

HIST 131: North America to 1877: Final Exam Review Sheet

Fall 2015

Note: You need to buy and bring with you to the exam a blank exam booklet.

Final Exam: Section 1 (MWF ten thirty): **Wed. May 4, 8:30 am**

Section 2 (MWF eleven thirty): **Mon. May 2, 1:30 pm**

Section I: Identification

The exam will list **fifteen** of the following **terms or images**. Choose **four** items and identify them by stating basic historical information about them (**what, where, when**), and briefly stating their **historical significance**. Identification questions are worth 10 points each (**40%** of the exam total).

U.S. Bank
War of 1812
Northwest Ordinance
automation
Market Revolution
plantation system
Benevolent Empire
C. Dickens American Notes
popular politics
Andrew Jackson

Treaty of New Echota
Mexican independence
Haitian Revolution
nativism
Tejanos vs. Texians
Mexican-American War
Life and Adventures of Henry Bibb
Free Soil ideology
Compromise of 1850

Kansas-Nebraska Act
Gettysburg
U.S. Sanitary Commission
15th Amendment
Reconstruction Act of 1867
sharecropping
KKK Congressional Hearings
Homestead Act of 1862

Image A

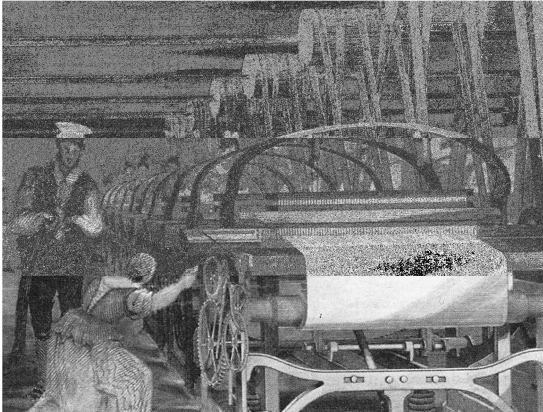


Image B

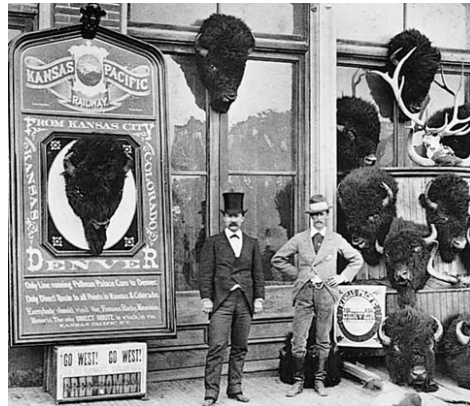


Image C



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Section II: Essays

The final exam will have two essay sections.

The first essay will cover the **second half** of the semester. This essay is worth 30% of the exam total. The exam will list **all three** of the following essay questions. Choose **one** question and answer it with an essay that makes an **argument** using historical **evidence**. Your essay should draw on evidence from **different materials** that the class has covered (different lectures, activities, etc.). The evidence should be historically specific, but you do not need citations.

- Agree or disagree with the following statement: **government actions** were more important in shaping North America than actions by **private individuals/groups** from c. 1783 to c. 1880 (Note that a successful essay will consider the evidence both **for** and **against** the statement as well as taking a stance in a thesis statement.)
- Choose **one** of the primary source excerpts provided, describe the **circumstances of the author** (genre, purpose in writing, what they were doing, etc.) and explain how that source reflects its **historical context**.
Note: Copies of the excerpts will be available during the exam so you can include **short** quotations. Your essay should **not** simply rephrase what is in the excerpt, but should explain it by connecting it to other ideas. You should use other evidence in your essay (textbook, lectures, other primary sources, etc.) but that needs to be from memory.
- Choose **one** of the following and explain how it affected **multiple different groups of people differently** (this may include different regions of the country, social classes, etc.): industrialization; westward expansion; the Civil War/Reconstruction.

