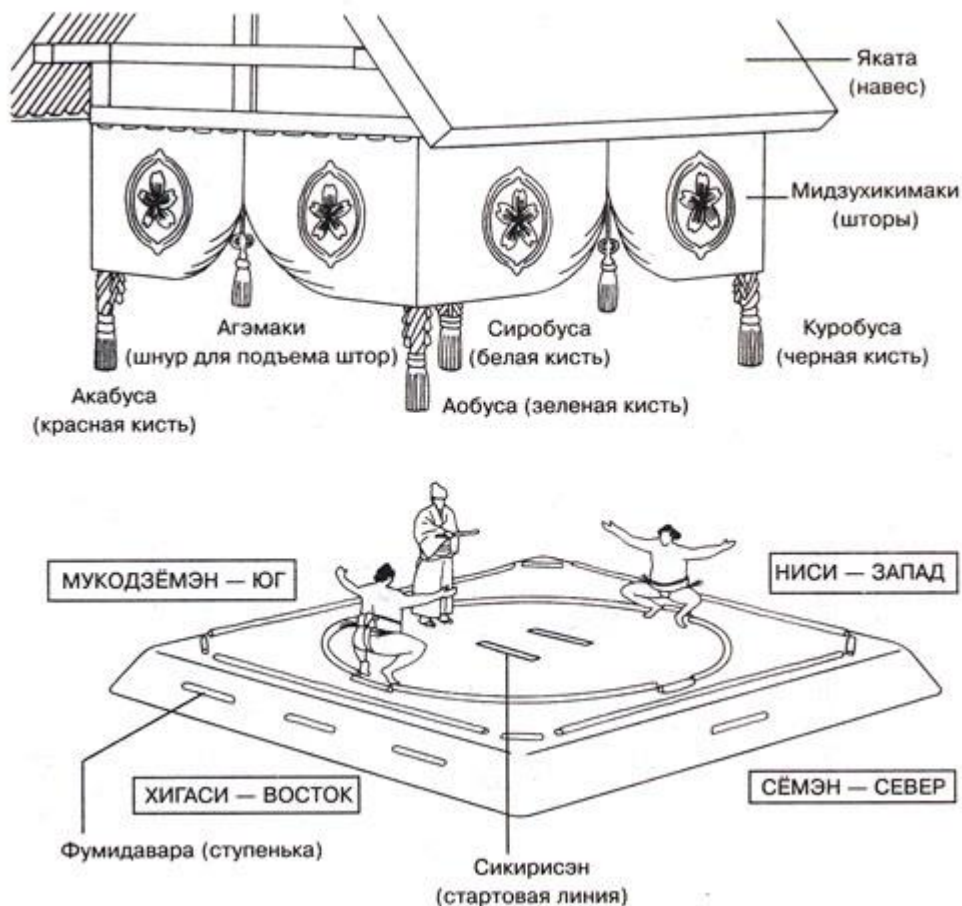
### II. Place of holding the competition (dohyo).

Competitions by sumo are held on a square sports ring 7,27 meters on a side which called dohyo.

There are two types of dohyo:

- the mori-dohyo clay earthen trapezoid 34 or 60 cm high;
- the hira-dohyo which is used for training and for competitions in the occasion of absence Mori-Doha.

