

GUIDE TO THE ANALYSIS OF THE SPANISH TRANSLATION OF KARL MARX'S THE CAPITAL: CRITIQUE OF POLITICAL ECONOMY

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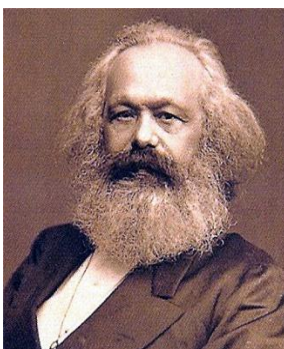
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1. INTRODUCTION

The aim of this guide is to help students with the interpretation and reading comprehension of Karl Marx masterwork 'The capital: critique of political economy'. This guide focuses on the analysis of some Spanish translations of Marx's main work, especially on the first one published in 1886 by Pablo Correa and the second one by Juan B. Justo in 1898. The more information about the translation the wider understanding about it the students will have.

2. THE AUTHOR: KARL MARX

2.1 BIOGRAPHY



Karl Marx was born on May 5, 1818 in the city of Trier in Rhinish Prussia. His family was Jewish but converted to Protestantism in 1824. He received a classical education. He studied law at Bonn and in Berlin, where he started studying philosophy. There he received the influences of Hegel's thought. After graduating, Marx moved to Bonn intending to habilitate. At the beginning of 1842, was founded a paper in opposition to the Prussian government, called Rheinische Zeitung, in which Marx was invited to be the chief contributors. He used it to criticize the deliberations of the Rhine Province Assembly, in articles which attracted great attention. At the end of 1842 he took over the editorship himself, not for a long period.

The newspaper's revolutionary–domestic trend became more and more pronounced under Marx's editorship and after 3 censorships it was suppressed on January, 1843.

His criticism of the deliberations of the Rhine Province Assembly compelled Marx to study questions of material interest. In pursuing that he found himself confronted with points of view which neither jurisprudence nor philosophy had taken account of. Proceeding from the Hegelian philosophy of law, Marx came to the conclusion that it was not the state, which Hegel had described as the "top of the edifice," but "civil society," which Hegel had regarded with disdain, that was the sphere in which a key to the understanding of the process of the historical development of mankind should be looked for. However, the science of civil society is political economy, and *this* science could not be studied in Germany, it could only be studied thoroughly in England or France. Therefore, in the summer of 1843, after marrying the daughter of Privy Councillor von Westphalen in Trier, Marx moved to Paris, where he devoted himself primarily to studying political economy and the history of the great French Revolution. At the same time he collaborated with Ruge in publishing the [*Deutsch-Französische Jahrbücher*](#).

In September 1844, Marx met Frederick Engels and from that time he became Marx's closest friend. They started working together to produce the first mature work of Marxism – The German Ideology, with the materialistic conception of history.

Expelled from France by Guizot in 1845, he went to Brussels. He and his friend Engels took part in seething life of revolutionary groups. But he did not agree too much with the commonly accepted version of socialism and he showed his discrepancy in his critique of Proudhon's major work *Philosophie de la misère*, which appeared in 1847 in Brussels and Paris under the title of [*The Poverty of Philosophy*](#). In that work can already be found many essential points of the theory which he would present in full detail in [*The Manifesto of the Communist Party*](#), London, February 1848. This document analyzed the reality of social life, the theory of the class struggle, the tasks of the Communist and the revolutionary role of the proletariat, who would be the creators of a new communist society.

Marx was banished from Belgium because of the panic caused by the February revolution, Marx returned to Paris and after having worked during some turbulent days, Marx went to Cologne with Engels and founded there the [*Neue Rheinische Zeitung*](#), which appeared until June 1849. The victorious counter-revolution first instigated court proceedings against Marx, who was acquitted on February, 9, 1849, and then expelled him from Germany. First he went to Paris, where he was again banished and afterwards he moved to London. He lived in that city until his death.

