

# **Glossary to Marx's Capital and other Economic Writings**

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# 1. Glossary of Marx's 'Capital'

This glossary is still in draft form. The link [mew23p564-2<sup>d</sup>](#) points to the second occurrence of the current glossary term (here *erscheinen*) on p. 564 of volume 23 of the Marx Engels Werke edition [Mar62].

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## 1.1. Uses of the Word “Seem” (scheinen)

### 1.1.a. The different meanings of “seem.”

Sometimes Marx says “A seems to be the case” in a situation where one-sided thinking, or superficial thinking which does not go into depth, or linear analytical thinking which does not see dialectical developments, would lead to the conclusion that A is the case, while a more complete approach will show that it is not. Superscript o as in “one-sided” or “overlook.” Often qualified by the phrase “at first glance” as in [mew23p85-1<sup>o</sup>](#), [mew23p164-1<sup>o</sup>](#), [mew23p227-1<sup>o</sup>](#), [mew23p411-1<sup>o</sup>](#), Bailey’s [mew23p557-1<sup>o</sup>](#). (Asking such simple-minded questions is not always a bad thing. Marx applauds Thünen’s question [mew23p649-1<sup>o</sup>](#) because Thünen’s “simple-mindedness” allows him to recognize a paradoxical reality that is usually accepted uncritically.) In [mew23p50-1<sup>o</sup>](#), [mew23p89-1<sup>o</sup>](#), [mew23p165-1<sup>o</sup>](#), [mew23p170-1<sup>o</sup>](#), [mew23p228-1<sup>o</sup>](#), [mew23p281-1<sup>o</sup>](#), [mew23p433-1<sup>o</sup>](#), [mew23p436-1<sup>o</sup>](#), [mew23p533-1<sup>o</sup>](#), and [mew23p563-1<sup>o</sup>](#) Marx, and in [mew23p592-1<sup>o</sup>](#) Sismondi, explicitly give the assumptions which lead to the conclusion that A is the case. The phrase “*scheinbar*” denotes something that seems to be the case but is not really so. It is used in [mew23p223-1<sup>o</sup>](#), [mew23p96-2<sup>o</sup>](#), [mew23p232-1<sup>o</sup>](#), [mew23p309-1<sup>o</sup>](#), [mew23p436-2<sup>o</sup>](#), factory inspector [mew23p456-1<sup>o</sup>](#), [mew23p490-1<sup>o</sup>](#), [mew13p48-1<sup>o</sup>](#), and [mew13p94-1<sup>o</sup>](#). Here is a listing of all the other occurrences: [mew23p21-1<sup>o</sup>](#), [mew23p27-1<sup>o</sup>](#), [mew23p53-1<sup>o</sup>](#), [mew23p145-1<sup>o</sup>](#), [mew23p152-1<sup>o</sup>](#), [mew23p196-1<sup>o</sup>](#), [mew23p331-1<sup>o</sup>](#), [mew23p608-1<sup>o</sup>](#), [mew13p40-1<sup>o</sup>](#), [mew23p741-1<sup>o</sup>](#), Galiani’s [mew13p85-1<sup>o</sup>](#), [mew23p210-1<sup>o</sup>](#), [mew13p16-2<sup>o</sup>](#), [mew13p98-1<sup>o</sup>](#), [mew13p98-2<sup>o</sup>](#), [mew13p101-2<sup>o</sup>](#).

## 1. Glossary of Marx's 'Capital'

Sometimes Marx writes “A seems to be the case” if the evidence, or what is otherwise known, give good grounds to assume that A is the case. No one-sided or undialectical or detotalizing thinking is involved which would introduce the suspicion that we might be wrong. We simply do not have enough information. The word “seems” indicates here that we do not have (perhaps even cannot have) specific knowledge whether or not A is actually the case. Letter g (as in “grounds”). Here are all examples: [mew23p12-1<sup>g</sup>](#), [mew23p40-1<sup>g</sup>](#), [mew23p41-1<sup>g</sup>](#), [mew23p96-3<sup>g</sup>](#), [mew23p134-1<sup>g</sup>](#), [mew23p167-2<sup>g</sup>](#), [mew23p233-1<sup>g</sup>](#), [mew23p241-1<sup>g</sup>](#), [mew23p296-1<sup>g</sup>](#), [mew23p377-1<sup>g</sup>](#), [mew23p440-1<sup>g</sup>](#), [mew23p498-1<sup>g</sup>](#), [mew23p506-1<sup>g</sup>](#), [mew23p579-1<sup>g</sup>](#), [mew23p599-2<sup>g</sup>](#), [mew23p660-1<sup>g</sup>](#), [mew23p671-1<sup>g</sup>](#), [mew23p696-1<sup>g</sup>](#), [mew23p696-2<sup>g</sup>](#), [mew23p702-1<sup>g</sup>](#), [mew23p716-1<sup>g</sup>](#), [mew13p7-1<sup>g</sup>](#), [mew13p7-2<sup>g</sup>](#), [mew13p10-1<sup>g</sup>](#), [mew13p16-1<sup>g</sup>](#), [mew13p111-1<sup>g</sup>](#), [mew13p142-1<sup>g</sup>](#), [mew13p153-1<sup>g</sup>](#), [mew13p155-1<sup>g</sup>](#).

Sometimes when Marx writes “A seems to be the case,” he is not really interested in A and the situation may even be such that A is obviously not the case—nevertheless Marx uses this to *characterize the evidence*: the evidence is as if A were the case. Letter e, as in “evidence.” [mew23p44-1<sup>e</sup>](#), [mew23p85-2<sup>e</sup>](#), [mew23p91-1<sup>e</sup>](#), [mew23p110-1<sup>e</sup>](#), [mew23p167-1<sup>e</sup>](#), [mew23p191-1<sup>e</sup>](#), [mew23p192-1<sup>e</sup>](#), [mew23p256-1<sup>e</sup>](#), [mew23p273-1<sup>e</sup>](#), [mew23p274-1<sup>e</sup>](#), [mew23p290-1<sup>e</sup>](#), [mew23p291-1<sup>e</sup>](#), [mew23p292-1<sup>e</sup>](#), [mew23p293-1<sup>e</sup>](#), [mew23p323-1<sup>e</sup>](#), [mew23p383-1<sup>e</sup>](#), [mew23p472-1<sup>e</sup>](#), [mew23p476-1<sup>e</sup>](#), [mew23p526-1<sup>e</sup>](#), [mew23p538-1<sup>e</sup>](#), [mew23p587-1<sup>e</sup>](#), [mew23p672-1<sup>e</sup>](#), [mew23p676-1<sup>e</sup>](#), [mew23p714-1<sup>e</sup>](#), [mew23p719-1<sup>e</sup>](#), [mew23p763-1<sup>e</sup>](#), [mew13p46-1<sup>e</sup>](#), [mew13p57-1<sup>e</sup>](#).

Sometimes Marx says “A seems to be the case” to denote the misleading appearances generated by the capitalist system, which are not merely due to a one-sided look but which are one of the systemic properties of the capitalist system which can avoided only through scientific analysis. Letter m as in “misleading.” [mew23p59-1<sup>m</sup>](#), [mew23p72-1<sup>m</sup>](#), [mew23p86-1<sup>m</sup>](#), [mew23p107-1<sup>m</sup>](#), [mew23p610-2<sup>m</sup>](#), [mew23p648-1<sup>m</sup>](#), [mew23p658-1<sup>m</sup>](#), [mew24p78-1<sup>m</sup>](#), [mew13p49-1<sup>m</sup>](#), [mew13p52-1<sup>m</sup>](#), [mew13p72-1<sup>m</sup>](#), [mew13p81-1<sup>m</sup>](#), [mew13p95-1<sup>m</sup>](#), [mew13p100-1<sup>m</sup>](#), [mew13p100-2<sup>m</sup>](#), [mew13p101-1<sup>m</sup>](#), [mew13p135-2<sup>m</sup>](#), [mew13p135-3<sup>m</sup>](#). Finally, [mew23p609-3<sup>s</sup>](#) is the word “appear” used as synonymous to “seem” in this meaning.

Sometimes Marx says “A seems to be the case” in situations where A actually is the case but A is part of a totality and the connections in this totality are such A does not tell the truth about the matter. For instance Marx says that wages seem to have risen if they have indeed risen but prices rose more, or things seem to have been sold if they are sold but only to a retailer and not to the final consumer. Letter t, as in “truth” or “totality.” But if it is a reference to Hegel’s thesis that all actuality is only an illusion, the letter r is used. [mew23p12-2<sup>t</sup>](#), [mew23p97-2<sup>t</sup>](#), [mew23p107-3<sup>t</sup>](#), [mew23p107-4<sup>t</sup>](#), [mew23p248-1<sup>t</sup>](#), [mew23p264-1<sup>t</sup>](#), [mew23p325-1<sup>t</sup>](#), [mew23p325-2<sup>t</sup>](#), [mew23p335-1<sup>t</sup>](#), [mew23p341-1<sup>t</sup>](#), [mew23p375-1<sup>t</sup>](#), [mew23p419-1<sup>t</sup>](#), [mew23p425-1<sup>t</sup>](#), [mew23p454-1<sup>t</sup>](#), [mew23p472-2<sup>t</sup>](#), [mew23p510-1<sup>t</sup>](#), [mew23p555-1<sup>t</sup>](#), [mew23p564-1<sup>t</sup>](#), [mew23p584-1<sup>t</sup>](#), [mew23p584-2<sup>t</sup>](#), [mew23p610-1<sup>t</sup>](#), [mew23p631-1<sup>t</sup>](#), [mew23p682-1<sup>t</sup>](#), [mew23p733-1<sup>t</sup>](#), [mew24p41-1<sup>t</sup>](#), [mew24p81-1<sup>t</sup>](#), [mew24p81-2<sup>t</sup>](#), [mew24p103-1<sup>t</sup>](#), [mew13p11-1<sup>t</sup>](#), [mew13p22-1<sup>t</sup>](#), [mew13p25-1<sup>t</sup>](#), [mew13p45-1<sup>t</sup>](#), [mew13p46-2<sup>t</sup>](#), [mew13p77-1<sup>t</sup>](#), [mew13p79-1<sup>t</sup>](#), [mew13p88-1<sup>t</sup>](#), [mew13p89-1<sup>t</sup>](#), [mew13p89-2<sup>t</sup>](#), [mew13p89-3<sup>t</sup>](#), [mew13p90-1<sup>t</sup>](#), [mew](#)

13p90-2<sup>t</sup>, mew13p91-1<sup>t</sup>, mew13p91-2<sup>t</sup>, mew13p94-2<sup>r</sup>, mew13p99-1<sup>t</sup>, mew13p118-1<sup>t</sup>, mew13p135-1<sup>t</sup>, mew13p148-1<sup>t</sup>, mew19p367-1<sup>t</sup>. The word “unscheinbar” (unnoticeable) belongs here too: things are not as unimportant as empirical evidence might suggest. Letter u. mew23p62-1<sup>u</sup>, mew23p435-1<sup>u</sup>, mew23p659-1<sup>u</sup>.

If it is a consciously generated pretense, the letter p (as in “pretense”) is used. There is one subclass of pretenses which Marx referred to several times: for the special case of fraudulent legislation which pretends to do something which it does not want to do the letter f is used. For the word “scheinheilig,” i.e., fake saintliness (another subclass of pretenses), the letter h is used. mew23p44-2<sup>p</sup>, mew23p315-1<sup>f</sup>, mew23p422-1<sup>f</sup>, mew23p683-1<sup>h</sup>, mew13p143-1<sup>p</sup>, mew13p156-1<sup>p</sup>.

The word “augenscheinlich” (obvious, plainly visible) also contains “schein”, letter v as in “visible.” mew23p44-1<sup>v</sup>, mew23p52-1<sup>v</sup>, mew23p58-1<sup>v</sup>, mew23p141-1<sup>v</sup>, mew23p162-1<sup>v</sup>, mew23p325-1<sup>v</sup>, mew23p336-1<sup>v</sup>, mew23p602-1<sup>v</sup>, mew23p648-1<sup>v</sup>, mew23p687-1<sup>v</sup>, mew23p711-1<sup>v</sup>, mew13p100-1<sup>v</sup>.

In German, “shine” is the same word scheinen, letter s mew23p66-1<sup>s</sup>.

A few occurrences use “Schein” in the meaning of “certificate,” Letter C mew23p304-1<sup>C</sup>, mew23p304-2<sup>C</sup>.

To sum up, A seems B if either

- A is B, but it is not truly so (t), or we do not have enough evidence to assert it with full confidence (g),
- or A is not B, but it is pretended to be B (p, f, h), or one might think it is B (o, m);
- and sometimes this phrase is used without making a claim whether or not A is B (e).

In Hegel’s logic, “*Schein*” is the immediate being which may or may not reveal the essence (which is the truth of the being). It is often translated as “show.” There is also the other concept of “*Erscheinung*” which is an immediate being that has evolved to the point where it does reveal the essence. Most of the time when Marx uses “*Schein*” or “*scheinen*” he means a show which is not “*Erscheinung*” or “*erscheinen*,” because otherwise he would have used the words “*Erscheinung*” or “*erscheinen* themselves.” Therefore it is justified to use the translation “seem” instead of “show,” whenever Marx uses the word for situations where the immediate being does not reveal the essence or misrepresents it. The different ways how it can fall short of revealing the essence have been classified above.

### 1.1.b. All Occurrences of “Seem” with Individual Comments:

A popularization seems mew23p12-1<sup>g</sup> necessary since Lassalle’s writings contain grave misunderstandings. Marx uses here the word “seem” because he does not know for sure if the popularization is actually necessary (maybe he was clear from the beginning and the misunderstandings were entirely Lassalle’s fault), but this evidence certainly gives grounds to assume that a popularization might be necessary.

Engels added footnotes to Marx’s text where changed historical circumstances seemed mew23p41-1<sup>g</sup> to make it necessary. Engels does not know and cannot know whether his footnotes are necessary for the particular reader reading this text; he added them at those places where he had reason to assume that a need for them might exist.

The ten-year cyclus of stagnation, prosperity, and crisis seems mew23p40-1<sup>g</sup> to have ended. There are grounds to conjecture this but it is too early, at the present time, to tell definitely whether it is so.

Anonymous seems mew23p44-1<sup>e</sup> to have had enough with this argument. We don’t know for sure, and we don’t actually care, the phrase in this sentence is “at any rate” (*wenigstens*). This is not a conjecture about Anonymous’s motivation but merely serves to characterize Anonymous’s behavior. Anonymous acted like someone who had enough, i.e., he did not send any further articles to Marx and also did not do anything else to continue this dispute.

Ricardo did not seem to know any other social forms than the bourgeois one (with Owen thrown in as a joke). This conjecture is probably wrong, it merely characterizes Ricardo’s theories: he writes as if no other forms ever existed. mew23p91-1<sup>e</sup> and mew13p46-1<sup>e</sup>.

The fetish-like character of the commodity seems easy to see through mew23p97-2<sup>t</sup>. At this place in *Contribution*, mew13p22-3, Marx does not use “seem” but writes that the mystification is still very simple. It is not truly simple considering that all the mystifications of money and capital are based on that of the commodity. Related: semblance of simplicity disappears with the more concrete (i.e., less abstract) forms. This formulation is used both in *Capital* mew23p97-3<sup>T</sup> and *Contribution* mew13p22-1<sup>T</sup>. Very similar formulation, not regarding simplicity but lack of distinction between absolute and relative surplus-value, in mew23p534-1<sup>O</sup>.

To the uneducated or superficial observer the analysis of the commodity forms seems to turn upon minutiae. mew23p12-2<sup>t</sup>. Marx adds that they are indeed minutiae, but only in the same way in which microscopic anatomy deals with minutiae, i.e., they are not truly minutiae. The “uneducated observer” does not have enough experience with scientific procedures to tell that these are not truly minutiae.

As soon as bourgeois political economy seemed (to the undialectical observer) to become possible in Germany, it already had become impossible again (because the class consciousness of the proletariat was more developed than that of the bourgeoisie?) mew23p21-1<sup>o</sup>

Dialectic became a German fashion because it seemed to glorify what exists. People got this impression because they only had a very partial view of dialectic, which was developed in Germany only in its mystified form. mew23p27-1<sup>o</sup>

The matter seemed dead and buried (however there were rumors that it was not really, people dissimulated this activity towards Engels’s inquiries). mew23p44-2<sup>p</sup> Engels.

If one only looks at the one aspect of exchange-value that its magnitude fluctuates with time and space, then it seems purely relative. mew23p50-1<sup>o</sup>

This false appearance is due to the course taken by the investigation. Since abstract labor has so far been introduced only as a physiological rather than a social relation, the paradox arises that an unskilled and slow worker creates more labor than a skilled and industrious

one. But this is a one-sided approach, and Marx uses this as a reminder that “abstract labor” is a social relation. mew23p53-1<sup>o</sup>

The proportions in which the different labors are reduced to simple labor are fixed by a social process behind the backs of the producers and therefore to the producers these proportions seem to be given by custom mew23p59-1<sup>m</sup>.

Apparently Marx uses the word “unnoticeable” (unscheinbar) for something which has a greater impact than first meets the eye: mew23p62-1<sup>u</sup> mew23p435-1<sup>u</sup> mew23p659-1<sup>u</sup>.

Since properties actuate themselves in relations, the coat seems to have his property of immediate exchangeability from his own nature. mew23p72-1<sup>m</sup> Here the empirics are really misleading again.

At first glance, a commodity seems something obvious and trivial. mew23p85-1<sup>o</sup>

China and the tables started to dance when all the rest of the world seemed to stand still mew23p85-2<sup>e</sup>, i.e., when there were no outward signs of development. Marx certainly did not believe that the development of social progress had been terminated.

In religion, the products of the human head seem to be beings with their own life and relations mew23p86-1<sup>m</sup>

By no means banishes the illusion that the social characteristics of labor seem to be physical characteristics of the products. mew23p88-1<sup>M</sup>

Exchange proportions seem to spring from the nature of the products of labor mew23p89-1<sup>o</sup>

The discovery that values are determined by labor-time dissolves the illusion that prices are accidental, but does not remove the objectified forms of value. mew23p89-2<sup>o</sup>

A restored mercantile system sees in value only the social form, or rather only the substance-less semblance of one. mew23p96-1<sup>S</sup>

Vulgar economy only deals with the apparent connection mew23p96-2<sup>o</sup> Flat vulgar economics worships and upholds appearances against the underlying law. mew23p325-2<sup>r</sup> Important place. Similar in mew23p561-1<sup>R</sup> The capitalist’s brain does the same thing; it only reflects the semblance of the relations of production mew23p572-1<sup>R</sup>

It seems that even the Greeks and Romans had a production process mew23p96-3<sup>g</sup> This is inferred only from indirect evidence, but here we can be very certain, this is really tongue in cheek. Marx writes “seems” in a situation where there is no doubt about it being true, but Marx is a little polemical here because he has arrived at the conclusion by a second-order argument exploring the conditions of possibility of the arguments he is criticizing.

Fetishism is explained as the objective semblance of the social determinations of labor, I do not quite understand this one mew23p97-1<sup>o</sup>

apparent relativity mew23p98-1<sup>T</sup>

An apparent relativity is reduced to the relationship hidden behind the illusory appearance mew23p98-2<sup>o</sup> It seems a Schein, semblance, illusion, is something which is generated by one thing but which so-to-say pretends to be generated by something else.

I think Marx misformulated here. He said the enlightenment theory removes the appearance of alienness. I think Marx means here that it seems, at least for the time being, to

remove the alienness mew23p106-1<sup>o</sup>

coat seems to have its equivalent form independently of its relation to the linen mew23p107-1<sup>m</sup>

What does he mean by: We followed the process by which this false semblance solidified itself. mew23p107-2<sup>M</sup>

It is not apparent that the commodity only becomes money because all the other commodities represent their valuers in it mew23p107-3<sup>t</sup>, it rather seems as if the commodities represented their values in the money commodity because this money commodity is money mew23p107-4<sup>t</sup>.

Important place: capitals seems by its own interest directed towards a normalized labor day mew23p281-1<sup>o</sup>.

Chapter Twelve: the surplus-part of the working day seems expandable mew23p331-1<sup>o</sup> by shifting b towards a. This is an inference made in a geometric model, we cannot be sure if it goes through in the real economic world.

Captain Parry: the natives of Baffin’s bay licked the offered merchandise twice with their tongue, after which they seemed to consider the business satisfactorily conducted. mew23p110-1<sup>e</sup> There was no direct evidence, but they behaved as if this conjecture was true.

The nature of commodity circulation itself generates the semblance mew23p129-1<sup>M</sup>. of the opposite of what is really happening This false semblance is part of the web of mystifications thrown up the capitalist mode of production.

Sir Dudley North: Although the famer thinks there is not enough money in the country, we have reason to assume, from what he says and does, that he is not missing money but a price for his corn and cattle mew23p134-1<sup>g</sup>. He needs someone who wants to buy his corn and cattle. Giving people more money will not necessarily make them more inclined to do so.

Circulation has the spontaneous tendency to turn the gold-existence of the coin into a phantom, a mere illusion (or to turn the coin into a symbol of its official gold content) mew23p139-1<sup>R</sup>

This operation, if generalized, seems self-contradictory (this is the  $\sigma$ -transform) unless (and now the  $\tau$ -transform) there is one place where people can sell without buying. mew23p145-1<sup>o</sup>

The Observer: however questionable it may seem to assume that such tricks might be applied, the news about it was so widely disseminated that it is necessary to mention it mew23p152-1<sup>o</sup>. Here “seem” refers to an assumption which a polite person has to make in accordance with the consensus view of the readers of the *Observer*; but the facts nevertheless open the possibility that this consensus view might overlook something.

$M - C - M$  seems at first glance without content, because tautological mew23p164-1<sup>o</sup>. Again a  $\sigma$ -transform. Exactly the same situation in mew23p165-1<sup>o</sup>.

Aristotle: for chrematistics no limits for wealth and possession seem to exist mew23p167-1<sup>e</sup>. Capitalists act in such a way as if no such limits existed; but since we know that such limits do exist, Aristotle says this here only in order to point out a contradiction in their

actions. Later, Aristotle says that chrematistics seems to revolve around money because money is the beginning and end of such kinds of exchange mew23p167-2<sup>g</sup>. The evidence that money is the beginning and end of such kinds of exchange is a fair but not conclusive support for the claim that chrematistics revolves around money, Aristotle relies here on a second-order conclusion, this is why he says “seems.”

Selling in order to buy seems peculiar for one kind of capital mew23p170-1<sup>o</sup>

A change in the physiognomy of capitalist and laborer seems to take place mew23p191-1<sup>e</sup>. The change in physiognomy symbolizes a deeper change in attitude, which is also reflected in how they walk etc. Capitalist and laborer do not look like two people who just made an equal exchange. This use of “seems” serves to characterize the evidence: they act as if the benefits of the situation only flows to the capitalist.

Stewart (apparently translated by Marx): We know that Nature does not have this as its reason, but what she is doing looks exactly as if this had been her reason. mew23p192-1<sup>e</sup>

It might seem paradoxical to call a fish which has not yet been caught a means of production for fishery, because it is not an instrument used by the humans. But this terminology is justified because these fish are a condition for fishery to be possible. mew23p196-1<sup>o</sup>

There are possibly two reasons why Olmsted says that the slaves are *apparently* reckless and clumsy, rather than saying that they are reckless and clumsy: first, he has not seen them first hand but relies on hearsay, and secondly, perhaps they are not clumsy but resisting their exploitation. Because of this second point I give it an o, the speaker himself knows that he may only have a one-sided view of the situation. mew23p210-1<sup>o</sup>

The value of the means of production only seems to be reproduced, in reality it is transferred. But the value of labor-power is really reproduced. mew23p223-1<sup>o</sup>

The newly created value seems to be  $c + v + m$  (because this is the value of the product emerging from the production process), but of this  $c$  is not newly created, this value is rather transferred from the means of production. Therefore only  $v + m$  are really new value generated in the production process. mew23p227-1<sup>o</sup>

It seems incoherent (ungereimt) to call 90 Pfd.St. “variable capital” since it is a constant magnitude. But it can be shown to be justified if one considers some mediations. (Here the semblance is a look which ignores the totality.) mew23p228-1<sup>o</sup>

The “illusory” degree of exploitation is one obtained by using the wrong formula. mew23p232-1<sup>o</sup>

Although it is very simple, it seems fitting to exercise this unfamiliar point of view through some examples. mew23p233-1<sup>g</sup> (There is no way for us to know whether in the concrete situation of the particular reader reading this text this is really appropriate, but with the knowledge which we have we have reason to assume that it might be.)

Factory Inspector: it seems cruel of the parents to call their own children, who are working long hours under harsh conditions, lazy. The real reason is not that the parents are cruel, but this is a degenerate portion of the proletariat which has been coerced to say this. Here the word “scheint” announces a  $\sigma$ -transform; These parents act as if they were cruel, but we know that parents are not so cruel. Therefore we must be cautious about drawing this

conclusion and look for other reasons why the parents may have done this. mew23p241-1<sup>g</sup>

Capital has so much vitality that it seems to have a heart throbbing in its chest: but it draws its energy not from its own heart, it is rather the worker’s heart which gives life to capital. mew23p248-1<sup>l</sup>

The capitalists act as if they could not resist the temptation of extra profits. (We do not know what they are thinking, therefore we can only conjecture that this is their motivation.) mew23p256-1<sup>e</sup>

Dryden: Seeming sanctity: mew23p257-1<sup>H</sup>

They know better than the Eleatics to demonstrate for everyone to see that all reality is mere illusion. Interesting place. mew23p264-1<sup>r</sup>

The children behave like this so generally that one must assume this is a natural thing for them to do mew23p273-1<sup>e</sup>

This system is such as if somebody tried to combine all evils of the twelve-hour and twenty-four-hour relief systems mew23p274-1<sup>e</sup>

The workers could live for a whole week from the wage of 4 days, and they did not work the two other days. We do not know first-hand if there was a connection, but we can assume there was. mew23p290-1<sup>e</sup>

Considerations on Taxes: without having first-hand knowledge, the evidence points to it that they are happy. mew23p291-1<sup>e</sup> and mew23p292-1<sup>e</sup>

They acted as if it was the end of the world (although we definitely know that it wasn’t). mew23p293-1<sup>e</sup>

Cetral Council of the Commission: The only remedy seems to be the plan to use the relay system. mew23p296-1<sup>g</sup> (One cannot positively say it is the only remedy, but among all the plans suggested to them this is the only one.)

Here “Schein” is used in the meaning of “Bescheinigung,” bond: mew23p304-1<sup>C</sup> and mew23p304-2<sup>C</sup>

This seemingly definitive victory of capital led to the downfall of capital because it called forth the resistance of the working class. mew23p309-1<sup>o</sup> It seemed to be definite because it was definite for the analytical, but not the dialectical reasoning.

Factory inspectors: this Act failed to give the protection which it seemed to give mew23p315-1<sup>f</sup> I.e., the Act is formulated in such a way as if it were to give protection, but for some reason this protection is not forthcoming. But this is not the only criticism by the factory inspectors: in addition they say that even the overt formulation is too restrictive.

This elementary law seems unknown to the Vulgar economists mew23p323-1<sup>e</sup> (I.e., one cannot know whether they really did not know this law, they probably did, but they acted as if they didn’t.)

For the solution of this apparent contradiction many intermediate links are necessary. mew23p325-1<sup>l</sup> Here Marx calls this empirical contradiction “apparent” (scheinbar) perhaps in contradistinction with other contradictions which he calls “real” (wirklich).

Seeming movement of the celestial bodies as opposed to their real movement mew23p335-1<sup>l</sup> (the real movement is not accessible to the senses).

With respect to production of value any qualitative change in the labor-process seems to make no difference. mew23p341-1<sup>t</sup> Although Marx adds that this follows from the nature of value, it is only true as long as one disregards the dialectical transitions.

Division of labor in society and division of labor in the workshop seem analogous, but again dialectical transitions intervene which make them essentially different. mew23p375-1<sup>t</sup>

Division of labor seems bigger in the manufactories proper, mew23p377-1<sup>g</sup> Have to look at it.

The worker’s skills in his particular activity seems acquired at the expense of his intellectual, social, and warlike virtues. mew23p383-1<sup>e</sup>

Capitalist accounting seems at first sight absurd and contradicting the laws of value. mew23p411-1<sup>o</sup> In the third book Marx will explain it. Again what seems to be the case is the conclusion drawn from analytical thinking, which does not see the dialectical mediations.

With child labor the sale and purchase of labor-power loses even the semblance of a contract between free persons. mew23p419-1<sup>t</sup>

Fraudulent legislation which under the pretense to see to the education of the children does not contain a single clause which would secure this pretended goal. mew23p422-1<sup>f</sup> Perhaps this should be a special category of Scheinen.

Resistance of the workers is diminished by the deceptive lightness of machine-labor mew23p425-1<sup>t</sup> Although machine-labor is experienced as easy by the worker, it is not really easy, because the untiring monotonous attention and the hostile environment (noise, pollution, danger) take their toll.

The shortening of the labor hours increased the regularity, uniformity, order, continuity, and energy of the labor process especially in those industries in which machinery is absent or insignificant. In the industries with machinery this effect seemed doubtful because the machines had already, before shortening of the labor hours, enforced utmost discipline. mew23p433-1<sup>o</sup> mew23p436-1<sup>o</sup> mew23p436-2<sup>o</sup> Marx goes on to say that experience contradicts this assertion. Again analytical versus dialectical reasoning.

Factory Inspector: one does not know it for sure, but given the evidence this seems to be the cause. mew23p440-1<sup>g</sup>

In its beginnings, the (technological) revolution of agriculture has the semblance of a political revolution mew23p454-1<sup>t</sup> Phenomena generated in a totality which are not in phase with the underlying driving forces.

Small and seemingly trivial improvements have important results. mew23p456-1<sup>o</sup> Again the limitations of analytical reasoning.

Differences between what machinery “in itself” can do and its capitalist reality is chalked up to the “illusion of ordinary reality” (i.e., the fact that reality is never pure) mew23p465-1<sup>R</sup> This uses the theory that all reality is mere semblance.

Earlier, these factories were filled with women and children, and now machinery seems to do all the work. mew23p472-1<sup>e</sup> Striking change in appearance, the appearance now is characterized by this: it is as if the machines were doing all the work by themselves (which we know they don’t).

The increase in factory jobs is only apparent, namely, not due to extension of the factory but due to annexation of auxiliary branches of production mew23p472-2<sup>t</sup> This not only looks like an increase but is, empirically, indeed an increase (Marx uses here the word “empirisch”), but the mechanism driving it is not an increase but only consolidation of different branches of production.

With every cut of wages, profits seem to grow. mew23p476-1<sup>e</sup> One should expect wages to be cut only if business is bad, but capitalists use this emergency as a pretext to raise their profits. Here empirics reveals the functioning of a hidden and unacknowledged mechanism.

Nail-making in domestic industry seems fairly idyllic mew23p490-1<sup>o</sup> Again this leaves out the vicious interference of capitalist competition.

Although one cannot know for sure, evidence suggests that the rental rates were the decisive factor in the spread of house work. mew23p498-1<sup>g</sup>

The experiments of Valentin and Brunner suggest that a healthy man exhales 1300 cubic inches of CO<sub>2</sub> per hour mew23p506-1<sup>g</sup> This is preliminary evidence, probably roughly right, but preliminary at this point.

The shapes of the social production process are checkered and seem unrelated mew23p510-1<sup>t</sup> But their secret connection is made apparent with their transformations into systematic applications of natural sciences.

Vissering seems to have a hunch of this when he writes: mew23p526-1<sup>e</sup> Again one does not know what the real causality was at work, but empirics is as if it was driven by this.

From a certain point of view the difference between absolute and relative surplus-value seems mew23p533-1<sup>o</sup> illusory, but from another point of view, this semblance mew23p534-1<sup>o</sup> of non-distinctness disappears.

Marx uses Proudhon’s use of the word “must” to quip: he acts as if he thinks it is one of the civic duties of the worker to leave a surplus. mew23p538-1<sup>e</sup> Of course Marx knows that this is not one of the civic duties, and that Proudhon does not think it is, but in this formulation Proudhon unwittingly exposed himself, and Marx uses the word “seems” to make this exposure apparent. (Similar to uses of the word “seem” to characterize empirics.)

