

historical narrative, and material culture in both small-scale and urban societies.

The chapters cohere around key issues outlined by vom Bruck and Bodenhorn in their introduction, including how names may be more than arbitrary signs; how names are linked to various dimensions of personhood; and the symbolic and expressive dimensions of this social process. The editors draw on both cultural and linguistic anthropological theory to outline their thematic areas of study, as do several of the contributors. The body is a special point of focus throughout the book; indeed, some of the most compelling ethnographic discussion centres on the often overshadowed connection between the semiotic and the material. Such a sub-disciplinary bridge, which happens infrequently, is a most welcome part of this rigorous examination of the philosophical, semiotic, and political underpinnings of names that guides us from antiquity and into the present. Rather than group the chapters thematically, the editors have arranged them such that adjacent ones articulate topically. Editor commentary prefaces every chapter and helps to situate each *vis-à-vis* others. These interludes are especially helpful when reading the entire volume and contemplating different incarnations of the book's central themes.

Identity is a focus that unites the collection's diverse ethnographic settings and sociolinguistic customs, and the essays approach this concept through complex, grounded analyses of naming practices. Chapters by Linda Layne, Andre Iteanu, Barbara Bodenhorn, and Carolyn Humphrey examine the societal implications of who deserves a name, when one receives a name, and the implications of not being named altogether. Maurice Bloch's and Michael Lambek's chapters analyse the philosophical underpinnings of naming and modes of address as they occur among the living and deceased in different regions of Madagascar, while Stephen Hugh-Jones offers insights on these subjects from Northwest Amazonia. Susan Benson historicizes contemporary African American names by examining slavery-era West African naming practices, the atrocities of naming prevalent in the Atlantic slave trade, and recent strategies to reclaim name choice and bestowal. The ways in which names are etched on bodies and landscapes in papers by Gabriele vom Bruck and Thomas Blom Hansen speak to questions of gender, race, class, and place. Together, the chapters cover an impressive breadth and scope of perspectives on names and naming.

While the chapters flow nicely as arranged, explicit section headings that group the essays thematically could highlight the collection's contributions more substantively. For instance, using key topics identified in the introduction – especially gender, religion, or power – to order the essays would make the book more readily accessible to readers with specific interests. In its current configuration, chapters that discuss names in urban regions of the United States, South Africa, and Yemen bookend studies based in small-scale societies in Papua New Guinea, Madagascar, Amazonia, Alaska, and Mongolia. Ultimately the book offers a far more complex and nuanced approach than a comparison of naming in small- versus large-scale societies, and an organization that transcends such a divide might better serve the collection. This minor point does not, however, detract from the overall merit of this timely collection. In an era when names act simultaneously as markers of identity and tools of surveillance, this edited volume provides much material for thought and comparison on the regional significance of names. Indeed, this welcome set of essays will be of interest to both cultural and linguistic anthropologists in search of a deeper answer to the age-old question of what is in a name.

SHALINI SHANKAR *Northwestern University*

WHITEHOUSE, HARVEY & ROBERT N. MCCAULEY (eds). *Mind and religion: psychological and cognitive foundations of religiosity*. xxx, 248 pp., figs, tables, bibliogr. Walnut Creek, Calif.: AltaMira Press, 2005. £19.99 (paper)

All thirteen contributors to this edited book focus on evaluating Harvey Whitehouse's 'modes of religiosity' theory, which assumes that there are two fundamental types of religious systems. First, there are 'doctrinal' systems involving institutionalized leadership roles, elaborately organized and written-down theologies, and predictable and repetitive rituals. Second, there are 'imagistic' systems involving leadership by inspired and charismatic individuals, and rituals that are exciting, unpredictable, and not frequently repeated. Each mode is assumed to exploit a different set of cognitive processes in the minds of those to whom religious concepts and teachings are transmitted. For example, the repetitive rituals of the doctrinal mode are expected to elicit processes enabling explicit memory, while the infrequent but arousing rituals of the imagistic

mode are expected to involve episodic memory. In theory, if we can recognize the mode of a particular religious system, then we should be able to make accurate predictions about the types of cognitive processes involved in the evolution and maintenance of that system.

