

and concepts from the argument of the book as a whole. His contribution to the study of 'morality' has three essential aspects: first, a criticism of moral genealogists for bungling the object of their study through the lack of a genuine historical sense; second, a criticism of modern evolutionary theory as a basis for the study of morality; and third, a critique of moral values that demands a thorough reevaluation of them. Nietzsche's polemical contribution is intended to question the so-called self-evident 'facts' about morality and it has lost none of its force today.

START —————> Reading Nietzsche

Nietzsche is often referred to as an 'aphoristic' writer, but this falls short of capturing the sheer variety of forms and styles he adopted. In fact, the number of genuine aphorisms in his works is relatively small; instead, most of what are called Nietzsche's 'aphorisms' are more substantial paragraphs which exhibit a unified train of thought (frequently encapsulated in a paragraph heading indicating the subject matter), and it is from these building blocks that the other, larger structures are built in more or less extended sequences. Nietzsche's style, then, is very different from standard academic writing, from that of the 'philosophical workers' he describes so condescendingly in *Beyond Good and Evil* (BGE, 211). His aim is always to energize and enliven philosophical style through an admixture of aphoristic and, broadly speaking, 'literary' forms. His stylistic ideal, as he puts it on the title page of *The Case of Wagner* (parodying Horace), is the paradoxical one of 'ridendo dicere severum' ('saying what is sombre through what is laughable'), and these two modes, the sombre and the sunny, are mischievously intertwined in his philosophy, without the reader necessarily being sure which is uppermost at any one time.

Nietzsche lays down a challenge to his readers, and sets them a pedagogical, hermeneutic task, that of learning to read him well. He acknowledges that the aphoristic form of his writing causes difficulty, and emphasizes that an aphorism has not been 'deciphered' simply when it has been read out; rather, for full understanding to take place, an 'art of interpretation' or exegesis is required (the German word is *Auslegung*, literally a laying out). He gives the attentive reader a hint of what kind of exegesis he thinks is needed when he claims that the Third Essay of the book 'is a commentary on the aphorism that precedes it' (he intends the opening section of the essay, not the epigraph from *Zarathustra*).

Genealogy and morality

For Nietzsche, morality represents a system of errors that we have incorporated into our basic ways of thinking, feeling and living; it is the great symbol of our profound ignorance of ourselves and the world. In *The Gay Science* 115, it is noted how humankind has been educated by ‘the four errors’: we see ourselves only incompletely; we endow ourselves with fictitious attributes; we place ourselves in a ‘false rank’ in relation to animals and nature – that is, we see ourselves as being inherently superior to them; and, finally, we invent ever new tables of what is good and then accept them as eternal and unconditional. However, Nietzsche does not propose we should make ourselves feel guilty about our incorporated errors (they have provided us with new drives); and neither does he want us simply to accuse or blame the past. We need to strive to be more just in our evaluations of life and the living by, for example, thinking ‘beyond good and evil’. For Nietzsche, it is largely the prejudices of morality that stand in the way of this; morality assumes knowledge of things it does not have.

The criticism Nietzsche levels at morality – what we moderns take it to be and to represent – is that it is a menacing and dangerous system that makes the present live at the expense of the future (*GM*, Preface, 6). Nietzsche’s concern is that the human species may never attain its ‘*highest potential and splendour*’ (*ibid.*). The task of culture is to produce sovereign individuals, but what we really find in history is a series of deformations and perversions of that cultural task. Thus, in the modern world the aim and meaning of culture is taken to be ‘to breed a tame and civilized animal, a *household pet*, out of the beast of prey “man”’ (*GM*, I, 11), so that now man strives to become ‘better’ all the time, meaning ‘more comfortable, more mediocre, more indifferent, more Chinese, more Christian . . .’ (*GM*, I, 12). This, then, is the great danger of modern culture: it will produce an animal that takes taming to be an end in itself, to the point where the free-thinker will announce that the end of history has been attained (for Nietzsche’s criticism of the ‘free-thinker’ see *GM*, I, 9). Nietzsche argues that we moderns are in danger of being tempted by a new European type of Buddhism, united in our belief in the supreme value of a morality of communal compassion, ‘as if it were morality itself, the summit, the *conquered* summit of humankind, the only hope for the future, comfort in the present, the great redemption from all past guilt . . .’ (*BGE*, 202).

