

## Chapter 1 : Lancashire Folk Tales by David England

*England is a country in Europe, part of the United Kingdom. The English nation had a big cultural impact on the world. The collection of folktales from England consists of three books with folktales.*

Folk Tales and Fairy Tales Europe, to Fairy tales, folk tales, and learned literature have markedly different histories and characteristics. FAIRY TALES Fabulous transformations of creatures from one form to another, special numbers 3, 7, 12, 40, speaking animals, and fairy beings have existed as literary motifs since antiquity, as has the theme of a parallel but alternative world inhabited by gods, goddesses, or fairy creatures that impinges on human lives. In the later Middle Ages, individual romances incorporated such elements, as did the early and influential collection, *Gesta Romanorum* mid-fourteenth century. Straparola also invented a new kind of "rise" plot in which poor girls or boys "through magical intervention" marry princes, kings, or princesses, thereby gaining great wealth. A second strand in the European fairy tale tradition emerged in Naples in *Lo cunto de li cunti over lo trattenemiento de li peccerille* by Giambattista Basile c. Contemporary with one another, the fairy tales of Mme. Her tales quickly spread to England, where three successive translations and reworkings made them available to "the ladies of Great Britain," then to the middle class, subsequently to an artisanal readership, and in the s in a format for children. At the beginning of the eighteenth century, J. The same collections provided German publishing houses with stories for a growing German readership, and by Germany was saturated with fairy tales that no longer bore identifying marks of their French origins. In sharp contrast, religious censorship of print publications in Spain emptied that country of the fairy tales shared by Italy, France, and Germany. In Germany, fairy tales as reformulated by Clemens Brentano, Achim von Arnim, and above all, by Jacob and Wilhelm Grimm exerted a powerful influence on later Romantics. Hoffmann, Christian August Vulpius, and even Johann Wolfgang von Goethe, who composed an elaborate literary fairy tale. Nation-forming imperatives in the nineteenth century used the widespread knowledge of fairy tales among the general population to postulate a theory of oral transmission among the folk. Although this view has been increasingly undermined by studies of literary transmission, a new consensus has not yet emerged. Attributed to a Greek slave of the sixth century b. Medieval Renard tales "mock courtly romances with stock characters Renard the fox, Ysengrin the wolf, inverted plots, and parodistic characteristics" survived in early modern chap-books, small, cheap pamphlet-like books. Both Aesopic material and the Renard cycle provided models for speaking animals in early modern magic tales. Its stories, like those in the *Disciplina clericalis* of Petrus Alphonsus c. Folk tales with human characters follow characteristic social trajectories, with poor protagonists generally remaining in their low estate, though sometimes with a magic alleviation of their suffering. Documented as long ago as the mid-fourteenth-century *Gesta Romanorum*, the magic food-producing pouch of the *Fortunatus* cycle is an ancient example of this kind of tale. Much the same is true of ballet. By far the more frequent phenomenon, however, is movement from learned literature to folk tradition. Universal themes evident in "folk" fairy tales such as those of Perrault and Grimm sometimes mirror those in learned literature. Between and fairy tales represented a novella-like subgenre in the evolution of the modern novel. In contrast, "folk" fairy tales typically have fewer adventures and a simpler, repetitive vocabulary, characteristics that reflect the different audiences and readerships among which they flourished. Translated by Benedetto Croce and N. Translation of *Lo cunto de li cunti* "Grimm, Jacob, and Wilhelm Grimm. Translated by Ralph Manheim. *The Facetious Nights of Straparola*. Translation of *Le piacevoli notti*. *Beauties, Beasts and Enchantment*. *Classic French Fairy Tales*. Translated by Jack Zipes. New York, Secondary Sources Bottigheimer, Ruth B. *The Moral and Social Vision of the Tales*. New Haven, From Court to Forest: Opie, Iona, and Peter Opie, compilers. *The Classic Fairy Tales*. Oxford and New York, Bottigheimer Pick a style below, and copy the text for your bibliography. *Encyclopedia of the Early Modern World*. Retrieved November 11, from Encyclopedia. Then, copy and paste the text into your bibliography or works cited list. Because each style has its own formatting nuances that evolve over time and not all information is available for every reference entry or article, Encyclopedia.