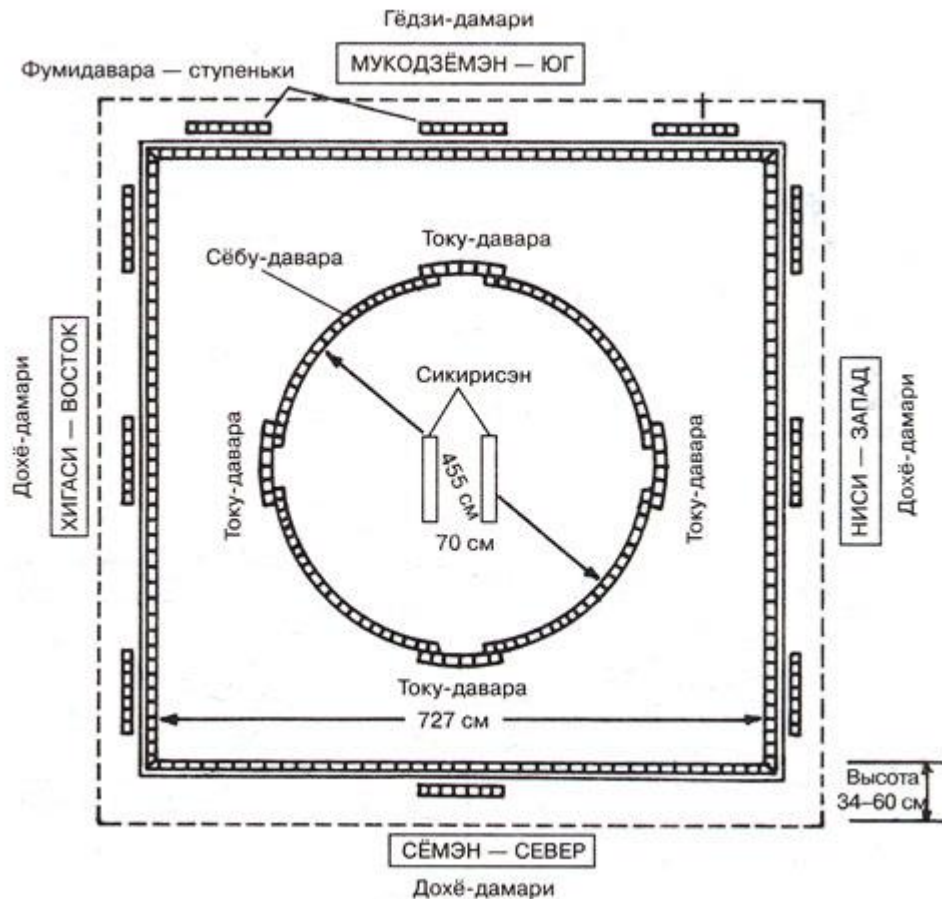




The wrestling arena is a circle with a diameter of 4.55 meters. The center of this is the intersection of two diagonal lines of the square. Rice straw bales – sebudavara, bound the perimeter of wrestling arena.

In the center of the circle from the eastern and western sides of the dohyo to the surface at a distance of 70 cm from each other two starting lines of white color (sikirisen). The length of sikirisen is 80 cm, width is 6 cm.





The circle sprinkles with sand inside. Sand is also scattered outside the circle near sebyu-davara, about 25 cm wide, so that “control” line is formed - dzianome. In disputed cases, the presence or absence of traces dzianome helps to determine correctly the outcome of the bout.

### III. The composition of the referee body.

The referee body include the chief referee, the deputy chief referee, the chief secretary, the referees, informatory and other service staffs.

The chief referee is responsible for doing all regulations connecting to general refereeing regulations including the referee body.

### IV. The composition of the referee body.

The referee body consist of 6 people: leader of the team – simpante, referee - gedzi, 4 judges - simpani.



## V. Rules of the wrestling.

The following positions are determined the winner of the bout except for special situations:

- the wrestler will win if the opponent touch with any part of the body step out of the dohyo in the sebyu-davara;
- the wrestler will win to force his opponent to touch the ground with any part of his body other than the soles of his feet within sebyu-davara.

The special case include the situation of shini-tai ("dead body) that inevitably leads to defeat in order to soften.

The attacker does not lose the bout, touching the dohyo with his hand, with the fall and avoid injury at the conclusion of the technical action, because of which the enemy falls into the position of shini-tai. This situation called kabaite.

The attacker does not lose the bout, because of the sebu-davara, in order to crumple the falling and avoid injuries at the completion of the technical action, in the result of which the opponent falls into the position of the shini-tai. This situation is called cabaiasi.

The attacker does not lose the bout, standing up for the sebu-davara, when he lifts the opponent and takes him out of his sebu-davara. This situation called okuriasi. However, the attacker loses the bout if by carrying out this technical action; he goes beyond the sebu-davara with his back to the front.

The attacker does not lose the bout; if during the performance of the victory throw the lifting of his foot touches the dohyo.

It is not a defeat if the horizontal front part of the mawashi (oricomi) touches the dohyo.