Nietzsche argues that in their attempts to account for morality philosophers have not developed the suspicion that morality might be ‘something

problematic'; in effect what they have done is to articulate 'an erudite form of true belief in the prevailing morality', and, as a result, their inquiries remain 'a part of the state of affairs within a particular morality' (*BGE*, 186). Modern European morality is 'herd animal morality' which considers itself to be the definition of morality and the only morality possible or desirable (*BGE*, 202); at work in modern thinking is the assumption that there is a single morality valid for all (*BGE*, 228). Nietzsche seeks to develop a genuinely critical approach to morality, in which all kinds of novel, surprising and daring questions are posed. Nietzsche does not so much inquire into a 'moral sense' or a moral faculty as attempt to uncover *the different senses* of morality, that is the different 'meanings' morality can be credited with in the history of human development: morality as symptom, as mask, as sickness, as stimulant, as poison, and so on. Morality, Nietzsche holds, is a surface phenomenon that requires meta-level interpretation in accordance with a different, superior set of extra-moral values 'beyond good and evil'.

On several occasions in the *Genealogy*, Nietzsche makes it clear that certain psychologists and moralists have been doing something we can call 'genealogy' (see, for example, *GM*, I, 2 and II, 4, 12). He finds all these attempts insufficiently critical. In particular, Nietzsche has in mind the books of his former friend, Paul Rée (1849–1901), to whom he refers in the book's preface. In section 4 he admits that it was Rée's book on the origin of moral sensations, published in 1877, that initially stimulated him to develop his own hypotheses on the origin of morality. Moreover, it was in this book that he 'first directly encountered the back-to-front and perverse kind of genealogical hypotheses', which he calls 'the English kind'. In section 7 Nietzsche states that he wishes to develop the sharp, unbiased eye of the critic of morality in a better direction than we find in Rée's speculations. He wants, he tells us, to think in the direction 'of a real *history of morality*' (*die wirkliche* Historie der Moral); in contrast to the 'English hypothesis-mongering *into the blue*' – that is, looking vainly into the distance as in the blue yonder – he will have recourse to the colour 'grey' to aid his genealogical inquiries, for this denotes, 'that which can be documented, which can actually be confirmed and has actually existed . . . the whole, long, hard-to-decipher hieroglyphic script of man's moral past!' (*GM*, Preface, 7). Because the moral genealogists are so caught up in 'merely "modern" experience' they are altogether lacking in knowledge; they have 'no will to know the past, still less an instinct for history . . .' (*GM*, II, 4). An examination of the books of

improving the conditions of existence for the majority of human beings, but in the generation of a few, striking and superlatively vital ‘highest exemplars’ of the species. Nietzsche looks forward to new philosophers who will be strong and original enough to revalue and reverse so-called ‘eternal values’ and, in teaching human beings that the future depends on their will, ‘will prepare the way for great risk-taking and joint experiments in discipline and breeding’, and in this way, ‘put an end to that terrible reign of nonsense and coincidence that until now has been known as “history”’ (BGE, 203).

In the two early essays from 1871–2 included in this volume, ‘The Greek State’ and ‘Homer’s Contest’, we see at work the stress Nietzsche places on political life not as an end in itself but as a means to the production of great human beings and an aristocratic culture. Nietzsche presents a stark choice between ‘culture’ and ‘politics’ (or the claims of justice). He argues that if we wish to promote greatness and serve the ends of culture, then it is necessary to recognize that an essential aspect of society is economic servitude for the majority of individuals. We must not let the ‘urge for justice . . . swamp all other ideas’; or, as Nietzsche memorably puts it, the ‘cry of compassion’ must not be allowed to tear down the ‘walls of culture’.

When Nietzsche took up his teaching appointment at Basel University, he sought to make a contribution to the so-called ‘Homeric question’ which was centred on issues about the authenticity, authorship and significance of the works ascribed to ‘Homer’. He addressed the topic in his inaugural lecture given in 1869, which was entitled ‘Homer and Classical Philology’ (originally conceived as an essay on ‘Homer’s Personality’). He comments upon the significance of the Greek *agon* (contest) in research he had done on a neglected (and maligned) Florentine manuscript on an imaginary contest between Homer and Hesiod (the first part of this research was published in 1870 and a second part in 1873).⁴ An exploration of what constitutes the kernel of the Hellenic idea of the contest (*agon, certamen*) becomes the major concern of Nietzsche’s speculations on the ‘event’ of Homer in the unpublished essay ‘Homer’s Contest’ that we publish here. Two points are worth noting about this research work by the young Nietzsche: first, that it is an early exercise in genealogy in the sense that it focuses on what it means to reclaim something from the past – in

⁴ See Nietzsche, *Kritische Gesamtausgabe Werke*, ed. Giorgio Colli and Mazzino Montinari (Berlin and New York: Walter de Gruyter, 1967 ff.), 2.1, pp. 271–339.

