

Despite this reservation, Macrory writes fluently and clearly and has undoubtedly added to the body of knowledge about the genesis of running with the ball. She has also provided access to a collection of original documents and pictures currently unavailable in one place to anyone unable to make the trip to Rugby School. This, in itself, is enough to warrant spending the cover price of 'fifteen quid' on this elegantly-produced and readable book.

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Witold Rybczynski, *Waiting for the Weekend*. Penguin Books, New York, 1991. Bibliog., index, pp. 260.

Imagine the following situation. After a week of serious work you allow yourself to relax at the weekend. Listening to Vivaldi's 'The Four Seasons' puts you in the right mood to help you and your body unwind. You take a book and dive into someone else's thoughts.

Witold Rybczynski discusses such feelings in his book *Waiting for the Weekend*. He uses nearly 250 pages to sensitise the reader about the meaning of the weekend, something usually taken for granted. Rybczynski's thoughts are easy to follow as he introduces every chapter with personal views of leisure that he illustrates with many examples. This individual understanding he uses to catch the interest of readers and lead them back to the history of leisure from ancient Rome through the Enlightenment to the widespread possibilities of the weekend in our times.

Carried on by the music of Vivaldi, used as a motif woven through the whole book, you have to answer the question of whether you see yourself as a slave of work or as a slave of the weekend. You may not agree with

either point of view. But, this is just the way Rybczynski packages his main thoughts into one sentence. He points out that 'the worlds of work and leisure may have come to represent two cultures' (p. 249). While using reflections on restrictions and structures, which mostly are classed within the working world, the author points out the repercussions of the weekend.

The artificial set of the week was not automatically international, but it developed based on different calendars. By comparing various cultures and religions, Rybczynski finds similarities in language or understanding. At least he marks Sunday as the day that will 'continue to punctuate the course of time' (p. 80). However, it has changed from a taboo day to a day of many open and diverse activities.

In addition to a discussion of calendars and days, Rybczynski follows different leisure developments from the start of the eighteenth century. During that century, newspapers were founded, the novel became popular and horseracing and cricket were first mentioned in the papers. Sport as leisure activity was, on the one hand, introduced 'for the love of playing, not of winning, not even of playing well' (p. 19). On the other hand, he mentions the use of social control through sports as well as it being an obvious indicator of increasing privatisation of the middle classes.

Rybczynski analyses ways in which the aristocracy appropriated sport for their own leisure time enjoyment. He also discusses how blood sports developed as a male preserve. In addition, he examines the rise of sports spectators and the ways that political leaders have tried to manipulate crowds and sporting spectacles for their own political interests. Rybczynski argues that this political use of sport was especially marked under Fascism. However, the author remains at the descriptive level and provides little analysis of how various sporting values arose as integral parts of weekend leisure.

As a development of contemporary history the author points out the differences between tennis with its 'newfound popularity' (p. 13) and newer physical exercises, such as whitewater canoeing, that involve much

greater risks. Consequences of these recent active pursuits are reflected in reports from sports-medicine clinics of a growing number of Monday morning injuries, paying tribute to 'periodic bursts of physical activities' (p. 14) without adequate preparation.

Mostly, the author focuses on the turn of the century. In that period people experienced space and time in new ways that were connected with the inventions of the industrial revolution. Train travel was available for nearly the whole population, so the city was no longer the only point of reference. With growing technical possibilities and diminishing distances, people became better informed. Newspapers as an every day media of mass-communication initially imparted only impressions of belonging to larger social units, but later they provided a greater sense of actual experiences. Mass-communication was not connected with communal spirit, rather, people started to spend their pastimes more impersonally and less socially. This evolution is increasingly evident today.

In conclusion Rybczynski focuses on several themes like changing meanings of days during centuries, socialisation in different societies, role of music, art and gardens. The synopsis he provides is an excellent beginning look at the weekend as a still changing social phenomenon, but much more work in this area is needed before we have a deeper understanding of what the weekend means in social and individual experiences. Therefore, *Waiting for the Weekend* will not satisfy leisure or sport theorists, but it is a useful starting point for students of leisure and those seeking an understanding of the development of time concepts internationally.

Waiting for the Weekend is easy to read and contains a useful 'Notes on Sources'.

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