

CHILDREN: TOWN AND COUNTRY

(GRADES 3 - 4)



Education / Interpretation Department
1871 Sim Park Drive
Wichita, KS 67203
316-350-3322
Registration: 316-350-3317
www.oldcowtown.org



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Welcome to Old Cowtown Museum. We are glad you are coming and look forward to working with you to meet your educational goals. If you have any ideas, requests, or comments don't hesitate to call 316-350-3322.

BEFORE YOUR FIELD TRIP

REVIEW THE PURPOSE FOR YOUR TRIP—Old Cowtown Museum sets out goals and themes for its tours and programs; help your students gain the most from their experience by sharing with them the goals **you** have for this field trip.

CHAPERONES—Chaperones can enrich the educational value of the trip and help to keep your students safe and focused on the educational activities. Please bring **at least one chaperone for every 10 students**. A handout for chaperones has been included with this packet; distribute it to all chaperones prior to your arrival at Cowtown.

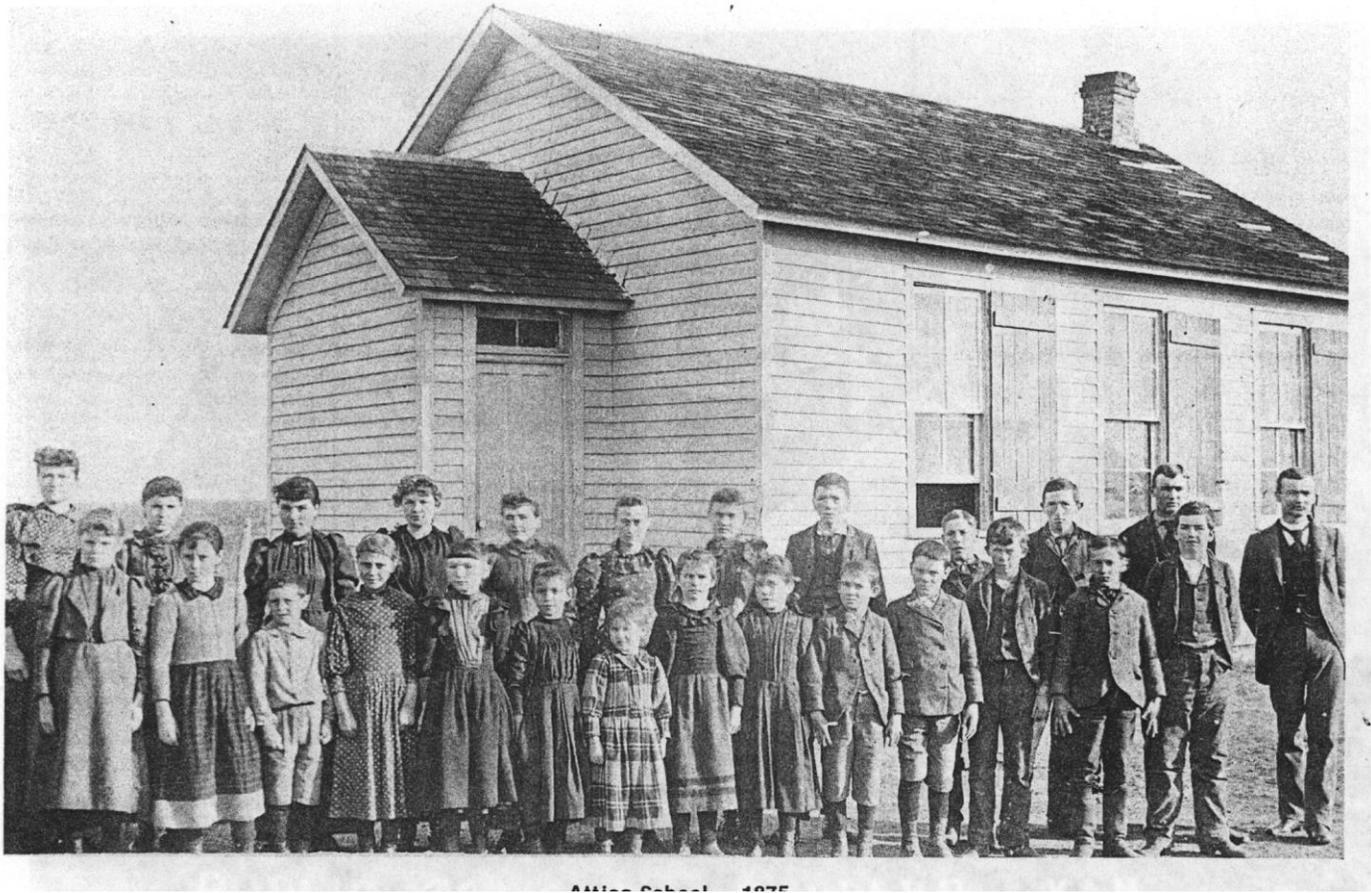
LUNCH PLANS—Old Cowtown Museum provides picnic tables for those who wish to bring their lunches. Tables are available on a “first-come, first-served basis. Remind your student **not** to take snacks from the picnic area into the rest of the Museum.