The second essay will be **cumulative**, covering the whole semester. This essay is worth 30% of the exam total. The exam will list **two** of the following essay questions. Choose **one** question and answer it with an essay that makes an **argument** using historical **evidence**. Your essay should draw on evidence from **both halves of the semester** (different lectures, activities, etc.). The evidence should be historically specific, but you do not need citations.

- Choose **one** of the following groups and explain how their status changed from the colonial period to the end of the 19th century: African-Americans; Amerindians; or European **immigrants** (Note: this means that you should focus on European individuals not born in America, though the status of their descendants is an important factor to consider).
- Agree or disagree with the following statement: Economic expansion played a greater role than political ideology in shaping North America up through the late 1800s. (Note that a successful essay will consider the evidence both **for** and **against** the statement as well as taking a stance in a thesis statement.)
- Which **three people** from early North American history would you most like to invite to a dinner party **and how would they interact with each other?** You may choose specific individuals (e.g. George Washington) or “typical” people, but you must describe a specific time, place, social status, vocation, etc. (e.g. a Comanche, a Lowell Mill worker, etc. not “a Chinese dude.”).
Note: Despite the playful premise, your essay for this question should still consist of an analytical thesis statement supported by specific historical evidence.
Note: A successful essay will not simply list the people, nor will it simply list questions you would ask them. Instead, you should describe what they would say to you or to each other.
Note: Assume that there will not be problems with language barriers, dietary needs, or killing each other on sight. I’m not saying that there won’t be wrestling, though...

Primary Source Excerpts for Essay 1B

William Clark [no title]: *August 15th, Wednesday, 1804:* Camp three miles N.E. of the Maha village. I went with ten men to a creek dammed by the beavers about halfway to the village. With some small willows and bark we made a drag, and hauled up the creek, and caught 318 fish of different kinds, i.e., pike, bass, salmon, perch, red horse, small cat, and a kind of perch called silverfish on the Ohio. I caught a shrimp precisely of shape, size, and flavor of those about New Orleans and the lower part of the Mississippi, in this creek, which is only the pass or straight from [one] beaver pond to another and is crowded with large mussels. Very fat ducks, plover of different kinds, are on those ponds as well as on the river...

31st of October, 1804: A fine morning. The chief of the Mandans sent a second chief to invite us to his lodge to receive some corn and hear what he had to say. I walked down and, with great ceremony, was seated on a robe by the side of the chief. He threw a handsome robe over me, and after smoking the pipe with several old men around, the chief spoke: Said he believed what we had told them, and that peace would be general, which not only gave him satisfaction but all his people: they could now hunt without fear, and their women could work in the fields without looking every moment for the enemy; and put off their moccasins at night. [Sign of peace: undress.] As to the Arikaras, we will show you that we wish peace with all, and do not make war on any without cause. That chief pointing to the second- and some brave men will accompany the Arikara chief now with you to his village and nation, to smoke with that people. When you came up, the Indians in the neighboring villages, as well as those out hunting, when they heard of you, had great expectations of receiving presents. Those hunting, immediately on hearing, returned to the village; and all were disappointed, and some dissatisfied. As to himself, he was not much so; but his village was. He would go and see his Great Father, &c. He had put before me two of the steel traps which were robbed from the French a short time ago, and about twelve bushels of corn, which were brought and put before me by the women of the village. After the chief finished and smoked in great ceremony, I answered the speech, which satisfied them very much, and returned to the boat.

