

B. Europe and Asia

I-B- 1

Jorgenson, Peter A. "Beowulf's Swimming Contest with Breca: Old Norse Parallels," *Forklore*, 89 (Spring 1978), 52-59.

A plethora of Icelandic mythical-heroic sagas written in the thirteenth and fourteenth centuries parallel Beowulf's aquatic encounter with Breca. Similar swimming exploits, to those in *Beowulf*, included the arrival of the hero at the court of a nobel and his clash with an antagonistic liegeman there, a later involvement of the King who aids his underling, a long-distance swim, an aquatic wrestling match, and attacks by water monsters. Recent scholarship has supported the independent development of Celtic sagas with their numerous accretions based on a Scandinavian, rather than a Germanic, source. Based on primary sources; 22 notes..

Angela Lumpkin

I-B-2

Forsyth, Ilene H. "The Theme of Cockfighting in Burgundian Romanesque Sculpture," *Speculum: The Journal of Medieval Studies*, 53 (April 1978), 252-82.

The theme of cockfighting pervades Burgundian Romanesque sculpture. It might appear that this profane subject is out of place in its surrounding religious contexts. The cockfighting theme, however, had special significance. In its long history from ancient Greece through the later Middle Ages, cockfighting was held to induce valor. Christian literature is resplendent with themes of cockfighting exemplifying moral victory over evil, hope of resurrection, and commitment in conjugal love. Because cockfighting was commonplace, it might well have provided a popular analogy to spiritual self-discipline and devotion. Based on primary sources and secondary works; 92 notes; illustrations.

June A. Kennard

I-B-3

Graziani, René, "Sir Thomas Wyatt at a Cockfight, 1539," *Review of English Studies*, 27 (August 1976), 299-303.

The association of Sir Thomas Wyatt with a Westminster cockfight provided Wyatt students with an example of his oral eloquence. Furthermore, his reported visit confirms his presence in England between April and November, 1539, for which there is no other extant evidence. Wyatt's attendance was recorded by Don Andrés de Laguna, the Spanish doctor, naturalist, and

writer. Laguna's recollection of meeting Wyatt occasioned the former's remark that cockfighting was childish and vulgar. Responding, Wyatt praised the valour and nobility of the animals who risked their lives without concern for profit. Based on primary sources and secondary works; 6 notes.

June A. Kennard

I-B-4

Cannadine, D. "Theory and Practice of the English Leisure Class," *Historical Journal*, 21 (June 1978), 445-67.

The British leisure class placed equestrian sports on an equal if not higher plane than politics, regarding both as pastimes rather than professional activities. By the 1870s the landed classes spent more time on horses than on politics and continued to rule horseracing until after World War II. Contrary to popular sociological opinion, horseracing did not bring all classes together. The middle class did not participate and the working class and aristocracy were rigidly segregated. The sport which brought all classes together was fox hunting. A review essay based on nine books about the leisure class; 97 notes.

Mary Lou LeCompte

I-B-5

McKibbin, Ross. "Working-Class Gambling in Britain, 1880-1939," *Past and Present*, 82 (February 1979), 147-78.

Wagering on sporting events has been an important part of life for the English working class since the 1880s when the development of the telegraph system made mass gambling possible. The volume of betting rose steadily from the 1880s until the mid- 1930s and then declined gently until 1939. Although statistical inadequacies and the biases of middle class observers led to overestimations of the scope and effects of working class betting, gambling did consume money which might otherwise have been saved. Increasingly, money was wasted on betting because the nature of work began to change. As work became less satisfying and produced more leisure, laborers turned to gambling for a challenging outlet and stimulating conversation. Based on primary sources and secondary works; 151 notes.

Ford Williams

I-B-6

Gaskell, S. Martin, "Gardens for the Working Class: Victorian Practical Pleasure," *Victorian Studies*, 23, No. 4 (Summer 1980), 479-501.

The term "garden" changed in meaning during nineteenth century England.

Once the prerogative of the upper class, the garden became a birthright of all. While Victorians were interested in promoting open spaces in a growing urban environment, gardening was seen also as decreasing crime, and encouraging sobriety and self-help. No longer a thing merely to be admired, the garden offered functional recreation. Gardening put leisure time to best advantage and helped to introduce the working class to the middle-class values of industry and thrift. Based on primary sources and secondary works; 53 notes.

June A. Kennard

I-B-7

Mandle, W. F. "The I.R.B. and the Beginnings of the Gaelic Athletic Association," *Irish Historical Studies*, 20, No. 80 (September 1977), 418-38.

The Gaelic Athletic Association (G. A. A.) was formed in 1884 to preserve and to cultivate the natural and traditional pastimes, games, and sports of Ireland. These activities had been abandoned previously because of English rule. The founding of the G. A. A. reflected the feared belief among Irish nationalists that the new organized sports of the late nineteenth century, if fully directed and transplanted on Irish soil and integrated into an English pattern, would weaken further the distinctive Irish culture that had already suffered years of suppression at the hands of the English. The G. A. A. was openly nationalistic, had the blessings and the patronage of the Catholic Church, and was used, from its outset, by the Irish Republican Brotherhood (I.R.B.), the forerunner of the Irish Republican Army (I.R.A.). Based on primary sources and secondary works: 96 notes.

Dave Brown

I-B-8

Kruger, Arnd and Ito, Akira. "On the Limitations of Eichberg's and Mandell's Theory of Sports and Their Quantification In View of Chikaraishi." *Stadion*, 3, No. 2 (1977), 242-252.

Kruger and Ito dispute Henning Eichberg's (1974-78) and Richard Mandell's (1976-77) claim that product quantification of physical performance specifically characterizes and spreads from modern industrial society. Relying on artifactual and literary sources of the Japanese Chikaraishi (lifting rock competition), primarily from 1664 to the Meiji era, the authors claim a natural desire to win and to quantify and record performances among various elements of the Japanese populus; thus, they argue the process of measuring and recording performance output was neither unique to nor entirely dependent upon western culture. Further, Kruger and Ito attack Eichberg's methodology. Based on primary sources and secondary works; 12 notes.

Nancy L. Struna

I-B-9

Roden, Donald. "Baseball and the Quest for National Dignity in Meiji Japan." *American Historical Review*, 85, No. 3 (June 1980), 511-534.

During the early years of the Meiji Restoration (1867- 1912), foreign teachers voiced their concern about the lack of physical training in Japan's schools. Little did they realize that their opinions, to which the Japanese Ministry of Education positively responded, would eventually combine with changing perceptions of both westerners and the Japanese themselves to precipitate a baseball conscious element in Japanese society. During the 1890s ten schools in Japan competed against and ultimately defeated American naval and athletic club teams. For these Japanese youths, participation in baseball was a mark of manliness and duty, a means of expunging the effeminate "little brown people" stereotype, and an effort to establish the national integrity of the sport. By the advent of the twentieth century, borrowed baseball played with new Japanese rules and an older samurai spirit contributed to the Japanese quest for national dignity, social status among the students, and augmented the effort to turn-the-tables on western imperialists. Based on primary sources; 81 notes.

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