

Chronique

The Journal of Chivalry

Articles, Essays, Reviews

Issue #3
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Points of Honor
The Battle of Poitiers

Chronique

The Journal of Chivalry

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Chronique

Table of Contents

Introduction.....2
FORUM.....4
Calendar.....22

1. Conduct Around the Field.....23
(Brian R. Price)

2. On Chivalry: An Excerpt from the famous
essay, THE SUBJUGATION OF
WOMEN
(J.S. Mill, 1865).....29

3. The Battle of Poitiers (1356)
An Excerpt from Foissart's Chronicles.....33

4. The Company of Saint George
(Brian R. Price).....49

Reviews.....55

The Park Lane Arms Fair.....64

*Many thanks must be extended to all of the above contributors
and to everyone who helped bring Chronique #3 into being--
THANK YOU!*

CHRONIQUE

Welcome to the third issue of *Chronique*! With the pieces I have in hand for issues #4, #5 and #6, it looks as though material will be easy to come by the foreseeable future, so *Chronique* will indeed be able to continue on.

Although the written responses to the "point of honor" questions were on the light side, which surprised this editor, there is herein a wealth of information and opinion that I hope will prove interesting and provoking.

Work still continues on the Charnay questions, and additionally I have been successful in obtaining a copy of Geoffrey's prose work on chivalry, and will be seeking to offer side by side translations in a later issue.

Subscription traffic has been heavy, which has of course brought much joy to the entire staff. We plan to advertise in SCA kingdom newsletters, and have had good response from verbal recommendations and from a pleasant review in *Thinkwell*.

Samantha Holmes, Ann-Marie Storz, and Steve Beck all deserve special thanks for issue #2. Without them it would not have been even remotely the same.

I would add a few words here for an appeal of assistance to a very fine publication, *The Vox*. A very well done journal for re-enactors, it looks as though the present editors, Mr. Jeffrey L. Singman and Mr. A.J. Nusbacher are moving

on to 16th century re-enactments. I for one will miss their wit and research, and will try to persuade them to contribute something of their talents to *Chronique*.

If there is anyone who is interested in taking over the editorship of *The Vox*, please contact Mr. Jeffrey L. Singman at:

2244 St. Francis Drive
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The next issue of *Chronique* promises much excitement-it deals with a style of tournament popular during the 14th and 15th centuries, the *pas d'arms*.

Several authentic "pas" events have been held across the U.S. in the past year, and I hope to have obtained more information about each of them, with photographs as well. The Company of Saint George held our first pas on November 7, and the event seemed such a great success that more are in the immediate works.

The Spring issue of *Chronique*, #5, will deal with period knighting ceremonies. The summer issue, #6, will center on Arms and Armour, and will include photographs of some very fine pieces and words from highly skilled armourers.

Please feel free to write to *Chronique* with comments on anything that appears here or that pertains to our rather broad topic spectrum. Thank you for your continued interest and I hope you enjoy *Chronique* #3!

FORUM

On *Chronique* in General

"Thank you very much for the copies of *Chronique* that you have to Lord Olaff. Reading them sparked a revival in my spirit that there truly are people in the Society with a philosophy and mind set that I share. I had reached a point that I was questioning my involvement. Again, thank you and I hope to have the opportunity to speak with you soon!"

*AKA Lord Tristan of Phoenix Hall
West Kingdom*

"...I found *Chronique* very interesting and wish to encourage its continuance...The philosophic aspect of the journal is intriguing."

*Theodore F. Monnich
Chief Conservator
South Carolina State Museum.*

A review of *Chronique* in *Thinkwell*

"...The only thing I didn't really enjoy reading was the suggestion that tournament societies could be set up within the SCA and tournaments could be sponsored at SCA events. Although there were some suggestions for keeping such societies from seeming elitist, I doubt the humans have been created who could pull that off, since elitism is in the eye of the beholder. (The idea of maintaining such societies *outside* of the SCA appeals to me more.) Many of you would be interested in reading these things, though, and you might want to subscribe or at least order a sample issue (\$4)."

*Sandra Dodd
AKA Countess Aeflaed of Duckford*

**The value of modern re-creations to scholarship—comments
by Edward Shoenfeld, Doctoral Candidate in Medieval Ger-
man Studies at the University of Minnesota**

"I especially appreciated the article 'Jacks forthe Company of Saint George' on cloth armour, as it helped me to clear up a point that some students had raised. We were using Bernal Diaz's Conquest of New Spain (early 16th c.) as a source for Western Civilization. Some of the student's noticed references to 'cloth armour' (a particularly inept translation of the Spanish word for 'gambeson' or 'aketon') and were wondering how it could be effective. Reference to armour made out of 30 layers of cloth was convincing, although insistence on the exclusive authority of original sources will come back to haunt one.

I mention this to make the point that re-enactment societies like the European 'Company of Saint George' have an important contribution to make to history and to other academic disciplines used in studying the past. Historians of the 'modern' ear have access to a great deal of volunteer labor put out by geneological socieites, preservation groups, and other active individuals. These activities are generally subsumed under the label of 'local history', and all the states of the union—as well as most foreign countries—have a formally organized association to promote such activity. We do not have any such support network for medieval studies, except for those people (and there are a lot of them) in the re-enactment groups like the SCA who take their fun seriously enough to do academically acceptable basic work. Some of the varieties of this work that fills a real need are illustrated in issue #2: namely, the excerpt from Ashmole's 'Of Virtue and Honor', the review of Dr. Bennett's translation of the King Rene Tournay Book, and the 'Jack-making' project of the European Company of Saint George.

I cannot speak for Dr. Bennett, of course, but my experience in

the discipline of History is that one gets very little, if any, professional credit for translations and editions, as such activity is seen as being more proper to scholars of literature. On the English Literature side of the fence, it is equally difficult to get professional credit for translating something from medieval Latin, French, or German as it is difficult to convince scholars of modern English literature who dominate the hiring and tenure decisions that such works deserve to be considered *English* literature. Scholars of classical Latin, modern German, modern French, etc. often don't consider medieval pieces worth teaching at all, and if they are translated, want them translated into the modern version of the respective language. Latin often does not get translated because the 'serious' medievalist is supposed to learn how to read it without the benefit of such a 'crutch.'

Thus there is a large gap in scholarship that can be filled by a serious 'amateur' with appropriate language skills (I do not in any way intent to Classify Dr. Bennett as such, but I am sure you know what I mean). More accessible, perhaps, is the kind of work being done in 'cloth armours' by the European Company of Saint George. There are details regarding the practice of literally hundreds of crafts, from armouring to cooking to clothmaking, that academia is never going to even try to work out because one can't get a dissertation or a journal article out of them. Again, re-enactment groups are well-suited to getting at such details of people who are serious about their hobby and are willing to take the time to record what they did and what the results were."

Edward Shoenfeld
AKA SCA Gottfried von Eichenbach
Middle Kingdom

Editor: *Ed Shoenfeld has grasped some of my more hopeful plans for Chronique. While at one end of the spectrum I hope to positively affect the quality of reproductions and art done in the medieval re-enactment societies, at the other end of the spectrum it would be nice*

to contribute something back to the scholarly community at large. In order to make such a contribution, the very highest levels of reproductions must be striven for, and as Mr. Shoenfeld indicates, records kept as to the experiences of those involved.

Question #1: How would you define chivalry?

“The way I would define chivalry is to say that it is unique unto the person giving an answer. Chivalry is many things to many people, with an answer ringing true for each person. Since this is a question that has many answers and views I will attempt to explain what chivalry is to me.

Chivalry is defined as martial valor, and knightly skills. This definition lacks feeling and depth. I find that there are many qualities in being chivalrous, such as bravery, honor, protection of the weak, tempered treatment of one's foes. These aspects of chivalry are what we seek to achieve within ourselves. Chivalry is not just a word, to some it is a way of life. Not only do we try to be chivalric on the field of battle and in the Society, but to extend that chivalry into the mundane world. I try to be just as chivalrous in the mainstream of society as within the SCA.

Then there are the emotions one feels when one either witnesses an act of chivalry and / or performs such an act. To witness an act of chivalry is to feel something swell up with pride to see that our standard of honor is real. To be the one that is performing the act is something we do not think of whatsoever. We do these deeds because it feels right. We do this because our hearts sing out to do it. It is almost a selfish act. For we don't really care who sees the act; we know we did it and that is enough.

Do not get me wrong, I am not saying we do it in vain, or for self gain; nay we do it because we want to. No one prods us to act, we just do. I have seen countless acts of chivalry in which the practitioner was not a Peer. I watch the children in our

Society behave with chivalry at times; let us not forget that they are scamps, following in the parents' paths. What I see is chivalry as a way of life and not just a definition in a dictionary."

Eric J. Garnder
AKA Squire Eric of Huntington
Kingdom of the West

FROM JOHN THEOPHOLIS: On Tuesday, I put the questions in *Chronique* to Teleri and Gwydion, who have not gone through this subject in a major way with me. Here are their responses:

"Gwydion and I have continued talking over the thoughts you started on Tues.: Chivalry is to uphold the right, protect the weak, succor the helpless, and practice courtesy towards all. That was my 'traditional' definition. We don't believe it any more. Not that we don't believe in the virtues; it's that the virtues thus described are not those of chivalry. That is seemingly a definition that (a) is more Victorian than otherwise, (b) reflects my literary background and a lack of any true experience on the field, and (c) does not reflect the fact that 'chivalry' is but one of the virtues of a knight...along with honor, courage, war skills, generosity, compassion, frankness, and courtoisie, etc.

Having decided that, we returned to the word 'chivalry.' It has, if I remember rightly, the same roots as chevalier and cavalier — horseman — which takes us thence to the German ritter and knecht — Knight. That is, a fighting man of the gentry. The words used to describe a gentleman, any gentleman, will frequently sound like 'my definition' above. Chivalry and courtesy are frequently used in the same breath in describing a knight, walking side by side, not one a subset of the other.

So, logically, chivalry—applying as it does to a fighting gentle-

Chronique

man —must describe more than the traits appropriate to the sedentary gentleman. It must describe his behavior on the field; the behavior unique to a knight."

AKA SCA Gwydion
AKA SCA Teleri
West Kingdom

Editor: I am very pleased that the Chronique questions have produced the sort of discussions that are spoken of at the beginning of this essay. This is the real intent behind my starting Chronique, and indeed we seem to have a fine crop of well-thought-out opinion this time from which to draw for the next issue.