NAME TAGS—We require name tags that list the name of the school and first name of each child and chaperone in your tour group (as well as last name if possible). This helps our interpreters address student questions and is helpful when dealing with unforeseen injury or security issues.

SPENDING MONEY—The Old Cowtown Museum gift shop, S. G. Bastian and Sons Mercantile, will be open during your visit. The shop offers products that are educational, fun, and sentimental in a wide range of prices (from approximately \$1.00 to \$15).

(Please note that S. G. Bastian and Sons sells toy “weapons” to the general public; however, we respect the zero tolerance weapons policy enforced at school. To assist your students in complying with that policy, Old Cowtown Museum will not intentionally sell any toy “weapons” to school children on school-approved field trips.)

Some teachers do not allow students to bring money because they are afraid that students will lose it, have it stolen, or that some will bring more than others. Other teachers encourage students to purchase mementos of their field trip. Whether you permit or discourage your students to bring money, we encourage you to **state and enforce your preference before** the trip to eliminate confusion and conflict.



CLOTHING—To enhance the sense of going back in time, we encourage students to dress as they did in the 1870s.

For girls, calico and cotton dresses were usually full, with long sleeves, and frequently aprons were worn over their dresses. Their hair was often worn in long braids, sometimes with ribbons. Bonnets or straw hats were worn in summer and stocking caps in the winter.

For boys knickers (short trousers that fit tightly just above or just below the knee) were favored; however, sometimes long trousers were worn. Suspenders were worn to keep their pants up. Boys' shirts had long full sleeves and often round collars. Boys wore hats or caps of straw or felt in the summer and, just like girls, stocking caps in winter.

PRE-VISIT CHECKLIST

- ___ Schedule your tour as far in advance as possible.
- ___ Share with the students your tour objectives and expectations.
- ___ Select at least one pre-visit activity that is suited to your students.
- ___ Brainstorm with your students questions they wish to have answered on the tour.
- ___ Determine (tentatively) at least one post-visit activity.
- ___ Confirm your transportation arrangements.
- ___ Make lunch arrangements if necessary.
Do you need boxes or coolers to transport lunches to the Museum?
- ___ Collect fees and have a single check prepared payable to **Old Cowtown Museum**.
- ___ Review behavior expectations with students.
- ___ Encourage students to wear 1870s clothing.
- ___ Create and distribute name tags.
- ___ Collect signed permission slips if necessary.
- ___ Prepare and gather together **spelling list and arithmetic problems, lined paper, and pencils** to bring with you on the day of your visit.
- ___ Chaperones
 - ___ Be sure you have a *minimum* of **1 chaperone for every 10 students**.
 - ___ Inform chaperones about the tour and their expected participation.
 - ___ Provide a map and educational background material.
 - ___ Provide with strategies for dealing with unacceptable behavior.
 - ___ Provide a copy of “Your Role as a Chaperone” and “We Need Your Help.”
 - ___ Inform chaperones of time schedule (departure and arrival back at school)

FOR THE CHAPERONE

We at Old Cowtown Museum are grateful that you will be coming to the Museum with your child/group. This is a wonderful opportunity for children to see and experience many things they do not normally encounter.