*English folklore is the folk tradition which has developed in England over a number of centuries. Some stories can be traced back to their roots, while the origin of others is uncertain or disputed.*

This is usually done orally as older generations tell the stories to the younger members of their culture, keeping the traditions alive. As with all folklore, English legends are fantastical in nature, often referring to heroes, villains, ghosts, imps and fairies. First, its history has been a complex and convoluted one. It has seen many battles, losses, victories, religious revolutions, artistic renaissances and political upheavals. The Robin Hood statue outside the castle Nottingham, England. This gives its folklores an element of deep import and nostalgia; some sad, some tragic, and some undeniably comical. Secondly, England has been the land of refuge and desire for many different nations. As each one of these major groups has lived in it, they have left their cultural and historical marks, influencing the locals to a certain degree. With so many influences, the folklore has become a rich source of information, intrigue and resonance. Folklores differ from region to region. Each county has its own brand of fairies, goddesses, heroes, and so on. In times past, folklore was passed down orally, from generation to generation. In this way, it was preserved and protected, and formed an important part of the culture. The storytellers and listeners believed these tales to be true, basing many of their customs and rituals on protecting themselves, appeasing certain gods, keeping imps away, etc However, as culture has developed and modernised, the folklores are being forgotten and discredited, losing their magical quality. Some popular folklore tales include: The Black Dog A nocturnal apparition associated with the devil, this character most commonly makes its appearance in the folklore of the British Isles. When the Black Dog ghost was seen, its observers would believe it to be an indication of imminent death. It was larger than a normal dog and its eyes glowed in the darkness of night. It was usually said to be seen in places at which executions had taken place, at crossroads and on old pathways. Originally, he was intended to scare children, as horror tales about this tiny mite were told to them by their nursemaids, along with tales of witches, and so on. In the 17th century, tales of him portray him as a hero, rather than as a frightful villain. Robin Hood One of the best known English folklore characters in history, Robin Hood was a hero that stole from the rich and gave to the poor. He lived in Sherwood Forest with his Merry Men. As a gang, they would taunt and terrify the rich aristocrats, who had abused their power to become wealthy and powerful. They would steal their jewels and money and hand it out to those less fortunate. Since this time, many books, films and TV series have been made about this world-renowned folklore hero. For more information, please view:

## Chapter 3 : English Fairy and Other Folk Tales Index

*Unless otherwise noted all links lead to books digitized by [blog.quintoapp.com](http://blog.quintoapp.com). Addy, Sidney, Oldall. *Household Tales with Other Traditional Remains Collected in the Counties of York, Lincoln, Derby, and Nottingham*.*

It is generally supposed to be larger than a normal dog, and often has large, glowing eyes. It is a common feature of British Isles and Northern European folklore. Boggart – A boggart is, depending on local or regional tradition, either a household spirit or a malevolent genius loci inhabiting fields, marshes or other topographical features. The household boggart causes things to disappear, milk to sour, and dogs to go lame. Always malevolent, the boggart will follow its family wherever they flee. In Northern England, at least, there was the belief that the boggart should never be named, for when the boggart was given a name, it would not be reasoned with nor persuaded, but would become uncontrollable and destructive. Brownie – In folklore, a brownie is a type of hob, similar to a hobgoblin. Brownies are said to inhabit houses and aid in tasks around the house. However, they do not like to be seen and will only work at night, traditionally in exchange for small gifts or food. Among food, they especially enjoy porridge and honey. They usually abandon the house if their gifts are called payments, or if the owners of the house misuse them. Brownies make their homes in an unused part of the house. Chime hours – According to English folklore, those born at certain hours could see ghosts. Countless stones – Associated with megalithic monuments Corn dolly – Corn dollies are a form of straw work made as part of harvest customs of Europe before mechanization. Before Christianisation, in traditional pagan European culture it was believed that the spirit of the corn lived amongst the crop, and that the harvest made it effectively homeless. Crop circles Cunning folk – The term "cunning man" or "cunning woman" was most widely used in southern England and the Midlands, as well as in Wales. Such people were also frequently known across England as "wizards", "wise men". Dragons - Giant winged reptiles that breathe fire or poison. There are many dragon legends in England. Somerset and the North East being very rich. According to legend it can be heard to beat at times when England is at war or significant national events take place.