The definition of "chivalry" offered by Teleri and Gwydion will certainly find some reflection in the next letter, from Mr. Will McLean, AKA Galleron de Cressy. I find that my own view differs significantly, and it appears following Mr. McLean's work.

"One of the problems we have in discussing the concept of chivalry is a shift in the meaning of the word that has occurred since the Middle Ages. Chaucer and his contemporaries used a lot of the same vocabulary as we do today, but often with slightly different connotation or meaning. "Sad" and "silly" are two examples- Chaucer used the two words with connotations of solemnity and innocence respectively. The word "Chivalry" can trip us up in the same way. The term was used in the middle ages primarily to describe purely martial virtues. "Oh look, Sir Tristram has put his spear right through Palomides' shield and into his arm—what a deed of chivalry!" There was a certain social implication, since you had to own a horse to display chivalry, but for the most part the word had a different connotation in the middle ages than we give it today. For them, chivalry was the art of killing people from horseback. What we or Sir Walter Scott would call chivalry they would call chivalry.

In the 20th century we do not prize courtesy as highly as they

did in the 14th, and this is proper for the sphere that the virtue governs today is smaller. A multitude of human relations that are now governed by law, from the treatment of prisoners of war to the support of the poor, were then ruled only by custom and courtesy. Courtesy is not simply a matter of offering your seat to old ladies on the bus, but behaving in a generous and civilized manner even when no written law compels it.

The problem with talking about chivalry in the 20th century re-enactors is that you rarely know for certain whether the person you are talking to means the word in the modern or the medieval sense, and in what sense they will understand you if you use it. For may part I prefer to speak of courtesy and prowess."

Will McLean
AKA SCA Galleron de Cressy
East Kingdom

Editor: *I think Will brings up some very excellent points here, and yet I am struck by the number of times the word "chivalry" was described to include the non-martial virtues we associate with it today. Certainly during the 12th and 13th century the word chivalry held more martial overtones, but during the 13th and 14th centuries I believe the term came to be used with increasing frequency to describe not only martial virtues but the other knightly virtues as well. Raymon Lull, the late 13th C / early 14th C. knight-turned-churchman, speaks frequently in his Book of the Order of Chyualerie of acts being "for or against chivalry." As many of these are virtues and duties of a non-martial nature, I expect that by his time the use of the word entailed something more than mere prowess. From the contributions of romance and church I believe the "code of chivalry" was gradually created, softening the warrior impulses of the knight and imposing social responsibilities on his station.*

I would appeal also to the great modern scholar on chivalry, Dr. Maurice Keen, who in his book Chivalry summarized his views nicely and speaks with more eloquence than I could muster:

"We set down at the beginning of this chapter in quest of a definition of chivalry. While recognizing that a word so tonal and imprecise can never be pinned down within the precise limits of meaning, we are now a great deal nearer to being able to suggest lines of definition that will do for working purposes...chivalry may be described as an ethos in which martial, aristocratic and Christian elements were fused together. I say fused, partly because the compound seems to be something new and whole in its own right, partly because it is so difficult to completely separate the elements in it. In a given context, one facet may be in the fore, but it remains hard to exclude overtones from elsewhere. Indeed, no one of the component elements is in itself a simple structure. The military aspect of chivalry is associated with skill in horsemanship specifically, a costly expertise which could be hard to acquire, for one not born of a good heritage. The aristocratic aspect is not just a matter of birth, it is connected with ideas of the function of knighthood and with a scale of virtues which implies the aristocracy is a matter of worth as much as it is of lineage. The Christian aspect is presented surprisingly free of the imprint of ecclesiastical prejudice and priorities. Chivalry, as it is described in the treatises, is a way of life in which we can discern these three essential facets, the military, the noble, and the religious; but a way of life is a complex thing, like a living organism; we have only the beginnings of a definition, and there is plenty left to explore."

Mr. McLean may indeed be correct that even modern scholars have been led astray by the difference between modern and medieval usage of this difficult word, yet I am struck by the level of consensus amongst their works. J. Huzinga, whose famous examination of 14th and 15th century culture, also goes far beyond the mere military in the use of the term, "chivalry":

"...An outlook on the heroism, the virtue or the happi-

ness of an ideal past is all that is wanted. The themes are few in number, and have hardly changed since antiquity; we may call them the heroic and the bucolic theme. Nearly all the literary culture of later ages has been built upon them...The essence of chivalry is the imitation of the ideal hero, just as the imitation of the ancient sage is the essence of humanism...the dream of past perfection ennobles life and its forms, fills them with beauty and fashions them anew as forms of art."

Later in his discourse Huzinga adds more to his conception of chivalry:

"Medieval thought in general was saturated in every part with the conceptions of the Christian faith. In a similar way and in a more limited sphere the thought of all those who lived in the circles of court or castle was impregnated with the idea of chivalry. Their whole system of ideas was permeated by the fiction that chivalry ruled the world. This conception even tends to invade the transcendental domain. The primordial feat of the Archangel Michael is glorified by Jean Molinet as 'the first deed of knighthood and chivalrous prowess that was ever achieved.' From the archangel, 'terrestrial knighthood and human chivalry' take their origin, and in so far are but an imitation of the host of angels around God's throne."

I suspect that the passionate Mr. McLean would indeed claim careless use on the part of modern historians—indeed at the moment my knowledge is too shallow to forward anything like my definitive opinion—but perhaps we can carry the debate into further issues of Chronique?



Question #2: Is, or should the chivalric ideal be subject to cultural differences between kingdoms?

"The answer to this one is dependent upon the individual person. I personally feel that yes, it should be subject to cultural differences between kingdoms. The reason for this is that we are all different and have different views of chivalry. What we hold to be dear to our hearts may be petty to someone else in another Kingdom. Whereas we may feel someone from another Kingdom's chivalric behavior to be dishonorable.

Though we may not see eye to eye on these matters, what should be understood is tolerance for the other party. Who are we to sit in judgment of someone's ideas of philosophy? We are but human and capable of error. We are also capable of great achievements.

We cannot impose our views on another kingdom. This would be in the same vein as the church trying to run the entire country. That is the exact situation that we do not want. Diversity in the populace creates progress. To stifle someone by telling them that they have to behave in a certain way of thinking is a dictatorship. We do not live in that manner. Though we portray a feudal system, we are but a single kingdom of many, and cannot subject others to our own ideals. This would lead to armed conflict—indeed we would not stand for another Kingdom telling us what to do. We are a collection of monarchies—there is no High King."

Eric J. Gardner
AKA SCA squire Eric of Huntington
Kingdom of the West

Editor: Eric's views are certainly as relativist as they come, but I am struck by the similarities in views between knights of various kingdoms. Though the expressions of chivalry seem to vary slightly, by and large the actions have a very similar feel from place to place, and men of different regions seem to view said acts with striking

agreement. What is it that makes this agreement possible?

To my mind chivalry is an ethos of virtues. We can all generally agree upon the virtues that are included: largess, courtesy, generosity, responsibility, defense of the weak, loyalty, courage, and there are more. However, I think our points of difference would come forward in the order we place these virtues by importance: Sir Palomides, nursing a pierced arm, might say that courage is the virtue with the highest import, defense of the weak the second, etc. Sir Tristram, however, might well argue that indeed loyalty was the first virtue, and that generosity the second, etc. Though the two men differ, I think they share enough in common for us to share agreement that they are both knights and share a common interest in the chivalric ethics.

It is this that allows us to agree on some elements of chivalry, and it is this set of virtues that I believe ties our modern knights together. Though there are certainly differences between individuals and regions, and these differences make us rich with diversity, I am curious as to how our Squire sees this picture. Is this thesis of mine viable? Do you see similarities through your individual differences?

On the "Noble Fight" and "Points of Honor" by Gwydion and Teleri

Turning to the field, Gwydion and I found ourselves exploring the notion of chivalry in a fight and ended considering the concept of a 'noble fight.' We might more properly call it a 'fair fight' save that the Victorians took that notion and imbued it with a sense of an 'equal fight.' Yes, in an SCA fight we could have equal fights, with the person of superior skills taking sufficient handicaps...but that would, it seemed to us, lead to the nonsensical notion that chance alone would determine the outcome of such a contest. There would be no incentive to better ones' skills. We rejected the idea of an 'equal fight.'

So what constitutes a 'noble fight'? In talking about that we found ourselves agreeing that 'twould be a fight both participants would feel good about, one in which both participants had the opportunity to show their skills. That then puts an

onus of responsibility on the more skilled fighter. (We figured that fighters of equal skill would soon discover the fact and so that neither would long feel the need to take such a responsibility; the fight would speak for itself.) That responsibility is to see that his opponent has a chance to feel himself engaged in the fight. It is not a requirement to stand there and take a shot, however; just to offer the opportunity for his opponent to throw a shot. Akin to a top-ranked football team using it's second string against a podunk team so that both teams feel challenged.

We moved from there onto the question of whether or not the practices of chivalry may change circumstantially, particularly looking at the example of take an arm / give an arm. (editor: what we commonly call, "points of honor.") In the West it seems that giving an arm is viewed as chivalrous. Why is this? because he who took the arm feels that in so doing he has made the fight less fair, less noble. He does not feel good about it. Therefore, I maintain, that in the West the arm is not viewed as a legitimate target, whatsoever the rule books maintain.

From this it seems obvious that what is perceived as the legitimate targets define what acts thereto are chivalrous and what are simply part of fighting. It is equally obvious that the perceived proper targets may well differ from place to place.

It seems clear that some of those targets are defined circumstantially. Your example of how Midrealm fighters having — due to climate — to do much of their fighting indoors and thus adapting to those limitations stayed well with us. The environment does provide part of the definition. I maintain, however, that custom is equally important.

The West is the oldest kingdom. It has been 'creating customs' for the last quarter century. I would love to trace back to the very first take-an-arm / give-an-arm incident. I am almost willing to wager that the circumstances surrounding that incident were such as to lend just the note of glamour that promotes an incident into an instant custom. (And in young

groups or societies such instant customs are latched on to and propagated because they give the sense of permanence and antiquity that most re creationists seek.)

Customs easily differ from place to place. There is no right or wrong to the difference; just the need to be aware of the same and to choose whether to continue in your own other-place-accustomed customs or to accept the customs of this new place—no shame, just awareness.

Sheryl
AKA SCA Teleri
West Kingdom

Notes on the Concepts of courtesy and points of honor, by Will McLean

Considerations of courtesy help us to understand what properly constitutes a "point of honor", a term I have heard used in tournaments when one fighter seeks to offer conspicuous courtesy to his opponent, usually by voluntarily giving up a limb to put himself on equal footing with an opponent he has just maimed.

