

# UNIT I

## MULTIPLE-CHOICE QUESTIONS

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Questions 1–3 refer to the following:

“... differences in food production constituted a major ultimate cause of disparities between Eurasian and Native American societies... the... proximate factors behind the conquest, the most important included differences in germs, technology, political organization, and writing. Of these, the one linked most directly to the difference in food production was germs. The infectious diseases that regularly visited crowded Eurasian societies, and to which many Eurasians consequently immune or genetic resistance, included all of history’s lethal killers: smallpox, measles, influenza, plague, tuberculosis, typhus, cholera, malaria and others. Against that grim list the sole crowd [of] infectious diseases...attributed ... to pre-Columbian Native American societies were non-syphilitic treponemas [bacterial genus].”

Jared Diamond, *Guns, Germs, and Steel: The Fates of Human Societies*, 1999

1. The interpretation in the passage above can best be supported historically by which of the following statements?
  - (A) The drop in Native American population in North and South America from 25 million to under 250,000 after the arrival of the Europeans
  - (B) The forced relocation of Native Americans that disrupted their normal patterns of procreation
  - (C) Bringing tobacco products from Eurasia to the Native Americans which would ruin the health of the indigenous people
  - (D) The importation of African slaves forced the Indians out of the labor force so they could no longer earn a living
2. The arrival of the Europeans brought about the decimation of the Native American population primarily because
  - (A) there was not enough land to support both the Native Americans and the Europeans
  - (B) of the spread of highly contagious diseases to which they had no immunity
  - (C) most of the Indians were not prepared to give up the nomadic life of the hunter for the sedentary life of the farmer
  - (D) the prevalence of converting the Indians to the European religions which destroyed their noble character and will to live
3. The factor that brought about the difference in food production from the Eurasians to the Native Americans was
  - (A) technology
  - (B) writing
  - (C) political organization
  - (D) germs



Questions 4–6 refer to the following:

“Columbus’s ships,... short-circuited millions of years of divergent evolution in the two hemispheres by rapidly introducing Old World plants, animals, and micro-organisms into New World environments, and vice versa.... The New World happened to be much a healthier place than the Old before 1492, hosting few or none of the devastating diseases... Thus, when Europeans arrived, they generally found life in the Americas to be... healthy.... By contrast, American Indians—never before exposed to vicious Old World pathogens like smallpox... began dying at apocalyptic rates.... new diseases ... killed off as much as 90% or more of the indigenous population.... The adoption of efficient, carbohydrate-rich [Indian] crops such as corn, potatoes, and cassava allowed Europeans and Africans to overcome chronic food shortages.... while Native American populations were decimated by Old World diseases, European and African populations swelled as American crops helped to overcome Old World famine.”

Anonymous, “Columbian Exchange”

4. The primary European disease that decimated the Indian population as well as playing havoc with the European settlers was
- (A) polio
  - (B) influenza
  - (C) measles
  - (D) smallpox
5. Which of the following is the best statement of what both parties received as a result of the “Columbian Exchange” in the passage above?
- (A) Europeans gained jobs, Indians gained goods
  - (B) Europeans acquired land, Indians gold and silver
  - (C) Europeans got crops, Indians got diseases
  - (D) Both Europeans and Indians became healthier
6. Which of the following statements is the clearest interpretation of the above passage?
- (A) Many historians now believe that diseases introduced after Columbus’s arrival killed off as much as 90% or more of the indigenous population of the Americas
  - (B) Historian Alfred Crosby called the introduction of Old World plants, animals, and micro-organisms into the New World the Columbian Exchange
  - (C) The Indians received germs from Europe into their healthy environment while the Europeans gained food stuffs to overcome famine in what amounted to an unequal exchange that benefitted one party over the other
  - (D) Millions of years of evolution were short-circuited by Columbus’s ships and the European ships that followed by bringing together plants, animals, and micro-organisms from the Old World into the New World environments



Questions 7–10 refer to the following:

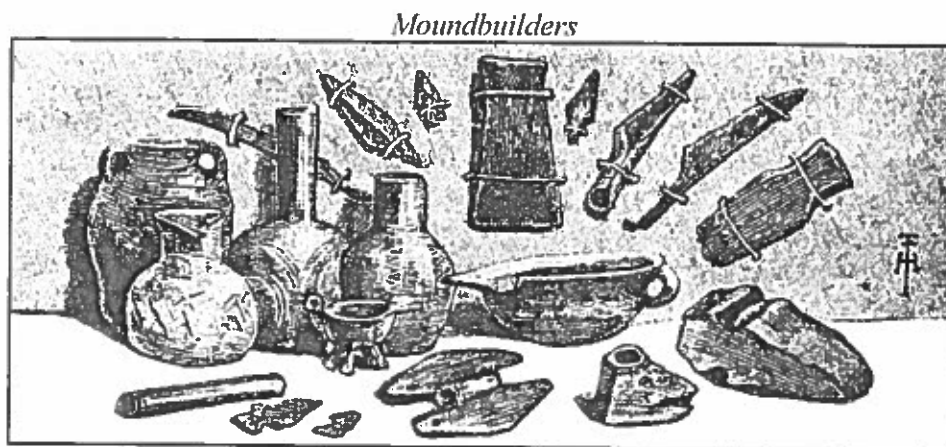
“The oldest... is the myth of the Noble Red man or the Child of Nature, who is credited either with a habit of flowery oratory of implacable dullness or else with an imbecilic inability to converse in anything more than grunts and monosyllables. That first myth was inconvenient. White men soon found their purposes better served by the myth of ruthless, faithless, savages, and later when the ‘savages’ had been broken, of drunken, lazy, good-for-nothings. All three myths coexist today, sometimes curiously blended in a schizophrenic confusion such as one often sees in moving pictures.... Part of the myth of the first Americans is that all of them... had one culture and were at the same stage of advancement. The tribes and nations that occupied North America varied enormously, and their condition was anything but static.”

