1989), 19-26; Peggy Stanaland, "Anthropology Days,' 1904: An Aborted Effort to Bridge
some Cultural Gaps," in Alice Cheska, ed., Play in Context (New York, 1979); Matti
Gorksoyr, "An Image of the 3rd World in the White Man's Arena: the Anthropology Days in
St. Louis, 1904, and Their Aftermath," Paper delivered for the 13th HISPA International
Congress, Athens/Olympia, 1989. See also in this regard, Robert Rydell, All the World's A
Fair: Visions of Empire at American International Expositions, 1876-1916 (Chicago:

29. See also, R. Meade Bache, "Reaction time with Reference to Race," The Psychological
Review (1895), 475-486; Wiggins, "Great Speed But Little Stamina", 160; Andrew Ritchie,
Marshall "Major" Taylor: The Extraordinary Career of a Champion Bicycle Racer (San

30. See Madison Grant, The Passing of the Great Race: or The Racial Basis of European
History (New York: Scribner, 1916); Lothrop Stoddard, The Rising Tide of Color Against
White World Supremacy (New York: Scribner, 1920). For historical treatments, see also,
John Higham, Strangers in the Land: Patterns of American Nativism (New Brunswick, N.J.:
Rutgers University Press, 1955); Alan M. Kraut, Silent Travelers: Germs, Genes, and the

31. In broad historiographical terms, the "contributionist" writings of George Washington
Williams and Carter G. Woodson, for example, closely parallel those of immigrant American
authors. With respect to sport, Edwin Bancroft Henderson was the foremost chronicler of
black achievements. See his articles in Crisis and The Messenger as well as his book, The
Negro in Sports (Washington: Associated Publishers, 1939); idem, The Black Athlete:
Emergence and Arrival (New York: Publishers Co., 1968). See also Ocania Chalk, Pioneers


34. Rice quoted in Mead, Champion, 62-63. Not all white sportswriters wrote in this mode. Westbrook Pegler, for instance, rejected "the freak theories and pseudo-scientific speculation that inevitably attend a Negro's rise." Pegler continued: "It is a doubtful compliment to a Negro athlete who is qualified to attend college to attempt to account for his proficiency on the field by suggesting that he is still so close to the primitive that whenever he runs a foot-race in a formal meet between schools his civilization vanishes and he becomes again for
the moment an African savage in breachcloth and nose ring legging it through the jungle."

Quoted in Mead, *Champion*, 105. For a remarkably different rendering of this quotation, see Hoberman, *Darwin's Athletes*, 226.

36. Dean Cromwell and Al Wesson, *Championship Techniques in Track and Field* (New York, 1941), 6; Wiggins, "Great Speed But Little Stamina," 161. Compare these representations with the one that the Nazi architect and functionary, Albert Speer, attributed to Adolf Hitler: "People whose antecedents came from the jungle were primitive . . . . Their physiques were stronger than those of civilized whites. They represented unfair competition and hence must be excluded from future [Olympic] games." Albert Speer, *Inside the Third Reich* (New York: Avon, 1971), 114, quoted in John Hoberman, "Toward a Theory of Olympic Internationalism," *Journal of Sport History* 22 (Spring 1995), 26.

36. Carleton S. Coon quoted in Marshall Smith, "Giving the Olympics an Anthropological Once-Over," *Life* 57 (October 23, 1964), 83. Describing the research of the anthropologist, Robert Malina, another journalist later reported the "well-known findings which suggest that animals living in hot climates tend to have longer extremities and a lesser body mass in order to dissipate heat. With their long legs and arms, blacks have a greater surface area from which to dissipate heat through the skin." See Martin Kane, "An Assessment of 'Black is Best,'" *Sports Illustrated* (January 18, 1971), 76.


38. One of the most famous works concerning physiological difference was the expansive text by Tanner, et. al., *The Physique of the Olympic Athlete*. For a more recent work placing such


40. Kane did not spare his readers what he considered the relevant statistics: one study reported that black sprinters "averaged 86.2 centimeters in leg length while white sprinters averaged 83... The blacks' hip width averaged 26.8 centimeters, and the whites', 28.5. 'The ratio of leg length to sitting height for sprinters, 400-meter runners, and high jumpers averaged 0.88, 0.92 and 0.93 in whites, and 0.93, 0.97 and 1.01 in Negroes,' according to one of Kane's experts, who also discovered "a distinct difference in the composition of the Negro calf compared with that of the white..." Kane, "An Assessment of 'Black is Best,'" 74.