In such a case, what is a fighter's principal obligation? He owes his opponent a clean and challenging combat, and preferably an encounter from which his opponent may draw some pleasure and interest. He does not necessarily owe his opponent a "fair" fight, since he has already fairly chopped the limb from his adversary.

He also has an obligation to the gentle people who have come to see the deed of arms, and most particularly his lady if she is present. His obligation is to show them a gallant feat of arms, performed with grace and panache. I suspect few spectators actually prefer to watch dueling amputees.

In practice what does this mean? If I am fighting an opponent with sword and shield and take his arm, I prefer to discard my

shield and fight with both hands on my hand-and-a-half grip. This provides a more interesting fight for him, without the clumsiness of both of us fighting with single handed swords one handed.

If you are fighting someone with a big two-handed sword and take his arm, it does not seem to me like true courtesy to give up your own. Rather you should offer him the opportunity to switch to a more handy weapon. And if you take your opponent's leg you should only give up your own if you actually think the spectators would enjoy watching two cripples fighting it out while balanced on their stumps. After all, some fighters actually fight better from their knees.

In war or other group combat you must also consider your obligation to those who fight beside you. How will they feel about your giving up an advantage to the other side? It is for this reason, I think, that the most common and proper courtesy seen in group combats is the offer of single combat to the last few survivors on one side when the issue is no longer in doubt. The important issue is that the advantage you forgo belongs not just to yourself, but to your entire company. If you think your companions will agree with the courtesy that you wish to offer, then by all means give it to your opponent.

"Points of honor" offered in Crown lists differ from those in other tournaments in this way: the greater the prize at stake, the greater the value of any advantage you give up, the greater the generosity you must show to do so, and the greater the worship you may gain.

Because "points of honor" are conspicuous and easily noted by the spectators, when all is said and done I think they attract more attention and praise than a far more essential matter of courtesy: the proper, careful, and generous judgment of blows.

Will McLean
AKA SCA Galleron de Cressy
East Kingdom

Question #5: If an opponent loses an arm in a tournament fight, what is the chivalric response?

"I say give your own arm in return. There are some technical considerations that modify this, namely if the combatant who has gained the advantage is fighting with a two-handed weapon. As to why one 'gives up the arm' in the first place, it seems to me that this resolves around the question as to where one's honor lies under the circumstances; and I feel that honor in single combat lies in accepting no avoidable advantage over the opponent. That is, the combat should be decided by a) innate physical advantage (completely unavoidable), b) learned fighting skill, and c) tactical decision making on the field (both of which can compensate for "a". The advantage gained by having two weapons or a weapon and shield against an opponent's single weapon is avoidable, so the extra equipment should be tossed and the combat should proceed one-handed vs. one-handed. (Note that the hand used is important too; fighting 'on-hand' against 'off-hand' is also an avoidable advantage.) This principle also applies to less skilled or less experienced fighters who have somehow gained an advantage over a more skilled opponent. The question concerns chivalrous behavior, and fighters are supposedly in this game to have fun by acting chivalrously, not by winning at all costs. It is more important to show chivalry than to win.

On to the second part of the question, 'Is it different for SCA wars?' I say yes. When fighting in a 'war' one's honor lies primarily in striving for the success of one's liege lord or monarch in the issue at hand. The consideration of chivalry in this context goes to the idea that one is fighting in a war to defend or maintain the rights of women, children and other non-combatants who would (theoretically) be affected by the outcome of the battle. Since it is unchivalrous or dishonorable to deny such individuals the fullest protection of the knight's prowess, one is obligated to exploit any possible advantage over an opponent, from superior numbers to advantageous terrain (defending in the woods battle at Pennsic, for example),

to extra weapons. Note that this argument goes to the 'ethic' of chivalry and not to any practicalities enforced by the conditions of fighting in a woods or in the press of a field battle. It may be objected that SCA 'wars' are not fought for any real stake, but if they were simply glorified tournaments we would call them such. 'Wars' in the Society exist to remind us of the practical reality that underlies the development of a chivalrous warrior class during the Middle Ages, and, to the extent that they re-enact reality, deserve to be treated as 'successful' representations of it, down to the issues of 'why medieval warriors fought' and 'what was at stake if they won or lost.' Note that this argument actually underlies the ethic of giving up advantages in tourney combat as well, since for the knight to take an (otherwise avoidable) advantage would detract from the honor/ reputation (editor: renown?) of the consort for whom he or she is fighting; thus because of the 'harm' done to a non-combatant, such behavior is not to be countenanced!

I should point out that the dichotomy between the demands of chivalrous behavior on the personal (take no advantage in single combats) and public (do everything within the rules you can to win) levels is what provides the dramatic tension in almost all early medieval epics (The Battle of Maldon, Chanson de Roland, etc.) which are uniformly critical of individuals who put personal honor above that of the group (the poet's assessment, through Oliver, of Roland's behavior being a case in point). This question was a very real one for knights of the period, particularly when the knight was still the most important kind of soldier around. (It is worth noting that King Jean {le Bon's} Order of the Star failed as an organization because it failed on the battlefield. The tactical and strategic abilities of mounted knights in the 14th and 15th centuries were no longer able to carry the field without ever-increasing support from archers, pikemen, and, eventually, artillery. It would be interesting to see how the Order of the Golden Fleece worked out in this regard. As I recall, the Burgundians paralleled that institution by developing companies of archers and pikemen suited to the new military realities."

Edward Shoenfeld
AKA SCA Gottfried von Eichenbach
*Self-styled hermit-scholar of Nordskogen
Middle Kingdom*

Dr. Maurice Keen, CHIVALRY, pp. 16-17. Yale University Press, 1984

J. Huzinga, THE WANING OF THE MIDDLE AGES, pp. 38-39. St. Martins Press, 1949—Anchor Books edition 1954. Originally published in 1924.

In a trivial sense, this is an argument for putting ricassos on great swords, but the proper way to resolve this issue is to request permission to change weapons from your opponent and then have a 'friendly assistant' bring out a weapon that can be used one-handed (this is what squires were for, in period). Some may object that the procedure of changing weapons is ostentatious and delays the action, but I feel that the addition of pageantry is well worth the delay because it demonstrates 'chivalry' in action, as well as giving the crowd a chance to applaud or to renew their interest in the fighting.



ALL SAINTS ARMOURY

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Questions:

1. Is being "knightly" the same as being "chivalrous?"
2. What qualities should be borne by an ideal Knight?
3. What qualities should a squire possess?
4. Which is more difficult for a consort, to choose a champion or to defend his actions?
5. What makes a fight satisfying for you?
6. What makes a fight disenchanting?
7. Do you consider all of your opponents to be "knights?" If not, why not?
8. How do you know you are being honest with yourself?
9. Which is more important--to present an appearance on the field that is authentic, or one that is semi-authentic but catches the attention of the spectators?

CALENDAR

June-1992

12 Dec 1992

Tournaments and the
Dream of Chivalry
Royal Armoury, Stockholm

This is a most interesting exhibition, examined at length in the REVIEWS section on page ____.

Feb 21, 1993

Park Lane Arms Fair
London, England.

Held in the Marriot Hotel in London, this is probably the most prestigious arms fair in the world. A huge number of dealers bring their wares, and noted authorities in the arms field are nearly always present.

Feb 21, 1993

Chronique #4 deadline

Spring, 1993

Chronique #4
The Pas d'Armes

Summer, 1993

Chronique #5
Knighting Ceremonies

Fall, 1993

Chronique #6
Arms and Armour

Conduct Around the Field

An Excerpt from *THE BOOK OF THE TOURNAMENT*

Brian R. Price

Earl Sir Brion Thornbird Ap Rhys, OL

Kingdom of the West

The most important measure of a tourneyer is his conduct. Recall that the purpose of the tournament is to highlight both the prowess and the virtue of a knightly combatant. This is a governing prerequisite to the tournament of chivalry, reflected in the rules which state that "combatants shall act in a knightly and chivalrous manner at all times."

There is an assumption that combatants will act in accord with what we believe to be worthy of a romantic "knight", whatever their social background or station. Everyone must make a sincere effort to display virtue in connection with their tourneying, both on and off the field. Without this assumption, and the resulting norm of conduct, we have failed in our effort to strengthen virtue and have only a sport little different from boxing or football.

A combatant is judged by his conduct. His prowess can be seen in his physical ability to move his sword about himself and to provide a defense, but his character is judged in the limelight of the tournament field, under a microscope into which peer the populace, the Marshals, the Crown, the Lady or Consort, and the opponent. All form opinions based on our actions; our gestures, our sincerity. In this way we strive to communicate our chivalric and knightly intent to everyone around the tournament, to display our "chivalry by example."

Renown = Prowess + Virtue

In order to advance within the tourneying society, the combatant must demonstrate virtue within the context of the tournament. A knight's "renown" is the medieval term for this reputation, and the amount of honor accorded to the knight by

any particular person depends on the amount of virtue that person observes.

The single most obvious virtue is that of courtesy. A tourneyer must exhibit courtesy and communicate sincere intent in the effort. Courtesy is a paramount virtue to chivalry; one must temper strength with courtesy (and with justice) in order to reflect the graceful ideal of the powerful protector manifest in the knightly image. It sounds as though courtesy is an easy virtue, and yet the real test of courtesy lies in the meeting of discourteousness. It can be very difficult to be tactful, diplomatic, and courteous to someone who you believe is in error and persists on the point, yet for the knight this must be done.

Though there are nearly infinite acts which can exhibit courteousness, I will choose only three upon which to comment. The first will concern the salute; the next the acceptance of blows, and the last will touch on a delicate and hotly debated issue, "points of honor."

The Salute

The salute is a gesture of respect, an agreement to a set of rules and of conduct, a signal of readiness. Salutes are chiefly given in the tournament during the "crying" of official salutes before all bouts begin (to the Crown, the lady, and to your opponent). Much can be read into a salute. Most of this must unfortunately be omitted in this work, but one factor that few can dispute is that *intent and sincerity* can be plainly seen in the salute gesture. Personally, I prefer a graceful set of movements, taken from the heart, while reminding myself of the ideals and of the honor at stake in the upcoming bout. I try not to think of victory, but there is an element of power that should pervade the motion to communicate knightly prowess. Reminding myself also of the knightly status of my opponent, no matter what his rank, I can seal myself in readiness to begin the bout. Because I am actively considering these issues as the salute is being made, without damaging my preparedness to fight, that my intent will be made clear to all and the fight will as a result be much cleaner than if I were flippant or casual with the gesture.