Oliver La Farge, “Myths that Hide the American Indian,” October, 1956

7. The ideas of which French philosopher popularized the myth of the Noble Red man or Child of Nature in the 19th century?
- (A) Jean Jacques Rousseau
  - (B) Voltaire
  - (C) Marquis de Lafayette
  - (D) Jean Paul Sartre
8. Which of the following is NOT a myth about the Native Americans
- (A) glorification of the natural life as personified by the noble savage
  - (B) canny, astute, businessmen as demonstrated by Indian casinos
  - (C) ruthless, blood-thirsty savages as depicted in films
  - (D) simultaneous cultures amongst all the Indians when the Europeans arrived
9. The image of the Indian as the noble child of nature predominated in much of the mid-19th century as a part of which artistic, literary, and cultural movement?
- (A) Feudalism
  - (B) Gothic Revival
  - (C) Classicism
  - (D) Romanticism
10. A revival of Indian mores and culture was a significant part of which 20th century social and cultural movement
- (A) lost Generation
  - (B) progressivism
  - (C) counterculture
  - (D) yuppies



For Questions 11–12 refer to the following image:



11. The relics above indicate which of the following?
- (A) These Indians were likely to be exclusively sedentary agriculturalists
  - (B) These relics suggest that the Moundbuilders were hunter-gatherers and farmers
  - (C) The tribes used the horse to help in the acquisition of food
  - (D) Fish was a major source of protein for the Moundbuilders
12. It is clear that the Moundbuilders were skilled
- (A) equestrians
  - (B) buffalo hunters
  - (C) pottery makers
  - (D) home builders



Questions 13–15 refer to the following document:

“1609...as for corn provision and contribution from the savages, we had nothing but mortal wounds with clubs and arrows; as for our hogs, hens, goats, sheep, horse...our commanders, officers, and savages daily consumed them.... then swords, arms, pieces, or anything, we traded with the savages, whose cruel fingers were so often imbrewed [stained] in our bloods...after Captain Smiths departure, there remained not past 60 men, women, and children....preserved for the most part by roots, herbs, acorns....so great was our famine that a savage we slew and buried the poorer sort took him up again and eat him:...one amongst the rest did kill his wife, powdered (salted) her, and had eaten part of her before it was known. for which he was executed, as he well deserved. Now whether she was better roasted, boiled, or carbonadoed [broiled] I know not, but such a dish as powdered wife I never heard of.... This was that time, which still to this day we called the starving time....”

Captain John Smith, *The General Historie of Virginia*, 1624

13. The description of the indigenous people is contrary to which 19th century view of the Indians?
- (A) Idealization by the Romantics
  - (B) Eradication by the industrialists
  - (C) Toleration by the homesteaders
  - (D) Racism by the Know-Nothings
14. Smith’s description of the relations between the colonist and the indigenous people is similar to
- (A) Jeffersonian views on nature
  - (B) those southerners who favored outlawing slavery
  - (C) the attitude of the Jacksonians as demonstrated by the Trail of Tears
  - (D) advocates of the Dawes Act
15. Which statement in the above passage could be viewed as an attempt by Smith to invoke “gallows” humor?
- (A) “...as for corn provision and contribution from the savages, we had nothing but mortal wounds with clubs and arrows”
  - (B) “Now whether she was better roasted, boiled, or carbonadoed I know not, but such a dish as powdered wife I never heard of....”
  - (C) “so great was our famine that a savage we slew and buried the poorer sort took him up again and eat him
  - (D) “...one amongst the rest did kill his wife, powdered (salted) her, and had eaten part of her before it was known, for which he was executed, as he well deserved

# UNIT I

## NATIVE AMERICANS & EUROPEAN EXPLORATION

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1. (A) Estimates of the native population vary greatly and they range from 12 to 25 million at their peak. The Indian population was reduced from an estimated 12 million in 1500 to barely 237,000 in 1900. The figures may be high but there is no disputing the fact that the Native American population dropped dramatically after the arrival of the Europeans.
2. (B) The most important reason for the Indians catastrophic decline was the spread of highly contagious diseases to which they had no immunity. This is a phenomenon known as “virgin-soil epidemic.” The most lethal of the pathogens introduced by the Europeans was smallpox, which sometimes incapacitated so many adults at once that deaths from hunger and starvation ran as high as deaths from disease—in some cases, entire tribes became extinct. Other lethal diseases included measles, influenza, whooping cough, diphtheria, typhus, bubonic plague, cholera, and scarlet fever. It is thought that between 75% to 90 % of all Indian deaths resulted from these killer germs.
3. (D) The superiority of the Eurasians food production with its protein rich cereals as opposed to the protein deficient corn of the Indians made a major difference in the two cultures. Native Americans were killed by European germs, but no lethal germs confronted the European conquerors in the New World.
4. (D) One important cause of Native American depopulation during European contact was disease epidemics. The sixteenth through nineteenth centuries saw many different diseases strike Native American populations with considerable frequency. Many of the diseases, such as syphilis, smallpox, measles, mumps, and bubonic plague, were of European origin, and Native Americans exhibited little immunity because they had no previous exposure to those diseases. This caused greater mortality than would have occurred if these diseases been endemic to the Americas. By far, the disease that caused the greatest number of deaths was small pox.