42. In 1906, at the invitation of Du Bois, Boas had delivered a paper titled "The Health and Physique of the Negro-American" at the eleventh annual Atlanta University Conference. Emphasizing the significance of culture in perceived racial differences, he was instrumental in prompting young African American scholars, such as Zora Neale Hurston, to undertake


47. Edwin B. Henderson, "The Negro Athlete and Race Prejudice," Opportunity 14 (March 1936), 77-79. Significantly, to read the large body of Henderson's works (as well as those W. Montague Cobb) would be to understand their primary concerns as assimilationist or
integrationist; the stray passages that speak to essentialist notions of black excellence need to be read within this broader context. See Wiggins, "Edwin Bancroft Henderson, African Americans and the Writing of Sport History" in Glory Bound; Miller, The Playing Fields of American Culture, chs. 7, 8.; David K. Wiggins and Patrick B. Miller, The Unlevel Playing Field: A Documentary History of the African American Experience in Sport (Urbana: University of Illinois Press, 2003), chs. 3-5.

48. Hill, quoted in Kane, "An Assessment of 'Black is Best,'" 76, 79. See also David Zang, "Calvin Hill Interview," Journal of Sport History 15 (Winter 1988), 334-355. In Henderson's The Black Athlete, a number of African American athletes and coaches declared that physiological factors largely accounted for their success. In a 1977 Time article, titled "Black Dominance," O. J. Simpson argued that blacks "were built a little differently... built for speed—skinny calves, long legs, high asses are all characteristics of blacks. See Time (May 9, 1977), 57-60; Wiggins, "Great Speed But Little Stamina," 172-174. In a telling counterpoint to the line of essentialist thought embraced by many black athletes (as well as the habits of the mainstream press), the basketball player Isiah Thomas argued in 1987 against "the perpetuation of stereotypes about blacks." "When [Larry] Bird makes a great play, it's due to his thinking and his work habits," Thomas remarked. "It's all planned out by him. It's not the case for blacks. All we do is run and jump. We never practice or give a thought to how we play. It's like I came dribbling out of my mother's womb." New York Times, June 2, 1987; see also ibid., June 5, 9, 1987. Quoted in David K. Wiggins, "The Notion of Double-Consciousness and the Involvement of Black Athletes in American Sport," in Wiggins and George Eisen, eds., Ethnicity and Sport in North American History and Culture (Westport, Ct.: Greenwood Press, 1994), 151.

78. For a critique of Hoberman—and rebuttal, see Jeffrey T. Sammons, "A Proportionate and
Measured Response to the Provocation that is Darwin's Athletes and John Hoberman, "How
Not to Misread Darwin's Athletes: A Response to Jeffrey T. Sammons," *Journal of Sport
History* 24 (Fall 1997), 378-396. Lamentably, neither Hoberman's text nor Sammons' review
suggests that the authors are familiar with such critical concepts as "hegemony," (in any of the
ways that it has been cast) or the cultural studies that seek to place the "myth of race" in
historical context. See John Bale, et. Al., "Review Symposium on Darwin's Athletes,

50. On melanin theory, see Frances Cress-Welsing, *The Isis (Yssis) Papers* (Chicago: Third
World Press, 1991); Alfred B. Paster and Ivory L. Toldson, *Roots of Soul: The Psychology
of Black Expressiveness: An Unprecedented and Intensive Examination of Black Folk
Sexpressions in the Enrichment of Life* (New York: Anchor Press, 1982). See also Legrand
of the subject is Bernard R. Ortiz de Montellano, "Melanin, Afrocentricity, and
Pseudoscience," *Yearbook of Physical Anthropology* 36 (1993), quotes on p. 39. See also
Christopher Wills, "The Skin We're In," *Discover* (November 1994), 77-81. Thanks to David
K. Wiggins, John Hoberman, and Don Cunningham for pointing out these sources to me.