Additionally, it is my practice to give a salute to the Crown when taking to the field, to acknowledge their sovereignty over the list field. Though it is my fight, the field belongs to the Crown and the tourneyer must not bring dishonor to himself nor to his lady or consort, nor the Crown. The salute helps to reinforce these concepts in the knightly combatant and to communicate chivalric intent to those watching.

Blow Acceptance

On the subject of blows, a Knight of the West Kingdom once commented that courtesy was to "take blows." This is, in his usual distilled fashion, a truth about martial courtesy that forms one of the framework timbers supporting the tourney. Courtesy and blow acceptance meet in the realm of martial courtesy for two main reasons:

First: That in order for our combat to work—that is to make honor the coin of the successful tourneyer—a standard of intent to comply with the set of rules must exist. It would be a great discourtesy to bring dishonor to the field, it changes the "game" without your opponent's consent and reflects poorly on your consort, your opponent, and the sponsor or King.

Second: That should a blow land on your person, with close to reasonable force, your defense has failed and the offense of your opponent has been successful, at least to a degree. You show your courtesy by giving your opponent the benefit of the doubt and exhibiting humility in your own judgment. The opposite of this humility causes a breakdown in communication and in trust, which can easily destroy the romantic and chivalric image for all.

Both elements show martial courtesy to the opponent, to the populace, and to the Crown. We must give the opponent the benefit of the doubt—the combatant must accept blows that land on his person, especially those that are repeatedly placed in the same location, and restrain from calling blows that land on our opponent.

To this end the combatant should strive for a crisp, clean, elegant style that reduces blows landing with a "gray area" of force. His armour should not hamper his ability to calibrate, and in courtesy to those watching should be in good repair.

Points of Honor

The last and most controversial points to be discussed concern a concept known as the "point of honor." The point is practice in varying forms throughout most tourneying groups, and yet has a widely divergent body of opinion surrounding it. In a nutshell, the point of honor is a gesture whose intent is to guard the status, renown, and prowess of the opponent and to demonstrate the knightly virtue of largess in the combatant.

The form of the gesture is often one of sacrifice. An opponent who has been struck in the arm, losing the use of it under the rules, may either be offered the return of his limb or the combatant himself may choose to lay aside his shield and fight with a single sword. This is the most widely known point, but it is not universal (and this is good, because when it becomes a compulsion it does not show virtue in the individual except in their willingness to comply with the unwritten local code of conduct). A point is sometimes granted for the leg in like manner, but this is more rare.

Another form of gesture might be to allow an opponent who has been "legged" and lost an arm the ability to yield. This appears to be the convention chiefly in Ansteorra (Texas), and I have not heard of it elsewhere. In the Grand Melee (war) points of chivalry might be extended allowing a fallen opponent to rise, to engage in single combat when greatly outnumbered, or not striking a clearly unaware opponent, even though the rules sometimes allow or even encourage such actions:

An important aspect to any such gesture seems to be both that they are grand gestures in an unto themselves, worth doing for their own sake (and they also impress people and as a result are useful forms communicating chivalric intent and building renown) and because they reinforce the respect for all combatants.

The key to the successful inclusion of a "point" seems to be the intent of the gesture and the communication of it to the opponent and to any spectators present. In many places specific gestures are less a matter of individual choice and more a matter of custom. In the West Kingdom, for example, the yielding of an arm to an opponent wounded in the same is more a matter of an unwritten requirement than of individual choice. There, tourneyers have determined that this is an element of culture they believe to be a basic necessity to knightly virtue.

In other places, different rules may apply. Some "points" may be viewed by the local chivalry to be "stupid"—their argument being either that victory has its own value or that to communicate your beliefs one must first display prowess and thus it is necessary to win, and then you can afford to be generous. In this case, points are only given when the signs are good that as a result the fight will not be lost even with the sacrificed advantage.

By the same token, not to give a point is not necessarily an unchivalrous act. The advantage earned by striking a leg or arms has usually been earned, and need not necessarily be abandoned. It can be a gesture of respect to an opponent not to give the point, but this requires the combatant to communicate his intent in a graceful manner. Once the giving of points is in general compelled, they lose their value as a show of respect.

I grant points of honor on a case by case basis, depending upon the tone and quality of the fight, my level of respect for my opponent, and the course of a particular fight. While I almost always grant the point for an arm wound, I grant the leg wound less often, sometimes remaining standing but using only a single sword. When my opponent does not desire the point I should defer in accord to his wishes. The important point is that the opponent must not believe the gesture be intended to mock his ability, or to be discourteous in any way.

All elements of courtesy must be done with sincere intent in order to contribute to the knightly image. Elements of conduct are individually forged by each combatant to support their perception of knightly virtues, and as such add to the value of the tournament as a crucible for virtue or vice.



On Chivalry

Excerpts from the famous essay, The Subjugation of Women
John Stewart Mill (1806-1873)

Editor: *Few liberalist philosophers were as influential during the 19th century as was John Stewart Mill. He is best known for his attunement to tensions that still befuddle Western democracies, tensions centered around the proper level of direction of individual efforts by the state. Mill's view, which was decidedly different than many of his peers, was that man, left to his own devices, will choose for himself what is best and that any state leader will choose a fate that is less to his liking. Mills arguments follow the classical economic lines of Adam Smith, gracefully extending Smith's economic liberalism into the political arena. The elegance and forcefulness of his beliefs propelled his essays into the mainstream of Western political thought. Now they are accepted as part of the iconoclastic literature of classical liberalism.*

Mill's essay, The Subjugation of Women, came to my attention while I was reading another article on Chivalry where Mill was quoted in such a way as to make him seem an ardent opponent of the chivalric ideal. Mills other ideals seemed to lead in a direction towards a chivalric ideal rather than away from it, so I was intrigued and sought out the essay. A perusal of the work proved not only very entertaining,¹ and as it turns out Mill was not only not opposed to the chivalric concept, but my reading interprets his view to be decidedly pro-chivalry. What do you think?

Mill's basic argument is that many virtues, including military ones, are held in high esteem by men because of their desire to seek the favor of women; that this desire caused the melding of the virtues of war with the softening virtues of peace (for Mill these are gentleness, generosity, and self-abnegation, especially towards the defenseless). It was a great advancement in a very unadvanced and lost age, he maintains, and one that retains a certain nobility even in the modern day (the essay was penned in 1869).

He goes on to extend the analysis, making a sad side note concerning the failure of the chivalric ideal to change the behavior of individuals, "...Though the practice of chivalry fell even more sadly short of its theoretic standard than practice generally falls short of theory, it remains one of the most precious monuments of the moral history of our race...." He analyzes why chivalry failed, "...Chivalry...only encouraged a few to do right in preference to wrong, by the direction it gave to the instruments of praise and admiration. But the real dependence of morality must always be upon its penal sanctions—its power to deter from evil." He discusses the change of society from a military-oriented one to a commerce-oriented one, and comments on the changing virtues required for each endeavor.

Mill's essay appears in Chronique for several reasons. First, as an articulate and eloquent spokesman and contributor to classical western liberalism, (not the left-wing kind, but the kind associated with the free-market economics of Adam Smith and the political ideals of liberty our society is rooted in), his views on chivalry should be of interest. Second, he provides an interesting definition of chivalry. Third, he brings up very interesting questions concerning the ability of the chivalric ideal, which is supposed to guide the actions of those who try to follow the chivalrous path, to actually influence individuals. If Mill is right, and the tools of "praise and admiration" [or renown], are not sufficient to encourage virtue and forstall "evil", then how do we address this issue? Do we need more "sticks" rather than "carrots." I look forward to active commentary from our notable readership on this point. Everyone should have a point of view—what is yours?



Mill's Essay

"...Courage, and the military virtues generally, have at all times been greatly indebted to the desire which men felt of being admired by women: and the stimulus reaches far beyond this one class of eminent qualities, since, by a very nature effect

of their position, the best passport to the admiration and favour of women has always been to be thought highly of by men. From the combination of the two kinds of moral influence exercised by women, arose the spirit of chivalry: the peculiarity which is, to aim at combining the standard of the warlike qualities with the cultivation of a totally different class of virtues—those of gentleness, generosity, and self-abnegation, towards the non-military and defenceless classes generally, and a special submission and worship directed towards women; who were distinguished from the other defenseless classes by the high rewards which they had it in their power voluntarily to bestow on those who endeavored to earn their favour, instead of extorting their subjugation. Though the practice of chivalry fell even more sadly short of its theoretic standard than practice generally falls below theory, it remains one of the most precious monuments of the moral history of our race; as a remarkable instance of a concerted and organized attempt by a most dis-organized and distracted society, to raise up and carry into practice a moral ideal greatly in advance of its social condition and institutions; so much so as to have been completely frustrated in the main object, yet never entirely inefficacious, and which has left a most sensible, and for the most part a highly valuable impress on the ideas and feelings of all subsequent times.

The chivalrous ideal is the acme of the influence of women's sentiments on the moral cultivation of man-kind: and if women are to remain in their subordinate situation, it were greatly to be lamented that the chivalrous standard should have passed away, for it is the only one at all capable of mitigating the demoralizing influences of that position. But the changes in the general state of the species rendered inevitable the substitution of a totally different morality for the chivalrous one. Chivalry was the attempt to infuse moral elements into a society in which everything depended for good or evil on individual prowess, under the softening influences of individual delicacy and generosity. In modern societies, all things, even in the military department of affairs, are decided, not by individual effort, but by the combined operations of numbers; while the

main occupation of society has changed from fighting to business, from military to industrial life. The exigencies of the new life are no more exclusive of the virtues of generosity than those of the old, but it no longer entirely depends on them. The main foundations of the moral life of modern times must be justice and prudence; the respect of each of the rights of every other, and the ability of each to take care of himself. Chivalry left without legal check all forms of wrong which reigned unpunished throughout society; it only encouraged a few to do right in preference to wrong, by the direction it gave to the instruments of praise and admiration. But the real dependence of morality must always be upon its penal sanctions—its power to deter from evil. The security of society cannot rest on merely rendering honor to right, a motive so comparatively weak in all but a few, and which on the very many does not operate at all. Modern society is able to repress wrong through all departments of life, by a fit exertion of the superior strength which civilization has given it, and thus to render the existence of the weaker members of society (no longer defenseless but protected by law) tolerable to them, without reliance on the chivalrous feelings of those who are in a position to tyrannize. The beauties and graces of the chivalrous character are still what they were, but the rights of the weak, and the general comfort of human life, now rest on a far surer and steadier support; or rather, they do so in every relation of life except the conjugal....”