A wrestler may announced defeated by a decision of the judges in the following cases:

1. if he cannot continue the fight because of an injury
2. if he holds a kindzite (forbidden actions);
3. if he finishes independently the bout;
4. If he did not intentionally rise from the starting position;
5. if he does not fulfill the gyotsi commands;
6. If he did not appear in the waiting sector after the second official call; If the maebukuro (Gulfik) the Mawashi is unleashed and falls during the bout.



If the bout lasts longer than the set time, but the winner is not determined, it stops and a re-fight is held.

### ***V. Forbidden actions (kinjita)***

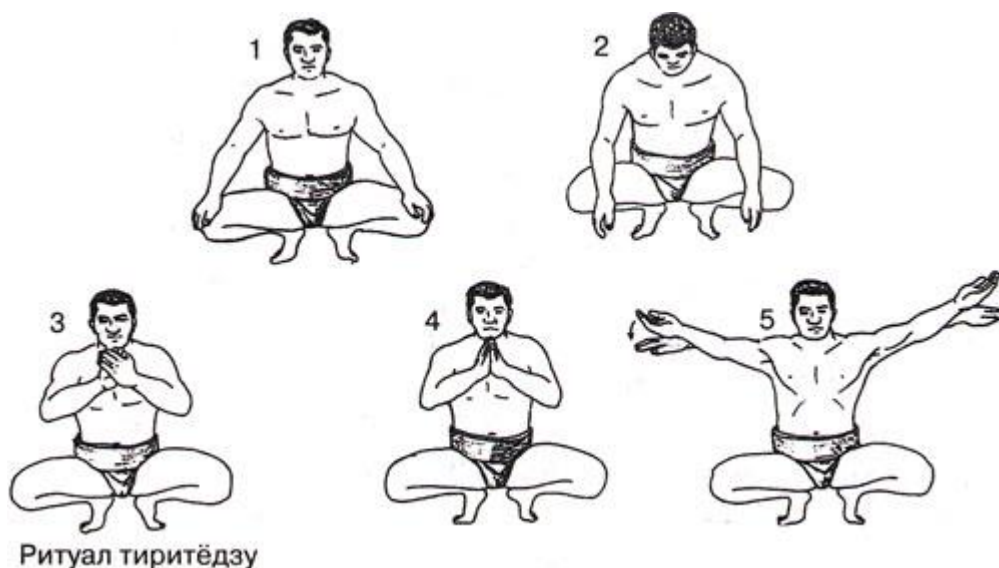
The following actions are prohibited in sumo:

1. Punching or poking with your fingers;
2. Kicking in the chest or stomach;
3. The hair pulling;
4. Seizure by the throat;
5. Gripping for the vertical parts of mawasi,
6. Wringing the opponent's fingers;
7. Biting;
8. Direct blowing to the head.

### **VI. Rituals**

As in other traditional martial arts in Japan, they preserve and honor the arts of rituals and etiquette in Sumo.

Purification by water and shikiri Rituals consist of ritsu-rei (bow standing), tiritezu Tiritidzu is a unique ritual, originating from the ancient Japanese.



The custom of washing the warrior before the wrestling. The ritual tiritezu Tiritidzu is performed by both wrestlers simultaneously at the exit on the dohyo. They crouch in the pose of the sonok, balancing on their toes. The heels are torn off the floor, the body and head are held straight, the hands are lowered to the knees.





The wrestlers put their hands down and nod to each other. Then the athletes reduce their arms outstretched at the chest level, spread them to the sides with their hands down and again reduce them from the front with cotton in the palms, straighten their arms and spread them to the sides parallel to the ground with the palms up, and at the end of the ritual turn their hands downwards. Sikiri pre-start preparatory movements. The wrestlers sit on the court spreading their legs wide and tilting the body forward. Hips and shoulders at the same time hold horizontally, and hands clenched in fists, rest on the surface of the dohyo along the Sykirisen, without touching, which corresponds to the position "ready!"



### Sakiri ritual

The transition from Tatiyai (starting jerk-rise) must be carried out by the sikiri in the athletes at the same time. Rituals are an integral and important part of sumo and must perform without haste, with dignity and calmness, emphasizing harmony and greatness.

## VII. Bout

The duration of the bout for adults 18 years and older is 5 minutes. If after the specified time the winner is not determined, a repeated fight (torinosi) is appointed. The next bout any break between fights is not installed. begins immediately after the end of the previous one.

