

Folklore on the American Land by Duncan Emrich and a great selection of similar Used, New and Collectible Books available now at calendrierdelascience.com

According to Barre Toelken, feathers, beadwork, dance steps and music, the events in a story, the shape of a dwelling, or items of traditional food can be viewed as icons of cultural meaning. Though some neighboring cultures hold similar beliefs, others can be quite different from one another. The most common myths are the creation myths, that tell a story to explain how the earth was formed, and where humans and other beings came from. Others may include explanations about the sun, moon, constellations, specific animals, seasons, and weather. Some are called "hero stories"; these are stories of people who lived at one time, and who were immortalized and remembered through these tales. There are "trickster stories", about the different trickster figures of the tribes, spirits who may be either helpful or dangerous, depending on the situation. There are also tales that are simply warnings; they warn against doing something that may harm in some way. Many of these tales have morals or some form of belief that is being taught. This is how the things were remembered.

Founding myths[edit] The founding of the United States is often surrounded by legends and tall tales. These narratives may be true and may be false or may be a little true and a little false; the veracity of the stories is not a determining factor. **Christopher Columbus[edit]** Christopher Columbus , as a hero and symbol to the then immigrants, is an important figure in the pantheon of American myth. His status, not unlike most American icons, is representative not of his own accomplishments, but the self-perception of the society which chose him as a hero. Having effected a separation from England and its cultural icons, America was left without history's heroes on which to base a shared sense of their social selves. Washington Irving was instrumental in popularizing Columbus. The book was very popular, and contributed to an image of the discoverer as a solitary individual who challenged the unknown sea, as triumphant Americans contemplated the dangers and promise of their own wilderness frontier. As a consequence of his vision and audacity, there was now a land free from kings, a vast continent for new beginnings. In the years following the Revolution the poetic device "Columbia" was used as a symbol of both Columbus and America. Too late in the season to plant crops, many were not accustomed to manual labor. Within a few months, some settlers died of famine and disease. Only thirty-eight made it through their first year in the New World. Captain John Smith , a pirate turned gentleman turned the settlers into foragers and successful traders with the Native Americans, who taught the English how to plant corn and other crops. Smith led expeditions to explore the regions surrounding Jamestown, and it was during one of these that the chief of the Powhatan Native Americans captured Smith. The Rock, or one traditionally identified as it, has long been memorialized on the shore of Plymouth Harbor in Plymouth, Massachusetts. The holiday of Thanksgiving is said to have begun with the Pilgrims in . Some friendly Native Americans including Squanto helped the Pilgrims survive through the first winter. The perseverance of the Pilgrims is celebrated during the annual Thanksgiving festival. His angry father confronted the young Washington, who proclaimed "I can not tell a lie" and admitted to the transgression, thus illuminating his honesty. This anecdote cannot be independently verified. Samuel Clemens Mark Twain is also known to have spread the story while lecturing, personalizing it by adding "I have a higher and greater standard of principle. Washington could not lie. With the House undecided on whether to mobilize for military action against the encroaching British military force, Henry argued in favor of mobilization. According to Wirt, Henry ended his speech with words that have since become immortalized: There is, however, no credible historical evidence that the story is true. Research conducted by the National Museum of American History notes that the story of Betsy Ross making the first American flag for General George Washington entered into American consciousness about the time of the centennial celebrations. In the book *The Star-Spangled Banner: The Making of an American Icon*, Smithsonian experts point out that accounts of the event appealed to Americans eager for stories about the revolution and its heroes and heroines.

Tall Tales[edit] The tall tale is a fundamental element of American folk literature. A tall tale is a story with unbelievable elements, related as if it were true and factual. Some such stories are exaggerations of actual events; others are completely fictional

tales set in a familiar setting, such as the American Old West, or the beginning of the Industrial Revolution. They are usually humorous or good-natured. The line between myth and tall tale is distinguished primarily by age; many myths exaggerate the exploits of their heroes, but in tall tales the exaggeration looms large, to the extent of becoming the whole of the story. Based on historical figures[edit] John Chapman September 26, 1724 – March 18, 1797, widely known as Johnny Appleseed, was an American pioneer nurseryman who introduced apple trees to large parts of Pennsylvania, Ohio, Indiana, and Illinois. He became an American legend while still alive, largely because of his kind and generous ways, and the symbolic importance he attributed to apples. Johnny Appleseed is remembered in American popular culture by his traveling song or Swedenborgian hymn "The Lord is good to me Daniel Boone November 2, [O. October 22] 1733 – September 26, 1820, was an American pioneer, explorer, and frontiersman whose frontier exploits made him one of the first folk heroes of the United States. He is commonly referred to in popular culture by the epithet, "King of the Wild Frontier". He represented Tennessee in the U. Martha Jane Canary May 1, 1802 – August 1, 1882, better known as Calamity Jane, was an American frontierswoman, and professional scout best known for her claim of being an acquaintance of Wild Bill Hickok. She is said to have also exhibited kindness and compassion, especially to the sick and needy. Jigger Johnson, was a lumberjack and log driver from northern New England who is known for his numerous off-the-job exploits, such as catching bobcats alive with his bare hands, and drunken brawls. The "Ballad of John Henry" is a musical rendition of his story. Fictional characters[edit] Paul Bunyan is a lumberjack figure in North American folklore and tradition. One of the most famous and popular North American folklore heroes, he is usually described as a giant as well as a lumberjack of unusual skill, and is often accompanied in stories by his animal companion, Babe the Blue Ox. The character originated in folktales circulated among lumberjacks in the Northeastern United States and eastern Canada, first appearing in print in a story published by Northern Michigan journalist James MacGillivray in The Lone Ranger is a fictional hero of the west who fought raiders and robbers in the Texas area. The sole survivor of a group of six rangers, he set out to bring the criminals who killed his brother to justice. John the Conqueror also known as High John the Conqueror, and many other folk variants, is a folk hero from African-American folklore. John the Conqueror was an African prince who was sold as a slave in the Americas. Despite his enslavement, his spirit was never broken and he survived in folklore as a sort of a trickster figure, because of the tricks he played to evade his masters. Since various Molly Pitcher tales grew in the telling, many historians regard Molly Pitcher as folklore rather than history, or suggest that Molly Pitcher may be a composite image inspired by the actions of a number of real women. The name itself may have originated as a nickname given to women who carried water to men on the battlefield during the war. Captain Stormalong was an American folk hero and the subject of numerous nautical-themed tall tales originating in Massachusetts. Legendary and folkloric creatures[edit] Bigfoot, also known as "Sasquatch", is the name given to an ape-like creature that some believe inhabit mostly forests in the Pacific Northwest region of, and throughout the entirety of, North America. Bigfoot is usually described as a large, hairy, bipedal humanoid. Generally, scientists discount the existence of Bigfoot due to the impact that it would have on the currently assumed evolutionary lineage of humans, that Homo Sapien is the last remaining species of Hominid. There are more than sightings that are reported yearly. Champ is the name given to a reputed lake monster living in Lake Champlain, a natural freshwater lake in North America. The lake crosses the U. The creature is often described as a flying biped with hooves, but there are many different variations. The most common description is that of a kangaroo-like creature with the face of a horse, the head of a dog, leathery bat-like wings, horns, small arms with clawed hands, cloven hooves and a forked tail. It has been reported to move quickly as to avoid human contact, and often is described as emitting a "blood-curdling scream". The White Lady is a type of female ghost reportedly seen in rural areas and associated with some local legend of tragedy. They are often associated with an individual family line or said to be a harbinger of death, similar to a banshee. Mothman is a mythical half moth half man from Point Pleasant, West Virginia described as a large humanoid with moth features on its face and large wings with fur covering its body. Mothman has been blamed for the collapse of the Silver Bridge. Hodag The Hodag is mythical beast that is said to inhabit the forests of Northern Wisconsin, particularly around the city of Rhinelander. The Hodag has a reptilian body with the horns of a bull, and is