51. On these episodes, see Wiggins, "'Great Speed But Little Stamina,'" 179-181; Phillip M.
Athletes—Fact and Fiction," was aired on 25 April, 1989. For an impressive assessment of
this program, see Laurel R. Davis, "The Articulation of Difference: White Preoccupation with
the Question of Racially Linked Genetic Differences Among Blacks," Sociology of Sport Journal 7 (June 1990), 179-187; see also, John Hoberman, "Black Athletes--Fact and Fiction: A Racist Documentary?" lecture presented at the convention of the American Psychological Association, 14 August, 1990. I am grateful to Professor Hoberman for sharing this with me.

52. See Richard Cohen, "The Greek's Defense," Washington Post, January 19, 1988. D'Souza also drew heavily on Amby Burfoot, "White Men Can't Run" (A Special Report Exploring the Reasons Why Black Runners Dominate all Running Events from the Sprints to the Marathon), Runner's World (August 1992), 89-95. Burfoot's piece offers updated versions of some of the "scientific" material in Kane's 1971 Sports Illustrated article. Burfoot has since disavowed his article and the uses to which it has been put.

53. D'Souza, The End of Racism, 440-441.


55. Hyde, "White Men Can't Jump," 69. More recently still, the New Zealand anthropologist, Phillip Houghton, has spoken of the ways Polynesians such as the great rugby player, Jonah Lomu, have finally reached their "genetic potential." Houghton, People of the Ocean: Aspects of Human Biology of the Early Pacific (Cambridge (Eng.): Cambridge University Press, 1996). See also Iulia Leilua, "Lomu and the Polynesian Powerpacks," New Zealand Fitness (February/March 1996), 24-27. I am grateful to Douglas Booth for sharing this article with me.

56. One might also note in this context such statements as those by the track legend Roger Bannister on the physical endowments of Britain's black sprinters. "As a scientist rather than a sociologist, I am prepared to risk political incorrectness by drawing attention to the
seemingly obvious fact that black sprinters and black athletes in general all seem to have certain natural anatomical advantages." Bannister qualified this assertion somewhat in contrasting the musculature of the black sprint champions Linford Christie and Carl Lewis. "The Brain, not the heart or lungs, is the critical organ," he concluded. See "Bannister Speculates on Sprinters," Chicago Tribune, September 14, 1995. In broader terms, Marek Kohn discusses the "race science system" directed at the control of the Romani (Gypsy) population recently established in Southern and Eastern Europe, See Kohn, The Race Gallery, 178-252; On issues of classification and discrimination, see also Saul Dubow, Scientific Racism in Modern South Africa (Cambridge, Eng.: Cambridge University Press, 1995).

57. For a recent discussion of this notion, see Michel-Rolph Trouillot, Silencing the Past: Power and the Production of History (Boston: Beacon Press, 1995).


59. Even some of the scholars who have labored most to expose the pernicious implications of racial essentialism remain bound to racial category. Though it should be a matter of fact that mixed racial heritage subverts any notion of a sprinting gene, or a jumping gene—in the athletic, sense of course—commentators such as John Hoberman neglect, or refuse, to deal with multiplicity or mixed racial heritage. Hoberman, for example, does not quote W. Montague Cobb's comments about the light-skinned and obviously mixed heritage of black athletic champions, Howard Drew and Ned Gourdin. Neither does he mention Dan O'Brien, the Olympic champion and world record holder in the decathlon, whose birth parents were Finnish and African American, and who was adopted at an early age and raised in a multi-racial family. For his part, Tiger Woods, already a legend in the world of golf, declines
to acknowledge one, and only one, ancestry and identity in the attempt to avoid the 
racialization of his athletic accomplishment.

60. On the foundations, see Jean Stefancic and Richard Delgado, No Mercy: How 
Conservative Think Tanks and Foundations Changed Americas' Social Agenda (Philadelphia, 
Temple University Press, 1996). For a call similar to this one, see Rury, "IQ Redux," 
436-438; see also, Michael Bérubé, "Extreme Prejudice," Transition 69 (Spring 1996), 90-99.
61. See, for example, Malcolm Browne, "What Is Intelligence, and Who Has It?" New York 
Times Book Review, October 16, 1994; George M. Fredrickson on D'Souza, "Demonizing the 