

IV. European and Latin American Sport

- IV-I McIntosh, P. C. "Hieronymus Mercurialis 'De Arte Gymnastica': Classification and Dogma in Physical Education in the Sixteenth Century," *British Journal of Sports History*, 1, No. 1, (May 1984), 73-85.

With his sixteenth century writings, Mercurialis stimulated a continuing interest in therapeutic exercises and the relationship between purposeful physical activity and health. Though he relied heavily on Galen, an ancient medical writer, he generally questioned the accuracy of the authors from antiquity and believed that he could improve upon their theories. Mercurialis developed the theme that medicine really had two parts; prophylactic (hygiene) and therapeutic. He defined exercise as "properly vigorous voluntary movement of the human body with a change in the rate of breathing done either to protect health or to develop 'habitus bonus'" (loosely translated-fitness). Two other themes that have present-day overtones are condemnation of athletes

and athletics and the relationship between athletic training and sexual abstinence. The six parts of *De Arte Gymnastica* are discussed specifically. Based upon primary sources; 22 notes.

-Cathy Buell

IV-2 Cartwright, Kent and McElroy, Mary "Expectation, True Play, and the Duel in *Hamlet*," *Arete: The Journal of Sport Literature*, 1, No. 1 (Fall 1983), 39-56.

Hamlet ends with a sporting event. An understanding of the fatal duel within a sporting context and an attempt to bring Elizabethan fencing practices to bear upon its interpretation can greatly enrich the experience of the play's ending. During the 1590s several books appeared on the code and conduct of the duel at a time when fencing was an important sport and entertainment with matches performed even in Elizabethan playhouses. Thus, the Hamlet-Laertes fencing match would have had both an internal and an external authenticity for contemporary audiences. True play replaces false play and becomes the medium through which Hamlet achieves his true self. Hamlet learns the truth through sport. Based upon secondary works: 21 notes.

—H.W. Emerson, Jr.

IV-3 Andrew, Christopher. "1883 Cup Final 'Patricians v. Plebians,'" *History Today*, 33 (May 1983), 21-24.

Soccer was an improbable by-product of early Victorian public school reform and by mid-nineteenth century was institutionalized as part of the curriculum because of its character-building values. Shortly afterward it was introduced to the working class as a means of inculcating habits of regularity and sobriety. Initially, the sport retained its public school origins; former public school boys founded the Football Association in 1863 and established a league championship, the F. A. Cup, in 1871 which their teams dominated for over a decade. However in 1883, Blackburn Olympic, a team composed of working and lower middle class players defeated the defending cup champions, the Old Etonians. The plebian team, supported by local businessmen, underwent a professional training program and used a disciplined team-oriented attack as opposed to the individual style of play of aristocratic teams. This victory was significant in that it marked the emergence of professional over amateur standards of play in popular sport as well as a changing preference for the game with soccer becoming predominantly working class by the end of the nineteenth century. Based upon primary sources and secondary works; no notes.

—James Peckman

IV-4 Dizikes, John. "Tod Sloan: Fairy Tales and Nightmares," *Arete: The Journal of Sport Literature*, 1, No. 2 (Spring 1984) 95- 112.

In 1901 England's Newmarket Jockey Club denied American jockey Tod Sloan a license to ride which effectively ended his career. The diminutive Sloan, 4' 8" tall and weighing 75 pounds, had overcome a fear of horses, introduced the monkey seat or neck crouch riding style and forced the pace of his races from first to last, both of which permanently altered thoroughbred racing. Success in Great Britain catapulted him into prominence as he became jockey for the Prince of Wales. The downfall of Sloan was his betting on races in which he rode and especially on a particular race in 1900 in which he placed second and had bet accordingly. His autobiographical work, directed toward an English audience, was actually more of an apology, explanation, and final desperate

appeal for vindication. Based upon his book plus primary sources and secondary works; 6 illustration; 6 notes.

—Angela Lumpkin

IV-5 Prynne, David. "The Woodcraft Folk and the Labour Movement, 1925-1970," *Journal of Contemporary History*, 18, No. 1 (January 1983), 79-95.

Britain's Woodcraft Folk was founded in 1925 by those who thought the Boy Scouts were too militaristic and jingoistic. The group wanted more outdoor education as the main thrust of a boys' movement. The movement which came at the same time as the General Strike of 1926 and close to the Depression of the 1930s picked up on many social issues (more nurseries, parks, town planning, better living conditions) in its goals. Many leaders of the "Folk" were involved in the Labour movement and bringing their concern for social welfare with them, they injected socialism into the movement locally and nationally. The group survives today, teaching outdoor skills which match the "English tradition of criticism of urban society" Based upon primary sources and secondary works; 43 notes.