The book is divided into three sections. The first deals with theoretical considerations, the second with testing the theory and the third with the theory's wider applications. In the first section, Robert A. Hinde and Mathew Day each contribute (in separate chapters) broad and somewhat loosely organized discussions of theoretical considerations about Whitehouse's work. E. Thomas Lawson offers a more targeted commentary on cultural transmission in the context of the modes theory, including a brief review of experimental research on this topic, and Todd Tremplin sketches a dual-process (rational and experiential) model of religious thought. Finally, Pascal Boyer's chapter in the section, in which he reviews his own 'standard model' of religious thought and critiques Whitehouse in light of this model, is particularly outstanding. More than any other contributor, Boyer successfully applies the logic of evolutionary psychology in order to distinguish the cognitive adaptations that produce religiosity from aspects of religion that arise as by-products of these adaptations. In this regard his analysis of Whitehouse is especially illuminating, for example when he discusses the doctrinal mode as a correlate of cognitive by-products such as guilds and literacy.

Several first-section contributors emphasize the need for research that tests the predictions of the modes theory, and the book's second section takes this issue to heart. Justin Barrett draws up a list of twelve hypotheses derived from the theory that are most in need of empirical testing. Such lists are helpful in terms of clarifying the criteria for falsification of the theory's predictions, and may inspire others to conduct the suggested research. However, empirical research is more easily said than done, and it would be reassuring if this section contained more chapters that actually presented data. In fact, only one chapter in this section (and in the whole book) contains original empirical research: Rebekah A. Richert, Harvey Whitehouse, and Emma Stewart describe a pair of experiments in which university students participated in ritual-like activities. These experiments were designed to test the modes theory's prediction that rituals eliciting stronger emotional reactions will motivate more elaborate

exegetical reflection about that ritual. Results supported the prediction: subjects who had stronger emotional responses to the ritual were likely to attribute meaning to a greater number of ritual actions, and to draw more analogies while expressing this meaning. This chapter is certainly one of the book's high points, as it presents interesting results that are relevant to the debates at hand. Moreover, reading the descriptions of the rituals involved in these creatively designed experiments is in itself highly entertaining.

In the final section of the book, Ilkka Pyysiäinen discusses religious conversion in terms of the constructs of the doctrinal and imagistic modes, while Jesper Sørensen considers the role of charismatic authority in the establishment of religious movements, as well as the cognitive effects of ritual, and perceptions about the purpose and meaning of ritual. Finally, D. Jason Sloane analyses the reoccurrence of free-will problems in religious systems cross-culturally, and Whitehouse himself concludes with a response to the other contributors' comments on his work.

In summary, the main weakness of this book is that while many contributors comment on the need for empirical tests of the modes of religiosity theory, only one chapter actually presents original data. Nevertheless, for anyone interested in Whitehouse's work, this book provides an excellent set of commentaries, and for those interested in cognitive approaches to religion more generally, it offers a good overview.

MICHAEL E. PRICE *Brunel University*

Material culture and archaeology

BROWN, DAVID H. *Santería enthroned: art, ritual, and innovation in an Afro-Cuban religion*. xx, 413 pp., figs, plates, illus., bibliogr. London, Chicago: Univ. Chicago Press, 2003. £27.00 (paper)

Santería enthroned is a long-awaited work; an erudite, massive, and luxurious volume, drawing together anthropology, history, material culture and visual culture in an extremely sophisticated way. Brown brings a fresh look in a field that too easily falls in repetitive debates on origins, authenticity, and the 'invention of tradition'.

One of the main contributions that Brown is making is to put images at the centre of his argument. This is not just an art history of