Josephine L. Baker, Article in *The Lowell Offering*, 1845

You ask, if there are so many things objectionable, why we work in the mill. Well, simply for this reason—every situation in life, has its trials which must be borne, and factory life has no more than any other. There are many things we do not like; many occurrences that send the warm blood mantling to the cheek when they must be borne in silence, and many harsh words and acts that are not called for. There are objections also to the number of hours we work, to the length of time allotted to our meals, and to the low wages allowed for labor; objections that must and will be answered; for the time has come when something, besides the clothing and feeding of the body is to be thought of; when the mind is to be clothed and fed; and this cannot be as it should be, with the present system of labor. Who, let me ask, can find that pleasure in life which they should, when it is spent in this way, without time for the laborer's own work, and the improvement of the mind, save the few evening hours; and even then if the mind is enriched and stored with useful knowledge, it must be at the expense of health. And the feeling too, that comes over us (there is no use in denying it) when we hear the bell calling us away from repose that tired nature loudly claims—the feeling, that we are *obliged to go*. And these few hours, of which we have spoken, are far too short, three at the most at the close of day. Surely, methinks, every heart that lays claim to humanity will feel 'tis not enough. But this, we hope will, ere long... There are lectures,

evening schools and libraries, to which all may have access. The one thing needful here, is the time to improve them as we ought.

There is a class, of whom I would speak, that work in the mills, and will while they continue in operation. Namely, the many who have no home, and who come here to seek, in this busy, bustling "City of Spindles," a competency that shall enable them in after life, to live without being a burden to society, -the many who toil on, without a murmur, for the support of an aged mother or orphaned brother and sister. For the sake of them, we earnestly hope labor may be reformed; that the miserable, selfish spirit of competition, now in our midst, may be thrust from us and consigned to eternal oblivion.

Davy Crockett, *Exploits and Adventures in Texas*, 1836

“When the day of election approaches, visit your constituents far and wide. Treat liberally, and drink freely, in order to rise in their estimation though you fall in your own. True, you may be called a drunken dog by some of the clean-shirt and silk-stocking gentry, but the real roughnecks will style you a jovial fellow. Their votes are certain, and frequently count double. ...Promise all that is asked and more if you can think of anything. Offer to build a bridge or a church, to divide a county...Promises cost nothing. Get up on all occasions...and make long-winded speeches, though composed of nothing else than wind...Rail against taxes of all kinds, officeholders, and bad harvest weather...you run the risk of being considered a bladder of wind...but never mind that; you will find enough of the same fraternity to keep you in countenance.”

Harriet Jacobs, *Incidents in the Life of a Slave Girl*, 1861: During the first years of my service in Dr. Flint's family, I was accustomed to share some indulgences with the children of my mistress. Though this seemed to me no more than right, I was grateful for it, and tried to merit the kindness by the faithful discharge of my duties. But now I entered on my fifteenth year—a sad epoch in the life of a slave girl. My master began to whisper foul words in my ear. Young as I was, I could not remain ignorant of their import. I tried to treat them with indifference or contempt. The master's age, my extreme youth, and the fear that his conduct would be reported to my grandmother, made him bear this treatment for many months. He was a crafty man, and resorted to many means to accomplish his purposes. Sometimes he had stormy, terrific ways, that made his victims tremble; sometimes he assumed a gentleness that he thought must surely subdue. Of the two, I preferred his stormy moods, although they left me trembling. He tried his utmost to corrupt the pure principles my grandmother had instilled. He peopled my young mind with unclean images, such as only a vile monster could think of. I turned from him with disgust and hatred. But he was my master. I was compelled to live under the same roof with him—where I saw a man forty years my senior daily violating the most sacred of commandments of nature. He told me I was his property; that I must be subject to his will in all things. My soul revolted against the mean tyranny. But where could I turn for protection? No matter whether the slave girl be as black as ebony or as fair as her mistress. In either case, there is no shadow of law to protect her from insult, from violence, or even from death; all these are inflicted by fiends who bear the shape of men. The mistress, who ought to protect the helpless victim, has no other feelings towards her but those of jealousy and rage. The degradation, the wrongs, the vices, that grow out of slavery, are more than I can describe. They are greater than you would willingly believe. Surely, if you credited one half the truths that are told you concerning the helpless millions suffering in this cruel bondage, you at the north would not help to tighten the yoke. You surely would refuse to do for the master, on your own soil, the mean and cruel work which trained bloodhounds and the lowest class of whites do for him at the south.