The wrong formula for the rate of surplus-value generates the wrong appearance of a relation of association between capitalist and worker. mew23p555-1<sup>t</sup>

Bailey: Ricardo avoids a difficulty which at first glance seems to refute his theory mew23p557-1<sup>o</sup>

From the given argument follows that “value of labor” is no more irrational than “value of cotton.” mew23p563-1<sup>o</sup> Again this uses analytical reasoning taking off from one aspect of a totality.

Certain phenomena seem to prove that not the value of labor-power is paid but the value of labor itself. mew23p564-1<sup>t</sup> Again this proof is based on analytical reasoning taking off from one aspect of a totality.

The confidence which believes in this appearance should already be shaken by other evidence. mew23p574-1<sup>T</sup>

The title seems more than the then usual fiction mew23p579-1<sup>g</sup> Here a hidden underlying

fact bursts out into the open at an unexpected place.

The worker, taking seriously the illusion of piece-wages, according to which he is paid for the product, resists a cut in piece wages which does not correspond to a lowering of the sales price of the commodity mew23p582-1<sup>T</sup>

Anderson: Wages which seem lower are really higher mew23p584-1<sup>t</sup> Again they seem lower only if one does not take into account the mediations but takes things at face value. Also mew23p584-2<sup>t</sup>

Marx characterizes Carey’s reasoning by saying that according to Carey the diabolical influence of England on the world market does not seem to spring from the laws of capitalism. mew23p587-1<sup>e</sup>

The rich, who consume the product of labor of others, seem to face imminent depletion of their funds. mew23p592-1<sup>o</sup> Analytical reasoning, disregarding the dialectical inversion of the law of appropriation.

The characteristic of a process in its isolated occurrence is called an illusory characteristic, mew23p592-2<sup>T</sup> again the truth is in the whole.

The appearance of the worker’s independence is maintained by his ability to change employers and the legal fiction of a contract. mew23p599-1<sup>M</sup> Real aspects of a totality which suggest the wrong inner connection.

Where capital thought it was necessary it maintained its right of ownership of the free laborer by coercive legislation. mew23p599-2<sup>s</sup> It cannot say for sure if it was really necessary, but the evidence it had seemed to suggest that it was necessary.

Analytic reasoning comes to the conclusion that there is no other way (but this will be refuted by a dialectical view). mew23p608-1<sup>o</sup>

The exchange on the surface is only the appearance of an exchange because first, the wage does not come from the capitalist but from the worker’s prior labor, and secondly, more than an equivalent has to be paid. mew23p609-1<sup>M</sup> This is the negation of the interpretation which says that the laborer does not sell his labor but labor-power and that everything goes exactly according to the laws of commodity exchange. Similarly in: mew23p609-2<sup>M</sup> the exchange relationship between capitalist and laborer is only an appearance belonging to circulation, a mere form which is alien to its content. (This last place could be considered a definition of “Schein.”)

The commodity law of appropriation originated in what seemed to be the identity of labor and property mew23p610-1<sup>t</sup>, but it cannot have been a true identity, since the development of this law of appropriation led to its inversion.

Here is the other side of it: capitalist appropriation seems to violate the commodity law of appropriation but it really arises not from the violation but from the application of these laws mew23p610-2<sup>m</sup>

Luther: the oxen, drawn into the hole backwards, give the appearance as if they were left out of the hole. mew23p619-1<sup>P</sup>

Capital can expand beyond the bounds which seem to be given by its own magnitude, since it has appropriated the two original sources of wealth, labor and the earth. mew23

p631-1<sup>t</sup> Again analytical reasoning thinks there is a limit but dialectical reasoning says there isn’t.

The absolute movements of capital are reflected in relative movements of the exploitable population and thus seem to be caused by the self-movement of this population. mew23p648-1<sup>m</sup> Phenomena generated by a totality suggest a connection which does not exist.

Thünen: Given that capital is the product of human labor it seems inconceivable that humans fall under the dominance of capital mew23p649-1<sup>o</sup>

The decrease of the variable capital which is faster than the overall growth of capital seems to be caused by an accelerated absolute growth of the population. mew23p658-1<sup>m</sup>

Barton: Evidence or whatever makes this claim seem wrong mew23p660-1<sup>s</sup>

Factory inspectors: evidence seems to refute a certain theoretical claim. mew23p671-1<sup>s</sup>

Poverty seems to favor procreation. mew23p672-1<sup>e</sup> This is what the evidence shows, although the explanation obviously needs some mediating links. Here is an attempt at such a mediating link: mew23p676-1<sup>e</sup>

Fawcett: Higher wages are only an apparent advantage because prices have risen. mew23p682-1<sup>t</sup>

Scheinheilig: mew23p683-1<sup>h</sup>

Stevens: mew23p696-1<sup>s</sup> mew23p696-2<sup>s</sup>

Price: Real wages seem to be not even half of what they used to be. mew23p702-1<sup>s</sup>

Description of empirics: in expressions so uniform that they seem to be stereotypes mew23p714-1<sup>e</sup>

Evidence (high price for cots) seems to indicate great demand for housing mew23p716-1<sup>s</sup> (but of course it can have different reasons.)

Again description of empirics: workers are as much mistreated as if parson and gentle-folks had conspired to drive them to death. mew23p719-1<sup>e</sup> (This was obviously not the case, they just were looking at their billfolds.)

Rise in wages illusory because did not keep up with prices mew23p733-1<sup>t</sup>

Famous quote: the whole movement seems to turn in a bad circle which we can only escape mew23p741-1<sup>o</sup> What seems is the analytical conclusion without the dialectical leap.

Description of empirics, somewhat incredulous that this might be what drives them: mew23p763-1<sup>e</sup>

Existence of class of wage laborers makes sale of products a main interest, at first without seeming to affect the mode of production itself. mew24p41-1<sup>t</sup> This is again a purely analytical view; there are indeed hidden connections between the existence of the class of wage laborers and the changing mode of production.

The illusion of independence which the money form of capital had in the first form of its circuit disappears in this second form. mew24p78-1<sup>m</sup> Looking at partial aspects of a totality creates illusions.

In highest prosperity it can happen that a large portion of the commodities only apparently entered consumption, in reality they may stay unsold in the retail stores. mew24p81-1<sup>t</sup> Also related mew24p81-2<sup>t</sup>



If one looks only at figure III all elements of production seem to come from commodity circulation and only to consist of commodities. mew24p103-1<sup>t</sup> “seem” because it is a one-sided view which overlooks the elements of production which are not commodities.

Any anticipation of results seems storerend mew13p7-1<sup>g</sup> He came to this conclusion only after a closer reflection, and only after he had already written the introduction. I.e., this is only one side of the story, therefore “seems.” Plus it depends on the reader, he cannot really generalize. Similar formulation when he says it seems appropriate to say something about his own development. mew13p7-2<sup>g</sup>

Bourgeois society seems to have entered a new stage with the discovery of gold in California and Australia mew13p10-1<sup>g</sup> But of course he cannot know yet if this was really a new stage, it just looks like it at the time.

His studies led him by themselves to seemingly remote or unrelated disciplines. mew13p11-1<sup>t</sup>

It seems necessary for the commodity to be use-value, but irrelevant for the use-value whether it is a commodity. mew13p16-1<sup>g</sup> Why “seems”?

Despite their motley appearance mew13p16-2<sup>o</sup> the commodities represent the same unity. Marx wrote here “seem” instead of “appear” because even on the surface the commodities are not truly “motley” or diverse; after all, they are treated as the same by the commodity traders. If Marx were describing a relationship between surface and core, namely, that the uniform abstract labor in the core represents itself in diverse use-values on the surface, then the word “appear” would have been appropriate. But Marx is describing a discrepancy on the surface itself: already on the surface, the commodities are not truly diverse, since their equality does not only exist in the core but it has leaked into the surface relations themselves. The exchange relations are surface relations, and in these exchange relations the commodities are equal. The appearance of motley-ness therefore comes from our only partial view of the surface, rather than the objective distinction between surface and core.

Interesting: rarity seems to determine exchange-value because it determines the productivity of certain labors mew13p25-1<sup>t</sup>

At a time when Holland was the predominant trade nation and France seemed on the way to one, Petty proves that England is destined to conquer the world market. mew13p40-1<sup>o</sup> He is using depth realism instead of extrapolating events.

Law of value dominates even the seemingly most contradictory capitalist relations of production. mew13p45-1<sup>t</sup>

Important place. Difference between depth and surface makes the surface “scheint” mew13p46-2<sup>t</sup>

The seemingly most striking objection to the labor theory of value: how can do many things which do not contain labor have a value? (Here he says “contained labor-time”) mew13p48-1<sup>o</sup>

Money form seems to have an infinitely manifold content which is alien to itself. mew13p49-1<sup>m</sup>

It is mere illusion generated by the circulation process that money makes the commodities

commensurable. mew13p52-1<sup>m</sup>

Mueller acts as if he believed that the British government officials pay for the minting out of their own pocket mew13p57-1<sup>e</sup> This is a critique; he does not think about where the money really comes from.

It seems that gold as mere commodity is exchanged against ordinary commodities mew13p72-1<sup>m</sup> and mew13p72-2<sup>m</sup>

Commodity circulation seems to be merely commodity exchange mediated by money mew13p77-1<sup>t</sup>

Separation of sale and purchase make it possible that a lot of apparent transactions intervene between sale and purchase. mew13p79-1<sup>t</sup>

Money seems to be circulating the commodities mew13p81-1<sup>m</sup>

Galiani: What a superficial empiricist approach would consider a matter of the quantity of money is really the speed of its turnover mew13p85-1<sup>o</sup>

If the sovereign is chipped only a little bit, its solid character only seems little compromised. But the truth is different: even if the sovereign is whole, it is already under attack because all gold coins that stay in circulation can be replaced by tokens. mew13p88-1<sup>t</sup>. I.e., although it seems compromised only a little, and although its physical existence is only chipped or scratched a little, it is in reality already compromised a lot.

Despite its loss of weight, which makes it a Schein-sovereign, it continues to perform the functions of the gold coins. mew13p89-1<sup>t</sup> and mew13p89-2<sup>t</sup>

The coin is idealized by practice, i.e., it is converted into a mere apparent Dasein of its golden or silver body. mew13p89-3<sup>t</sup> Also mew13p90-1<sup>t</sup> and mew13p90-2<sup>t</sup> and mew13p91-1<sup>t</sup> Important about symbols and Scheindasein. mew13p91-2<sup>t</sup> Maybe I need a separate letter for this?

In  $C - M - C$ , the commodity only proceeds to a seeming independent objectification (Verselbständigung) of its exchange-value mew13p94-1<sup>o</sup> (If one looks at it step by step, one might think that  $M$  is the independent objectification of the exchange value of the first  $C$ , but since the money form is stripped off again immediately afterwards, a broader view shows that this is only a transitory phase—this is why gold can be replaced by a token in this transaction. Even if a real gold coin is used here, it only functions as phantom gold mew13p94-2<sup>t</sup>).

It seems as if the token of value did not symbolize gold but immediately the value of the commodity. mew13p95-1<sup>m</sup> mew13p95-2<sup>m</sup>

Aristotle says that money as mere means of circulation only seems to have conventional or legal Dasein mew13p97-1 mew13p97-2

The intervention of the state, who issues paper money with forced circulation, seems to overturn (aufheben) the economic law mew13p98-1<sup>o</sup> It seems, through the magic of its stamp, to convert paper into gold mew13p98-2<sup>o</sup>. However this power of the state is mere illusion mew13p98-3<sup>R</sup>.

As measure of value and means of circulation money seems subject to seemingly contradictory laws. mew13p99-1<sup>t</sup>

Whereas the quantity of the circulating gold changes with prices, prices seem to change with the quantity of the circulating gold mew13p100-1<sup>m</sup>.

Whereas commodity circulation can absorb only a specific quantity of gold coins, paper money seems to enter circulation to arbitrary extent. mew13p100-2<sup>m</sup>

While a gold coin obviously (mew13p100-1<sup>v</sup>) only represents the value of the commodity to the extent that it is measured in gold or represented as a price, the token seems to represent the value of the commodity immediately mew13p101-1<sup>m</sup>.

To exchange gold against gold seems absurd. mew13p101-2<sup>o</sup>

Senior: Money seems to be the only thing for which the demand is universal mew13p111-1<sup>g</sup>, because gold is abstract wealth and people can use it to satisfy all kinds of needs.

The conversion of commodity into money, which in hoarding seemed to be the fancy of the commodity owner, has become now an economic function mew13p118-1<sup>t</sup>

Under certain conditions an increase or diminution of the quantity, be it the circulating metal money, be it the circulating value tokens, seem to have uniform effects on commodity prices mew13p135-1<sup>t</sup> The effects are outwardly uniform, but the mechanisms generating these effects are not, this is why Marx says that they only seem to be uniform. Since it is the same effect it seems to be generated by the same cause, mew13p135-2<sup>m</sup>. and Hume based his theory on this illusion mew13p135-3<sup>M</sup>.

Moses Mendelson said at Lessing’s times that Spinoza was a dead dog to him mew13p142-1<sup>g</sup>, but since we are not Moses Mendelson we cannot be certain whether this was actually the case.

Deceived by Smith’s seeming (pretended) ingenuousness mew13p143-1<sup>P</sup>.

The seeming magnitude of scale does not change the smallness of the basic ideas mew13p148-1<sup>t</sup>. (Marx writes “seeming” magnitude because the scale was not truly great.)

From the things Ricardo wrote we must conclude that he entirely misunderstood, i.e., he failed to recognize the role which subsidies played in British gold export mew13p153-1<sup>g</sup>.

Mill makes the assumption that all the money existing in a country circulates, although reality seems to be different mew13p155-1<sup>g</sup>, i.e., the known empirical data indicate that part of the money is not in circulation, Marx writes “seems” because he does not know first-hand.

Ricardo’s monetary theory pretends (probably not maliciously but erroneously) that what is really a tautology is a causal relation mew13p156-1<sup>P</sup>.

Wagner: many investigations about the concept of value seem deep although in reality they obscure the matter mew19p367-1<sup>t</sup>.

Sedley Taylor: the citation from Gladstone’s speech was manifestly made in bad faith mew23p44-1<sup>v</sup>

However it is exactly the abstraction from the use-values of the commodities which evidently characterizes their exchange relation. mew23p52-1<sup>v</sup>

Obviously, in capitalism the same persons perform varying jobs mew23p58-1<sup>v</sup>

Even the most threadbare (mew23p66-1<sup>s</sup>) coat, which lets the light shine through so that one can see the person inside the coat, does not reveal that the coat is carrier of value.

Quantity of circulating mass of money is much more constant than one should expect at first glance. mew23p136-1<sup>o</sup>

in metallic tokens the symbolic character is still somewhat hidden, but in paper money it steps forward for anybody to see mew23p141-1<sup>v</sup>.

Obviously, the circulation process would be absurd and devoid of content if one wanted in this detour exchange the same monetary value for the same monetary value mew23p162-1<sup>v</sup>

This law contradicts all experience based on what is plainly visible mew23p325-1<sup>v</sup>

If he can sell the product for a higher price while the wages of his laborers remain unchanged, then he obviously profits from this mew23p336-1<sup>v</sup>

As obvious experience teaches us, the human machinery is able to turn up the steam by itself and to explode or perform a danse macabre in our big cities mew23p602-1<sup>v</sup>

In this case it is obvious that a decrease in unpaid labor by no means interferes with the extension of the reign of capital mew23p648-1<sup>v</sup>

Gentrification obviously drives the poor into ever worse and densely filled refuges mew23p687-1<sup>v</sup>

Simon: According to the residency provisions of the poor laws, any residence of agrarian population obviously leads to an increase in taxes paid for the poor mew23p711-1<sup>v</sup>

### 1.1.c. All Occurrences of “Illusion” with Individual Comments:

Illusions of monetary system mew23p97-1 mew13p22-1 mew13p22-2 is not merely a false theory mew13p134-1

Physiocratic illusion that ground rent grows out of the earth mew23p97-2

Illusions of mercantile system mew13p143-1

The outdated value of the measure of value which has now become illusory. mew23p132-1<sup>t</sup>

Popular illusion which ascribes stockungen in the process of production and circulation to a lack of means of circulation mew23p134-1<sup>o</sup>

The illusion that commodity prices are determined by the mass of the means of circulation existing in a country mew23p137-1

The illusion that surplus-value springs from a nominal markup on the prices mew23p176-1

The difference between skilled and unskilled labor is based in part on mere illusions mew23p212-1

Compulsory public education has become illusory due to a lack of administrative machinery mew23p422-1

Clauses of the factory act are illusory mew23p521-1<sup>f</sup>

The illusions of Owen’s followers about the significance of his isolated elements of change mew23p526-1<sup>w</sup>

Difference between absolute and relative surplus-value seems illusory mew23p533-1<sup>o</sup>

Illusions of liberty of the capitalist mode of production mew23p562-1<sup>m</sup>

Individual differences in the wages of different laborers support the illusion that they sell their labor mew23p564-1<sup>m</sup>

Illusion generated by the money form mew23p593-1<sup>m</sup>

Smith’s illusion that (look it up) mew23p617-1

From the point of view of the juridical illusion mew23p644-1

Montesquieu’s illusory “esprit des lois” mew23p644-2

Despite cautious language, the Irish Poor Law Inspectors did not allow their government to cradle itself in illusions mew23p733-1<sup>f</sup>

The formula  $M - C \dots P \dots C' - M'$  includes a deception in its form, it has an illusory character mew24p66-1<sup>m</sup> mew24p66-2 mew24p66-3

The independent existence (Verselbständigung) of value characterizing the capitalist mode of production is treated by Bailey as an illusion of certain economists mew24p110-1

The illusion of the publishers of Neue Rheinische Zeitung that its death sentence could be repealed by a more moderate policy mew13p8-1<sup>w</sup>

Illusions regarding capital mew13p22-3, presumably illusions about the source of profits. mew23p81-1 and mew23p94-1 still to do

## 1.2. Uses of the Word “Fetish” (Fetisch)

Marx distinguishes between “fetishism,” which is a false interpretation (letter i as in “ism”), and “fetish-like character,” which is a property in fact possessed by social relations, letter o as in “objective.” This distinction is ignored in most translations. Sometimes Marx also uses the word “fetish” for a thing with supranatural properties, letter s as in “supra.”

### 1.2.a. Objective Fetish-Like Character of Social Relations

The title of section 4 of chapter One is “fetish-like character and its secret,” mew23p85-1<sup>o</sup>, repeated in mew23p18-1<sup>o</sup>. Most of this section is devoted to explaining the objective properties of the social relations called “fetisch-like character of the commodities,” (i.e., the fact that in capitalism, social relations go through things,) and the conditions which made this possible (its “secret”).

The fetish-like character of the world of commodities mew23p87-3<sup>o</sup> springs from the peculiar social character of the labor which produces commodities. An earlier version of this sentence in a manuscript for the second edition of *Capital* published in MEGA, [p. 39]MEGA:II/6, megaII/6p39-1<sup>o</sup>, also makes explicit what Marx means by the “secret” of this fetish-like character.

The fetish-like character of the commodity seems relatively easy to see through. mew23p97-2<sup>o</sup>

The riddle of the money fetish mew23p108-1<sup>o</sup> is only the riddle of the commodity fetish mew23p108-2<sup>o</sup> that has become visible and blinding.

### 1.2.b. Fetishism

The clearest definition of fetishism which I found is in *Capital II*, mew24p228-1<sup>i</sup>: fetishism mistakes the social, economic character, which is impressed on things in the social process of production, for a natural character stemming from the material nature of these things.

Fetishism “sticks” to the commodities: this metaphor is used twice, in mew23p87-1<sup>i</sup> and mew23p97-1<sup>i</sup>. (This latter place has a brief definition of fetishism.)

The fetishism of modern economics becomes palpable in their treatment of capital. mew23p97-3<sup>i</sup>

German thinkers engage in fetishism when they declare matter to be an element of value mew13p22-1<sup>i</sup>. This is the only use of the word “fetishism” in *Contribution*.

### 1.2.c. Same Distinction Without the Word “Fetish”

Without using the word “fetish” but instead the word “illusion,” Marx distinguishes between the real character of a social relation and the misinterpretation of reality flowing from it also in the sentence with mew24p66-2 and mew24p66-3, and in mew24p110-1.

### 1.2.d. Fetish as a Thing with Supranatural Properties

Bourgeois production must crystallize wealth in form of a thing with supranatural properties mew13p130-1<sup>s</sup>. Marx did not use the term “fetish-like character of the commodity relation” in *Contribution*; this here is as close as he gets to this concept. (But as already remarked, he does use the term “fetishism” once, in mew13p22-1<sup>i</sup>).

The miser sacrifices his earthly desires to the supranatural thing “gold” mew23p147-1<sup>s</sup>.

## 1.3. Uses of the Word “Appear” (Erscheinen)

### 1.3.a. The Different Meanings of “Erscheint”

One can almost call it a stylistic peculiarity that Marx often uses the word “appears” (*erscheint*) where a naïve reader would expect the word “is.” Marx uses “appear” whenever he speaks about the manifestation of some “hidden background” (sic in mew23p564-2<sup>d</sup>) on a more accessible stage. Marx is meticulous about this, because he finds it important to identify the character of the mechanisms that generate actual events and concrete things. The terminology of the words “appear,” “represent,” “express” is part of this emphasis. These words distinguish generative mechanisms that stand on their own from those which are proxies for underlying “hidden” mechanisms.

In translations, this terminology is a sorry source of errors. Often, *erscheinen* is translated as “something seems to be the case” whereas Marx meant to say that things are indeed like this on the surface. Examples are the Moore-Aveling translation in mew23p230-1<sup>e</sup> or

S. W. Ryazanskaya’s translation of *Contribution* in mew13p28-1, mew13p69-1, and mew13p102-1. Many more examples could be given. Even German readers often do not know what to make of the varied and seemingly random occurrences of the word “appear” in Marx’s writings.

The present essay lists all uses of the word “appear” (*erscheinen*) by Marx in *Capital I*. For each use, it asks five simple questions and presents the answers to these questions in a table.

- *What:* What is the deeper background entity, the content or substance, which projects itself on or is accessed through the “surface” or some other interface?
- *Form:* Which form does this deeper entity take on the surface, i.e., as what does it appear?
- *Stage:* On which stage does it appear, i.e., what is the nature of the “surface” in which the deeper entity identified in the *what*-question projects itself.
- *Alternatives or Differences or Similarities:* The same deeper entity can have more than one possible form. Many of the sentences in which the word “appears” occurs point out the differences or similarities among such particular forms, or between the forms and the underlying entity itself.
- *Expressions or Functions:* Particular forms often place certain aspects of the underlying entity in the foreground and hide others. Whenever Marx says something about this, it is listed in the fifth column of the table under the heading *Expression*. Whenever Marx mentions a particular aspect of the content which is nourished through the given form, this is listed in the fifth column under the heading *Function*.

By making such a table for every single occurrence of the word “appear” we collect evidence whether these five questions are able to characterize the semantics in all cases.

A further result of this analysis is the identification of four different grammatical constructions in which the word “appears” is used. All these constructions refer to a situation that can be characterized by the five above semantic questions, but they use different grammatical syntax for it. In order to distinguish them I will call them the “direct,” the “inverse,” the “expressive,” and the “arrival” (or “adventist”) formulation. In order to understand the difference between these formulations, look at the following generic situation:

What:	Form:	Stage:		Expression:
The underlying entity A	takes form B	on the superficial level C,		and form B places aspect D of this underlying entity in the foreground.

- Then the direct formulation is: “A appears as (or in) B.” Most uses of the word “appear” fall into this category. Here is a list of all occurrences of the “direct” formulation: mew23p49-1<sup>d</sup> mew23p50-1<sup>d</sup> mew23p51-1<sup>D</sup> mew23p53-2<sup>D</sup> mew23p56-3<sup>d</sup> mew23p62-1<sup>d</sup> mew23p62-3<sup>d</sup> mew23p62-4<sup>D</sup> mew23p66-1<sup>d</sup> mew23p66-3<sup>d</sup> mew23p67-1<sup>D</sup>

mew23p70-1<sup>D</sup> mew23p71-1<sup>D</sup> mew23p71-2<sup>D</sup> mew23p73-1<sup>D</sup> mew23p75-1<sup>D</sup> mew23p77-1<sup>d</sup> mew23p77-3<sup>d</sup> is an example where Marx writes “A appears *in* B” rather than “as B.” mew23p78-2<sup>D</sup> mew23p79-1<sup>D</sup> mew23p79-2<sup>D</sup> mew23p79-3<sup>D</sup> mew23p79-4<sup>D</sup> mew23p81-2<sup>D</sup> Grundrissep908-1<sup>d</sup> mew23p87-1<sup>d</sup> mew23p87-2<sup>d</sup> Grundrissep155-1<sup>d</sup> mew23p90-1<sup>d</sup> megaii/5p47-2 mew23p90-4<sup>d</sup> mew23p91-1<sup>d</sup> mew23p100-2<sup>D</sup> mew23p103-1<sup>D</sup> mew23p104-1<sup>D</sup> mew23p104-2<sup>D</sup> mew23p108-1<sup>d</sup> mew23p109-1<sup>D</sup> mew23p116-1<sup>d</sup> mew23p117-1<sup>d</sup> mew23p119-1<sup>d</sup> mew23p119-2<sup>d</sup> mew23p131-1<sup>d</sup> mew23p134-1<sup>d</sup> is another example where Marx writes “A appears *in* B” rather than “as B.” mew23p134-2<sup>d</sup> mew23p134-3<sup>d</sup> mew23p134-5<sup>d</sup> mew23p139-1<sup>d</sup> mew23p142-1<sup>d</sup> mew23p144-2<sup>d</sup> mew23p152-1<sup>D</sup> mew23p161-2<sup>D</sup> mew23p169-1<sup>D</sup> mew23p170-1<sup>d</sup> mew23p179-1<sup>d</sup> mew23p195-1<sup>d</sup> mew23p195-2<sup>d</sup> mew23p196-1<sup>d</sup> mew23p197-1<sup>d</sup> mew23p202-1<sup>d</sup> mew23p222-2<sup>r</sup> mew23p248-1<sup>d</sup> mew23p251-1<sup>D</sup> mew23p251-2<sup>d</sup> mew23p274-1<sup>d</sup> mew23p316-1<sup>d</sup> mew23p335-1<sup>D</sup> mew23p335-2<sup>d</sup> mew23p356-1<sup>d</sup> mew23p366-1<sup>d</sup> mew23p472-1<sup>D</sup> mew23p474-1<sup>d</sup> mew23p506-1<sup>d</sup> mew23p508-1<sup>d</sup> mew23p528-1<sup>d</sup> mew23p557-1<sup>d</sup> mew23p559-1<sup>D</sup> mew23p559-2<sup>D</sup> mew23p562-6<sup>D</sup> mew23p562-7<sup>D</sup> mew23p564-1<sup>D</sup> mew23p564-2<sup>d</sup> mew23p564-3<sup>D</sup> mew23p565-1<sup>d</sup> mew23p565-2<sup>D</sup> mew23p583-1<sup>d</sup> mew23p591-1<sup>d</sup> mew23p593-1<sup>D</sup> mew23p593-2<sup>D</sup> mew23p594-1<sup>D</sup> mew23p594-2<sup>d</sup> mew23p624-1<sup>d</sup> mew23p633-1<sup>d</sup> mew23p634-1<sup>d</sup> mew23p651-1<sup>d</sup> mew23p657-1<sup>d</sup> mew23p666-1<sup>d</sup> mew23p670-1<sup>d</sup> mew24p35-1<sup>D</sup> mew24p38-1<sup>d</sup> mew24p48-1<sup>d</sup> mew24p50-3<sup>d</sup> mew24p55-3<sup>d</sup> mew24p56-1<sup>d</sup> mew24p56-2<sup>d</sup> mew24p56-3<sup>d</sup> mew24p62-2<sup>d</sup> mew24p62-4<sup>d</sup> mew24p63-1<sup>d</sup> mew24p65-1<sup>d</sup>

- The inverse formulation is “B appears as A,” often with a closer specification, such as “B appears as the form of A” or “as the means for A” etc. One clear example is mew23p88-1<sup>i</sup>. Two inverse constructions are bundled together in mew23p354-1<sup>is</sup>. An inverse construction which does not say “appears as form” or similar is mew23p563-1<sup>i</sup>. Again, a full listing follows: mew23p27-1<sup>i</sup> Grundrisse-1<sup>i</sup> mew23p49-1b<sup>i</sup> Grundrisse-3<sup>i</sup> mew29p315-1<sup>i</sup> mew23p57-1<sup>A</sup> mew23p83-1<sup>i</sup> Grundrissep908-3<sup>i</sup> mew23p88-1<sup>i</sup> mew23p89-1<sup>i</sup> megaii/5p47-1 mew23p92-1<sup>i</sup> mew23p105-1<sup>i</sup> mew23p126-1<sup>i</sup> mew23p161-1<sup>i</sup> mew23p173-1<sup>i</sup> mew23p350-1<sup>i</sup> mew23p350-2<sup>i</sup> mew23p354-1<sup>is</sup> mew23p355-1<sup>i</sup> mew23p386-1<sup>i</sup> mew23p513-2<sup>i</sup> mew23p538-1<sup>i</sup> mew23p562-1<sup>i</sup> mew23p562-3<sup>i</sup> mew23p562-4<sup>i</sup> mew23p562-5<sup>i</sup> mew23p563-1<sup>i</sup> mew23p597-1<sup>i</sup> mew23p609-1<sup>i</sup> mew23p609-2<sup>i</sup> mew23p618-1<sup>i</sup> mew23p653-1<sup>i</sup> mew23p675-1<sup>i</sup> mew24p34-1<sup>i</sup> mew24p36-1<sup>i</sup> mew24p37-1<sup>i</sup> mew24p39-1<sup>i</sup> mew24p50-1<sup>i</sup> mew24p55-1<sup>i</sup> mew24p62-1<sup>i</sup> mew24p65-2<sup>i</sup>
- The expressive formulation is “A appears as D.” Examples are mew23p228-2<sup>e</sup>. Here is a full list of examples: mew23p76-1<sup>E</sup> mew23p77-2<sup>e</sup> mew23p80-2<sup>e</sup> Grundrissep908-2<sup>e</sup> mew23p88-2<sup>e</sup> mew23p130-1<sup>e</sup> mew23p130-2<sup>e</sup> Resultatep18-1<sup>e</sup> mew23p178-1<sup>e</sup> mew23p204-1<sup>e</sup> mew23p223-1<sup>e</sup> mew23p228-2<sup>e</sup> mew23p230-1<sup>e</sup> mew23p259-1<sup>e</sup> mew23p286-1<sup>e</sup> mew23p328-1<sup>e</sup> mew23p344-1<sup>e</sup> mew23p349-1<sup>e</sup> mew23p353-1<sup>e</sup> mew23p354-4<sup>e</sup> mew23p355-2<sup>e</sup> mew23p381-1<sup>e</sup> mew23p394-1<sup>e</sup> mew23p406-1<sup>e</sup> mew23p423-1<sup>e</sup> mew23p442-1<sup>e</sup> mew23p455-1<sup>e</sup> mew23p514-1<sup>e</sup> mew23p541-1<sup>e</sup> mew23p562-2<sup>e</sup> mew23p610-1<sup>e</sup> mew23p742-1<sup>e</sup> mew23p743-1<sup>e</sup> mew24p40-1<sup>e</sup> mew24p50-2<sup>e</sup> mew24p55-4<sup>e</sup> mew24p62-3<sup>e</sup>

- The arrival formulation “A appears” or “B appears” does not emphasize the difference between the entity that appears and the form in which something appears, but focuses on the simple fact that something, whether in person or in some form, has arrived, shows up, is present at a given scene *C* (where *C* may or may not be specified explicitly). For instance, the wage laborer re-enters the market (implied is: as sellers of labor-power) in mew23p599-1<sup>R</sup>, or money arrives on the market (implied is: to purchase things) in mew23p127-1<sup>r</sup>. This is characterized by the superscript “a.” If the emphasis is on re-appearance, then the superscript is “r.” And if “appear” means publication, the superscript is “p.” Here are all examples: mew23p18-1<sup>P</sup> mew23p20-1<sup>A</sup> mew23p22-1<sup>P</sup> mew23p26-1<sup>A</sup> mew23p26-3<sup>A</sup> mew23p26-4<sup>A</sup> mew23p26-5<sup>A</sup> mew23p32-1<sup>P</sup> mew23p33-1<sup>P</sup> mew23p34-1<sup>P</sup> mew23p35-1<sup>P</sup> mew23p41-1<sup>P</sup> mew23p41-2<sup>a</sup> mew23p42-1<sup>P</sup> mew23p44-1<sup>P</sup> mew23p44-2<sup>P</sup> mew23p45-1<sup>P</sup> mew23p54-1<sup>P</sup> mew23p80-1<sup>a</sup> mew23p90-5<sup>a</sup> mew23p96-1<sup>P</sup> mew23p127-1<sup>r</sup> mew23p134-4<sup>a</sup> mew23p138-1<sup>P</sup> mew23p140-1<sup>a</sup> mew23p144-1<sup>a</sup> mew23p150-1<sup>A</sup> mew23p150-2<sup>P</sup> mew23p153-1<sup>a</sup> mew23p158-1<sup>a</sup> mew23p172-1<sup>P</sup> mew23p177-1<sup>a</sup> mew23p182-1<sup>a</sup> mew23p183-1<sup>A</sup> mew23p185-1<sup>A</sup> mew23p196-2<sup>r</sup> mew23p216-1<sup>A</sup> mew23p222-1<sup>r</sup> mew23p222-3<sup>r</sup> mew23p222-4<sup>r</sup> mew23p222-5<sup>r</sup> mew23p222-6<sup>r</sup> mew23p222-7<sup>a</sup> mew23p222-8<sup>a</sup> mew23p227-1<sup>r</sup> mew23p228-1<sup>r</sup> mew23p229-1<sup>r</sup> mew23p232-1<sup>r</sup> mew23p235-1<sup>r</sup> mew23p255-1<sup>P</sup> mew23p268-1<sup>P</sup> mew23p289-1<sup>A</sup> mew23p323-1<sup>P</sup> mew23p324-1<sup>r</sup> mew23p325-1<sup>A</sup> mew23p325-2<sup>A</sup> mew23p337-1<sup>r</sup> mew23p354-3<sup>a</sup> mew23p373-1<sup>P</sup> mew23p393-1<sup>a</sup> mew23p399-1<sup>a</sup> mew23p400-1<sup>a</sup> mew23p406-2<sup>a</sup> mew23p424-1<sup>P</sup> mew23p442-2<sup>r</sup> mew23p451-1<sup>P</sup> mew23p460-1<sup>P</sup> mew23p468-1<sup>a</sup> mew23p513-1<sup>a</sup> mew23p579-1<sup>P</sup> mew23p599-1<sup>R</sup> mew23p636-1<sup>A</sup> mew23p644-1<sup>P</sup> mew23p698-1<sup>r</sup> mew23p702-1<sup>P</sup> mew23p719-1<sup>a</sup> mew23p736-1<sup>A</sup> mew23p753-1<sup>P</sup> mew23p760-1<sup>P</sup> mew24p31-1<sup>a</sup> mew24p34-2<sup>a</sup> mew24p38-2<sup>a</sup> mew24p55-2<sup>a</sup>

- A few times, Marx uses the word “*erscheint*” as a synonymous for “*scheint*.” In mew23p53-1<sup>s</sup>, mew23p56-1<sup>s</sup>, mew23p178-2<sup>s</sup>, and mew23p609-3<sup>s</sup>, the construction “*erscheint uns*” is used. The only exception is mew23p178-2<sup>s</sup>.

