philosophers have posited, that one is born to question the meaning of everything encountered, but is limited by the senses from comprehending the essence of being? (xvii)

Actually, I do not see how one can doubt the fact of telepathy after the forcefulness of such an extensive amount of research as that conducted and reviewed in this book. There are very few new insights, however; one still wonders what it might be that makes some people more open than others to this kind of experience. In this respect, no true advance has been made from the time of MYERS. Ms. Virtanen lays stress on the telepathic influence on REM sleep at the borderline between sleep and wakefulness. A slight dozing off will open the doors: an English girl gazes at a pond and feels that her brother is dead. Many similar premonitions are found in the Finnish material. Trance, also, is an opening onto telepathy, and Ms. Virtanen defines it as a state of consciousness in which the capacity for observations is reduced and suggestibility is increased—such as occurs in highway fatigue or in staring at a crystal ball.

What appears to be unprecedented is the wealth of evidence for folkloric strains, such as a death announced by angels singing or by voices telling that the deceased stands before God. In general it is noticeable that, notwithstanding the amount of information conveyed through the media nowadays, it is close human contacts and experiences that dominate the scene, and next to no trace is left of the general show paraded over television.

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WHITE, DAVID GORDON. *Myths of the Dog-Man.* Chicago: The University of Chicago Press, 1991. xiv+334 pages. Illustrations, selected bibliography, index. Paper £14.25 (UK and Eire), $20.75 (except USA, Canada, Australia); ISBN 0–226–89509–2. Cloth £33.95 (UK and Eire), $48.95 (except USA, Canada, Australia); ISBN 0–226–89508–4.

Do not be deceived by the title of this book into thinking that it is a narrow treatise on an arcane subject. David Gordon White's first book-length publication is an impressive and important cross-cultural study that has vast implications for history, religion, anthropology, folklore, and other fields. Relying on scripture, legend, archeology, and myth, White pieces together a fascinating pan-Asian picture that has its roots in a Central Asian vortex.

Myths of the Dog-Man continues the glorious tradition of cross-cultural studies exemplified by Georges Dumézil and Mircea Eliade. Perhaps the closest recent exemplar of this tradition in terms of its searching breadth is Bruce LINCOLN's *Priests, Warriors, and Cattle: A Study in the Ecology of Religions* (1981). The chief theoretical model for this book, however, is drawn from Jonathan Z. Smith, the historian of comparative religion who is concerned with how we adjust to chaos and otherness. White shows clearly that most of the Eurasian myths dealing with cynanthropic barbarians and monsters are really attempts to come to terms with those who are different from us. A more philosophical approach to many of the same questions may be found in Wilhelm HALBFASS's *India and Europe: An Essay in Understanding* (1988).

The book is marred by occasional political preaching. Perhaps the most egregious

example of this is in the last chapter, where the author waxes indignant over the treatment of the " mad dog," Colonel Qaddafi, and makes a plea for " the continued existence of our fragile blue planet." He also strains to assert that our efforts to cope with the third world are comparable to the motivations of those who created the ancient dog-myths. These blatant efforts to make a truly scholarly work somehow " relevant " for a general audience both tarnish the stature of the book and demean its readers. It would be preferable to allow individuals to form their own conclusions about the meaning of the myths for the modern human condition. These gaffes could have been avoided if the author had received good editorial advice, but I suspect that they are probably actually due to bad editorial suggestions.

This disclaimer aside, the book is deserving of enthusiastic praise. Remarkably wide-ranging and extremely well documented, it covers (among much else) the following: medieval Christian legends such as the 14th-century Ethiopian *Gadla Hawâryât* (Contendings of the Apostles) that had their roots in Parthian Gnosticism and Manichaeism; dog-stars (especially Sirius), dog-days, and canine psychopomps in the ancient and Hellenistic world; the cynocephalic hordes of the ancient geographers; the legend of Prester John; Viśvāmitra and the Śvapacas (" Dog-Cookers "); the Dog Rong 犬戎 (" warlike barbarians ") during the Xia, Shang, and Zhou periods; the *nochoy ghajar* (Mongolian for " Dog Country ") of the Khitans; the Panju 槃瓠 myth of the Southern Man and Yao " barbarians " from chapter 116 of the *History of the Latter Han* and variants in a series of later texts; and the importance of dogs in ancient Chinese burial rites.

Along the exhilarating way, White touches upon the dog-headed Egyptian baboon Anubis, who guards the dead; the boost given to hagiographic accounts that associate saints with cynocephali by St. Augustine's *De civitate Dei*, which sanctified the place of monsters in medieval Christianity; Amazons who mate with dog-men; and walls such as Alexander's Gate and the so-called Great Wall of China that ostensibly keep the " cultured " in and the " barbarian " out. He also compares cynanthropy with its related lycanthropy, which is much better known in the modern West, but which was probably less important in terms of world history. One of the few important connections that White fails to make in his investigations of dog-man myths is that between Pangu 盤古, the cosmic man of Taoism, and Puruṣa, whose cosmogonic sacrifice is referred to already in the *Rg Veda*.

Because of the wide-ranging nature of his scholarship, it is difficult to tell just what White's specialty is. My impression, however, is that he is primarily an accomplished European medievalist, secondarily a knowledgeable student of Indian mythology, and thirdly someone who is rabidly (pardon the adjective in this context!) curious about Chinese lore and knows how to go about getting good information on the subject. Above all, White shows himself unmistakably to be one of those rare talents for whom scholarship knows no bounds and who has the stamina to pursue any relevant leads no matter how far afield they may take him.