5. (C) The Columbian Exchange was certainly an unequal one with almost all the gains on the European side while the Native Americans suffered the losses. Diseases traded for food crops is not an equal exchange. The fact that 90% of the indigenous people were killed off is a testament to this inequality.
6. (C) The interpretation that the Indians' environment was ruined by the introduction of diseases from Europe and that crops such as potato, beans, squash, corn, and cassava benefitted both the health and the economy of Europe show the fundamental inequality in the exchange.
7. (A) The concept of the "Noble Savage" was originally a European idea coming out of the Romantic Era. It is a form of cultural primitivism, the belief that people living in complex and evolved societies have a life that is inferior to the simple and primitive life. This myth that man can live in harmony with nature, that technology is destructive, and that we would all be happier in a more primitive state was postulated by Jean-Jacques Rousseau in his *Discourse on Inequality* in 1755. Rousseau argued that what appeared to be human progress was in fact decay. The best condition for human beings to live in was the "pure state of nature" like the savages of North America. When men lived as hunters and gatherers, they were "free, healthy, honest and happy." The downfall of man occurred when people started to live in cities, acquire private property, and practice agriculture and metallurgy. The acquisition of private property resulted in inequality, aroused the vice of envy, and led to perpetual conflict and unceasing warfare. According to Rousseau, civilization itself was the scourge of humanity. Rousseau went so far as to make the astonishing claim that the source of all human misery was what he termed our "faculty of improvement," or the use of our minds to improve the human condition.
8. (B) The concept of the canny businessman is a recent development due to the laws that allow Indians to build casinos on their private lands. It is not a myth but a modern day reality about some Indian tribes who can have a monopoly over the gambling (now renamed gaming) industry in many states.
9. (D) The glorification of the "Noble Savage" is a dominant theme in the Romantic writings of the 18th and 19th centuries. These literary figures emphasized "primitivism" or the belief that because God is revealed in nature, people who live in the wilderness are closer to God and live purer lives. This "Noble Savage" primitive is an idealized stereotype of indigenous people found throughout the world. Whether it is the South Sea Islands or the American West, its features include the exaltation of the character in wilderness settings, an exaggeration of physical prowess, a simplistic interpretation of the indigenous world-view, and an assignment of lofty virtues and innocence of the common man. James Fenimore Cooper's *Natty Bumppo* or *Mountain Men* like *Jedidiah Smith* are classic examples of this archetype. In America, the concept of the "Noble Savage" complements the early nineteenth-century fascination with the American frontier. The idealized aborigine personified the mystery, the primitive power, and the spirituality assigned to the pristine forests.



10. (C) One of the features of the counterculture or hippie movement and the political left of the 1960s was the glorification of the attributes of the American Indian. In the late 1960s a loose coalition of hippies, civil rights advocates, Black Panthers, unions, Mexican-Americans, Quakers, celebrities, and others joined with Red Power activists to fight for Indian rights and to venerate Indian mores and culture. The counterculture saw Indians as genuine holdouts against conformity, inherently spiritual, ecological, tribal, and communal." Searching for authenticity in their own lives they found authenticity in Indian culture. For their part, Indians understood they could not achieve political change without help and non-Indians were educated and enlisted in the Indian causes. Indians found, among this hodge-podge of dissatisfied Americans, willing recruits to their campaign for recognition of treaty rights, revitalization of tribal power, sovereignty, self-determination, and protection of reservations as cultural homelands. The coalition was fleeting but significant, leading to political reforms that strengthened Indian sovereignty. The counterculture found identity in adopting things Indian.
11. (B) Knives, arrowheads, and scrapers indicate that these Indians hunted for animals and used them as a major food source. The pottery vessels could have been used for both transferring liquids as well as grain storage. There is enough evidence to conclude that they both hunted and farmed for their food.
12. (C) The Moundbuilders were skilled in the craft of pottery making, as can be seen from the vessels in the visual. Even their knives and arrowheads show a skill in handicrafts. These sedentary agriculturalists had a thriving economy in the Midwest and the ruins left at Cahokia are a testament to it.
13. (A) Smith's view was anything but complementary toward the indigenous people which is the opposite of the favorable view of the Romantics. He referred to them as cruel savages.
14. (C) The Jacksonians with their "Trail of Tears" solution to conflict between white settlers and Indians were in the spirit of Smith's description of them as cruel savages. Neither saw them in anything but negative terms.
15. (B) It is surprising that Smith would attempt humor in describing the cannibalistic actions of one of the colonists as he muses whether the woman would be tastier if she was "roasted, boiled, or carbonadoed (broiled)." The idea of cooking a woman should be abhorrent, but Smith makes jest of it.



## UNIT II

# MULTIPLE-CHOICE QUESTIONS

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Questions 1-3 refers to the following document:

“First, that the blood of so many hundred thousand souls... is not required nor accepted by Jesus Christ the Prince of Peace.

Secondly, pregnant scriptures and arguments are throughout the work proposed against the doctrine of persecution for cause of conscience

Thirdly, satisfactory answers are given to scriptures....

Fourthly, the doctrine of persecution for cause of conscience is proved guilty of all the blood of the souls crying for vengeance under the altar.

Fifthly, all civil states with their officers of justice in their respective constitutions and administrations are proved essentially civil,...

Sixthly, it is the will and command of God that (since the coming of his Son the Lord Jesus) a permission of the most paganish, Jewish, Turkish, or antichristian consciences and worships, be granted to all men in all nations and countries;...

Seventhly, the state of the Land of Israel, is proved figurative and ceremonial, and no pattern nor precedent for any kingdom or civil state in the world to follow.

Eighthly, God requireth [sic] not a uniformity of religion to be enacted and enforced in any civil state; which enforced uniformity (sooner or later) is the greatest occasion of civil war...

Ninthly, in holding an enforced uniformity of religion in a civil state, we must necessarily disclaim our desires and hopes of the Jew's conversion to Christ.

Tenthly, an enforced uniformity of religion throughout a nation or civil state, confounds the civil and religious, denies the principles of Christianity...

Eleventhly, the permission of other consciences and worships than a state professeth only can (according to God) procure a firm and lasting peace....

