

VI. Play and Leisure

VI-1 Anchor, Robert. "History and Play: Johan Huizinga and His Critics," *History and Theory*, 17, No. 1 (1978). 63-94.

Anchor's review of Huizinga's works, including his essays and books, *The Tusk of Cultural History*, and *My Path to History*, developed an interpretation of Huizinga's play theme. Huizinga's play theory was inclusive of all forms of the cultural past and present from Renaissance chivalry, which was a "noble game," to present law, warfare, poetry, language, religion, and philosophy, which are also play and games. Huizinga's conception of play, however, avoided serious subjects, such as economics and politics, which cannot be construed as play. Anchor's article devoted little space to analysis of what play is; instead, he reviewed current critics for and against Huizinga's theory. Based on primary and secondary sources: 110 notes.

— Sharon Kay Stoll

VI-2 Csikszentmihalyi, Mihaly and Bennett, Sith. "An Exploratory Model of Play," *American Anthropologist*, 73, No. 1 (1981), 45-59.

Using the Roberts (59) and Murdock (67) classification schema of games, chance, strategy, and skill, the authors reviewed reports citing traditional and more contemporary society in an attempt to develop a theoretical definition of play. Stating that "play is coming," the authors suggested that play contributed to the self-actualization of

individuals, and since we lack any real knowledge of the phenomenon of play, it was worthy of further study. Based on secondary sources; 44 references.

—Jan Beran

VI-3 “Daring, Beautiful Western Girls.” *American West*, 12, No. 4 (July/August 1985), 44-48.

The first women in Wild West shows performed in horseback quadrills and sharpshooting exhibitions, but by the 1890s women had devised the divided skirt and had begun riding astride. They then participated in the same events as men, including bronc and steer riding, trick riding, and bulldogging as they ultimately made up approximately ten percent of Wild West show casts. After 1918, the popularity of Wild West shows diminished, and women disappeared from the shows and from rodeo arenas as well. However, period photographs indicated they exhibited not only vitality and enjoyment, but a daring challenge to life, limb, and social custom. Based on the catalogue and exhibition “*Beautiful Daring Western Girls,” at the Buffalo Bill Historical Center. No notes.

—Mary Lou LeCompte

VI-4 Just, Peter, “Time and Leisure in the Elaboration of Culture,” *Journal of Anthropological Research*, 36, No. 1 (1980), 105-115.

The amount of leisure available to hunter-gatherers or simple agriculturalists appeared to be more than formerly supposed and could be regarded as an index of “affluence” of marginal utility. Leisure then acquired psychological, economic, and social value only when it was sufficiently scarce to require economizing allocation. As such, leisure, or the scarcity of leisure, became an important dynamic force in cultural evolution and, in contrast to Boas’ theory that suggested that subsistence required more and more time, it created a tendency, perhaps even a necessity, to do more and more with what time was left. Based on secondary sources; 4 notes; 42 references.

—Jan Beran

VI-5 Knowlton, Edgar C., Jr. “Paul-Émile Botta, Visitor to Hawaii in 1828,” *Hawaiian Journal of History*, 18 (1984), 13-38.

Paul-Émile Botta, ship’s surgeon, naturalist, and eventual archaeologist, spent two months in Hawaii in 1828 and described the appearance, language, and customs of the Sandwich Islands inhabitants. Methods of fishing and building dug-out canoes were detailed as well as the favorite recreational pursuits of the Islanders. One of those pursuits was dance, which Botta described as lascivious. Swimming was noted as a favorite pastime, but the most unusual and exciting activity was *hénalou*, or surfing. Using an elongated oval board which was somewhat convex on each side, the Hawaiians paddled sometimes as far as a mile out to sea before catching a wave into shore. Based on primary works; 52 notes.

—Lynne Emery

VI-6 Meager, Timothy J. “‘Why Should We Care for a Little Trouble or Walk through the Mud’: St. Patrick’s and Columbus Day Parades in Worcester, Massachusetts, 1845-1915,” *New England Quarterly*, 58, No. 1 (March 1985), 5-26.

The St. Patrick’s Day parade in Worcester was an “annual symbolic manifestation of the vigor, prosperity, and power” of the Irish community. It was sponsored by recent

immigrants in the Ancient Order of Hibernians (A.O.H.). Chief opposition came from partially assimilated American-born members of Catholic temperance societies. Interest in the parade declined after the turn of the century with a fall-off in A.O.H. membership. The last march was in 1911, and it was supplanted as the city's premier holiday parade by the Columbus Day parade, organized by the Knights of Columbus to display their commitment to American culture and to fashion a new multi-ethnic Catholic identity among local residents. Meager detailed the shifting content and meaning of civic celebrations and showed how the makeup and function of subcommunities can change over time. Based on primary sources and secondary works; 35 notes.

—Glenn Uminowicz

VI-7 Miller, Stephen. "Ends, Means and Galumping: Some Leitmotifs of Play," *American Anthropologist*, 75, No. 1 (1983), 87-98.