On Nietzsche's critique of morality

this case antiquity – for the present, and, second, that the motif of the contest is one that persists in Nietzsche and runs throughout his writings.

Nietzsche's positions on ethics and politics may not ultimately compel us but they are more instructive than is commonly supposed, and certainly not as horrific as many of his critics would have us believe.⁵ He is out to disturb our satisfaction with ourselves as moderns and as knowers. Although we may find it difficult to stomach some of his specific proposals for the overcoming of man and morality, his conception of genealogy has become a constitutive feature of our efforts at self-knowledge.

⁵ See the fine study by John Richardson, *Nietzsche's New Darwinism* (Oxford and New York: Oxford University Press, 2004).

Preface

I

We are unknown to ourselves, we knowers: and with good reason. We have never looked for ourselves, – so how are we ever supposed to *find* ourselves? How right is the saying: ‘Where your treasure is, there will your heart be also’;¹ *our* treasure is where the hives of our knowledge are. As born winged-insects and intellectual honey-gatherers we are constantly making for them, concerned at heart with only one thing – to ‘bring something home’. As far as the rest of life is concerned, the so-called ‘experiences’, – who of us ever has enough seriousness for them? or enough time? I fear we have never really been ‘with it’ in such matters: our heart is simply not in it – and not even our ear! On the contrary, like somebody divinely absent-minded and sunk in his own thoughts who, the twelve strokes of midday having just boomed into his ears, wakes with a start and wonders ‘What hour struck?’, sometimes we, too, *afterwards* rub our ears and ask, astonished, taken aback, ‘What did we actually experience then?’ or even, ‘Who *are* we, in fact?’ and afterwards, as I said, we count all twelve reverberating strokes of our experience, of our life, of our *being* – oh! and lose count . . . We remain strange to ourselves out of necessity, we do not understand ourselves, we *must* confusedly mistake who we are, the motto² ‘everyone is furthest from himself’ applies to us for ever, – we are not ‘knowers’ when it comes to ourselves . . .

¹ Gospel according to Matthew 6.21.

² ‘Jeder ist sich selbst der Fernste’ is a reversal of the common German saying, ‘Jeder ist sich selbst der Nächste’ ‘Everyone is closest to himself’ i.e. ‘Charity begins at home’, cf. also Terence, *Andria* IV. 1.12.

– My thoughts on the *descent* of our moral prejudices – for that is what this polemic is about – were first set out in a sketchy and provisional way in the collection of aphorisms entitled *Human, All Too Human. A Book for Free Spirits*,³ which I began to write in Sorrento during a winter that enabled me to pause, like a wanderer pauses, to take in the vast and dangerous land through which my mind had hitherto travelled. This was in the winter of 1876–7; the thoughts themselves go back further. They were mainly the same thoughts which I shall be taking up again in the present essays – let us hope that the long interval has done them good, that they have become riper, brighter, stronger and more perfect! The fact *that* I still stick to them today, and that they themselves in the meantime have stuck together increasingly firmly, even growing into one another and growing into one, makes me all the more blithely confident that from the first, they did not arise in me individually, randomly or sporadically but as stemming from a single root, from a *fundamental will* to knowledge deep inside me which took control, speaking more and more clearly and making ever clearer demands. And this is the only thing proper for a philosopher. We have no right to stand out *individually*: we must not either make mistakes or hit on the truth individually. Instead, our thoughts, values, every ‘yes’, ‘no’, ‘if’ and ‘but’ grow from us with the same inevitability as fruits borne on the tree – all related and referring to one another and a testimonial to one will, one health, one earth, one sun. – Do *you* like the taste of our fruit? – But of what concern is that to the trees? And of what concern is it to *us* philosophers? . . .

With a characteristic scepticism to which I confess only reluctantly – it relates to *morality* and to all that hitherto on earth has been celebrated as morality –, a scepticism which sprang up in my life so early, so unbidden, so unstoppable, and which was in such conflict with my surroundings, age, precedents and lineage that I would almost be justified in calling it my ‘*a priori*’, – eventually my curiosity and suspicion were bound to fix on the question of *what origin* our terms good and evil actually have. Indeed, as a thirteen-year-old boy, I was preoccupied with the problem of the origin of evil: at an age when one’s heart was ‘half-filled with childish

³ *Human, All Too Human*, trans. R. J. Hollingdale (Cambridge University Press, 1986).