Twelfthly, lastly, true civility and Christianity may both flourish in a state or kingdom, notwithstanding the permission of divers and contrary consciences, either of Jew or Gentile....”

Roger Williams, “*The Bloody Tenant of Persecution*,” 1644



1. Liberty of conscience was defended by Roger Williams on the grounds that
  - (A) the signers of the Mayflower Compact had guaranteed it in the original document governing the colony
  - (B) Puritan ideas about sin and salvation were outmoded
  - (C) theological truths would emerge from the clash of ideas
  - (D) colonial governments were an improper and ineffectual agency in matters of the spirit
  
2. Which of the following statements would Roger Williams agree with?
  - (A) The doctrine of persecution for the cause of conscience is justified by the Bible
  - (B) All religions were equal in the eyes of God
  - (C) Forced uniformity of religion in a civil state denies both the principles of civility and Christianity
  - (D) Civility and Christianity cannot flourish in a state or kingdom of diverse Jews and Gentiles
  
3. The document could be interpreted to be the beginning of which subsequent tradition in American religious culture?
  - (A) Great Awakening
  - (B) Social Gospel
  - (C) Anti-semitism
  - (D) Evangelicalism



Questions 4-7 refer to the following:

“...adjectives used by historians to describe Americans of the nineteenth and early twentieth centuries—optimistic, self confident, buoyant, pragmatic—are the same as those applied to provincial Americans, and, before them...English yeoman. [They] reflected the immense success of the English colonies; they were not the product of a preconceived philosophy. The ideas of progress and perfectibility in American thought did not arise out of the Enlightenment, rather the Enlightenment supplied words and concepts for expressing an attitude of mind to which Americans had, in fact, subscribed for several centuries. A clergyman and his parish might hold the doctrinal position that humanity is forever condemned and doomed...but their daily lives revealed a commitment to the ideal of progress and betterment that belied their expressed views.”

Clarence Ver Steeg, *The Formative Years, 1607-1763*, 1964

4. The observations made in the passage above tends to contradict the commonly accepted views of which group?
- (A) Puritans
  - (B) Separatist
  - (C) Frontiersmen
  - (D) Pioneers
5. The ideas of progress, perfectibility, and betterment as expressed in the Ver Steeg interpretation influenced which late 19th and early 20th century movement?
- (A) Gospel of Wealth
  - (B) Settlement House
  - (C) Social Darwinism
  - (D) Nativism
6. The buoyant, self confident, optimistic view of the colonial Americans led to the 19th century belief in
- (A) religious conformity
  - (B) original sin
  - (C) secularism
  - (D) pragmatism
7. The two concepts that dominated the daily lives of the colonials were
- (A) condemned and doomed
  - (B) economic hardship
  - (C) progress and betterment
  - (D) enlightenment philosophy



Questions 8-11 refer to the following:

“The aristocracy or planter class which emerged in Virginia, Maryland, and South Carolina during the seventeenth century had its basis in extensive private landowning and in a labor system which exempted the wealthy planter from physical toil. Prior to 1680 the labor force consisted chiefly of indentured servants, afterward increasingly of Negro slaves. How deep was the social gulf between owner and worker appeared in the layout of the plantation, where the owner’s house stood apart amidst shrubs, while the workers occupied cabins at a distance, not far from the pens and barns, which housed the livestock.... Since many of the planters were descended from well-to-do members of the English middle class they were able to establish themselves in the colonies by virtue of inheritance and family assistance.”

Curtis P. Nettles, *The Roots of American Civilization: A History of American Colonial Life*, 1963

8. The event that led to the end of the labor system of indentured servitude was
- (A) Salem Witch Trials
  - (B) King Phillips War
  - (C) Bacon’s rebellion
  - (D) passage of the Navigation Act
9. By the location of their dwellings the passage is comparing the workers on the plantations with
- (A) Native Americans
  - (B) European immigrants
  - (C) forest animals
  - (D) farm animals
10. The planter class rose to a position to be free from physical toil as a result of
- (A) legislation from the colonial assemblies
  - (B) inheritance from their well off middle class families
  - (C) grants of land from the ruling monarchs of Great Britain
  - (D) hard work in acquiring the lands of the plantation
11. In terms of the development of the American character the planter class did **NOT** have what characteristic that is considered to be an essential ingredient in its development?
- (A) Puritan (Protestant) ethic
  - (B) Respect for liberty
  - (C) Constitutionalism
  - (D) Principles of Republicanism



Questions 12-13 refer to the following:

"[white Indians] stayed because they found Indian life to possess a strong sense of community, abundant love, and uncommon integrity, values that the English colonists also honored, if less successfully. But Indian life was attractive for other values for social equality, mobility, adventure, and, as two adult converts acknowledged, "the most perfect freedom, the ease of living, [and] the absence of those cares and corroding solitudes which so often prevail with us." As we have learned recently, these were values that were not being realized in the older, increasingly crowded, fragmented, and contentious communities of the Atlantic seaboard, or even in the newer frontier settlements.... Whatever it was, its power had no better measure than the large number of English colonists who became, contrary to the "civilized" assumptions of their countrymen, white Indians."

