



Ball Game

Archie Frederick Collins



Ball Game:

Take Me Out to the Ball Game Amy Whorf McGuiggan, 2009-04-01 For anyone who has ever sung Take Me Out to the Ball Game during the seventh inning stretch and wondered why we sing it when we are already at the ball game this entertaining book supplies the answers And why did this song become the sport s anthem rather than one of hundreds of other baseball songs such as George M Cohan s Take Your Girl to the Ball Game written the same month This story told here in full for the first time evokes the bright hope of turn of the century America the backstage drama of vaudeville and the beguiling charm of baseball itself Amy Whorf McGuiggan supplies the fascinating details behind the song s beginnings in 1908 when Jack Norworth a vaudeville headliner and Tin Pan Alley songwriter who had never even been to a game was inspired by a subway advertisement to create the song that though a hit in its day did not become a time honored tradition until broadcaster Harry Caray and team owner and marketing genius Bill Veeck Jr reintroduced it during the 1970s Here is America s game and the American century seen through the prism of one impossibly catchy tune and illustrated throughout with vintage photographs advertising images and sheet music culled from America s premier collections

[The Mesoamerican Ballgame](#) Vernon L. Scarborough, David R. Wilcox, 1993-01-01 The Precolumbian ballgame played on a masonry court has long intrigued scholars because of the magnificence of its archaeological remains From its lowland Maya origins it spread throughout the Aztec empire where the game was so popular that sixteen thousand rubber balls were imported annually into Tenochtitlan It endured for two thousand years spreading as far as to what is now southern Arizona This new collection of essays brings together research from field archaeology mythology and Maya hieroglyphic studies to illuminate this important yet puzzling aspect of Native American culture The authors demonstrate that the game was more than a spectator sport serving social political mythological and cosmological functions it celebrated both fertility and the afterlife war and peace and became an evolving institution functioning in part to resolve conflict within and between groups The contributors provide complete coverage of the archaeological sociopolitical iconographic and ideological aspects of the game and offer new information on the distribution of ballcourts new interpretations of mural art and newly perceived relations of the game with material in the Popol Vuh With its scholarly attention to a subject that will fascinate even general readers [The Mesoamerican Ballgame](#) is a major contribution to the study of the mental life and outlook of New World peoples

[Anetso, the Cherokee Ball Game](#) Michael J. Zogry, 2010 This is a careful and innovative consideration of a remarkable and enduring Native American ritual Zogry reflects deeply critically and sensibly on an amazing array of issues of theoretical interest to the study of religion culture game ritual secrecy colonial contact and even the impact of tourism on culture An important and informative work SAM D GILL University of Colorado at Boulder Zogry presents a very well researched ethically grounded and theoretically informed study of Anetso the Cherokee ball game which will instruct students of Native American religions Cherokee traditions and history and the anthropology of sport A valuable book that is based on impressive archival and ethnographic

work Michael d McNally Carleton College Anetso a centuries old Cherokee ball game still played today is a vigorous sometimes violent activity that rewards speed strength and agility At the same time it is the focus of several linked ritual activities Is it a sport Is it a religious ritual Could it possibly be both Why has it lasted so long surviving through centuries of upheaval and change Based on his work in the field and in the archives Michael J Zogry argues that members of the Eastern Band of Cherokee Nation continue to perform selected aspects of their cultural identity by engaging in anetso itself the hub of an extended ceremonial complex or cycle Historically this complex has featured virtually every activity that Cherokee people and non Cherokee observers have identified as elemental to Cherokee religion or ritual However interpreted as game within a broader framing of religion anetso simultaneously resists and problematizes such classifications A precursor to lacrosse anetso appears in all manner of Cherokee cultural narratives and has figured prominently in the written accounts of non Cherokee observers for almost three hundred years The anetso ceremonial complex incorporates a variety of activities that taken together complicate standard scholarly distinctions such as game versus ritual public display versus private performance and tradition versus innovation Thus examination of this Cherokee ball game and the ceremonial complex that it anchors provides a striking opportunity for a rethinking of the understanding of ritual and performance as well as their relationship to cultural identity Zogry draws on extensive cultural consultation with members of the Cherokee community in western North Carolina undertaken with the approval of the Eastern Band of Cherokee Nation Tribal Council as well as thorough archival research to offer a sharp reappraisal of scholarly discourse on the Cherokee religious system with particular focus on the Eastern Band of Cherokee Nation

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