John Stewart Mill
From the Subjugation of Women
1869

¹ For example, at one point he comments on stupidity: “...Stupidity is much the same all the world over. A stupid person’s notions and feelings may confidently be inferred from those which prevail in the circle by which the person is surrounded. Not so with those whose opinions and feelings are an emanation from their own nature and faculties....”

The Battle of Poitiers (1356)
An Excerpt from Froissart's Chronicles
Froissart, 1337-1410

Editor: *Although charges have often been made at the medieval chroniclers for their errors and their ability to miss the true significance of events, the really great names have painted portraits of war and noble life as they were seen by the nobles of the day. The miscounting of importance of the lower classes is not the fault of these talented writers, but was rather endemic in their patrons.*

Froissart was born in Valenciennes, C. 1337. He came to England in 1361 (the same year as the battle of Wisby), where he joined the court under Queen Philippa of Hainnault. He travelled to Milan with the court in 1368 in the company of Chaucer, though there is no record of any friendship. At the Milan wedding festival Petrarch was a guest of honor, but again, there is no specific record of any contact between either Chaucer or Froissart and Petrarch. With the death of Philippa, Froissart stayed in Europe until returning to England in 1395, welcomed by Richard II. The first book of the Chronicles appeared before the second in 1388, and Froissart died revising the fourth book in 1410.

The work itself covers events from 1326-1399, and contains much that is of interest for students of chivalric culture. As an accurate history Froissart has been all but dismissed—and the military historian has come to ignore his accounts as well. However, the chronicles are rich in detail of life as seen through the eyes of 14th century nobility. The knightly perspective is represented with a great flourish, and the work remained popular in many manuscripts throughout the middle ages. This translation, done in the late 19th century by Thomas Jones, esq., seems readable and has many interesting footnotes. A more easily available edition is readily at hand from Penguin Books.

The student will probably be struck by the stark contrast in between the lofty expressions of chivalric gesture and the brutality of the day.

Gallant deeds punctuate lists of violent engagements of petty warfare, and yet it is this very interesting contrast that should cause the student to ponder the question of chivalry. What did chivalry mean to these men?

I include the tract in Chronique not so much as a historical account of Poitiers, but rather to introduce newer readers to the tone and flavor of medieval chronicles. I think that something of the "authentic" chivalric spirit resounds in the following pages with an unparalleled richness.

Preface to The Chronicles

That the honorable enterprises, noble adventures, and deeds of arms, performed in the wars between England and France, may be properly related, and held in perpetual remembrance—to the end that brave men taking example from them may be encouraged in the well-doing, I sit down to record a history deserving great praise; but, before I begin, I request of the Savior of the world, who from nothing created all things, that we will have the goodness to inspire me with sense and sound understanding, to persevere in such a manner, that all those who shall read may derive pleasure and instruction from my work, and that I may fall into their good graces.

The Battle of Poitiers

...When the prince of Wales saw, from the departure of the cardinal without being able to obtain any honorable terms, that a battle was inevitable, and that the king of France held both him and his army in great contempt, he thus addressed himself to them:

"Now, my gallant fellows, what though we be a small body when compared to the army of our enemies; do not let us be cast down on that account, for victory does not always follow numbers, but where Almighty

God pleases to bestow it. If, through good fortune, the day shall be ours, we will gain the greatest honor and glory in this world, if the contrary should happen, and we be slain, I have a father and beloved brethren alive, and you all have some relations, or good friends, who will be sure to revenge our deaths. I therefore entreat you to exert yourselves, and combat manfully; for it pleases God and St. George, you shall see me this day act like a true knight."

By such words and arguments as these, he harangued his men; as did the marshals, by his orders; so that they were all in high spirits. Sir John Chandos placed himself near the Prince, to guard and advise him; and never, during that day, would he, on any account, quit his post. The lord James Audley remained also a considerable time near him; but when he heard say that they must certainly engage, he said to the prince:

"Sir, I have ever served most loyally my lord your father, and yourself, and shall continue to do so, as long as I have my life. Dear sir, I must now acquaint you, that formerly I made a vow, if ever I should be engaged in any battle where the king your father or any of his sons were, that I would be foremost in the attack, and the best combatant on his side, or die in the attempt. I beg therefore most earnestly, as a regard for any services I may have done, that you grant me permission to honorably quit you, that I may post myself in such a way as to accomplish my vow."

Right of first encounter

The prince granted this request, and holding out his hand to him, said; "Sir James, God grant that you may this day shine in valor above all other knights." Then the knight set off, and posted himself at the front of the battalion, with only four squires who he had detained with him to guard his person. This lord James was a prudent and valiant knight; and by his advice the army had thus been drawn up in order of battle.

Lord James began to advance, in order to fight with the battalion of the marshals. In like manner, Sir Eustace d'Ambreticourt took great pains to be the first to engage and was so, or near it: and, at the same time that lord James Audley was pushing forward to seek his enemies, it thus befell Sir Eustace.

I mentioned before that the Germans attached to the French interest were drawn up in one battalion on horseback, and remained so, to assist the marshals. Sir Eustace d'Ambreticourt, being mounted, placed his lance in its rest, and, fixing his shield, stuck spurs into his horse, and galloped up to this battalion. A German knight, called lord Lewis von Coucibras (who bore for arms five roses, gules, on a shield argent, while those of Eustace were ermine, three humets, in pale gules) perceiving young Eustace quit his army, left his battalion that was under the command of Earl John of Nassau, and made up to him: the shock of their meeting was so violent, that they both fell to the ground. The German was wounded in the shoulder, so that he could not rise again so nimbly as Sir Eustace, who, when upon his legs, after he had taken breath, was hastening to the knight that lay on the ground; but five German men-at-arms came upon him, struck him down, and made him prisoner. They led him to those who were attached to the earl of Nassau, who did not pay much attention to him, nor do I know if they made him swear himself prisoner: but they tied him to a cart with some of their harness.

The battles engage—the prowess of Sir James Audley

The engagement now began on both sides: and the battalion of the marshals was advancing before those who were intended to break the battalion of the archers, and had entered the lane where the hedges on both sides were lined by archers; who, as soon as they saw them fairly entered, began shooting with their bows in such an excellent manner, from each side of the hedge, that the horses, smarting under the pain of the wounds made by their bearded arrows, would not advance, but turned about and, but for their unruliness, threw their masters, who could not manage them, nor could those who had fallen get up again

for the confusion: so that this battalion of the marshals could never approach that of the [black] prince: however, there were some knights and squires that were so well mounted, that by the strength of their horses, they passed through, and broke the hedge, but, in spite of their efforts, could not get up to the battalion of the prince. The lord James Audley, attended by his four squires, had placed himself, sword in hand, in front of this battalion, much before the rest, and was performing wonders. He had advanced through his eagerness so far, that he engaged the lord Arnold d'Andreghen, marshal of France, under his banner, where they fought a considerable time, and the lord Arnold was roughly enough treated. The battalion of the marshals was soon after put to the rout by the arrows of the archers, and the assistance of the men-at-arms, who rushed among them, as they were struck down, and seized and slew them at their pleasure. The lord Arnold d'Andreghen was there made prisoner but by others than the lord James Audley or his four squires; for that knight never stopped to make any one prisoner that day, but was the whole time employed in fighting and following his enemies. In another part, the lord John Claremont fought under his banner as long as he was able; but, being struck down, he could neither get up again nor procure his ransom: he was killed on the spot. Some say, this treatment was owing to his altercation on the preceding day with Sir John Chandos.

In a short time, this battalion of the marshals was totally discomfited; for they fell back so much on each other, the army could not advance, and those who were in the rear, not being able to get forward, fell back upon the battalion commanded by the Duke of Normandy, which was broad and thick in the front, but it was soon thin enough in the rear; for, when they learnt that the marshals had been defeated, they mounted their horses and set off. At this time, a body of English came down from the hill, and, passing along the battalions on horseback, accompanied by a large body of archers, fell upon one of the wings of the Duke's division. To say the truth, the English archers were of infinite service to their army; for they shot so thickly and so well, that the French did not know which way

to turn themselves, to avoid the arrows; by this means they kept advancing by little and little, and gained ground. When the men-at-arms learned that the first battalion was beaten, and that the one under the Duke of Normandy was in disorder, and beginning to open, they hastened to mount their horses, which they had, ready prepared, close at hand. As soon as they were all mounted, they gave a shout of "St. George, for Guienne!" and John Chandos said to the prince,

"Sir, Sir! Now push forward, for the day is ours: God will put this day in your hand. Let us make for our adversary the king of France, for he will lie in the main stress of the business, I well know that his valor will not let him fly; and he will remain with us, if it please God and Saint George; but he must be well fought with, and you have before said that you would show yourself this day a good knight."

The Prince replied, "John, get forward; you shall not see me turn my back this day, but I will always be amongst the foremost." He then said to Sir Walter Woodland, his banner bearer, "Banner, advance, in the name of God and Saint George." The knight obeyed the commands of his prince. In that part, the battle was very hot, and greatly crowded, many a one was unhorsed; and you must know, that whenever anyone fell, he could not get up again, unless he were quickly and well assisted. As the prince was thus advancing upon his enemies, followed by his division, and upon the point of charging then, he perceived the lord Robert de Duras lying dead near a small bush on his right hand, with his banner beside him, and ten or twelve of his people; upon which he ordered two of his squires and three archers to place the body upon a shield, carry it to Poitiers, and present it from him to the Cardinal of Perigord, and say, that "I salute him by that token." This was done; for he had been informed how the suite of the cardinal had remained in the field of battle in arms against him, which was not very becoming, nor a fit deed for churchmen to do, as they, under the pretext of doing good and establishing peace, pass from one army to the other, they ought not to

therefore take up arms on either side. These, however, had done so, at which the prince was much enraged, and for this had sent the cardinal his nephew sir Robert de Duras, and was desirous of striking off the head of the castellan of Amposta, who had been made prisoner, notwithstanding he belonged to the cardinal, but sir John Chandos said, "My lord, do not think of such things at this moment, when you must look to others of great importance; perhaps the cardinal may excuse himself so well, that you will be convinced he was not to blame."