John Axtell, "The White Indians of Colonial America," 1975

12. The terms uncivilized and savage are not accurate one for describing Indian culture because
- (A) whites were brutally treated by their Indian captors
  - (B) whites voluntarily stayed with the tribes because they preferred the Indian life style and culture
  - (C) whites were grateful for being rescued from their captivity by other English colonists
  - (D) whites welcomed being reintroduced into crowded, fragmented, and contentious communities of the Atlantic seaboard and the frontier
13. The interpretation in this passage indicates that which subsequent view of the Indians was in error?
- (A) Rousseau's "noble savage"
  - (B) Helen Hunt Jackson's, *A Century of Dishonor*
  - (C) Drunken, uncivilized, heathens
  - (D) Story of the "Trail of Tears"



Questions 14-15 refer to the following:

“Our traditional picture of the earliest New England communities is essentially a still life... the themes of steadfast piety,... old fashioned virtues, measured forms of civil government, and a closely ordered social life, suggest a placid, almost static kind of existence. We take for granted the moral and religious aims which inspired the founding of many of these communities, and we accept the assumption of the colonists themselves, that success in these aims depended on maintaining a high degree of compactness and closeness of settlement. Yet, in the case of the Plymouth Colony at least, this picture is seriously misleading.... Individuals frequently transferred their residence from one house or one town to another. Land titles changed hands with astonishing rapidity. Families were rearranged by a wide variety of circumstances.”

John Demos, “Notes on Life in Plymouth Colony,” 1965

14. A characteristic of American culture in the 20th century that is a continuity with the Plymouth colony is
- (A) dominance of moral and religious ideas
  - (B) the development of an individualistic sense of help
  - (C) geographic mobility
  - (D) economic liberty
15. One of the reasons why the Plymouth colony differed from the other New England colonies is
- (A) the occupation of those in Plymouth was different from those in the other New England colonies
  - (B) those at Plymouth were Separatists and were used to moving around while the other New Englanders were Puritans and were stable
  - (C) Plymouth was overrun with Quakers and other sects which caused a great deal of instability compared to the monolithic Puritans
  - (D) reliance upon the fishing and whaling industries contributed to the mobility of those living in Plymouth compared to those in Massachusetts Bay

## UNIT II

# EUROPEAN COLONIZATION

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1. (D) As a dissenter to fundamental Puritan beliefs, Roger Williams successfully vindicated the right of private judgment in matters of conscience that resulted in a moral and political revolution in all governments of the civilized world. In his crusade for freedom of conscience, Williams founded the colony of Rhode Island and Providence Plantations in 1636. The colony became a stronghold of religious liberty after the land was deeded to him by a treaty with the Narragansett Indians. Williams helped to establish an American tradition of religious freedom and individual liberty. He was the first American to advocate complete freedom of conscience, separation of church and state, and genuine political democracy. He believed governments should not attempt to regulate matters of the spirit.
2. (C) The 8th point that he makes in the document is “God requireth not a uniformity of religion to be enacted and enforced in any civil state...” In fact, if such uniformity is imposed it will cause a civil war.
3. (C) Williams’ attitude toward Israel is not as tolerant as his attitude toward other religions as he says that the land of Israel is figurative and ceremonial and not a pattern for the world to follow although he does have hope that Jews can be converted but he “disclaims” (expels) this idea. This different attitude toward the Jews than other religious groups would ultimately lead to anti-semitism.
4. (A) A common belief about the colonials was the predominance of Puritanism. Ver Steeg’s interpretation contradicts this belief. Puritanism was a religious reform movement that arose within the Church of England in the late sixteenth century. Attacked by both the established church and the crown, it sent groups to the northern English colonies in the New World—a migration that laid the foundation for the religious, intellectual, and social order of New England. Puritanism, with its position of condemned and doomed lives, according to predestination, is a far cry from the ideal of progress and betterment.



5. **(B)** Settlement Houses were important reform institutions in the late nineteenth and early twentieth centuries. Chicago's Hull House under the leadership of Jane Adams is the best-known. Unrelated middle-class women and men lived cooperatively as "settlers" or "residents" who hoped to share knowledge and culture with their low-paid, poorly educated neighbors. The settlement idea appealed to young Americans who wished to bridge the gulf of class, help the urban poor, implement "social Christianity," and understand the causes of poverty. These institutions attempted to bring about progress and betterment to the people they were serving.
6. **(D)** The document makes the case that the early colonials shared the same values of Americans in the 19th century of being optimistic, self confident, buoyant, and pragmatic.
7. **(C)** Ver Steeg makes a clear distinction between the rather dour religious conviction of the colonials and the uplifting ideas of progress and betterment that they lived in their daily lives. The religious views are more theory and the positive views more reality.
8. **(C)** Prior to Bacon's rebellion in 1676, the labor force was primarily made up of indentured servants, both black and white, but ultimately they were replaced by Africans who involuntarily became slaves. The number of people willing to become indentured servants declined in the 17th century and a new labor force was needed to pick up the slack. The African slave trade had long been controlled by the Portuguese and the Dutch, but with England becoming the dominant naval power after the War of Devolution with the Netherlands, this began to change. The Barbados Slave Code adopted in 1661 was the English code set up to provide a legal basis for slavery on the Caribbean island of Barbados. This code was adopted by South Carolina in 1696 and it formed the basic rules for slavery in the British North American colonies.
9. **(D)** The description of the geography of the plantation explains the social hierarchy of the institution as the slaves' quarters were located next to the pens and barns of the livestock. This fact tends to support an interpretation that slaves were similar in status to the farm animals they lived in proximity to and not humans as their abodes were a far distance from the owner's house.
10. **(B)** Nettles makes it clear that this planter class were not self-made men but enjoyed their extraordinary advantages because they came from the rich, or middle class of English society, and gained their position because of inheritance and the support of their well off families in England. This interpretation runs contrary to the conventional interpretation of the dominance of the self-made man.
11. **(A)** Unlike most other immigrant groups, the planter class with their life devoid of physical toil and dependence on slave labor, were the exact opposite of the Puritan or Protestant ethic. Business was a calling and success a sign of regeneration (God's grace) according to this fundamental Puritan belief. Hard work was considered character building and morally good. A distrust of leisure, which is a sign of the ungodly, would help to create a capitalist mentality that would contribute to making the U.S. a nation of hard working people.
12. **(B)** With its strong sense of community, abundant love, and integrity along with social equality, mobility and sense of adventure, the Indian life style was preferred by whites who had become acculturated to it as it replaced the English culture. This is why these former Europeans or colonials became white Indians.



