

10-1996

Book Review of, Friedrich Nietzsche, On the Genealogy of Morality

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Citation Details

Hill, R. (1996, October). Friedrich Nietzsche, On the Genealogy of Morality, trans. Carol Diethe and edit. Keith Ansell-Pearson, Cambridge University Press, 1994, Ethics, 107, 180-181.

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some sense of his striking style. It is especially distressing to record the tragic early death of John Procopé soon after the book's publication. J. E. A.

Hume, David. *Political Essays*. Edited by Knud Haakonssen. Cambridge: Cambridge University Press, 1994. Pp. lxvi + 346. \$49.95 (cloth); \$15.95 (paper).

This is a new and welcome addition to the Cambridge Texts in the History of Political Thought series. It includes all of Hume's explicitly political and economic essays, that is, twenty-seven of his total output of fifty essays on various subjects. It includes the important "Of the Rise and Progress of the Arts and Sciences" and "Of Refinement in the Arts," which express Hume's preference for modernity over the ancient world, but it omits the interesting but lengthy "Of the Populousness of Ancient Nations," which develops the same theme as well as showing Hume in action as a scientific historian. It includes "Of Superstition and Enthusiasm," in which Hume traces the political affinities of different forms of religion, but it omits other intriguing religious essays. It should be noted that a nearly complete paperback edition of Hume's essays is readily available for students of Hume broadly or for political theorists who suspect that politically significant ideas might lurk under ostensibly non-political titles.

Hume's political writings have been less accessible—or less handy for course assignment—because of their form. Instead of including selections from book 3 of the *Treatise of Human Nature* and *An Enquiry Concerning Morals*, as in previous anthologies, the editor of this volume has included twenty-five pages from the *History of England*. These selections are good, dealing as they do with seventeenth-century religious and constitutional conflict—and their inclusion reflects a growing interest among Hume scholars in the *History*—but they are too brief to be very useful for most purposes other than whetting one's appetite.

This volume comes with excellent apparatus, including a chronology of Hume's life, bibliographies both of works used by Hume and of modern works on Hume, biographical notes on persons mentioned by Hume, and extensive endnotes giving variant readings as well as editorial explanations of issues in the texts. Haakonssen's introduction is clear and informative. F. G. W.

Nietzsche, Friedrich. *On The Genealogy of Morality and Other Writings*. Edited by Keith Ansell-Pearson, translated by Carol Diethe. Cambridge: Cambridge University Press, 1994. Pp. xxxvi + 205. \$32.50 (cloth); \$11.95 (paper).

Nietzsche's alleged association with German imperialism has until recently prevented him from receiving a fair hearing in the United Kingdom. However, the *Genealogy* is now taking its rightful place next to Rousseau's *Discourse on the Origin of Inequality* as a modern classic of historicist political theory. This more literal translation loses some of Walter Kaufmann's intuitive grasp of Nietzsche's style, tempo, and tone. (Ironically, the translator removes Kauf-

mann's sexist language absent in the original, and here, Nietzsche needs all the help he can get!) Though the new title, *Genealogy of Morality*, is better than *Genealogy of Morals*, a more literal *Genealogy of the Moral* would have more adequately captured the sense that a philosophical inquiry is in store. The editor has provided a helpful introduction, chronology, and bibliography. He also includes two early essays of Nietzsche's, along with excerpts of related material. Unfortunately, he did not choose to include the often overlooked "A Glance at the State" from *Human, All Too Human*. This surprisingly libertarian text would have gone a long way in post-Thatcher England toward, if not rehabilitating Nietzsche, at least shifting the focus from anxiety about a politics of domination to concern over a politics of indifference. R. K. H.

Roberts, Jennifer Tolbert. *Athens on Trial: The Antidemocratic Tradition in Western Political Thought*.

Princeton, N.J.: Princeton University Press, 1994. Pp. 391. \$29.00 (cloth).

This excellent book reminds us that for centuries Athenian political history figured in Western thought primarily as evidence of the ugly and dangerous character of democratic politics. Roberts accounts for the emergence of this image of Athens and tracks its metamorphosis over time and in the context of a variety of political and intellectual settings. Roberts shows, for example, that as attitudes toward democracy slowly changed, so did the treatment of Athens until it was recast as a legitimizing ancestor of modern democracies and as a model of participatory democratic practice. Roberts artfully demonstrates that careful attention to the way Athens figured in the public discourse and scholarly debates of various periods (and in several nations) provides a fascinating lens through which to view the development of Western political thought.

The book includes chapters on the arguments expressed by Athenian critics, the Romans, monarchists and republicans of the sixteenth and seventeenth centuries, revolutionaries of the eighteenth and nineteenth centuries, German hellenists, British intellectuals of the Victorian era, and twentieth-century American scholars. It also includes a chapter on contemporary controversies over the meaning of Athens. The great strength of the book is its thoroughness not only in regard to the vast historical sweep it covers but also in the consideration of the evidence in each chapter. S. S. M.

Nederman, Cary J. *Community and Consent: The Secular Political Theory of Marsiglio of Padua's "Defensor Pacis."*

Lanham, Md.: Rowman & Littlefield, 1995. Pp. 161. \$57.50 (cloth); \$22.95 (paper).

This is an excellent introduction to Marsiglio's political theory. Nederman carefully rebuts claims that Marsiglio is "a proponent of legal positivism" (p. 79). An interesting case concerns whether a bad law, coercively enforced, can be meaningful. Nederman shows that unjust laws cannot be binding for Marsiglio