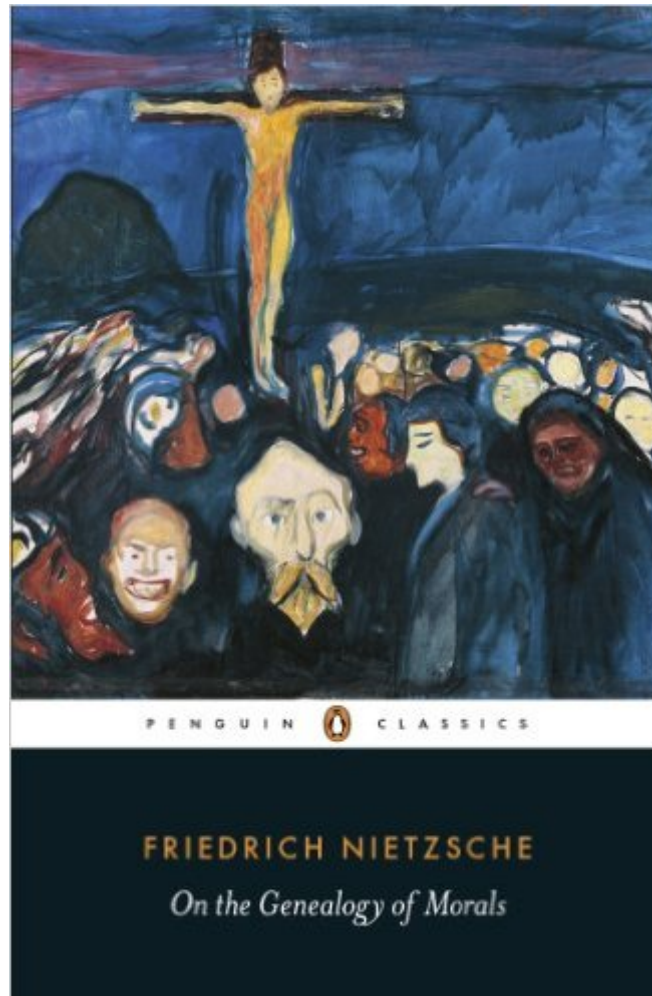




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On The Genealogy Of Morals (Penguin Classics)



Synopsis

For the first time in Penguin Classics: Nietzsche's accessible exploration of key ideas in his landmark *Beyond Good and Evil*—in a lucid new translation. Friedrich Nietzsche claimed that the purpose of *On the Genealogy of Morals* was to call attention to his previous writings. But in fact the book does much more than that, elucidating and expanding on the cryptic aphorisms of *Beyond Good and Evil*, and presenting a coherent discussion of morality in a work that is more accessible than much of his previous writings. For more than sixty-five years, Penguin has been the leading publisher of classic literature in the English-speaking world. With more than 1,500 titles, Penguin Classics represents a global bookshelf of the best works throughout history and across genres and disciplines. Readers trust the series to provide authoritative texts enhanced by introductions and notes by distinguished scholars and contemporary authors, as well as up-to-date translations by award-winning translators.

Book Information

Series: Penguin Classics

Paperback: 208 pages

Publisher: Penguin Classics; Reprint edition (January 28, 2014)

Language: English

ISBN-10: 0141195371

ISBN-13: 978-0141195377

Product Dimensions: 5.1 x 0.5 x 7.8 inches

Shipping Weight: 6.4 ounces (View shipping rates and policies)

Average Customer Review: 4.0 out of 5 stars 7 customer reviews

Best Sellers Rank: #181,507 in Books (See Top 100 in Books) #75 in Books > Politics & Social Sciences > Philosophy > Good & Evil #1039 in Books > Politics & Social Sciences > Philosophy > Ethics & Morality

Customer Reviews

Friedrich Nietzsche (1844–1900) was a philosopher, critic, composer, and poet whose works include *Thus Spoke Zarathustra*, *Beyond Good and Evil*, *Twilight of the Idols*, *The Antichrist*, and his autobiography, *Ecce Homo*. Michael A. Scarpitti is an independent scholar of philosophy. Robert C. Holub is a professor of German at Ohio State University.