## VIII. C VIII. Challenge participants.

Participants of the competition go to dohyo-damari in the following order:

- in team competitions, the two teams that are to perform the next must leave and settle in dohyo-damari until the end of the previous meeting;





- in personal competitions the wrestler must be in Doha-damari for 2 seizures to his own.

Being on dohyo and dohyo-damari, the participants of the competitions should behave with dignity, do not allow rude expressions, so as not to infringe upon the feelings of others.

The wrestlers are invited to the dohyo by the informant judge on the microphone in a loud and distinct voice 2 times. If, after the second official call, the competitor does not go to dohyo, he is considered defeated.

### **IX. Representation of participants.**

The wrestlers take part in the competitions under the numbers they received at the draw. The informant judge represents all wrestlers in each weight category at the beginning of the competition by name. Before the start of each bout, participants are listed by name with their data (age, height and weight), titles and titles.

### **X. The beginning of the bout.**

The fight begins on a team of gyoji after performing the necessary rituals.

### **XI. Stop the bout.**

The gyoji can stop the fight one or more times due to injury, disorder in clothing (mawashi) or for some other reason not depending on the participant's desire.

The time spent on breaks per one wrestler can be established by the Regulations on competitions.

### **XII. The end of the bout.**

The fight ends when the ghouli, having determined the outcome of the bout, announces: "Cebu atta!" - and pointing with his hand to the direction of Doha (East or West), with which the winner started the fight.

Wrestlers on this team must stop the fight.

### **XIII. The announcement of the winner (katininori).**

After the end of the bout and the announcement of "Cebu Atta!", gyoji and wrestlers return to their original positions.

The loser performs a bow (Ray) and leaves Doha. The winner takes a pose of a dream and after the gyoji, pointing to him with his hand, will announce "Higashi no Kati!" ("Victory of the East!") or "Nishi-no Kati!" ("Victory of the West!"), Stretches his right hand to the side and down.

In the case of termination of the bout due to the use of one of the wrestlers of a prohibited admission, the winner's announcement occurs in the established order. In the event that one of the wrestlers cannot continue the fight because of a trauma, his opponent takes a pose of a dream, and the gyoji in the established order declares him the winner.







In case one of the loser-wrestlers, the wrestler who emerges on the dojo accepts the pose of the dream, and the gyoji in the established order declares him the winner.

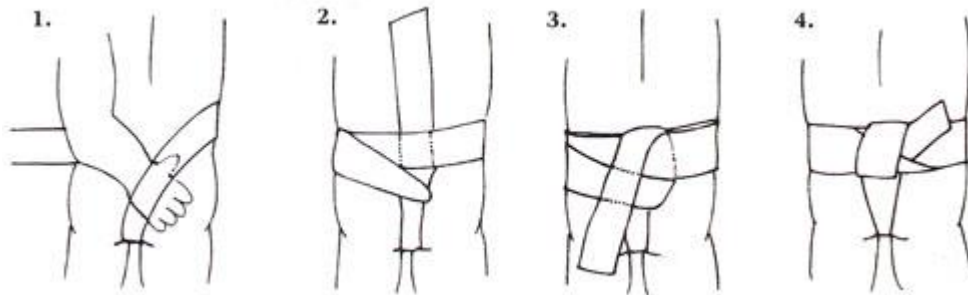
#### **XIV. Clothes.**

Competitors must wear a loincloth belt-mawashi. However, amateur sumo is allowed under mawashi to dress the trunks or tight-fitting shorts of black color.

The width of the mawashi is 40 cm, a certain length does not prescribed, but the length of the mawashi should be sufficient to wrap it around the athlete's torso 4-5 times.

Athletes do not go to the wrestle with the objects they are wearing, which can injure the opponent. This primarily applies to metal ornaments (rings, bracelets, chains, etc.). The fighter's body must be completely clean and dry, the nails on the arms and legs are short-cropped. The emblem of the club, federation, number, etc. it is allowed to attach to mawashi.

The order of tying mavashi:



Clothes adopted in the International Sumo Federation:



Referee (Gedzi)  
(Gedzi)



Judge  
(Simpai and Simpantyo)



Wrestler  
(sumotori)

