

## II. Medieval Sport

- II-1 Stevens, Martin. "Laughter and Game in Sir Gawain and the Green Knight," *Speculum*, 47, No. 1 (January 1972), 65-78.

The elements of play, game, laughter, and holiday denoted in the late medieval poem *Sir Gawain and the Green Knight* are examined and interpreted via its vocabulary in reference to these terms. The varied forms of terms, e.g. game/gomen, their number of appearance in the poem, and their implications to the social and chivalric milieu are discussed. Stevens concluded that the Gawain poet made conscious and repeated use of these elements (particularly "Beheading Game" and "Exchange of Gifts") to give structure and symbolic representation of social and ethical norms to his literary work. Based on primary sources and secondary works; 30 notes.

—Eleanor B. English

- II-2 Savage, Henry. "Hunting in the Middle Ages," *Speculum*, 8, No. 1 (January 1933), 30-41.

Based on the analysis of two late medieval hunting treatises, Gaston de Foix's *Livre de Chasse* and its appended English translation, *Master of the Game*, Savage contended that hunting was not only a physical activity but also a rule of behavior and conduct. These treatises provided directions concerning the appropriate procedures for the huntsmen, hounds, game preservation, social protocol, and the differentiated horn and vocal calls that the hunter and hounds must recognize during the chase. Descriptions of the various hunting hounds (bred for scent or speed) and their intended quarry (the beasts of the forest, chase, and warren) were also presented. Based on primary sources and secondary works; 15 notes.

—Eleanor B. English

- II-3 Carter, John Marshall. "Muscular Christianity and its Makers: Sporting Monks and Churchmen in Anglo-Norman Society, 100-1300," *British Journal of Sports History*, 1, No. 2 (September 1984), 109-124.

The eleventh through the fourteenth centuries comprised a transformational period in the history of sport leading to the Christianization of sport. "The acceptance of sport by the late medieval church came about due to the militant reforming church (Militae

Christi) which needed warriors for the Crusades, thereby, acceding to the use of sport by the knights to hone their military skills and to the athletically-oriented monks and churchmen, such as Bishops Odo and Becket who maintained a secular perspective (sport participation) while performing ecclesiastical duties. Muscular Christianity influenced sport rules which stipulated tournament safety (blunted weapons) to reduce sport violence and to save lives. Based on primary sources and secondary works; 201 notes.

—Eleanor B. English

II-4 Thiebaut, Marcelle. "The Medieval Chase," *Speculum*, 27, No. 3 (April 1967), 260-274.

Considerable literature on hunting, particularly in the form of handbooks, was written between the thirteenth and fifteenth centuries. Having investigated several of the most significant of these works on the varied means of pursuing and capturing game, Thiebaut reported that most authors regarded the chase of the stag with horse and hounds as the best and noblest of sports. According to the manuals, this form of hunting advanced in 10 regulated, defined stages: unharboring of game; gathering; posting relays; laying the pack; change; reheat; game exhausted; bay; death; and quarry. Generally held to be virtues of this sport were physical and moral development, social diversion, and pleasure. Based on primary sources and secondary works; 80 notes.

—Eleanor B. English

II-5 Sandoz, Edouard. "Tournaments in the Arthurian Tradition," *Speculum*, 19, No. 4 (October 1944), 389-420.

Sandoz presented the complete French text of *The Form Of The Tournaments That Took Place In The Time Of King Uther Pendragon And King Arthur Between The Kings And Princes Of Great Britain And Knights Of The Round Table*, ca. 1460-75, which focused on the form of tournament played in the sixth century, 15 oaths taken for admittance to the Round Table, and names/coats-of-arms of 150 knights and kings. Although the author and dedicatee were not named in the original manuscript, Sandoz determined that the work was written by Vicomte de Carlot and dedicated to Prince devienne, who died in a tournament. Based on primary sources and secondary works; 229 notes; 4 plates.

—Eleanor B. English