

May 25, 1971

Dear Friends:

Today is an historic occasion on which to send the 10 final pages of Philosophy and Revolution, and to let you know also that the work will contain, as Appendix, the first English translation of excerpts from Marx's Grundrisse. It has been translated some time back, and I quoted heavily in the content of the section devoted to the Grundrisse, but the translator did not provide me with copies to be sent out to the locals. For those who come a day or a few hours early to the Plenum 2 copies will be available of these precious 34 pages.

The historic occasion I referred to above does not, however, refer to the new, but to the "old". Today we received, via air mail, the French edition of Marxism and Freedom. No doubt Olga will describe its beauty. I wish I could add that a Marxist-Humanist will, this week, be in France to mark the occasion in a way only a Marxist-Humanist can, but, unfortunately, there has been a rather fantastic delay in that that I myself will not fully understand until I get back next week to Detroit and see what has come in from Conn. Perhaps we can still work this matter out for it is of the essence not only for us, but because it will be the first French translation also of a good section of the Sheg-wu-lien document, and other material both on the "Cultural Revolution" in China and our analysis of France, 1966, which no other than the French edition carries.

One thing the French editor, or cover-designer, thought of that may greatly upset Marcuse is to quote from his 1957 Preface to

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FD

MAF--and all against the cover of beautiful orange: "With some notable exceptions (such as George Lukacs's Geistesgeschichte und Klassenbewusstsein and the more recent French reexaminations of Marxism), dialectical materialism was minimized as a disturbing "metaphysical rest" in Marxist theory, or formalized into a technical method, or schematized into a Weltanschauung. Raya Dunayevskaya's book discards these and similar distortions and tries to recapture the integral unity of Marxist theory at its very foundation: in the humanistic philosophy."

As soon as the copies of the French edition ~~xxxx~~ reach us via regular mail, we will forward some copies to each local.

Yours,
Raya

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Dear Ms Dunaevskaja :

March 20, 1972

Please don't be shocked by the many red remarks and "corrections". I had only a red erasable crayon at hand, otherwise I would have used a different, less obtrusive color.

This abundance of red remarks - they are only in few/corrections cases as such - should in no way reflect on my appraisal of the translation. It is undoubtedly very good, there seem to be, as I already mentioned, only a few errors of minor importance. The translation is however in places not a verbal translation of the German original and then it takes on the character of rather an interpretation. This is a statement, not a condemnation. May be you are satisfied with this way and do not care for a literal translation. The person who made the translation seems to be familiar with the material and, therefore, has kind of "authorization" to handle the matter in this way.

I cannot claim this privilege, because I am a complete ignoramus in these things. For this reason, above all, I have to endeavour to translate the given text as literally as it is possible. Thus, I approach the German text philologically, as an amateur philologist to wit. I believe, not only in this case, but in general, that the translation of any scientific (or, more generally "non-fictional") work should be as literal as the linguistic differences permit, with less regard for the "beauty" of the translation than for the highest possible degree of literalness, even if some essential rules of syntax must be infringed upon for this purpose and may possibly result in a slightly awkward phrasing. Therefore, I render all the minutiae of the text, its foreign language glosses and the dialectal peculiarities of the region and the time, to preserve the picture of the author's personality. This I do with pedantic accurateness and this makes my red remarks and annotations appear as sheer pedantry.

I think I can illustrate what I said above in a simple and striking manner with the translation of the last sentence of this paper (p. 35/

035
... (das Verhältnis des Mehrwerts als) Verhältnis der notwendigen Arbeit zur Surplusarbeit,

This was translated as follows: "... (appears) as the relation of surplus labor to necessary labor."

* Why reverse the sequence of the two kinds of labor? (The same was done already a few lines before).

The sequence may be of no particular importance for the meaning of the sentence (although it seems to me that Hegel's sequence is a more logical one) - but it is the author's sequence and the task before us is to render the author's text as faithfully as possible.

Excuse, please, my verbosity.

I am sorry I was not able to return the paper earlier. I hope you will give us again the pleasure of your visit when your crowded schedule permits it, but let us know in advance as my physical condition is subject to many changes. My wife joins me in the

best regards, Sincerely yours

Fred E. Hermann

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p.12
1.31

CAPITAL WITH REGARD TO BEARING FRUIT.
CONVERSION OF SURPLUS VALUE
INTO PROFIT.

We are now coming to

Part Three.

Capital With Regard To Bearing Fruit.
Interest. Profit. (Costs Of Production etc.)

Rate of Profits.-Drop in the rate of Profits.-Rate
of Profits.- Sum total of Profits.- Atkinson.A.Smith.
Ramsay. Ricardo.- Surplus as Profit always expresses
inferior proportions.- Wakefield. Carey. Bastiat.

Capital has now been defined as the unification of production
and circulation, and the surplus which it produces within a given
period, e.g. one year, equals $= \frac{S Z}{p+c} = \frac{S Z}{U}$ or $= S \left(\frac{Z}{p} - \frac{Z}{p} \times \frac{c}{c+p} \right)$.

p.12
1.21 but also as an evaluating value.

p.12
1.18 capital acts in relation to itself as defining new values and
producing values

p.12
1.16 In producing itself, its movement consists in being simultaneously
cause of that which it caused, as presupposed value to itself as
surplus value, or to relate to the surplus value as one defined
by itself.

p.13
1. 4 By describing its circular course it expands as subject of the circle and thus describes a circle of expanding size, a spiral.

p.14
1.17 Hence, in the same relation in which the capital as capital assumes a larger share within the process of production in proportion to the actual labor, that is therefore, the more the relative value - the value producing power of capital - increases, the more the rate of profit drops.

p.16
1.7 2) The decrease of that part of the already produced capital which....

p.16
1.6 ...labor, i.e. the decrease of the actual labor which....

p.16
1.5 ...products, large masses of products at low prices,....

p.17
1.26 ...evident that the already present material, already evolved and in the form of capital fixe existing power of production ((as: scientific power, population etc., in short all preconditions of wealth); that further the most important conditions for the reproduction of wealth, i.e. the full development of the social individual - and further that the development of the productive powers (brought about by the capital itself in its historic development)- at reaching a certain point eliminates the self-utilization of capital instead of positing it.

p.17
1.8 ...modes of social production are themselves results of its process
of production.

p.18
1.19 ...thus also of the surplus value (if expressed in terms of profit
to the presupposed capital).

p.20
1.23/22 ..is conceivable which is only insofar general and permanent and
reacts as law of ~~law~~ ^{decline} in the profitrate also before any competition
and without regard to competition.

p.20
1.21 ...vis-à-vis individual capital,...

p.20
1.14/13 ..so that labor doesnot get in fact more, but gets the product of
more labor; in short

p.22
1.14/10 .. and since surplus value can only decrease constantly, / decrease
~~less~~ tendentiously,

p.23
1.12

But they explain it "simplement und bonnement" as caused by the growth of the value of the labor rate; the proportion which the laborer gets from the total product, while the capital would be balanced by the growth of the gross profit.

p.23
1.6/5

In "Gratuité du Crédit. Discussion entre M.Fr.Bastiat et M.Proudhon. Paris 1853" we read

p.33
1.19/16