The prince, upon this, charged the division of the Duke of Athens, and very sharp the encounter was, so that many were beaten down. The French, who fought in large bodies, cried out, "Montjoye St. Denis!" and the English answered them with, "St. George for Guienne!" The prince next met the battalion of the Germans, under the command of the earl of Salzburg, the earl of Nassau, and the earl of Neydo; but they were soon overthrown, and put to flight. The English archers shot so well, that none dared come within reach of their arrows, and they put many to death who could not ransom themselves. The three above-named earls were slain there, as well as many other knights and squires attached to them. In the confusion, sir Eustace d' Ambreticourt was rescued by his own men, who remounted him; he afterwards performed many gallant deeds of arms, and made good captures that day.

When the battalion of the Duke of Normandy saw the prince advancing so quick upon them, they bethought themselves how to escape. The sons of the king, the duke of Normandy, the earl of Poitiers, the earl of Touraine, who were very young, too easily believed what those whose management they were placed said to them; however, the lord Guisgard d' Angle, and Sir John de Saintre, who were near the Earl of Poitiers, would not fly, but rushed into the thickest of the combat. The sons of the king, according to the advice that was given to them, galloped away, with upwards of eight hundred lances who had never been near the enemy, and took the road to Chauvigny. When the lord John de Landas, who, with the lord Theobald de Bodenay and the lord of St. Venant, were the guardians of the

Duke of Normandy, had fled with him to a good league, they took leave of him, and besought the lord of St. Venant not to quit him until they were all at a place of safety; for, by doing this, he would acquire more honor than to stay on the field of battle. On their return, they met the division of the Duke of Orleans, quite whole and unhurt, who had fled from behind the king's battalion. True it is, there were many good knights and squires amongst them, who, notwithstanding the flight of their leaders, would have much rather suffered death than the smallest reproach.

List of Participants

The king's battalion advanced in good order, to meet the English; many hard blows were given with the sword, battle-axes, and other weapons of war. The king of France, with the lord Philip his youngest son, attacked the division of the marshals, the earls of Warwick and Suffolk; there were also with the marshals some Gascons, such as the captal de Buch, the lord of Pimiers, the lord Amery de Charee, the lord of Languaran, the lord de l'Estrade. The lord John de Landas, with the lord Theobald de Bodenay, returning in good time, dismounted, joined the battalion of the king. On one side, the duke of Athens, constable of France, was engaged with his division; and, a little higher up, the duke of Bourbon, surrounded with good knights, from the Bournoinois and Picardy. Near to these were the men of Poitou, the lord de Pons, the lord de Partenay, the lord de Dampmaire, the lord de Montabouton, the lord de Surgeres, the lord John le Saintre, the lord Guisgard d'Angle, the lord d'Argenton, the lord de Linieres, the lord de Montrande, the viscount de Rochechouart, the earl of Aulnoy. Many others were also engaged, such as the Lord James de Beaujeu, the lord of Chateau-Villain, and other knights and squires from Burgundy. In another part were the earls of Vantadour and Montpensier, the lord James the Bourbon, the lord John d'Artois, and the lord James his brother, the lord Arnold de Cervolle, surnamed the Arch-Priest, armed as the younger earl of Alencon. There were also from Auvergne, the lord de Marceuil, the lord de la Tour, the lord de Chalenton, the lord de Montagu, the lord de Rochefort, the lord de la Chaire,

the lord d' Achon; from the Limousin, the lord de Linal, the lord de Naruel, and the lord Pierre de Buffiere. From Picardy, there were the lord William de Merle, the lord Arnold de Renneval, the lord Geoffry de St. Dizier, the lord de Charnay, the lord de Hely, the lord de Monstant, the lord de Hagnes, and many others. The lord Douglas, from Scotland, was also in the king's battalion, and for some time fought very valiantly; but, when he perceived that the discomfiture was so complete on the side of the French, he saved himself as fast as he could; for he dreaded so much being taken by the English, that he had rather been slain.

The lord James Audley, with the assistance of his four squires, was always engaged in the heat of battle. He was severely wounded in the body, head and face; and as long as his strength and breath permitted him, he maintained the fight, and advanced forward: he continued to do so until he was covered with blood—then, towards the close of the engagement, his four squires, who were as his body-guard, took him and led him out of the engagement, very weak and wounded, towards a hedge that he might cool and examine his wounds, dress them, and sew up the most dangerous.

The king's party

King John, on his part, proved himself a good knight; and, if a forth of his people had behaved so well, the day would have been his own. Those, however, who had remained with him acquitted themselves with the best of their power, and were either slain or taken prisoners. Scarcely any who were with the king attempted to escape. Among the slain, were the Duke Peter de Bourbon, the duke of Athens, constable of France, the bishop of Chalons in Champagne, the lord Guisgard de Beaujeu, and the lord of Landas. The archpriest, Sir Theobald de Bodenay, and the lord of Pompadour, and were made prisoners, badly wounded. In another part of the battle the earls of Vaudemont and Genville, the earl of Vendome, were prisoners. Not far from that spot were slain, the lord William de Nesle, and the lord Eustace de Ribaumont, the lord de la Tour, and the Lord William de Montagu. The Lord Lewis de Melval,

the lord Pierre de Buffiere and the lord de Senerach, were taken. In this engagement, upward of two hundred knights and squires were killed or captured. A band of Norman knights still kept up the battle, in another part of the field; and of these, sir Guinenton de Chambly and sir Baudrin de la House were slain: many others were also discomfited, who were fighting in small bodies.

Edward de Roucy captures an English knight after a pass with lances
Amongst the battles, skirmishes, flights and pursuits, which happened in the course of the day, an adventure befell sir Edward de Roucy, which I cannot omit in relating in this place. He had left the field of battle, as he perceived the day was irrecoverably lost—and, not wishing to fall into the hands of the English, who got about a league off; when he was pursued by an English knight, his lance in rest, who cried to him, "Sir knight, turn about: you ought to be ashamed thus to fly." Upon this, sir Edward halted, and the Englishman attacked him, thinking to fix his lance in his target, but he failed, for Edward turned the stroke aside, nevertheless he did not miss his own—with his spear he hit his enemy so violent a blow on the helmet, that he was stunned and fell to the ground, where he remained senseless. Sir Edward dismounted, and, placing his lance on his breast, told him he would certainly kill him, if he did not surrender himself as his prisoner, rescued or not. The Englishman surrendered, and went with sir Edward, who later ransomed him.

Capture of Thomas, lord of Berkeley, by the squire John de Helennes
It happened that, in the midst of the general pursuit, a squire from Picardy, named John de Helennes, had quitted the king's division, and, meeting his page with a fresh horse, had mounted him, and made off as fast as he could. At that time, there was near to him the lord of Berkeley, a young knight, who for the first time, had that day displayed his banner—he immediately set out in pursuit of him. When the lord of Berkeley had followed him for some little time, John de Helennes turned about, put his sword under his arm in the manner of a lance, and thus advanced on lord Berkeley, who, taking his sword by

the handle, flourished it in order to strike the squire as he passed. John de Helennes, seeing the intended stroke, avoided it but did not miss his own, for as they passed each other, by a blow on the arm he made lord Berkeley's sword fall to the ground. When the knight found that he had lost his sword, and that the squire had his, he dismounted, and made for the place where the sword lay—but he could not get there before the squire gave him a thrust that pierced both thighs, so that, not being able to help himself, he fell to the ground. John upon this dismounted, and, seizing the sword of the knight, advanced up to him and asked him if he were willing to surrender. The knight required his name, "I am called John de Helennes," said he, "what is your name?" "In truth, companion", replied the knight, "my name is Thomas, and I am lord of Berkeley, a very handsome castle situated on the river Severn, on the borders of Wales." "Lord of Berkeley", replied the squire, "you shall be my prisoner, I will place you in safety, and take you are healed, for you appear to me to be badly wounded." The knight answered, "I surrender myself willingly, for you have loyally conquered me." He gave him his word that he would be his prisoner, rescued or not. John then drew his sword out of the knight's thighs and the wounds remained open; but he bound them up tightly, and, placing him on his horse, led him a foot pace to Chatelherault. He continued there, out of friendship to him, for fifteen days, and had medicines administered to him. When the knight was a little recovered, he had him placed in a litter, and conducted him to a safe house in Picardy, where he remained more than a year or so before he was quite cured, though he continued lame; and when he departed, he paid for his ransom six thousand nobles, so that this squire became a knight by the great profit he got from the lord of Berkeley.

Those killed or captured around the king—the death of Geoffry de Charnay

It often happens, that fortune in war and love turns out more favorable and wonderful than could have been hoped for or expected. To say the truth, this battle which was fought near Poitiers, in the plains of Beauvoir and Maupertius, was very

bloody and perilous: many gallant deeds of arms were performed that were never known, and the combatants on each side suffered much. King John himself did wonders: he was armed with a battle-axe, with which he fought and defended himself. The earl of Tancarville, in endeavoring to break through the crowd, was made prisoner close to him: as were also sir James de Bourbon, earl of Ponthieu, and the lord John d'Artois, earl of Eu. In another part, a little farther off, the lord Charles d'Artois and many other knights and squires were captured by the division under the banner of the captal de Buch. The pursuit continued even to the gates of Poitiers, where there was much slaughter and overthrow of men and horses; for the inhabitants of Poitiers had shut their gates, and would suffer none to enter: upon which account there was great butchery on the causeway, before the gate, where such numbers were killed or wounded, that several surrendered themselves the moment they spied an Englishman, and there were many English archers who had four, five or even six prisoners.

The lord of Pons, a powerful baron in Poitou, was slain there, as were several other knights and squires. The Viscount de Rochechouart, the lords de Partenay and de Saintonge, and the lord of Montendre, were taken prisoners: as were the lord John le Saintre, but so beaten that he never afterwards recovered his health, he was looked upon as the most accomplished knight in France. The lord Guisgard d'Angle, was left for slain amongst the dead: he had fought well that day. The Lord de Charnay, who was near to the king, combatant bravely during the whole engagement: he was always in the crowd, because he carried the king's sovereign banner: his own was also displayed in the field, with his arms, which were three escutcheons argent on a field gules. The English and Gascons poured so fast upon the king's division that they broke through the ranks by force; and the French were so intermixed with their enemies, that at times there were five men attacking one gentleman. The lord of Pompadour and the lord Bartholomew de Brunet were there captured. The lord de Charnay was slain, the banner of France in his hands, by the lord Reginald

Cobham; and afterwards the earl of Dammartin shared the same fate.