—John Schleppe

IV-6 Sutherland, N. M. "Parisian Life in the Sixteenth Century," *History Today*, 9 (August 1959), 541-51.

During the sixteenth century Paris gained a reputation for its markets, inns, restaurants, churches, colleges, and other institutions. Parisians participated in a variety of activities including sports and games. Several restaurants and inns were meeting places for card playing and dice throwing. The nobles often amused themselves in martial exercises, jousts and tournaments, or tennis. The latter developed from *jeu de paume* (hitting the ball with the palm of the hand). Later a glove was added and then a pear-shaped racquet. By 1578 there were more than eighteen hundred tennis courts in Paris. French kings such as Francis I, Henry II, and Charles IX patronized the game. No notes; 6 illustrations.

—Alar Lipping

IV-7 Nye, Robert. "Degeneration, Hygiene and Sports in Fin-De-Siecle France," *Proceedings: Western Society for French History* (1980) 404-12

Evaluation of the extensive interest in sport and physical culture at the beginning of the twentieth century is discussed. Much of the fitness activity, promoted by hygiene groups and the medical profession, was spurred by the French feeling of a degenerate malaise in their nation. A general feeling developed that physical activity could overcome organic diseases as well as social "pathologies" (i.e. low birth rate, crime, and alcoholism) and aid in rejuvenating France. Based upon primary sources and secondary works; 22 notes.

-John Schleppe

IV-8 Guttmann, Allen. "La Plaisir du Sport: French Writers of the 1920s," *Arête: The Journal of Sport Literature*, 1, No. 1 (Fall 1983), 114-23.

The article calls Americans to an awareness of the sport literature which emanated from France during the 1920s. Guttmann cites several writers, and uses two, Henry Montherlant and Marcel Bergen to illustrate the varying uses of sport in literature in the modern era. Ambiguity, romanticism, cultural heritage, attitudes toward war, and technology as well as general character development are all part of the genre developed by

French writers of the period. Based upon primary sources and secondary works; 39 notes.

—John Schlepfi

IV-9 Johnson, William Oscar. "As it was in the Beginning," *Sports Illustrated*, 59, No. 27 (Dec. 26, 1983-Jan. 2, 1984) 102-16.

The first Winter Olympic Games, January 27-February 5, 1924, was held in Chamoni, France. Four of the thirty-four gold medalists are alive today: Charlie Jewtraw, speed skater; Herma Szabo-Plank, figure skater; Helene Engelmann, a pairs figure skater, and Lawrence Jackson, four-man curling team. The first gold medal of the games was won by Charlie Jewtraw. The last gold medal battle was in ice hockey and was won by the Canadian team. Though plans had been made to present all medals at the closing ceremonies, most of the competitors had left either for home or the excitement of Paris. Based in part upon interviews; no notes.

—Maxine Grace Hunter

IV-10 Pfister, G. "The Influence of Women Doctors on the Origins of Women's Sports in Germany," *Medicine Sport*, 14 (1981) 58-65.

Women's involvement in sport and physical activity remains dependent upon prevailing attitudes toward female sexuality and physiology. The author examined the ideological assumptions of male physicians in Germany and its effects upon the content and practice of women's sport. Women were viewed as being physically inferior to men, and strenuous physical exercises were seen as being damaging to women's reproductive organs. By the end of the nineteenth century, women were allowed more athletic opportunities; however, physical exercise and competition were limited particularly during menstruation. During the early twentieth century, women entered the medical profession and immediately began challenging these assumptions. Two physicians, Hope Adams-Lehmann and Alice Profe, were influential in the women's sport movement. Both argued that there were no physiological reasons for excluding women from sporting activity and advocated full participation in these activities. Based upon primary sources and secondary works; 29 works cited.

—James Peckman

IV-11 Wiskemann, Elizabeth. "The German Student Corporations," *History Today*, 4, No. 12 (December 1954), 835-43.

Throughout the history of German university life, student societies known as Landmannschaften, Corps, and Burschenschaft played a significant role in establishing codes of behavior for students to follow. The codes were based chiefly on political and religious beliefs. Society members participated in such activities as fencing, gymnastics, singing, and drinking contests. They were criticized for their unruly activities, especially dueling which often resulted in death or severe injury. The student societies instilled German nationalism in their members, a necessary ingredient for future leaders and military officers. No notes; 5 illustrations.