Sometimes different such grammatical constructs are bundled together. In mew23p12-1<sup>de</sup>, the word “appear” is part of two different grammatical constructions, of which the first (natural processes appear in the most significant form) is the direct, and the second (natural processes appear least affected by disturbing influences) the expressive formulation. And in mew23p49-1<sup>d</sup>, the first instance (wealth appears as accumulation of commodities) is the direct, and the second instance (the individual commodity appears as its elementary form) is the inverse formulation. In *Capital II*, there is another sentence where Marx gives these two meanings in parallel, see mew24p36-1<sup>i</sup>

Sometimes more than one of the above categories applies. Labor-power appears on the market in form of a commodity, in mew23p182-1<sup>a</sup> is an example where the arrival formulation is overlaid with the direct formulation, since Marx goes from the emphasis that labor-power is available as a commodity to the activity of the laborers which must make it so.

Example mew23p81-1<sup>de</sup> can also be considered the bundling of two constructions. It says: in the form of things equal to linen, all commodities no longer only appear as qualitatively equal but in addition as quantitatively comparable. The construction “commodities appear in the form of something that is equal to linen,” taken by itself, is the direct construction; but here it is subordinate to the expressive construction “commodities appear as quantitatively comparable.”

### 1.3.b. Examples

mew23p12-1<sup>de</sup> Appearance of Natural processes

mew23p18-1<sup>P</sup> Publication of a book.

What:	Form:	Stage:	Alternatives:	Expressions:
Class struggle		in certain periods		stays invisible or manifests itself mew23p20-1 <sup>A</sup> only in isolated phenomena.

mew23p22-1<sup>P</sup> Publication of a book

What:	Form:	Stage:	Alternatives:	Expressions:
The process of thinking	generates reality	(in Hegel’s theory)		Reality is only the form of expression mew23p27-1 <sup>I</sup> of the process of thinking.

mew23p32-1<sup>P</sup> Publication of a book.

What:	Form:	Stage:	Function:
Wealth, a necessary ingredient in every human society,	takes the form mew23p49-1 <sup>d</sup> of an immense accumulation of commodities	under capitalism, if one looks at its most immediate, readily apparent social form in which it confronts the human agents, that is visible “at first sight” ( <i>Contribution</i> , mew13p15-1 <sup>d</sup> )	The “social form” defines what individuals have to do to get access to this wealth.
For wealth under capitalism,	the single commodity	is the elementary form, i.e., its simplest and most basic form (more about “elementary” here). again and again, see <i>Contribution</i> , 389/o.	Since the commodity is both the most prevalent and the most basic form of wealth under capitalism, it is a good starting point for the book <i>Capital</i> .

What:	Form:	Stage:	Alternatives:
Exchange-value mew23p50-1 <sup>d</sup>	appears as a quantitative relation	Although Marx will show in the text that exchange-value is the form of appearance of something else, namely value, right now he discusses the form in which exchange-value, a social relation on the surface of the economy, manifests itself to the practical activity of the individuals. The form which Marx focuses on, singles out, is the quantitative exchange-proportions. They are the most superficial aspect of exchange-value (see Notes to Wagner, [mecw24]544:6/o) but nevertheless practically very relevant to the individuals handling commodities (see 167:1/o).	This is only “at first”; exchange-value also has other aspects and more developed forms.

What:	Form:	Stage:	Alternatives:	Functions:
Some content inside the commodity, which is different from the commodity’s exchange-value,	takes the form of exchange-value	in the relation of this commodity with other commodities on the market. mew23p51-1 <sup>D</sup>	Exchange-value itself is not something inside the commodity, as Marx emphasizes in 152:1.	((The exchange value makes this deeper content accessible to the surface agents.))

About mew23p53-1<sup>s</sup>. It follows from the wording “appeared to us” coupled with “quite independent” that Marx is not talking about the form itself but about our interpretation of this form. Therefore it would have been more accurate to say here “seemed to us.” On the other hand, this interpretation does have an objective aspect: it is not only the interpretation which we are making, but it is also the information which filters down from the surface to the sphere of production, see the next sentence and my interpretation of it in the Annotations. This is, I presume, the reason why Marx writes here “appeared” and not “seemed.” The formulation “appeared to us” can also be found in mew23p56-1<sup>s</sup>.

What:	Form:	Stage:	Alternatives:
Value mew23p53-2 <sup>D</sup>	takes the form of exchange-value.	This is its necessary expression on the surface.	However quality and magnitude of value can be studied independently of its form.

mew23p54-1<sup>P</sup> is the publication of a book or pamphlet.

mew23p56-1<sup>s</sup> is “erscheinen” as synonymous to “scheinen.” This is the implication which we drew from the appearances when we started the book with this twofold aspect. Marx says

later, in 152:1, that this implication is only a first impression which must be adjusted. Marx nevertheless wrote “erscheinen” because it is at the same time a very objective fact, indeed Marx continues to say that the inferences which we drew from the form of appearance was echoed by the sphere of production itself. Simular situation as mew23p53-1<sup>s</sup>.

What:	Form:	Stage:	Alternatives:
The many different useful labors form a richly structured totality, but on the other hand they are inaccessible, locked away behind doors which say: “private property, no admittance.”	All that one can see of this mew23p56-3 <sup>d</sup> is the totality of different use-values	which can be bought on the market.	(An alternative would be the producers themselves organizing their division of labor in a transparent and conscious manner.)

What:	Form:	Stage:	Alternatives:
Things produced by humans or generated by the general laws of physics	are perceived as new things. mew23p57-1 <sup>A</sup>	This is true for everything in the world, i.e., Verri makes here a sweeping statement about the empirical sphere.	Although they seem to be new things, they are in reality transformations and re-arrangements of existing things rather than new creations.

What:	Form:	Stage:	Alternatives:	Functions:
Commodities	used a double form which makes all their aspects accessible to the economic agents,	so that these agents, in their daily interactions, can maintain among themselves the social relations necessary for commodity production. mew23p62-1 <sup>d</sup>	The natural bodily form, which the commodities already have, only makes their use-values, not their values, accessible, and can therefore not serve as form of value.	A second form is needed, through which they can be accessed as values, i.e., through which their producers can benefit from the labor contained in them.

What:	Form:		
The value objectivity of the commodity is something social.	It can therefore appear only in a social relation between commodities. mew23p62-3 <sup>d</sup>		Marx uses here the fact that the form must be an expression of the content.

What:	Form:	Stage:	Alternatives:	
Value	takes the form of, yet is hidden in, the exchange relations between commodities. mew23p62-4 <sup>D</sup>	The book <i>Capital</i> started with this most superficial form in which value presents itself, its <i>Erscheinungsform</i> , in order to decipher what value is.	Now we need a fuller understanding of all the forms which value takes so that we can understand the origin of money.	

What:	Form:	Stage:	Alternatives:	Functions:
The value of the linen	appears in the bodily form of the coat which, like the linen, contains labor. mew23p66-1 <sup>d</sup>	The coat is the form of appearance of the value of the linen only in the exchange relationship between coat and linen.	(The use-value of the linen, by contrast, is accessible through the bodily presence of the linen itself.)	By giving value a tangible form of existence, the coat allows the linen weaver to benefit from the value of the linen she produces.

What:	Expression:	Stage:	Alternatives:	Dis-function:
The coat	has a buttoned-up appearance (I should really say that in the 5th column, but I need the 5th column for the function of this appearance, therefore I say it here)	if one looks at it from the outside, i.e., as a use-value. mew23p66-2 <sup>AE</sup>	Yet hidden underneath this use-value is the splendid value-soul of the coat.	The buttoned-up use-value was about to prevent access to the splendid value-soul, but the linen, which is an object of labor itself, recognizes the kindred soul in the coat.

What:	Form:	Stage:		Expression:
The value-character of the linen	appears in its equality with (exchangeability for) the coat	on the market. mew23p66-3 <sup>d</sup>		This appearance shows that linen, like the coat, contains abstract human labor.
The psychological character of christians	appears in their equality with (admiration and emulation of) Jesus, the gentle “lamb of god”	in their prayers and bible studies if not in daily life.		This appearance shows that christians are sheep.

What:	Form:	Stage:	Alternatives:	Expression:
The human species	appears to Peter in the form of Paul	in the relationship between Peter and Paul. mew23p67-1 <sup>D</sup>	The alternative that Peter can just look in the mirror in order to know what it means to be human is ruled out.	But now Peter thinks that all humans look like Paul.

What:	Form:	Stage:	Contrasts:	
Value mew23p70-1 <sup>D</sup>	takes the form of use-value	in the equivalent form of value	despite the fact that use-value is the opposite of value.	

What:	Form:	Stage:	Alternatives:	
Heavy matter ( <i>Schwere</i> )	takes the bodily form of iron	if both are placed on the balance. mew23p71-1 <sup>D</sup> mew23p71-2 <sup>D</sup>	If considered by itself, neither the bodily form of iron nor that of the sugar-loaf are forms of appearance of heavy matter.	

Heavy matter	Quantities of iron	On a scale which has sugar on the one platform and iron weights on the other	Iron, taken by itself, is not a form of appearance of heavy mass	
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What:	Form:	Stage:	Alternatives:	
Abstract human labor	takes the form of the concrete labor producing the equivalent;	in the equivalent form of value, mew23p73-1 <sup>D</sup>	despite the fact that concrete labor is the opposite of abstract human labor	

What:	Form:	Stage:	Alternatives:	Functions:
The value of the commodity	appears in a form which belongs to it exclusively, and which is different from the bodily form of that commodity	Any stage on which the commodity represents itself as that what it is mew23p75-1 <sup>D</sup>	This is contrasted with the impossibility to have the commodity express its value in its own use-value	In order to access the abstract labor in the commodity, instead of the concrete labor, one has to access this separate form of appearance of value.

What:	Form:	Stage:	Alternatives:	Expressions/Functions:
The opposition between use-value and exchange-value	appears in the simple form of value of a commodity	In the realm of forms of appearance. mew23 p76-1 <sup>E</sup>		

What:	Form:	Stage:	Alternatives:	Functions:
The value of the linen	takes the form of coats or wheat or iron or gold ...	in the exchange relationship between commodities on the surface of the economy. mew23 p77-1 <sup>d</sup>	This is contrasted with individual exchange relations which may just be generated on the surface, by the whim of the traders, i.e., which are not necessarily the expressions of the labor in the commodities. The multitude of equivalents shows that the exchange is not driven by the individual circumstances of the traders.	This form allows the owners of linen to benefit from the abstract labor in the linen by turning it into the use-values of wheat, coats, etc.

What:	Form:	Stage:	Alternatives:	Expressions:
Value of the linen	use-value of wheat, coats, iron, etc.	exchange of commodities. mew23p77-2 <sup>e</sup> mew23p77-3 <sup>d</sup>	Contrasted with the situation where the value of wheat is represented by the exchangeability of just one other use-value, the coat, for the linen.	This expresses that the labor in the linen is equal to every other labor

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
155:2 Same	Same	Same		The indifference of the form towards use-values expresses that the content cannot have anything to do with use-value itself.

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
155:3/o Magnitude of value of linen	1 coat or ... mew23 p78-1 <sup>AD</sup>	Society-wide Exchange relations	Accidental exchange relation between two individuals	Exchange does not determine the magnitude of value, on the contrary, magnitude of value determines exchange relations.

What:	Form:	Stage:		Expression:
The abstract human labor in linen mew23 p79-1 <sup>D</sup> mew23 p79-2 <sup>D</sup> mew23 p79-3 <sup>D</sup> mew23 p79-4 <sup>D</sup>	takes the form of the concrete useful labor contained in wheat, for instance,	if one looks at just one individual equivalent in the expanded form of value.		This particular labor does not reflect the character of abstract human labor comprehensively.
If one tries to remedy this and represents the labor in linen	in the concrete useful labors in <i>all</i> its equivalent commodities,	i.e., if one switches to the stage of the totality of equivalents in the expanded form of value,		one gets a comprehensive, but no longer single and unified (einheitlich) expression.

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The value of a given commodity	is expressed in the use-values of all other commodities	In the expanded form of value mew23p80-1 <sup>a</sup>	Since all other commodities take the place of equivalents, this expression of value is specific to the given commodity	Value expression is not something which all commodities share



What:	Form:	Stage:	Alternatives:	Functions/Expressions:
158:4 all commodities (except the one commodity excluded as general equivalent)	They appear as exchange-values to each other, i.e., they have a social form on the surface (their price tag) which facilitates their exchange	In the general form of value mew23p80-2 <sup>e</sup>	the simple and expanded forms of value	If they have this form on the surface, then the surface activities of the economic agents handling them have the effect ( <i>wirklich</i> ) in the core of relating them to each other as values, i.e., as blobs of congealed abstract labor.
What:	Form:	Stage:	Alternatives:	Functions/Expressions:
159:1 Not only the values <i>überhaupt</i> (in general) but also the magnitudes of value.	as specific quantities of linen	In the general form of value	Forms of value in which only the fact that the commodities are values is expressed, without specifying how much value they represent.	This form allows quantitative comparison of the values of different commodities.
Stage:	What:	Form:		Function/Expression:
mew23p81-1 <sup>de</sup> In the general form of value	all values are represented	as specific quantities of linen.		This form allows quantitative comparison of the values of different commodities, i.e., these commodities count not only the values <i>überhaupt</i> (in general) but also the magnitudes of value.
What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The abstract human labor contained in the linen	successively in the concrete labor contained in every other commodity	Effects on the core of the activity channelled by the surface forms mew23p81-2 <sup>D</sup>	It is not just a negative abstraction from the concrete useful properties of the actual labors,	but its positive character as the expenditure of human labor-power steps into the foreground “( <i>tritt hervor</i> ).”

What:	Form:	Stage:	Alternatives:	
The value of the commodity which is general equivalent	appears in the endless series of all other use-values. mew23p83-1 <sup>i</sup>	This is the relative form of value of the equivalent commodity.	Unlike all other commodities, this specific commodity has the expanded form of value as its relative form of value.	
What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The specific social character of the private labors of the producers	takes a form visible and accessible to the agents (the sentence does not specify what this form is)	only in the social contact which the products establish with each other when they are exchanged. mew23p87-1 <sup>d</sup>	The social connection between the labors does therefore not express itself in production itself.	Private labors are integrated into the social aggregate labor only after they have been performed, through the exchange of the products of labor.
What:	Form:	Stage:	Contrasts:	Expressions:
The social relations of the private labors	take the form of relations of things.	This is how they are perceived and acted upon by the producers. mew23p87-2 <sup>d</sup>	They are therefore not perceived and acted upon as social relations between the producers themselves.	This perception by the producers coincides with what these relations actually are on the surface.
What:		Stage:	Form:	
For the private labors of the commodity producers to be counted as social labor they must (1) fit into the division of labor and (2) be equal to all other labors.				
The integration into the social division of labor		is experienced by the producers mew23p88-1 <sup>i</sup>	as the requirement that they are useful for others, for those to whom these goods are to be sold.	
The equality of the private labors		is experienced by the producers	as the value-character which their products share with other things available on the market.	

1.3. Uses of the Word “Appear” (Erscheinen) 1. Glossary of Marx’s ‘Capital’

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The fact that the social character of the private labors consists in their equality as human labor	appears as something final and unchangeable	if viewed by those who are caught up in the relations of commodity production. mew23p88-2 <sup>e</sup>	This is comparable with the physical fact that air does not change its physical properties once one understands that it consists of nitrogen and oxygen.	

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
Robinson mew23p90-5 <sup>a</sup>	arrives, as an actual human being who has various needs to satisfy and therefore has to perform many different labors,	on his island.	This is contrasted with other social arrangements in which other societies, more numerous than Robinson’s, organize their production.	

What:	Form:	Stage:	Alternatives:	(Non-)Expressions:
The quantity of value	appears in the ever-moving relative prices.	Practical interactions in the commodity-exchange. mew23p89-1 <sup>i</sup>	This makes it seem as if it were only determined by accident.	It is not at all obvious, it is a secret that the movements of relative are governed by labor-time.

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
170:1 The social relation of the people in their work	appear as their own interpersonal relationships	Medieval Europe mew23p91-1 <sup>d</sup>	This is contrasted with today’s situation in which the social relations are “verkleidet” as social relations of things.	

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The relations of the producers’ private labors to social aggregate labor	appears in the inverted form of ... mew23p90-1 <sup>d</sup>	Once the producers enter the market and therefore have to follow market rules	An alternative in which the appearance is not inverted.	This appearance is “verrückt.”

What:	Form:	Stage:	Alternatives:	
Since the individual labor-powers act from the outset as organs of the joint labor-power of the family, the labor-time spent by each individual	appears as an attribute of the social labor itself, as part of the family’s joint effort. mew23p92-1 <sup>i</sup>	Marx’s repeated phrase “from the outset” indicates that there is no division between surface and core, everything is immediately perceived as what it is.	This is contrasted with the alternative that the labor-time spent by an individual originally appears as the private matter of the individual, which will only afterwards, by the market, be validated as part of the social effort.	

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
Marx’s work <i>Contribution to the Critique</i>	appears as a book mew23p96-1 <sup>p</sup>	(in bookstores and libraries).	It is therefore no longer an unpublished manuscript	but it can be read and discussed by the public.

What:	Form:	Stage:	Alternatives:	Disfunction:
179:1 The commodity's own value	is present in the form of every other use-value the commodity encounters,	in the eyes of the commodity eager to realize its value. mew23 p100-2 <sup>D</sup>	The commodity owner is not only interested in realizing the value, but this realization must be in a use-value that suits him.	Direct barter is therefore not a good practical method to realize the value of commodities.
What:	Form:	Stage:	Alternatives:	Functions:
The exchange-value of the domestic products mew23 p103-1 <sup>D</sup>	appears in the form of foreign items of exchange	in undeveloped commodity production, in which most exchanges take place between domestic and foreign products.	Undeveloped commodity production in which one use-value (cattle) is the main tradable possession.	These use-values are candidates for the money form.
What:	Form:	Stage:	Alternatives:	Functions:
183:2/o The values of the commodities	appear in the form of money. mew23 p104-1 <sup>D</sup> mew23 p104-2 <sup>D</sup>	This is the only function of money which we have discussed so far.	Money also has other functions.	But right now we are looking at the function where money serves as the material in which the quantities of the commodity values can be expressed in a socially valid form.
Value	must appear in a material that is uniform and divisible	if we are looking for a form of appearance adequate to the above function,		i.e., a form that can serve as the materialization of abstract human labor.
What:	Form:	Stage:	Alternatives:	Lack of Expression:
Hidden human relations mew23 p105-1 <sup>I</sup>	appear in the money form of things	on the stage of visible and accessible relations.	If this is reason to call money a “symbol” then every commodity is a symbol as well	because, although this is not plainly visible, the money form of an object is extraneous to the object itself.

Form:	What:	Stage:	Alternatives:	
187:1 Two things appear in the social form that the products generally take the form of commodities:	(1) the atomistic behavior of the producers in a production process which is not atomistic but social, and (2) the fact that people's relations of production take an objective form independent from their conscious individual activity. (2) is the consequence of (1),	(1) is located on the sphere of individual activity, and (2) is a consequence, a further development of the contradiction involved in (1). mew23p108-1 <sup>d</sup>	This individual behavior leads to certain social relations on the surface of the economy. The commodity form is the first instance of this, but money and capital have the same origin.	

What:	Form:	Stage:	Alternatives:	Function:
Labor-time, the immanent measure of value	appears in money, the measure of value	on the surface. mew23p109-1 <sup>D</sup>	Core and surface go here in parallel.	This form of appearance is “necessary” because the inner measure can only become effective through the outer measure.

What:	Form:	Stage:	Alternatives:	Disfunction:
One ounce of gold mew23 p116-1 <sup>d</sup>	appears as a number, namely, as 3 Pfd.St. 17 sh. 10 1/2 d.	in the listing of prices and exchange rates.	This is the same kind of number which also designates prices of ordinary commodities.	Therefore this number is mistakenly thought to measure the value of gold, as it does it with ordinary commodities.

### 1.3. Uses of the Word “Appear” (Erscheinen)

What:	Form:	Stage:	Alternatives:	Functions:
The magnitude of value of a commodity which depends only on production, not the market,	appears as the exchange proportion between that commodity and the money commodity.	Practical activities in the exchange process. mew23p117-1 <sup>d</sup>	Not only the magnitude of value, but also specific circumstances of the exchange on the surface (such as imbalances of supply and demand), can be expressed in that exchange proportion.	Marx is about to argue that this is a good thing, since the deviations of prices from values permit the coordination of unplanned private labors.

### 1. Glossary of Marx’s ‘Capital’

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The use-value of the ordinary commodity	appears in the body of the commodity; mew23p119-1 <sup>d</sup> mew23p119-2 <sup>d</sup>	It is therefore immediately accessible, i.e., this expression is actual (reell).		
The value of the ordinary commodity	appears in its price, i.e., its willingness to change places with the money, without any guarantee that the money holder will indeed want to make the exchange.	Since this value is not expressed in actual gold, but only in the commodity’s willingness to be sold, this is merely a notional expression.		The very real fact that the commodity is value, i.e., contains abstract labor, finds therefore only a notional expression.
The value of the money commodity, gold,	appears in the body of the money-commodity since it is not the use-value of gold as a shiny metal but its ability to buy everything, and its ability to store value if no purchases are made, is what counts.	This is therefore an actual expression: the value is available and immediately accessible to the owner of money.		
The use-value of the money commodity	appears in the bodies of the commodities	this use-value is therefore not immediately available to the owner		

What:	Form:	Stage:	Alternatives:	
The commodity	first has the form of non-use-value in the hands of its producer or buyer.	This is its first phase in $C - M - C$ . mew23p126-1 <sup>i</sup>	At the end it falls out of circulation as a use-value which its owner needs.	
The money also has two different forms.	In $C - M$ it arrives as the accessible and durable form of the value of the original commodity ( <i>Wertkristall</i> ).		In $M - C$ this same value takes the evanescent form of “price paid to acquire the given use-value,”	

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The commodity in the hands of its producer	changes its form from the natural form to the money form.	This is the first phase in the metamorphosis of commodities. Its value acquires here an accessible and durable form ( <i>Wertkristall</i> ).	This is contrasted with the second phase of the metamorphosis, in which value takes the evanescent form of “price paid to acquire the given use-value,” and the commodity falls into consumption and ceases to be a commodity.	

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The money	reappears mew23 p127-1 <sup>r</sup>	on the market		in the capacity of buyer.

What:	Form:	Stage:	Alternatives:	Dysfunction:
The replacement of commodity by commodity in circulation	appears to be driven by money circulating the inert commodities; mew23 p130-1 <sup>e</sup> mew23 p130-2 <sup>e</sup>	this is the interpretation of the underlying mechanisms suggested by practical experience, which sees the continuous flow of money but does not see the movement of the commodities.	In reality, this circulation is driven by the commodities, not the money.	The form suggests the content to be just the opposite of what it really is.

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
A change in the value of gold (a core event) mew23 p131-1 <sup>d</sup>	appears as a change in the prices of those commodities which are exchanged for gold by the gold producers.	This is the first form in which this core event announces its occurrence on the surface.		

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The cycling of the commodities through their opposite metamorphoses	appears in the flow of money. mew23 p134-1 <sup>d</sup> mew23 p134-2 <sup>d</sup> mew23 p134-3 <sup>d</sup> mew23 p134-4 <sup>a</sup>	Both are located on the surface, but the surface itself is structured.	The same is true about the speeds of the two processes.	

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
Contradictions which have their origin in the nature of the commodity, i.e., in the core or in the deeper layers of the surface (if the metamorphosis of commodities cannot go smoothly)		appear in circulation. mew23 p134-5 <sup>d</sup>	This is why superficial changes in the sphere of circulation, such as an increase of the means of circulation, cannot remove them.	

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The circulation of commodities, by its inner nature, splits into two spheres: the national and the international sphere.	The distinction between the many national and the international sphere manifests itself in the distinction between the many individual coins and the naked existence as gold bullion in the international payments.	Here a structural fact is engraved in the institutions. mew23 p139-1 <sup>d</sup>		

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The token of value mew23 p140-1 <sup>a</sup>		shows up next to the gold coin in the whole-sale circulation whenever fractions of the smallest gold coin have to be paid.	In the same way, gold coins enter the detail circulation (whenever larger amounts have to be paid), and are thrown out again (whenever the smallest gold coin has to be broken up).	

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The Verselbständigung of the function of money as means of circulation mew23 p142-1 <sup>d</sup>	appears in the continued circulation of underweight gold coins		however full-weighted gold coins perform all functions of money; therefore they do not function as means of circulation in isolation from and at the exclusion of the other functions.	

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
In order to function as money, the money commodity	must appear in its own golden existence	(“Appear” here in the sense of “show up,” be present); mew23 p144-1 <sup>a</sup>	Other function, which it is able to perform while only present notionally or while represented by worthless tokens, cannot be money functions.	

### 1.3. Uses of the Word “Appear” (Erscheinen)

What:	Form:	Stage:		Deceptive Expression:
The process in which the commodities engage if they pass fluently through the two phases of their metamorphoses and without delay pass on the baton to the other commodities intertwined in their circuit	appears in the restless flow of money through circulation. mew23 p144-2 <sup>d</sup>	This is how the surface process presents itself to the observer who does not know the mechanisms driving it.		It seems here as if money were the motive force, pushing circulation forward, without needing to be pushed itself (perpetuum mobile).
What:	Form:	Stage:	Alternatives:	Function:
Commodity and money mew23 p150-1 <sup>A</sup>		no longer have to appear, i.e., be present, simultaneously, one in the hands of the seller, the other in the hands of the buyer		for the sale to be able to take place.
What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The “famine for money” in a crisis mew23 p152-1 <sup>D</sup>	takes the form of “famine for gold” or “famine for credit money.”	Forms of crises, i.e., forms in which the inner contradictions of capitalism burst to the surface.	This famine is the same whichever form money takes, it cannot be remedied by doctoring the form of money.	
What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The money equivalent of a commodity mew23 p153-1 <sup>a</sup>		will circulate only in the future.	This is contrasted with the fact that the commodity is circulating already now. I.e., the symmetry between the circulation of commodities and the opposite circulation of money is broken.	

### 1. Glossary of Marx’s ‘Capital’

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The absurd assumptions of the currency principle	show up in a naïve form mew23p158-1 <sup>a</sup>	in Barbon’s theories.	Barbon’s theories anticipate future theories, but they do so in a naïve form.	

What:	Form:	Stage:	Similarities:	
Capital	takes the form of money. mew23 p161-2 <sup>D</sup>	This is its first <i>form of appearance</i> , i.e., the first form in which it announces itself to the world. Two examples in the subsequent paragraph illustrate what this means concretely; they are represented in the next two rows of this table.	Money is also the last (i.e., highest) social form generated by the process of commodity circulation.	
Whenever capital confronts landed property historically for the first time,	it has the form of money, namely, either monetary fortunes or merchant capital or usury capital.	Here the stage is the historical development of capital. mew23p161-1 <sup>I</sup>		
Whenever some value which was not capital before is newly converted into capital,	this new capital takes the form of money.	This takes place in the day-to-day operations of capital.		

What:	Form:	Stage:	Alternatives:	Functions:
Capital, i.e., self-valORIZING value mew23p169-1 <sup>D</sup>	sometimes takes the form of money, at other times the form of commodities.	These are the alternative forms which it assumes in the sphere of circulation during its life-process.	These forms should not be confused with the essence of what capital is.	(For instance, capital may perform functions which cannot be derived from the functions of money or commodities in circulation, but which are specific to capital.)
What:	Form:	Stage:	Expressions:	Alternatives:
Capital mew23p170-1 <sup>d</sup>	appears in a process that can be described by the formula $M - C - M$ .	in the sphere of circulation.	This formula does not reveal the mediations between the phases of the process, it is <i>unmittelbar</i> .	I.e., it is only an appearance; the action itself is not confined to the circulation process.
What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The laws of the commodity exchange taken here in the ontological meaning of “law,” i.e., the underlying mechanisms driving the exchange of commodities	manifest themselves in the empirical regularity that prices are normally equal to values. mew23p173-1 <sup>i</sup>	Note that this regularity only holds if the laws are allowed to act without contamination by other influences, i.e., in their “pure” form. There may be exceptions, Marx even argues that there must be exceptions.	Just as the empirical regularities generated by these laws can be considered to be “forms of appearance” of these laws, Marx calls the empirical exceptions, which are caused by influences infringing on the normal operations of these laws, “forms of appearance of the violations of the laws.”	This loose formulation resonates with the superficial view that identifies the underlying laws with the empirical regularities; if the expected empirical regularity does not hold, this seems to be indeed a violation of the law.