## Chapter 4 : List of Well Known Folktales

*It's not as academic as her Encyclopedia of Fairies, and Folktales of England is more of a collection of the folklore itself than any great treatise on it, but I actually prefer that. Basically, if you have any interest in folktales at all, this is the book for you.*

All six states contain a multitude of folktales, campfire stories, and hauntings. That year, a local man named Corwin died of consumption tuberculosis. After failing to find either a cause or a cure, many prominent men in the village, including Dr. Joseph Gallup and Dr. John Powers from the Vermont Medical College, began blaming vampirism. As a result, the body of the deceased Corwin was exhumed for an autopsy. Amazingly, this was not the first time that a vampire panic had touched Woodstock. In , a Dartmouth student named Daniel Ransom became sick with tuberculosis. Shortly after Ransom died on February 14, his father grew concerned that his son had become a vampire. During the 19th century, this practice was repeated throughout New England. The most famous case occurred in Exeter, Rhode Island, in with the death of a young girl named Mercy Brown. Other instances forced artists such as Henry David Thoreau to comment on the strange superstition. While Bigfoot sightings in New Hampshire are not confined to Coos County alone, the fast-moving wood devils have been seen since at least the 19th century. Preferring the deeply wooded areas along the borders with Canada and Vermont, a majority of wood devil sightings occurred in the s when hikers, town residents, and amateur explorers believed they saw Bigfoot-like footprints and the creatures themselves. Still, the wood devil myth remains an intriguing addition to the overall lore. There, Norton was supposedly forced to witness a meeting of witches that involved satanic rites. After making her confession, Norton became the subject of an exorcism. The testimonies of Norton and others helped to inspire a series of witchcraft trials in Bristol, which were some of the last in New England history. Another story from Bristol concerns Elijah Gaylord, who was so terribly harassed by a witch that he was forced to leave the town altogether. Originally a small farming community, Hanton City was isolated from its neighbors , which left room for all sorts of suggestive rumors. Some said that Hanton City was populated by freed or runaway slaves, while others believed that the village was a sort of leper colony populated by disease-stricken people forced to live deep in the woods. Rumors aside, all that is left of Hanton City is a series of stone foundations, some unattached walls, a burial site, and other collapsed edifices. A set of headstones, all of which bear the last name Smith, can also be found in the ghost town. Sadly, not much else is known about this colonial-era settlement except for a few whispered stories about inexplicable noises and a generally spooky atmosphere. In the town of Royalton, there are six such structures in a small area. Another major site is located in South Woodstock, where cairns, standing stones, and stone chambers can be found in a naturally made bowl between two ridges. The odd nature of these structures has caused archaeological controversy for decades. Some have claimed that they represent solar calendars used by Native Americans, while a small, vocal minority has proposed that the stone chambers are artifacts from a pre-Columbian, Celtic civilization that existed in ancient New England. The supporters of this latter theory claim that the stones are covered in a form of ogham script , which is an Irish alphabet that was used in the early medieval period. Under this theory, the Celtic inhabitants of Vermont traded with Phoenician sailors who frequently visited the shores of North America. According to some sources, carbon dating has shown that the stone structures may be 2, years old. A historic vacation destination, Pocomoonshine Lake became notorious in the s when witnesses claimed that a large creature lived in the lake. In , sawmill owner Sewell Quimby claimed to have seen evidence of a snake in the river that was 9â€”18 meters 30â€”60 ft long. While this might have been laughable to some, the idea that a giant snake lived in Pocomoonshine Lake had a connection with Native American folklore. In particular, one story claimed that a fight between an Algonquin shaman and a Micmac chieftain turned into a supernatural battle when the pair transformed into a giant snake and a monstrous serpent , respectively. After the Algonquin shaman won, the Micmac chieftain was killed and tied to a tree near the lake. According to legend, Poco frequently leaves huge snake trails on the land when he journeys into the woods surrounding the lake. A large primate with long claws, a reddish-brown coat, and a doglike snout with razor-sharp teeth, the creature