—Alar Lipping

IV-12 Becker, Hartmut. "Das Verhältnis zwischen der Deutschen und der Jüdischen Turnerschaft 1903-1914" [The Relationship Between the German and Jewish Athletic Clubs, 1903-1914], *Studion*, 5 (1979), 68-88.

The author outlined the organizational and ideological development of the Jewish "Turn" movement up to 1903 when the "Jüdische Turnerschaft" (JT) was organized on

a pan-European level. He then described the atmosphere in which the Jewish and the "Deutsche Turnerschaft" (DT) saw each other with regard to the "Jewish question" up to the outbreak of the First World War. For a long time the DT refused to recognize that the JT's principal objective was the mental, spiritual, and physical regeneration of the "Jewish people." Consequently, the JT was neither superfluous, as was believed by Jewish members of the DT, nor did it, as was feared, attract Jewish members away from the DT. Based upon primary sources and secondary works; 62 notes. (Copyright 1979 by E. J. Brill. Reprinted with permission.)

—Hartmut Becker

- IV-13 Göhler, Josef. "Turn- und Sportführer im Dritten Reich. Anmerkungen zu einer Schriftenreihe" [Gymnastics and Sport Leaders in the Third Reich. Remarks to the Series' Authors], *Studion*, 5 (1979), 263-77.

The series of books entitled *Turn- und Sportführer im Dritten Reich* edited by the West German sports historian Horst Ueberhorst and published by Bartels & Wernitz has dealt thus far with five figures—Turnführer Edmund Neuendorff (by Horst Ueberhorst, 1970); National Socialist Reichssportführer Hans von Tschammer und Osten (by Dieter Steinhofer, 1973); former minister and Sportführer Theodor Lewald (by Arnd Kruger, 1975); the ideologist of National Socialist physical education, Carl Krümmel (by Horst Ueberhorst, 1976); and the commander-in-chief of National Socialist sport, Guido von Mengden (by Hajo Bernett, 1976). The writer discusses each volume and, in a synoptic chapter, adds "subjective observations and notes by a contemporary" who does not always endorse the harsh judgments of the historians. He points out that printed source material alone is not sufficient for understanding the figures involved—especially in a totalitarian state like the Third Reich. Based upon the five books in the series, 5 notes. (Copyright 1979 by E. J. Brill. Reprinted with permission.)

—Josef Göhler

- IV-14 Bernett, Hajo. "Nationalsozialistischer Volkssport bei 'Kraft durch Freude,'" [National Socialist Workers' Sport by Strength Through Pleasure], *Studion*, 5 (1979), 89-146.

This treatise analyzes mass sport within the National Socialist recreational and holiday organization, "Kraft durch Freude" (KdF), under the aspects of economic and socio-political conditions. It describes how the organization changed from a body that provided informal courses for the populace to one which developed a rigidly structured sports system for factory communities. This account discusses the objectives, structure, and operation of the organization. It then analyzes workers' sport during World War II. It also examines the question of whether KdF sport really can be compared to a popular sports movement. The conclusion is that it cannot because KdF sport gradually moved away from its original mission, changing into a drill ground for factory communities and losing its identity under the pressure of ideological and politico-economic

forces, That is why, after spectacular initial success, it failed to win the approval of the German working class. Based upon primary sources and secondary works; 250 notes. (Copyright 1979 by E. J. Brill. Reprinted with permission.)

—Hajo Bernet

IV-15 Svahn, Åke. "'Idrott' und 'Sport'—Eine semantische Studie zu zwei schwedischen Fachtermini" ['Exercise' and 'Sport'-the Semantics of two Swedish Terms], *Studion*, 5 (1979), 20-41.

Up to now the belief has prevailed that the term *idrott* (in the sense of physical exercise) was introduced into the Swedish language by Balck in 1881. This word, however, was already in use during the latter part of the eighteenth century. Documentary evidence of its usage dates back to a proclamation concerning tournaments issued by King Gustav III in 1777. The earliest documentary evidence of the word *sport* being employed in the Swedish language dates back to 1834 when it was used in connection with horse racing. From 1870 onward its range of application has increased steadily. Since 1920 the use of the term *sport* has become more and more popular at the expense of *idrott*, a phenomenon which is partly attributable to international developments. Based upon primary sources and secondary works; 35 notes. (Copyright 1979 by E. J. Brill. Reprinted with permission.)

