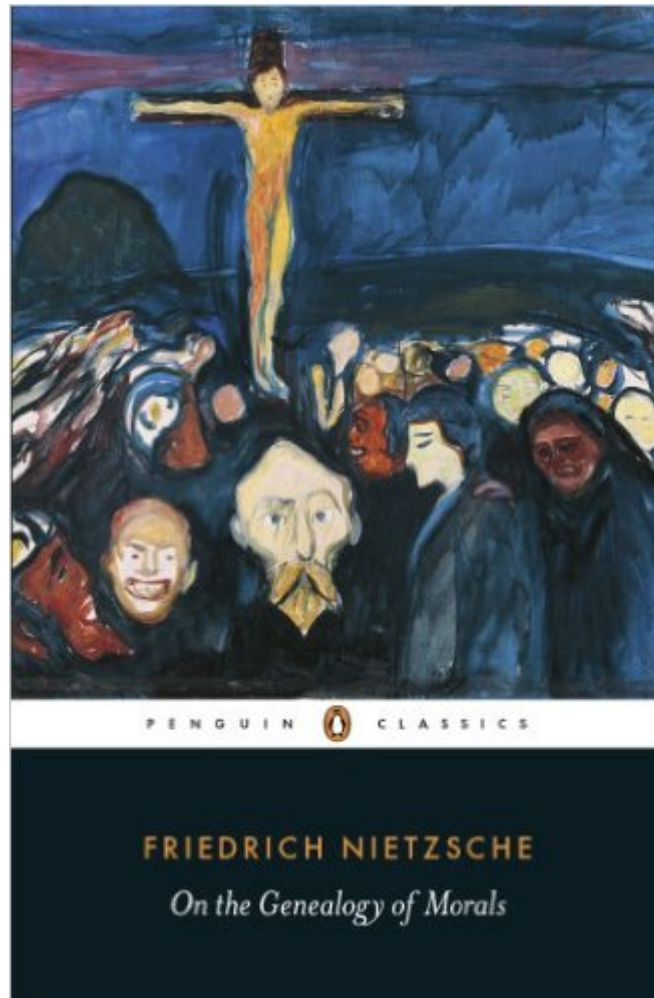




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On The Genealogy Of Morals (Penguin Classics)



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

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Customer Reviews

I'm happy to agree with B's 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 *œZarathustra* and *^Beyond Good and Evil* 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 "in itself" and "as such," sensing that we are missing something crucial. I reliably had an "Ah ha!" 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 "Genealogy" as a text that does reward two readings.

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