

Crusader Is Named All-South

One senior member of the Belmont Abbey soccer team, James Almon, has been named to the 1972 All-South Team. Almon, a native from Willimantic, Conn., was acclaimed for his defensive prowess.

A graduating senior, Almon the Abbey Crusader's captain, played the sweeper position and led the team's defense to 8 shutouts this season. In his freshman year he was selected as MOST OUTSTANDING FRESHMAN AND was the recipient of the THOMAS E. BAUGH soccer award in 1971. He twice before was chosen to the ALL NAIA DISTRICT Team.

He has helped the Crusaders win their sixth consecutive district championship with this year's record of 7-0-1. During the last six years, the Abbey Crusaders posted an impressive record of 70-30-9 and have participated in one National NAIA Tournament and in 4 Regionals. Coach Dudko described him as "truly magnificent soccer player."



Belmont Abbey College soccer coach Stan Dudko congratulates Paul Zambito for being selected to the ALL-NAIA DISTRICT TEAM and ALL NAIA REGIONAL TOURNAMENT TEAM. Looking on is James Almon who has been selected a member of the ALL SOUTH TEAM and Father Raphael Bridge, O.S.B., the Faculty Athletic Moderator. Coach Dudko was named Coach of the Year in District 26 NAIA by his fellow coaches for the 6th time.

Two Named To District 26 All-Star Soccer Team

Two Belmont Abbey College soccer players captured 2 berths on the 1972 National

Association of Intercollegiate Athletics District 26 ALL STAR SOCCER TEAM. Leading the

recreation have come and gone is the best testimony to its significance in primitive life. Many historians consider dance an instinctive demand of man, saying that "life is rhythm and dance is life itself." Primitive men do not usually seek physical development, health, or even pure recreation from dance, yet these are probably the chief benefits derived from it.

The leading forms of primitive dancing were the war dance and the religious dance, both involving pantomime. Each ceremonial dance had its appropriate steps, which were taken from nature. The same technique of pantomime or mimicry is seen today in elementary school classrooms. Children mimic such actions as the walk of the bear, the swaying of trees, and the leap of the frog. The aim of the Indian war dance was to intimidate the enemy spirit or get control of it and to insure the outcome of the conflict. Tribesmen would imitate physical and psychological actions which occurred in battle. The dance was also an exhibition of art and skill. Finally, it was a part of the Indian tradition of courtship, giving the opportunity to show physical "charm, grace, and endurance."

Religious dances were performed in sheltered areas set apart from the normal activities of the day. Each member of the tribe participated in what, in an instance, was an elaborate eleven day festival. Prayers would be offered to the god of the rising sun at a designated tree stump sprinkled with meal by the high priest. Each tribesman would then carry a bowl of food to the river, dancing and praying as he went ultimately to empty the food into the river as an offering to the gods.

Games, too, were an important part of Indian life. (It is worth noting that many of the games played in primitive society have influenced today's physical education program.)

The games played by the North American Indian may be divided into two groups: (1) games of dexterity and (2) games of chance; the games of chance may be further divided into (a) throwing dice to determine numbers and (b) guessing. These games were played by men and women, and by boys and girls, at fixed seasons, along with certain festivals or religious rites. Winter games were played exclusively on ice, and when the ice broke up in the spring, tops, whips, and other winter toys and equipment were thrown into the water. The Indians believed that playing winter games in summer would make hair grow on the body which it would be necessary to pull out.

Omens, signs, and dreams had a very serious influence on Indian games. Being superstitious, the Indian would cancel long planned ceremonial games if a member of a tribe heard the hoot of an owl. A shooting star or lightning seen on the night before a contest was considered a good omen. Personal dreams, signs and other factors deeply affected the players. In games of luck and chance good or bad luck was believed to be an expression of encouragement or dissatisfaction from their gods. Some of the common Indian games may be described as follows:

Ball play. One of the most popular games played by the Indian tribes, this was very similar to modern lacrosse. It was played on a level field with goals two hundred yards apart. Three medicine men started the game by tossing the ball up at the center of the field. The game usually started at sunrise and continued until sunset or until

one team scored 100 points. The object of the game was to put the ball in the opponent's goal. The only rules observed concerned the manner of dress of each contestant. No man was permitted to wear moccasins or any other dress except a breech-cloth, a beaded belt, a tail made of white horsehair and around his neck a multi-colored horsehair mane.

Chungke. Most Cherokee villages had a chungke yard, usually a half acre in size, carefully leveled and sanded. The chungke stone, very similar to the modern discus, was rolled within a wide circle. The object of the game was to throw a seven-foot marking pole as close to the stone as possible. Another would try to intercept the pole while it was in flight. After the stone came to rest, the player whose pole came closest was awarded two points, and a complete game consisted of 100 points. Both spectators and players wagered on the outcome.

Hands. During the twilight hours around the campfire, "hands" was a very popular game played with stone marbles of various sizes. The object was to guess which hand held the largest marble. The holder of the marbles tried to distract the chooser by moving back and forth, singing, and changing the stones from one hand to the other. When the player who was choosing decided which hand he wanted, he quickly pointed to it, compelling the holder to open his hand instantly for inspection.

Moccasin game. This was a common guessing game in which four moccasins were used. Something was hidden in one and the opposing side would guess which moccasin contained the concealed object.

Stilts. Stilt-walking was a very prevalent child's sport.

Tops. The top was the most universal toy of the American Indian. Tops were spun on ice or frozen ground.

Shinny. The original game was primarily for women. The playing field was 200 to 300 yards long, with goals set at each end. The game was started at the middle of the field, and players advanced the ball by kicking or hitting it with a curved stick. The ball could not be touched with the hands. Shinny became so popular among certain tribes that men played not only against men but also against women. Shinny was similar to modern field hockey.

As can be seen, games were a test of the skill and endurance which were vital to hunting and war, and also to the general education of youth.

The Indian environment and mode of life led to a keen awareness of the value of health, fitness, and physical skill. The evidence is that the Indians loved games, and when too old to participate, would enjoy them as spectators. Athletics was an integral part of the Indian child's education, and helped to prepare him for the society in which he was to live. The games played by the Indian tribes have influenced the form of our modern athletic contests; they are a significant and valuable part of the Indian (and therefore of the American) heritage.

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The "Crusaders"