

This is a well-written, entertaining book that is enjoyable and informative.

There are 13 short chapters organized into four parts. The first part, *The Roots of the Robin Hood Mentality*, begins with a short retelling of the Occupy Wall Street movement and a history of the Robin Hood story that, according to Sun, is illustrative of our fairness instinct. In this part, the author also distinguishes between “process fairness” from “outcome fairness,” “procedural justice” from “distributive justice,” and “equity” from “equality.” In the first of each of these dyads, the fairness instinct seems to be cued on whether the process is fair and that people get what they deserve—more effort, more rewards. In the second, the instinct seems to be cued on equality of outcomes. Do some people have more than others? Here we also read about the fairness instinct in other primates, the neurological basis for this instinct, and the game experiments that seem to reveal it.

Part 2, *The Survival of the Mediocre*, mostly consists in a series of stories and historical events that seem to illustrate, and give evidence for, a fairness instinct in the “equality” sense. The author tells us about his Aunt Jane and her experiences in a commune in 1950s China and the rise of anti-intellectualism in Mao’s China, post-World War Soviet Union, and the United States. In Part 3, *Justice By Any Means*, we meet a Chinese mass murderer, who seemingly acted out of vengeance, but with the avowed intention of serving justice. This leads to a discussion of “wild justice.” Here the author discusses standard responses to perceived injustices in weak legal systems, and the implications for revenge and spite. Terrorism features prominently in this part, in particular the attack on the Dubrovka Theatre of Moscow by a group of Chechens.

The final part, *Equality and Divine Justice*, begins with a discussion of the history of polygyny, and the modern opposition to it. Here Sun applies the ideas developed in previous chapters to understand modern attitudes about polygyny. Following are historical discussions of how modern religions fit into the picture, in particular, the challenge posed by Martin Luther.

The analysis here could have been more careful and precise at some key points. In particular, after making the distinction between process fairness and outcome fairness, the author seems to focus almost exclusively on the latter, and neglecting the former. But this is a fundamental opposition in the instinct, and needs more careful analysis. The biological and selective basis of this so-called fairness instinct could also have been better worked out.

Nonetheless, the overall picture this book presents is compelling. It is also an enjoyable read.

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**SOCIAL LEARNING: AN INTRODUCTION TO MECHANISMS, METHODS, AND MODELS.**

By William Hoppitt and Kevin N. Laland. Princeton (New Jersey): Princeton University Press. \$75.00 (hardcover); \$49.50 (paper). xi + 307 p.; ill.; index. ISBN: 978-0-691-15070-3 (hc); 978-0-691-15071-0 (pb). 2013.

Interest in both social learning and tradition in nonhuman animals and the evolutionary relationship of animal traditions to human culture has increased dramatically over the last four or five decades capturing the attention of scientists with backgrounds in a variety of disciplines, including developmental and comparative psychology, behavioral ecology, anthropology, primatology, economics, and robotics. Perhaps because of the rapid growth of the field and its steadily increasing breadth, there has been no single volume that provides an integrated overview of the field. Hoppitt and Laland have made an important contribution in undertaking and successfully completing the daunting task of providing an integrated overview of the extensive, multidisciplinary literature on social learning.

An introductory chapter addresses some of the contentious issues of definition that have plagued the field and is followed by a succinct, but informative, history of social-learning research. A third chapter discusses the strengths and weaknesses of laboratory investigations of social learning phenomena and is followed by a critical examination of the several taxonomies of behavioral processes involved in social learning, and considers which of the many proposed social-learning processes might provide a basis for behavioral traditions.

The final 150 pages (five chapters) of the volume are the most innovative and provide the core of the book. Hoppitt and Laland use mathematical/statistical methods for identifying and quantifying social learning (e.g., network-based diffusion analysis, similarity/dissimilarity matrices, likelihood-based models, cluster analysis) to build a framework for integrating findings from the many disciplines involved in the study of social learning. Many potential readers are likely to find the equations daunting. However, they will also find the mathematical treatment a uniquely effective means of organizing discussion of an otherwise diverse set of findings that are presented and critiqued here in a manner accessible even to those who, like me, cannot appreciate the underlying math.