Your participation is very important; you have an opportunity to assist in the education of the children you are with by helping them focus on the educational activities. You can also enrich their visit by sharing your knowledge and by the quality of your interactions with them. Stay with the children at all times and help to direct their attention as you walk through the Museum.

General Guidelines

- 1) Be familiar with what the teacher expects to be accomplished during the tour.**
- 2) Stay with your students at all times.**
- 3) You are entrusted with the safety and care of the children you are with; watch and make sure they are acting in a safe manner at all times.**
- 4) Remind students to ask before touching; some items are artifacts and should not be touched.**
- 5) When encountering animals, please do not allow children to chase or pick them up.**
- 6) Model the behaviors you expect the students to follow.**

We want your visit to Old Cowtown Museum to be a safe and enjoyable experience for all our visitors. For the benefit of all our guests please encourage your students to follow all our guidelines.

**Thank you again
for accompanying this group to
Old Cowtown Museum!**

ATTENTION TOUR LEADER:

*Please read the following information to your students **prior to arriving** at the Museum even if they have participated in programs at the Museum before. **Thank you!***

We are glad you will be coming to visit the Old Cowtown Museum!

STUDENTS WE NEED YOUR HELP

In order that your visit will be a safe one and to make sure that Old Cowtown will last a long time for others to see and enjoy, please follow these rules.

- 1) There may be many other classes here at the same time you are here. Please **stay with your teacher/chaperone at all times and wear your nametag.**
- 2) The boardwalks are uneven, rough, and may be slick especially when it is raining or snowing. **Please walk carefully on the boardwalks so you do not slip or trip and fall.**
- 3) Please drink water **only** at the water fountains by the restrooms. **The water you pump from the hand pumps is not clean enough to drink!**
- 4) Remember to **ask before touching**; some items are artifacts and should not be touched.
- 5) **When encountering animals, please do not pick them up or chase them.** Pet the cats and watch the chickens (they have claws and sharp beaks).

Thank you for helping to make your visit a safe one!

DAY OF THE FIELD TRIP

CHECK IN—Please arrive at the new Visitors Center, 1865 West Museum Blvd. (Sim Park Drive) on the east side of the Museum grounds. Please bring **one check** payable to **Old Cowtown Museum**. (Those with memberships will need to present their membership card before entering.) After rejoining your group, our staff will permit you onto the grounds.

If your transportation was via bus, we ask that the bus be moved from the Visitors Center to the former entrance at 1871 Sim Park Drive. The bus driver may then enter the grounds from that location.

DEPARTURE—The museum is a closed loop so you will depart the same direction way you entered. **We strongly encourage you to leave your tour evaluations at the entrance complex** when you are leaving. Should you choose to submit it by mail, send it to Old Cowtown Museum, Education Department, 1871 Sim Park Drive, Wichita, KS 67203.

MAP—A map is provided on the back of this guide. When you arrive you and your chaperones will be provided with complete maps of Old Cowtown Museum.

RESTROOMS—There are three restrooms available to the groups—one in the Visitors Center; two on the Museum grounds on the east in a red building near the School House

MUSEUM MISSION AND PURPOSE

Old Cowtown is an open-air, living history museum that interprets the history of Wichita, Sedgwick Country, and life on the southern plains, circa 1865-1880. The Museum accomplishes this through the preservation of artifacts, by exposure to interactive historic experiences, and other activities for the education and entertainment of our visitors.

and on the west behind the Meat Market. Drinking fountains are also available at these locations.

EMERGENCIES—In case of emergency a telephone is available in the Visitors Center. Should anyone need to contact you or your group, they may call the Visitors Center (**350-3323**) and a staff member will locate you. Identification is easiest if your students are wearing name tags.

FIRST AID—For minor injuries we have a first aid kit in the Visitors Center and the Saloon. Your tour guide will have access to a first aid kit at all times.. For more serious incidents we will call 911.