Preface

games, half-filled with God',⁴ I dedicated my first literary childish game, my first philosophical essay, to this problem – and as regards my 'solution' to the problem at that time, I quite properly gave God credit for it and made him the *father* of evil. Did my '*a priori*' want *this* of me? That new, immoral, or at least immoralistic '*a priori*': and the oh-so-anti-Kantian, so enigmatic 'categorical imperative'⁵ which spoke from it and to which I have, in the meantime, increasingly lent an ear, and not just an ear? . . . Fortunately I learnt, in time, to separate theological from moral prejudice and I no longer searched for the origin of evil *beyond* the world. Some training in history and philology, together with my innate fastidiousness with regard to all psychological problems, soon transformed my problem into another: under what conditions did man invent the value judgments good and evil? *and what value do they themselves have?* Have they up to now obstructed or promoted human flourishing? Are they a sign of distress, poverty and the degeneration of life? Or, on the contrary, do they reveal the fullness, strength and will of life, its courage, its confidence, its future? To these questions I found and ventured all kinds of answers of my own, I distinguished between epochs, peoples, grades of rank between individuals, I focused my inquiry, and out of the answers there developed new questions, investigations, conjectures, probabilities until I had my own territory, my own soil, a whole silently growing and blossoming world, secret gardens, as it were, the existence of which nobody must be allowed to suspect . . . Oh! how *happy* we are, we knowers, provided we can keep quiet for long enough! . . .

4

I was given the initial stimulation to publish something about my hypotheses on the origin of morality by a clear, honest and clever, even too-clever little book, in which I first directly encountered the back-to-front and perverse kind of genealogical hypotheses, actually the *English* kind, which drew me to it – with that power of attraction which everything contradictory and antithetical has. The title of the little book was

⁴ Goethe, *Faust* I. 378If.

⁵ Immanuel Kant gives a number of different formulations of what he takes to be the basic principle of morality in his two major works on ethics, *The Groundwork of the Metaphysics of Morals* (1785) and the *Critique of Practical Reason* (1788). The first formulation of the 'categorical imperative' in *The Groundwork of the Metaphysics of Morals* reads: 'Act only on that maxim through which you can at the same time will that it become a universal law' (*Groundwork*, section 1).

The Origin of the Moral Sensations; its author was Dr Paul Rée; the year of its publication 1877. I have, perhaps, never read anything to which I said 'no', sentence by sentence and deduction by deduction, as I did to this book: but completely without annoyance and impatience. In the work already mentioned which I was working on at the time, I referred to passages from this book more or less at random, not in order to refute them – what business is it of mine to refute! – but, as befits a positive mind, to replace the improbable with the more probable and in some circumstances to replace one error with another. As I said, I was, at the time, bringing to the light of day those hypotheses on descent to which these essays are devoted, clumsily, as I am the first to admit, and still inhibited because I still lacked my own vocabulary for these special topics, and with a good deal of relapse and vacillation. In particular, compare what I say about the dual prehistory of good and evil in *Human, All Too Human*, section 45 (namely in the sphere of nobles and slaves); likewise section 136 on the value and descent of ascetic morality; likewise sections 96 and 99 and volume II, section 89 on the 'Morality of Custom', that much older and more primitive kind of morality which is *toto coelo*⁶ removed from altruistic evaluation (which Dr Rée, like all English genealogists, sees as the moral method of valuation *as such*); likewise section 92, *The Wanderer*, section 26, and *Daybreak*, section 112, on the descent of justice as a balance between two roughly equal powers (equilibrium as the precondition for all contracts and consequently for all law); likewise *The Wanderer*, sections 22 and 33 on the descent of punishment, the deterrent [*terroristisch*] purpose of which is neither essential nor inherent (as Dr Rée thinks: – instead it is introduced in particular circumstances and is always incidental and added on).⁷

5

Actually, just then I was preoccupied with something much more important than the nature of hypotheses, mine or anybody else's, on the origin of morality (or, to be more exact: the latter concerned me only for one end, to which it is one of many means). For me it was a question of the *value* of morality, – and here I had to confront my great teacher Schopenhauer, to whom that book of mine spoke as though he were still

⁶ 'completely, utterly'.

⁷ All the passages Nietzsche mentions here are to be found below in the supplementary material of this edition.