Although some may find discomfiting the results of such an approach to the analysis of the social-learning literature, the method is compelling. Further, if as this volume suggests, both field and laboratory studies of social learning and tradition in animals are going to become far more model-driven, mathematically based enterprises than they have been in the past, then the final five chapters of Hoppitt and Laland's monograph will prove invaluable to graduate students interested in undertaking future research in the area.

In sum, *Social Learning* provides the first compelling synthesis of the social-learning literature and is of value not only to newcomers seeking an introduction to a complex, multidisciplinary field, but also to established researchers looking for challenging views on familiar topics. A copy should not only be on the bookshelf of but also read by anyone interested in the study of social learning.

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NOBLE SAVAGES: MY LIFE AMONG TWO DANGEROUS TRIBES—THE YANOMAMÖ AND THE ANTHROPOLOGISTS.

By Napoleon A. Chagnon. New York: Simon & Schuster. \$32.50. ix + 531 p.; ill.; index. ISBN: 978-0-684-85510-3 (hc); 978-1-4516-1147-2 (eb). 2013.

This volume hits readers viscerally. Dirty tricks. First contact. Underhanded monks. I could not put the book down. Chagnon's gritty writing style takes readers out of their chairs and puts them into the rainforest. Readers share the author's awe when he finally understands the geography of Yanomamöland, which contradicts maps of the time. Readers feel his joy when he realizes he has made true friends, people who help him at costs to themselves, among the Yanomamö. Readers feel his sorrow when Yanomamö die, especially when they die because of outside machinations.

Students considering fieldwork should read this volume. Chagnon shows the challenges: dangerous rivers, tricky adversaries and, sometimes, green snot. But he also shows the rewards of fieldwork: lasting friendships, a profound understanding of the physical and biological world, and a healthy respect for political enemies and friends.

*Nobel Savages* hits readers intellectually, too. It reviews the author's vast body of work on social organization, the underlying causes of violence, and the politics of fighting. For scientists familiar with his publications, the overview offers remarkable details. For instance, his 1988 *Science* paper has a bar graph showing a man who had *unokaied* (killed) 16 times. *Nobel Savages* puts a face to that man. Anthropologists who want to understand hu-

man behavior using an evolutionary framework should read this book.

Chagnon uses his last three chapters to address the dark rumors swirling around him. You can feel anger simmering beneath his words, but this is not a vitriolic diatribe. Instead, he gives a clinical assessment of the players and their motives, much as he did for the Yanomamö.

If you have heard rumors of bad science, questionable ethics, and fraudulent data—and want more knowledge before judging—this volume is for you. If you want to better understand academia as a blood sport, this book is for you. If you are a Salesian monk or a proponent of Marvin Harris, you probably will not enjoy this work.

*Nobel Savages* provides an in-depth review of Chagnon's career. His data and interpretation represent foundational work in biology and anthropology that will stand the test of time.

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WILD CONNECTION: WHAT ANIMAL COURTSHIP AND MATING TELL US ABOUT HUMAN RELATIONSHIPS.

By Jennifer L. Verdolin. New York: Prometheus Books. \$18.95 (paper). 302 p.; index. ISBN: 978-1-61614-946-8 (pb); 978-1-61614-947-5 (eb). 2014.

*Wild Connection* is both a popular science work written for a general audience about animal reproduction and a collection of information, anecdotes, and personal reflections on human romance. The book is organized into 10 chapters, each exploring different questions of reproductive behavior such as: First Impressions (Chapter 2); Sorry Guys—Size Matters (Chapter 4); or Getting Cuckolded (Chapter 9). These chapters open with a humorous account of the author's (or one of her friends) experiences on the dating scene, followed by comparisons of the observed behaviors with those from the animal kingdom. Verdolin builds upon a foundation of zoological and psychological scientific literature as well as pop-culture references and tales of romance gone wrong. For example, the author tells a story of a dinner date forgetting his wallet (pp. 56-57) and compares it to the deceptive croak of a tree frog trying to disguise his quality. In addition to the goal of educating readers, the book also serves as a memoir, documenting the author's search for love. The volume is interspersed with fun facts such as that the first engagement ring was given in 1477 (p. 118) and the difference between "friends with benefits" and "booty calls" (p. 176). Verdolin carefully straddles a tone of irreverence and scientific seriousness, such that young readers might be titillated, but their parents will be unable to object to the content.