King John surrenders to sir Denys de Morbeque, who is unable to free him from the press

There was much pressing at this time, though eagerness to take the king; and those who were nearer to him, and knew him, cried out, "Surrender yourself! Surrender yourself—or you are a dead man!" In that part of the field was a young knight from St. Omer, who was engaged by a salary in the service of the king of England; his name was Denys de Morbeque, who for five years had attached himself to the English, on account of having been banished in his younger days from France for the murder committed in an affray at St. Omer. It fortunately happened for this knight that he was at the time near to the king of France, when he was so much pulled about, he, by dint of force, for we was very strong and robust, pushed through the crowd, and said to the king of good French, "Sire, sire, Surrender yourself!" The king, who found himself very disagreeably situated, turning to him, asked, "To whom shall I surrender myself: to whom? Where is my cousin the prince of Wales? If I could see him I would speak to him." "Sire", replied sir Denys, "he is not here, but surrender yourself to me and I will lead you to him." "Who are you?" said the king. "Sire, I am Denys de Morbeque, a knight from Artois, but I serve the king of England, because I cannot belong to France, having forfeiting all I possessed there." The king then gave him his right hand glove, and said, "I surrender myself to you." There was much crowding and pushing about, for every one was eager to cry out, "I have taken him!" Neither the king nor his youngest son Philip were able to get forward, and free themselves from the throng.

Sir John Chandos advises the king that the action is over, and to set his banner in view

The prince of Wales, who was as courageous and cruel as a lion, took great delight that day to combat his enemies. Sir John Chandos, who was near his person, and had never quitted it during the whole of the battle, nor stopped to make prisoners,

said to him towards the end of the battle, "Sir, it will be proper for you to halt here, and plant your banner on top of this bush, which will serve to rally your forces, that seem very much scattered; for I do not see any banners or pennons of the French, nor any considerable bodies able to rally against us; and you must refresh yourself a little, as I perceive you are very much heated." Upon this the banner of the prince was placed on a high bush: the minstrels



The Black Prince, from his effigy In Cantebury Cathedral

began to play, and trumpets and clarions to do their duty. The prince took off his helmet, and the knights attendant on his person, and belonging to his chamber, were soon ready, and pitched a small pavilion of crimson color, which the prince entered. Liquor was then brought to him and the other knights who were with him, they increased every moment, for they were returning from the pursuit, and stopped there surrounded by their prisoners.

The king is captured

As soon as the two marshals were come back, the Prince asked them if they knew anything of the king of France: they replied, "No, sir, not for a certainty, but we believe he must either be killed or made prisoner, since he has never quitted his battalion." The Prince then, addressing the Earl of Warwick and lord Chobham, said, "I beg of you to mount your horses, and ride over the field, so that on your return you may bring me some intelligence of him." The two barons, immediately mounting their horses, left the Prince, and made for a small hillock, that they might look about them: from their stand they perceived a crowd of men-at-arms on foot, who were advancing very

slowly. The king of France was in the midst of them, and in great danger; for the English and Gascon had taken him from sir Denys, and were disputing who should have him, the stoutest bawling out, "It is I that have got him!" "No, no", replied the others, "we have him." The king, to escape from this peril, said, "Gentlemen, gentlemen, I pray you conduct me and my son in a courteous manner to my cousin the prince; and do not make such a riot about my capture, for I am so great as to make all sufficiently rich." These words, and others which fell from the king, appeased them a little, but the disputes were always beginning again, and they did not move a step without rioting. When the two barons saw this troop of people, they descended from the hillock, and sticking spurs into their horses, made up to them. On their arrival, they asked what was the matter: they were answered, that it was the king of France, who had been made prisoner, and that upward of ten knights and squires challenged him at the same time, as belonging to each of them. The two barons then pushed aside through the crowd by main force, and ordered all to draw aside. They commanded, in the name of the prince, that everyone should keep his distance, and not to approach unless ordered or desired to do so. They all retreated behind the king; and the two barons, dismounting, advanced to the king with profound reverences, and conducted him in peaceable manner to the prince of Wales.

Here the chronicles speak of the extreme generosity of Edward, the Black Prince, towards his liegemen, especially sir James Audley. Sir James in turn honors his squires with extreme largess.

The Black Prince gives a feast to honor his opponent

When the evening was come, the prince of Wales gave a supper in his pavilion to the king of France, and to the greater part of the princes and barons who were his prisoners. The prince seated the king of France and his son Philip at an elevated and well-covered table, with them were, sir James de Bourbon, the lord John d'Artois, the earls of Tancarville, of Estampes, of Dammartin, of Graville, and the lord of Partenay. The other knights and squires were placed at different tables. The Prince

himself served the king's table, as well as the others, with every mark of humility, and would not sit down at it, in spite of all his entreaties for him so to do, saying, that "he was not worthy of such an honor, nor did it appertain to him to seat himself at the table of so great a king, or of so valiant a man as he had shown himself by his actions that day." He added also with a noble air,

"Dear sir, do not make a poor meal because the Almighty God has not gratified your wishes in the event of this day; for be assured that my lord and father will show you every honor and friendship in his power, and will arrange your ransom so reasonably, that you will henceforth remain always friends. In my opinion, you have cause to be glad that the success of this battle did not turn out as you desired, for you have this day acquired such high renown for prowess, that you have surpassed all the best knights on your side. I do not, dear sir, say this to flatter you, for all those of our side who have seen and observed the actions of each party, have unanimously allowed this to be your due, and decree you the prize and garland for it."

At the end of this speech there were murmurs of praise heard from everyone; and the French said that the prince had spoken nobly and truly, and that he would be one of the most gallant princes in Christendom, if God should grant him life to pursue his life of glory.



The Company of Saint George



Sir John de Saint Quintin, 1397.
Brandsburton Church, Yorkshire

The Company of Saint George

A Tournament Society in the Spirit of the 14th and 15th centuries

Brian R. Price

AKA Earl Sir Brion Thornbird Ap Rhys, OL
Kingdom of the West

Attempting to recreate something of the secular knightly orders and tournament societies of the 14th and 15th centuries, the Company of Saint George is a modern tournament society which tries to foster attitudes of chivalry through the tournament experience, and to encourage an increased level of authenticity amongst tourneyers.

We try to foster chivalric attitudes chiefly through the examples of individual members and through the example of the Company as a whole, while seeking to avoid the mantle of a self-interested subgroup. We are trying to bind our individual examples together into a more cohesive whole, in order to present a picture of greater clarity. We hope that this picture might inspire others to pursue the knightly attitudes with a comparable zeal, and that our interest in authenticity might bring others forward to challenge our example and drive the level of authenticity higher for all of us.

As a group, our philosophy is relatively easy to understand—we think that the tournament is a testing ground for virtue and that it is this role that is most important. These ideas are expressed in some length in the BOOK OF THE TOURNAMENT, in which I attempt to discuss how the tournament works. We believe that the tournament is a major source for the real coin of victory in modern re-enactment groups such as the SCA, a coin we call renown.

Additionally, the Company holds it important that each member hold a high level of authentic, aesthetically pleasing field appearance. Companions take on a commitment to increase

the value of their appearance, and in so doing increase the overall quality of the tournament field. Companions also pledge to assist our supporting branch and others in developing a field appearance appropriate to the tournament. We believe that when a combatant takes to the field, they assume the role of *the knight in shining armour* for all who bear witness to the fight, and, as such, the combatant bears a difficult responsibility by advancing an appearance that is both correct and compelling. Authenticity is important to establish the connection with these ancestral ideas, and to give them some context. Inaccurate elements detract from the educational and aesthetic power of period art.

The Company has caused a number of things to be made to support these goals, including our charter, written and calligraphed in fine pen by Gavin Danker, a barrier for single combats, garters and embroidered badges for the recognition of individual members, tokens for companions to gift impressive opponents with, and a herald's tabard in the King Rene style.

The Great Charter

Gavin Danker

Modern English version by Brian R. Price

May all know by this present charter that we the Company of Saint George do swear and declare before God our faithful obeisance unto the noble art of arms.



Whereas we declare that the true joy of combat proceeds not from the base spirit of pride, nor of vainly striving one against the other, but is only from honor.



We hereby proclaim that with God's grace this company shall endeavor to increase, advance, and uphold the banner of chivalry as it was practiced by our noble ancestors, and swearing the same do we hereby ordain these maintenances:

❖ *That every companion shall strive through speech, manner, and appearance to present forth the very mirror and example of a gentleman of Christendom.*

❖ *Also that every companion shall revere such goodly arts and mysteries of past days omitting neither their practice nor their patronage.*

❖ *Also that every companion shall take such care of his arms, harness and raiment and all appearances that be in accordance with his conviction that neither shame nor stain shall befall the company. And that he shall accept such guidance and counsel in regards to the above as seems meet unto the same.*

❖ *Also that every companion shall endeavor to better himself in his use of arms and all pursuits that belong to a gentleman.*

❖ *Also that any that may become a companion may be in someway known to the company that his merits and advantages are known unto all.*

❖ *Also that the companions shall gather no less than once per year for a special feast, with their consorts, to address the company and administer to the same, and to share agreement together, by custom being the feasts of St. Crispen and St. George.*

❖ *And also that companions be known by a red garter worn below the left knee, bearing the motto, "Honestas Supra Omnia" (Honor above all), and by a black cloak bearing a badge of the same garter worn upon the left breast.*

May God serve us in our endeavor. Done this Feast of Epiphany in the year Nineteen Hundred and Ninety Two of our Salvation at Urbs Angellorum.

Election to the Company

One of the major ways the Company seeks to combat the elitist label is that we have opened membership in the cadet branch of the company to anyone who seeks membership. All that is required is that the candidate do all of the things listed in the charter.

By accepting the plain red garter of an associate (or cadet, we haven't decided what the label should be as yet), the candidate is telling the companions that they agree with what the company stands for, that they will attempt to live by the charter, and that we should watch them with an eye towards assistance and membership in the main Company.

Some candidates are approached directly by the existing companions, because their compelling example has moved us to offer membership. We claim no monopoly on wisdom or any particular chivalric path, and we select members who we think are, "of like mind."

One of the lines in our formal investiture ceremony sheds some light on the gravity which we hold the ideals of renown and the danger that such groups face:

"Bear this garter with pride, but not with vanity, allowing it to remind both you and others of your continued commitment to the like-minded chivalry we all share.

Let it remind you always that the virtue of humility is all that will keep the Company alive, and that any one of us could destroy it with but a single action."

In the event that the Company fails in its purpose, falling into vainglory and disrespect, the companions have resolved to meet and disband the Company before further damage is done.

