

IV. Asia, Africa and the Ancient World

IV-1 Reader, Ian. "Sumo: The Recent History of an Ethical Model for Japanese Society," *The International Journal of the History of Sport*, 6, No. 3 (December 1989), 285-298.

Sumo has no weight classes, only levels of expertise. Once on top, a wrestler is expected to retire when he begins to fade. This irreversible retirement is announced by the coach, not the athlete. Top-ranked wrestlers who breach ethical standards face mandatory retirement. The appeal of Sumo lies in tradition, reflections of religious, ritual, ceremonial, and social structure long vanished from Japanese life. The Sumo Association, a self-perpetuating oligarchy of ex-wrestlers, controls the sport and maintains the desired national ethnic. Based on secondary sources; 15 notes.

—Mary Lou LeCompte

IV-2 Brownfoot, Janice N. "Emancipation, Exercise, and Imperialism: Girls and the Games Ethic in Colonial Malaya," *The International Journal of the History of Sport*, 7, No. 1 (May 1990), 61-84.

English language sources that represent the views of white educators but not their Asian students suggest that radical social changes set educated Asian women of Malaya free in one generation. Along with changing attitudes toward education, sport played a significant role. Physical activity began with calisthenics in the 1890s and included outdoor sports by the 1930s. Most teachers were missionaries with zeal for emancipating Asian women while improving their health and teaching social values. Men exerted control over these schools, and education helped challenge both Asian and Colonial views. Based on primary and secondary sources; 101 notes.

—Mary Lou LeCompte

IV-3 Gissua, J. and Hess, M. "Icing on the Cake?: Colonialism, Institutional Transfer and Sport in Papua New Guinea," *Sporting Traditions*, 10, No. 1 (November 1993), 78-91.

Article examines the institutional transfer of western sport, and how it has been adapted by locals for their own purpose in Papua New Guinea. Issues associated with race and violence also examined. Primary and secondary sources; 24 notes.

—Braham Dabscheck

IV-4 Xikuan, Zhou. "China: Sports Activities of the Ancient and Modern Times," *Canadian Journal of History of Sport*, 22, No. 2 (December 1991). 68-82.

Sports in China are examined in ancient, modern, and contemporary periods. Sports similar to and different from those of the West are described, including *Yang Sheng* (Ways of good health) and *Wu Shu* (martial arts). Western sports were disseminated through school physical education systems. After 1927, three political ideologies influenced sports programs. Contemporary sport and mass physical culture has been shaped by policies of the PRC. No sources listed; translated from two papers.

—Barbara Schrodt

IV-5 Mason, Tony. "Football on the Maldan: Cultural Imperialism in Calcutta," *The International Journal of the History of Sport*, 7, No. 1 (May 1990), 85-96.

This study analyzes the importance of the first native team football victory over a European opponent. British and European football clubs formed in India in the 1870s. with native clubs organized the following decade. By 1911, there were over 75,000 British troops in India, and many football clubs, cups, and leagues. The final Indian Football Association Shield match of 1911 attracted 50-60,000 to see Mohan Bagan defeat the Yorkshire Regiment. Eighty years later, Mohan Bagan was still the premier Hindu club of Calcutta. Based on primary and secondary sources; 38 notes.

—Mary Lou LeCompte

IV-6 van der Merwe, Floris J.G. "Afrikaner Nationalism in Sport." *Canadian Journal of History of Sport*, 22, No. 2 (December 1991). 34-46.

The Afrikaner love of sport matched that of the British colonists in South Africa and, in the late 1900s. became an avenue for the development of nationalism leading to independence. Two individuals, a wrestler and a boxer, as well as the sport of rugby, served to stimulate Afrikaner nationalism. The political use of sport by the British during World War II was also a point of conflict. Based on primary and secondary works; 57 notes.

—Barbara Schrodt

IV-7 Lindsay, Peter. "The Funeral Games of Virgil's Aenid," *Canadian Journal of History of Sport*, 22, No. 2 (December 1991), 1-22.

The Aenid describes the travels of a group of Trojans, led by Aeneas, and the funeral games held on the anniversary of his death. Several

practices of the Augustan era are portrayed, such as the large number of spectators, the inclusion of a ship race, Roman-style boxing gloves, and gladiatorial violence. Other events in Virgil's program were: archery, a foot race, and the "Troy Game." Based on secondary works; 28 references.

—Barbara Schrodt