culturally derived remedies and attitudes associated with it. The omission is intentional. Observers do not question the existence of the observable symptom, whatever they think of the cure. Observers frequently question both the experience and the belief when dealing with the supernatural. This attitude provides the impetus for Hufford's work, and his primary interest is in the validation of an experience rather than the analysis of a tradition.

Because the primary focus of his study is the physical experience of the Old Hag, much of the book consists of verbatim texts of interviews illustrating types of the experience and various settings for it. The data itself will be of intrinsic interest to students of folk belief, and Hufford's handling of it is careful, sensitive, and insightful. Although the lay reader might find some of the medical terminology a bit confusing, Hufford has avoided jargonistic pitfalls to provide a fascinating and highly readable study of the Old Hag experience. His criticisms of what he calls the cultural source hypothesis and his presentation of his experiential source hypothesis make the volume far more than a collection of interesting texts. **The Terror That Comes in the Night** offers a methodology which provides significant data on a highly sensitive subject and which allows tradition bearers full respect for the validity of the experience quite apart from explanations for it.

Trapped! The Story of Floyd Collins. By Robert K. Murray and Roger W. Brucker. Lexington: The University of Kentucky Press, 1982. Pp. 335, bibliographic notes, black and white photographs.

Reviewed by John Bendix.

The authors assert that the story of Floyd Collins "was one of the first truly **national** media events" (p. 163), and that it fit within the context of an America that "was a silly, immature society" in the 1920s which "gaped at flagpole sitters...and made superhuman heroes out of sports figures and avaiators - Red Grange, Babe Ruth, Charles Lindburgh" (p. 244). Floyd Collins, a member of a "typical

cave country family" (p. 40) which owned a farm in the Mammoth Cave region of Kentucky, was an unlikely candidate for national adulation, at least not until he was trapped by a 26-pound rock falling on his left leg and foot on January 30, 1925, as he was exploring what came to be known as Sand Cave (near Cave City, Kentucky). The subsequent and ultimately unsuccessful attempts to rescue him, lasting until February 16th when his body was finally reached via a shaft dug to free him, were widely reported in large-circulation newspapers throughout the country, including the New York Times, the Washington Post, the Chicago Tribune, the Philadelphia Inquirer and the Los Angeles Times (pp. 219-221). Much of the interest in the incident can be traced back to the rivalry between the two major Louisville newspaper groups, their "colorful and aggressive reporting" (p. 70) of this and other incidents, and particularly the reports of William "Skeets" Miller, a reporter who, despite fear and inexperience, crawled down to Collins and-- while trying to free him-- conducted an interview with him. Miller earned a Pulitzer Prize in 1926 for his reports (p. 229).

The contemporary accounts of the rescue were confusing and contradictory, and later accounts have done little to clarify them, in some cases merely repeating earlier inaccuracies, in others, elaborating on them. The authors decided to try to rectify this situation by gathering as much information about the incident as possible, a procedure which involved "crawling on our backs and bellies (i.e. in Sand Cave), uncovering buried artifacts, viewing a fifty-two-year-old corpse (i.e. Floyd Collins), and tracking down rare books, personal manuscripts, poems, ballads, old radio programs, TV broadcasts, and movies. In addition, we held a number of oral interviews (i.e. with as many surviving participants as could be found)" (p. 17, parentheses mine).

The first chapter sets the scene by describing Floyd's exploration based on information gathered about him, set within the context of a history of the exploration and exploitation of the caves in the area. Collins' family is briefly described (one of their numerous side occupations involved trying to make a commercial success out of caving), as is the area in which they lived, while the second chapter goes into greater detail about Floyd's "friends and

relatives" and their early attempts to free him. The next seven chapters are devoted to the later rescue attempts once friends and relatives have been unsuccessful. It is a sordid tale, full of personality conflicts between natives who knew their area and outsiders who had technical knowledge, petty crime and public drunkenness as the crowds swelled to watch the proceedings, and all kinds of horrifying schemes for getting Floyd out, including winching him out with a rope even if his foot tore off or amputating his leg where he lay. The tenth chapter-- perhaps of greatest interest to folklorists-- concerns the making of the Floyd Collins legend, and includes the text of the 1925 Ballad of Floyd Collins as originally sung by Vernon Dalhart (though without music). The later fate of the participants is also discussed (including Floyd's corpse-- a tale in itself), and the many reworkings of the story (such as Billy Wilder's 1950 film **Ace in the Hole**) are also covered. The epilogue contains an account of the authors' own explorations and discoveries in Sand Cave in 1977.

The book is clearly intended for a wide audience, and is best in showing how cultural heroes are created. Collins, unlike that other cultural hero of the 1920s, Lindburgh, became famous through his struggle and death, and the authors make a number of intriguing comments about how Collins incorporated the hopes and fears of a changing America. They also mention themes (such as Man versus Nature) that were relevant cultural undercurrents, and even engage in some psychoanalytic speculation on Floyd's sexual motivations for going into the "slippery and wet passages down which [he] loved to crawl and twist" (p. 160). Folklorists may nevertheless feel some annoyance and irritation at this book. The authors are rather uncritical about their information and deluge their readers with details that have only minimal relevance to Collins and his rescue, such as where Collins' father brought his corn and wheat to be ground (p. 41). Similarly, they treat what are oral history narratives fifty years after the fact as the equivalents of any of their other sources: they seem unwilling to recognize such narratives as oral history, and instead treat them as truth. Generalizations such as "superstitions and myths were common in the cave country...everyone knew that blue racer snakes could milk cows..." (p. 39) or "Most

[poems about Collins] were very poor quality doggerel and were passed along by word of mouth rather than being printed" (p. 251) are likely to make folklorists' hackles rise. Finally, the writing style and bibliographic references leave something to be desired-- the former can be somewhat repetitive, especially when the various actors are characterized, and the form of the latter makes it hard to find who said what when.

Trapped! is the sort of book where one wishes that the authors knew just a little bit more about folklore, because they have a wealth of good and interesting material. Their analyses are tentative, scattered and skimpy, however, and do little to allay one's suspicions that books with exclamation marks in their titles (such as Piers Paul Reed's **Alive!**) are perhaps best left for leisurely summer reading.

International Proverb Scholarship: An Annotated Bibliography. By Wolfgang Mieder. New York: Garland Publishing, 1982. Pp. xvii + 613, Name, Subject, and Proverb Indices. Preface by Alan Dundes, Editor of the Garland Folklore Bibliography Series. Cloth $60.00.

Reviewed by Sandra Dolby-Stahl.

Wolfgang Mieder has given us an excellent bibliography on international proverb scholarship. The book reflects most positively to the credit of the author, the Garland bibliography series, and the discipline of folklore studies. The preparation of bibliographies would seem to require simply a plodding expenditure of effort and routine organizational skills. Not so Professor Mieder's impressive amassing and annotating of sources in paremiology. This bibliography is not merely a competently prepared research tool; it is a model for bibliographic methodology and an interesting, well-written study in its own right. As the author explains briefly in his Introduction, careful thought went into decisions on the ordering of entries, the selection and annotation of research, and the indexing of entries according to Names, Subjects, and actual Proverbs involved. As a result, with little effort we can draw from the work a clear sense of who the primary researchers in