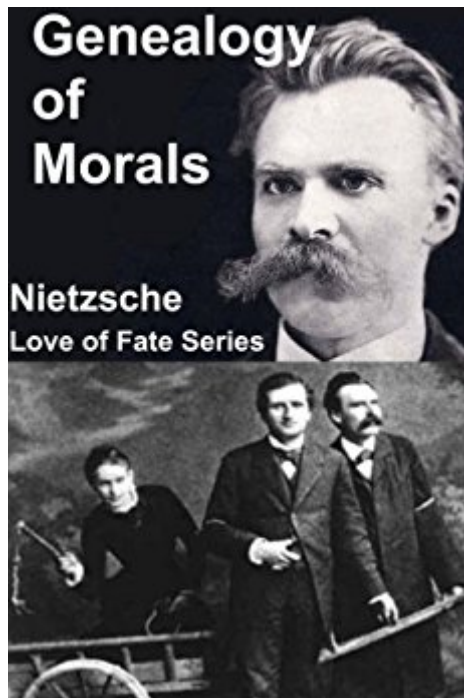


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On The Genealogy Of Morals (A Modernized Translation With A New Introduction And Biography)



Synopsis

Although this edition of "On the Genealogy of Morals" is based on Horace B. Samuel's 1910 translation, the text has been modernized. Words such as "fain, hitherto, thee, wouldst, therefrom, nigh, ye and forsooth", have been replaced with present-day English equivalents. Unique Features of this Special Kindle Edition: An Original Essay on Nietzsche's Fundamental Idea of Eternal Recurrence A New Introduction to Nietzsche's Life and Writings by the Editor An New Extensive Timeline Biography A Section with Nietzsche's Comments on Each of his Books. Selected Excerpts from His Other Works "On the Genealogy of Morals" is also included in the Kindle Book "Nietzsche's Best 8 Books" (with only a slightly higher price), which contains the unabridged texts of: 1. The Gay Science 2. Ecce Homo 3. Thus Spoke Zarathustra 4. The Dawn 5. Twilight of the Idols 6. The Antichrist 7. Beyond Good and Evil 8. On the Genealogy of Morals "Nietzsche's Best 8 Books" is a searchable ebook and allows following the many themes and subjects that Nietzsche came back to throughout his books. From the Introduction by the Editor: "University philosophers, especially from America and England, have always been bewildered and irritated by Nietzsche. He doesn't fit anywhere. His influence has been outside university culture - among artists, dancers, poets, writers, novelists, psychologists, playwrights. Some of the most famous who publicly acknowledged being strongly influenced by Nietzsche were Picasso, Isadora Duncan, Martha Graham, William Butler Yeats, Rainer Rilke, Allen Ginsberg, Khalil Gibran, Martin Buber, H.L. Mencken, Emma Goldman, Jacques Derrida, Michel Foucault, Thomas Mann, Hermann Hesse, Jack London, Franz Kafka, Jean-Paul Sartre, Albert Camus, Sigmund Freud, Carl Jung, Karl Jaspers, Alfred Adler, Fritz Perls, Eugene O'Neill and George Bernard Shaw. . . . Explore Nietzsche yourself. He mostly wrote directly and clearly, without scholarly jargon. See if he brings out the artist or psychologist or dancer in you."

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Customer Reviews

Nietzsche's complex sequel to *Beyond Good and Evil* is a remarkable achievement of philosophy, philology, and history. It laid the groundwork for such 20th century thinkers as Foucault and Deleuze, though they would never reach Nietzsche's complexity and moral sophistication. In the preface to the book, Nietzsche proposes the project of investigating the origins of morality on the grounds that human beings are unknown to themselves. He is ultimately concerned with the development of moral prejudices, and the value of morality itself. He criticizes mankind in its acceptance of moral principles, and writes: "we need a critique of moral values, the value of these values themselves must first be called in question-and for that there is needed a knowledge of the conditions and circumstances in which they grew, under which they evolved and changed" (456). Nietzsche begins the essay (*Good and Evil, Good and Bad*), with a philological examination of the words and roots of the words related to good and evil, and a delimitation of their evolution. He makes a connection between the creations of words and places them within the historical context of rulers and nobility. Linguistically, Nietzsche has discovered that the 'good' is linked with nobility. He writes: "everywhere 'noble,' 'aristocratic' in the social sense, is the basic concept from which 'good' in the sense of 'with aristocratic soul,' 'noble,'" (464). Alternatively, words associated with the 'bad' invariably were linked with the 'plain,' 'simple,' and 'low.' In this way, morality as a human construction is an extension of power, wealth, and civilization. The origin of evil is intertwined with priestly aristocracies.

I should note up front that my review refers to the Vintage edition--the review and the rating pertain to Kaufmann's translation only, not to Nietzsche's text. Nietzsche's work is a classic and should be read by anyone with an interest in philosophy or related fields. That point, I think, goes without saying. What does need to be said is which translation you should choose to read it in. Kaufmann's

is, pretty much, the standard translation. And, for the most part, his translation is true to Nietzsche's German. But it suffers in one important way, and that is how it conflates Hegel's idealism and Nietzsche's thought through the use of a Hegelian, idealist vocabulary. To be sure, Nietzsche draws on Hegel a lot, but Kaufmann's translation misleads the reader into thinking that there are more similarities than there actually are. It also makes this translation unbearably difficult to read. The second problem I have with this particular edition is that Kaufmann's notes are so shallow, and not really helpful at all. A perfect example is on the first page of the first essay, where Nietzsche abandons his native German for a moment and refers to the English Psychologists pushing the "partie honteuse" of our inner world into view. Kaufmann leaves the phrase untranslated, as he ought, and lets a note do the work of translating it. His note says simply, "shame." In my view, it may be as if he had just omitted the note altogether, because this tells me almost nothing about what Nietzsche means, and doesn't even attempt to get at his metaphor. If one were to turn to Clark and Swenson's translation, put out by Hackett (

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