said to have a penchant for mischief. Other folkloric creatures include the fearsome Jackalope , the Nain Rouge of Detroit, Michigan, Wendigo of Minnesota and Chessie , a legendary sea monster said to live in Chesapeake Bay. Literature[edit] Santa Claus , also known as Saint Nicholas, Father Christmas, or simply "Santa", is a figure with legendary, mythical, historical and folkloric origins. The modern figure of Santa Claus was derived from the Dutch figure, Sinterklaas, which may, in turn, have its origins in the hagiographical tales concerning the Christian Saint Nicholas. Nicholas ", also known as "The Night Before Christmas" is a poem first published anonymously in and generally attributed to Clement Clarke Moore. The poem, which has been called "arguably the best-known verses ever written by an American", [7] is largely responsible for the conception of Santa Claus from the mid-nineteenth century to today, including his physical appearance, the night of his visit, his mode of transportation, the number and names of his reindeer, as well as the tradition that he brings toys to children. The poem has influenced ideas about St. Nicholas and Santa Claus from the United States to the rest of the English-speaking world and beyond. Is There a Santa Claus? The editorial, which included the famous reply " Yes, Virginia, there is a Santa Claus ", has become a part of popular Christmas folklore in the United States and Canada. Frank Baum and illustrated by W. Originally published by the George M. Hill Company in Chicago on May 17, , it has since been reprinted numerous times, most often under the name The Wizard of Oz, which is the name of both the stage play and the well-known adaptation film version, starring Judy Garland. The story chronicles the adventures of a young girl named Dorothy Gale in the Land of Oz, after being swept away from her Kansas farm home in a tornado. Thanks in part to the MGM movie, it is one of the best-known stories in American popular culture. American folk music Native Americans were the earliest inhabitants of the land that is today known as the United States and played its first music. Beginning in the 17th century, immigrants from the United Kingdom, Ireland, Spain, Germany and France began arriving in large numbers, bringing with them new styles and instruments. African slaves brought musical traditions, and each subsequent wave of immigrants contributes to a melting pot. Folk music includes both traditional music and the genre that evolved from it during the 20th century folk revival. The term originated in the 19th century but is often applied to music that is older than that. Their studies expanded to include Native American music, but still treated folk music as a historical item preserved in isolated societies.

Chapter 2 : Myths of the American Revolution | History | Smithsonian

Folklore on the American Land has 15 ratings and 2 reviews. Hal said: This book spends two pages explaining why you shouldn't call the folk quaint, fol.

From werewolves to vampires, zombies and ghosts, Louisiana seems to have it all. The tales of voodoo and witchcraft, along with the ghosts and monsters of Louisiana have made it one of, if not the biggest resource, for paranormal research and urban legends in the United States. With that being said, it is with creepy pleasure, that I give you this edition of "Urban Legends, Monsters and Haunted Places" from the great State of Louisiana. The Rougarou - Southern Louisiana The legends of the rougarou, or loup-garou, have been passed down from generation to generation as long as Louisiana has been inhabited by modern man. The rougarou are closely related to the European version of the werewolf, but has a few very distinct differences from the wolf men seen in movies and on television. Wolves are not native to Louisiana, so many times the beast in the story is replaced with other animals such as dogs, pigs or cattle, and generally appear as being pale white in color. As the story goes, the rougarou will wander the streets at night searching for a savior amongst the crowds of people. It will run through and cause havoc to each individual until somebody eventually shoots or stabs the creature. This legend is said to usually happen within the smallest of towns in Louisiana, because of this the rougarou is often already known by its killer. Before the dying man takes his last breath of life he will warn his savior that he can not mention a word of the incident to anyone for one full year, or he too will suffer the same fate, and become the rougarou. One account tells of a boy who encountered the beast while on his way home from a night out with friends. As the boy was walking along a large white dog was following behind nipping at his heels and antagonizing the boy to attack. Finally out of annoyance and slight anger the boy took out his knife and slashed the dog open, at that point the beast then turned back into a man. In this case, the rougarou told the boy how he had sold his soul to the devil to gain prosperity, but was tricked by Satan and changed into the beast instead. After repeating the story to several friends the boy started to disappear from his room at night and none of his friends or family could find him anywhere until the following morning, at which point he would appear back in his room with no explanation to where he had been. This went on for about a year, until one morning his body was found laying in the street. The police claimed it was most likely suicide, but friends and family of the boy knew that there would soon be a new rougarou roaming the streets. Anyone who has ever lived in a small town knows that no story can be kept secret for long, not even the tale of the rougarou. The LaLaurie family first moved into the Creole mansion on Royal street in New Orleans. The locals considered it a great honor to be invited to one of her luxurious gatherings to be wined and dined while relaxing on expensive furniture, imported from all over the world. Source Though Delphine was well respected by many for her intelligence and wealth, there were those few who knew her for what she truly was from the very beginning, a cruel, evil and heartless creature who would do whatever it took to be amused and get whatever she wanted. Slavery in itself was one of the worst crimes against humanity that was ever committed, but Madame LaLaurie managed to take this cruel act a step further than that, proving exactly how cruel she really was. Delphine had been known to brutally torture even the youngest of her servants, often whipping them to death and merely replacing them with another as if they were just old clothing. It is told that she kept her cook chained to the stove for over 16 hours a day, then locking her in a dark room for the night, until the new day began. Do you believe New Orleans is truly a haunted city? Yes See results In a fire was started in the kitchen of the LaLaurie Mansion, apparently set by the cook who could no longer take the abuse. When firefighters showed up and put out the blazing fire they discovered a more horrifying site then they could have ever imagined. Within the smoking remains of the fire and water damaged interior of the home they found a barred door, beyond that were dozens of slaves chained to the walls and home made operating tables. The madame had been using them as play-toys in her sadistic games for her own sickening pleasure. Surrounding those who were still barely alive were the dismembered remains of those who Delphine had already finished off. The degree of torture LaLaurie put these poor souls through is far worse than any serial killer known to the world thus far. A young man was chained to the wall with a sharp stick protruding from his head where a hole had