In London, Marx helped found the German Workers' Educational Society, as well as a new headquarters for the Communist League. He continued to work as a journalist, including a 10-year stint as a correspondent for the *New York Daily Tribune* from 1852 to 1862. One of the most important pamphlets was [*The Eighteenth Brumaire of Louis Bonaparte*](#). However, he never earned a living wage and was largely supported by Engels. Marx's life as a political exile was an extremely difficult one. Poverty weighed heavily on Marx and his family. Had it not been for Engels' constant financial aid, Marx would not only have been unable to complete his works but also would have inevitably have been crushed by hunger and malnutrition.

Marx became increasingly focused on capitalism and economic theory. At the end of the 50th his study of political economy bore its first fruit: [*A Contribution to the Critique of Political Economy*](#). In 1867, he published the first volume of 'Das Kapital, Kritik der politischen Oekonomie' (in English, [*Capital. A Critique of Political Economy, Volume I*](#)). This work contains the results of studies to which a whole life was devoted. It is the political economy of the working class, reduced to its scientific formulation. The rest of his life was spent writing and revising manuscripts for additional volumes, which he did not complete. The remaining two volumes were assembled and published posthumously by Engels.

As one would expect, in addition to his studies Marx is busy with the workers' movement; he is one of the founders of the International Working Men's Association (The First international – London). Marx's health became undermined by his strenuous work in the International and his still more strength writings and

organising. He continued work on the refashioning of political economy and on the completion of *Capital*, for which he collected a mass of new material and studied a number of languages (Russian, for instance; Marx was fully fluent in German, French, and English). However, ill-health prevented him from completing the last two volumes of *Capital* (which Engels subsequently put together from Marx's notes). Marx died of pleurisy in London on March 14, 1883.

For further information about Marx's life you can read the short biography is based on Engels' version written at the end of July 1868 for the German literary newspaper *Die Gartenlaube*:
<http://www.marxists.org/archive/marx/bio/marx/eng-1869.htm>

In addition, you can also visit the following websites:

<http://www.marxists.org/glossary/people/m/a.htm>

<http://www.egs.edu/library/karl-marx/biography/>

2.2 INTERPRETATION

There are a variety of interpretations of Karl Marx's economic thoughts. The reason lies in its unfinished nature and Marx's shifting points of emphasis along his works. The focus of Marx's work, however, was undoubtedly on the historical basis of the fight of the labor force and the production relationship between proletarian class and capitalists. Marx's critiques of the capitalist system - its tendency towards crises, the necessity of inequality – do not become old-fashioned and they are utterly relevant nowadays.

The Dialectic and the dialectic method

Marx's powerful critique is based on 'the dialectic', taking from G.W.F. Hegel (1770 - 1831). Marx believed that any study of reality must be related to the contradictions within society and, indeed, he sees contradiction as the motor of historical change. At the heart of capitalism was the contradiction between the demands of the capitalist to earn a profit and the demands of the worker, who wants to retain some profit to subsist. The capitalist system would exacerbate this contradiction, and its resolution can be taken only through social change. The dialectical method does not think that the social world has being dominated by a cause-and-effect relationship; instead, it looks at the reciprocal relations among social factors within the totality of social life.

Human Nature and alienation

Marx viewed human nature as historically contingent, shaped by many of the same relations that affect society. In his view, a contradiction exists between our human nature and work in the capitalist system. The possibilities for realizing human potential within the capitalist system are frustrated by the structures of capitalism itself. By objectifying our ideas and satisfying our needs, labor both expresses our human nature and changes it. Through this process, individuals develop their human powers and potentials. Under capitalism, the relationship between labor and human expression changes: rather than laboring to fulfill their needs or express ideas, workers do so at the demands of capitalists. Workers are alienated from their labor because it no longer belongs to the worker, but rather to the capitalist. This alienates workers in four ways: first of all, workers no longer labor to satisfy their own needs otherwise they work to satisfy capitalist's needs. Secondly, workers are alienated from the product of their labor, which now belongs to the capitalist. Instead of finding expression in producing, workers turn to consuming to express themselves. In third place, the capitalist organization of the labor process alienates workers from their fellow workers (workers often must compete against one another for work and pay). Last but not least workers are alienated from their human potential, as the transformative potential of labor is lost under capitalism.

