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* General and specific Info about the collectors of the song
* “During the late nineteenth and early twentieth century, essays, frontier plays, and novels all helped shape the belief that the cowboy was a key representation of "true" American character. The writing of Owen Wister was crucial to this process. Wister's popular 1895 essay "The Evolution of the Cow-Puncher" virtually equated the cowboy with nobility. Wister's successful 1902 novel The Virginian and 1904 play adaptation helped frame the cowboy as a uniquely American figure by focusing on how a cowboy could rise "through the social ranks by the exercise of exceptional skills and the display of a superior moral character" (Slotkin 175). At this point, the cowboy lifestyle was becoming an increasingly minor occupation, and this vanishing lifestyle surely fostered even greater public curiosity.
* But the notion of an "untainted," authentic version of a cowboy song is by itself deeply problematic, even if such songs are heard and collected in the field. By highlighting the successful capture of frontier songs, cowboy song collectors could circumvent issues that might complicate their implicit claims for an untainted sonic trace. Drawing upon the popular notion that life on the frontier constituted a quintessentially American lifestyle, cowboy song archives thus mobilized rhetoric pertaining to fieldwork and the archive to posit their songs as representing a legitimate sonic trace of true American character.

[FROM THE FRONTIER TO GERMAN SOUTH-WEST AFRICA: GERMAN COLONIALISM, INDIANS, AND AMERICAN WESTWARD EXPANSION](https://www-cambridge-org.pitt.idm.oclc.org/core/services/aop-cambridge-core/content/view/FA4FE64B43DB73D4F1D3A58BC2D70700/S1479244310000223a.pdf/from_the_frontier_to_german_southwest_africa_german_colonialism_indians_and_american_westward_expansion.pdf)

* Also talks about romanticized images of Native Americans
* By 1914, German perceptions of the US, shaped by liberal imperialists and scholars, had established powerful images of the American frontier that were used to bolster both pro-colonialist arguments and concrete colonial policies
* In consequence, late nineteenth- and early twentieth-century visions of American westward expansion and the treatment of native Americans had two complementary dimensions: on the one hand, these images were products of transnational processes of intellectual exchange; on the other, they were used to justify at times similar practices of expansion (and sometimes extinction) within two different national and imperialist contexts. In the US, tropes about “empty lands” and “Indian savages” bolstered notions of a benign American exceptionalism, which posited that settling the AmericanWest contributed to both the spread of civilization and the stabilizing of the exceptional American republic. In Germany, understanding the American frontier in unexceptional and global terms helped to generate excitement for overseas expansion and sometimes even acceptance for the violent measures presumably necessitated by imperialist policies.
* The importance of American examples for the debates surrounding Germany’s only settler colony of South-West Africa thus also demonstrates that German liberals, both left- and right-leaning, viewed colonialism as “their” political project.
* Liberals thus accepted violence against conquered ethnic groups to open “living space” to whites and, in some cases, forms of what is now called ethnic cleansing. As a result, men like Dernburg or Rohrbach could invoke images of the American West as “white man’s land” in order to excuse and explain the situation in South-West Africa during and after the Herero and Nama uprising.
* Influential German imperialists argued for the emulation of American methods, thereby counterbalancing notions that promoted nationalist or “German-centric” approaches to overseas expansion. To be sure, chauvinist ideas of Germans as being better at colonizing than other Europeans existed. However, similar sentiments could frequently be found in other nations, including the United States.
* For many  Germanobservers of the US during the second half of the nineteenth century, America’sfrontier was extremely fascinating, but it was not a national singularity and not exceptional. Instead, it was an example of a global regularity. This was a good thing: because the US was a regular colonial empire – in Dernburg’s words, the“biggest”  the world had ever known – its remarkably successful expansionist policies could (and should) be emulated in other colonial settings.
* The Kolonialzeitung was the official paper of the  Deutsche Kolonialgesellschaft (German Colonial Association), an expansionist lobbying organization in close alliance with the  Pan-German League and the Naval League. Summarizing a speech given by Josef Lettenbaur, at the time German consul in  Cincinnati, the Kolonialzeitung argued that the appeal of Lettenbaur’s talk was groundedin his references to “American colonial history” and “America’s experience withIndians.” The American example showed that “the submission of native peoples”was the precondition of colonization; only afterwards “the dove with the palmbranch could appear and bring the blessings of civilization.”
* The  American frontier was especially  (and exclusively) relevant for GSWA. During the war years between 1904 and 1907, the German Colonial Association even financed a study trip to the American West for the civil engineer AlexanderKuhn. Kuhn was supposed to explore how German endeavors in GSWA could benefit from applying “civilizing” techniques used by Americans “in the West,” especially in Arizona. Once he had arrived, Kuhn felt that a comparison between“the situations of the natives here [in the US] and there [in South-West Africa]naturally presented itself.  Not only that of the imported [sic]Negroes but especially that of the Indians, whose final prostration took a long series of bloody wars.” Kuhn argued that “the rearrangement of the situation of the Natives[in GSWA] will have to be tackled very soon.” In his view, American Indian reservations were exemplary and should be emulated in GSWA: “Even those of us who feel completely liberated from the German original sin of adoring everything foreign just because it is foreign nevertheless have much to learn from the measures the Americans have taken to solve the Native problem