

Journal Surveys

I. GENERAL

I-1 ROWE, DAVID, AND LAWRENCE, GEOFFREY. "Beyond National Sport: Sociology, History, and Postmodernity: *Sporting Traditions*, 12, no. 2 (May 1996), 3-16.

The authors examine issues pertaining to method and epistemology in (historical) sports research. They advocate a more critical approach to sports research, which simultaneously relates local and global processes and examines relationships among culture, economy, and the nation-state in a period of heightened globalization. Secondary sources, 43 notes.

—*Braham Dabscheck*

II. NORTH AMERICA

II-1 SACKS, BENJAMIN. "Charles Fletcher Lummis at Hotel de l Coronado: The Spanish Fiesta, Spring 1894," *Southern California Quarterly*, 78, no. 2 (Summer 1996), 139-174.

In an attempt to retain paying winter guests into the spring, the management of San Diego's Hotel de l Coronado decided to hold a fiesta late in April of 1894. Writer-historian Charles Fletcher Lummis was recruited to help plan the event and provide a number of Pueblo Isleta Indians as part of the festivities. When the fiesta was finally held after two years of planning, sporting events included cattle roping, bronco-busting, a short footrace featuring the Pueblo Indians, bull fights, and burro racing. Based on primary and secondary sources; 56 footnotes; 6 photographs.

—*Lynne Emery*

II-2 REGALDO, SAMUEL O. "'Dodgers Beisbol is on the Air': The Development and Impact of the Dodgers Spanish-Language Broadcasts, 1958-1994," *California History*, 74, no. 3 (Fall 1995), 280-289; 361.

Envisioning a huge audience, Rene Cardenas convinced a Los Angeles Spanish-language radio station and the Dodgers organization to broadcast in Spanish

when the team moved west in 1958. The original broadcaster was Cardenas himself. In 1959, the station added Jaime Jarrin to the booth where he became the other "voice of the Dodgers," paralleling Vin Scully. For their pioneering efforts, Cardenas and especially Jarrin have been highly honored. Following the Dodger lead, 14 of the 26 major league clubs now have Spanish-language broadcasts. Based on primary and secondary sources; 32 notes, 7 photographs.

—Lynne Emery

II-3 EARLE, NEIL. "Hockey as Canadian Popular Culture: Team Canada 1972, Television, and the Canadian Identity," *Journal of Canadian Studies*, 30, no. 2 (Summer 1995), 107-122.

Millions of Canadians saw the Canada-Soviet hockey series of 1972 on television. "Television was the matrix for a sports event that has become an enduring [Canadian] folk memory, a cultural text." It performed a "bardic function." Television allowed most Canadians to participate in "collective myth-making" about the game of hockey and about Canada. Based on primary and secondary sources; 56 notes.

—Morris Mott

II-4 MARTIN, SCOTT C. "Don Quixote and Leatherstocking: Hunting, Class, and Masculinity in the American South, 1800-1840," *The International Journal of the History of Sport*, 12, no. 3 (December 1995), 61-79.

Southern elites used field sports to reinforce the social hierarchy. Espousing racial theories defused potential tensions and again solidified elite social rank. Field sport allowed Southern elites to claim superiority over Northerners. Western explorers posed a challenge to the Southern claim to masculinity, as frontier rigors far exceeded the risks in an afternoon's hunt. Southerners recovered by emphasizing their civility over frontier savagery: Field sport promoted characteristics for functioning in society without degenerating into brutality. Based on primary and secondary sources, 51 sources.

—Samuel J. Katz

II-5 ABRAMS, NATHAN D. "Inhibited but not 'Crowded Out': The Strange Fate of Soccer in the United States," *The International Journal of the History of Sport*, 12, no. 3 (December 1995), 1-17.

Soccer was marginalized in America by the invented traditions of football and baseball. Soccer was espoused to promote stability and cohesion, but was discarded by nativists who scorned its English origins. Invented tradition prevented soccer from developing as a national sport and relegated it to the game of the immigrant. For this group, it served as a symbol of ethnic identity and cohesion. Based on primary and secondary sources, 66 notes.

—Samuel J. Katz