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
(The value discrepancy in an unequal exchange) mew23p177-1 <sup>a</sup>	appears as surplus-value on the side of the person who is making the favorable exchange, and as a value deficit on the side of the other exchange partner.		The net effect is therefore zero	
What:	Form:	Stage:	Alternatives:	
The actions of merchant-capital	take the form $M - C - M'$	in circulation. mew23p178-1 <sup>e</sup>	This is the “purest” appearance of $M - C - M'$ , i.e., here the appearance is most true to the underlying process.	
What:	Form:	Stage:	Alternatives:	
It is impossible to generate surplus-value in circulation; mew23p178-2 <sup>s</sup>	$M - C - M'$ can therefore not be the form of appearance of the activities of a merchant capitalist	in a sphere of circulation in which equivalents are exchanged	Merchant capital can therefore only be explained by cheating of both buyers and sellers.	
What:	Form:	Stage:	Alternatives:	Functions/Expressions:
Capital mew23p179-1 <sup>d</sup>	appears in the derived forms of merchant capital and interest-bearing capital	historically	earlier than in the modern base form (industrial capital).	



1.3. Uses of the Word “Appear” (Erscheinen) 1. Glossary of Marx’s ‘Capital’

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
Merchant capital and interest-bearing capital are derived forms which appear		historically	earlier than the modern fundamental form of capital.	
What:	Form:	Stage:	Alternatives:	Functions/Expressions:
Labor-power mew23p182-1 <sup>a</sup>	appears as commodity	on the market		
What:	Form:	Stage:	Similarities:	
Humans mew23p183-1 <sup>A</sup>	appear (as babies which cannot produce but need to consume)	on the terrestrial stage,	and even adults have to consume before and during production.	
What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The owner of labor-power	appears (as seller of his commodity)	on the market. mew23p185-1 <sup>A</sup>		
What:	Form:	Stage:	Alternatives:	Functions/Expressions:
Labor mew23p195-1 <sup>d</sup> mew23p195-2 <sup>d</sup>	appears as restless movement	on the side of the laborer		
Labor	appears as a property in a state of rest	on the side of the product.		
What:	Form:	Stage:	Alternatives:	Functions/Expressions:
Means of labor and subject of labor	appear as means of production	if viewed from the point of view of the product.		
Labor mew23p196-1 <sup>d</sup>	appears as productive labor	if viewed from the point of view of the product.		

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
None of the raw materials applied	reappear as substance of the product mew23p196-2 <sup>r</sup>	in the chemical industry (if one looks at the finished product rather than the labor-process?)		
What:	Form:	Stage:	Alternatives:	Functions/Expressions:
A use-value mew23p197-1 <sup>d</sup>	appears either as raw material, means of labor, or product	depending on its function in the labor process.	Raw material, means of labor, or product are therefore not embedded in the use-values themselves, they are relative.	

What:	Form:	Stage:	Functions/Expressions:
Value mew23 p202-1 <sup>d</sup>	appears in the form of yarn, spindle, or cotton.	We know this from the sphere of exchange, and from this Marx concludes that it must also be true in production.	Marx uses the inference of value towards the use-values in the exchange to argue that in the production process, value migrates from one use-value to the next.

What:	Form:	Stage:	Alternatives:
The raw material mew23 p204-1 <sup>e</sup>	appears as the absorber of a certain amount of labor	from the point of view of the valorization process.	I.e., it appears here in a quite different light than in the labor process.

What:	Form:	Stage:	Alternatives:
The underlying mechanism is the following: abstract labor creates value, and concrete labor transfers value from the means of production. I.e., these two effects are not generated by one but by two different mechanisms.	This shows itself in the form that changes in concrete labor (such as changes in productivity) have quite different effects on the transfer of value than they have on the creation of new value.	empirical, palpable, visible phenomena mew23 p216-1 <sup>A</sup>	Marx gives one situation in which transfer of value and new creation of value go in parallel. But this situation can be explained without having to make the assumption that both come from the same source.

What:	Form:	Stage:	Alternatives:
The same value which first appeared in the bodily form of means of production	now re-appears in the form of the finished product. mew23p222-1 <sup>r</sup> mew23p222-2 <sup>r</sup>	Here the word “appear” does not designate a link between core and surface of the economy, but we remain entirely in the core, in the production process itself.	Marx uses the formulation “the value reappears” in order to stress that it is still the same value. The value is not used up and replaced by fresh value, but it is preserved.

### 1.3. Uses of the Word “Appear” (Erscheinen)

What:	Form:	Stage:		
The abstract human labor that went into producing the means of production	first appears in the form of the value of the means of production themselves.	We are talking here about the production process of the means of production which is also the process where the value of the means of production is produced.		
The abstract human labor that went into producing the means of production	re-appears in the form of the value of the finished product (not used up and reproduced but transferred)	if those means of production are used up in the production of the finished product (and all production processes are socially necessary).		

What:	Form:	Stage:	Alternatives:	
The use-value of the means of subsistence	reappear in the ability of the worker to work, in his labor-power	Here Marx talks about the effects of individual consumption		
The value of the means of subsistence	reappears in the value of the labor-power.	mew23p222-3 <sup>r</sup> mew23p222-4 <sup>r</sup> mew23p222-5 <sup>r</sup> mew23p222-6 <sup>a</sup> mew23p222-7 <sup>a</sup> mew23p222-8 <sup>a</sup>	It is therefore wrong to say the value appears in the labor-power.	

What:	Form:	Stage:	Expressions:	Alternatives:
The part of the new value produced replacing the value of labor-power	appears as reproduction of the value of labor-power advanced	if we look at it from the point of view of the variable capital. mew23p223-1 <sup>e</sup>	This form correctly expresses what is actually going on.	The value of the constant capital appears as reproduced as well, but in that case the form does not correctly express what is going on. In reality, the value is not reproduced but preserved.

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What:	Form:	Stage:	Alternatives:	
The value of the constant capital mew23p227-1 <sup>r</sup> mew23p228-1 <sup>r</sup>		reappears in the product.	This is contrasted with the rest of the value of the new product which is new value instead of the reappearance of pre-existing value.	

What:	Form:	Stage:	Alternatives:	
The value of the constant capital		reappears in the product.	This is contrasted with the rest of the value of the new product which is new value instead of the reappearance of pre-existing value.	

What:	Stage:	Form:		Functions/Expressions:
The dead labor incorporated in the variable capital is exchanged for living labor, which then creates new value.	From the point of view of practical surface activity,	this surplus-value is attributed to the variable capital itself. mew23p228-2 <sup>e</sup>		This appearance is contradictory because a given sum of value, which is constant, after all it is simply a quantum of dead labor, is considered the source of more value.
The above contradictory movement of the capitalist production process	is expressed in the formula: 90 pound Sterling of variable capital	if one wants to describe it by a mathematical formula.		This formula is contradictory, but this is only the expression of a contradiction in the underlying capitalist process.

What:	Form:	Stage:	Alternatives:	
The value of the constant capital		reappears in the product. mew23p229-1 <sup>r</sup>	By saying “only” Marx contrasts it with the rest of the value of the new product which is new value instead of the reappearance of pre-existing value.	

### 1.3. Uses of the Word “Appear” (Erscheinen)

What:	Form:	Stage:	Alternatives:	
That part of the production of new value during the day which produces an equivalent of the wage already paid to the worker	is, on the surface, not treated as new value but as the reproduction of the wages paid out. It is as if the value of the labor-power was in the production process transferred to the finished product just as the value of the materials is.	This is the form it takes in the books of the capitalist and also in the tax laws. mew23p230-1 <sup>e</sup>	In reality it is not reproduction but production of new value, of value which is just as new as the surplus-value.	

What:	Form:	Stage:	Alternatives:	
The value of the constant capital		reappears in the product. mew23p232-1 <sup>r</sup>	By saying “only” Marx contrasts it with the rest of the value of the new product which is new value instead of the reappearance of pre-existing value.	

mew23p235-1<sup>r</sup> not yet done.

What:	Form:	Stage:	Alternatives:	
The value of the constant capital		reappears in the product.	By saying “only” Marx contrasts it with the rest of the value of the new product which is new value instead of the reappearance of pre-existing value.	

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The additional expenditure of labor-power by the worker	takes the form of self-valorization of capital mew23p248-1 <sup>d</sup>	on the side of the capitalist, i.e., in his practical activity the capitalist experiences his capital as something which increases its value by its own accord.	The worker experiences this as what it is.	

### 1. Glossary of Marx’s ‘Capital’

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
Surplus-labor in the corvée-system mew23p251-1 <sup>D</sup>	takes a visible and independent actuality	i.e., the difference between necessary labor and surplus-labor is not only real but also actual.	whereas in capitalism “necessary and surplus-labor blend into each other.”	

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The thirst for surplus-labor, which is a social compulsion (one might say an illness of capitalist society)	appears as the compulsion (presumably mediated by competition) to extend the working-day	for the practical activities of the capitalists in capitalism.	In Romanis, where remnants of feudal relations were swept into capitalism, the same thirst for surplus-labor appears as the direct hunt for more corvée-days.	

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The labor in cotton-spinning, which is itself unpleasant and unhealthy,	appears as pleasant and wholesome	if one looks at the direct conditions under which people have to work	and compares them with the conditions in the potteries.	

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The level of education mew23p274-1 <sup>d</sup>	becomes apparent as being very low	in the answers these children give to the investigators.		

### 1.3. Uses of the Word "Appear" (Erscheinen)

What:	Form:	Stage:	Alternatives:	Functions/Expression
The demands of capital	appear modest mew23 p286-1 <sup>e</sup>	while capital is in its embryo state, where it needs the help of the state,	compared to the demands of full-grown capital, whose right to alienate living labor are anchored in economic laws.	

What:	Form:	Stage:	Alternatives:	Functions/Expression
Two-headed children, who are a biological possibility because of cell division which can occasionally fail		only rarely appear in the realm of the actual. mew23p289-1 <sup>A</sup>		

What:	Form:	Alternatives:
The general mechanism is: changes in the mode of production first call forth excesses, which are then countered by social control. This explains why this social control	at first takes the form of exceptional legislation aimed especially at these abuses,	and only later its wider applicability is discovered and it is made a general law. mew23 p316-1 <sup>d</sup>

What:	Form:	Stage:	Alternatives:	Functions/Expression
General and necessary tendencies of capital mew23 p335-1 <sup>D</sup> mew23 p335-2 <sup>d</sup>	appear as necessities and constraints of competition	in the surface relations, therefore in the consciousness and in the practical actions of individuals.	These forms of appearance must be distinguished from the underlying tendencies themselves, and will not be discussed here.	

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What:	Form:	Stage:	Alternatives:	Function
Economizing the means of production is a trait of every labor process, just like the increase in productivity. But if production is organized capitalistically	this economizing appears as something unrelated to the laborer himself	This is the question: which forms do general characteristics of production take under capitalism. mew23p344-1 <sup>e</sup>	This separation is reflected in the fact that it will only be discussed in the third volume of Capital, not the first.	

What:	Stage:	Form:	Alternatives:
The general principle that capital cannot be arbitrarily small but must have a minimal size	originally imposed itself as a practical necessity mew23 p349-1 <sup>e</sup> mew23 p350-1 <sup>i</sup>	because a minimum number of workers was needed to produce enough surplus-value that the capitalist himself does not have to work.	Now it is a technological necessity of a co-operative labor process.

What:	Stage:	Form:	Alternatives:
The general principle that the capitalist is the master of the labor process	originally found its practical justification	in the mere formal fact that the capitalist was the one who hired the worker.	Now it is a technological necessity because any co-operative labor process needs some direction.

What:	Form:	Stage:		
The social productive power of labor mew23 p353-1 <sup>e</sup>	appears as a productive power of capital	in the practical activity of both capitalists and laborers.		

### 1.3. Uses of the Word “Appear” (Erscheinen)

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
Co-operation, which is an ingredient of every social production process	takes the form of capitalist co-operation	when the mode of production is capitalism. mew23p354-1 <sup>is</sup>	However this fact is not apparent from the standpoint of peasant or independent artisan production.	
(Deprecated:) Capitalist co-operation	seems to be co-operation itself	if compared with the absence of co-operation in peasant and independent artisan production,	although capitalist co-operation is merely a particular historical form of co-operation among many others.	
Capitalist production	takes the form of co-operative production, and is characterized by it	if seen from the vantage point of the absence of co-operation in peasant and independent artisan production,	but this is not true: capitalist co-operation is merely a particular historical form of co-operation among many others.	
What:	Form:	Stage:	Alternatives:	Functions/Expressions:
Peasant production and independent artisan production	appear mew23p354-3 <sup>a</sup>	in part, after the dissolution of Feudalism, side by side with capitalist firms.	In part it forms the basis of Feudalism.	
What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The social productive power of labor (which were developed by co-operation)	appear as productive powers of capital mew23p354-4 <sup>e</sup>			
Co-operation itself	appears as a specific form of the capitalist production process	good question	a form which the production processes of individual independent workers or even petty artisans do not have.	

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mew23p355-1<sup>i</sup> same table as the next one:

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
Co-operation, besides being a general principle of production mew23p355-2 <sup>e</sup>	also appears (at least approximately) on the surface as a form of production of capitalism associated with a specific state of development of it.	To what extent do general abstract principles governing the underlying real mechanism become so predominant under specific circumstances that they characterize the phenomena generated by this mechanism?		
What:	Form:	Stage:	Alternatives:	Functions/Expressions:
An internal law on the core level, namely, that production must not take more than the socially necessary labor-time,	“appears” ( <i>erscheint</i> ) as the exterior compulsion of competition.	on the surface. mew23p366-1 <sup>d</sup>		
What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The productive power springing from coordination	appears in such a way mew23p381-1 <sup>e</sup>	for the agents in a capitalist economy		that it looks like it is a productive power of capital.
Form:	What:	Stage:	Alternatives:	Functions/Expressions:
Here the same Erscheinung, the division of labor as developed in the manufactures, can be seen as a form, manifestation, of two different underlying processes.	On the one hand, it is a progressive phase in the economic and technological development, and on the other, it is a means for exploitation. mew23p386-1 <sup>i</sup>			

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The tool of the handicraft master reappears, in modified form. in the tool machine.	Both are historical forms of the means of labor.	Historical development of machinery. mew23 p393-1 <sup>a</sup>		

What:	Form:	Stage:	Alternatives:	Expression:
The loom appears	in its modern form mew23 p394-1 <sup>e</sup>			essentially changed.

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
Simple co-operation appears mew23 p399-1 <sup>a</sup>		in the factory (among machines).		

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The division of labor peculiar to manufacture	reappears mew23 p400-1 <sup>a</sup>	in the division of labor between machines.		

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The accessory to the lathe mew23 p406-1 <sup>e</sup>		if one looks at it as a mechanical object, rather than the ideas behind it or its effect (look up),		appears as something simple and insignificant, contrived?

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The tool of the handyman mew23 p406-2 <sup>a</sup>	reappears in the machines producing machines, but in a cyclopic extent	Technical development of the production process under capitalism		

What:	Form:	Stage:	Alternatives:	Expression:
The replacement of the individual worker by the joint worker	(form not specified)	in co-operation (simple cooperation or co-operation based on division of labor)		appears as more or less accidental. mew23 p407-1 <sup>ae</sup>

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
Dies (look it up) appears mew23 p423-1 <sup>e</sup>		in the cloth printing factories		in such a way that one immediately sees how grotesque and/or horrible it is.

What:	Form:	Stage:	Contrasts:	Functions/Expressions:
The child mew23 p424-1 <sup>a</sup>		appears at work in the factory for a few days	and afterwards disappears again for a month.	

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
A thing (look it up more precisely what it is)	takes its first "form of appearance" (again look up the example used)	in the empirical realm. mew23 p425-1 <sup>AD</sup>	This form of appearance is mistaken to be the cause or reason of this thing.	This prevents them from understanding it.

### 1.3. Uses of the Word “Appear” (Erscheinen)

What:	Form:	Stage:	Alternatives:	Expression:
In one scenario, the aggregate laborer				appears as the overreaching subject and
the mechanical apparatus				appears as the object; mew23 p442-1 <sup>e</sup>
in the other one scenario, the apparatus itself				appears as the subject and
the aggregate laborer				appears as the object?? Look it up.

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
Division of labor mew 23p442-2 <sup>r</sup>		re-appears in the automatized factory.		

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The direct antagonism between laborer and instrument of labor mew23 p455-1 <sup>e</sup>		appears whenever newly introduced machinery competes with traditional handicrafts		This is the situation where it appears most palpably; where it is clearest that this is an antagonism.

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
sowing machine mew 23p468-1 <sup>a</sup>		appears as an invention next to the other newly invented machinery.		

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What:	Form:	Stage:	Alternatives:	Functions/Expressions:
Wool factories	present themselves as automated factories in which machinery does all the work	to the eyes of the factory inspector.	Formerly they were filled with women and children.	

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The growth of workers employed in mechanized cotton weaving	appears as less great mew23 p474-1 <sup>d</sup>	if one considers (look up)		

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The educational clauses of the factory act	appear as armselig mew23 p506-1 <sup>d</sup>	if one looks at its quantity	but qualitatively they represented important progress.	

What:	Form:	Stage:	Alternatives:	Expressions:
The contradiction between division of labor in manufactures and the essence of big industry mew 23p508-1 <sup>d</sup>	comes to the surface in the horrible fact that the children working for many years in the factories never learn the skills which would allow them to continue working as adults.	This is an example how an underlying contradiction makes itself felt in the empirical realm.		The contradiction in the empirical realm that the same people who worked there as children cannot work there as adults shows that there is a contradiction underneath as well.



### 1.3. Uses of the Word "Appear" (Erscheinen)

What:	Form:	Stage:		
Factory legislation (which is a shorthand here for: the regulation of production necessitated by the overexploitation of workers due to machinery) but this same factory exploitation	takes the form of a meddling into the rights of capital to exploit takes the form of a direct (look up)	as far as it applies to work in factories;  when applied to domestic labor.		

What:	Form:	Stage:	Alternatives:	Functions/Expressions
The dissolution of the family	takes the horrible and repulsive form of hurling women and children into capitalist exploitation	on the historical stage of the dissolution of all relations of servitude	Despite the form which it takes, the dissolution of the family itself is a good thing.	

What:	Form:	Stage:	Alternatives:	Functions/Expressions
Capitalist transformation of the production process Means of labor	takes the form of martyrology of the producers socially plays the role of a means which subjugates, exploits, and impoverishes the workers.	How a historical necessity plays itself out in practice. mew23 p528-1 <sup>d</sup> Social form of production process in capitalism.	Same in agriculture as in manufacture  Same in agriculture as in manufacture	

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What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The compensation of the worker mew23 p557-1 <sup>d</sup>	takes the form of price of labor	on the surface of capitalist society.		

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
Essential relations	appear in forms that can be described as imaginary	Practical stage mew23p559-1 <sup>D</sup>	That the forms are not imaginary	

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
Things mew23p559-2 <sup>D</sup>	often present themselves in forms which are inverted	in empirical experience	A scientific approach should be able to look through this, and it does in most sciences except in economics.	

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The value representing the paid part of the labor day	appears as the value of the entire working-day	to practical activity. mew23 p562-1 <sup>i</sup> mew23 p562-2 <sup>e</sup> mew23 p562-3 <sup>i</sup> mew23 p562-4 <sup>i</sup> mew23 p562-5 <sup>i</sup>		The division of the working-day is not expressed in this form.

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The real relation mew23p562-6 <sup>D</sup>	appears in a form which conceals what is underneath and, on the contrary, just shows its opposite.	Practical experience and handling		

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The real relation mew23p562-7 <sup>D</sup>	appears in a form which conceals what is underneath and, on the contrary, just shows its opposite.	Practical experience and handling		

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
A change in the equivalent he receives	appears to him as a change in the value of his labor	Practical experience		He does not see that the division of the day into paid and unpaid labor has changed.

What:	Stage:	Form:	Alternatives:	
A change in the value or price of the worker's 12 labor hours	appears, on the market, mew23p563-1 <sup>i</sup>	as a change in the magnitude of the equivalent he receives.		
This is not really what happens but this is how the worker necessarily interprets his experiences. He experiences a change in the equivalent received on the market, and he thinks that this is due to an underlying change in the value or price of his labor. He does not know that such an underlying value of labor does not exist and therefore cannot change, and that the change in the equivalent received must be due to a change in the value of his labor-power, perhaps because of a variation in the value of his means of subsistence, etc.				

What:	Form:	Stage:	Alternatives:	
The essential relation mew23p564-1 <sup>D</sup> mew23p564-2 <sup>d</sup> mew23p564-3 <sup>D</sup>	takes a form that is different than it itself	in the practical activity and experience of the agents.	This form of appearance is contrasted with the essential relation which appears in it.	

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The difference between the exchange-value of labor-power and the means of subsistence which can be bought with it	appears as difference between nominal and real wage mew23p565-1 <sup>d</sup> mew23p565-2 <sup>D</sup>	The stage here is the form of appearance (wage), which in 701:1 is called the exoteric form, versus the essential form (value of labor-power).		

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
Some underlying mechanisms (give example here!)	appear as changes in price of labor-power etc.	if one looks at a temporal development; mew23p583-1 <sup>d</sup>		
these same mechanisms	appear as contemporaneous differences in price of labor-power	if one looks at different countries.		

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The labor process mew23p591-1 <sup>d</sup>	appears as a means for valorization	if one looks at it from the point of view of capitalist production;		
this same labor process	appears as a means to reproduce advanced value as capital	if one looks at it from the point of view of capitalist reproduction.		

### 1.3. Uses of the Word “Appear” (Erscheinen)

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The labor fund, i.e., the mass of means of subsistence which the laborer needs to preserve and reproduce himself	appears in the form of variable capital mew23p593-1 <sup>D</sup>	of one looks at one historical period, i.e., capitalism.	At other periods it will have other forms, but it will always be present.	
What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The labor fund mew23p593-2 <sup>D</sup>	appears as an advance by the capitalist	Practical activity in circulation	In reality, the labor fund is produced by the workers themselves	
What:	Form:	Stage:	Alternatives:	Functions/Expressions:
That what appears mew23p594-1 <sup>D</sup> mew23p594-2 <sup>d</sup>	appears in the form of appearance	practical activity in circulation		Difference between form and that which appears in that form is not seen by the bourgeois economist.
What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The fact that the worker’s consumption is productive consumption for capital	does <i>not</i> appear in the fact that the laborer is fed during the production process.	Practical everyday activity mew23p597-1 <sup>i</sup>	Rather this fact is an “unessential abuse.”	
What:	Form:	Stage:	Alternatives:	Function:
The laborers	reappear mew23p599-1 <sup>R</sup>	on the labor market		as sellers of their labor-power.

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What:	Form:	Stage:	Alternatives:	Functions/Expressions:
Those social relations which enable the capitalist to appropriate unpaid labor	take the form of property of past unpaid labor	in practical activity. mew23p609-1 <sup>i</sup>		

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The right by the capitalist to appropriate unpaid labor, and the impossibility for the worker to appropriate the fruits of his own labor	take the form of property rights	in the legal sphere	Property rights originally being based on the right to dispose over the fruit of one’s labor	

mew23p609-3<sup>s</sup> is “appear” used as synonymous to seem, in the m-mode of “seem.” Marx uses here the formulation “property *appeared to us*. If it did not appear to us explicitly in such a form, instead all the appearances were such that it was justified to make such an assumption.

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The social relations determining which people have which access to which things	take the form of private property rights mew23p610-1 <sup>e</sup>	in capitalism	These property rights seem to be based on the principle that everybody has access to the things they produce; mew23p609-3 <sup>s</sup> , also see the use of “seem” explained in seem-mew23p610-1 <sup>t</sup> ,	but the reality of it is that the workers are prevented from appropriating the products of their own labor and therefore are forced to continue to work, while the owners of the means of production have access to the products of other people’s labor.

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
Individual mania of the miser, and the social mechanism by which money has to beget more money	both take the form of the individual drive to accumulate wealth	in practical activity. mew23p618-1 <sup>i</sup>		

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
Reproduction on extended scale mew23p624-1 <sup>d</sup>	does not take the form of accumulation of capital	on the historical stage as long as the means of production do not yet confront the laborer as capital.		

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The ability of labor to preserve the values of the goods it is using in production	appears as the ability of capital to preserve itself	in practical market interactions mew23p633-1 <sup>d</sup>	Compared with social productive powers of labor which also appear as powers of capital.	

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
Say’s assertions mew23p634-1 <sup>d</sup>	appear simple and reasonable, but by no means original and important	if one looks at the things themselves about which he speaks		

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The generative mechanisms associated with production	produce common empirical events mew23p636-1 <sup>A</sup>	in the empirical sphere which theory has to explain, but Bentham’s theory is unable to explain them.		

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The increase in productivity	appears as a decrease in labor	in practical market interactions. mew23p651-1 <sup>d</sup>		The fact that an increase appears as a decrease leads to perverse outcomes.

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
What is logically a condition of the capitalist mode of production	appears empirically as capital accumulation mew23p653-1 <sup>i</sup>	This is the stage where empirical events are seen as the manifestations of an underlying bigger process.		

### 1.3. Uses of the Word “Appear” (Erscheinen)

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The expansion of capital mew23p666-1 <sup>d</sup>	appears as a tight labor-market	in practical market interactions	that the labor market itself is the driving force and capital accumulation the dependent appearance.	
What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The relative surplus-population mew23p670-1 <sup>d</sup>	appears sometimes acute, sometimes chronic	this is its outward form, in practical market interactions, imposed on it by the business cycle.		
What:	Form:	Stage:	Alternatives:	Functions/Expressions:
Generative mechanisms connected to pre-capitalist modes of production which are essentially different from capital accumulation	appear in forms analogous to the forms of appearance of capital accumulation itself	on the stage of empirical phenomena to be explained by science.	mew23p675-1 <sup>1</sup>	
What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The historical process of separating producers from their means of production	takes the form of “original” accumulation	since it falls into the pre-history of capital. mew23p742-1 <sup>e</sup>		

### 1. Glossary of Marx’s ‘Capital’

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The historical process of separating producers from their means of production	takes such a social form that it ushers in capitalism	in 16th century Europe.	In contrast with the accumulation of capital	it is called “original” accumulation.
What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The historical process which turns the producers into wage-laborers		for the practical experience of the producers themselves mew23p743-1 <sup>e</sup>		appears on the one hand as their liberation, on the other as ...
What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The commodity, which is the social form of the product, i.e., a core category,	appears as the unity of use-value and exchange-value	on the surface of the economy.		
What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The capitalist mew24p31-1 <sup>a</sup>		appears on the commodity market		as buyer.
What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The capital value mew24p34-1 <sup>i</sup> Capital	first takes the form of money takes the form of money-capital;	in the circuit of money-capital  this is the form in which it is advanced.		

### 1.3. Uses of the Word “Appear” (Erscheinen)

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The money functions mew24 p34-2 <sup>a</sup>		appear in a certain stage of the circuit		
What:	Form:	Stage:	Alternatives:	Functions/Expressions:
Capital mew24 p35-1 <sup>D</sup>	appears in the form of money-capital	in practical market interactions.		The question here is: how does this form allow capital to function as capital?
What:	Stage:	Form:	Alternatives:	
Labor, which exists individually but must be applied in a social context, The individual who receives these services	takes the social form mew24 p36-1 <sup>i</sup> of a commodity sold by its owner appears on the market	on the market.     as money-owner buying labor-power		
What:		Functions:	Alternatives:	
Money presents itself mew 24p36-2		to the historical investigators	as something used to buy services,	without turning, through this, into capital extracting surplus-labor from the worker.
What:	Form:	Stage:	Alternatives:	Functions:
The performance of services for others in society	takes the form mew 24p36-2 of a monetary transaction	very early in history.		
What:	Form:	Stage:	Alternatives:	Functions/Expressions:
Labor-power mew 24p36-3	takes the form of a commodity	in practical market interactions.		

### 1. Glossary of Marx's ‘Capital’

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
Money capital mew24 p37-1 <sup>i</sup>	does not appear as something but performs the function of buying labor	in practical market interactions	This is contrasted with purchases of labor services which are not a function of capital.	
What:	Form:	Stage:	Alternatives:	Functions/Expressions:
Capital value mew 24p38-1 <sup>d</sup>	takes the form of money	in practical and market interactions.	The functions which it has due to this form are contrasted with the functions it has because it is capital.	
What:	Form:	Stage:	Alternatives:	Functions:
Social relations of production mew24 p38-2 <sup>a</sup>	take such a form that the sale of labor-power by the laborer is the social prerequisite of production The sale of labor-power by the laborer is in isolated occurrence in a society in which producers usually do not sell their labor-power	on the historical stage.  on the historical stage.		
What:	Form:	Stage:	Alternatives:	Functions/Expressions:
Production under capitalism mew 24p39-1 <sup>i</sup>	takes the form of commodity production	on the historical stage.	This is contrasted with pre-capitalist times in which production is organized in such a way that commodity production is not its normal or dominant form.	

What:	Form:	Stage:	Alternatives:	Functions/Expressions:	What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The movement of capital through its stages mew24p40-1 <sup>e</sup>	is mediated by surface relations in which the first stage is a preparatory act for the second stage.	This is the mediation of a deeper process by surface activities; emphasis is on the logical structure of the surface process, the mechanisms driving the surface process.			Realized capital, i.e., capital in the third phase of the turnover of money capital	appears in the form of money. mew24p50-3 <sup>d</sup>	Practical interactions in the circulation process.		This form of appearance is a “begriffslose” expression of the capital relation, i.e., an expression which does not reveal the underlying mechanisms.

What:	Form:	Stage:	Alternatives:	Functions/Expressions:	What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The production process, a stage in the turnover of capital, mew24p48-1 <sup>d</sup>	is mediated by processes on the surface in which it is merely an interruption of the circulation processes.	This is the mediation of a deeper process by surface activities; emphasis is on the logical structure of the surface process, the mechanisms driving the surface process.	There is a contrast between the fundamental importance of the production process on the one hand and its surface form in which it is merely an interruption of the apparently more relevant circulation processes.		The valorization of capital mew24p55-1 <sup>i</sup>	takes the form, on the surface, of money incrementing itself.	Practical interactions in circulation.	This is an irrational expression except in the situation where the underlying capital relation is the production of gold.	

What:	Form:	Stage:	Alternatives:	Functions/Expressions:	What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The first form (stage, phase) in the turnover of capital, here called G,	no longer merely appears in the form of money, but in the form of money that has grown an increment.	Practical interactions in circulation. mew24p50-1 <sup>i</sup> mew24p50-2 <sup>e</sup>	At first sight, this first form of the turnover merely takes the form of money; now we see that the form is richer than that.		A commodity, materially and value-wise different from the capital advanced	appears mew24p55-2 <sup>a</sup> mew24p55-3 <sup>d</sup> mew24p55-4 <sup>e</sup>	in the concluding phase of the turnover, after its interruption by the production process.		

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The metamorphose of capital	takes the form of circulation processes and the production process	in practical and circulation activities. mew24 p56-1 <sup>d</sup>	Among these metamorphoses, the acts of circulation are mere formal changes, only the production process is a change which goes beyond a form change.	

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The capital-value mew24 p56-2 <sup>d</sup> mew24 p56-3 <sup>d</sup>	takes on a series of forms which go through a series of transformations	in practical surface activity.		

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
Production and consumption mew24 p60-1	take the forms of two separate acts	in practical life, as long as one looks at the production and consumption of ordinary commodities (check this).	If the commodity is a transportation service, then production and consumption are no longer separated but they take the form of one undivided act.	

What:	Form:	Stage:		Functions/Expressions:
The circuit of capital mew24 p62-1 <sup>i</sup> mew24 p62-2 <sup>d</sup> mew24 p62-3 <sup>e</sup>	takes the form of the circuit of money-capital	in practical and market interactions.		In this form, money capital is the subject of the process, i.e., on the surface, it is not the circuit of capital but the circuit of money-capital. This is an interesting example of the inverse meaning.

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The social production process	has a social form in which production itself is merely the means for valorization	on the historical stage. mew24 p62-4 <sup>d</sup>		

No wonder that the practical production process, as a phase of the circuit of money-capital,	is only an interruption of the circuit	if one looks at the surface mechanisms promoting it.		
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What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The individual production process on the surface	has such a social form that it figures as the purpose of the operation	in the turnover of capital. mew24 p63-1 <sup>d</sup>		This expresses the inner logic of capital very well.