Commodities

Marx's understanding of commodities (products of labor intended for exchange) is central to understanding his ideas about the nature of capitalism. Commodities produced to subsist and to satisfy their needs have use value. Under capitalism, where workers produce for others and exchange commodities for money, products have exchange value. Marx called 'fetishism of commodities', when the value of a good is believed to be tied to something "natural" or independent of human action, such as markets. Thus, the reality that value originates from labor and the satisfaction of needs is hidden. In the Capitalism, the social structures become naturalized, absolute, independent of human action, and unchangeable (this process receives the name of 'reification'). Just as the fetishism of commodities obscures the relationship between commodities, value, and human labor, reification obscures the underlying relationships within the capitalist system and allows supposedly natural and objective social structures to dominate people.

Class Conflict

The conflict created by the contradictory positions of two groups, the proletariat and the capitalists, is at the heart of capitalism. Because these represent groups in conflict, Marx called them classes. For Marx, every period of history contained fault lines upon which potential conflict could result, and, thus, every historical period had its own class formations. Because capitalists are continually accumulating capital while also competing with other capitalists, Marx believed that more and more members of society would eventually become proletarians in a process he called proletarianization. Society would then be characterized by a very small number of capitalists exploiting a large number of poor proletarians subsisting on low wages. Marx called this group of proletarians the industrial reserve army. Thus, the normal operation of the capitalist system, through competition and exploitation, produces an ever greater number of workers who will eventually rise up to overthrow the system.

The Materialist Conception of History

Marx's future-oriented perspective has its basis in his materialist conception of history. He suggests that the ways societies provide for their material well-being affects the type of relations that people will have with one another, their social institutions, and the prevailing ideas of the day. Marx uses the term "the forces of production" to refer to the ways in which people provide for their needs. He uses the term "relations of production" to describe social relationships that dominate the productive capacities of a society. Under capitalism, the forces of production lead to a set of relations of production which confront the capitalist and the proletariat against one another. To change the relations of production, Marx felt revolution was necessary. Revolution arises from exploited classes agitating for change in the relations of production that favor transformations in the forces of production.

Ideology

The relations of production act to dissuade revolutionary behavior, as do the prevalent ideas within society. Many of these ideas cloud the true relationships that underlie capitalist society. Marx called these kinds of ideas ideologies. The first type of ideology is emergent from the structure of society, and can be seen in things like the fetishism of commodities, or money. The second type is used by the ruling class to hide the contradiction of this system when it becomes apparent. These explain away the contradiction by making them seem coherent (as in religion or philosophy), making them seem the product of personal pathologies, or making them seem a reflection of the contradiction within human nature itself and, therefore, immutable. Marx used equality and freedom, our ideas of which stem from the nature of commodity exchange in capitalist society. These mask the fact that we are neither equal with one another nor able to freely control our labor or the products of our labor. Capitalism inverts our notion of equality and freedom: it is capital that is freely and equally exchanged, not individuals who are free and equal.

The below mentioned sources can also provide an introduction to the interpretation of Karl Marx thought and works:

<http://plato.stanford.edu/entries/marx/>

http://highered.mcgraw-hill.com/sites/0072817186/student_view0/chapter2/chapter_summary.html

3. THE SOURCE TEXT: THE CAPITAL: CRITIQUE OF POLITICAL ECONOMY (1867)

'*Das Kapital; Kritik der politischen Oekonomie, Volume I*' was published by Karl Marx on 14 September 1867 and it was the only volume which was published in Marx's lifetime. It is Marx's main work upon the political economy and consist of a critical analysis of capitalism as political economy, meant to reveal the economic laws of the capitalist mode of production, how it was the precursor of the socialist mode of production, and of the class struggle rooted in the capitalist social relations of production. '*Das Kapital*' was the result of almost 30 years of work on the part of Marx and his influences and protracted study of the nature of not only the capitalist economy, but also the social and historical forces that shape interactions among people within and outside of the trade. The social and economic context when '*Das Kapital*' was written, was defined by terrible conditions for industrial laborers and the division between the classes was growing increasingly more pronounced. We have to take into account that Marx's Kapital was a work born in the industrial first revolution and although the working condition would better up in the following years of the capitalism system, this book is an important treatise and critique of it.