been drilled, authorities say the woman had been using the stick to stir the mans brains, on one of the makeshift tables a woman had her stomach cut open, her intestines pulled out and tied tightly around the her waist like a gruesome belt, and there were so many others in the room as well, all suffering various forms of abuse and torture. Unfortunately it was far to late, the family had escaped the city immediately following the fire, never to be seen or heard from again. It was soon after that the reports of the haunting began. Only a short time passed before the mansion was once again occupied by new comers to the city, but none of the occupants ever stayed for long. The reports of screaming and crying throughout the night were bad, but nothing compared to the ghastly sight of the decapitated apparitions and angry spirits that were constantly seen roaming the corridors and passing through the large rooms of the mansion. Throughout the years the building has gone through many changes and renovations, from a private school to apartments for the privileged. Though the screams and apparitions have faded through time, they are still occasionally reported by scared tenants and visitors who know little or nothing of the cruel history linked to the mansion of Madame LaLaurie. Back when New Orleans was first developing the Eastern suburbs there existed an old road barely known of by most residents of the area. This road was long and narrow and led off into the deep thicket of woods surrounding the area, eventually coming to a dead end. Do you believe the grunch is a race of inbred albino dwarfs or the spawn of the Devil? Definitely inbred albino dwarfs!

Chapter 3 : Folklore of the United States - Wikipedia

'Folklore On The American Land' is one of prolific author Duncan Emrich's greatest contributions to American culture, history, and folklore. This book should be an essential item for librarians, educators, folklorists, historians, and roots musicians.

A Woman Caught a Fairy Wales. The Wonderful Plough Germany. Link to The Leprechaun: Migratory legends of type and other stories of drinking vessels stolen from or abandoned by fairies. The Fairy Flag of Dunraven Castle. Legends from the Scottish Isle of Sky about a gift from a fairy lover. Stories of type from around the world about mortals who are blessed or cursed by the "hidden people. The Hunchback of Willow Brake Scotland. The Legend of Knockgrafton Ireland. The Palace in the Rath Ireland. The Fairies and the Two Hunchbacks: The Gifts of the Mountain Spirits Germany. The Gifts of the Little People Germany. The Two Humpbacks Italy. The Elves and the Envious Neighbor Japan. Legends about thieving fairies. Of the Subterranean Inhabitants Scotland. Fairy Control over Crops Ireland. Fairies on May Day Ireland. The Silver Cup Isle of Man. The Three Cows England. Riechert the Smith Germany. Folktales of type Of Chastity Gesta Romanorum. Conrad von Tannenberg Germany. A Story Told by a Hindu India. Doralice Italy, Giovanni Francesco Straparola. Donkey Skin France, Charles Perrault. Ass-Skin Basque, Wentworth Webster. Cinder Blower Germany, Karl Bartsch. Rashen Coatie Scotland, Peter Buchan. Stories about mortals who enter into contracts with the demonic powers. Faust in Erfurt Germany, J. Faust and Melanchton in Wittenberg Germany, J. Faust in Anhalt Germany, Ludwig Bechstein. Selected literary works based on the Faust Legend. Selected musical works based on the Faust Legend. The Fisherman and His Wife and other tales of dissatisfaction and greed. The Fisherman and His Wife Germany.

Chapter 4 : Myths & Legends at calendrierdelascience.com

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Perhaps more than any defining moment in American history, the War of Independence is swathed in beliefs not borne out by the facts. Here, in order to form a more perfect understanding, the most significant myths of the Revolutionary War are reassessed. Actually, the British cabinet, made up of nearly a score of ministers, first considered resorting to military might as early as January , when word of the Boston Tea Party reached London. Recall that on December 16, , protesters had boarded British vessels in Boston Harbor and destroyed cargoes of tea, rather than pay a tax imposed by Parliament. Throughout early , the prime minister and his cabinet engaged in lengthy debate on whether coercive actions would lead to war. A second question was considered as well: Could Britain win such a war? Parliament enacted the Coercive Acts—“or Intolerable Acts, as Americans called them”—and applied the legislation to Massachusetts alone, to punish the colony for its provocative act. England also installed Gen. Thomas Gage, commander of the British Army in America, as governor of the colony. In September , colonists convened the First Continental Congress in Philadelphia; the members voted to embargo British commerce until all British taxes and the Coercive Acts were repealed. News of that vote reached London in December. The Americans had neither a standing army nor a navy; few among them were experienced officers. Furthermore, the colonists had virtually no history of cooperating with one another, even in the face of danger. In addition, many in the cabinet were swayed by disparaging assessments of American soldiers leveled by British officers in earlier wars. For instance, during the French and Indian War , Brig. Could the Royal Navy blockade the 1, mile-long American coast? Might not an American army of this size replace its losses more easily than Britain? Was it possible to supply an army operating 3, miles from home? Could Britain subdue a rebellion across 13 colonies in an area some six times the size of England? Would a protracted war bankrupt Britain? Was Britain risking starting a broader war? To back down, the ministers believed, would be to lose the colonies. To be sure, the initial rally to arms was impressive. When the British Army marched out of Boston on April 19, , messengers on horseback, including Boston silversmith Paul Revere, fanned out across New England to raise the alarm. Summoned by the feverish pealing of church bells, militiamen from countless hamlets hurried toward Concord, Massachusetts, where the British regulars planned to destroy a rebel arsenal. Thousands of militiamen arrived in time to fight; 89 men from 23 towns in Massachusetts were killed or wounded on that first day of war, April 19, . By the next morning, Massachusetts had 12 regiments in the field. Connecticut soon mobilized a force of 6,, one-quarter of its military-age men. Within a week, 16, men from the four New England colonies formed a siege army outside British-occupied Boston. Thereafter, men throughout America took up arms. It seemed to the British regulars that every able-bodied American male had become a soldier. But as the colonists discovered how difficult and dangerous military service could be, enthusiasm waned. Many men preferred to remain home, in the safety of what Gen. As progressed, many colonies were compelled to entice soldiers with offers of cash bounties, clothing, blankets and extended furloughs or enlistments shorter than the one-year term of service established by Congress. The following year, when Congress mandated that men who enlisted must sign on for three years or the duration of the conflict, whichever came first, offers of cash and land bounties became an absolute necessity. The states and the army also turned to slick-tongued recruiters to round up volunteers. Moreover, beginning in , the New England states, and eventually all Northern states, enlisted African-Americans, a practice that Congress had initially forbidden. Ultimately, some 5, blacks bore arms for the United States, approximately 5 percent of the total number of men who served in the Continental Army. Longer enlistments radically changed the composition of the Army. But few who owned farms were willing to serve for the duration, fearing loss of their property if years passed without producing revenue from which to pay taxes. After , the average Continental soldier was young, single, propertyless, poor and in many cases an outright pauper. In some states, such as Pennsylvania, up to one in four soldiers was an impoverished recent immigrant. Patriotism aside, cash and land bounties offered an unprecedented chance for economic mobility for these men. Later, he would recollect the calculation he had made at the time: Continental Soldiers Were