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
The circuit of industrial capital	takes the form of circuit of money capital	in practical and market interactions. mew24 p65-1 <sup>d</sup> mew24 p65-2 <sup>i</sup>		The purpose of capitalism is made palpable here.

What:	Form:	Stage:	Alternatives:	Functions/Expressions:
mew24 p66-1				
mew24 p66-2				not yet done.
mew24 p67-1				and mew24 p67-2 not yet done.
mew24 p67-3				not yet done.
mew24 p68-1				not yet done.
mew24 p70-1				not yet done.



mew24p76-1 not yet done.  
 mew24p76-2 not yet done.  
 mew24p77-1 and mew24p77-2 not yet done.  
 mew24p78-1 not yet done.  
 mew24p79-1 not yet done.  
 mew24p82-1 not yet done.  
 mew24p83-1 not yet done.  
 mew24p84-1 not yet done.  
 mew24p85-1 and mew24p85-2 not yet done.  
 mew24p85-3 not yet done.  
 mew24p88-1 not yet done.  
 mew24p88-2 not yet done.  
 mew24p90-1 not yet done.  
 mew24p90-2 not yet done.  
 mew24p92-1 and mew24p92-2 not yet done.  
 mew24p92-3 not yet done.  
 mew24p96-1 not yet done.  
 mew24p96-2 mew24p96-3 mew24p97-1 not yet done.  
 mew24p97-2 not yet done.  
 mew24p97-3 not yet done.  
 mew24p99-1 not yet done.  
 mew24p100-1 mew24p100-2 mew24p100-3 not yet done.  
 mew24p101-1 not yet done.  
 mew24p102-1 not yet done.  
 mew24p102-2 not yet done.  
 mew24p102-3 mew24p102-4 not yet done.  
 mew24p103-1 mew24p103-2 not yet done.  
 mew24p109-1 not yet done.  
 mew24p110-1 not yet done.  
 mew24p117-1 not yet done.  
 mew24p119-1 not yet done.  
 mew24p119-2 not yet done.  
 mew24p119-3 mew24p120-1 not yet done.

### 1.3.c. Things to be sorted

From a letter, inverse formulation:

Der Gebrauchswert—sei es subjektiv, als usefulness der Arbeit, oder objektiv als utility des Produkts betrachtet—erscheint hier bloß als stoffliche Voraussetzung des Werts, die einstweilen ganz aus der ökonomischen Formbestimmung herausfällt.

The role which the use-value plays in these relations of production is only the one of the material prerequisite for value.

mew13p69-1 is a very good place, where the word “*erscheinen*” is even italicized.

Still to do: mew24p68-2.

mew23p698-1<sup>f</sup>

Excerpts from Petersburg review:

What:	Form:	Stage:	Alternatives:	Expressions:
	A developmental mechanism unnamed by Kaufman	appears in the form of facts which are each other’s developmental moments.	These facts, and not consciousness must be the starting point for cultural criticism. mew23p26-1 <sup>A</sup>	It is important to investigate the order in which these facts appear. mew23p26-2 <sup>e</sup>
What:	Form:	Stage:	Alternatives:	Functions/Expressions:
		mew23p26-3 <sup>A</sup>		
What:	Form:	Stage:	Alternatives:	Functions/Expressions:
		mew23p26-4 <sup>A</sup>		
What:	Form:	Stage:	Alternatives:	Functions/Expressions:
		mew23p26-5 <sup>A</sup>		

Engels, about publication of *Capital* etc: mew23p33-1<sup>P</sup> mew23p34-1<sup>P</sup> mew23p35-1<sup>P</sup> mew23p41-1<sup>P</sup> mew23p41-2<sup>a</sup> mew23p42-1<sup>P</sup> mew23p44-1<sup>P</sup> mew23p44-2<sup>P</sup> mew23p44-3<sup>e</sup> mew23p45-1<sup>P</sup>

Grundrisse quote: Grundrissep908-1<sup>d</sup> Grundrissep908-2<sup>e</sup> Grundrissep908-3<sup>i</sup> Grundrissep155-1<sup>d</sup>

Resultate quote: Resultatep18-1<sup>e</sup>

The commodity itself appears as the unity of two determinations Grundrissep763-1<sup>e</sup>

mew13p28-1 compare my discussion there

Marx uses here the formulation “individuals appear.” Earlier he had said that the wealth appears as commodities, i.e., the economic agents do not deal with wealth directly, but through the detour of dealing with commodities. Now he says that the individuals deal with each other not in any of their natural relations, be it family, consumer and producer, co-operation, etc., but they deal with each other as owners of commodities. Marx uses the word “erscheinen” because he describes the relations of the individuals on the surface of the economy.

## 1.4. Uses of the Word “Express” (Ausdrücken)

### 1.4.a. Meanings of the word “express”

An expression is a visible fact or event which accompanies an underlying invisible process, and which can be considered as a sign of the existence or activity of that process.

The most important uses of this concept are those where something connected to a social relation becomes the focus of conscious attention of, and in this way is expressed in, individual activity.

### 1.4.b. Places which clarify what Marx means by “expression”

mew24p50-3 is informative. Since the capitalist counts  $M'$  and compares it with  $M$ , this social movement of self-valorization of capital is the focus of his attention.

Also mew23p651-1 is very specific and informative. It suggests that an expression is the visible trace of a hidden underlying process, which can serve as indicator that the underlying process is going on.

Also those cases are informative where something is *not* expressed, e.g. in mew23p576-1, Marx emphasizes that the piece wage is not, as one might think, the immediate surface reflection of the value of the goods produced; or in mew23p63-7: 20 yards of linen = 20 yards of linen is not an expression of value. Someone who says “20 yards of linen = 20 yards of linen” does not look at the linen as value, but rather asserts that linen is nothing other than linen.

The formulation in mew23p130-1 stresses that an expression of something cannot be that what causes it. Although the movement of money is merely the visible expression of the metamorphosis series of the commodities, the metamorphosis is considered to be the result of the movement of money.

Finally I should also mention here the famous quote Grundrisse-Society. Apparently Marx means that here the word “society” expresses this. This leaves the question open whether the word “society” designates one real entity, or whether it is a short form for expressing a whole complex of real things.

mew24p62-1 In order to characterize the specific features of one of the three forms of appearance of the circuit of capital, namely, the circuit of money capital, Marx investigates what this form of appearance *expresses*. In other words, which aspects of the underlying process are showcased or foregrounded in this form.

mew23p553-2 clarifies the term “mathematical expression”: the underlying mathematical relationship of which this formula is an expression is in the given case a proportion.

### 1.4.c. Cases where Marx says “express” although “represent” would also have been possible

In mew23p63-1 Marx says that the value can only be expressed relatively, and from this will follow that also its representation must be relative.

But in mew23p64-2 it seems to me that Marx should have said “value representation” instead of “value expression.”

Is a representation an expression that has become independent? See mew23p75-1; also in mew23p64-5 I think it would be appropriate to speak of a representation. It seems that Marx uses the phrase “independent expression” as a synonym for “representation.”

Or is the difference simply that things have representations and relations have expressions?

Although Marx does not use the word “represent” in the following example, I wonder whether this is an implicit definition of representation: A representation is the social manner to express something. exchange-value is the social manner to express mew23p97-1 the labor used to produce something (note that Marx does not say labor “contained” in that thing).

mew23p77-4 has “*ausdrücklich dargestellt*” which means, represented by an expression?

A related place is the following: A negative representation of labor is counterposed to a representation in which the labor’s own positive nature expressly mew23p81-2 steps forth.

Apparently Marx uses the word “*ausdrücklich*” to indicate that a certain representation is at the same time an expression.

$M$  no longer appears as mere money but is expressly mew24p50-1 posited as money capital.

the form  $M \dots M'$  does not include the capitalists’s consumption but expressly mew24p51-4 only the self-valorization of capital, so far as the latter expresses itself mew24p51-5 in the periodical increase of newly advanced money capital.

mew24p63-1 has the interesting formulation “formell und ausdrücklich”

But in many other cases, see for instance mew23p18-2, mew23p96-1, and mew23p105-1, Marx uses “*ausdrücklich*” in a different meaning.

“Expresses” in the first edition megaiip26-1 became “determines” in the fourth mew23p60-2.

derivation of value by analyzing the equations in which every exchange-value expresses mew23p18-1 itself.

for the German professors, political economy was the theoretical expression mew23p19-1 of an alien reality.

Marx coquettes with Hegel’s mode of expression mew23p27-1

Engels removed english technical expressions mew23p34-1

Engels did not introduce the usual jargon in which German economists express themselves mew23p34-2

The economic notions (Vorstellung) cited in the footnotes are theoretical expressions mew23p35-1 of the economic situation of the time. Very similar in mew23p38-5.

A difficulty which we could not spare the reader is the utilization of certain expressions mew23p37-1 in a meaning which not only differs from the everyday usage, but also from that of the ordinary political economy.

Every new conception of a science implies a revolution in the technical expressions mew23p37-2 of that science.

Generally political economy has been content to take the expressions mew23p38-1 of commercial and industrial life as they were and to operate with them, and it has entirely overlooked that it limited itself to the narrow circle of ideas expressed mew23p38-2 by these words.

Engels: all industry which is not agriculture or handicraft is taken together, comprised, assembled in the expression mew23p38-3 of “manufacture,” which extinguishes the distinction between the manufactories based on division of labor, and big industry.

Engels: a theory which considers modern capitalist production as a mere developmental stage of the economic history of mankind must use different expressions mew23p38-4 than those familiar to those writers who consider this mode of production to be eternal.

Engels: the working class recognizes in the conclusions of *Capital* the appropriate expression mew23p39-1 of their situation.

Engels: the unparliamentary expressions mew23p42-1 in the anonymous article about Marx’s citations.

Engels: he is silent about it that the Times expressly mew23p43-1 contained the passage in question.

The English language likes to express mew23p50-1 the immediate thing germanically and the reflected thing romanically.

The valid exchange-values of the same commodity mew23p51-1 express the same thing.

Exchange-value in general can only be the mode of expression mew23p51-2 the form of appearance, of a content distinguishable from it.

The one side of the equation must therefore express mew23p51-3 the same value as the other.

The triangle itself is reduced to an expression mew23p51-4 quite different from its visible figure.

The further course of the investigation will lead us back to exchange-value as the necessary mode of expression mew23p53-1 or form of appearance of value. Marx will show that value *necessarily* expresses itself as exchange-value; this is why the exchange-value is more than an expression, it is the *form of appearance* of value.

Spinning labor expresses Results-1 itself a certain amount of social average labor. In the same sentence is also the word darstellen. As socially necessary labor, spinning labor has a quantitative relationship to social average labor, hence represents a certain amount of the latter.

Labor, to the extent that it is expressed mew23p56-1 in value, does not have the same qualities which belong to it as creator of use-values.

Labor has a double character according to whether it expresses mew31p326-9 itself in exchange-value or use-value.

As values, coat and linen are things of equal substance, objective expressions mew23p58-1 of *homogeneous* labor.

“Commodities possess value quasi-material only to the extent that they are expressions mew23p62-1 of the same social unit, of human labor.” Note that Marx does not say commodities consist of value quasi-material, but they possess it.

Linen expresses mew23p63-2 its value in the coat, the coat serves as the material of this value expression mew23p63-3. The coat does *not* express mew23p63-3 its value.

Of course, the expression mew23p63-4 20 yards of linen = 1 coat also implies its reverse: 1 coat = 20 yards of linen. Yet I must reverse the equation in order to express mew23p63-5 the value of the coat relatively.

Whether a commodity is in the relative form of value or the equivalent form exclusively depends on its position in the value expression, i.e., whether it is the commodity whose value, or that in which value is expressed mew23p64-1.

Different things are commensurable quantities only as expressions mew23p64-2 of the same unit.

Regardless of the proportions, any equation of the form 20 yards of linen = x coats implies that linen and coats are expressions mew23p64-3 of the same unit. This seems to be already a consequence of the form in which the linen weaver expresses the value of her linen.

Only the value of the linen is expressed mew23p64-4. Here we seem to be back to what the linen weaver does.

By equating propyl formate with butyric acid, its chemical substance, as distinct of its bodily form, would have been expressed mew23p65-1.

Only the equivalence expression mew23p65-2 of different sorts of commodities makes the specific character of value-creating labor apparent,

However it is not sufficient to express mew23p65-3 the specific character of the labor of which the value of the linen consists. In order to express mew23p66-1 the value of linen as congelation of human labor, it must be expressed mew23p66-2 as a materiality which is materially different from the linen itself and at the same time common to linen and all other commodities.

A coat expresses mew23p66-3 value just as little as the first piece of linen we come across.

The value of the commodity linen is therefore expressed mew23p66-4 in the body of the commodity coat.

The German word ‘Wertsein’ (to be worth), for instance, expresses mew23p67-1 less strikingly than the Romance verb ‘valere’, ‘valer’, ‘valoir’ that the equating of commodity B with commodity A is commodity A’s own expression of value.

The value of commodity A, thus expressed mew23p67-2 in the use-value of commodity B, has the form of relative value.

The following passage discusses the requirement which the form of value must meet: Each commodity, whose value is to be expressed mew23p67-3, is a useful article of a given

quantity. The form of value, therefore, has to express mew23p67-4 not only value in general, but quantitatively determined value.

Definition of “relative value” of *A* is: value, expressed mew23p68-1 in commodity *B*.

The expression mew23p68-2 “value” is used here for quantitatively determined value.

While the value of *A* remains constant, its relative value, i.e., its value expressed mew23p68-3 in commodity *B*, changes.

Magnitude of value incongruous with its relative expression mew23p69-1

Here is a sentence with ausdruecken mew23p70-1 and aufdruecken mew23p70-1.

The linen expresses mew23p70-2 in fact its own being a value by the fact that the coat is immediately exchangeable for it.

Whether the coat is expressed mew23p70-3 as equivalent and linen as relative value, or conversely the linen as equivalent and the coat as relative value, the magnitude of the coat’s value remains, before as after, determined by the labor necessary for its production, i.e., independently of its form of value, determined.

As soon as the coat takes the place of equivalent in the value expression, the magnitude of its value does not receive expression mew23p70-4 as magnitude of value. Rather, the coat “figuriert” in the value equation only as a determinate quantum of a thing.

Since coats play here the role of equivalent, i.e., the commodity-kind “coat” plays here the role of equivalent, i.e., the use-value of the coat counts as value in its relation with the linen, a certain amount of coats is sufficient to express mew23p70-5 a determinate amount of linen-value.

Two coats can express the magnitude of the value of 40 yards of linen, but they cannot express mew23p70-6 the magnitude of their own value.

In order to express mew23p71-1 the sugar-loaf as heavy matter, we place it into a weight relationship to the iron.

If both things did not consist of heavy matter, they could not enter this relationship and therefore the one would be unable to serve as expression mew23p71-2 of the heavy matter of the other.

Concrete labor becomes the expression mew23p72-1 of abstract human labor.

The value expression mew23p62-1 contained in the value relation of the commodities.

The value relation between two commodities yields the simplest value expression mew23p62-2 for a commodity, i.e., the simplest expression of the value of a commodity.

The two poles of the value expression mew23p63-1 mew23p63-4 are the relative form of value and the equivalent form. They always distribute themselves over the different commodities which the value expression mew23p63-5 relates to each other.

I cannot express the value of linen in linen mew23p63-6

The commodity playing the role of equivalent does not express its value. It merely yields the material for the expression of the value mew23p63-8 of another commodity.

The same commodity cannot be involved in the same value expression in both forms mew23p63-9.

Whether a commodity is in the relative form of value or the equivalent form entirely depends on its place in the value expression mew23p64-1.

The equation of commodity *B* with commodity *A* is commodity *A*’s own value expression mew23p67-1.

By relating to commodity *B* as a thing consisting of value (Wertkörper), commodity *A* makes the use-value of commodity *A* into the material of its own value expression mew23p67-2 (i.e., the material in which its own value is expressed).

The influence of such changes on the relative expression mew23p68-1 of the magnitude of value is now to be investigated.

Real changes of the magnitude of value are reflected neither unambiguously nor exhaustively in the their relative value expression mew23p69-1 (i.e., in the relative expression of their value), or in the magnitude of the relative value.

changes in its magnitude of value and in the relative expression mew23p69-2 of this magnitude of value may occur simultaneously without coinciding.

As soon as the commodity-kind “coat” assumes the place of equivalent in the value expression mew23p70-2 its magnitude of value does not obtain an expression as magnitude of value.

Bailey and others have only seen a quantitative relationship in the value expression mew23p70-3. Rather, the equivalent form of a commodity does not contain a quantitative determination of value.

No commodity can make its own bodily skin into the expression mew23p71-1 of its own value.

Just as the iron body as weight measure only represents heavy matter towards the sugar loaf, in our value expression mew23p71-2 the body of the coat represents towards the linen only value.

The coat in the value expression mew23p71-3 represents towards the linen a supernatural property of both things, its value, something purely social.

The equivalent form exactly consists in it that a commodity body, the coat, just as it is in everyday life (wie er geht und steht), expresses mew23p72-1 value, therefore possesses the form of value by nature.

Bourgeois economists do not suspect that already the simplest value expression mew23p72-2, such as 20 yards of linen = 1 coat, poses the riddle of the equivalent form.

In the expression of the value of the linen mew23p72-3, the usefulness of tailoring does not consist in making clothes, but that it makes a body which can be recognized to be value, i.e., the congelation of labor which is not different from the labor objectified in the linen value.

But in the expression of the value of the commodity mew23p72-4, the matter is turned around.

Aristotle clearly enunciates that the money form of a commodity is only the further developed shape of the simple form of value, i.e., of the expression mew23p73-1 of the value of one commodity in some arbitrary other commodity.

The value relation in which this expression of value mew23p73-2 is contained.

What is the common substance which the house represents (vorstellt) for the bed in the expression of the value of the bed mew23p74-1?

The secret of the value expression mew23p74-2 is the equality and equal validity of all labors because and to the extent that they are human labor in general.

Aristotle shows his ingenuity when he discovers a relation of equality in the value expression mew23p74-3.

Our analysis showed that the value form or expression of the value of the commodity mew23p75-1 spring from the nature of commodity value, not conversely value and magnitude of value from their mode of expression as exchange-value. Isn't the expression of the value by definition something that springs from the nature and expresses it? Perhaps one can reformulate Marx's sentence as: our analysis showed that the relationship 20 yards of linen = 1 coat is indeed what we called it, namely the expression of the value of the linen.

Mercantilists place main emphasis on the qualitative side of the value expression mew23p75-2.

Closer consideration of the expression of the value mew23p75-3 of commodity *A* contained in its value relation to commodity *B* has shown that

The coat, in the relative expression of the value mew23p76-1 of the linen, only possesses equivalent form or form of immediate exchangeability with respect to this individual commodity-kind linen.

According to whether it enters into a value relation with this or another commodity-kind, different simple expressions of value mew23p76-2 of one and the same commodity arise.

The number of possible expressions of its value mew23p76-3 is only bounded by the number of commodity-kinds different from it.

The isolated (vereinzelter) expression of its value mew23p76-4 transmutes therefore into an indefinitely expandable series of different simple expressions of its value mew23p76-5.

In the expanded form of value, every commodity, coat, tea, wheat, iron, etc., counts in the expression of the value of the linen mew23p78-1 as an equivalent and therefore as a thing consisting of value (Wertkörper).

First of all, the relative expression of the value mew23p78-2 of the commodity is unfinished, Every newly arising commodity furnishes the material of a new expression of the value mew23p78-3 (of this commodity).

Secondly, it constitutes a motley mosaic of disparate and unconnected expressions of value mew23p78-4.

If . . . , the relative form of value of each commodity is an endless series of expressions of the value of this commodity mew23p78-5 different from the relative form of value of each other commodity.

The expanded relative form of value however consists only in a sum of simple relative value expressions mew23p79-1 or equations of the first form. (Sometimes Wertaussdruck simply means equation.)

The expressions of the value mew23p80-1 of coat and tea are as different as linen and iron are.

Every joint, shared expression of the value mew23p80-2 of the commodities is directly excluded, for in the expression of the value mew23p80-3 of each given commodity all other commodities appear only in the form of equivalents.

## 1.5. Uses of the Word “Represent” (Darstellen)

This section consists of links grouped by semantics.

### 1.5.a. Representation of a Subject Matter in a Text

Every representation in a text has superscript t.

Representation in a scientific writing: mew23p11-1<sup>t</sup>, mew23p18-1<sup>t</sup>, mew23p18-2<sup>t</sup>, mew23p22-1<sup>t</sup>, mew23p22-2<sup>t</sup>, mew23p27-2<sup>t</sup>, mew23p27-3<sup>t</sup>, mew23p59-3<sup>t</sup>, mew23p421-1<sup>t</sup>, mew23p758-1<sup>t</sup>, mew24p31-1<sup>t</sup>, mew24p35-2<sup>t</sup>.

The St. Petersburg Journal: The presentation of the subject mew23p22-3<sup>t</sup> is distinguished by clarity etc.

mew23p25-1<sup>t</sup> (with Kaufmann quote mew23p25-2<sup>t</sup>) and mew23p27-1<sup>t</sup> contrast mode of representation with mode of research.

The laws set forth mew23p565-3<sup>t</sup> in chapter Seventeen.

A revealing representation mew23p733-1<sup>t</sup> of the situation of the rural day-workers in Ireland can be found in the reports of the Irish Poor Law Inspectors. The adjective in German is “*durchsichtig*” (transparent), i.e., it is a representation which allows the reader to see the truth of the matter, despite certain precautions in their language.

From the representation mew23p580-1<sup>t</sup> so far follows that piece wage is the most adequate wage form for capitalism.

We have represented the different roles of the different factors of the labor process in the formation of the product mew23p223-1<sup>t</sup>

Senior's representation is confused, muddled mew23p238-1<sup>t</sup>

he feels it out correctly although he represents mew23p567-1<sup>t</sup> the matter in a confused way

A detailed representation mew23p528-1<sup>t</sup> of the machines applied in agriculture can be found in

In the following only the main combinations are represented mew23p543-1<sup>t</sup>.

In the representation mew23p617-1<sup>t</sup> of the reproduction process and of accumulation Smith has not only not made progress but decided regress

Revolution called forth by modern industry in agriculture can be represented mew23p527-1<sup>t</sup> only later

The character of capitalist production as Marx represents it mew19p359-1<sup>t</sup>

Im Marx’s representation mew19p359-2<sup>t</sup>, the profit on capital is not merely a subtraction or robbery of the worker.

rather Marx represents mew19p359-3<sup>t</sup> the capitalist as necessary functionary of capitalist production

What bothers Mr. Wagner with my representation mew19p371-1<sup>t</sup> is that I don’t confound use-value and value.

Sismodi represents mew24p114-1<sup>t</sup> the whole matter a little naively

### 1.5.b. Representation in a Text, with “as”

Cantillon already represents mew23p579-1<sup>t</sup> the piece wage as a merely modified form of the time wage

Bentham and others used this dogma to represent mew23p637-1<sup>t</sup> the variable capital as a fixed magnitude

Eden tries to represent mew23p753-1<sup>t</sup> common property as the private property of the great landowners who have taken the place of the feudals

Cairnes represented mew23p352-1<sup>t</sup> the superintendence of labor as a main characteristics of slave production

Ure likes to represent mew23p442-1<sup>t</sup> the central machine not only as an automaton but also as an autocrat.

Political economy represents mew23p614-1<sup>t</sup> capital as accumulated wealth which is used anew for the production of surplus-value

Smith has represented mew23p615-1<sup>t</sup> accumulation as mere consumption of the surplus-product by productive workers, or the capitalization of surplus-value as their mere conversion into labor-power

In the economic optimism, the effect of machinery is represented mew23p464-1<sup>t</sup>. as compensation for the working-class

Thornton: Sutherland used to be represented mew23p285-1<sup>t</sup> as a very improved duchdom

### Representation Must be Well Structured

“We will touch, in part purely factually, relations to which our representation mew23p474-1<sup>t</sup> has not yet led us” shows that such a representation is expected to be well thought out.

A representation mew23p565-1<sup>t</sup> of all these forms of the wage belongs into the treatise on wage-labor. This indicates that such a representation has its logic, there is a place where a certain thing belongs.

What we presuppose in our representation mew23p590-1<sup>t</sup> of accumulation is presupposed in actual accumulation. Representation is well structured, and this structure corresponds to the real structure of the object represented.

Limits of dialectical representation Grundrisse945-1<sup>t</sup>.

Shortcomings of Ricardo’s representation mew23p546-2<sup>t</sup>

The labor process as we have represented mew23p198-2<sup>t</sup> it in its simple and abstract moments is purposeful activity; there was no need to represent mew23p198-3<sup>t</sup> the laborer in relation to other laborers. Again the representation follows a logic.

### 1.5.c. Things Representing Themselves

The concept of things representing themselves presupposes a depth ontology: things may be real but not empirical, and they signal their existence in various different ways.

In their appearance, things often represent themselves in an inverted fashion, mew23p559-3. important place.

The light stimulus of a thing on the optic nerve represents itself as the objective form of the thing mew23p86-1 i.e., it does not represent itself as what it is immediately, but as what caused it. To say it in other words, the photons hitting the retina do not represent themselves as little energetic particles but as the geometric shape of the object which emitted them.

The exchange between labor and capital represents itself to perception mew23p563-1 just as the sale and purchase of any other commodity. It is not the perceiver who sees it wrong, but the things represent themselves in a misleading way. Someone who observes the sale and purchase of labor and sees no difference between it and the sale and purchase of any other commodity does not see things wrong; he sees things exactly the way they look. This look itself is misleading.

$M - C$ , if considered according to its content, represents itself as  $M - C < \frac{L}{MP}$ . mew24p32-2, also see mew24p40-1 If one looks at the content of the transaction  $M - C$ , one will discover that the commodities bought are on the one hand labor and on the other the means of production which this labor needs to produce. Interesting “division of labor” between the person looking and the thing looked at. Whether to look at the form or the content of the thing is the decision of the looker; what he or she gets to see is then the action of the thing itself.

The total circulation of the worker’s commodity represents itself mew24p35-1. as  $L - M - C$ . I think Marx simply wants to say there that the form of circulation of the worker’s commodity is the simple  $C - M - C$ . The word “represent” is used here only for stylistic reasons.

The same labor process, which as useful labor produces use-values, represents itself mew23p209-1 in the valorization process only from its quantitative side (because one no longer sees the many different fascinating use-values emerging from the labor process, but one merely looks at the sales receipts and therefore the pressure is to exert more labor in the given time).

The distinction between labor producing use-value and labor producing value which we had to gain earlier by abstract analysis represents itself now mew23p211-1 as the distinction between the different sides of the same production process, i.e., now this distinction itself comes to the fore, it is no longer necessary for us to dig for it.

### 1.5.d. Representation of a Relation by a Mathematical Formula

Superscript m is used for these mathematical representations:

Exchange relation represented in a normalized equation mew23p51-1<sup>m</sup> The actual exchange may have been 10 quarters of wheat for 20 lbs of iron, but the exchange proportion can be represented in the equation 1 quarter of wheat = 2 lbs of iron. Here representation implies a normalization of the raw data. Without the normalization it would still be an expression but not a representation?

0/0 can represent a real magnitude mew23p325-1<sup>m</sup>

$G + g$  represents at the same time a qualitative relationship mew24p49-1<sup>m</sup>

$c$  represents (*vorstellen*) constant and  $v$  variable capital mew23p225-1<sup>m</sup> Or is *vorstellen* equal to express? For instance the number  $\pounds 90 = s$  expresses the magnitude of the produced surplus-value mew23p229-1<sup>m</sup>.

Rate of surplus-value represents itself in the formulae mew23p553-1<sup>m</sup>

The first two formulae represent as a relation of values what the third represents as a relation of the times in which these values are produced mew23p553-2<sup>m</sup>

The real degree of exploitation of labor represents itself in the proportions mew23p553-3<sup>m</sup>

The formula which represents the salary as a portion of the product itself mew23p592-1<sup>m</sup>

$M - C$  represents the conversion of a sum of money into a sum of commodities mew24p32-1<sup>m</sup>

Besides this qualitative separation of the sum of value,  $M - C < \frac{L}{MP}$  also represents a most characteristic quantitative relation. mew24p32-3<sup>m</sup>

Cazenove: the wage ratio can obviously change while the quantity which this ratio represents remains the same. mew23p546-1<sup>m</sup>

### 1.5.e. Value as Representation of Labor

The exchange-values of the commodities (maybe it would be more precise to say: commodities as exchange-values) represent more or less of a common substance mew23p51-2. This is an important place where we can learn the meaning of the word *darstellen*. It follows immediately the example with the polygons, and it seems Marx would also say that triangles and circles represent more or less of “area.”

If intensity deviates from the socially normal degree, the same working-day represents itself not as before in a constant but variable value product mew23p547-2.

The more intensive labor-day of a nation represents itself if a higher monetary expression than the less intensive labor-day of the other mew23p548-2

The value of the commodity represents abstract human labor mew23p59-1 and mew23p59-2 and mew23p59-4, which in the first edition is active megaii/5p25-1, labor so far as it represents itself in value only counts as expenditure of labor-power mew23p61-2;

Labor that represents itself in the value of its product must be distinguished from the same labor that represents itself in the use-value of its product mew23p96-1,

Labor represents itself in the value of the commodity mew23p180-2

The value of 3 sh. in which the paid part of the working-day represents itself mew23p562-1

Adam Smith said that the value of labor is constant, but the value of the means of subsistence changes, so that the same labor day represents itself in more or less money for the laborer mew23p563-2.

Private labor must at the same time represent itself as social labor mew23p128-1.

This is unchanged from the first edition: Marx uses embodied instead of represented in mew23p553-1.

The specific character of this substance, i.e. of labor which represents itself in exchange-value, has now to be examined. mew13p17-1

### 1.5.f. Products as Representation of Value

In mew23p53-1, Marx says that the common substance of the commodities, value, represents itself in the exchange relation or the exchange-value. This is an important use of the word. It would be wrong to translate it as “the common substance which is represented in the exchange relation” because that which acts here is the common substance itself. It shows itself in the exchange-relations. The individuals who carry out the exchanges are not the authors of the representation. The value is the one which represents itself, i.e., it shows itself through the exchange-relations which are sustained by the individual actions. The fact that value itself is the agent here, not the people who make the exchanges, becomes also clear if we look at the first edition, mega/ii-5p19-3, where Marx says that this common substance represents itself in different ways in the different use-values.

Also in mew23p432-1 an unchanged exchange-value represents itself now in more use-values, or in mew23p547-1 the same value sum represents itself in a greater mass of products, similar mew23p631-1 and mew23p631-2

During the spinning process the spinners transfer the value of £ 372 to the yarn and represent a new value of £ 128. mew24p43-1

This is true independent of the nature of the article in which this value represents itself mew23p548-1

labor represents itself in value and the measure of labor by time in the magnitude of value mew23p95-1.

Labor objectified in the commodity value is not only negatively represented as labor in which abstraction is made of all concrete forms and useful properties. Its own positive nature steps forward (tritt hervor). mew23p81-1

The piece wage falls, since each piece now represents only 1/4 instead of 1/2 labor hours mew23p581-2

the labor of these 200 people during half an hour every day represents a tangible gain for the entrepreneur mew23p575-1

### 1.5.g. A Product Representing the Labor that Produced it

Social labor (apparently concrete labor is meant, the social division of labor) represents itself in various physical objects.

The labor constituting the coat is expressly represented as labor to which every other labor is considered equal. This is a representation which is at the same time an expression.

In order to represent his labor in commodities the laborer must above all represent his labor in use-values. Important place from chapter Seven.

Destutt had written correctly that the things represent the labor that created them, and incorrectly that things get their two different values from the value of labor-power. Ricardo overlooks this second mistake and reads him as if he had said that labor represents itself both in the use-value and in the exchange-value.

Labor is doubly represented. The same labor represents itself in two different ways: as concrete useful labor it represents itself in the use-value of the products, and as abstract labor in their value. Ricardo sees these two representations, because he distinguishes between use-value and exchange-value, but he does not make the step that, in order to have two representations, the labor itself must have a double character.