In the first edition, there was only Volume I and it was divided into six chapters. Subsequent editions renamed these chapters "parts". The 5th chapter was broken into two parts; so that a total of seven parts resulted. Find below a summary of each part of Marx's work:

The part I is divided in 3 chapters: 1, 2, and 3, in which Marx explains a theoretical discussion of the commodity, value, exchange, and the genesis of money. As Marx writes, "Beginnings are always difficult in all sciences ... the section that contains the analysis of commodities, will therefore present the greatest difficulty."^[1] The modern reader is often perplexed about Marx going on about "one coat is equal to twenty yards of linen..". Professor John Kenneth Galbraith reminds us that "the purchase of a coat by an average citizen was an action comparable in modern times to the purchase of an automobile or even a house

In Part II of Volume I of Capital, Karl Marx explains the three components necessary to create capital through the process of circulation: the first section of Part II, Chapter 4, explains the general formula for capital; Chapter 5 delves further by explaining the contradictions of the general formula; and the last section of Part II, Chapter 6, describes the sale and purchase of labor power within the general formula.

In Part Three of Capital Volume I, Karl Marx explores the production of Absolute Surplus Value. To understand this one must first understand the labor process itself. According to Marx, the production of absolute surplus value arises directly out of the labor process.

Part Four of Capital, Volume I consists of four chapters: 12: The Concept of Relative Surplus-Value, 13: Co-operation, 14: Division of Labour and Manufacture, and 15: Machinery and Modern Industry. In Chapter 12, Marx explains a decrease in the value of labour power by increasing production. Chapters 13–15 examine ways in which the productivity of this labour is increased.

Part Five is composed of 3 chapters, from chapter 16 to 18, in which Marx examines how the capitalist strategies for the production of both absolute and relative surplus-value are combined and can function simultaneously.

In part six, Chapters from 19 to 22, Marx examines the ways in which capital manipulates the money wage as ways of both concealing exploitation and of extorting increased amounts of unpaid labor from workers.

Part Seven includes chapters 23, 24 and 25. Marx explores the ways in which profits are used to recreate capitalist class relations on an ever expanding scale and the ways in which this expansion of capitalism creates periodic crises for capitalist accumulation. For Marx, these crises in accumulation are also always crises in the perpetuation of the class relations necessary for capitalist production and so are also opportunities for revolutionary change.

To conclude, Marx's influence has been enormous. According to Roncaglia¹ ; *Marx's economic and political construction has given rise to debate on a vast scale, revolving around practically all aspects and generating a mass of literature of proportions far too voluminous to come fully to grips with... Since the publication of Book 1 of Capital until recent times his thought inspired great, highly organised communist movements in industrialised Western countries, and political regimes that long dominated the major developing countries, from the Soviet Union after the 1917 Revolution, to China after the Second World War. This explains the huge volume of Marxian literature and the importance it has had in cultural debate*

For further information about Marx's Capital work you can read Engels' synopsis of The Capital written in 1868.

http://www.marxists.org/archive/marx/works/download/Engels_Synopsis_of_Capital.pdf

Engels' work really helps to understand the large and broad Marx's masterpiece. Even the same Marx suggest us read Engel's summary "On April 17, 1868, he wrote Marx: "I have a limited time at my disposal and the summarising of your book requires more work than I thought; after all, once having taken up the work, I must do it properly...." Engels' synopsis serves two useful contributions: First, Engels was a far more rapid writer than Marx, and more readable. Second, Engels could distance himself from the massive web of ideas without "losing his place in it", and identify primary points to be made.

There are many introductory guides to the *Capital*, you can read for example the article published in 'ARTICLEMYRIAD':

<http://www.articlemyriad.com/summary-analysis-das-kapital-marx/2/>

4. TRANSLATIONS OF 'DAS KAPITAL' IN THE WORLD

As it was mentioned previously, the first edition of *The Capital, Volume I* (1867) was published in Marx's lifetime, but as he died, in 1883, before completing the manuscripts for *Capital, Volume II* (1885) and *Capital, Volume III* (1894), his friend and collaborator, Friedrich Engels, edited and published as the work of Karl Marx. All the volumes of *The Capital* were translated into lots of languages, eventually Marx's work was translated into all major languages.