This book is packed with fascinating information for the Asian folklorist who is willing to look beyond the horizon of his own comfortable bailiwick. For example, White suggests that the name of the Ainu of Sakhalin and Hokkaido and the Inuit of northernmost North America may both mean " dog." Usually, we are told that these ethnonyms mean " man, person," but when we consider that both the Ainu and the Inuit share a dog ancestry, human and canine may begin to merge. Such willingness to hypothesize using solid grounds and without *a priori* restrictions has enormous implications for how we do cultural history. Incidentally, White also hastens to add that " the earliest extant literary fragment from Japanese tradition, the eighth-century

Kojiki, relates a dog legend concerning the fifth-century emperor Juliaku" (137).

Throughout, White displays a fascination with words and their etymological underpinnings. Consequently, one is apt to be much enlightened by this book about things that are normally taken for granted. For example, students of Chinese are bemused by the expression *dachong* 大虫 ("big bug"), which was used colloquially to refer to tigers from at least as early as the Tang period. It is only when we read in *Myths* that the tiger is called "great insect" (*po-lo-mi*) in the language of the Southern Man (280, n. 30) that we understand the most likely origin of this odd expression in Chinese.

In his discussion of the term *gui* 鬼 ("ghost, devil, demon"), White follows sources that claim that its earliest meaning is "foreign people." Although this is indeed one early meaning of the word, it is derived from the basic signification, which seems to be "demonic spirit [of the dead]." We may note that the oracle bone forms of the sinograph used to write this word show a figure with a human body and an enormously large head, the idea being that this is a creature who is like us but different from or other than ordinary living human beings. This fits in well with White's interpretations of cynocephalism. It should also be pointed out that uneducated Chinese, particularly in the south, still refer to foreigners as (*yang*)*guizi* (洋)鬼子 ("demons/ghosts [from across the ocean]").

White dares to tackle head on such complicated problems as just who the Ephthalites and the Huns were. He marshals evidence dexterously and draws conclusions (not always the safest or most conventional ones) judiciously. This makes reading the book thought-provoking, even downright exciting.

White discusses the story of the Buddhist saint Mulian 目連 (Jap. Mokuren, Skt. Maudgalyāyana), whose mother fell into hell for having eaten the flesh of a white dog. The author would surely be interested to learn that, in some early versions of the legend (including the transformation texts from Dunhuang 敦煌変文), Mulian's mother actually becomes a black dog after her son rescues her from the underworld (MAIR 1983, 120–21). The notion of Mulian's mother becoming a black dog for her transgressions persists to this day in Taiwanese funeral dramas (SEAMAN 1981).

The volume is rounded out with nearly a hundred pages of dense documentation, an eclectic "Selected Bibliography," and a lengthy, analytical index that is very helpful in bringing together the diverse materials that make up this treatise.

Captivated as I was by White's virtuoso performance, I was not looking for errors and did not notice many. One that caught my attention, however, is on p. 290, where the unique authority on Asian symbolism, Schuyler Van Rensselaer Cammann, is ironically referred to as Schuyler Common. Apart from such innocent blunders, which are few, and the unwanted didacticism referred to in the third paragraph of this review, *Myths of the Dog-Man* is extremely well-researched and highly significant. I am already waiting expectantly to find out what new subject will attract David Gordon White's considerable talents. Whatever he chooses to write on, it is sure to be enormously illuminating.

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HAARMANN, HARALD. *Symbolic Values of Foreign Language Use: From the Japanese Case to a General Sociolinguistic Perspective.* Contributions to the Sociology of Language 51. Berlin/New York: Mouton de Gruyter, 1989. xi+291 pages. Bibliography, index of subjects, index of names. Cloth DM128.—; ISBN 3-11-011712-6.

Harald Haarmann's informative study presents a sociolinguistic analysis of foreign language use in the Japanese mass media, particularly in commercials. The author stayed in Japan for several years in order to collect data and carry out questionnaires concerning foreign influences in commercials, and Japanese attitudes toward them.

The main contributions of the book are the vast quantity of statistical data, the numerous illustrations of actual advertising, and the analysis of the Japanese language phenomena (through the eyes of a non-Japanese linguist) in comparison with the languages of other countries. Haarmann's assertion is that the Japanese personal monolingualism combined with impersonal multilingualism in the mass media is quite unique.

The phenomenon of so many foreign words in contemporary Japanese society is reflected in the number of dictionaries and books concerning borrowed or foreign words that have been published in the past decade. The author concludes that Japanese multilingualism in the mass media is related to the history of polygraphy. The Japanese have absorbed words from other languages throughout their long history. Japanese *kanji*, for example, was originally borrowed from China.

The typical features of commercials are ethnocultural stereotypes and a complex network of setting and language. Though ethnocultural stereotypes exist in other cultures as well, they vary according to the cultural values of the countries. The Japanese tend to relate the English language to modernity, French to elegance, and Italian to speed (fast cars). Among foreign languages, English is used more than others because it is viewed as modern and prestigious.

The author goes on to define types of communication: monolingualism, bilingualism, and multilingualism. He then investigates foreign elements in TV commercials by presenting actual data. Most of the commercials with foreign elements are made by Japanese companies to give consumers a positive image of the given language's culture, to raise viewers' curiosity, to attract them to the products, and to give them the feeling that they are members of a cosmopolitan community.

Subsequently, he presents the results of a questionnaire given to young Japanese viewers regarding foreign language use. The results show that many of these young people recognize foreign elements in TV commercials, even though they do not fully understand them. They prefer the use of a foreign language for luxury products such