

Notes

General

Wilhelm Schmidt's Legacy: An Outstanding Anthropologist's Contribution to Missiology (LOUIS J. LUZBETAK). — Besides WILHELM SCHMIDT's notable personal accomplishments, which the historian of Linguistics, Ethnology, the Study of Religions, and Missiology must recognize, there is a vast and precious legacy which SCHMIDT left behind. In fact, one might even say that SCHMIDT's *primary* significance lies in the stimulus he gave to others — scholars, fieldworkers, and missionaries. The present article is focused on his influence on Missiology. SCHMIDT had a very definite understanding of "Ethnology," an understanding that he as a scholar would not sacrifice at any cost. While appreciating and promoting Ethnology as a useful tool for missionary action, he felt that qua ethnologist he could not mix practical considerations with the discipline as such and still call it "Ethnology." As a scholar who believed in the purity of his discipline, a *Geisteswissenschaft*, he would not allow his journal or institute to depart from this concept. SCHMIDT believed in scholarship as much as he did in the goals of the missionary order to which he belonged. SCHMIDT was indeed a great scholar, one who has influenced mission thought as only a few scholars have been able to do. (Occasional Bulletin of Missionary Research [Ventor, N. J., USA] 4. 1980: 14–19.)

A Marxist Reappraisal of the Matriarchate (CAROLYN FLUEHR-LOBBAN). — The matriarchal-epoch thesis has not been confirmed by a century of ethnological science; nor has it been entirely refuted, however, and it may be expected to reemerge periodically until the entire prehistory of our species is understood. BACHOFEN attempted to prove the ancient existence of mother-right through survivals in myth and art. Most of the current popular revival of the matriarchate in the feminist literature rests on this base. Another idealist revival of part of the matriarchal-epoch thesis — the origin of the family out of a promiscuous horde — was taken up by the psychoanalytical schools of FREUD and JUNG. A Marxist reappraisal of the matriarchate is much more concerned with the history of this idea in materialist thinking. MORGAN's adoption of the mother-right thesis was neither uncritical nor wholesale. He emphasized the role of the maternal clan and descent in the female line. BACHOFEN's work seemed to be close to MORGAN's, but MORGAN, more the scientist, pursued the question relentlessly and gathered voluminous data on kin systems. He believed that remnants of the ancient matriarchal period survived in modern matrilineal descent systems. Although his conclusion is now widely disputed, there is nonetheless high regard for his scientific, comparative method. ENGELS, less an ethnologist than MORGAN but a dialectician with a deeper understanding of materialism, accepted the conclusions of MORGAN's researches. He infused the notion of the historical priority of matrilineal descent systems over patrilineal ones with the dialectical materialist interpretation of the *necessity* of the overthrow of mother-right (collective