occasionally entered the town. After this sighting, the devil monkey was seen nine other times over a two-week period, causing a small panic throughout Rockingham County. After search parties failed to locate the beast by late September, eyewitness reports dried up and the devil monkey no longer haunted the residents of Danville. Most believe that a feral but non-demonic monkey was behind the devil monkey hysteria, although more superstitious voices claim that the creature moved to the secluded northern mountains of New Hampshire. Before coming to Ipswich in with his friend Andrew Diamond, Main had been a successful fisherman. While Diamond became a wealthy and well-respected man, Main turned to a life of crime. While Chamberlain struggled to sleep during the night, he was suddenly struck with a delirious vision of demons and Native American warlocks gathering in the forest. At some point, the Devil appeared in order to accept the sacrifice of a Native American girl. In the s and s, the Ray Family of Jewett City suffered many tragedies from consumption. The first to die was year-old Lemuel B. Ray, the son of Henry and Lucy Ray, in . Then in , Henry also died of tuberculosis. He was followed to the grave two years later by year-old Elisha. On the night of May 8, , the surviving Ray siblings and their mother, Lucy, dug up the bodies of their dead relatives, decapitated some of them, and even burned the internal organs of one corpse. With the burned ashes, the Rays made a liquid concoction that was passed between them as a way to fight the disease. In accordance with New England tradition, Elisha, who had been the last to die, had his heart removed. They burned his body and his coffin to expel his evil spirit. Like other vampire panics in New England, the case of the Ray family was covered widely by local and some outside media. Both of these cases display the intricacies of New England vampire folklore as well as the widespread assumption that tuberculosis and other diseases were caused by the unclean spirits of the dead. Benjamin Welton is a freelance writer based in Boston. He currently blogs at [literarytrebuchet](#).

## Chapter 5 : English folklore - Wikipedia

*Read popular English fairy tales and folk tales from well-known authors and collectors Joseph Jacobs, Flora Annie Steel and others. Go to full list of English fairy tales and folk tales. About: England has been the birthplace of many of the most well-known children's stories including Jack and the Beanstalk and Tom Thumb- the little boy no.*

The villagers are decent, happy to share what they have with the stranger, and all too glad to follow John Ball to bring down the feudal system and reinstate the primordial communism known by the first men and women, when there were no gentlemen. But was it like that? Suffolk was the original home of the hated Chancellor, Archbishop of Canterbury, Simon of Sudbury, and the county exploded into rebellion as Kent and Essex rebels were marching on London. These are dark tales. The rebellion in Suffolk, especially around Bury St Edmunds, Mildenhall and Lakenheath, was brutal, full of revenge, petty and great. This communist uprising with its noble aims of distributing the wealth to one and all was no such thing. Did John Ball even write his letters? Did Wat Tyler taste power and have it go to his head? Did Jack Straw even exist? What then was going on? And yet, for many, in the latter half of the century, things had improved in southern England, at least. Much of the population had meat on their tables, wore better clothing, had the chance of better wages. The successive plagues had more than decimated the population, and so there were opportunities for those who were left. As you can imagine, landowners were not keen to face up to this. Parliament pushed through statutes that artificially suppressed pay. And war was costly. Unlike Morris, whose ideas tended towards a stateless anarchism, my experience of living in the safe, peaceful society that has been Britain for the majority of my forty-plus years on this earth has led me to believe that a form of taxation that allows us to pay when we can. But how much do you tax? There can be no doubt that a line was crossed by parliament. Over a 3 or 4 year period a bewildering number of different taxes were laid on the country, and everyone, rich and poor alike, had to pay. The tax collectors turned up with bully boys, and corruption was rife. The burden of the later taxes fell hardest on the poor. And people were already angry. Angry with successive wars, Angry with a venal church that cared little for the pastoral needs of the ordinary folk in their parishes. Angry with the continuing burden of petty rules and regulations, particularly for serfs, who were effectively owned by their landlord – they had to pay, for example, merchet, a kind of fine to get married, and owed time and produce to their lord. It must have seemed they got little in return for this bargain. But to rise as they did, looting and murdering? There are moments of calm, such as when John Wrawe, in Suffolk, and his men, repair to an alehouse in Long Melford for a pipe of wine, and pay the landlord from their takings, Robin Hood style. One waylaid and executed at Lakenheath, the other at Mildenhall, and their heads paraded around Bury for the amusement of the people. But much of the violence seems meaningless. It reminds me of the riots in Britain in after the trigger incident of a police killing. And again, the revengeful outpouring of hate and violence that erupted after Trump was elected. The people are angry. They will take revenge. The times are more dangerous now, the stakes far higher. John Ball was a sort of left-wingish if we can say such a thing of a medieval character! The populous were whipped into action all too easily because they had cause to be angry and had no voice. Then, the rebellion was put down hard. The chroniclers vilify Ball and Tyler and the rest. They try to make people like Simon of Sudbury and John de Cambridge martyrs, and my goodness, these were not nice men they were trying to sanctify! But they were the establishment, and it had enough might to suppress pretty much anything, then. Do we want to be able to? Do we want more surveillance? We must listen to those who are angry and find common ground, the common ground of our thoughts and the decency with which we all believe we are living our lives. And those who are angry need to listen, too.