The first translated publication of *Capital: Critique of Political Economy* was in Imperial Russia, in March 1872. It was the first foreign publication, its authors was the revolutionary Mikhail Bakunin (1814–1876).

The French first edition of the *Capital*, was published on March 18, 1872 by Karl Marx. He wrote the preface for that edition and also he wrote the afterword of the second French edition, in which he apologized for the possible literary defects of this edition.

The English edition appeared in 1887. Despite Tsarist censorship proscribing "the harmful doctrines of socialism and communism", the Russian censors considered *Capital* as a "strictly scientific work" of political economy the content of which did not apply to monarchic Russia, where "capitalist exploitation" had never occurred, and was officially dismissed, given "that very few people in Russia will read it, and even fewer will understand it"; nonetheless, Karl Marx acknowledged that Russia was the country where *Capital* "was read and valued more than anywhere." The Russian edition was the fastest selling. 3,000 copies were sold in 1 year while the German edition took 5 years to sell 1,000, the Russian translation thus selling 15 times as fast as the German

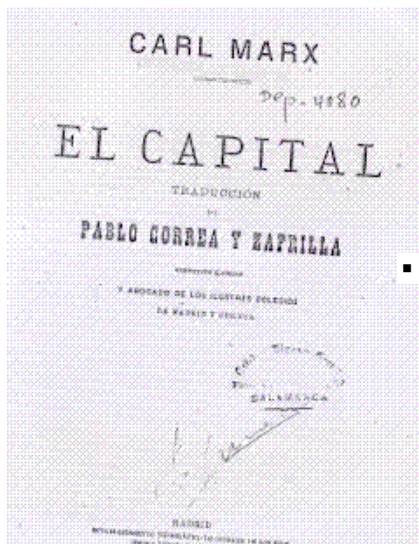
¹ 'The wealth of ideas. A history of economic thought', first published in 2005

An English translation by Samuel Moore and Edward Aveling was reissued in the 1970s by Progress Publishers in Moscow; a more recent English translation was made by Ben Fowkes and David Fernbach (the Penguin edition). The definitive critical edition of Marx's works, "MEGA II" (*Marx-Engels Gesamtausgabe*), includes *Das Kapital* in German (and French, for the first volume) and shows all the versions and alterations made to the text, plus a very extensive apparatus of footnotes and (cross-) references.

5. THE ANALYSIS OF THE DIFFERENT TRANSLATIONS OF *DAS KAPITAL* INTO SPANISH

5.1. FIRST TRANSLATION: PABLO CORREA Y ZAFRILLA

The first Spanish translation of *Das Kapital* was published in the late 19th century, in the newspaper '*La República*' in 1886, Spain. The author of this first translation was Pablo Correa y Zafrilla. According to Pedro Ribas², he made it from the French edition (by Joseph Roy) and not from the original book.



Correa was born in 1844, he was a Spanish lawyer and politician. He worked as a political representative of the '*Pacto Federal Castellano*' of Cuenca province (1869). He was elected member of the republican parliament in 1873. He was a close friend of Francisco Pi y Margall and he published some essays and speeches for the republican movement. His main works were: '*la Federación*' (1880), the biography of Francisco Pi y Margall; and '*Democracia, federación y socialismo*' (1886).

About the translation of '*Das Kapital*', In the years that the translation took place (1886-1887), the main labor movement in Spain was the anarcho-sindicalist. We have already mentioned that he did it from the French edition by Roy, but this detail was not given from Correa, it was the analysis made by Pedro Ribas. He analysed very carefully the original text, the French translation and

Correa's one, and he concluded that Correa based his translation on Roy's edition more than in Marx's *Kapital*. Correa introduced a warning at the beginning of this work telling the reader that 'he tried to be accurate with the original Marx's masterwork, make the vocabulary as simple as he could, but it was a difficult and pitiful work because it is very complicated to translate a German author, the translation into Spanish must not be based on versions in other languages.