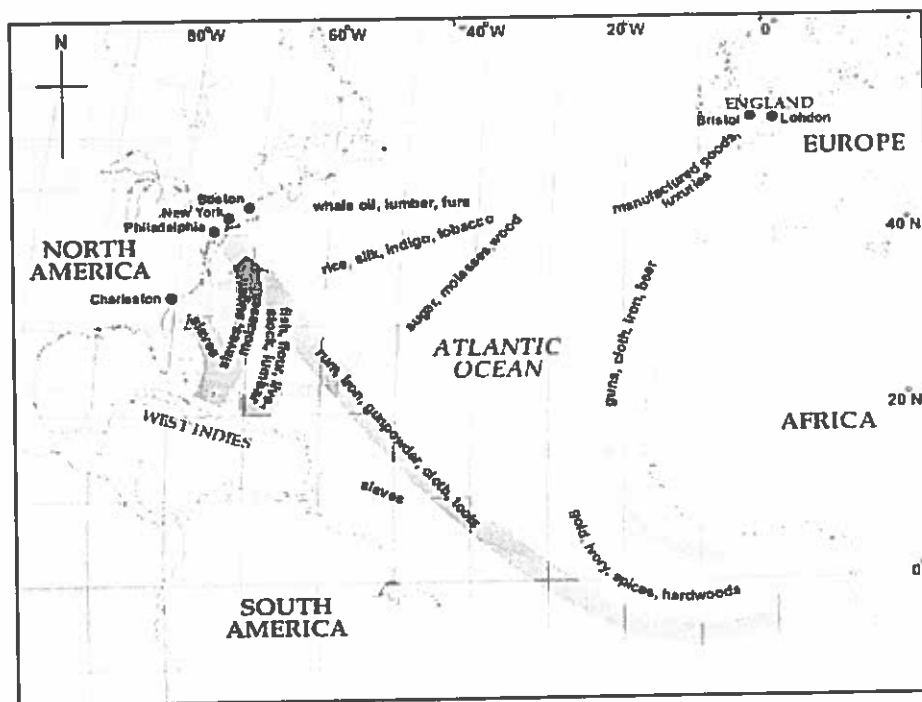


13. (C) Rousseau’s “noble savage” was virtuous by being a child of nature. Helen Hunt Jackson’s book is a classic account of the U.S. government’s flawed Indian policy and the unfair and cruel treatment afforded North American Indians by expansionist Americans. She wrote the book as a polemic to “appeal to the hearts and conscience of the American people.” The “Trail of Tears” is a description of the forced removal of the Cherokee Indians from their ancestral homes by the Federal government and the state of Georgia. All of these are positive views of the Indians; the opposite of the “drunken, uncivilized, heathen.”
14. (C) Later generations of New Englanders would be more mobile but the original founders of Plymouth (1620) and Massachusetts Bay (1630) were thought to live a static existence. Demos has found evidence to the contrary in the case of Plymouth which is no “still life” painting but features a great deal of mobility according to the transfer of land titles.
15. (B) Demos does not give a reason for this geographic mobility in this short passage but one fundamental difference that could have contributed to it is the fact the settlers at Plymouth were Separatist and the ones at Massachusetts Bay and other New England areas were Puritans. Most of these Separatists were farmers, poorly educated, and without social or political standing. They originally moved to the Netherlands because they had broken away from the Church of England. In 1617, discouraged by economic difficulties, the pervasive Dutch influence on their children, and their inability to secure civil autonomy, the Separatist congregation voted to emigrate to America. Fewer than half the 102 passengers on the *Mayflower* were Separatists. On the other hand the Puritans, unlike the other colonies who were sparse in number, at Massachusetts Bay were part of a “Great Migration” that sent 185,000 from England to New England (25,000), Chesapeake (50,000), and the West Indies (110,000) from 1629 to 1660. With 11 ships and 700 passengers arriving in 1630 the Puritans were to establish according to John Winthrop, their leader and governor, “a city upon a hill, the eyes of all people are upon us.” They attempted to build a godly community that would inspire those in England to reform the church. These middle class burghers in their “errand into the wilderness in this new world” would focus on bringing a new sense of community out of their religious idealism.

# UNIT III

## MULTIPLE-CHOICE QUESTIONS

Questions 1-3 refer to the following map:



1. This map reflects which of the following?
  - (A) Bilateral trade
  - (B) Common market
  - (C) Spice trade
  - (D) Triangle trade
  
2. This map depicts economic activities that are often called the
  - (A) Mercantile system
  - (B) Peculiar institution
  - (C) Columbian Exchange
  - (D) "middle passage"
  
3. The greatest degree of bilateral trade occurred between
  - (A) North America and Europe
  - (B) West Indies and North America
  - (C) Europe and West Indies
  - (D) Africa and North America



Questions 4-7 refer to the following:

“The...hospitality of the plantation houses, where great and mean (unimportant people) were always welcome and no limit was set on the length of the visits, isn’t merely a romantic story. Isolated as he was, and by nature gregarious, the planter was hungry for company and news. There were no newspapers. He could find out what was going on in the world and in the Colony only by letters and by word of mouth. So, if a strange boat beat up the river, it was hailed ashore and its passengers were invited up to the house. If a road ran near his place, the planter was likely to keep a slave posted at the entrance to his mile-long lane to invite all travelers to come in and rest a spell. The custom was so universal that innkeepers bitterly complained that it hurt their business...”