**Chapter 6 : The Witch: the facts behind the folktales**

*If wonder tales are not abundant in England, other kinds of folktales thrive: local traditions, historical legends, humorous anecdotes. Many of the favorite tales which English-speaking peoples carry with them from childhood come from a long tradition—stories as familiar to Shakespeare, Ben Jonson, Spenser, and their many contemporaries as they are to us.*

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—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, 1774 – March 18, 1845, 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, 1733 – October 22, 1820" September 26, 1731 – August 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. S. 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. S. 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 Rhineland. 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 7 : 10 Myths And Legends From New England - Listverse

*Both of these cases display the intricacies of New England vampire folklore as well as the widespread assumption that tuberculosis and other diseases were caused by the unclean spirits of the dead. Benjamin Welton is a freelance writer based in Boston.*

A New England Folktale vividly reminds us of the horrors lurking behind the fantasy. Witches were said to be able to fly on broomsticks , perhaps because the broom was a symbol of female domestication, and flying on it was the ultimate rebellion. As in the film, witches were thought to be attracted to children , particularly by their innocence and corruptibility. Toil and trouble Anxieties about children being kidnapped and murdered by witches were strongest in southern Germany, western France and the Alpine countries – and it was here that the persecutions were carried out most enthusiastically. In these areas, witches were said to meet in groups of several hundred, worshipping the devil in the form of a man or a goat, holding orgies and plotting evil. In Britain and the American colonies, witches were more likely to be accused of less dramatic activities , not necessarily devil-worship, but certainly murder and mischief on a smaller scale. They were not usually thought to be able to fly – so not much need for the baby-fat recipe – but every now and again, a truly horrific story was told. In Lancashire in , the teenage Grace Sowerbutts explained how three women had transported her around the countryside, making her dance and have sex with strange black creatures. They ate some and saved the rest for flying ointment. It was explained away as the work of a renegade catholic priest making trouble for good protestants. Fire burn and cauldron bubble While it was easy for devout people then to imagine a malign devil lurking in the shadows, witchcraft was not immediately used to explain every misfortune. Under the circumstances, they hold out pretty well. But once the first accusations of witchcraft are made, it becomes horribly easy for communities to turn on each other. Evil comes in many forms. One heartrending tale from Hartford, Connecticut tells how eight-year-old Bethia Kelly died of an inexplicable disease, her last hours disfigured by fits and claims that an invisible spirit sent by her neighbour Goodwife Ayres was pressing her belly and bowels. Another girl, Ann Cole, then began to name further people as witches, including Rebecca and Nathaniel Greensmith. In the end, even Rebecca came to agree that her husband Nathaniel was a witch. Nathaniel had met strange creatures in the forest, Rebecca told the court, and although he was a small, weak man, he was suddenly capable of huge feats of labour. None of this could be natural, surely? Both the Greensmiths were executed, along with at least two fellow-accused. Others spent years in jail. Once accusations began, they quickly spread like wild fire. Even their own family would turn against them, and it was safer to drop everything and run. The Witch allows us, modern viewers, to see how easy it would be for our ancestors, driven by misapplied faith and pressed by calamity, to believe in and persecute witches – and why people still do so in some places today.

### Chapter 8 : Folktales of England, Briggs, Tongue

*Folklore, Folktales, and Fairy Tales from England, a library of books digitized by blog.quintoapp.com and others. Ertha, the Germanic Earth Goddess. The account, written by Tacitus in the year 98, of a north German deity variously named Ertha, Hertha, Nerthus, or Mother Earth.*

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 9 : Folk tales of England, (Book, ) [blog.quintoapp.com]

*Here you will find grouped together articles and features about witches, fairies and monsters in British folklore. The Pendle Witches Perhaps the most notorious witch trial of the 16th Century.*