A certain amount of coal broken out of the seam represents a certain amount of absorbed labor.

### 1.5.h. Representation of the product as a commodity

On the basis of commodity production the products of labor must represent themselves as commodities. In commodity production, the products of labor *are* commodities. But they are produced privately, and their social connection is only established afterwards on the market. In other words, they must represent themselves as commodities on the market, so that the information coming back from the market to the producers allows the producers to equalize their labors, i.e., produce their products as commodities. The need for the products of labor to represent themselves as commodities is therefore a very basic requirement, coming from the indirectness of the relations of production in commodity production. And in the next sentence: the representation of the commodity (as commodity) implies its duplication into commodity and money-commodity. This duplication is a practical necessity so that the market agents can handle the commodity transactions on the surface. Marx alludes here to the tie between the commodity form of the product and the value form of the commodity which he addressed several times, see section 1.16.

Representation of the product as commodity pre-supposes a highly developed division of labor within society. Apparently, Marx distinguishes here production and circulation of commodities which remains marginal, from the representation of the product as a commodity which is only possible if many products take the form of commodities.

### 1.5.i. Forms of Value as Representations of Value

#### Simple Form of Value

In the Simple form of value, where the linen weaver expresses the value of the linen in the coat, this value of linen is represented as relative value. This is an important occurrence, here it seems that a socially valid representation of the value of the linen, which is visible not only to the linen weaver but to everybody meeting this linen weaver on the market, is generated by the linen weaver expressing the value of her linen in the coat.

The expression of the value of commodity *A* in one single arbitrary use-value *B* does not represent the qualitative equality of commodity *A* with all other commodities. In this sentence, “expression” signifies the causality generating the surface phenomena, and “represent” signifies the correspondence between core and the surface phenomena thus generated.

the thing in which the magnitude of value of another thing is represented (i.e., the equivalent) seems to have its property of being directly exchangeable from its own nature.

Representation of the value of a commodity in the use-value of an arbitrary different commodity. (Here representation synonymous to Schätzung, measurement?)

#### Expanded Form of Value

In expanded form the series of representations of the value is unfinished.

#### General and Money Form of Value

In the general form of value, commodities represent their values in a simple and unified form.

Commodities show in their prices that they represent a specific sum of money and expect their conversion into money. Interesting quote which distinguishes between “show” and “represent.”

A single (individualized, *vereinzelt*) equation suffices to represent the value of iron in a socially valid fashion.

By reading price lists backwards one finds the magnitude of the value of money represented in all kinds of commodities.

### 1.5.j. Prices as Representation of Value

Magnitude of value represents itself in money of account.

3 sh. are the monetary expression of a value in which 6 labor hours represent themselves.

Commodities with prices (*preisbestimmt*) represent themselves in the form a commodity  $A = x \text{ gold}$ .



gold, as money, represents a social relation of production mew23p97-1.

the social action of all commodities excludes a specific commodity in which they represent their values mew23p101-2.

A commodity becomes money because all other commodities represent their values in it mew23p107-2; but it seems as if all other commodities represent their values in the money commodity because it is money mew23p107-3.

Gold is symbolically represented by paper money mew23p141-1.

apart from its only symbolic representation in a token of value, value always exists in a use-value, a thing. mew23p217-1

The mass of paper slips represents 2 ounces of gold instead of one mew23p142-1.

gold quanta are represented symbolically tangibly by paper. mew23p142-2

The movement of the mass of gold replaceable by paper represents only the continual succession of the opposite processes of the metamorphosis of commodities. mew23p143-1

first function of money is to provide the world of commodities the material for the expression of its value or to represent the commodity values as gleichnamige magnitudes mew23p109-1.

Value is independently expressed by its representation as exchange-value mew23p75-1,

In Notes on Wagner: exchange-value is the independent mode of representation of the value contained in the commodity mew19p369-2.

the independent representation of the exchange-value of the commodity is here only a vanishing moment mew23p143-2

the value of the commodities represents itself as a processing, self-moving substance mew23p169-1.

Instead of representing the relations of commodities value so-to-say enters a private relation to itself mew23p169-2

General form of value represents the products of labor as mere congelations of undifferentiated human labor mew23p81-2, and it shows that it is the social expression of the world of commodities. Do we have individual expression to representation to social expression?

The commodity form (of the products of labor) represents itself mew23p86-2 in the value relation of the products of labor. I inserted the passage in parentheses because I assume that Marx’s formulation “die Warenform und das Wertverhältnis der Arbeitsprodukte, worin sie sich darstellt” is short for: “die Warenform der Arbeitsprodukte und das Wertverhältnis der Arbeitsprodukte, worin sie sich darstellt.” This is why I translated it as “the commodity form of the products of labor, and the value relation in which it represents itself.” The *it* refers not to the commodity form itself but to the fact that the products of labor have commodity form; a more verbose interpretation/translation might therefore be: “the commodity form of the products of labor and the value relation in which their commodity-ness represents itself.”

The fact that the products are produced as commodities represents itself on the surface to the economic agents in the fact that these products relate to each other as commodities, and therefore also in the forms (existence of money) which allows them to do this. This is another example for the elision between commodity form and value form, see section 1.16.

First and most general representation of a thing as a social thing is the transformation of the product of labor into a commodity mew23p90-3 and/or also First-Edition-26. This is from first edition.

Practical relations represent transparent and reasonable relations to each other and to nature mew23p94-1. Says well what is going on.

relations can only represent themselves as what they are. First-Edition-25. Does this mean they can appear as something different, but not represent themselves as something different?

The general form of value expresses all values in linen, and therefore represents the values of all commodities through their equality with linen. Bridge between representation and expression, mew23p80-1.

In order to represent itself as what it is, commodity must duplicate its form megaii/5 p32-1; commodity represents itself as what it is as soon as its value possesses its own, from its bodily form different form of appearance mew23p75-2.

Quantity of value represents quantity of labor mew23p60-1. The first edition megaii/5 p26-1 does not say “represents” but “measures.”

The abstract labor is not contained or sublated in the product of labor but it is represented in it. mew23p52-1

But here is a place where he talks about the labor contained in the product: mew23p557-1 However “contained” is a sloppy expression, since the liquid labor is not kept in the object as in a bottle, but it is objectified. I should contrast situations where Marx says that labor is represented in a commodity or in value, versus situations where he says labor is objectified in a use-value. An important place, which can explain this, is objectified-mew23p53-1.

If one abstracts from their use-values, the things represent only that human labor is accumulated in them. mew23p52-2

Destutt de Tracy: The things represent the labor that has produced them mew23p96-4.

Commodity represents  $x$  hours of labor-time mew23p53-7 mew23p53-8, coat represents  $x$  labor days mew23p60-2; assume the same socially necessary labor of equal magnitude represents itself in a quarter of wheat and half an ounce of gold mew23p116-1.

The twelve-hour labor day represents itself for the innovator in 24 pieces of the commodity; this is a representation which is valid only for one individual! mew23p336-2

In the passage that contains mew23p337-1 and mew23p337-2, Marx talks again about a representation that is only valid for the innovating capitalist.

only 33 of the total of 66 hours represent themselves in an equivalent for the workers, i.e., in the wage of 15 sh mew23p414-1

Only a part of their labor for the year represents itself for them in a wage mew23p414-2

The 1500 Pfd.St. which represented the wage of the laid-off wallpaper makers, mew23p462-1

now represents the value of the means of production required for the machinery, the wage, and the profit in making this machine. mew23p462-2

not the daily wage represents the real price of labor although it is their apparent price mew23p584-1

the part of the labor-day which represents itself in surplus-value mew23p544-1  
total day represents itself in a value product of 6 sh. mew23p549-1, similar mew23p549-2  
and mew23p558-1

a commodity may represent 6 labor hours mew23p559-1 after technical inventions the  
commodity represents now 3 instead of earlier 6 hours of necessary social labor mew23  
p559-2; similar mew23p545-2.

With changing productivity of labor, the same amount of product represent changing  
labor-time. mew23p581-1

the representation of surplus-value and value of labor-power as fractions of the value  
product mew23p555-1, a mode of representation which grows out of the capitalist mode of  
production itself mew23p555-2

3000 Pfd. are the money expression of that part of their annual labor what represents itself  
for them themselves in wages.

the value of the daily means of living represents on average 6 objectified hours of labor  
mew23p230-1

how can the spinner in 1 hour produce a yarn value which represents 5 hours? mew23  
p240-1

An hour of labor represents itself in an amount of money of 6 d. mew23p335-1

a labor day of given magnitude always represents itself in the same value product mew23  
p543-2, also mew23p545-1

The piece costs 1 sh. or represents 2 hours of social labor mew23p336-1, but this is in  
contradistinction to the piece produced by the technological innovator which contains only  
90 minutes, mew23p336-1.

similar: since its price is . . . , . . . hours of labor represent themselves in the product.

8 sh. are the monetary expression of the value in which the labor-day represents itself  
mew23p337-3

In the value relation of the linen, coat in its tangible bodily form represents mew23p66-1  
value (here bridge to erscheinen), coat represents mew23p66-2 value towards the linen, value  
of linen is represented mew23p78-1 in coat or coffee or iron.

The iron weight counts as a body which does not represent anything but heavy matter  
mew23p71-1

Tailoring represents itself in a product which is immediately exchangeable with other  
commodity mew23p73-1

a day of social average labor represents itself in a gold quantity of 6 sh. mew23p187-1

one hour of labor represents itself in a gold quantum of 6 d. mew23p332-1

Product represents one-half hour of social labor although it contains one hour of individual  
labor mew23p53-9, or conversely, labor is represented in the commodities mew23p56-1,  
change in productivity does not affect the labor represented in the value mew23p61-1.

A quantum of labor represents itself in a given use-value mew23p54-1,

the same labor-time represents itself here in the use-value yarn, and there in the use-value  
cotton and spindle mew23p202-1

the same amount of cotton represents in less favorable harvests a greater amount of labor  
mew23p224-1

and there is a quantity of gold mew23p205-1 and mew23p205-2

at the end of an hour the spinning movement is represented in a certain amount of yarn  
mew23p204-1

the value product in which the labor flowing during the production process represents  
itself mew23p229-2

If one looks at the labor process from the point of view of valorization, then certain  
amounts of product represent nothing but certain measures of congealed labor-time mew  
23p204-2

the labor expended for the production of a use-value is represented as a “bodily” property  
of this use-value mew23p76-1, diamonds represent in a small volume much labor mew23  
p54-2 mew23p55-1 mew23p55-2

Labor-power represents itself in the values of the commodities mew23p53-2 or in use-  
values mew13p20-5

Usefulness of labor represents itself in the use-value of the product mew23p56-2 and mega  
ii/5p22-1.

Darstellung of a use-value as its production mew13p20-6 mew23p53-6 (this latter is Her-  
stellung in the first edition, see First-Her).

bridge Darstellen Ausdrücken Erscheinen mew23p77-1

bridge Darstellen Ausdrücken mew23p433-1.

Results-1 has important place with Darstellen und Ausdrücken.

Inner opposition represents itself by an exterior opposition mew23p75-6, Commodities  
represent their immanent opposition of use-value and value in the exterior opposition of  
commodity and money mew23p119-1.

The need to represent this opposition for the intercourse in an exterior fashion mew23  
p102-1 drives to the development of the commodity form. Important place!

circulation will at the same time represent and solve the contradictions which the exchange  
process of the commodities implied mew23p108-1.

The money in our hands represents things which we wish to buy and also the things which  
we have sold Mercier de la Rivière mew23p124-1 and mew23p124-2.

money represents in actuality the sum of gold notionally expressed in the price sum of the  
commodities. mew23p131-1. (This seems to suggest that an expression is notional, while a  
representation is actual.)

Value of the commodities is represented in their prices mew23p172-1

In the price of cotton the labor required for its production is already represented mew23  
p201-1 as general social labor. (Marx is talking here about the component parts of the value  
of yarn, not cotton.)

The unity of different things represents itself on each pole in a different way mew23  
p119-3 and by this it represents their interrelation at the same time mew23p119-4.

circulation represents itself as the execution, performance (Verlauf) of different processes mew13p37-2. Check the translation.

Process as a whole represents itself as commodity circulation mew23p126-1.

In the interest-bearing capital, the circulation  $M - C - M'$  represents itself as  $M - M'$  mew23p170-1

If both commodity owners buy commodities from each other and the balance of the money claims is zero, then the circulation process is in a form in which it represents itself as mere exchange of commodities. mew23p171-1

the attempts to represent circulation as the source of surplus-value mew23p173-1

attempts to represent trade as productive of surplus-value mew23p174-1

buyer himself has produced the commodity represented in his money mew23p176-1

The repeated movement of the same pieces of money represents the double form change of the commodity mew23p133-1.

certain means of production do not represent the combination of natural material and social labor mew23p198-1

Production organism represents its scattered elements in the system of division of labor mew23p122-1.

wasted materials or means of labor represent unnecessarily expended quanta of objectified labor mew23p210-1

surplus-value at first only represents itself in the excess of the value of the product over the value sum of its elements of production mew23p226-1

surplus-value represents the value-increment of the variable capital mew23p229-1 (this is not an activity of the surplus-value but one way of talking about it).

the mass of products in which the surplus-value represents itself mew23p468-1

as if  $c$  represented the greatest sum of value mew23p227-1

representation of the value of the product in proportional parts of the product mew23p234-1

Since the total product represents itself in 20 lbs. yarn mew23p235-1 the different value elements must also be representable in proportional parts of the product mew23p235-2.

Of which 13 1/3 lbs represent the value of the raw materials mew23p235-3 similar mew23p236-1 and mew23p236-3 and mew23p237-1 and mew23p243-1 and mew23p243-2.

the functionally and conceptually different parts of the product can be represented in proportional parts of the product itself mew23p236-2 similar in mew23p236-4

The normalization of the labor-day represents itself as a struggle around the limits of the labor-day mew23p249-1

The ascendance of the capitalists represents itself as the fruit of a victorious battle against the feudal power, despite the fact that the capitalists exploited developments which were beyond their control mew23p743-1

Although the labors are identical they represent different phases of the labor-process itself (chain formed by the masons to transport bricks). mew23p346-1

capitalist production represents itself as a historical necessity for the conversion of the labor process into a social production process mew23p354-1

the continuous re-conversion of surplus-value into capital represents itself as growing magnitude of the capital entering the production process. mew23p653-1 This seems a typical and instructive use of the word

accumulation of capital represents itself on the one hand as growing concentration of means of production and of the command over labor, and on the other as the repulsion of many individual capitals from each other. mew23p654-1 Two different, contradictory processes originating from the same underlying process.

in fable of Menenius Agrippa a human is represented as a mere fragment of his body mew23p382-1

In *Misère* Marx was the first to represent manufactory division of labor as a specific form of the capitalist mode of production mew23p383-1

regulation of house work represents itself as interference in the patriarchal power mew23p513-1

prolongation of the labor day beyond any measure represented itself as the product of big industry, i.e., methods for production of relative surplus-value are methods for the production of absolute surplus-value mew23p533-1

Wage form: value and price of labor-power represent themselves in their transmuted form as wages of labor mew23p561-1

Wage of labor is merely a disguised form, a form in which for instance the daily price of labor-power represents itself as price of the labor performed by this labor-power during a day. mew24p35-3

the transmuted form in which the value of the labor-power immediately represents itself is therefore the time wage mew23p565-2

Once labor-power is a commodity, its sale and purchase represents nothing more remarkable than that of any other commodity mew24p36-2; here it is clear that the word “represent” refers to the inner connections suggested by the surface appearances.

This is how the matter represents itself from the side of the capitalist mew24p36-3; again not just the raw appearances but their interpretation, their meaning, is meant.

historical processes are necessary for the sale of one's own labor-power to represent not only an isolated phenomenon but the socially decisive precondition for the production of commodities mew24p38-1

Similar: the availability of free wage labor is condition for  $M - C$  to represent the conversion of money capital into productive capital mew24p39-1

the same daily or weekly wage can represent a very different price of labor mew23p565-4

Randglossen: product of labor represents itself in an economic form.

Grundrisse: the appearance of the social nexus as objective necessity and an extraneous bond represent exactly the independence of the individuals. Grundrissep908-1.

Contribution: not only a fehlerhafter circle of problems represents itself mew13p30-1.

First edition: Mega II/5 p. 27:3: Der Werth einer Waare, so dargestellt im *Gebrauchswerth* einer andern Waare, heißt ihr *relativer Werth*. (And then immediately Marx brings the quantitative mis-representation.)

Mega II/5 p. 27:3: Wenn der relative Werth *Darstellungsform des Werths*, so ist der Ausdruck der Aequivalenz zweier Waaren, wie x Waare A = y Waare B oder 20 Ellen Leinwand = 1 Rock, *die einfache Form des relativen Werths*.

Darstellungsform:

### 1.5.k. Uses of the Word ‘Darstellen’ by others than Marx

Gustav von Gülich’s book is called “historical representation of trade and crafts.” mew23p19-1

Dudley North: money represents the general measure of all sales and purchases mew23p134-1.

the loss of one labor hour per day represents an extraordinary great harm for a trade nation. mew23p247-1

the labor of a nation represents a given quantity mew23p325-2

Defoe: all transactions represent themselves as money transactions mew23p155-1

Bellers: money in excess of what is necessary for trade represents dead capital mew23p160-1

Jones: more intensely worked fields represent an enlarged sphere of production mew23p348-1

Ricardo: although wealth represents value, a nation can become richer when its products diminish in value mew23p634-1

Mirabeau: flax represents one of the greatest treasures of the north German peasants mew23p760-1

### 1.5.l. New things still to be sorted

As equivalents, in which the qualitative difference between their use-values is eliminated, the commodities represent mew13p17-2 equal amounts of the same kind of labor. In this paragraph Marx continues to speak about the labor itself which is objectified in the commodities and therefore represented in this way, and which must therefore be uniform, see objectify-mew13p17-1

But as exchange-values they represent the same homogeneous labor, i.e. labor in which the individual characteristics of the workers are obliterated. mew13p17-3.

Commodities represent, despite their colorful variety, the same unit mew13p16-2

It is not the active function of money capital to represent itself as  $G'$ , its representation as  $G'$  is rather a function of  $C'$ . mew24p51-1 and mew24p51-2

Already in simple commodity circulation  $W_1 - G - W_2$   $G$  actively functions only in the second act; its representation as  $G$  is only result of the first act. mew24p51-3

As far as  $M'$  and  $C'$  represent valorized value they express the result of the function of productive capital. Again this is a bridge Darstellen Ausdrücken. mew24p52-1

The circulation sequence represents itself therefore as  $M - C_1 C'_2 - M'$ . mew24p55-1

The circuit of money capital is therefore the most one-sided and striking and characteristic form of appearance of the circuit of industrial capital, whose goal and driving motive, valorization of value, accumulation, is represented clearly to the eye. mew24p65-1

The whole circulation represents itself in the opposite form from the one which it possesses in the circuit of money capital. mew24p70-1

The decision whether or not  $G$  and  $g$  continue their turnover together determines whether the formula  $C' - M' - C$  represents simple reproduction or reproduction on an extended scale. mew24p70-2

The part of the monetary sum that represents the value of the capital (as opposed to surplus-value) mew24p71-1

The two value parts can only ideally be represented in parts of the body of the commodity, not as independent elements of the commodity, mew24p71-2

The sale of the further 1560 pounds would represent a completely separate circulation of the surplus-value. mew24p72-1

The value elements of each individual portion of the total product can be represented in parts of the product just as well as in the total product. mew24p72-2

the first act  $C' - M'$ , along with the subsequent acts  $M - C$  and  $m - c$  can be represented as the two circulations  $C - M - C$  and  $c - m - c$ , which both belong to simple circulation. mew24p73-1

The commodity product in which the valorized capital value represents itself mew24p73-2

the individual capital represented in  $C'$ . mew24p79-1

the capital value represented in the yarn mew24p80-1

Important, again bridge represent and express: the representation of  $M'$  as relation of  $m$  to  $M$ , as capital relation, is immediately not a function of the money capital but of the commodity capital, which itself, as relation of  $c$  and  $C$ , only expresses the result of the production process. mew24p82-1

The general formula can only represent the average mew24p84-1

That surplus-value has been produced is, in the at first considered form of  $P \dots P$ , (explicit formula  $\dots$ ), represented by  $c - m - c$ . mew24p85-1 and this complicated sentence goes on with mew24p85-2

Every commodity represents itself under the double point of view of use-value and exchange-value. Important use of this word. This is, so-to-say, the first thing the commodities tell those who are handling them practically. mew13p15-1

Use-value is the economic basis at which a specific economic relationship represents itself mew13p16-1

The labor that represents itself in exchange-values could be expressed as “general human labor.” mew13p18-1

The labor of every individual, to the extent that it represents itself in exchange-values, possesses this social character of equality, and it represents itself in exchange-value only to the extent that it is placed in relation with the labors of all other individuals as equal labors. mew13p19-1 and mew13p19-2.

Wagner’s desire to tweak his theory in such a way that it represents Professor Wagner as a productive laborer mew19p356-1.

Exchange-value represents something common in the commodities, but Marx says that it is wrong to say that exchange-values have a joint social substance, it is the value which represents itself in the exchange relation. Interesting place in *Randglossen* mew19p358-1 and mew19p358-2.

Commodities, so far as they are exchange-values, represent something social, namely, labor. mew19p358-3

Commodity is the simplest social form in which the product of labor represents itself in today’s society mew19p369-1

The commodity represents itself on the one hand as use-value or good and on the other as value mew19p370-1

He does not stop with the double way in which the commodity represents itself, but recognizes that in this double being of the commodity the twofold character of the labor represents itself whose product it is, and on this the representation of the production process is based. mew19p370-2 and mew19p370-3 and mew19p370-4

In the development of the value form of the commodity, i.e., ultimately in the development of money, the value of one commodity represents itself in the use-value of another mew19p370-5.

Every single commodity goes through this illogical process to differentiate itself from the other commodities as use-value yet at the same time to represent their price as qualitatively the same, though quantitatively different, of the same essence. mew19p374-1

In the value, the use-value counts as mere objectification of equal human labor, thus this content is represented as an objective character of the thing mew19p375-1.

I have represented, in my analysis of the circulation process, that in developed exchange the exchangers tacitly recognize each other as equal persons and proprietors mew19p377-1

The mills represented rather part of a rural than an urban system (Marx quoting Redgrave). mew23p398-1

In this form, in which the whole movement represents itself as ..., look at this, maybe fruitful, mew24p85-3 and mew24p85-4

If the product can be separated into independent homogeneous partial products, then the act  $C' - M'$  can represent itself in a sum of successive sales, then capital can continue to function before all the surplus-value is realized. mew24p93-1

If the capitalist first solves 8440 pounds of yarn, then these 8440 pounds represent  $C$ , the value of the capital in commodity form. mew24p93-2

156 pounds represent the surplus-product and can be consumed as such. mew24p94-1

This form (turnover of productive capital) makes it therefore much easier for the classical

economists to disregard the specific capitalist form of the production process and to represent production as such as the purpose of the process mew24p96-1

In forms I and II (turnover of money and productive capital) the overall movement represented itself as the movement of the advanced capital value. In form III, the valorized capital forms the point of departure. mew24p98-1

In  $P \dots P$  the new turnover can be begun with a lower value and still represent expanded reproduction if commodities have become cheaper, conversely a productive capital that has grown in value can represent a materially reduced reproduction if the elements of production have become more expensive mew24p98-2 and mew24p98-3

Representation by a formula: mew24p103-1

The overall process represents itself as the unity of production process and circulation process mew24p103-2

for the buyer of the commodity capital and the seller of the productive capital the circulation of capital only represents an ordinary metamorphosis of commodities. mew24p103-3

The whole difference represents itself as a merely formal or also as a mere subjective difference which only exists for the observer. mew24p105-1

The circulation of productive capital would represent itself not only as the periodic renewal of productive capital but also as the interruption of its function. mew24p105-2

Every individual industrial capital represents a certain magnitude which depends on the means of the capitalist and which as a specific minimal size for each branch of production mew24p107-1

The next form, in which the process represents itself, is that of a succession of phases, interesting place: mew24p107-2

For each functional form of capital, the overall circulation represents itself as its specific circulation. mew24p108-1

Each functional form, although always a different part of capital represents itself in it mew24p108-2

The circuits  $P \dots P$  and  $C' \dots C'$  represent themselves as  $M \dots M'$  only to the extent that the movement of  $P$  and  $C'$  is at the same time accumulation. mew24p111-1

Commodities and money from earlier modes of production confront the money and commodities in which the industrial capital represents itself mew24p113-1

Everything critical that has been developed by Tooke and others about the circulation of credit money forced them to return to the consideration how the matter would have represented itself on the basis of merely metallic circulation mew24p116-1

To the extent that the circulation of industrial capital (which is only a part of its individual turnover process) represents a series of events within general commodity circulation it is determined by the earlier developed general laws. mew24p116-2

as a series of circulation events, transactions, the circulation process represents only the two opposite series of commodity metamorphoses mew24p117-1

$C - M (Mp)$  can represent the interleaving of different individual capitals mew24p117-2

the same circulation act represents itself as the opposite metamorphoses of two industrial capitals belonging to different branches of production mew24p117-3

it is not true that every functional determined role which a metamorphosis plays in the circulation process of the same capital plays the corresponding opposite metamorphosis in the turnover of the other capital. mew24p118-1

The three forms do not represent equivalent phases of development mew24p119-1

The labor-time represented in exchange-value is labor-time of the individual, but of the individual without difference from the other individual mew13p19-3

As general labor-time this labor-time represents itself in a general product etc mew13p20-1 and mew13p20-2

The labor-time of the individual, in order to result in exchange-value must result in a general equivalent, i.e., in the representation of the labor-time of the individual as general labor-time, or as the representation of the general labor-time as that of the individual. Interesting inversion mew13p20-3 and mew13p20-4.

“Represents” megaii/5p26-3 in the 1st edition became “yields” in the 4th. mew13p32-2 Expression represents itself

## 1.6. Uses of the Word “Imagine” (vorstellen)

Vorstellen has four different uses.

Sometimes it means a prescientific thought, idea, hunch, imagination, the application of concepts which fit elsewhere to a situation where they no longer fit, the product of thinking before critical and analytical scrutiny is applied to ensure that this thinking indeed corresponds to reality. This term comes from Hegel, I have seen the translation with picture-thinking. Superscript i (imagination). Should not be translated as concept, because it is exactly the kind of thinking which has not yet been brought down to concepts (*ist noch nicht auf den Begriff gebracht*); in mew13p139-2<sup>i</sup> it is called “aconceptual” or “lacking a concept” (begriffslos), although strictly speaking it was not lacking a concept but was applying a concept might fit to a different situation. In the Critique of the Gotha Programme mew19p18-1<sup>i</sup> it is called “loose” and again antiposed to “determinate economic concepts.” Footnote \* to *Contribution*, 278:1 distinguishes conceiving from practical understanding (but does not use the word “Vorstellung”).

Perhaps “conception” is a possible translation here, since this can be thought of as a concept in the process of becoming. Sometimes Vorstellung is used for what Bhaskar would call a model rather than a theory: here it is not prescientific, but it is a thought which borrowed from a different branch of science where it is unclear whether it is applicable or not. These Anschauungen and Vorstellungen are important, Marx captures here the transitive objects of science.

Sometimes it means the same or something very similar to darstellen, represent. Superscript r (represent).

A third meaning is imagined, notional, as opposed to real. Superscript n (notional). In German, a synonym for this meaning is ideell (not ideal, there is a difference between the two).

A fourth meaning of “vorstellen” is to introduce someone socially, letter d, only used once in our sample.

Engels: Marx cited other economists whenever the thought or idea (Vorstellung) mew23p35-1<sup>i</sup> in question is relevant for the history of economics. Does not have to be a worked-out concept, can be pre-conceptual thinking. In mew23p35-2<sup>i</sup> Engels says it does not matter whether Marx considers this thought valid.

Verri, who was the translator? ‘Putting together’ and ‘separating’ are the only elements which can be found in analyzing the idea of reproduction mew23p57-1<sup>i</sup> I.e., one begins with a pre-scientific conception, hunch, inclining that there is something that is reproduction and then analyses it, tries to give a scientific definition.

In the following passage Marx in German does not write “darstellen” but “vorstellen” (three times): What is the homogeneous element, i.e. the common substance, which the house represents mew23p74-1<sup>r</sup> for the bed, in the expression “5 beds = 1 house”? Such a thing, ‘in truth, cannot exist’, says Aristotle. But why not? The house represents mew23p74-2<sup>r</sup> towards the bed something equal in so far as it represents mew23p74-3<sup>r</sup> that which is in fact (wirklich) equal in both, in the bed and in house. And that is—human labor.

The Scotsman Macleod, whose function it is to trick out the confused ideas of Lombard Street in the most learned finery mew23p75-1<sup>i</sup>

Let us finally imagine mew23p92-1<sup>i</sup>, for a change, an association of free individuals, working with the means of production held in common, in which the labor-power of all the different individuals is consciously applied as the combined labor-power of the community. Presumably Marx wrote “vorstellen” here because in his view such utopian thinking cannot be based on science.

Bourgeois economists shied away from the form of value. This is why even those who know that labor is the substance of value have the most colorful and self-contradictory notions about money mew23p96-1<sup>i</sup> These adjectives make it clear that not much rational thinking is involved.

Vulgar economists systematize the banal and self-congratulatory notions of the bourgeois agents of production mew23p96-2<sup>i</sup>

Long before the economists it was the lawyers who made fashionable the idea that money is a mere symbol, and that the value of the precious metals is purely imaginary. mew23p105-1<sup>i</sup>

Here vorstellt seems clearly synonymous to represents. mew23p109-1<sup>r</sup>

Notional form, which does not have a material existence mew23p110-1<sup>n</sup>

Value of iron, linen, etc. exists in these things themselves, and it is represented by their equality with gold. mew23p110-2<sup>r</sup>

For measure of value only notional gold is necessary. mew23p111-1<sup>n</sup> The price is therefore also only a notional money form mew23p111-2<sup>n</sup>, mew23p111-5<sup>n</sup>, mew23p112-2<sup>n</sup>.

mew23p113-1<sup>n</sup>. mew23p118-2<sup>n</sup> mew23p131-1<sup>n</sup> mew23p138-1<sup>n</sup> In mew23p111-3<sup>n</sup> mew23p118-1<sup>n</sup> Marx uses vorgestellt and ideell as synonyma. In mew23p111-4<sup>n</sup> mew23p117-1<sup>n</sup>, mew23p123-1<sup>n</sup>, vorgestellt and real are juxtaposed as antonyma.

The value of iron is represented in quite different amounts of gold, silver, or copper mew23p111-6<sup>r</sup>

Marx is explaining his notation: where *a*, *b*, *c* represent definite quantities of the commodities *A*, *B*, *C*, and *x*, *y*, *z* definite quantities of gold. But instead of “represent” he writes “vorstellen.” mew23p112-1<sup>r</sup>

It is a strange notion to consider the so-called mint-price of gold to be a kind of price. mew23p116-1<sup>i</sup>

From this point on, money always represents realized commodity prices mew23p123-2<sup>r</sup>

Gold became measure of value because all commodities made it the notional opposite of their useful shapes mew23p123-3<sup>n</sup>

If paper money exceeds its measure, i.e., the quantity of gold coins that could circulate, it nevertheless only represents this quantity of gold mew23p142-1<sup>r</sup>

The utopianism of the bimetallic notion, imagination, illusion mew23p157-1<sup>i</sup> that an internationally enforced exchange rate could raise silver back up to its former parity.

At the end of the labor process something results which was already at the beginning present in the imagination of the worker mew23p192-1<sup>i</sup> i.e., which was already present notionally. Here bridge between h and n.