Edwin Tunis, *Colonial Living* (abridged), nd

4. The type or kind of history that is contained in the above document could best be described as being written from which of the following frame of reference (aka point of view)?
  - (A) Economic
  - (B) Diplomatic
  - (C) Political
  - (D) Social
5. According to the interpretation which type of people were welcome in the plantations?
  - (A) Fellow slave owning planters
  - (B) The social equal of the owners
  - (C) Upper class and the masses
  - (D) Spiritual and religious ones
6. Complaints by innkeepers about the hospitality of the planters hurting their business are similar to the complaints of modern day hotels who try to stop which enterprise?
  - (A) roadside motels
  - (B) bed and breakfast
  - (C) destination resorts
  - (D) private home vacation rentals
7. One reason why the planters invited all types of people into his house was that he
  - (A) viewed these people as potential investors in his business
  - (B) wanted to hear the news of what was going on in the world and in the colony
  - (C) believed that all people, regardless of their race, were equal in the eyes of God
  - (D) hoped to run for political office in the future and was trying to get their support



Questions 8-10 refer to the following:

“Competition over sugar brought an end to the first phase of imperialism, which had begun with competition over spices. At the beginning sugar had been of little importance, a minor luxury.... [as] supplies of Europe’s traditional sweetener, honey, began to fall off...sugar became readily available, it also became popular...it was discovered (1600) that fruit could be preserved in it and (1730) jam made with it. By the 1670s sugar was a trading commodity of such importance that the Dutch yielded New York to England in exchange of the sugar lands of Surinam, while in 1763 France abandoned the whole of Canada to the British for the sake of Guadalupe. But not even the most optimistic eighteenth-century sugar merchant could ever have foreseen that by the 1980s the British would be consuming 80 pounds of it per head per year, or the North Americans 126 pounds.”

Reay Tannahill, *Food in History*, 1988

8. Sugar became a major product in going from the Caribbean to Europe in what is now usually called the
- (A) market revolution
  - (B) commercial revitalization of Europe
  - (C) Columbian Exchange
  - (D) Triangle Trade
9. According to the passage above sugar became so important that European countries
- (A) used it as a form of money
  - (B) gave up larger land areas for smaller ones that produced it
  - (C) made alliances to fight the British to keep them from gaining a sugar monopoly
  - (D) went into debt producing it
10. A historical continuity that started in the 17th century and continued into the 20th century is that
- (A) the amount of sugar consumption was more than 1/3rd of a pound a day per person among North Americans
  - (B) countries with the largest amount of sugar production became the richest countries in the world
  - (C) the final ending of slavery in Brazil in 1888 brought an end to sugar production in Latin America
  - (D) in order to curb sugar consumption laws were passed in the United States to curtail its production



Questions 11-13 refer to the following:

“the following story [was] related to me twenty years ago by an aged lady, who was a distant relative. ‘When George,’ she said, ‘was about six years old he was made the wealthy master of a hatchet... and was constantly going about chopping,... he unluckily tried the... hatchet... on an English cherry tree, which he barked so terribly, I don’t believe the tree ever got the better of it. The next morning, the old gentleman, finding out what had happened to his tree... came into the house.... Presently George and his hatchet made their appearance. George, said his father, do you know who killed that beautiful little cherry tree.... I cannot tell a lie, Pa! You know I can’t tell a lie. I did cut it with my hatchet. Run to my arms you dearest boy, cried his father in transports of joy—run to my arms; glad am I, George, that you killed my tree; for you have paid for it a thousand fold. Such a set of heroism in my son is worth more than a thousand trees.’”

Mason Locke Weems, *The Life of George Washington*, 1832

11. The aged lady, a distant relative of Washington who related the story to Weems about the Cherry tree, could be challenged on the historical accuracy of her account
- (A) because she was a Federalist partisan
  - (B) due to advanced age and family relationship to Washington
  - (C) her lack of historical training to make judgments about facts
  - (D) as a newspaper reporter she was inherently biased
12. Regarding the cherry tree incident the evidence seems to suggest that the
- (A) tree was chopped down by George Washington
  - (B) incident never happened
  - (C) tree was damaged and would die but was not chopped down
  - (D) tree was replaced by a new tree
13. The moral of the story that Weems was trying to convey was based on which Ben Franklin saying from Poor Richards’ Almanac?
- (A) Honesty is the best policy
  - (B) Fools make feast and wise men eat them
  - (C) A small leak will sink a great ship
  - (D) Make haste slowly



Questions 14-15 refer to the following:

“When an Indian Child has been brought up among us, taught our language and habituated to our Customs, yet if he goes to see his relations and makes one Indian Ramble with them, there is no perswading [sic] him ever to return. [But] when white persons of either sex have been taken prisoners young by the Indians, and lived a while among them, tho’ ransomed by their Friends, and treated with all imaginable tenderness to prevail with them to stay among the English, yet in a Short time they become disgusted with our manner of life, and the care and pains that are necessary to support it, and take the first good Opportunity of escaping again into the Woods, from whence there is no reclaiming them.”

Benjamin Franklin, *The Papers of Benjamin Franklin*, IV, 1961

14. The observation that Franklin expressed in the above passage is contrary to the English belief about the Indians that
- (A) Indians had an obligation to learn European ways and become a part of European culture
  - (B) the superiority of British civilization meant that no person in possession of his faculties or free from undue restraint would choose to become an Indian
  - (C) they were to remain economic allies but would not mix with the British colonials socially
  - (D) they were the custodians of the earth who could teach the colonials to preserve the environment intact for future generations
15. The point of view in the above document makes all of the following conclusions EXCEPT
- (A) Indian children raised by the English will return to the Indian ways at the first opportunity
  - (B) Whites raised by the Indians and then returned to English culture take the first opportunity to return to Indian culture
  - (C) Whites after living with Indians, when returned to the English culture soon become disgusted with the manner of life and the pains that are necessary to support it and return to the Woods
  - (D) If an Indian is taught the English language he will remain with his English captors even if the opportunity arises for him to escape back to his Indian culture