Always Ragged And Hungry Accounts of shoeless continental army soldiers leaving bloody footprints in the snow or going hungry in a land of abundance are all too accurate. Albigence Waldo, a Continental Army surgeon, later reported that many men survived largely on what were known as fire cakes flour and water baked over coals. But that was not always the case. So much heavy clothing arrived from France at the beginning of the winter in that Washington was compelled to locate storage facilities for his surplus. In a long war during which American soldiers were posted from upper New York to lower Georgia, conditions faced by the troops varied widely. While one soldier in seven was dying from hunger and disease at Valley Forge, young Private Martin, stationed only a few miles away in Downingtown, Pennsylvania, was assigned to patrols that foraged daily for army provisions. Some , men served in the Continental Army during the Revolutionary War. Probably twice that number soldiered as militiamen, for the most part defending the home front, functioning as a police force and occasionally engaging in enemy surveillance. If a militia company was summoned to active duty and sent to the front lines to augment the Continentals, it usually remained mobilized for no more than 90 days. Some Americans emerged from the war convinced that the militia had been largely ineffective. At Camden, South Carolina, in August , militiamen panicked in the face of advancing redcoats. Throwing down their weapons and running for safety, they were responsible for one of the worst defeats of the war. Yet in , militiamen had fought with surpassing bravery along the Concord Road and at Bunker Hill. Nearly 40 percent of soldiers serving under Washington in his crucial Christmas night victory at Trenton in were militiamen. In New York state, half the American force in the vital Saratoga campaign of consisted of militiamen. In March , Gen. Nathanael Greene adroitly deployed his militiamen in the Battle of Guilford Courthouse fought near present-day Greensboro, North Carolina. In that engagement, he inflicted such devastating losses on the British that they gave up the fight for North Carolina. The militia had its shortcomings, to be sure, but America could not have won the war without it. The defeat persuaded France to form a military alliance with the United States. Previously, the French, even though they believed that London would be fatally weakened by the loss of its American colonies, had not wished to take a chance on backing the new American nation. In addition to Saratoga, four other key moments can be identified. The first was the combined effect of victories in the fighting along the Concord Road on April 19, , and at Bunker Hill near Boston two months later, on June . But in those two engagements, fought in the first 60 days of the war, American soldiersâ€”all militiamenâ€”inflicted huge casualties. The British lost nearly 1, men in those encounters, three times the American toll. Without the psychological benefits of those battles, it is debatable whether a viable Continental Army could have been raised in that first year of war or whether public morale would have withstood the terrible defeats of . But at Trenton in late December , Washington achieved a great victory, destroying a Hessian force of nearly 1, men; a week later, on January 3, he defeated a British force at Princeton, New Jersey. A third turning point occurred when Congress abandoned one-year enlistments and transformed the Continental Army into a standing army, made up of regulars who volunteeredâ€”or were conscriptedâ€”for long-term service. A standing army was contrary to American tradition and was viewed as unacceptable by citizens who understood that history was filled with instances of generals who had used their armies to gain dictatorial powers. The campaign that unfolded in the South during and was the final turning point of the conflict. After failing to crush the rebellion in New England and the mid-Atlantic states, the British turned their attention in to the South, hoping to retake Georgia, South Carolina, North Carolina and Virginia. At first the Southern Strategy, as the British termed the initiative, achieved spectacular results. Within 20 months, the redcoats had wiped out three American armies, retaken Savannah and Charleston, occupied a substantial portion of the South Carolina backcountry, and killed, wounded or captured 7, American soldiers, nearly equaling the British losses at Saratoga. In October , rebel militia and backcountry volunteers destroyed an army of more than 1, Loyalists at Kings Mountain in South Carolina. After that rout, Cornwallis found it nearly impossible to persuade Loyalists to join the cause. In January , Cornwallis marched an army of more than 4, men to North Carolina, hoping to cut supply routes that sustained partisans farther south. Nathanael Greene, Cornwallis lost some 1, men, nearly 40 percent of the troops under his command at the outset of the North Carolina campaign. In April , despairing of crushing the insurgency in the Carolinas, he took his army into Virginia, where he hoped to sever supply routes linking the upper and lower South. It was a

fateful decision, as it put Cornwallis on a course that would lead that autumn to disaster at Yorktown, where he was trapped and compelled to surrender more than 8,000 men on October 19, 1781. Washington did not take the blame for what had gone wrong. William Howe invaded Pennsylvania, Washington committed his entire army in an attempt to prevent the loss of Philadelphia. During the Battle of Brandywine, in September, he once again froze with indecision. For nearly two hours information poured into headquarters that the British were attempting a flanking maneuver—a move that would, if successful, entrap much of the Continental Army—and Washington failed to respond. For the most part, he committed troops to that theater only when Congress ordered him to do so. By then, it was too late to prevent the surrender of Charleston in May and the subsequent losses among American troops in the South. In the final analysis, he was the proper choice to serve as commander of the Continental Army. For generals and admirals who were defending their reputations, and for patriots who found it painful to acknowledge defeat, the concept of foreordained failure was alluring. Nothing could have been done, or so the argument went, to have altered the outcome. Lord North was condemned, not for having lost the war, but for having led his country into a conflict in which victory was impossible. In reality, Britain might well have won the war. The battle for New York in 1776 gave England an excellent opportunity for a decisive victory. France had not yet allied with the Americans. Washington and most of his lieutenants were rank amateurs. Continental Army soldiers could not have been more untried.