I'm happy to agree with the rating and comments! Before my

order was delivered, I happened to run into a used copy of the Douglas Smith translation, Oxford Univ. Press, 1997. Though Nietzsche is not a primary interest of mine, I thought it might be a worthwhile project to read the new Penguin edition, then compare it sentence by sentence to the Oxford. First off, the Penguin/Scarpitti edition was entirely satisfying, and no chore for me as a lay reader. I had re-read *ÄfÄçÄ â ¬Ä Å“ZarathustraÄfÄçÄ â ¬Ä Ä•* and *ÄfÄçÄ â ¬Ä ÆœBeyond Good and EvilÄfÄçÄ â ¬Ä Ä•* in the Walter Kaufmann translations recently, to have the earlier material in mind, but I still want to give particular credit to the Scarpitti translation for clarity and straightforward expression of the content. I was so pleased and motivated by the experience that I didn't hesitate before starting my comparison to the Oxford edition. Smith proved to be far slower going for me! In comparing passages, I noted more winding complexity in Smith, and some repetitions that seemed to be effortful attempts to keep pronoun references sorted out. Very soon I began pausing (in Smith) to struggle with vague passages. We non-academic readers linger over phrases like *ÄfÄçÄ â ¬Ä Å“in itselfÄfÄçÄ â ¬Ä Ä•* and *ÄfÄçÄ â ¬Ä Å“as such,ÄfÄçÄ â ¬Ä Ä•* sensing that we are missing something crucial. I reliably had an *ÄfÄçÄ â ¬Ä Å“Ah ha!ÄfÄçÄ â ¬Ä Ä•* moment as soon as I turned to the corresponding passages in the Scarpitti translation. Predictably, I fought two impulses: First, to continue reading the Penguin edition only, instead of resuming the comparison to Douglas Smith, because it was the Penguin edition that held my interest. Second, to rely on Scarpitti as a translator of Smith as well as Nietzsche! I did complete the comparison of the two translations and finished with an appreciation of the *ÄfÄçÄ â ¬Ä Å“GenealogyÄfÄçÄ â ¬Ä Ä•* as a text that does reward two readings. Because the two translations were in agreement regarding fundamental content, I felt assured they are reliable for non-specialist readers. The Penguin Classics edition has helpful paragraph breaks, appealing typeface and page layout, and excellent supplementary material.

Had to read this for philosophy it was one of my harder reads but however it was also quite interesting.

This review is for the Angelnook Publishing Book. I loaned out my old copy and never got it back, so just bought a new copy....does that tell you how much I like this book? I've read my share of these type of books, and this one is at the top of my list with Angelnook Publishing Books! If you believe that changing your thinking will change your life, that we can control our thoughts and by doing so improve our over all circumstances, you'll find this book extremely helpful. I must say one of my favorite books on this topic, I was very very surprised with this book. The book and chapter selection

is nice and WAY more than I ever expected. I definitely did not expect to find such book treasure. I would recommend it for anyone.

I'm not able to comment on the accuracy of this translation, but I can say that it is the clearest and most beautiful of the three I have read (Scarpitti's being the third after Smith's and Clark & Swenson's). Holub's introduction is substantial enough. Make this your first choice, but perhaps supplement it with something ugly and literal if you're suspicious of translations that read just a little *too* nicely.

if you really want to know how to raise your conscious awareness of who you really are this is the book. it is easy to read and understand. ultimately the principles of Nietzsche must become a way of life.

The problem with reason applied to morality as a weapon like a two-edged sword that can propose any form of punishment as a copycat remedy for a society of copycat crimes like Zeus punishing Prometheus for stealing fire from the gods to benefit mankind is clearly a basis for the understanding of Nietzsche that is promoted by this translation into English of *On the Genealogy of Morals*.

Perhaps the Penguin translator makes a Nietzschean gesture in deciding to translate the 1887 edition rather than the now standard G. Colli und M. Montinari edition. That edition is the basis for the far superior *Ä The Complete Works of Friedrich Nietzsche, Vol. 8 (Beyond Good and Evil / On the Genealogy of Morality)Ä* Adrian Del Caro (Translator). But rather than an arrogant gesture of renewal, Scarpitti appears to have a rather large chip on his shoulder. In fact, his translation may be a product of his resentment, lol. What is one to make of his job title "independent scholar of philosophy?" Some reviewers of other Nietzsche translations think that a good Nietzsche edition does not need a scholarly apparatus. I couldn't disagree more. Nietzsche wrote for "the few." He knew Greek and Latin. He read widely, and some books he read have fallen into oblivion. I thank Caro and Stanford University Press for working so hard to deliver an astonishingly illuminating and deeply engaging critical edition of these two important works. Stanford UP is publishing English translations of all volumes of the now standard German *Ä Menschliches, Allzumenschliches, I und II. Herausgegeben von G. Colli und M. Montinari.*

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