Painting a picture

In order to put forward our example, the Company has resolved and indeed begun to sponsor tournaments with a more authentic intent. Our first was a pas d'arms held in Berkeley, CA, on November 7, 1992. It seemed to be a great success, building an atmosphere that is very different from what has been experienced in the SCA. We used a 14th century model, with a Tree of Shields, counted blows combats, barrier fights, group encounters, and challenges each and every round. Together with a great display of color and pageantry with pennants and other heraldic display, and the better level of authenticity held by the initial group, the scene seemed to capture the imagination of those in the gallery and on the tournament field. We will present a more detailed article in the next issue of *Chronique*, which is all about the pas d'armes as a tournament form.

The Company will indeed hold more of these events, and press individual members to enhance their appearance and example on the field. Already we have had a reasonably large number of gentles petition to join the order at our annual feast, and the garters spark inquisitive interest around the tournament field, giving the companions the opportunity to make their philosophy known directly.



Reviews

Thinkwell

"Like a Thinktank, but deeper"

Sandra Dodd, Editor and Publisher

8116 Princess Jeanne NE, Albuquerque, NM 87110

\$10 / year

I have received issues 9-12 of *Thinkwell*, and have found it at the very least thought-provoking and intriguing. Although it seems to be oriented solely at the SCA, and bears some resemblance to the opinions found on the computer "net", *Thinkwell* is an organized, informal forum for those who think seriously about elements of philosophy and the SCA.

In the pages of *Thinkwell* (#12 was printed on blue paper, 8 1/2 by 11, 34pp.) you will find a very wide variety of opinion and thought on many aspects of the SCA. Topics continue from one issue to the next, and in issue #12 included (but was not nearly limited to):

Disaster Relief for SCA members
Kingdom Differences
Sumptuary laws in Caid
Court
Time limits on Barons
The Order of the Pelican
Relationship of Knight to Squire
Fealty
Authenticity
Membership
Dame / Sir
Titles on the field
Vigils
Accepting blows

Arts and Sciences
Calontir
Toasts
Provinces or Big Shires
Merchants
Order of the Laurel
Friendship and Peerage
"The Dream"
Events
Kingship
The Master of Arms question
Peer fear
Award of Arms

The sheer amount of information can be overwhelming, but the *Thinkwell* we receive here is passed around and stays in circulation until the next arrives. The contents are generally opinion only, albeit a good deal of thought has gone into them and they can prove revealing.

There is also some space devoted to other publications that Sandra receives, and she was kind enough to include a review of Chronique which has already generated new subscribers.

One of the more useful items is a review of a book introduced by Hilary of Serendip in a recent TI, *The Voice of the Middle Ages in Personal Letters, 1100-1500*. This piece includes many useful bits of data ranging from letters from Leonardo da Vinci to sixteen pages of black and white photographs. I don't think that Sandra could put more enthusiasm into the review, and with the hints on how the book could be acquired, I heartily recommend it to our readers as well.

Thinkwell will stand alone in its own category; it is neither a journal nor an SCA newsletter. Yet, it does succeed in its task, and it does inspire many to pen their opinions, both invoking and provoking thought and comment on most every page.

Thinkwell available from Sandra Dodd, at the address listed at the begining of this review.

The Voice of the Middle Ages in Personal Letters is available from Peter Bedrick Books, 2112 Broadway, NY, NY 10023
Credit Card orders 1-800-395-2665
Price is \$9.95 + \$4.50 shipping

Reviews

Riddarlek och Tornerspel

Tournaments and the Dream of Chivalry

Exhibition catalog compiled by Lena Rangstrom

Livrustkammaren, Stockholm, Sweden 6/12/92 - 12/6/92

ISBN 91-8759404-8

453pp, illustrated with color and B+W photographs and line drawings.

Riddarlek och Tornerspel is the first major museum exhibition in several decades devoted to the tournament. The exhibit, and its accompanying catalog, live up to the challenge as only an institution as prestigious as the Livrustkammaren could. The Middle Ages through the early-Twentieth century are covered exhaustively in this analysis of the phenomenon of the tournament and its chivalric overtures. Arms, armour and other works are brought together in an unprecedented fashion from such notable institutions as the Hofjagd-und Rustungkammer in the Kunsthistorisches museum, Vienna; the Royal Armouries, London; the Real America, Madrid; the Musee de l'Armee, Paris; The Armoury in Historisches Museum, Dresden; the Tojhusmuseet, Copenhagen; the Royal Danish Collections at Rosenborg Palace; and the Royal Armoury in Stockholm.

The catalog is assembled of two prefaces, a section of essays on the presentations of the European armouries taking part, introductions on the themes of "The perpetual Knight Errant" by Kurt Johannesson, "The Tournament" by Vesey Norman, and "Armour as the mirror of luxury" by Christian Beaufort-Spontin. These opening interludes are followed by the catalog of the exhibition, divided into thirty-five sections covering every aspect of, and influence on, the tournament from St. George, the forms, equipment and techniques of the tournament, to an epilogue including the Dresden jousts of 1936.

In addition to the scholars already noted, these sections are authored by many of the top researchers in the field of arms and armour, including Lena Ranstrom, Dieter Schaal, Karen Watts, and Matthias Pfaffenbichler, amongst others.

The catalog includes an illustrated glossary, as well as diagrams of *Gesteck* and *Rennen* armours. Notable armour exhibited includes the Adlergarniture by Jorg Seusenhofer, the armour "all'antica" for Guidobaldi II della Rovere, previously thought to be Charles V's, from the Real Armeria in Madrid, an early 14th century great helm, and a 15th century Kolbenturnier helm lacking its leather covering and thus displaying the iron covering within. With nearly 350 superb pieces in the catalog the mention of so few hardly does it justice.

The text of the catalog is in Swedish, with English illustrated captions. An English catalog supplement is included and features all of the key essays and the entire listing of the exhibition catalog. Major arms and armour exhibits of this caliber seem to occur only once every decade. For those unable to attend, the catalog delivers a wealth of current information on the tournament and its place in the chivalric mythos of Western culture.

*Theodore F. Monnich
Chief Conservator
South Carolina State Museum*

Editor: *This catalog does indeed seem fascinating, and unfortunately my search of both the bookstores at the Metropolitan Museum of Art, NY, and the Higgins Armoury in Worcester, MA, has thus far been unsuccessful. Additionally, the curator at the Higgins Armoury suggested also that the work was not available at either Ken Trotman Books nor from Skafte Books in Denmark. I have written to the Livrustkammaren directly to obtain a copy at the address below, and will pass along any further information as it becomes available.*

Livrustkammaren
Slottsbacken 3, S-111 30, Stockholm, Sweden
165 Swedish Crowns, (Approx. \$ 100)

The Chivalry Bookshelf
1134 Tamalpais Place
Hayward, CA 94542
(510)-888-1405

Books
Monographs

Free shipping for Chronique subscribers!

Monographs

1. Historical Forms of the Tournament for SCA Combat: History, Resources, Examples.

Earl Sir Brian Thornbird Ap Rhys, OL
Notes prepared for the Collegium Occidentalis, Kingdom of the West, 1992. Contains analysis of modern and period tournaments, period challenges, and notes on how to hold these tournaments in the SCA.
36pp, Paperback, Illustrations \$5.00

2. Selecting armour for use in the SCA

Earl Sir Brian Thornbird Ap Rhys, OL
Notes prepared for the Collegium Occidentalis, 1992. A brief examination of the concerns for new combatants who are considering an authentic set of equipment.
16pp, Paperback, Illustrations \$2.50

3. King Rene's Tournament Book

Translated by Dr. Elizabeth Bennett
An excellent translation of an important 15th century tournament treatise. With equally competent illustrations by Will McLean, this work is a strong contribution to the literature available for tournament recreationists.
26pp Paper, 8 1/2 x 11, Illustrated \$6.00

4. Introduction to Swordsmanship

Earl Sir Brian Thornbird Ap Rhys, OL
Class notes provided for the fall session of Collegium Occidentalis, 1992. Thoughts on training oriented for the beginning combatant, including notes on philosophy, balance, focus, awareness, stance, movement and instructions for building the first offensive blow—the so-called "snap."
40pp, Paperback, photographs \$5.00

5. The Essence of SCA War

Earl Sir Brian Thornbird Ap Rhys, OL
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Chronique is looking for articles on subjects of interest to those involved in modern tournament societies. Such articles would include, but would not be limited to, pieces on chivalric ethics, marshalling, fighting techniques, arms and armour, historical research on tournaments, knighthood, etc.

Submissions should include a letter granting *Chronique* the right to publish the article, and may either be typewritten (doublespaced), or electronically rendered in IBM format: Pagemaker, WordPerfect, Word, Word for Windows, Windows Write are all commonly used formats. Others may be available.

Deadlines are normally 6 weeks before the next issue is scheduled. Remember, for every article printed you will receive a 4 issue extension! For the March issue the deadline is February 21.

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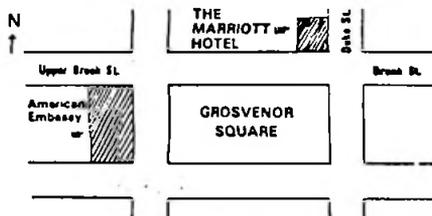
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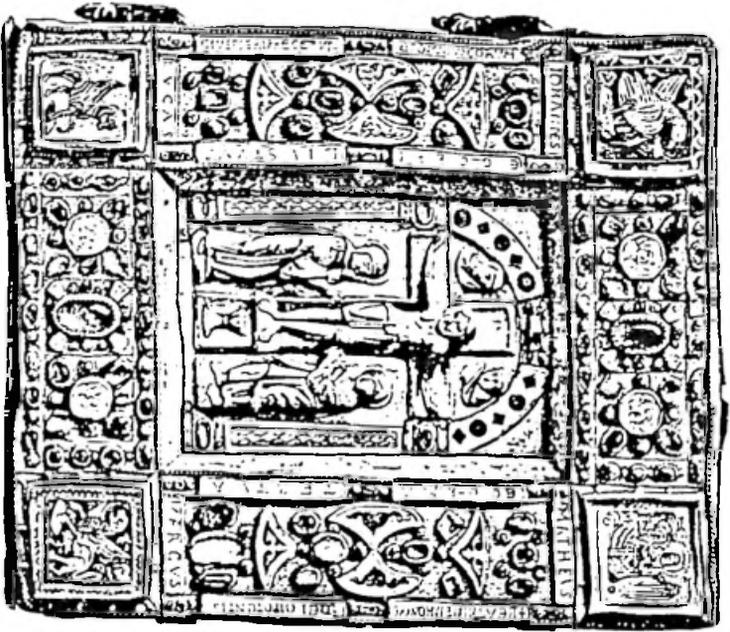
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