SECURITY—Should an emergency occur that would require Security assistance, such as a lost child, contact any employee on the grounds who will place you in contact with Old Cowtown Museum Security personnel.

SEVERE WEATHER—The personnel in the Visitors Center monitor weather conditions. In case of severe weather, our interpretive staff will alert you and guide you to shelter.

LOST AND FOUND—Items found at the Museum can be turned in at the Visitors Center. Check for lost items at the same location.

TOUR OVERVIEW

Children: Town and Country is a self-guided tour that leads your students on an exploration of a child's life from many points of view. Each student receives a booklet to complete which includes a wide range of questions. You will want to divide your class into groups of 10 or less so that exhibits do not become crowded; then each group may begin at a different location and travel at their own pace as they explore Old Cowtown Museum. The sites for this field trip have been chosen for the part they played in the life of children; however, all exhibits are not

included in this exercise, and we encourage you to allow time to return to those of interest after your tour has concluded.

TOUR OBJECTIVES

This program, including the pre- and post-visit activities, should help your students meet the following Social Studies curriculum standards set forth by the Kansas State Board of Education.

Economics Standard: The student uses a working knowledge and understanding of major economic concepts, issues, and systems, applying decision-making skills as a consumer, producer, saver, investor, and citizen of Kansas and the United States living in an interdependent world.

Benchmark 5: The student makes effective decisions as a consumer, producer, saver, investor, and citizen.

Indicators:

- 4th (1) The Student discusses ways workers can improve their ability to earn *income* by gaining new knowledge, skills, and experience.

Geography Standard: The student uses a working knowledge and understanding of the spatial organization of Earth's surface and relationships between people and places and physical and human environments in order to explain the interacts that occur in Kansas, the United State, and in our world.

Benchmark 1: Geographic Tools and Location: The student uses maps, graphic representations, tools, and technologies to locate, use, and present information about people, places, and environments.

Indicators:

- 3rd (5) The student compares characteristics of urban, suburban, and rural areas.

Benchmark 2: Places and Regions: The student analyzes the human and physical

features that give places and regions their distinctive character.

Indicators:

- 3rd The student identifies the physical characteristics of the local community.
- 4th (1) The student identifies and compares the physical characteristics of eastern to western Kansas and regions of the United States.
(2) The student identifies the human characteristics of Kansas and regions of the United States (e.g., people, religions, languages, customs, economic activities, housing, foods).

Benchmark 4: Human Systems: The student understands how economic political, cultural, and social processes interact to shape patterns of human populations, interdependence, cooperation, and conflict.

Indicators:

- 3rd (1) The student discusses the consequences of human modifications in their community on the environment over time.
(2) The student identifies ways in which human activities are impacted by the physical environment.
- 4th (2) The student identifies the conditions that determine the location of human activities.

History Standard: The student uses a working knowledge and understanding of significant individuals, groups, ideas, events, eras, and developments in the history of Kansas, the United State, and the world, utilizing essential analytical and research skills.

Benchmark 2: The student understands the importance of the experiences of groups of people who have contributed to the richness of our heritage.

Indicators:

- 3rd (1) The student compares life in his/her community with another community (e.g., population/locations, jobs, customs, history, natural resources, ethnic groups, local government).

Benchmark 3: The student engages in historical thinking skills.

Indicators:

- 3rd (2) The student locates information about communities from a variety of sources.
- (4) The student observes and draws conclusions in his/her own words.

HISTORICAL BACKGROUND: CHILDHOOD IN 1870S WICHITA

Wichita of the 1870s is popularly thought of as an unsophisticated cattle town with little cultural activity, whose inhabitants were exposed to a life of economic hardship and suffered from a lack of available goods. In truth, after the arrival of the railroad Wichita consumers had access to the same products as consumers in the East. Though every family was not wealthy, all families had access to a wide variety of goods. Any product imaginable could be ordered by Wichita merchants and enjoyed by their customers.