## UNIT III

# COLONIAL SOCIETY & THE BRITISH EMPIRE

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1. **(D)** The map shows the complexity of the Triangle Trade with products going between the American colonies, West Indies, England, and Africa. In addition to three way trades, a number of two-way trades also developed primarily between the American colonies and the West Indies.
2. **(C)** The movement of goods and people from Europe and Africa to North America and the West Indies is frequently called the Colombian Exchange (named for Cristobal Colón or Christopher Columbus).
3. **(B)** The bilateral trade that developed between the West Indies and North America was extensive. Not only were seasoned (broken in) slaves sent to the American colonies but sugar cane and molasses were the raw materials for the New England rum industry. In return for these products the West Indies received fish, lumber, livestock and flour.
4. **(D)** True social history is rarely covered in history books but this passage from a secondary source attempts to give the reader an insight into colonial life, different from the usual political, economic, or diplomatic frame of reference or point of view to use a non-history term.
5. **(C)** The fact that the aristocratic planter was willing to accept the great as well as the *hoi polloi* into his home showed he had a generous spirit and certain democratic tendencies in his social behavior. All of the other options are plausible but they are not proven in the secondary source.
6. **(D)** Businesses do not like people giving something away for free that they charge for so it is understandable why innkeepers would bitterly complain when travelers stayed on the plantations for no cost in order to rest. They saw this as an infringement on their economic livelihood. The movement to ban or highly regulate modern day vacation rentals is a similar situation.



7. **(B)** The fact that he had no newspapers available meant that visitors with knowledge of the world and the colony could supply the news to the planter that he craved. Today, as more newspapers are failing every day, this thirst for news is somewhat of an anomaly.
8. **(C)** This phrase the Columbian Exchange is used to describe the biological and cultural exchanges that took place between Europe, the Americas, and Africa. The most significant change was the dispossession of Native Americans from most of their land, yet not their total disappearance. The exchange of specific things is the tangible evidence of the exchange and can be narrowed down to the most important five items in terms of their biological and cultural impact—corn (maize), potato, horses, disease, and sugar. Sugar cane was a major component of the Columbian Exchange and unfortunately the principal commodity for stimulating the American slave trade. The initial labor for sugarcane plantations in America would fall on Native Americans, but by 1600, 95 % of Native Americans in the Caribbean and Atlantic Coast populations would be dead, primarily due to disease and labor. African slavery would replace Native American slave labor.
9. **(B)** As a result of the two Anglo-Dutch Wars major territorial changes took place. The 1667 Treaty of Breda ended the first conflict and the Dutch did not press their claims to New Netherland. In return, they were granted the tiny Island of Run in North Maluku, rich in nutmeg, and a guarantee for their possession of Suriname, captured earlier in the war. In 1674 after the final Anglo-Dutch War, the Dutch relinquished New Amsterdam by the Treaty of Westminster to the English and the name reverted to “New York.” Suriname became an official Dutch possession in return. At the conclusion of the Seven Years War in 1763 France ceded all of Canada to Great Britain in order to retain the sugar islands of Guadalupe and Martinique.
10. **(A)** One of the reasons for the immense quantities of sugar consumed in the United States by the 1980s is because sugar production has a protected status by U.S. laws and is encouraged by the government. The U.S. sugar industry has enjoyed trade protection since 1789 when Congress enacted the first tariff against foreign-produced sugar. Since then, the U.S. government has continued to provide trade support and protection for its domestic sugar industry. The farm bill of 1990 is the primary vehicle for setting U.S. sugar policy and that policy is currently based on three main pillars: price support through preferential loan agreements; domestic market controls; and tariff-rate quotas. The U.S. Department of Agriculture (USDA) provides loans to sugarcane and sugar beet producers and processors that guarantee a minimum price regardless of the true market conditions.
11. **(B)** Mason Locke Weems known as Parson Weems seemed to invent stories about a young George Washington. He attributes this account to an aged lady and distant relative who had the remarkable memory of recreating dialogue of an event that occurred in 1738 (George was born in 1732) in 1812, fully 74 years after the incident. This aged lady, if she existed, had a remarkable memory. She must have been in her 80’s when she told the incident to Weems. Her advanced age and her family relations with Washington harm her credibility as a reliable historic source.
12. **(C)** Even the story that Weems told has been embellished in myth as there is no chopping down a tree, but only the barking of one that in the words of George Washington’s father, killed the tree.





13. **(A)** The work of Parson, Mason L. Weems, a clergyman and early Washington biographer, is a prime example of rewriting history for instructional and moral purposes. The incident of the future President chopping down a cherry tree and refusing to tell a lie about it seems to be a complete fabrication. No contemporary letters or other documents contain the story and it did not appear in other literature until Weems' account was published. George Washington's reputation as a man of moral fortitude reveals more about America's view of morality than it does about the man himself. Washington was an exceedingly bland heroic leader, embodying an eighteenth-century ideal of republican virtue that emphasized duty, sacrifice and honorable disinterest. Not much charisma, but Weems was able to provide plenty of that in his apocryphal stories. Mythological historical stories are sometimes called a "Weemsey" in honor of the first great practitioner of this type of history.
14. **(B)** Nearly all the colonial charters granted by the English monarchs in the seventeenth century wanted to extend the Christian Church and to redeem savage souls as a principle, if not the principle motive for colonization. This desire was based in beliefs about "savagism" and "civilization." The English held that the Indians were capable of conversion. It is not the nature of men but the education of men, which make them barbarous and uncivil. Moreover, the English were confident that the Indians would want to be converted once they were exposed to the superior quality of English life. Franklin's observations show just how misguided these beliefs were.
15. **(D)** Franklin clearly states that Indians will not remain with their English captors no matter how Anglicized they become and learning the English language will not deter them from returning to their tribes at the first opportunity.