

### III. Medieval Sport

#### III-1

Carter, John M. "All Work and No Play? A Review of the Literature of Medieval Sport." *Canadian Journal of History of Sport and Physical Education*, II, No. 2 (December 1980), 67-72.

Our understanding of sport in medieval history has been primarily based on secondary source information from general histories of medieval society, general histories of sport containing chapters or sections on medieval sport, general works on sport or physical education which contain references to medieval sport, and specific works on medieval sport (examples are cited). By consulting primary sources in the form of histories and sport treatises, legal documents, and non-historical literature (again, examples are cited), the sport historian can obtain valuable evidence for both aristocratic and servile participation in sport. Compared with evidence for aristocratic involvement in sport, evidence for servile participation is understandably slight. However, the evidence for both classes does suggest that during the period in question life for the aristocrat was not "all fighting," and for the serf it was not "all work and no play" as is generally expressed. Based upon primary sources and secondary works: 20 notes.

—Dave Brown

#### III-2

Carter, John Marshall. "Sport in the Bayeux Tapestry," *Canadian Journal of History of Sport and Physical Education*, 11 No. 1 (May 1980), 36-60.

This article investigated the use of the famous Bayeux Tapestry as a source of primary information for the political, social, economic, religious, military, and sport historian. Depicted sports and pastimes include hawking, hunting, and riding. Differences in hunting methods between the nobility and peasantry are discussed. Archery was practiced for sport and warfare. The representations of these various activities in the body and along the borders of the tapestry indicate the importance of sport for all classes of people in the medieval world. Based upon primary sources and secondary works; 29 notes; 15 illustrations.

—Dave Brown

#### III-3

Thiebaut, Marcelle. "The Mediaeval Chase," *Speculum*, 39 (April 1967), 260-74.

Hunting, in all of its phases and methods, was thought to ennoble the medi-

eval aristocrat. It prepared him for war and kept him fit. Though the church condemned it, the sport was irresistible, even to many high churchmen. Hunting manuals abounded in the thirteenth and fourteenth centuries, particularly in France. They depict the types of game, their seasons, methods for hunting, and the ritualized hunting practices of the later medieval nobility. Though hunting on foot, using camouflaged carts, traps, nets was considered useful sport, the “noblest” (*le plus biaux deduis*) type of hunt was that which included the chasing of a stag with horse and hounds. Based on primary sources and secondary works; information extracted from both legal annals and fictional literature; 80 notes.

—John Marshall Carter

### III-4

Owens, J. B. “Diana at the Bar: Hunting, Aristocrats, and the Law in Renaissance Castile,” *Sixteenth Century Journal*, 8, No. 1 (April 1977), 17-37.

The *Aviso de Cacadores y de Caca*, discussed thoroughly here, written by Pedro Nunez de Avendano, was the first Castilian printed book on hunting and the first to deal with its legal and moral aspects. The book was first published in 1543. Avendano wrote the *Aviso* to show the Castilian aristocracy its responsibilities regarding hunting. He argued that hunting was made legal by natural law and *ius gentium* and could be controlled by the monarch only when hunting threatened the public interest. Based upon sixteenth century Spanish laws and secondary works; 70 extensive notes.

—John Marshall Carter

### III-5

Greene, Thomas M. “*Il Cortegiano* and the Choice of Game,” *Renaissance Quarterly*, 32 (Summer 1979), 173-86.

The *Libro del Cortegiano* by Castiglione contains numerous references to play, particularly to parlor games among the fifteenth century Italian nobility at Urbino. The games ritualize the important events of real life: love, giving and receiving pleasure, and death. The Renaissance parlor games at Urbino reflected the classical influence of Plato, Xenophon, and Cicero since they usually had as their goal the creation of a hypothetical ideal. The classical influence upon Renaissance parlor games is contrasted with the medieval tradition which these games replaced. The medieval parlor game was deductive and was always played within the sacrosanct limitations of the church. The Renaissance games in the *Cortegiano* reflect inductive skills. Based upon primary sources and secondary works; 6 notes.

—John Marshall Carter