Wichita's citizens were also not isolated from the cultural influences of the East, rather they sought them. They established churches, schools, and social organizations that reflected Eastern culture as well as an interest in the latest styles of clothing, furniture, and housewares. Most importantly, they also adopted the same patterns of Victorian lifestyle and ideals about home, life, and the new idea of *childhood* as the East.

Home was seen as a refuge for the weary spirit, a sacred asylum, and a place where the "care-word heart retreats to find rest from the toils and inquietudes of life." They also promoted home as a sacred haven of protection for innocent and impressionable children, who, with the proper home atmosphere and parental training, could be expected to maintain their virtuous nature throughout their lives.

During the last half of the nineteenth century, children came to be seen not as small adults but as ones in a unique stage of life. Benevolence was the rule and many books, such as *The Royal Path of Life* published in 1874, provided guidance.

"Children are more easily led to be good by examples of loving kindness and tales of well-doing in others, than threatened into obedience by records of sin, crime and punishment. Then, on the infant mind impress sincerity, truth, honesty, benevolence and their kindred virtues and the welfare of your child will be insured not only during this life, but the life to come. Never scold children, but soberly and quietly reprove. Do not employ shame except in extreme cases. The suffering is acute; it hurts self-respect in the child to reprove a child before the family; to ridicule it, to tread down its feelings ruthlessly, is to wake in its bosom malignant feelings."

The new idea of childhood as a time of fun and happiness as a priority in their lives developed in sharp contrast to the previous idea of sin and work; but, children were not to be left to create their own values. They needed and received proper moral instruction through their schoolwork, literature, toys, games, music, and church participation.

Toys and activities were structured along traditional gender patterns and geared toward training them in their future societal roles. Their toys were miniature models of the real-life items. The idea of playing house and working with miniature carpentry tools was a method of instruction for their future roles as wives and mothers and fathers and providers. Children's roles in the home reflected these gender differences. Despite this, children did have chores, but they were more than tasks. They were a contribution to the building of the home as an ideal haven of nurturing.

The treatment of Wichita children reflected the societal values of the time. The understanding of the idea of childhood in the nineteenth century is crucial in order to understand their experience and the role they played in society as a whole.

HISTORY OF AGRICULTURE IN WICHITA

The history of Wichita is of people making economic decisions to sustain a city in an area of few natural resources. Money was first made by hunting and hauling goods to the Native Americans in Indian Territory (Oklahoma). At the same time, Wichita began to recruit the cattle trade that dominated Wichita from 1868 to 1876 and resulted in the creation of Wichita as the county seat for the new Sedgwick County, the destruction of its rival, Park City, and the acquisition of a railroad. The profits from the cattle trade eliminated the need for all city property and taxes. Many businesses made over \$200,000 a year. Yet, all along there was a growing farming presence that would eventually replace both these economic forces.

While early settlers in United State history were subsistence farmers opening the land until other came, those who came to Wichita in the 1870s viewed farming as a small business with national and international connections. The country was becoming more urbanized; and as global trade continued to build the demand for farm products, farmers were also subject to adverse international events. Exports fell at the end of the Crimean War in 1857, leading to an economic depression as grain from Russia once again filled European markets.

The Federal government had encouraged settlement in the west through the building of the Trans-Continental Railroad and the creation of the Homestead Act, which provided free land ownership after 5 years of occupation. With agriculture as the dominant economic activity for most citizens, this provided means and motivation for many to move west. Those who came to Wichita found a slightly different situation. Created on land held in trust by the Federal Government for the Osage Indians, land in the Wichita area had to be bought outright for \$1.25 an acre. This was a significant capital outlay but was still far cheaper than established farmland in Illinois or Indiana. Many settlers came with hopes of owning and farming their own land.

This created friction between the cowboys and the farmers, for the needs of each were mutually exclusive. The cattle herds needed wide expanses of unfenced, unplowed land to pass through or graze. Farmers wanted herd laws to protect their lands and the orderly development of the area which would support their investments. They also protection of their local eastern-bred herds from the Texas tick fever that the longhorns brought.