The author examined Irven DeVore films and data on baboons and primates and used other studies of play such as Bateson, Huizinga, Piaget, Kroos, and others to define play. Suggesting the following as directions for further study, the author suggested that activity, motor or imaginative, with process at the center rather than a goal, was patterned in the shape of rules and symbols involving flexible combinations of activities which otherwise might not belong together was what constituted play. Recognizing that fun was integral to play, the author refrained from attempting to explain that element of play. Based on secondary sources; 27 references.

—Jan Beran

VI-8 Pelton, B. C. and Wendt, J. C. "Fitness Renaissance or the Turnverein Revisited," *International Journal of Physical Education*, Summer 1985, 31-33.

The German Turnverein stressed fitness, or "education of the physical," through strength and skill exercises using various types of apparatus. As in its native country, the Turnverein program in the United States paralleled the ebb and flow of popularity for fitness, specifically related to the physical conditioning of soldiers. The authors credited the Turnverein in this country with influencing the establishment of early teacher training schools, curricular activities in schools and colleges, community sport and gymnastic clubs, health and fitness centers in communities and industry, and various physical fitness research projects. The current fitness renaissance, hopefully, will not experience the fate of the Old German Turnverein. Based on secondary works; 9 notes.

—Angela Lumpkin

VI-9 Shepherd, Gerald A. "The Cabrillo Rifles: San Diego's Home Guard in World War I," *Journal of San Diego History*, 30, No. 4 (Fall 1984), 233-240.

Five days after the United States entered World War I in 1917, San Diego's Cabrillo Commercial Club formed a unit of home guards called the Cabrillo Rifles. Composed of men unable to join the regular armed forces, the group consisted of approximately 300 men who practiced marksmanship and brush fighting. While their primary purpose was to protect San Diego in case of attack, athletics and social activities were also on the Rifle's agenda, and women were frequently included in activities such as fishing and duck hunting. Because of their Cabrillo Rifle training, many of the men who

eventually enlisted in the regular army were made corporals or sergeants upon enlistment. Based on primary and secondary sources; 25 notes; 5 photographs,

—Lynne Emery

VI-IO Solway, Ken. "The White Man's Canoe." *Canoe*, 13, No. 5 (September/October 1985) 34-38, 40-42.

This article described the history of the American and Canadian canoe industry. Solway contended that white men continually attempted to improve on the basic Indian birch bark canoe. Solway discussed the early *canots du maitre* and the *canot du nord*, which were used primarily for fur trading and to haul goods, and the history of canoe factories. He chronicled the Peterborough and John MacGregory *Rob Roy*, the Maine wood-and-canvas canoe, Strickland's *Shooting Star*, Gordon's commercial canoe enterprises. J. Henry Rushton's luxurious canoes. E. M. White. and B. N. Morris and the Old Town Canoe Company. Finally, Solway described the demise of the classic white man's canoes. No sources or notes.

—Sharon Kay Stoll

VI-11 Stewart, Ian R. "Politics and the Park: The Fight for Central Park," *The New York Historical Society Quarterly*. 61, Nos. 3-4 (July/October 1977). 124-155.

Twelve years of political struggle and public decision-making preceded the acquisition of New York City's largest and most accessible recreational resource. Spawned by William Cullen Bryant, social reformer and editor, the idea of emulating the "municipal lungs" of Europe in this period of urban consciousness found early support from landscape architect Andrew Jackson Downing. Promoted as a public panacea, civic-minded supporters of an open park overcame opposition, largely from the business community, and roller coaster political sentiment. There was considerable haggling over the proposed site and size before the 760-acre Central Park was purchased by the city for more than \$5,000,000 in 1856. Based on primary sources and secondary works: 62 notes; 5 illustrations.

—Ralph C. Wilcox

VI-12 Todd, Terry. "The Myth of the Muscle-Bound Lifter." *National Strength Coaches Association Journal*, 7, No. 3 (June-July 1985). 37-41.

Resistance training, introduced into the United States in the eighteenth century, has been practiced since antiquity. Although lifting was originally equated with health and athletic prowess, by the late nineteenth century it was being criticized for causing abnormal development and hindering performance. While unscrupulous advertisers of mail-order fitness books and devices did much to promote the myth of the muscle-bound lifter, the belief was soon adopted by the coaching and physical education professions. Until the late 1960s, most "mainstream" literature either opposed or ignored resistance training, and only recently have scientific research and empirical evidence combined to dispel the myth. Based on primary and secondary sources: 33 notes.

VI-13 Todd, Terry. "Karl Klein and the Squat." *National Strength Coaches Association Journal*, 6, No. 3 (June-July 1984), 26-31, 67.

Although deep-knee bending calisthenics were common, the full squat using weights was rarely seen in contests or exhibitions until German champion Steinborn

made his American debut in 1921. Due to publicity surrounding his feats and those of several followers, the squat had by the 1950s become essential to serious lifting. In the 1960s Klein began publishing research articles indicating that such exercises caused knee injuries and should be discouraged. While endorsed by physicians, coaches, and physical educators, Klein's recommendations were opposed and misinterpreted in weight lifting publications. Despite the impact of Klein's research, subsequent investigators have been unable to replicate his findings. Based on primary and secondary sources; 71 notes.

—Mary Lou LeCompte