Chapter 5 : Folktexts: A library of folktales, folklore, fairy tales, and mythology, page 1

Folklore on the American land.. [Duncan Emrich] -- Includes "chapters on everything from children's rhymes to epitaphs, including folk beliefs and superstitions, proverbs, legends, tales, folk language, songs and ballads, sections on the folklore of.

They possess simple metamorphosis, with the aquatic larva or naiad crawling out the water, releasing the winged adult from its skin. But in the case of the dragonfly, its importance symbolically was probably due less to this dramatic transformation than the fact that this fierce predator was so swift and capable of rapid directional changes, having four independently moving wings. Thus Native Americans equate it to the whirlwind, swiftness and activity; it was regarded as a spirit helper in warfare for Plains Indians, who used its image on shirts and is also used in the jewelry of the Navajo and Zuni. Anyone observing these life stages would make the association with rebirth, resurrection, immortality and longevity, as had Chinese and Mycenaean Greeks. Butterfly motifs can be found in Mycenaean and Hellenistic adornment. Egyptians incorporated the butterfly in their jewelry but the symbolism is not known. In addition, the butterfly stands for the soul among Greek and some pre-Hispanic cultures. Butterfly imagery is rampant in Chinese adornment, both jewelry and clothing, as well as utilitarian objects, but it does not possess the magical properties of the cicada. Transactions of the American Entomological Society , Vol. If it entered a guest-room and pitched behind the bamboo screen it was a sure sign that the person whom it represented would shortly appear in the house. The presence of a butterfly in the house was regarded as a good omen, though of course everything depended on the individual typified by the butterfly. The butterfly was not always the harbinger of good. When Taira-no-Masakado was secretly preparing for a revolt Kyoto was the scene of a swarm of butterflies, and the people who saw them were much frightened. Lafcadio Hearn suggests that these butterflies may have been the spirits of those fated to fall in battle, the spirits of the living who were stirred by a premonition of the near approach of death. Butterflies may also be the souls of the dead, and they often appear in this form in order to announce their final leave-taking from the body. The parents died within days of one another in old age, when their son was still a youth. During the first spring following their death he saw two butterflies in the garden. Gentle person that he was, he cultivated plants on which he saw the butterflies liked to settle, and as spring turned into summer he dreamed one night that his parents had come back to the garden and were walking round it together, looking at each plant carefully, as gardeners will. Suddenly the couple in the dream turned into butterflies and in this form continued to examine each flower. The next morning, the same pair of butterflies were, as usual, in the garden and the boy knew then that the soul of his parents rested in the butterflies and that in that way they still enjoyed their garden. He had lived alone for years and was a recluse, but as the illness which proved to be his last one worsened he invited the widow of his only brother and her son, his nephew, to come to him. He was fond of both, though he saw them seldom. One day, while sitting with his uncle, the young man saw an enormous white butterfly come into the room. The nephew tried to brush it away but it persisted. Fearing it would make the sick man restless, he went on trying to make it fly out of the house. At this point the butterfly suddenly, of its own accord, flew straight out the window. His patient was asleep and could be left with safety. The white butterfly flew swiftly straight to the local cemetery, which was just across the road from the house. It went directly to a tomb and then vanished. As it had disappeared, the nephew returned to the house, having noticed that the old but fairly recently tended grave where the butterfly had vanished was inscribed with the name Akiko. He had been away only a few minutes, but during that interval his uncle had died. He had bought a house near her grave, looked after the tomb carefully for over fifty years, and never spoken of his half century of mourning to anyone. His sister-in-law knew well the cause of his self-imposed seclusion and respected it: The metamorphosis of lepidopterans [butterflies and moths] is profoundly striking, with the obvious intimations of immortality. So it is not surprising that the human spirit or soul assumes the form of a butterfly in many myths across the world. Especially in Eastern religions, with their emphasis on meditation, the utterly still, but profoundly changing pupa seems the very model of spiritual evolution through serene contemplation. In Japan, the butterfly is symbolically identified with the blossoming

of young womanhood, while in China, it is associated with immortality, leisure and the joyfulness of a young man in love. The butterfly was an attribute of Xochipilli, the ancient Mexican god of vegetation. Its fluttering motion suggested the flicker of firelight. She was a night spirit associated with the stars, which also flicker or twinkle, and a symbol of the souls of women who had died in childbirth. The shortness of life, and the inevitability of death, does indeed give poignancy to the brief beauty of the butterfly. Like the great goddess who was worshiped in many cultures and known by many names, the butterfly has a deeply ambivalent symbolic significance. It is also a vehicle of transformation that can not only raise us up magically but also stab us in the heart. Thus, in European folklore, the butterfly frequently shows a surprising demonic aspect. The butterfly can betoken the emergence of new parts of the personality especially feminine aspects, and it may signify the constellation of a deep, self-healing process. It is also the brightness or lightning of the Gods, or it may be used to refer to a burning stick that is shaken back and forth to create the need-fire. This term refers both to the butterfly and to the fire of the Gods. It is also a symbol of transformation and creation"²

[Sources: Butterflies in Irish folklore. Temple Terrace , Florida: Many cultures relate butterflies to the human soul. The Spirit of Butterflies: Myth, Magic, and Art. The Angel of Death was represented by Gnostics as a winged foot crushing a butterfly, from which we may deduce that the butterfly was equated with life rather than with the soul in the sense of the spirit or transcendent being. This also explains why psychoanalysis regards the butterfly as a symbol of rebirth. In China, it has the secondary meanings of joy and conjugal bliss. Routledge and Kegan Paul, And, yet, the caterpillar lives in the butterfly and they are but one. So, when I die, it will be that I have been transformed from the caterpillar of earth to the butterfly of the universe. The ancient Egyptian religion, with its emphasis on reincarnation, was fascinated by the caterpillar, and it is not hard to imagine that mummification rituals were developed with an eye towards the creation of the cocoon. Similarly, the ancient Greeks were inspired by their transformation, placing representations of butterflies in their tombs. The conscious personality, or ego, must usually attend to this process through creative introversion. Consequently, the caterpillar in dreams can be an image for an intermediate stage of personal development, characterized by the death of the old and the birth of new patterns of conduct and attitudes. Caspari, Elizabeth, and Ken Robbins. So by making the wish and releasing the butterfly it will be taken to the heavens and be granted.