² '*La primera traducción castellana de El Capital*'. Work published in the n° 420, June 1985 in Cuadernos Hispanoamericanos, page 201-210.

Das Werk, dessen ersten Band ich dem Publikum übergebe, bildet die Fortsetzung meiner 1859 veröffentlichten Schrift: «Zur Kritik der politischen Oekonomie». Die lange Pause zwischen Anfang und Fortsetzung ist einer langjährigen Krankheit geschuldet, die meine Arbeit wieder und wieder unterbrach.

Der Inhalt jener Schrift ist resümiert im ersten Kapitel dieses bandes. Es geschach dies nicht nur des Zusammenhangs und der Vollständigkeit wegen. Die Darstellung ist verbessert. Soweit es der Sachverhalt irgendwie erlaubte, sind viele früher nur angedeuteten Punkte hier weiter entwickelt, während umgekehrt ausführlich Entwickeltes hier nur angedeutet wird. Die Abschnitte über die Geschichte der Wert und Geldtheorie fallen jetzt natürlich ganz weg.

L'ouvrage dont le livre au public le premier volume forme la suite d'un écrit publié en 1859, sous le titre de: «*Critique de l'économie politique.*» Ce long intervalle entre les deux publications m'a été imposé par une maladie de plusieurs années. Afin de donner à ce livre un complément nécessaire, j'y ai fait entrer,

en le résumant dans le premier chapitre, l'écrit qui l'avait précédé. Il est vrai que j'ai cru devoir dans ce résumé modifier mon premier plan d'exposition. Un grand nombre de points d'abord simplement indiqués sont ici développés amplement, tandis que d'autres compléments développés d'abord, ne sont plus qu'indiqués ici. *L'histoire de la théorie de la valeur et de la monnaie*, par exemple, a été.

Esta obra es como continuación de otra publicada en 1859 con el título de *Zur Kritik der Politischen Aeonomie* [sic] (*Crítica de la Economía Política*). Me ha sido impuesto este largo intervalo entre las dos publicaciones por una enfermedad de muchos años; mas para que ésta fuese completa he reasumido en su primer ca-

pítulo el trabajo anterior, variando el plan de exposición que me había propuesto. Muchos puntos, que allí se indicaban solamente, aquí están ampliamente desarrollados, en tanto que otros ampliamente expuestos antes, no hago ahora más que indicarlos. He descartado, por ejemplo, *La historia de la teoría del valor y de la moneda*.

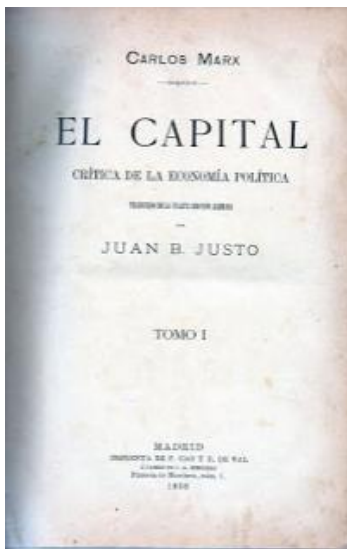
The paragraph above was an example of one of Ribas' comparison between Marx's original work, Roy and Correa' s translations. Ribas outlined that Correa made the same mistakes as Roy. It is obvious and clear that some of the phases in Correa's work were a translation form the French version.

This first Spanish version received lots of negative critiques. Antonio García Quejido, the third person who edited Marx's Capital in 1901, said that Correa's edition was incomplete, imperfect and indirect, in contrast, his translation was more accurate, a translation from the German and directly into Spanish and complete. Ribas agreed with García Quejido and added "*this first translation was also complicate to handle as it was published in the newspaper 'La República' and the reader had to put all the parts together. Even it has not index, so that we can have a clue about the incomplete aspect of Correa's translation, It was just a bad and incomplete one*"³

³ *La primera traducción castellana de El Capital'*. Work published in the nº 420, June 1985 in Cuadernos Hispanoamericanos, page 209.