Businessmen were reluctant to give up the cattle trade, but farming held the promise of a constant market for goods as opposed to the feast and famine cycle of the cattle trade. Farmers in Sedgwick County joined with local citizens upset by moral lapses of prostitution, gambling, and drunkenness brought by the cattle trade persuaded the state legislature in 1875 to move to quarantine line for Texas cattle west of Wichita. This made way for farmers to develop the area unhindered.

For men coming to the area, farming was a risky occupation full of physical hard work and danger that also held economic rewards. One had to have funds to pay for travel to the area, to purchase the land, and to provide for a family until the first crop was in and sold. There were also dwellings, barns, and outbuildings to build. Requiring a high initial capital outland, the early machinery was somewhat simplistic. It was heavy and dangerous but brought the promise of productivity. The men who came to the area were eager, optimistic experimenters anxious to find out what this untested area could produce. They planted orchards and grew field crops such as castor beans, flax, cotton, hemp, maple sugar, honey, and sorghum. They also experimented with the new machines that were being developed as the Midwest, with its wide flat plains, was tailor-made for mechanized farming. They were also a practical sort who grew corn, oats, and wheat as their primary crops. Corn was grown for feed and cash crops, oats for horse feed, and wheat as the one true cash crop. Though today Kansas is known as the Wheat State, during the time the Museum represents corn was the most produced grain in the country.

By 1880, the year the DeVore farm portrays, the population of Sedgwick County had grown from 1,000 in 1870 to almost 19,000. The total number of farms had grown from 0 to 2,700. Sedgwick County had become the county with the most acres under cultivation in the state and a leader in corn production.

An average farm in 1880 held 155 acres with 31 acres in corn, 27 acres in wheat, and 7 acres in oats. It would have 4 cattle and 2 milk cows. A few farms still had oxen to pull farm equipment, but many would have 3 horses and a mule instead. The remaining livestock would be 2 sheep and 20 pigs. Machinery values jumped to \$120 of the average \$2,000 a farm was worth. While these averages masks the diversification that many farmers were engaged in, it does reveal the progressive and experimental Sedgwick County farmer that the DeVore farm depicts.

PRE-/POST-VISIT ACTIVITIES

Read the following chapters in Laura Ingalls Wilder's book *On the Banks of Plum Creek*: Chapter 16, "The Wonderful House"; Chapter 17, "Moving In"; Chapter 22, "Town Party"; and Chapter 23, "Country Party". This book will expose your students to a country house of the era, as well as a house similar to the Story-and-a-Half House they will be visiting at Cowtown and the differences between city and country lifestyles.

Town Party

The girls going to the country party wore their only dresses, pressed bonnets, and ribbons in their hair, but no shoes and stockings; however it becomes clear that Nellie wears shoes and stockings and has a new dress to wear to the party.

The house had a carpet on the floor (a rarity) and the walls and ceilings were covered with wainscoting with colored pictures on the walls. The table and chairs were a polished yellow wood, and the bedroom had a finished wood bed as well as a dresser and washstand.

The children living in town had store-bought, manufactured toys. Nellie had two store-bought dolls: a china doll and a wax doll that talked and had moveable eyes. The wax doll also had clothes that were expensive. Willie had a velocipede (tricycle), a Noah's Ark, tin soldiers, and a wood jumping jack. They also had books with printed color pictures.

A sugar-white cake (white sugar was a luxury) was served on china plates on a glossy white tablecloth with lemonade to drink.

Country Party

The Ingalls' house, where the country party was held, was clean but had exposed stud walls and home-made curtains on the windows. The floors were bare, and the girls slept in the attic on straw ticks. The furniture was sparse; Laura's mother served meals on a table with a plain white cloth, and they sat on benches to eat.

The children had very few toys: Laura's paper dolls, her rag doll, and a well-worn picture book of animals.

Vanity cakes, fried with no sugar and no expensive white-sugar frosting, were served at the party with cold milk from the cellar in tin cups.

WHY DOESN'T EVERYONE HAVE THE SAME THINGS?