Chapter 6 : The Afterlife, Spirit World, or Land of the Dead in Native American Indian mythology

Folklore on the American land by Emrich, Duncan, , Little, Brown edition, in English - [1st ed.].

Guardian of Yosemite For many nights and many days, the guardian spirit of Tisayac watched over the beautiful valley of Yosemite. Often, the gentle spirit would drift invisibly among the good folk of the valley, and it was during one of these visits that she noticed a tall, proud man named Tutokanula. He was a strong leader who greatly enhanced the lot of his people, and Tisayac came more often to the valley so that she could watch him. Heron and the Hummingbird Heron and Hummingbird were very good friends, even though one was tall and gangly and awkward and one was small and sleek and fast. They both loved to eat fish. The Hummingbird preferred small fish like minnows and Heron liked the large ones. **How the Rainbow Was Made** One day when the earth was new, Nanabozho looked out the window of his house beside the wide waterfall and realized that all of the flowers in his meadow were exactly the same off-white color. He decided to make a change, so he gathered up his paints and his paintbrushes and went out to the meadow. He was something of a trickster and was first in all the sports played by all the young men. Lehua was gentle and sweet and as fragile as a flower. Her beauty was the talk of the island, and her father was quite protective of his only child. **Rabbit Plays Tug-of-War** Now Rabbit had a favorite place on the river where he always went to drink water. It was on a bend in the river, and two Snakes lived there, one on the upper side of the bend and one on the lower. Rabbit soon learned that neither of the Snakes knew that the other Snake lived there. **Rainbow Crow** It was so cold. Snow fell constantly, and ice formed over all the waters. The animals had never seen snow before. At first, it was a novelty, something to play in. But the cold increased tenfold, and they began to worry. The little animals were being buried in the snow drifts and the larger animals could hardly walk because the snow was so deep. Soon, all would perish if something were not done. **Spirit Lodge** The great chief Quaquahela lived in peace with his people on the banks of the River Styx where it entered the lake waters. Their lives were busy and full. The warriors hunted and fished, the women cooked and cared for the old and the young, and all lived in peace with the natural world around them.

Chapter 7 : The Spirit Land - A Gallinomero Legend.

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For thousands of years, humans everywhere—sometimes inspired by living animals or even fossils—have brought mythic creatures to life in stories, songs, and works of art. Today these creatures, from the powerful dragon to the soaring phoenix, continue to thrill, terrify, entertain, and inspire us. Some, such as the Loch Ness Monster or Sasquatch, continue to be "sighted" and sought to this day. While the origins of these fabulous creatures are varied, and often disputed, they have played significant roles in human society, and have served to stimulate the imagination and desire that is ingrained in human nature to experience more than this physical world. Whether they truly exist in physical form is indeed secondary to their existence in the minds of so many people throughout the world and through history.

The legendary Kraken According to the Scandinavian mythology, the Kraken is a giant sea creature said to be 1 mile long that attacks ships and is so huge that its body could be mistaken for an island. The Hafgufa is supposed to be a reference to the Kraken. The existence of the Kraken was even acknowledged in scientific texts, including the first edition of *Systema Naturae* [], a taxonomic classification of living organisms by the Swedish botanist, physician, and zoologist Carolus Linnaeus. He classified the Kraken as a cephalopod, designating the scientific name *Microcosmus marinus*. Accounts of the Kraken are believed by many historians to have originated from sightings of the giant squid, which can reach 18 meters in length.

Grendel, the beast of Hrothgar *Beowulf* is an Old English heroic epic poem set in Scandinavia and cited as one of the most important works of Anglo-Saxon literature of all time.

The mythological Kappa In ancient Japanese folklore, the Kappa is a water demon that inhabits rivers and lakes and devours disobedient little children. While they are primarily water creatures, they are believed to occasionally venture onto land. According to legend, the cavity must be kept wet when the Kappa ventures out of the water, or he will lose his powers. The Kappa is one of the most well-known folk legends in Japan and many believe the mythical creature to be true. In fact, there are signs near some lakes in Japan warning people of their presence. The legend of Nian According to tales and legends, the beginning of Chinese New Year started with the fight against a mythical beast called Nian, who had the body of a bull and the head of a lion. It was said to be a ferocious animal that lived in the mountains and hunted for a living. Towards the end of Winter when there was nothing to eat, Nian would come on the first day of New Year to the villages to eat livestock, crops, and even villagers, especially children. To protect themselves, the villagers would put food in front of their doors at the beginning of every year. The villagers would live in terror over the winter, but over time they learned that the ferocious Nian was afraid of three things: So when the New Year was about to come, the villagers would hang red lanterns and red spring scrolls on windows and doors. They also used firecrackers to frighten away the Nian. From then on, Nian never came to the village again. After Nian was captured, everyone had a big celebration and the ritual involved in banishing him was repeated the following year, and so the ritual was passed down from generation to generation and the custom of celebrating New Year with firecrackers, noise, and the colour red has persisted to this day.

Naga, the water deity The naga is a legendary aquatic, serpentine creature that resides in oceans, rivers, lakes, or waterfalls. Nagas are said to have black scales and can grow to hundreds of feet in length. Nagas are traditionally worshipped as personifications of water deities and considered bringers of rain and clouds. They are guardians of temples and holy places. Most Kaliyatan believe that the superior God direct the actions of the nagas, and these sea serpents are honoured with many titles such as the "Maharaja Sarpa" and the "Naga who is God". It is commonly believed that nagas live in underground cities, are capable of speech and can use their heavenly powers to control weather and assume humanoid form at will. The tradition of the Piasa The legend of the Piasa Bird dates back to long before European explorers came to region. It has been traced to a band of Illiniwek Indians who lived along the Mississippi in the vicinity north of present-day Alton. This tribe, led by a chief named Owatoga, hunted and fished the valley and the river and lived a contented life until the "great beast" came, described by French missionary priest Jacques Marquette in as follows: The face was something like that of a man, the