Although correct, this formula can also be accompanied by barbaran notions mew23p237-1<sup>i</sup>

The line a—b represents necessary labor mew23p244-1<sup>r</sup> The three lines represent three different working-days mew23p244-2<sup>r</sup> b—c represents surplus-labor mew23p244-3<sup>r</sup> similar in mew23p331-1<sup>r</sup>

Parliament was deprived of its illusions that bleaching in open air had to do with meadow fragrances mew23p315-1<sup>i</sup>

The mental conceptions, imaginations springing from the technological behavior towards nature mew23p392-1<sup>i</sup>

The imaginations of scientists who dare to speak beyond their subject mew23p392-2<sup>i</sup>

It is a misconception that machinery first seizes those operations which had been simplified by the manufactural division of labor mew23p400-1<sup>i</sup>

The reader caught up in capitalist imaginations mew23p411-1<sup>i</sup>

Superstitious imaginations about money mew23p411-2<sup>i</sup>

I come back to this example because of a misconception mew23p413-1<sup>i</sup>

In order to get an idea of this sphere of exploitation that was built up on the background of big industry mew23p489-1<sup>i</sup>

All fixed, fast-frozen relations with their train of ancient and venerable prejudices mew23p513-1<sup>i</sup>

To give an idea of the extent ..., we cite mew23p518-1<sup>i</sup>

One should not combine with exploitation mystical conceptions of this natural productive power of labor to produce more than the producer consumes mew23p534-1<sup>i</sup>

Forster: I cannot imagine mew23p537-1<sup>i</sup> a greater curse for a people than to be thrown on a land where they did not have to work.

The wage form (which makes the real relation invisible and shows exactly its opposite) is the basis of all notions of justice mew23p562-1<sup>i</sup> and illusions of freedom.

The capitalist’s imagination mew23p594-1<sup>i</sup> that he only consumes surplus-value and not the original capital cannot change the fact that his original advance will eventually be used up.

Malthus quote mew23p615-1<sup>i</sup>

Popular imagination/conception mew23p615-2<sup>i</sup>

According to this idea mew23p616-1<sup>i</sup> all surplus-value turned into capital would become variable capital.

The vulgar economist childishly imagines mew23p624-1<sup>i</sup> that the capitalists, as a class, have the option of eating the value of the means of production which they own in the form of luxury consumption.

That high profits may have something to do with popular suffering is for them a disreputable and unsound idea mew23p738-1<sup>i</sup>

One may get an idea from mew23p760-1<sup>i</sup>

The conceptions mew23p792-1<sup>i</sup> of justice and property of the pre-capitalist world.

Although *M* represents mew24p76-1<sup>r</sup> past labor it can represent mew24p76-2<sup>r</sup>; for the act *M* — *C* the converted form of commodities which are not yet available on the market if used for money accumulation it can represent mew24p77-1<sup>r</sup>. cotton which will only be produced next year.

Here the idea mew24p77-2<sup>i</sup> of hoarding things disappears entirely.

*M* — *C* (Marx means here the formula) represents mew24p81-1<sup>r</sup> a series of consecutive purchases and payments

The expression “latent” is borrowed from the physical notion mew24p83-1<sup>i</sup> of latent heat which however has now been replaced by the theory of the conversion of energy. Therefore Marx is using now the term “potential” borrowed from the notion mew24p83-2<sup>i</sup> of potential energy.

Regarding the question how the component parts of the social capital are replaced by means of the circuits of individual capitals: So far one has used phrases which, on closer analysis, do not contain anything other than indeterminate notions mew24p118-1<sup>i</sup> borrowed from the intertwining of metamorphoses common to all commodity circulation. He calls them Vorstellungen because they draw from a conceptual framework which is too general (he calls it indeterminate) to be able to solve the question at hand.

Caught up (befangen) in the imaginations mew13p39-1<sup>i</sup> of the monetary system. Sismondi is no longer caught up in Boisguillebert’s imaginations mew13p46-1<sup>i</sup>

In their prices, the commodities are only notionally (ideell) converted into money, or they are only converted into imagined money mew13p53-1<sup>n</sup>

The particular real labor is really there in their use-values, but the abstract labor has an only imagined mew13p53-2<sup>n</sup> existence in the price of the commodity. Between r and n.

The materialization of general labor time, gold, confronts real labor only as an imagined measure of value mew13p54-1<sup>n</sup>

In their prices, all commodities are as yet only imagined quantities of gold mew13p54-2<sup>n</sup>

The necessity to fix a quantum of gold as standard of value created the conception mew13p55-1<sup>i</sup> as if a certain amount of gold was placed into a fixed value relation with the exchange-values of the commodities. Misled by the evidence.

Müller: according to our notions, every sovereign has the right to ascribe the currency its value mew13p57-1<sup>i</sup>

The following quote shows how confused Müller’s imaginations were mew13p57-2<sup>i</sup>

For giving prices, the gold material is necessary, but only as imagined gold mew13p57-3<sup>n</sup>

Mint price contains the queer notion mew13p58-1<sup>i</sup> as if the value of gold was measured in the same material, and gold was the only commodity with a fixed price. Again the application of a concept which fits elsewhere to a situation where it no longer fits.

Only imagined mew13p60-1<sup>n</sup> gold or silver necessary for giving prices

Berkeley concludes that these tokens represent *nothing*, i.e., that they represent mew13p62-1<sup>r</sup> the abstract concept of value.

Berkeley: gold and silver is not as important for the wealth of a nation as is generally imagined mew13p62-2<sup>i</sup>

The use-value was specified which the Assignat represented, but the quantitative determination of the measuring unit was forgotten mew13p64-1<sup>r</sup> How much it represented depended on the result of the public auction mew13p64-2<sup>r</sup>

Should they be repaid in bank notes which represented mew13p64-3<sup>r</sup> 100 pounds of 22 carat gold?

The nebulous imagination mew13p65-1<sup>i</sup> of the ideal measure of money dissipates and its actual thought content breaks through

Attwood’s theory: since labor-power is substance and immanent measure of value, money names represent mew13p65-2<sup>r</sup> labor time, not quantities of gold.

Realization of the price is conversion of imagined gold into real gold mew13p71-1<sup>n</sup>

Nothing can be more erroneous than the notion mew13p72-1<sup>i</sup> that gold and commodity have a barter relationship. This is thinking which applies the wrong concept, transfers the concepts that are valid in barter to the circulation of commodities, where they are no longer valid.

The weight quantities of gold represented in the money names mew13p87-1<sup>r</sup>

After a few steps of clipping the coin represents more metal than it contains mew13p89-1<sup>r</sup>

The turnover speed of the metallic tokens stands in inverse relation to the fraction of the gold coin which they represent mew13p92-1<sup>r</sup>

To the extent that gold is materialized labor-time, the gold token represents value mew13p94-1<sup>r</sup>

The quantity of value it represents depends on the quantity of gold it represents mew13p94-2<sup>r</sup> mew13p94-3<sup>r</sup>

Towards the commodities themselves, the token of value represents the reality of their prices mew13p94-4<sup>r</sup>

Exchange-value obtains in the exchange-value of commodities only notional (ideell) existence, and in money only imagined, symbolic existence. mew13p95-1<sup>n</sup>

Exchange-value appears only as thought or materially imagined mew13p95-2<sup>n</sup> but does not possess reality other than in the commodity itself

The token of value is only effective to the extent that it represents gold mew13p95-3<sup>r</sup>

All commodities represent in their prices a certain sum of gold mew13p102-5<sup>r</sup>, are therefore only imagined gold mew13p102-1<sup>n</sup> and imagined money mew13p102-2<sup>n</sup> Bridge between r and n.

Since commodities are, thus, only imagined mew13p102-3<sup>n</sup> money, money is the only real commodity.

As opposed to the commodities which merely *represent* mew13p102-4<sup>r</sup> (through their prices, see mew13p102-3<sup>n</sup>) the independent existence (Dasein) of abstract wealth, money is the material Dasein of this abstract wealth itself.

The Cortes sent a petition to Philip II mew13p107-1<sup>d</sup>. This is a completely different meaning of Vorstellung, the word suggests that he did not *send* the petition but had an audience, an opportunity to introduce himself to the king. Vorstellen also means introduce a person.

Gold reveals itself as the exclusive dasein of wealth not in the monetary system’s imagined mew13p122-1<sup>i</sup> devaluation of material wealth, but in its real devaluation during monetary crises.

If the world of commodities consisted only of one commodity, then the imagination mew13p139-1<sup>i</sup> would be very simple (easy to come by) that the exchange relation is determined by the quantity of gold. Marx contrasts this with the real-world situation in which there is an infinite variety of commodities. How does Hume arrive at the quantity of money as determinant of the magnitude of value in such a situation? Marx says that Hume is satisfied with the vague and unconceptual imagination mew13p139-2<sup>i</sup> that each commodity acts here as an aliquot part of the world of all commodities, and the same with the gold pieces. Here imagination is taken as antonym to concept, it is not guided by the concepts capturing the generative mechanisms actually in play, but which imagines connections without scrutinizing whether they apply to the situation at hand. (Later in this paragraph Marx speaks of an “eingebildete Gleichsetzung,” i.e., an equation which is only imagined, it is done in the brain but not in reality.) The translation “vague abstract conception” in [Mar87, p. 329] goes in the wrong direction: what is at issue is neither the vagueness nor the abstractness, but the question whether the thoughts generated by the brain are indeed anchored in reality.

This entire imagination, pictorial conception mew13p155-1<sup>i</sup> of the immediate confrontation of commodities and money is drawn from the function of money as means of purchase. Already in its function as means of payment money no longer appears simultaneously with commodities.



This linguistic label only expresses as mental image mew19p363-1<sup>i</sup> what repeated activity has made an experience. Not yet as a concept, as the translation in [ME75, p. 539] says.

Wagner calls the circumstance that people, in their thoughts mew19p363-2<sup>i</sup> designate these things as things which satisfy their needs, “giving these things a value.” Or again: This distinguishing and fixing of things in people’s minds mew19p366-2<sup>i</sup> is renamed, by Wagner, as “giving them a value.” Repeated once more in mew19p366-3<sup>i</sup>.

What the professor thinks is his conceptual world is really only his nailed-shut world of imaginations mew19p366-1<sup>i</sup>

According to their ideas mew13p615-1<sup>i</sup> of human nature they consider the single individual as a natural instead of seeing him or her as result of historical development.

The shallow straightforward conception mew13p620-1<sup>i</sup>

The criticism that economists neglect distribution in favor of production is based on the conception mew13p621-1<sup>i</sup> that distribution resides independently next to production.

Production furnishes exterior subject to consumption, and consumption furnishes imagined mew13p625-1<sup>n</sup> subject to production.

It is an ancient conception mew13p629-1<sup>i</sup> that in certain periods people live from robbery alone.

If I were to begin with population, this would be a chaotic conception mew13p631-1<sup>i</sup> of the whole. Also in mew13p631-3<sup>i</sup>, juxtaposed to a rich totality of determinations and connections.

From the imagined mew13p631-2<sup>i</sup> concrete to ever thinner abstractions. This concrete is imagined because it is not yet conceived as the unity of determinations.

In thinking, the concrete appears as result, not as point of departure, although it is the point of departure of perception and imagination mew13p632-1<sup>i</sup>

The full pictorial conception mew13p632-2<sup>i</sup> became disintegrated into abstract determinations,

The concrete totality in the mind is in fact a product of thinking and conceiving, but it is not the product of the concept standing outside or above perception and imagination mew13p632-3<sup>i</sup>

Perception and imagination (pictorial conception) mew13p632-4<sup>i</sup> must be worked through to become concepts.

The real subject must always be envisioned, der Vorstellung vorschweben mew13p633-1<sup>i</sup>

One can think mew13p633-2<sup>i</sup> of the individual native as a possessor, but in this case possession is not a legal relationship.

The conception mew13p634-1<sup>i</sup> of labor in this generality is ancient.

Proudhon’s “order in the idea” is a nebulous notion mew13p638-1<sup>i</sup> of historical progress.

The concept of national wealth finds its way into the thinking and writing of the economists as the notion mew13p639-1<sup>i</sup> that wealth is only created for the state. What later became a concept, namely, that wealth has to be conceived as the wealth of *nations* (which often stands in inverse relation to the wealth of *individuals*, see 800:1a), began as the pre-scientific notion that the state is the only motivation for the creation of wealth.

## 1.7. Uses of the Word “Single” or “Individual” (einzeln)

The main distinction which we will try to make here is that between occurrences of *einzeln* which have to be translated with “individual” (superscript i or, if meant in contradistinction to society, g), and those with “single” (superscript s).

Sometimes *einzeln* stands for “scattered” (superscript c). “*Bis ins einzelne*” is an idiom meaning “detailed” (superscript d), “*jeder einzelne*” is an idiom meaning “everybody without exception” (superscript a).

In modern German usage, the word “*vereinzelt*” is only used in meaning c, for something which is very scattered. Marx sometimes uses it in this way, for instance in mew23p20-1<sup>c</sup>; but usually he gives this word his own meaning: he uses it to denote something which *has been made single* by its connection with others, rather than being single from the beginning. Translated here sometimes with “isolated” or “solitary,” superscript “m.”

The *einzelne* or *vereinzelte* form of value, and the *einzelne* equivalent are technical terms of Marx. They are subcases of s or m which are sometimes translated with “isolated.” Superscript f.

The single mew23p49-1<sup>s</sup> commodity is the elementary form in which capitalist wealth appears. Marx does not mean here “single” in the sense that it is the *only* commodity. Commodities can only be commodities if they relate with many other commodities as commodities. Marx is rather speaking here of the “single” commodity in the sense that it has no *other* relations to the other commodities except being a commodity. For instance, a commodity which is sold by a merchant below cost during a seasonal sale is not “single,” but it can only be understood in connection with the many other commodities which the same merchant sold earlier at full price. One of the three sections of *Resultate* is devoted to the changes which occur in the commodity if it is no longer single but a product of capital.

Every individual mew23p54-1<sup>i</sup> commodity, although it was produced under individual circumstances, is judged on the market as if it was produced under the average circumstances and had the average quality etc.

The simple or, as Marx also calls it, single mew23p62-2<sup>f</sup> form of value, is not, as the word “single” might suggest, the *only* form of value. The German word “*einzeln*” does not connote uniqueness, but its English translation “single” does. Therefore we will not translate it here with “single” but with “isolated.” “Solitary” might be another possibility.

After the transition to the expanded form of value. Marx calls the original *einzelne* form of value also the *vereinzelte* (mew23p76-4<sup>f</sup>, mew23p82-1<sup>f</sup>) form of value. Something is *vereinzelt* if it has been made single, if it has been isolated. Marx presumably switches his terminology because now that it has become clear that the simple form of value is not single from the beginning but has been made single by our picking out only one exchange act of the linen weaver, despite the fact that the linen weaver has many different needs and therefore exchanges her linen not only for coats but also for many other commodities. As far as the translation goes, now it is fully justified to call this form the “isolated” form of value; but

for reasons just explained in our entry for mew23p62-2<sup>f</sup> we have used this word from the beginning. Compare also with mew23p110-1<sup>m</sup>!

Example where the phrase “*jeder einzelne*” does not mean “everybody without exception”: mew23p219-1<sup>i</sup>. Presumably the word “individual” clarifies here that Marx does not mean that every *kind* of labor processes uses machines, but that both today’s and tomorrow’s and the day after’s labor processes use the whole machine, although only 1/1000 of the value of the machine is transferred to the product each day. I.e., Marx is on the level of individuality, not particularity. Then Marx quotes the *Observations*, which use “every single mew23p219-2<sup>d</sup> pair of stockings” in its colloquial meaning: although a single pair of stockings is a minute portion of the overall output of the machine, the production of every single pair requires the whole machine.

Typical examples for c, scattered: mew23p192-1<sup>c</sup> mew23p35-1<sup>c</sup> mew23p42-1<sup>c</sup> mew23p33-1<sup>c</sup> mew23p160-1<sup>c</sup> Typical examples for d, detail: mew23p45-1<sup>d</sup> Typical examples for f, simple or isolated form of value: mew23p110-2<sup>f</sup> mew23p76-2<sup>f</sup> mew23p76-3<sup>f</sup> mew23p82-2<sup>f</sup> mew23p84-1<sup>f</sup> Typical examples for g, the individual in distinction from society: mew23p16-1<sup>g</sup> mew23p53-1<sup>g</sup> mew23p80-1<sup>g</sup> mew23p86-1<sup>g</sup> Typical examples for i, individual (i.e., the only difference from the others is that it is not the others). mew23p18-1<sup>i</sup> could be translated as: comment on the textual changes one by one; Grundrissep155-1<sup>i</sup> Grundrissep155-2<sup>i</sup> mew23p119-1<sup>i</sup> mew23p122-1<sup>i</sup> mew23p134-1<sup>i</sup> mew23p134-2<sup>i</sup> mew23p138-1<sup>i</sup> mew23p142-1<sup>i</sup> mew23p143-1<sup>i</sup> mew23p182-1<sup>i</sup> mew23p224-1<sup>i</sup> mew23p78-1<sup>i</sup> mew23p92-1<sup>i</sup> mew23p26-1<sup>i</sup> mew23p138-2<sup>i</sup> Typical examples for m, *vereinzelt* in the sense of “made single.” In mew23p84-2<sup>m</sup> Marx calls the direct barter between two goods a *vereinzelter* act of exchange because two individuals relate to each other in isolation of the other exchange relations they are involved in; in mew23p110-1<sup>m</sup> Marx calls the exchange relation between an individual commodity and money *vereinzelt* because the relation between this commodity and all other commodities takes here the form of a relation with one other thing.

Typical examples for s, single: in mew23p166-1<sup>s</sup>, “every single” is not meant in its idiomatic meaning, but: even if the act  $C - M - C$  was originally intended to be only one single act, the money that flows back at the end of it invites the repetition of this act, therefore the act does not remain single.

mew23p168-1<sup>s</sup> mew23p62-1<sup>s</sup> mew23p76-1<sup>s</sup> mew23p77-1<sup>s</sup> mew23p76-5<sup>s</sup>

We treat this general result here as if it were the immediate result and the immediate aim in each individual mew23p335-1<sup>i</sup> case. Although this is identical in German to the idiom “in every single case,” (which, colloquially, means “every time without exception”), this is not what Marx means here. Marx addresses here the relationship between the social outcome and the individual activity generating this outcome. Therefore the correct translation is “in each individual case.”

If a single mew23p335-2<sup>s</sup> capitalist increases the productivity of his labor: Marx is talking here about one capitalist doing something the others don’t, in order to get extra surplus-value. This is why this should be translated with “single,” not “individual.”

## 1.8. Uses of the Word “Particular” (besondere)

### 1.8.a. Idiomatic Uses: In particular, especially

In particular mew23p18-1

Especially: mew23p37-1, mew23p37-2

### 1.8.b. Synonymous to “peculiar, unique”

Le Trosne: Price is determined without regard for the particular mew23p54-1 circumstances (under which each given product is produced).

In some societies, weaving and tailoring are modifications of the labor of the same individual and not particular mew23p58-1 fixed functions of different individuals.

Simple labor which on average every human can perform without particular mew23p59-1 development.

Kaufmann: the scientific value of such research consists in the elucidation of the particular mew23p27-1 laws which regulate the development of a given social organism.

Tailoring and weaving are the substance of the values of coat and linen only to the extent that one abstracts from their particular mew23p60-1 quality and they possess equal quality, that of human labor.

All labor is expenditure of human labor-power in particular mew23p61-1 purposeful form.

At the same time it is implicit in the endless series of its expressions that the commodity value is indifferent towards the particular mew23p77-1 form of the use-value in which it appears.

Particular mew23p79-1, i.e., not exhaustive, form of appearance of human labor (parallel to the formulation, in the same sentence, “particular mew23p78-4) equivalent form.”)

Fetish-like character springs from the particular megaii/6p39-1 social character of labor.

First edition: It grows out of the particular mesta243-1 material mode of their production and the relations in which this production places them

### 1.8.c. Particular as “one in a totality”

Use-value which satisfies a particular need mew23p56-1

Tailoring becomes a particular profession mew23p57-1

The particular equivalent form, often with the apposition “next to (besides) many others.” Already in the title mew23p78-1. Marx likes the term “Particular equivalent” because it reveals that the Expanded form of value is the second stage in the individual-particular-general succession implicit in the forms of value. See mew23p78-2. In mew23p78-3 he says *einzelne Warenart*, not *besondere Warenart*. He means just one of the commodity kinds, not any particular one, i.e., not a kind which is somehow distinguished by anything. But the corresponding equivalent form is distinguished by something: it is a part of the whole

unending chain of equivalents, therefore it is called a Particular equivalent form. mew23p78-4

Different particular equivalents mew23p82-1 and also mew23p84-1, mew23p84-2

Labor possesses its complete or total form of appearance in the aggregation of these particular mew23p79-2 forms of appearances.

Each particular useful private labor must be exchangeable with any other useful private labor mew23p87-1

### 1.8.d. Mixed cases

Useful productive activity which assimilates particular natural materials to particular human needs first “not like the others” and the second “one in a totality”. mew23p57-2 mew23p57-3

## 1.9. Uses of the Word “Determine” (Bestimmen)

“A *determination* is not an alien feature applied to something simply because it is in relation; it is what something is *in itself*.” [Bur81, p. 80].

Hegel about the distinction Bestimmung—Bestimmtheit in [Heg69, p. 132:1].

megaii/5p26-1 became Charakter in 4th edition.

determine mew23p60-2 in the 4th edition was express megaii/5p26-1 in the first.

## 1.10. Uses of the Word “Determinate Being” (Dasein)

Dasein, determinate being.

Hegel, Science of Logic, first part, objective logic, book 1, section 1, chapter 2 has the title “Das Dasein.”

Hegel writes:

Aus dem Werden geht das Daseyn hervor. Das Daseyn ist das einfache Einsseyn des Seyns und Nichts. Es hat um dieser Einfachheit willen, die Form von einem Unmittelbaren. Seine Vermittelung, das Werden, liegt hinter ihm; sie hat sich aufgehoben, und das Daseyn erscheint daher als ein erstes, von dem ausgegangen werde.

Marx differentiates between “Dasein” and “Existenz,” and he relates them in an opposite way than Hegel did. But the translators usually translate both terms with “existence,” thus blurring this distinction and this inversion. Dasein is determinate being, and Existenz, according to Hegel, is mediated being. For Hegel, Dasein is primary, and existence secondary,

existence only arises because Dasein needs a place to sit down. Marx uses some formulations in Capital and especially in *Contribution to the Critique of Political Economy* in which he exactly reverses this: for Marx, existence is primary, and Dasein usually needs work.

In Marx’s ontology, things have causal powers slumbering inside them. In order to bring those powers out, things have to be placed in relations in which these causal powers are turned on. The determinate being of a thing in a specific determination is that form of existence in which the thing can exercise the causal powers which have to do with this determination.

149:2/o gives a rare glimpse into Marx’s ontology: the properties of a thing do not originate from the relations of the thing with others but become active in these relations. Hegel’s Science of Logic, first part, objective logic, book 2, section 2, chapter 1 has the title “Die Existenz.” Hegel writes there:

Ein Ding hat Eigenschaften; sie sind erstlich seine bestimmten Beziehungen auf Anderes; die Eigenschaft ist nur vorhanden als eine Weise des Verhaltens zu einander; sie ist daher die äußerliche Reflexion, und die Seite des Gesetzseyns des Dings. Aber zweitens ist das Ding in diesem Gesetzseyn an sich; es erhält sich, in der Beziehung auf Anderes; es ist also allerdings nur eine Oberfläche, mit der die Existenz sich dem Werden des Seyns und der Veränderung preisgibt; die Eigenschaft verliert sich darin nicht. Ein Ding hat die Eigenschaft, dieß oder jenes im Andern zu bewirken und auf eine eigenthümliche Weise sich in seiner Beziehung zu äußern. Es beweist diese Eigenschaft nur unter der Bedingung einer entsprechenden Beschaffenheit des andern Dinges, aber sie ist ihm zugleich eigenthümlich und seine mit sich identische Grundlage;—diese reflektirte Qualität heißt darum Eigenschaft. Es geht darin in eine Äußerlichkeit über, aber die Eigenschaft erhält sich darin. Das Ding wird durch seine Eigenschaften Ursache, und die Ursache ist dieß, als Wirkung sich zu erhalten. Jedoch ist hier das Ding nur erst das ruhige Ding von vielen Eigenschaften; noch nicht als wirkliche Ursache bestimmt; es ist nur erst die ansichseyende, noch nicht selbst die setzende Reflexion seiner Bestimmungen.

In *Contribution* Marx makes the following difference between hoard and means of circulation: Hoard—*entäußertes Dasein aller Waren* in mew13p114-1; Means of circulation—*Dasein der Waren in ihrer sich stets veräußernden Form* in mew13p114-2.

Important place is mega/ii-5p21-1, because in later editions, Dasein für den Menschen was changed into Nutzen für den Menschen. The phrase “Dasein für den Menschen” seems to confirm my hypothesis that Dasein means: the being in a relationship.

an equivalent counts for other commodity as value and therefore is immediately there megaii/5p28-1 for the other commodity as exchange-value. Here also Dasein = being in a relationship.

Their determinate being mew26.3p137-1 as equals must be different from their determinate being mew26.3p137-2 as straw and linen. Again, they are equals only in a certain

relationship, i.e., Dasein is the form of existence which allows them to have certain relationships.

Just as coat and linen are qualitatively different use-values, so also the labors mediating their Dasein mew23p56-1 are qualitatively different. Coat and linen are material things which in relation to human needs have certain use-values. The labors which gives these things these use-values are here called “mediating their determinate being.” The shocker is that in Hegel, existence is the thing that is mediated, not Dasein.

A very similar example: the determinate being mew23p57-1 of coat, linen must be mediated by a specific purposeful productive activity.

The value objectivity of the commodities, which is merely the “social determinate being” mew23p80-1 of these things. Again determinate being = existence in a relationship.

Grundrisse quite with social determinate being Grundrissep908-1. Again determinate being is a form of existence necessary for the individuals because the individuals are part of society.

The determinate being mew23p93-1 of humans as commodity producers. Again a form of existence necessary to be able to engage in a relations.

Aristotle: The Sandal is not there mew23p100-1 for the sake of exchange. Its determinate being as a sandal is not the appropriate form to engage in exchange relations.

The first mode in which a useful article is potentially an exchange-value is its determinate being mew23p102-1 as non-use-value, as a use-value that exceeds the immediate needs of its possessor. Again, determinate being is the existence in a relationship.

The circuit of money itself separates the real metal content of a coin from its nominal content (i.e., face value), i.e., separates its determinate being as a piece of metal mew23p140-1 from its functional determinate being mew23p140-2 (in which it performs a function in commodity circulation).

The determinate being of gold as a coin mew23p140-3 becomes entirely separated from its value substance. Again gold plays two different social roles: as a thing of value, like every other commodity, it contains abstract labor; as means of circulation it helps circulate other commodities. These two functions require two different determinate beings.

Similar example: Money’s functional determinate being mew23p143-1 so-to-say absorbs its material determinate being.

Money functions as money when it has to act as the adequate determinate being mew23p144-1 of exchange-value towards all other commodities which act as mere use-values.

Similar: money is the absolute determinate being mew23p150-1 of exchange-value, same in mew23p152-1.

On the world market, the determinate being of money mew23p156-1 becomes adequate to (in tune with, resonates with) the concept of money.

In the determinate being mew23p183-1 of the product as commodity, specific historical conditions are contained.

The historical conditions of existence of capital are by no means not (yet) there mew23p184-1 (are not yet given) with commodity- and money-circulation.

The alienation (i.e., sale) of the labor-power and its actual objectification, expression, i.e., its determinate being mew23p188-1 as use-value, do not coincide in time.

Humans themselves, considered as mere determinate being mew23p217-1 of labor-power, are natural objects.

The continuous presence mew23p231-1 (and availability) of the laborer is the basis of capital.

Constant capital, the means of production, exist mew23p271-1 from the point of view of the valorization process only for the purpose of absorbing labor and surplus-labor.

Don’t understand this one: mew23p354-1

The connection between the individual labors of cattle-breeder, tanner, shoemaker is established by the determinate being mew23p376-1 of the products of each of them as commodities.

As soon as co-operation has gained some consistency and breadth of existence (Dasein) mew23p385-1

Analogous example almost 100 pages later about machinery mew23p474-1

When Ricardo speaks of productive labor, he does not see it as the reason of existence (Dasein) mew23p539-1 of surplus-value.

How ardently the capitalist considers the presence mew23p599-1 or availability of such a working class to be a condition of existence that belongs to it, shows itself as soon as a crisis threatens their loss.

As soon as the surplus-product is sold, converted into money, the surplus-value transforms, transmutes its original form of existence (Dasein) mew23p606-1

the value of the means of production in which capital has its determinate being mew23p631-1 (i.e., of which capital consists).

Tounge in cheek: Ever since Adam and Eve, the furtherance of the accumulation of capital is humankind’s ultimate and only purpose of being (Dasein) mew23p795-1.

Objectified wealth is there mew23p649-1 for the developmental needs of the laborer. This clearly signifies a role which this thing plays in a relationship.

## 1.11. Uses of the Word “Materialized” (gegenständlich)

Right now I just added the superscript v whenever Marx refers to the value quasi-material (Wertgegenständlichkeit) of a commodity or product of labor, and a u for the corresponding use-value materiality.

the same ghostlike materiality mew23p52-1<sup>v</sup> has remained

Value in which a labor-day materializes itself mew23p59-1

One does not know where the value materiality of the commodity mew23p62-1<sup>v</sup> is to be had.

The crude tangible materiality mew23p62-2<sup>u</sup> of the body of the commodity

Commodities possess value materiality mew23p62-3<sup>v</sup> only to the extent that they are the expression of the same social unit, human labor, their value materiality mew23p62-4<sup>v</sup> is therefore purely social.

Human labor in a liquid state creates value, but is not itself value. It becomes value in a coagulated state, in materialized mew23p65-1 form.

In order to express the value of the linen as the congelation of human labor, it must be expressed as a materiality mew23p66-1<sup>v</sup> which is different than the linen itself and at the same time common to linen and all other commodities.

In order to say that its sublime value materiality mew23p67-1<sup>v</sup> is different from its starchy linen body the linen says (pretends) that value looks like a coat, and that the linen itself as a thing of value is as alike to the coat as one pea to another.

The usefulness of tailoring labor is that it makes a body which is recognizable as a value, i.e., as the congelation of labor which is in no way different from the labor materialized mew23p72-1 in the value of the linen.

Only a certain epoch, which represents the labor expended on the production of a useful thing as its “material” mew23p76-1 property, i.e., as its value, converts the product of labor into a commodity.

The labor forming the linen is now expressly represented as labor to which all other labor counts as equal, whether it materializes mew23p77-1 itself in coat or wheat or iron or gold.

The value materiality mew23p80-1<sup>v</sup> of the commodities, being the mere social Dasein of these things, can only be expressed by its all-sided social relation.

The labor materialized mew23p81-1 in the value of the commodity is represented not only negatively.

The equality of human labor obtains the bodily form of the equal value materiality mew23p86-1<sup>v</sup> of the products of labor.

The commodity form reflects the social characteristics of their own labor back to the individuals as the material mew23p86-2 characteristics of the products of labor.

The stimulus of a ray of light on the optical nerve represents itself not as the subjective stimulus of that nerve but as the material mew23p86-3 form of a thing outside the eye

They produce in and for society, as social beings, but at the same time this appears as the mere means to materialize Grundrisse908-1 their individuality

Only within the exchange the products of labor obtain a socially equal value materiality mew23p87-1<sup>v</sup> which is separated from their tangibly different use-value materiality mew23p87-2<sup>u</sup>

it by no means banishes the material mew23p88-1 semblance

The relations of the private laborer to the total aggregate labor materialize mew23p90-1 themselves towards them and therefore exist for them in the form of objects.

exchange in relation of the labor times materialized mew23p91-1 in these exchange values.

The material mew23p97-1 semblance of the social determinations of labor

all commodity, as values, are materialized mew23p109-1 human labor, therefore in and for themselves commensurable.

If one assumes that the same labor time invariably must materialize mew23p111-1 itself in the same proportions of silver and gold, then one assumes indeed that they are the same material.

The price is the money name of the labor materialized mew23p116-1 in the commodity. Also mew23p121-1.

uncultivated soil has no value because no labor is materialized mew23p117-1 in it

The same value, i.e., the same quantum of materialized mew23p172-1 social labor labor-power is a commodity whose utilization is itself materialization of labor.

Instead of selling commodities in which has labor has materialized mew23p183-1 itself he can only sell his labor-power itself.