In small groups ask students to compare the two houses and create a list of differences and similarities; then speculate why there was a difference in the kind of possessions. Bring the class back together and discuss each group's findings.

IF YOU JUST HAD ONE . . .

Laura has very few toys, none of them manufactured, and Nellie has a few more but not many. Ask students to pick a toy from those they have at home that they would keep if they could only have one toy. Then, write a story about using that toy and how they would modify or change it to use in different ways.

CAN YOU PROVIDE FOR YOURSELF?

The Ingalls family created things they needed (like curtains) largely out of economic necessity. Ask students to speculate about what things they could make to play with if they were unable to

purchase toys. (e.g., castle from a box, game of checkers from colored cardboard and pennies—head up/tails down—for pieces)

THEY DRESS FUNNY, DON'T THEY?

Show your students the photograph of the children in front of the school (page 6 of this packet). Explore the following.

Can your students think of situations today when they might be dressed in a similar manner?

Explain that this was daily dress of the 1870s; compile a list of the ways that the 1870s children's clothing differs from what children wear today.

Can the students tell what time of year the picture was taken? What clues did they use on which to base their answer? Does the fact that they are wearing long sleeved clothing mean particularly that it was fall or early spring? (*Most schools were held in the late fall, after harvest, and early spring before planting. Children, as a matter of fashion and morals, wore long sleeved garments all year round.*)

Clothing in the 1870s was made of natural fabrics such as wool and cotton. What would be some of the problems in wearing this type of clothing all the time? Remind them that much of today's clothing is made for "comfort." Ask them if it would be possible to be comfortable all year round in the clothing in the photograph. (*Cotton has the ability to "wick" perspiration from the skin to be evaporated. Wool has the reputation of keeping one cool in the summer, and warm in the winter. Because of its weave, moisture [perspiration or rain/snow] passes through it, and as it is woven, the air spaces provide insulation in the winter.*)

Bring in samples of wool and cotton and ask the students how they feel on their skin. Have the students examine two manmade and two natural fibers, focusing on the skin feel, the comfort level and durability of each. (*Polyesters and nylon do not "breathe," and often feel rough on the skin.*) After this examination, have the students make charts that list the merits and flaws of each, and how they would best be used. (*Nylon is used for tents, cotton for close-to-skin garments, etc.*) Direct the students to then list what qualities they believe the ideal fabric should have.

Have students examine the labels of clothing for material content and speculate why so much of our clothing today is a mixture of fabrics. (*Natural fibers tend to wear quicker, so man made fibers are added for their relative strength.*)

Look at pictures of people from other cultures (India, Middle East, Inuit, Far East, etc.) who wear clothing that fits their culture as well as climate. Have the students write about one piece of clothing that they would add to their outfit, and one that they would delete, that would help them better cope with their environment.

CAN YOU IMAGINE?

After students have examined the photograph of the school children and read selections from the *Little House* books or others from the reading list that describe life in the 1870s, have each of your students select one child from the photograph and create a character for that image, including the name, history of that child, what they think *daily life* would be like for that child, and the child's aspirations for the future. This project could be started before your field trip and completed following their return.

CHORES

One way to encourage students to think about the role people play in society and the roles that children play as contributors to the community is to have them consider family chores. In the

1870s all members were expected to contribute to the family by earning money, doing chores, or watching younger children; in many cases the family's future depended on it.

MATH—HOW DO YOU HELP AT HOME?

Ask students about the types and amount of chores they perform for their family. Place the results on a bar graph. How many of these have to do with preparing food? After their visit to Old Cowtown lead a discussion about how children in the 1870s and 1889s contributed to feeding the family.

ART—HOW DID CHILDREN HELP LONG AGO?

After reading sections of books that include 1870s family life (the *Little House* books, *Caddie Woodlawn*, etc. [see Bibliography]) help the students compile a list of the chores the characters perform. (How many of them had to do with food?) Engage the students in a discussion about the importance of those activities as well as how the characters felt about those tasks. Then ask students to draw a picture of a character performing one of their chores (including facial expressions that indicate their attitude toward the task).

