

The political instability can enormously influence economy of country. Militant changing of government is the most anti-growth syndrome; however dictatorship does not need to be anti-growth syndrome. However the situation in Africa is different. "The history of the continent has revealed that growth and dictatorships are unlikely to coexist." (p. 167)

African societies work in a redistribution system in which participants are divided into three categories – consumers, delegates, villagers. Each group is working for itself and this makes the system fragile and can lead to rebellions. The main question of the book is the link between the global policy and syndromes. Through the analysis the authors came to three conclusions. "First, all the three channels of transmitting ideas from the global development paradigms to the African policy choices appear to have done so potently. ... Secondly, from the analysis it is clear that African values of consequence to growth syndromes are in tandem with the world values. ... Finally, given Africa's high dependence on aid, international multilateral agencies have played a disproportionately larger role in shaping African policy syndromes – through technical advice, conditionality, and now increasingly through selectivity in aid allocation to engender adoption of globally desirable policies." (p. 338, 339)

The book is an analysis of the economic development of African countries, which is a really interesting topic and its view on the influence of policy-making on economic development, makes the book interesting for many people. It focuses on the reasons for economic growth, stagnation, or decline. It is a clear description of whole processes. The book is part of the Growth Project and it is a theoretical part of the research. There is also second volume, which is a case study of African countries. However, the book has one problem; it is written in a way that people without specialized economic knowledge will not understand clearly. The parts written about economic topics are very difficult for ordinary people interested in this topic.

*Jela Dobošová*

LUTGENDORF, Philip: *Hanuman's Tale. The Messages of a Divine Monkey*. New York, Oxford University Press, 2007. 434 pp. ISBN 0-19-530922-7

This long-awaited monograph by Philip Lutgendorf, a Professor of Hindi and Modern Indian Studies at the University of Iowa, is a result of more than a decade of concentrated effort by one of the leading American scholars in the field. It capitalizes on a series of papers he published between 1994 and 2004, recasting them into a seamless body that has all the prerequisites to become 'The Book' on Hanuman in English (although the author disclaims such adoration right from the beginning).

Hanuman, a simian aide-de-camp to Rama, the main human hero of the epic *Rāmāyaṇa*, has evolved into one of the most popular Hindu folk-deities. In the experience and practice of Indian people, particularly in the north, he is the most endearing character, a preeminent "deity-of-choice of the kali yuga" (p.10). However, in

spite of the fact that nowadays one can find in India far more shrines dedicated to him than to Rama, Hanuman's rise to prominence is a relatively recent phenomenon.

The "popular" nature of the Hanuman-cult means it spread largely by word of mouth. This fact requires one to look far beyond the ancient authoritative text and elite practices. Lutgendorf examines Sanskrit and vernacular texts, classical iconography as well as popular mass culture, and fills in this theoretical framework by extensive fieldwork and interviews. He applies a deconstructive and gender-conscious approach combined with critique of Orientalism to arrive at many a thought-provoking conclusion, the foremost of them being his *Hanumāyana*. (Read below for more details.)

The author's investigation is interwoven with a very fundamental question: Why would human beings adore a "lower" species? What does the divine monkey convey to devotees about the world, the gods, and about themselves? The answer is rather complex but Lutgendorf patiently deciphers Hanuman's messages one by one in eight chapters of his book.

First, Hanuman's career is examined along with some of the theories regarding his origin and expanding popularity. The divine monkey first appeared in Valmiki's *Rāmāyaṇa* in the 2nd half of the 1st millennium B.C.E., but the cult of his worship did not begin before 1000 C.E. After the Muslim occupation of India, this cult was on the rise as a response to increasing self-awareness of Hindus. The vernacular Ramayanas that started appearing in India from the 12th c. already express Hanuman's profound emotional attachment to Rama. This elevation of a simian - a creature placed in between animal and human realms - to a high spiritual status, is a profoundly significant fact. The divine monkey thus arises as a servant of the deity that preserves the order of the cosmos, but also as a self-assertive champion who inspires the less privileged.

From the 19th c. onwards, India saw acceleration of the Hanuman-cult propagation. (It is important to realize the meaning that Indians have traditionally ascribed to the Word - words were seen as reified and eternal, and as such had Power.) At the time Tulsidas, who is supposed to be the founding father of the worship, produced a retelling of the Rama-story in which Hanuman become the main hero and the narrative spotlight shifts from the more distant Rama to the more accessible monkey-hero.

After surveying the popular literature devoted to Hanuman, examining its genres and evolutionary trends, Lutgendorf proceeds to address the content of this literature. Chapters 4 and 5 represent an exciting attempt at constructing a *Hanumāyana*, a divine biography of the monkey hero, and as such constitute the core of the book. The author presents to English-speaking readers a representative sample of the many stories about Hanuman that circulate in India, particularly those that were not included in the "canonical" Ramayana texts (e.g., those by Valmiki, Kamban, and Tulsidas). He puts forth synopses of 40 representative tales that recur with only minor variations in multiple regional traditions or storytellers' repertoires.

The very interesting last chapter revolves around the theme of 'mediation'. The cult of Hanuman is seen as but one subspecies of the broader human preoccupation with simians that represent mediation, similarity, and difference. Lutgendorf interrogates here the wider human fascination with anthropoid primates as boundary beings, exemplifying the Other and thus permitting the articulation and demarcation of the Self.

In the section about the famous Chinese monkey-king Sun Wukong the author looks for parallels between the Indian and Chinese literary and religious tradition, and subscribes to the theory that the Ramayana influenced the 16th century Chinese novel along the southern maritime route.

As regards the style of this monograph, one could characterize it as the 'demanding but friendly' approach of an erudite author in a constant dialog with the reader. The author is equipped with great humility and respect which is necessary for a Western scholar in order to probe into the core of the Hanuman worship. As to Lutgendorf's linguistic competence, he relies mainly on his proficiency in Hindi and Sanskrit, while duly pointing at areas that lie beyond his reach, quite in accordance with the ancient Taoist saying: 'To know what one does not know is the highest wisdom.' (After all, it is hardly possible for any single scholar to cover linguistically the whole area of India with its many languages and regional dialects.) One little point to make in this respect is, however, the author's occasional 'smuggling' of Hindi terms into the text that are not included in the Glossary, which makes it rather unintelligible for a reader not proficient in the language.

Finally, this comprehensive and well-researched work cannot be more warmly recommended not just as an excellent source of knowledge on Sri Hanuman to the students of Indian and South-East Asian religion and culture, but also to all inquisitive minds fascinated with the Indian philosophical legacy.

*Radovan Škultéty*