—Åke Svahn

IV-16 Welch, Paula. "Sonja Henie," *Journal of Physical Education, Recreation and Dance*, 55, No. 1 (January 1984), 23-24, 30.

From the 1920s until the 1940s, Sonja Henie was the most renowned figure skater in the world. Her major accomplishments included winning three successive women's Olympic figure skating titles as well as numerous World and European figure skating championships. Besides adding immeasurably to the image and status of amateur ice skating, Sonja Henie also helped to promote professional ice skating through her special ice show performances and motion picture appearances. Her unique ability to combine charm, beauty, style, and technical skill into her skating performances made her one of the most popular and wealthiest female athletes of all time. In 1963, she was inducted into the Ice Skating Hall of Fame. Based upon newspaper accounts. 28 notes.

—Robert W. Case

IV-17 Strenk, Andrew, "What Price Victory? The World of International Sports and Politics," *The Annals of the American Academy of Political and Social Science*, 445 (September 1979); 128-40.

Public opinion in the United States has supported separation of sport and politics, but throughout history, the two have been closely related. The world leader in sport politics today is East Germany, although more blatant examples include the thirty-two nation boycott of the Montreal Olympics, and the Munich Massacre of 1972. The tradition began with the Greek Olympics and continued in a different form during the Roman Empire. After only scattered examples during the Middle Ages and beyond, the nineteenth century saw several highly politicized sports developments, including the workers' sports movements, the German Turners, and the Czech Sokols. Only the British separated sport and politics. Despite the lofty goals of Coubertin, the revival of the Olympic Games in 1896 only politicized sports more. Based upon secondary works; 31 notes.

—Mary Lou LeCompte

- IV-18 Locke, Raymond Friday. "The Olympics, a Social History," *Mankind*, 6 (September 1980), 9-13,40-44.

This is a general account of the history of the ancient and modern Olympic Games. It includes the legend of Pelops, the religious emphasis of the ancient Greeks, a description of the Olympic site, the story of Baron Pierre de Coubertin, the history of the early modern games, and highlights of the games from 1908 to 1980. Locke mentions the success of prominent athletes, especially Americans, and discusses the intrusion of politics. Apparently based upon secondary works; no notes; eight photographs.

—David McComb

- IV-19 Evanson, Philip. "Understanding the People: *Futebol*, Film, Theater, and Politics in Present-Day Brazil," *The South Atlantic Quarterly*, 81, No. 4 (Autumn 1982), 399-412.

Futebol or soccer occupies a level of such emotional importance to Brazilians that it has been called an opiate of the masses. This myth has been perpetuated by the government's exploitation of *futebol* through excessive regional matches leading to a national championship with an accompanying overload of fever-pitch emotion and betting in the sports lottery. Temporary distractions from the harsh realities of daily existence, purported upward mobility for blacks, and economic exploitation of the sport are realities masked by the myths which surround *futebol*. These aspects of this complex social ritual are intertwined throughout Alfred Dias Gomes' latest play *Campeões do Mundo* (Champions of the World, 1980) and *Asa Branca, Um Sonho Brasileiro*, the first feature film of Djalma Batista. Both of those works of art make *futebol* their protagonist. These artists have attempted to show that as the people's needs become more respected in the post-1964 era, *futebol* may serve as a unique unitifying agent for Brazilians to help overcome the enormous gaps between the elite and the masses. No notes.

—Angela Lumpkin

- IV-20 Gaffney, F. "Evolution and Revolution of Afro-Brazilian Dance," *Journal of Popular Culture*, 13 (Summer 1979) 98-105.

The Afro-Brazilian dances were greatly influenced by the various African tribes brought to Brazil as slaves. While each tribe eventually adopted the Brazilian lifestyle, many of the Africans retained their native dances. The symbolism and ritual of the Catholic church enhanced the African's assimilation to a new land. Although Catholicism has been a strong influence and is the chief religion of Brazil, many Afro-Brazilians continued the practice of voodoo and the rhythmic dance patterns in the voodoo rights. This also had an influence on Afro-Brazilian dance. The present position of the Afro-Brazilian reflects a status quo, a history of racial oppression. There is, however, an increasing awareness and pride in being black and an increasing recognition for black artists in Brazil. Based upon primary sources and secondary works; 13 notes.

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