CHORES: HAVE THEY CHANGED?

The chores of pioneer children contributed directly to the family welfare. Today, most people define childhood as a time in which children contribute to the family by enriching relationships rather than sustaining them. Help the students compile a list of the level of contribution to the family welfare that children of today provide. Use the list of chores from the previous activity and compare the two. Do the students think chores today are still valuable? Is it important that they perform tasks in their family? Has the value of chores changed? Are they still necessary for the family welfare, or do they play a different role in the modern family? Have them hypothesize how they could play a more active role in the family—for survival or to enrich the family life.

WHAT IS A CHORE WORTH?

Today many parents lament that when chores are assigned the common response is, "What will you pay me?" Presented with the list from the above activities, what chores would students desire/require pay to complete and what they should be paid for the tasks. When students have completed the list, ask them what other forms of compensation could be used (such as trading items, receiving special privileges, etc.). Do your students believe the same response would be true in all situations? Propose different situations: What if they were asked by a grandparent? Their best friend? Their teacher? A complete stranger? Explore with students why and when we do some things to earn money and at other times to help society.

CHILDREN'S GAMES

In the 1870s, play activities were seen as an important part of a child's development, and parents were encouraged to provide playtime for their children. The following list of games and activities were popular in the 1870s.

Typical 1870s children's games include the following:

Hide and Seek
Run, Sheep, Run
Ring-Around-the-Rosie
Tug-O-War

Farmer in the Dell
Simon Says
Dominoes
Tag

Marbles
Jacks
Hopscotch
Backgammon

Drop the Handkerchief
Skipping Rope (Jump Rope)

Blind Man's Bluff
Follow the Leader

"Round the Mulberry Bush
Checkers

Jump Rope Rhymes

Mabel, Mabel, Set the Table

Mabel, Mabel, set the table
Don't forget the red hot label,
Shake the salt and shake the
pepper,
Who will be the highest stepper?
Winds blows hot and winds blow
freeze
How many times will Mabel sneeze?
One, two, three . . .

Wash the Dishes

Wash the dishes, dry the dishes,
Have a cup of tea,
Don't forget the sugar,
A-one, A-two, A-three

I Like Coffee, I Like Tea

I like coffee, I like tea,
I like sitting on Bobby's knee,
Salute to the king and bow to the
queen,
And turn your back on the gypsy
queen.

Jacks

Jacks is played with a ball and ten metal jacks. The object of the game is to toss the ball in the air and pick up a certain number of jacks before the ball hits the ground, or in the case of a rubber ball, bounces twice. The ball toss, catch, and jack pick-up are all done with one hand. The play is done in rounds with all players attempting to pick up jacks one at a time, then two, and so on. If a player misses a number or touches another, he must discontinue his play. When it becomes that player's turn again, depending upon the agreement, that player must begin at one at a time or may begin at the level that was reached previously. The winner is the one who goes through all the levels and picks up all ten at once.

Dominoes

The dominoes are placed face down, and each player draws 5 from the pile. The player with the highest double begins by placing it in the center. The second player places a domino with the same number perpendicular to it. This is followed by another player matching either the open double or the new end of the just placed domino. Doubles are played perpendicular to the domino number it matches. If a player cannot place one to match an existing number, that player must draw from the pile until one is found that can be played. The first one with no dominoes left wins. Points are scored by giving the winner one point for each dot on the losers domino. Games are usually played to 100.

Marbles (Ring Taw)

Draw a circle in the dirt and let each player place as many marbles in it as agreed upon. Draw a line a little distance off from which the players are, by turn, to shoot at the ring. This line is called the "offing." If a player shoots a marble out of the ring he is entitled to shoot again before the others. When the players have "fired" once, they shoot from the place where their marbles rested at the last "fire," not from the offing. If a marble is driven out of the ring by a player, it is won; but if a player has knocked any marbles out of the ring before his "taw" gets in, he must put those marbles back in. If one player's taw is truck by another, the one whose taw is truck is "out," and must give to the striker all the marbles he may have previously struck out of the ring.

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