So far as it is value, labor-power itself represents only a certain amount of social average labor materialized mew23p185-1 in it.

In labor-power, half of a day of social average labor materializes itself mew23p186-1

what remains is a phantastic substance which is like an object megaii6p32-1, and this substance is the materialization megaii6p32-2 of abstract human labor, it is the form of this labor as an object megaii6p32-3.

Its ghostlike value quasi-material megaii6p7-1 on the other hand cannot be perceived.

material mew23p195-1 conditions for a process.

Labor has been materialized mew23p195-2

When entering a new production process, products become the material mew23p197-1 conditions (Marx writes here factors) for living labor.

Means of production are the material mew23p199-1 factors necessary for the labor process.

It is necessary to calculate the quantity of labor materialized mew23p201-1 in the product. In the yarn, two days of labor are materialized mew23p201-2 (why does he not say here “represented”?)

during the labor process, labor converts itself from the form of motion into the form of materiality mew23p204-1. After one hour, the spinning motion has become labor materialized mew23p204-2 in the yarn. In 10 pounds of yarn, 2.5 days of labor are materialized mew23p205-1. In one day of labor-power, half a labor-day is materialized mew23p207-1. In 20 pounds of yarn, 5 days of labor are materialized mew23p208-1.

If the capitalist incorporates living labor-power into the dead materiality mew23p209-1 of the means of production.

Value is past, materialized mew23p209-2, dead labor.

In the valorization process, the commodities entering the labor-process no longer count as material factors of useful labor but merely as specific amounts of materialized mew23p210-1 labor.

Material mew23p210-2 factors of labor.

Wasted material represents superfluously (unnecessarily?) expended amounts of materialized mew23p210-3 labor.

If the value of labor-power is higher, it externalizes itself in higher labor, and materializes mew23p212-1 itself therefore in higher values per hour.

The material mew23p217-1 factors of the labor-process. The difference between labor-process and valorization process reflects itself here in its material mew23p219-1 factors.

The part of the capital advanced to purchase labor-power is a certain amount of objectified mew23p228-1 labor, as constant as the value of the labor-power.

The value of his daily means of subsistence represents 6 materialized mew23p230-1 labor-hours.

Value is congelation of labor-time, objectified mew23p231-1 labor, and surplus-value is objectified mew23p231-2 surplus-labor.

Rate if surplus-value represents in materialized mew23p232-1 labor the same relation which the rate of exploitation expresses in living labor.

12 hours of spinning labor materialize mew23p236-1 themselves in 6 sh., and 60 hours materialize mew23p236-2 themselves in 30 sh.

16 lbs of yarn are the materialization of the labor hours materialized mew23p236-3 in the means of production of the yarn.

The value which a laborer produces during a day is always smaller than the value in which 24 labor hours are represented mew23p323-1.

the monetary expression of 24 materialized mew23p323-2 hours of labor

Conversion of money into the material mew23p329-1 factors of the process of production. a 12-hour labor day materializes itself mew23p341-1 in 6 sh.

Labor materialized mew23p341-2 in value is labor of social average quality.

Material mew23p343-1 conditions of the labor process.

The product of the already materialized mew23p409-1 labor acts like a natural force, for no charge.

The labor materialized mew23p414-1 in the machine is much less than the living labor replaced by it.

The labor-day which has materialized mew23p555-1 itself in a value produce is always a labor-day of given limits.

What is the value of a commodity? The materialized mew23p557-1 form of the social labor expended in its production.

A direct exchange of money, i.e., materialized mew23p558-1 labor, with living labor, would eliminate either the law of value or capitalist production itself.

Whether labor is materialized mew23p558-2 or living labor is a difference in form.

Quantity of value determined not by the labor actually materialized mew23p559-1 in the product but the labor necessary for its production.

The magnitude of value is determined by the amount of labor necessary for its production, not by its materialized mew23p559-2 form.

Value of machinery determined not by the labor materialized mew23p427-1 in it, but by the labor necessary to reproduce it or of the better machine invented in the meanwhile.

But here he says the opposite: The magnitude of value is determined by the magnitude of the labor objectified or materialized mew24p44-1 in the commodity.

value of gold and silver is determined by the amount of labor-time materialized mew13p144-1 in it.

Piece wage makes it look as if the use-value sold by the laborer was not living labor but labor already materialized mew23p574-1 in the product.

The form of appearance of the labor fund does not change the fact that the capitalist advances to the laborer the laborer’s own materialized mew23p593-1 labor.

Since prior to the laborer’s entry into the labor process, the labor was alienated from the laborer, appropriated by the capitalist, and incorporated into capital, it materializes mew23p596-1 itself during this labor process continually in alien product.

Labor-power is a subjective source of wealth, separated from its own means of objectification mew23p596-2 and realization, abstract, only existing in the bodily existence of the laborer.

The continual sale and purchase of labor-power is the form, the content is that the capitalist converts already materialized mew23p609-1 labor into a greater amount of living labor.

The labor materialized mew23p633-1 in the form of machinery does of course not suddenly generate more laborers, but it allows a smaller number of laborers . . .

Materialized mew23p649-1 wealth should be there for the developmental needs of the worker.

The addition of new capital to the old allows the extension of the material mew23p655-1 conditions of the production process.

The capitalist disposes over more labor than necessary for the replacement of the value of the labor-power, and at the same time over the means of production necessary to realize of materialize mew24p33-1 this amount of labor.

By the conversion of money capital into productive capital, the capitalist combines the material mew24p36-1 and personal factors of production.

The means of production are the material mew24p36-2 conditions for the actuation of labor-power (and prior to its sale to the capitalist, labor-power is separated from these conditions).

Means of production are the material mew24p37-1 conditions for the productive expenditure of the labor-power by its possessor.

The material mew24p38-1 factors and labor-power are elements of production.

Means of production are the material mew24p38-2 part of productive capital. Does he mean as opposed to labor-power which is its immaterial part?

Means of production become the material mew24p42-1 shape of productive capital only in the moment where labor-power has become incorporable to them.

In certain branches of industry (transportation, communication) the product of the production process is not a new material mew24p60-1 product, not a new commodity.

Every labor process that generates a product consists on the one hand of the material means of production, on the other of labor-power acting productively.

Use-values are on the one hand means of life, on the other the products of social life, i.e., materialized labor.

Differences in magnitude of the commodities as exchange-values are only differences in the labor materialized in the commodities.

The labor-time materialized in the use-values of the commodities is on the one hand the substance which turns them into exchange-values and therefore into commodities, on the other it measures their magnitude of value.

The correlative quantities of different use-values in which the same labor-time materializes itself, are equivalent. Or all use-values are equivalents in the proportions in which they contain the same materialized labor-time.

It is a condition for the production of commodities that in any specific commodity the same amount of labor is materialized whether it be produced by A or B.

The general equivalent is materialized labor-time which is indifferent towards the specific form of use-value.

A certain labor-time of the spinner materializes itself in 100 pounds of linen yarn.

The exchange-value of commodities is nothing but the material expression of a specific social form of labor.

The same labor may materialize itself in one year in 1 and in another in 2 bushels of wheat.

Since the use-value is the materialization of the general social labor-time, it is placed in relation to the use-values of other commodities.

As materialized general labor-time, every commodity expresses its exchange-value in specific quantities of the use-values of all other commodities.

To the exchange-value of a commodity as materialization of general social labor-time corresponds the expression of its equivalence in infinitely different use-values.

Exchange-value as materialization of general social labor-time was later called “value,” i.e., from an aspect of exchange-value it was promoted to a separate real thing.

As exchange-value, every commodity is as divisible as the labor-time materialized in it.

Every commodity is exchange-value since (general) labor-time is materialized in it; but as it is immediately, it is only the materialization of individual labor-time and not of general labor-time. Therefore it is not immediately exchange-value but must first become exchange-value.

It can only be the materialization of general labor-time by representing labor-time in a specific useful application.

Commodities are equivalents as equal amounts of materialized labor-time.

In order to represent themselves as exchange-values, as materialized labor, the commodity must first be alienated, exchanged.

General equivalent is the materialized general labor-time.

General social labor-time of equal magnitude materializes itself in 1 yard of linen and 2 lbs coffee.

On the one hand, commodities must enter the exchange-process as materialized general labor-time, on the other, they are materialization of the individual labor-times as general labor-time can only be the product of the exchange-process.

How to represent a particular commodity immediately as materialized general labor-time or, what is the same, how to give the individual labor-time which is materialized in a particular commodity immediately the character of generality?

The commodity as a specific amount of materialized general labor-time was only *thought*.

If linen is general equivalent, then the labor-time materialized in it becomes immediately general labor-time.

The fact that all commodities are related to each other as exchange-values, i.e., as merely different amounts of materialized general labor-time, takes now the form that they as exchange-values only represent different amounts of the same object, the general equivalent.

Only as the result of the transmutation of all other commodities into the linen, the linen becomes the materialization of general labor-time.

A commodity is general labor-time materialized in a particular use-value.

Bourgeois labor must not produce immediate use-value but a use-value which is capable of representing itself as materialized general labor.

Boisguillebert yielded the proof that labor-time can be treated as the measure of the magnitude of value although the labor materialized in the exchange-value of the commodities and measured by time is confounded with the immediate natural activity of the individuals.

For Ricardo, fisher and hunter exchange fish and deer in the relation of the labor-time materialized in them.

The commodities, which exist as use-values, first create the form for themselves in which they appear to each other ideally as exchange-value, as specific amounts of materialized general labor-time.

As these individual commodities they at the same time relate to each other as materialization of the general labor-time.

Only the commensurability of the commodities as materialized labor-time turns gold into money.

Gold is measure of values as materialized labor-time, it is standard of prices as a specific amount of metal.

If one assumes that the same labor-time is materialized always in the same proportion of gold and silver, one assumes that gold and silver are the same material.

the names pound, shilling etc signify somehow materialized new13p60-1 labor, not ideal amounts of value.

as materialized new13p94-1 labor-time, a certain amount of gold possesses a specific magnitude of value.

In M–C–M, exchange-value appears as something imagined but does not possess reality other than in the labor materialized new13p95-1 in the commodity itself.

as materialized new13p105-1 labor-time, gold guarantees its own magnitude of value.

The form change of the commodities is only material new13p116-1 expression of the changing social relations in which the commodity owners perform their metabolism.

In feudalism, most products did not appear as the materialization new13p133-1 of the general abstract labor.

With the abstract generality of the activity creating value also the generality of the object determined as wealth, product in general, or again labor in general, but as past, materialized new13p635-1 labor.

the nature which artists work through in unconscious manner includes everything material new13p641-1, therefore also society.

Wagner: among economic goods there are relations to persons and things whose material new19p356-1 closedness consists in an abstraction.

as value, the thing, the “use-value,” exists as mere materialization new19p375-1 of human labor, expenditure of equal human labor-power.

this content (human labor) is represented as material new19p375-2 character of the thing.

this materiality new19p375-3 does not manifest itself in its natural form.

use-value is the product of labor, and value is its mere material megaii5p27-1 expression.

what remains is a purely imaginary Gegenstaendlichkeit megaii6p12345, (meaning it does not exist in the good itself but in the minds of the people handling this good) gegenstaendliche megaii6p12346 form of abstract human labor (abstract human labor is not concrete, it is not objectified in the use-value of the product)

if the linen refers to the coat as materialization megaii5p28-1 of homogeneous human labor, then it refers to the coat as the materialization of its own value.

As the materialization megaii5p30-1 of labor which itself is abstract, linen is not a material thing but necessarily an abstract materiality megaii5p30-2, a thing made of thoughts.

The labor that was expended is real. The value of the linen is the material megaii5p30-3 reflex of this labor. It cannot be found in the body of the linen, but in its value relation to the coat.

linen refers to the material thing coat as the immediate materialization of abstract human labor, i.e., of labor of the same kind as the materialized megaii5p30-4 in the linen itself. The material thing coat counts for the linen as the tangible materialization megaii5p30-5 of equal human labor, i.e., as value in its natural form.

## 1.12. Uses of the Word “Moment”

The Hegel glossary available at the University of London web site at <http://www.london.ac.uk/files> says about *moment*: “An essential but partial aspect, a stage, a part of a whole. A moment is therefore not necessarily temporal.”

When Marx wrote *Moment*, he didn’t think of the physical conservation quantity which in English is called momentum or impulse momentum (product of mass times speed). In German, this physical quantity is called Impuls (without momentum).

Moments in time, usually masculine (der Moment), superscript t

Moments or aspects or factors in a developmental process or some other totality, usually neutrum (das Moment), superscript d, sometimes they are transcending moments, revolutionizing moments, superscript r.

Sometimes the two meanings are merged, superscript m.

Vanishing moment superscript v

Elementary moments, not in a totality, but often in a dialectical relation with each other, superscript e, sometimes the difference between d and e is not very clear.

These moments are Bhaskar’s dialectical connection, things which are separate but different.

new23p63-1<sup>e</sup> is a good place to understand what Marx means when he uses the word “moment.”

Kaufman translated by Marx: Both facts constitute different developmental moments, not moments in time but different factors contributing to the development new23p26-1<sup>d</sup>

Engels: important aspects of the logical development new23p33-1<sup>d</sup> were only hinted at.

Engels: In such a moment of time new23p40-1<sup>t</sup>

The two opposite moments new23p85-1<sup>e</sup> of the form of value, relative form and equivalent form.

If one keeps in mind only this material aspect new23p119-1<sup>e</sup> one overlooks what one ought to observe

The moments new23p120-1<sup>e</sup> of the metamorphosis of the commodity, sale and purchase

The independent representation of the exchange-value of the commodity is only a vanishing moment new23p143-1<sup>v</sup>. Here moment is neuter, it is not primarily a moment in time although in this sentence the two main meanings of moment converge

This contradiction comes to a clash in the moment new23p152-1<sup>m</sup> of production or trade crises. Here the temporal moment is clearly meant, it is masculine. But in the following quote Marx means it as an aspect: The particular moment of world market crises which is called money crisis new13p122-1<sup>d</sup> Yet in the very next sentence he means it as a temporal moment again: In such moments new13p122-2<sup>t</sup> the highest good for which people clamour is money.

How such (temporal) moments new23p152-2<sup>t</sup>, opportunities, are exploited by the bankers who like to call themselves the friends of trade.

The simple moments of commodity circulation new23p179-1<sup>e</sup>



Ganilh: commercial credit had to begin at the temporal moment mew23p188-1<sup>t</sup> when the first laborer had saved so much that he could wait until the end of the month.

The simple moments mew23p192-1<sup>e</sup> of the labor process are the purposeful activity, its object, and its means. Also mew23p198-1<sup>e</sup>

Each moment mew23p223-1<sup>t</sup> (here temporal moment is meant, but it is neutral gender, jedes instead of jeder) of the movement of the labor process forms additional value.

At critical moments mew23p347-1<sup>t</sup> or intervals in time certain results must be achieved; also mew23p348-1<sup>t</sup>

Simple activities which everybody is capable of are separated from the more content-filled moments mew23p370-1<sup>m</sup> of the labor-process. Here the main meaning is “aspect,” but one can also think of it as moments in time.

On the one hand, the division of labor in the manufactories is historical progress and a necessary developmental moment mew23p386-1<sup>d</sup> in the economic formation of society, on the other it is a means of civilized and sophisticated exploitation.

Machinery serves as means to extract more labor in every moment of time mew23p441-1<sup>t</sup>.

Children’s Employment Commission: If one asks them they do not question be asked them, they never raise their eyes from their work from fear of losing a single moment. mew23p491-1<sup>t</sup>

It reproduces the horrors of the factory system without its positive developmental moments mew23p498-1<sup>d</sup>

So long as handicraft and manufacture form the general groundwork of social production, the subjection of the producer to one branch exclusively, the breaking up of the multifariousness of his employment, is a necessary step in the development. mew23p509-1<sup>d</sup>

one moment of this process of revolution mew23p512-1<sup>d</sup> spontaneously developed on the basis of big industry are the polytechnical schools.

Schuster bleib bei deinen Leisten, this epitomy of handicraft wisdom became sheer nonsense, from the moment mew23p512-2<sup>t</sup> the steam-engine, the throstle, and the steamship were invented.

Transcending moments mew23p526-1<sup>t</sup> of the old society.

The factors mew23p583-1<sup>e</sup> determining the change in magnitude of labor-power are the price and the extent of the natural and historically developed prime necessities of life, the cost of educating the workers, the part played by the labor of women and children, the productivity of labor, and its extensive and intensive magnitude.

We will first consider accumulation abstractly, i.e., as a mere moment mew23p590-1<sup>d</sup> of the immediate production process.

Individual consumption of the laborer remains a moment mew23p597-1<sup>d</sup> of the production and reproduction of capital. Also mew23p599-1<sup>d</sup>

The consumption by the draft animals does not cease to be a moment of the production process mew23p597-2<sup>d</sup> because the animals enjoy eating.

The consumption of the surplus product by productive instead of unproductive laborers is a characteristic moment mew23p615-1<sup>d</sup> of the accumulation process.

Classical economics never understood this important moment of the reproduction process mew23p634-1<sup>d</sup>

Reproduction of the labor-power which cannot get away from capital is a moment mew23p642-1<sup>d</sup> in the reproduction of capital itself.

Also the old capital reaches eventually the moment in time mew23p657-1<sup>t</sup> in which it has to be renewed. (masculine gender).

The movement of accumulation sometimes generates periodic change, sometimes its different moments mew23p658-1<sup>d</sup> (aspects) spread simultaneously over the different spheres of production.

Profits depend largely from the power to exploit the opportune moment mew23p663-1<sup>t</sup> of vivid demand.

How important this moment mew23p666-1<sup>d</sup> is in the formation of a relative surplus-population is shown in England.

The numerous moments mew23p721-1<sup>t</sup> at harvest time or in the spring when agriculture needs extra hands

Those moments mew23p744-1<sup>t</sup> when great masses of people are suddenly and forcibly torn away from their means of subsistence.

State power is an essential moment of original accumulation mew23p766-1<sup>d</sup>

The fall of the value of noble metals in the 16th century was an additional decisive important moment mew23p771-1<sup>d</sup>

After describing a number of violent processes of plunder and theft that occurred in the early history of capitalism, Marx says that they are “main moments” mew23p779-1<sup>d</sup> of original accumulation. Perhaps here it can be translated with “driving components.” The emphasis is that all these separate processes are aspects of one and the same historical transition, and the “main” seems to indicate that they are driving the process forward. Later he talks about violence as a midwife for a new social order.

The different moments mew23p779-2<sup>d</sup> of original accumulation distribute themselves over different countries.

In order to grasp the form purely, we have to make abstraction of the moments mew24p32-1<sup>d</sup> which have nothing to do with formation and change of form.

$M - L$  is the characteristic moment mew24p35-1<sup>d</sup> of the conversion of money capital into productive capital

The continuous re-advancing of money, as well as its continuous backflow, appear as only vanishing moments in the turnover. mew24p67-1<sup>v</sup>

In the general circulation of commodities  $C'$  functions as commodity (e.g. yarn); but as a moment mew24p74-1<sup>d</sup> of the circulation of capital it functions as commodity capital.

The circulation of the same mass of commodities continues, although it has ceased to be a moment in the independent circulation of the spinner’s capital mew24p74-2<sup>d</sup>

The money form of capital is in the movement  $C - M - C$  only a disappearing moment mew24p77-1<sup>v</sup>

It is mediated by the simple metamorphosis of commodities, but its content is a moment of the overall reproduction process mew24p78-1<sup>d</sup>

includes acts of circulation which are moments of its reproduction mew24p79-1<sup>d</sup>

hoarding appears as a moment accompanying capitalist accumulation which is at the same time essentially different from it. mew24p83-1<sup>d</sup>

It differs from the other two forms through another moment mew24p98-1<sup>e</sup>

In I and II, the movement of  $C'$  only forms a moment mew24p102-1<sup>d</sup> in the movement of an individual capital, not a part of the movement of the general mass of products.

Each moment appears as point of origin, transit, and return. mew24p103-1<sup>e</sup>

It is necessary condition for the overall production process that it is at the same time reproduction, therefore circulation of each of its moments mew24p108-1<sup>e</sup>.

The particular turnovers only constitute simultaneous and successive moments mew24p108-2<sup>d</sup> of the overall turnover.

merchant capital covers up specific moments of the movement mew24p114-1<sup>e</sup>

In this expression, a qualitative and a quantitative moment must be distinguished mew13p50-1<sup>e</sup>

Gold, in a given moment of time, represents a given amount of labor-time. mew13p51-1<sup>t</sup>

The separation of sale and purchase is at the same time the tearing apart of its moments mew13p77-1<sup>e</sup> that belong together, in a word, the possibility of crises.

In the moments when all commodities are unsaleable mew13p78-1<sup>t</sup> also mew13p78-2<sup>t</sup>

If one looks at the continued circulation without considering the qualitative moments mew13p81-1<sup>e</sup>, which become unrecognizable in actual circulation process, one sees only the same monotonous operation.

The movement of the commodity is a disappearing moment mew13p82-1<sup>v</sup>

The quantity of gold necessary for the circulation of commodities is determined by the double moment mew13p83-1<sup>e</sup> of on the one hand of the total sum of the prices and on the other the average number of turnovers of the same gold pieces.

The moments mew13p85-1<sup>e</sup> determining the quantity of means of circulation are: the amount of commodities in circulation, prices, increases or decreases of prices, the number of purchases and sales taking place simultaneously, and the velocity of currency.

Look at the sovereign at a moment mew13p88-1<sup>t</sup> (masculine gender) where its full character is only weakly affected.

$C - M - C$  processing unit of the two moments mew13p94-1<sup>e</sup>  $C - M$  and  $M - C$ .

From the side of use-value every commodity only expresses a moment mew13p102-1<sup>d</sup> of material wealth, an only vereinzelte side of wealth.

The first conversion of the means of circulation into money only represents a technical moment of the flow of money itself mew13p104-1<sup>d</sup>

The two moments of the sale fall apart, are separated mew13p119-1<sup>e</sup>

develop the different functions of money from the different moments mew13p140-1<sup>e</sup> of the exchange process itself.

At any given moment mew13p145-1<sup>t</sup> (masculine) the mass of means of circulation is determined by the exchange-value of the circulating commodities.

These writers comprehend money not one-sidedly, but in its different moments mew13p159-1<sup>e</sup> (good place for seeing the meaning of this word), but only materially, without a living connection. either of the moments mew13p159-2<sup>e</sup> with each other, or with the overall system of economic categories.

## 1.13. Uses of the Word “Will” (Wille)

### 1.13.a. Social relations independent of the will

Kaufman about Marx's method: social laws are not only independent of the will, consciousness and intent of the individuals, but they even determine them mew23p26-1

Value magnitudes change independently of the will, prior knowledge and actions of the exchangers mew23p89-1.

Persons whose will resides in these things: mew23p99-1

One can appropriate the other's commodity only with the will of the other: mew23p99-2 and mew23p99-3

Contract is a relation of wills which mirrors the economic relation mew23p99-4 and mew23p99-5 See also mew23p190-2.

Originally the exchange proportion is quite accidental; things are exchangeable by the willful action of their owners to mutually alienate them. mew23p103-1

Exchange proportions are independent of the wills of the commodity traders. mew23p117-1

Capitalist is capital endowed with will and consciousness mew23p168-1

Despite their best efforts and willingness mew23p177-1

Buyers and sellers of a commodity are only determined by their free will mew23p190-1

### 1.13.b. Will in the Production Process

Producer has to subordinate his will to his purpose mew23p192-1

Purposeful will, which expresses itself as attention, is required for the full duration of the labor. mew23p192-2

The connection of their labors confronts the wage laborers as the power of an alien will which subordinates their activity to its purpose: mew23p351-1

Knowledge, insight, and will of the independent peasant or artisan is no longer required for the individual laborer but for the whole of the workshop mew23p382-1

Capitalist represents against the worker the unity and the will of the social body of labor mew23p382-2 (I think with “social” Marx means here “interpersonal.”)

Exercise of will as opposed to real force in the labor process: mew23p397-1

Machinery would continue producing did it not meet certain natural barriers in its human helper: human frailty and human stubbornness (Eigenwillen): mew23p425-1

If the automatic machinery it capital, then it possesses consciousness and will in the capitalist mew23p425-2

Ure: workers, if necessary, are shifted by the will of the director from one machine to the next: mew23p444-1

### 1.13.c. Competition and Law versus Will of the Capitalists

After the “ought these to trouble us since they increase our profits?” sentence Marx writes that the capitalists’s actions do not depend on his bad or ill will but are forced on him by free competition: mew23p286-1

However here is something that depends on the will of the capitalist: Division between poart of profit to reinvest versus consume mew23p618-1

To the extent that his activity is only the function of capital endowed with will and consciousness, his own private consumption is robbery against the accumulation of capital. mew23p619-1

Despite the best of intentions: mew23p283-1

Enforcement of factory legislation was left to the good will of the friend of commerce: mew23p295-1

Watts has illusions about piece labor: Piece laborer is between the day laborer dependent of the will of the capitalist, and the self-employed handicraftsman: mew23p574-1

Times: Emigration restrictions lock workers into a “moral work house” against their will: mew23p601-1

Appian: The rich bought the land of the poor, in part with their will, in part thy took it away from them mew23p754-1

Legislation presumed that it depended on their will that they could no longer work in the no longer existing old relations (implicit critique of voluntarism) mew23p762-1

Colins: Place the proletarian into the void bare of any wealth so that he has no choice but to live according to your will mew23p800-1

## 1.14. Uses of the Word “elementary”

These links were collected mainly so that I could understand better what Marx meant by “elementary form of wealth.”

In capitalism, the commodity is the elementary form or elementary *Dasein* of wealth mew23p49-1 mew13p15-1 mew13p44-1 mew13p134-2 mew13p134-4 Not only is the commodity a simple form of wealth, from which the other forms of wealth can be derived, but real wealth can never emancipate itself from commodities, wealth (for instance monetary wealth) it has to revert again and again into the form of commodities.

Money is elementary mew13p134-3 form of exchange-value (would Marx, in his later terminology, would have said that it is the elementary form of *value*?)

Money is one of the most elementary economic relations mew13p120-1 (contrasted with more developed forms).

Sphere of commodity circulation is an elementary mew13p134-1 sphere, contrasted with the involved *verwickelten* process of capitalist production. Commodity circulation is elementary because it can be understood using only very simple concepts. It is like a math problem which can be solved with elementary algebra.

The independence, within certain limits. of the supply of labor exploitable by capital from the supply of laborers is an elementary law. mew23p23-1

Total production mechanism is formed as multiplication of the elementary organisms mew23p367-1

Water mill is the elementary form of all machinery mew23p368-1 mew23p430-1

Elementary algebra: mew23p325-1

Elementary instruction in school mew23p422-1 mew23p493-1 mew23p506-1 mew23p507-1 mew23p512-1 mew23p516-1

In no other science are elementary commonplaces mouthed with more self-importance than in political economy. For instance, J. B. Say sets himself up as a judge of crises because he knows that a commodity is a product. mew23p128-1

The question which labor creates surplus-value is the complicated form of the problem, while the question which labor creates value is its elementary form. mew13p42-1

Proudhon, who declared the degradation of *money* and the exaltation of *commodities* to be the essence of socialism, reduced socialism to an elementary misunderstanding of the necessary connection between commodities and money. mew13p69-1

Ricardo’s theory of money is either a tautology or it is based on a misapprehension of the most elementary notions mew13p156-1

Value that has made itself independent operates with the elemental force of a natural process (*elementar*, not *elementarisch*) mew24p109-1

## 1.15. Uses of the Word “real” (wirklich)

Verwirklichungsform: form in which abstract human labor becomes actual or: form in which human labor in the abstract is realized.

If the coat counts as mere realization of abstract human labor, then tailoring counts as the form mew23p72-3<sup>w</sup> in which abstract labor becomes actual.

In order to express that weaving creates value not in its concrete form as weaving but in its general property as human labor, the concrete labor which produces the coat is placed in relation to it as the tangible form in which abstract human labor becomes actual. mew23p73-1<sup>w</sup>

World money is the commodity whose bodily form is at the same time the form in which human labor in the abstract is realized mew23p156-1<sup>w</sup>.

Possibility versus reality:

Favorable natural conditions always only furnish the possibility, never the reality mew23p537-1<sup>m</sup> of surplus-labor.

in general versus only for the owner of the bed:

mew23p74-1

## 1.16. Link between Commodity Form of the Product of Labor and Value Form of the Commodity

If a modern person says that the product of labor has the form of a commodity, they most likely refer to the social relation in which products are produced privately for the market, and if market demand and supply do not coincide, labor is shifted from those branches of production in which there is excess supply to those with excess demand. This is a concept of the sphere of production, not of the market surface. I will call this the “deep” meaning of the word “commodity form.” Marx does sometimes use the word “form of a commodity” in this deep meaning, equivalently he might say that the product of labor *is* a commodity, or the things are produced *as commodities*, or the wealth of bourgeois society appears as a commodity.

In many other instances, where Marx says that the product of labor has the form of a commodity, he does not refer to the relations of production themselves but to the interactions which channel individual activity in such a way that these social relations of production are implemented. I will call this the “surface” meaning of the word “commodity form.”

The word “value form of the commodity” can, without making too much of an error, simply be thought of as a synonymous of the word “money.” Commodities can be traded as commodities on the market only if there is money, i.e., if the commodities, besides their natural form, have a second form, the “value form,” through which their value is accessible to the individual agents.

Marx often brings the two expressions “commodity form of the product” and “value form of the commodity” together, almost as if they were just different words to express the same thing. They do not express the same thing, as was just explained, but they are closely related. Products of labor can only be produced as commodities if they can interact with each other on the market (since production itself is private), and this market interaction is only possible if there is money.

Here is a sentence which does not have the word “commodity form” in it, but which clarifies the concepts just discussed: The commodity owners can only relate their commodities to each other as values, and therefore mew23p101-1 as commodities, if they place them in a polar relationship with a third commodity (the general equivalent). The little word “therefore” is interesting here: in order to relate their commodities to each other as commodities, the commodity owners must be able to relate them to each other as values.

A society in which the commodity form is the universal form of the product of labor,

hence mew23p74-1 the dominant social relation is that between commodity owners. Here the elision is between the commodity form of the product in the deep meaning, which is in the sphere of production, and the interactions of the economic agents as commodity owners on the surface of the economy. These surface interactions require the existence of money, i.e., the commodities must have a value form.

Another example of this elision is also darstellen-mew23p86-2, which is discussed in the section about the use of the word “represent.”

Also mew23p109-2, which is also discussed in the section about the use of the word “represent,” is an example of the tight link between commodity production and monetary market relations.

For bourgeois society, the commodity form mew23p12-1 of the product of labor or the value form mew23p12-1 of the commodity is the economic cell form. Marx makes this elision here in the preface, long before he has had time to explain what he means by it. But in his analysis of the cell form in the first chapter, both poles of this elision play a prominent role: After the first sentence, that all products are commodities, Marx looks at the commodity as it presents itself on the surface, namely, as use-value and as exchange-value, and then he quickly dispenses with the use-value and focuses on the value form of the commodity only.

Commodities only possess the form of commodities mew23p62-1 so far as they possess a double form. Here it is clear that the term “form of commodities” denotes the channels of interaction on the surface which allows the commodity to be treated as a commodity.

## 1.17. Switches from Exchange-Value to Value

In the first edition of *Capital*, there was still an ambiguity between the words value and exchange-value, see 21:2. In later editions this paragraph was dropped and Marx separated (disambiguated) the two meanings.

The sentence which was in the first edition “A thing can be a use-value without being an exchange-value” megaii/5p21-13 became in the fourth edition “A thing can be a use-value without being a value” mew23p55-9.

The sentence “As exchange-values all commodities are merely definite quantities of *congealed labor-time*” in *Contribution* mew13p18-5 is quoted in both 1st edition megaii/5p21-1 and 4th edition mew23p54-7 with exchange-value replaced by “value.”

The last sentence in the last footnote to the first chapter of *Capital* is also different in the first edition, where it is footnote 31 to 51:1, than in the fourth edition, where it is footnote 36 to 177:3–4. First edition: inner connection between value and exchange-value; fourth edition: inner connection between value and form of value or exchange-value.

## 1.18. Uses of the Word “In Itself” (an sich)

A good place to start is 568:1/o

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