5.2. SECOND TRANSLATION: JUAN BAUTISTA JUSTO

The second one was done by Juan B. Justo from the fourth German edition. It was published in Madrid in 1899. Justo was an Argentine physician, journalist, politician, and writer. After finishing medical school he joined the Unión Cívica Radical, later participating in the foundation of the Socialist Party in 1896, of which he was chief director until his death. Apart from the first translation of Marx's *Das Kapital*, Justo wrote few political and social essays. His most important work is considered *Theory and Practice of History* (*Teoría y práctica de la historia*) of 1909.



He also wrote *Scientific Theory of History* (*Teoría científica de la historia*) in 1898, *Argentine Socialism* (*El socialismo argentino*) in 1910, *Socialism and Imperialism* (*Socialismo e imperialismo*), *International Socialism* (*La internacional socialista*), *The Socialist Program for Agriculture* (*El programa socialista en el campo*), and the posthumously published *The Currency* (*La moneda*) of 1937 and *The Free Cooperation* (*La cooperación libre*) of 1938.

According to Antonia García and Pedro Ribas, this second translation was indeed a direct one from the fourth edition of Marx's *Capital* in German language. Both agreed that it was a direct, complete and accurate translation and does not have as many mistakes as Correa's one.

Pedro Scaron, one of the latest translations into Spanish of *Das Kapital*, said that Justo's version does not stand out because of an excellence in its style, but it was indeed very accurate to the original Marx's *Capital*.

He enhances the confidence that Justo shows in his translation as he (a man with a wide culture and not a superficial education) faced successfully all the problems, especially the ones that are beyond the translation matters that demands a thorough knowledge.

5.2.3 SUMMARY OF ALL SPANISH TRANSLATION OF 'DAS KAPITAL'

1. First translation, but incomplete and from the French edition done by Joseph Roy. Author: **Pablo Correa y Zafrilla**. It was published in 1886 in the newspaper '*La República*' - Spain
2. Second translation: **Juan B. Justo**, it was done from the fourth German edition. It was published in 1898 – Argentina. There was a second Argentinean edition in 1918, which included a review and correction of the Spanish edition.
3. Third translation, volume I and first complete translation of the three volumes. Author: **Manuel Pedroso**, in 1931 – Spain.
4. Fourth translation done by **Wenceslao Roces**, first for an editorial: **CENIT** de 1934-1935, only of the volume I. The complete translation by Wenceslao Roces (all 3 volumes), appears in 1946, while he was in exile in Mexico for the editorial '*Fondo de Cultura Económica (FCE)*'.
5. Fifth translation, only of the volume II and III, by **Juan E. Hausner** for the '*Biblioteca Nueva de Buenos Aires*' in 1946. It was a more accurate version and it was a complement to the Justo's edition.
6. Sixth translation, it is known because Tarcus made a reference to it. Apparently it was made by the **Editorial Cartago**, based on the French edition of 1956.

7. Seventh translation of the 3 volumes, done by editorial **EDAF** in Sapin, 1972. The translators were: Juan Miguel Figueroa, Rodrigo Peñaloza, Miguel Angels Muñoz Moya, Aníbal Froufe, Antonio Saa, Mauro Fernández Dios, Francisco Cespo Méndez y Francisco Álvarez Velasco.
8. Eighth translation by **Floreál Mazía** for **Editorial Cartago**, in 1973. It was done before Pedro Scaron's translation and from the J. Roy's edition.
9. Ninth translation was done by a group of anonymous translators supervised by **Raúl Sciarretta** for **Editorial Corregidor**, in 1973. This translation was only of the four chapters of volume I. Louis Althusser was in charge of the prologue.
10. Tenth translation by Pedro Scaron, whose first volume was published in 1975, by Editorial Siglo XXI. It was based on the second German edition (1872) and the fourth German edition and his annexes.
11. Eleventh translation by **Vicente Romano García** for editorial **AKAL** in 1976. It was based on the German edition of 1962. He mentioned that Scaron's translation was considerable better than the previous ones and said Roses' work was quiet obsessive with the critique.
12. Twelfth and the latest translation was done by **Manuel Sacristán** for **Editorial Grijalbo**, in 1976.