body covered in scales, and the tail so long that it passed entirely around the body, over the head and between the legs, ending like a fish. The Dacotah tribe believed that thunder was a monstrous bird flying through the air and claimed that these birds were large enough to carry off human beings. In the ancient Buddhist caves of India there can be found a number of carved and painted dragons that easily fit with the descriptions of Piasa. Some have questioned whether the so-called mythical creature could have been an ancient species of bird that actually existed. That so many cultures and groups of people separated by thousands of miles and years have similar tales of immense flying creatures is curious to say the least. The Menhune of Hawaii In Hawaiian mythology, the Menehune are said to be an ancient race of people small in stature, who lived in Hawaii before settlers arrived from Polynesia. Many scholars attribute ancient structures found on the Hawaiian Islands to the Menehune. However, others have argued that the legends of the Menehune are a post-European contact mythology and that no such race existed. The mythology of the Menehune is as old as the beginnings of Polynesian history. When the first Polynesians arrived in Hawaii, they found dams, fish-ponds, roads, and even temples, all said to have been built by the Menehune who were superb craftspeople. Some of these structures still exist, and the highly-skilled craftsmanship is evident. According to legend, each Menehune was a master of a certain craft and had one special function they accomplished with great precision and expertise. They would set out at dusk to build something in one night, and if this was not achieved, it would be abandoned. While this does not disprove that a race of small people existed, it does draw the truth behind the legend into question. Nevertheless, there is compelling evidence, both archaeological and in the numerous legends passed down over generations, that suggests that there was indeed an ancient race of highly skilled people who inhabited the Hawaiian islands long before the Polynesians arrived. Cipactli, the Aztec creator The Aztecs of Mexico held the belief that the Earth was created from the destruction of a large sea demon, created by and known to the gods as Cipactli. Cipactli was described in many fashions: Regardless of the description, the Aztecs considered this asexual sea monster the source of the cosmos. As the gods began the process of creation, they soon realized that their other creations would fall into the void and be devoured by the demon, so they decided to destroy Cipactli. Tezcatlipoca lured the monster in and lost a foot to its insatiable appetite before the gods were able to defeat it. Cipactli put up a fight, but in the end the gods prevailed. The majestic griffin The griffin is a legendary creature with the head and wings of an eagle, and the body, tail, and hind legs of a lion. During the Persian Empire, the griffin was seen as a protector from evil, witchcraft, and slander. While griffins are most common in the art and mythology of Ancient Greece, there is evidence of representations of griffins in ancient Persia and ancient Egypt dating back to as early as the 4th millennium BC. The four mythological creatures of China In ancient Chinese astronomy, the sky ecliptic was divided into four sections. Each of these sections contained seven mansions, and together they formed the 28 Mansions. The 28 Mansions may be considered to be equivalent to the zodiacal constellations in Western astronomy, although they reflect the movement of the Moon through a sidereal month rather than the Sun in a tropical year. This enabled the ancient Chinese to mark the travelling positions of the Sun and the Moon, as well as to determine the time and seasons. Each section of the sky is assigned to a mythological creature, collectively known as the Four Symbols. Apart from their astronomical significance, each of the Four Symbols is surrounded by various mythological associations.

Chapter 8 : Folklore on the American Land (May edition) | Open Library

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Frogs of Windham Lawyer Elderkin stood on the porch looking up at the night sky. Clouds were rolling in, obscuring the stars, but for a few moments the moon still shone on the sleepy town of Windham. Elderkin fervently hoped that the clouds meant rain. Fur-Bearing Trout Now it happened that there was a mining camp in Colorado where more than an average number of the miners were bald. An enterprising hair tonic salesman from Kentucky decided to take advantage of this golden opportunity, so he made the trip north. It was a rainy summer evening. The salesman was headed towards the mining camp with four bottles of hair tonic under his arm. As he was crossing one of the trout streams which lead to the Arkansas River, the salesman slipped and dropped two bottles of hair tonic into the water. The bottles broke, and the hair tonic spilled into the stream Superstitions, Folklore and Fact According to Pliny, garlic and onions were invoked as deities by the Egyptians at the taking of oaths. The inhabitants of Pelusium in lower Egypt, who worshipped the onion, are said to have held both it and garlic in aversion as food. It was a beautiful night with a full moon. We were laughing and discussing the party when the engine started to cough and the emergency light went on. We had just reached the railroad crossing where Villamain Road becomes Shane Road He loved the city and was beginning to feel at home on its streets. World War II was raging in Europe, and like all other good citizens, he followed the headlines daily and did his part for the boys overseas But among his crew there were many sailors who did not wish to share the new-found wealth with the monarchs of Spain I was young then, and my pretty little bride was just setting up housekeeping in the little cottage that was all we could afford. Life was good, and I thought everything would continue rolling along that way Ghost in the Stacks saw her out of the corner of my eye while I was studying in a remote corner of the second-level stacks in the library. She was pretty, with reddish hair and pensive, wide eyes in an intelligent face. I straightened up, patted my hair to make sure it was smooth, and took another look. It had once housed the actresses working for a big silent film studio across the street, but the film studio was long gone, and the boarding house was unused. My grandparents converted it into a 3-family home Ghosts of Ringwood Manor Ringwood Manor you say? A lovely old house. But no place, my child, to go on a dark night with no moon. The current Manor House was built by Martin Ryerson in Girl in White He was sulking a little, standing at the sidelines while all the other men danced with their pretty partners. His girl had not come to the dance that night. Her mother was ill, and so his girl had remained at her side. A fine pious act, he thought sourly, but it left him at loose ends. That Yankee Peddler was a scoundrel if ever I saw one. Green Lantern There once was a lighthouse keeper who had lived on St. They were all alone there, for the mother had died long before. Wanting the best for his daughter and son, the keeper had insisted that they continue their education, and for this purpose had purchased a small dory for them, which they rowed across to the mainland each day to attend school. Guardian of Yosemite For many nights and many days, the guardian spirit of Tisayac watched over the beautiful valley of Yosemite. Often, the gentle spirit would drift invisibly among the good folk of the valley, and it was during one of these visits that she noticed a tall, proud man named Tutokanula. He was a strong leader who greatly enhanced the lot of his people, and Tisayac came more often to the valley so that she could watch him. The explorer and his crew journeyed north for several days, trading with the native residents and searching for the fabled northwest passage to the Orient. By the time he reached the area that would become present-day Albany, Hudson knew that he had not found the passage for which he sought. Reluctantly, he turned the Half Moon and sailed back down the river Heron and the Hummingbird Heron and Hummingbird were very good friends, even though one was tall and gangly and awkward and one was small and sleek and fast. They both loved to eat fish. The Hummingbird preferred small fish like minnows and Heron liked the large ones. Hoop Snakes Now the Pennsylvania hoop snake is something to be reckoned with. But everyone agrees that you can tell a hoop snake from a regular snake by the way it moves. When a hoop snake travels around, it grabs its tail with the

poison stinger at the end in its mouth and rolls along until it sees something it wants to sting. Then it whips the stinger out of its mouth quick enough and lashes out with its tail

Chapter 9 : Folklore on the American Land by Duncan Emrich

American folklore encompasses the folk traditions that have evolved on the North American continent since Europeans arrived in the 16th century. While it contains much in the way of Native American tradition, it should not be confused with the tribal beliefs of any community of native people.

