

dependence mixed with antagonism.

In fact, it seems to me that Schelling himself has not grasped the full significance of his approach. Looking at the matter closely, we discover that the implications of his conflict analyses are even more radical than he himself allows. "Pure" zero-sum conflict does not represent an extreme type of institutionalized conflict. It can be shown that it cannot exist in a stable, institutionalized form.

Let us consider, for example, zero-sum parlor games like chess. The *formal* relationship between the players in their role as players is zero-sum. Their *existential* relationship, however, is not: as existing human beings, they are not merely locked in conflict; they also derive mutual pleasure from playing the game, and that is why they are playing it. Zero-sum game interaction is embedded here in a cooperative existential relationship. In all such cases, there is mutual interest in maintaining the integrity of the game, in playing according to the rules. Cheating in parlor games, on the other hand, introduces another nonzero-sum element—mutual damage—since it tends to undermine motivations to play the game and thus to eliminate the game as a source of profit to the cheater.

Schelling indicates a way of transforming chess into a nonzero-sum game by offering rewards for pieces that remain on the board. True, if we do this, there will be mixed game motivations; winning will not be the only thing that counts. But from the existential point of view, the game is nonzero-sum anyway. There *must* be another motivation than "winning," if the game is to remain alive as an institution.

What about sharp existential conflict situations such as duels and wars? One could argue that duels to the death, disregarding the unlikely outcome of both duelers being killed, represent an institutionalized form of zero-sum conflict. This would indeed be the case if the participants regarded being killed as the worst possible outcome. But in cultures where being killed is considered the worst that can happen to someone, such duels will disappear as an institution. The institution of mortal combat can subsist only where the dishonor of avoiding the risk of being killed is mutually deemed worse than death. Then the duelers will satisfy a mutual need for honor by fighting each other to the death. This mutual need alone can sustain the institution.

As to zero-sum war, the question is,

to begin with, whether things can be so arranged institutionally that no mutually damaging outcomes *can* occur. This condition could be satisfied only by two types of war. One is a limited war with a stop rule such that the war must end when one side is clearly ahead or when there is a stalemate with both sides having lost their expendable forces. The other is a war in which one side is so much stronger that it does not face the risk of being worse off as a result of having fought. Both types of war have zero-sum features. The former, however, presupposes drastic limitation and, hence, the recognition of mutual dependence; it is somewhat like the zero-sum parlor game—a sharp conflict embedded in a more cooperative existential relationship. As to the latter, it presents a trivial strategic problem and will tend to drop out of the institutional picture: where *A* is so much stronger, *B* is far more likely to recognize him as master than to fight him. In all other types of war, mutual loss is *a priori* possible, and the game is nonzero-sum.

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Le Razze e i Popoli della Terra. vols. 1–4. Renato Biasutti *et al.* Union Tipografico-Editrice, Turin, Italy, ed. 3, 1959. 2914 pp. Illus. L. 37,000 (approximately \$60).

The English language does not contain, as far as I know, a complete, modern work on global anthropology. The Italian language does. It is Renato Biasutti's mammoth, four-volume work on the races and peoples of the world, which was revised for the second time in 1959. According to my bathroom scales the volumes weigh 22 pounds, thus, its price is \$2.73 a pound, less than twice the cost of good beefsteak. In the library of one American university, students who have not studied Italian keep the volumes in constant use, copying the numerous folding maps showing the distributions of boat types, house types, and other phenomena rarely charted in English-language publications. The type page is 8 by 5½ inches, and there is an illustration on two out of every three pages, as well as 45 tables in color (15 of which are pictures) and 30 maps, mostly folding. Were this book in English it would fill a crying need, but it is unlikely to be translated because of the cost.

The volumes cover human evolution, racial history, prehistoric archeology, racial movements and distribution, linguistics, and ethnography. To help him write it, the geographer, Biasutti, whose university post is at Florence, and who is now 82, enlisted the aid of 17 other professors—M. Bartoli, R. Battaglia, E. Cerulli, L. Cipriani, R. Corso, G. Genna, G. Gentili, P. Graziosi, L. Grotanelli, J. Imbelloni (Argentina), A. Micheli, M. Muccioli, N. Puccioni, S. Sergi, C. Tagliavini, T. Tentori, and G. Vidossi. All except Graziosi and Tentori contributed signed chapters either singly, in collaboration with Biasutti, or in collaboration with each other. Next to the maestro's, Battaglia's name appears most frequently. In addition to writing one section, Cipriani, who is famous for his photography, contributed hundreds of magnificent photographs.

Without great elaboration, little more can be said about this publication except that it is written in a uniformly simple style, so that anyone with the rudiments of Italian (or even just French or Spanish) can use it; that it is up to date; and that it is mostly noncontroversial. Biasutti's classifications of races and culture are based on geography, evolutionary status, and history. The concepts of several other schools of anthropological thought are explained, and the coverage is monumental. Although its function is encyclopedic, this opus is a much better teaching device than an encyclopedia. While too expensive for use as a textbook in any language, it belongs in every anthropological library. Many a junior professor of sociology and anthropology or some other combined field, faced with working up a course in general anthropology, will find it a godsend.

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Men and Moments in the History of Science. Herbert M. Evans, Ed. University of Washington Press, Seattle, 1959. viii + 226 pp. Illus. \$4.50.

The occasion for publishing this collection of nine essays was the 25th birthday of the History of Science Dinner Club, founded by Herbert Evans in 1932. The first essay, by Egon Brunswick, is a survey of "ontogenetic and other developmental paral-