
Structural Anthropology Zero. Claude Lévi-Strauss. Medford, MA, and Cambridge, UK: Polity Press, 2021, 300 pp. \$26.95, paper. ISBN 978-1-509-54498-1.

Structural Anthropology Zero compiles articles and short pieces written by Claude Lévi-Strauss between 1941 and 1947 while he lived in the United States, most of the period in New York. It follows the template of the three previous “Structural Anthropology” books, distributing the articles in five nonchronological thematic sections. Many echo the sections of the earlier volumes, such as “Art” and “History and Method”; others bring together lesser-known interests of the author, such as the final section which features empirical studies of lowland South American societies. The chapters are preceded by an exceptional Introduction by the editor, Vincent Debaene, explaining how the chapters were chosen and how they relate to each other. It also asks why some of the texts gathered in this volume were excluded from those Lévi-Strauss published in his lifetime, shedding light on how the author constructed an image of structural anthropology which relied on pondered omissions as much as robust manifestoes.

While most of these chapters probably remain unknown to the majority of anthropologists, a few are classics in the anthropology of Amerindian societies. These include such influential texts as “War and Trade among the Indians of South America,” which revealed the principles underlying the continuities and discontinuities between exchange and aggression in the region’s social philosophies, and “The Social Use of Kinship Terms among Brazilian Indians,” which first identifies the central role of affinal relations in Amazonian conceptions of alterity, inaugurating one of the most influential strands of anthropological theory today (the most recent manifestations of which are Amerindian perspectivism and what has come to be known as the ontological turn).

Other pieces will be less well-known to most scholars. Two of them deserve comment. The chapter on “French Sociology” provides a characteristically comprehensive and erudite panorama of sociology in France in the wake of Durkheim and Mauss. While showing the proximities between French sociology and anthropology, in contrast to what was then their relative estrangement in the UK and particularly the USA, Lévi-Strauss envisages how the two disciplines might develop in different directions. The chapter is a wonderful complement to Lévi-Strauss’s other writings on how anthropology relates to neighboring disciplines (see, for example, “The Place of Anthropology in the Social Sciences and Problems Raised in Teaching It,” republished in *Structural Anthropology*, Basic Books, 1963).

The obituary for Edward Westermarck provides a studied comment on the shortcomings of his theory of marriage and the prohibition of incest, which Lévi-Strauss was developing and would publish in *The Elementary Structures of Kinship*, but also offers a historical consideration of Westermarck’s blend of psychologism and evolutionism. At

a time when Westermarck's writings are being revisited across a range of disciplines, Lévi-Strauss's survey of his work will likely find an interested audience.

I suspect all anthropologists will be familiar with Lévi-Strauss's expedition through the interior of Brazil as narrated in *Tristes Tropiques*, but his reflections on the people he met along the journey in that book have probably contributed to the widespread image, particularly in the Anglo-Saxon world, of Lévi-Strauss as an armchair theorist, with only a passing experience of the societies he wrote about. I do not think anyone, Lévi-Strauss included, would deny this characterization entirely (although he always insisted that he did more fieldwork than he is credited with). For specialists on the societies of lowland South America, Lévi-Strauss's empirical studies are inseparable from his theoretical writings, and many of the chapters gathered in the final section of *Structural Anthropology Zero* (as well as others which are not included) are basic texts, which all students are expected to read and engage with. Their republication here is doubly salutary: they show how Lévi-Strauss was an attentive fieldworker, even if he only spent a short amount of time with the people he wrote about, and they recall that, throughout his oeuvre, Lévi-Strauss remained scrupulous in his use of the data published by other ethnographers, which he treated with an almost sacred reverence (the obituary for Malinowski, published in this book, captures some of this reverence, while also providing a biting criticism of his functionalism).

The editor's introduction proposes that the book might be read as a prehistory of structural anthropology, through which we might discern the contours of a theoretical project that was then very much in the making. This is no doubt one way in which the book can be read. It can also be read, I think, as the work of our contemporary, albeit one whose references are firmly in the past. This is the mark of a true master.

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Designs and Anthropologies: Frictions and Affinities. Keith M. Murphy and Eitan Y. Wilf, eds. Santa Fe: SAR Press, 2021, 224 pp. \$39.95, paper.
ISBN 978-0-8263-6278-0.

Designs and Anthropologies is a book about the implications for anthropological ways of knowing of the unavoidable engagement of anthropology with various fields of design. At this stage, the debates have moved past simple considerations of how to engage, or even what kinds of relationships there are, to more profound explorations of the range of formations and how anthropology's projects themselves change.

Current debates concern not just how to "do" design anthropology, but how to operate as professionals when global culture itself seems inflected and pervaded by