Visit Website But then the British imperial government issued a proclamation declaring all territory west of the Appalachian mountains closed to settlement. The war had thrown Britain deeply in debt, and cost-cutting was imperative. Western settlement would cause further friction with the Indians, necessitating new spending on frontier defense. The West was closed. Washington already bristled under British rule. Though a gifted soldier, his colonial origins limited his advancement in the British army. He had spent a great deal of effort and no small amount of money on his Ohio project; he had risked his neck and lost good men securing the West to Britain. Now the British government was keeping him from his hard-earned prize. And there was nothing he could do, for as a colonial he had no representation in Parliament. Where Jefferson thought in terms of natural rights, Washington, a practical man, dealt in material things like land. The British government was depriving him of land he had fought for and fairly won. It was enough to make him reconsider his allegiance. Complaints over taxation and other issues joined the land question in triggering the American Revolution, which ended with the Americans in possession of the Ohio Valley and much more. The new land proved the British right about one thing: More western settlement meant more trouble with the Indians. To the tribes of the Ohio and Mississippi valleys, American independence was a disaster. The Americans were more aggressive in seizing land than the British had been. Often tribes secured treaties from the governments of the white settlers, but those treaties rarely inhibited the whites from taking what land they wanted. At times the Indians resisted. They received arms and moral support from the British, who, still stinging from the loss of their 13 American colonies, were happy to provoke trouble for the upstart republic. Washington summoned one of his lieutenants from the Revolutionary War, Anthony Wayne, known as Mad Anthony for his impetuous style of command. The victory allowed the settlement of Ohio, but it meanwhile foreshadowed a century of struggle between whites and Indians over land along the westward-moving frontier. Franklin Reckons, Jefferson Chooses In the 18th century Benjamin Franklin calculated that the American population doubled every 20 years. For an agricultural people, as Americans overwhelmingly were at the time, this had an obvious corollary: American territory needed to expand lest the country become crowded and the people impoverished. Americans looked at Europe, already crowded, and determined not to become like that. Thomas Jefferson admired Franklin and read his calculations. The purchase cost Jefferson some sleep. Long an advocate of interpreting the Constitution narrowly, Jefferson scanned his copy of the document and saw nothing permitting Congress or the president to purchase new land. Had he been true to his constitutional principles, he should have told Napoleon, the French leader who offered Louisiana for sale, thanks but no thanks. So he swallowed his constitutional scruples and concluded real estate bargain of the century, or any century. The limited supply of land let this closed system persist. In America, by contrast, the abundance of land made property cheap. Far greater numbers of people could acquire land of their own. These independent farmers formed the backbone of the American republic. And their political power grew over time. In the first years of the republic, property and residence requirements kept all but a small minority of citizens from voting. But during the next generation, the electorate expanded. New states established in the West enticed settlers with the promise of full political equality—that is, voting rights not dependent on wealth or long residence. A competition developed among states, each eager to lure more new residents. In self-defense, the old states of the East lowered their qualifications. By the time Andrew Jackson was elected president in 1829, nearly all adult white males could vote. They hungered for Texas in the Southwest and Oregon in the Northwest. James Polk won the presidency in 1845 on a platform of taking both. Polk was as practical as George Washington, letting his actions speak for him. But some of his supporters provided a theoretical justification for American expansion, presenting it as generous sharing of American values and institutions. It was self-serving, though, especially when Manifest Destiny, as the doctrine was called, was used to rationalize a

war that delivered half of Mexico to the United States. Some of the Manifest Destinarians were embarrassed by the patent aggression of the conflict, but even they gaped in wonder when gold was discovered in California. Providence, it seemed, was rewarding America for its audacity. A band of white settlers arriving at a Native American encampment in a valley for a council meeting, circa 1848. Already the country had spanned North America from east to west; why not from north to south? Part of why not was the divisiveness of slavery, which disposed Southerners to distrust northerly expansion, and Northerners to distrust southerly expansion. Part was an implicit contradiction in Manifest Destiny itself. If the point was to spread popular government, what happened when the people over which it was to be spread objected to the spreading, as Canadians and Mexicans emphatically did? Yet the larger reason was the transformation of the American economy. More land was crucial to a growing population of farmers. But it meant far less to urban workers, who formed an increasing part of the American electorate. After a final fling with Alaska, purchased from Russia in 1867, American expansion clanged to a halt amid the roar of the Industrial Revolution. Even so, the enormous domain America already controlled enabled its industrializing economy to become the envy of the earth. American mines spewed iron, coal, copper and other raw materials essential to modern industry. American wells gushed oil that became the lubricant and fuel of modern life. American rivers and harbors sustained shipping that carried American products across the globe. By the end of the 19th century, America led the world in manufacturing. The conversion of that prowess to world leadership was simply a matter of time. Yet when the census of 1890 revealed that the American frontier had disappeared—that there was no line separating the settled regions from the unsettled—much of the country fell into a funk. For almost years the American identity had been inseparable from the opportunity provided by an abundance of land. The process of settling the land, of taming the frontier, had made America a magnet to millions of immigrants, an engine of economic growth, a beacon of liberty, a model of political and social equality. Now that opportunity was gone, or at least greatly diminished. Especially in the West, there remain huge spaces hardly touched by human habitation. By now far more people live in cities than on the land. Yet those centuries of obsession with land still echo. By now it might be mostly memory—but memories can be powerful. Brands teaches history at the University of Texas at Austin. His next book, *Heirs of the Founders*, on the second generation of American statesmen, will be published in the fall. Follow him on Twitter at hwbrands.