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AMP
Draft para. on p. 190 ELWLKM in the 3rd para., after "To Marx the development of the relationship of the individual to society and to the state was crucial"

TO ENGELS. Because oriental despotism meant despotic property only to which the communal form was totally subordinate, he failed to see the duality in each. Thus Morgan's description of the communal form of the American Indian appeared a totally different world. Indeed, though he had written of the asiatic mode of production in Anti-Duhring in 1878 it is not so much as mentioned in the Origin of the Family In a word, it was no accident . . .

(perhaps as fntte.)

Where Eleanor Leacock tried to explain away the failure of Engels' AMP not being mentioned in Origin by pointing to the fact that it was mentioned in A-D, as if that explains Lawrence Krader claims that Origin does indeed reflect a total shift away from his former position, not, unfortunately, because there is no mention of AMP but because FE totally changed his position.

LK is a perfect illustration of how a simple listing of facts does more to befuddle thought where its not dialectical especially so on the dialectics of revolution. Here is the sequence:

sudden fntte.
1. The first time LK calls attention to Engels' ~~xxxxxx~~ (Kerr edition, Vol. 1, p. 386, fntte. 1) is dated Nov. 7, 1883 and definitely shows that Marx's thinking on the subject of family ^{was} way beyond in 1881 and reflects only Engels position on primitive society i.e. Marx in speaking there of the division of labor within the family, taking no position on the question of whether or not the family is further developed into a tribe. (Whereupon LK writes: "We infer therefore that Engels studied Marx's mss. notes on Morgan only after this date" i.e., after Nov. 7, 1883, yet he wrote the Origin in a few months in 1884).

2. The next issue that is involved is that of the gens in relationship to the tribe and to the family and this differs considerably from what Marx developed in the Grundrisse as well as in Capital. Where in the Grundrisse Marx was concerned with the community in relationship to land ownership Marx takes this up in the drafts to Zaslucha

Part III

KM, pp.116,EN: from M'rggn: ,Ch.IV The Syrdyasman & the Patriarchal Families

"The women were the great power among the clans, as everywhere else. They did not hesitate when occasion required, 'to knock off the horns', as it was technically called, from the head of a chief, & send him back to the ranks of the warriors. The original nomination of the chiefs also always rested with them"

Cf. Bachofen: "Das Mutterrecht". wo gynococracy discussed. Unter d. Iroquois. barbarians in lower Status of barbarism, BUT OF HIGH MENTAL GRADE, & among the equally advanced Indians tribes generally, verlangten d. Manner under severe penalties Keuschheit v.d. Weibern, aber nicht reciprocal relations."