Preface

present, with its passion and its hidden contradiction (– it, too, being a ‘polemic’). I dealt especially with the value of the ‘unegoistic’, the instincts of compassion, self-denial, self-sacrifice which Schopenhauer⁸ had for so long gilded, deified and transcendentalized until he was finally left with them as those ‘values as such’ on the basis of which he *said* ‘no’ to life and to himself as well. But against *these* very instincts I gave vent to an increasingly deep mistrust, a scepticism which dug deeper and deeper! Precisely here I saw the *great* danger to mankind, its most sublime temptation and seduction – temptation to what? to nothingness? – precisely here I saw the beginning of the end, standstill, mankind looking back wearily, turning its will *against* life, and the onset of the final sickness becoming gently, sadly manifest: I understood the morality of compassion, casting around ever wider to catch even philosophers and make them ill, as the most uncanny symptom of our European culture which has itself become uncanny, as its detour to a new Buddhism? to a new Euro-Buddhism? to – *nihilism*? . . . This predilection for and overvaluation of compassion that modern philosophers show is, in fact, something new: up till now, philosophers were agreed as to the *worthlessness* of compassion. I need only mention Plato, Spinoza, La Rochefoucauld and Kant, four minds as different from one another as it is possible to be, but united on one point: their low opinion of compassion. –

6

This problem of the *value* of compassion and of the morality of compassion (– I am opposed to the disgraceful modern softness of feeling –) seems at first to be only an isolated phenomenon, a lone question mark; but whoever pauses over the question and *learns* to ask, will find what I found: – that a vast new panorama opens up for him, a possibility makes him giddy, mistrust, suspicion and fear of every kind spring up, belief in morality, all morality, wavers, – finally, a new demand becomes articulate. So let us give voice to this *new demand*: we need a *critique* of moral values, *the value of these values should itself, for once, be examined* – and so we need to know about the conditions and circumstances under which the values grew up, developed and changed (morality as result, as symptom, as mask, as tartuffery, as sickness, as misunderstanding; but also morality as cause,

⁸ In his ‘Über die Grundlagen der Moral’ (1840) Schopenhauer claimed that compassion was the basis of morality.

remedy, stimulant, inhibition, poison), since we have neither had this knowledge up till now nor even desired it. People have taken the *value* of these 'values' as given, as factual, as beyond all questioning; up till now, nobody has had the remotest doubt or hesitation in placing higher value on 'the good man' than on 'the evil', higher value in the sense of advancement, benefit and prosperity for man in general (and this includes man's future). What if the opposite were true? What if a regressive trait lurked in 'the good man', likewise a danger, an enticement, a poison, a narcotic, so that the present *lived at the expense of the future*? Perhaps in more comfort and less danger, but also in a smaller-minded, meaner manner? . . . So that morality itself were to blame if man, as species, never reached his *highest potential power and splendour*? So that morality itself was the danger of dangers? . . .

7

Suffice it to say that since this revelation, I had reason to look around for scholarly, bold, hardworking colleagues (I am still looking). The vast, distant and hidden land of morality – of morality as it really existed and was really lived – has to be journeyed through with quite new questions and as it were with new eyes: and surely that means virtually *discovering* this land for the first time? . . . If, on my travels, I thought about the above-mentioned Dr Rée, amongst others, this was because I was certain that, judging from the questions he raised, he himself would have to adopt a more sensible method if he wanted to find the answers. Was I mistaken? At any rate, I wanted to focus this sharp, unbiased eye in a better direction, the direction of a real *history of morality*, and to warn him, while there was still time, against such English hypothesis-mongering *into the blue*. It is quite clear which colour is a hundred times more important for a genealogist than blue: namely *grey*, which is to say, that which can be documented, which can actually be confirmed and has actually existed, in short, the whole, long, hard-to-decipher hieroglyphic script of man's moral past! *This* was unknown to Dr Rée; but he had read Darwin: – and so, in his hypotheses, the Darwinian beast and the ultra-modern, humble moral weakling who 'no longer bites' politely shake hands in a way that is at least entertaining, the latter with an expression of a certain good-humoured and cultivated indolence on his face, in which even a grain of pessimism and fatigue mingle: as if it were really not worth taking all these things – the problems of morality – so seriously. Now I, on the

First essay: 'Good and Evil', 'Good and Bad'

I

– These English psychologists, who have to be thanked for having made the only attempts so far to write a history of the emergence of morality, – provide us with a small riddle in the form of themselves; in fact, I admit that as living riddles they have a significant advantage over their books – *they are actually interesting!* These English psychologists – just what do they want? You always find them at the same task, whether they want to or not, pushing the *partie honteuse* of our inner world to the foreground, and looking for what is really effective, guiding and decisive for our development where man's intellectual pride would least wish to find it (for example, in the *vis inertiae* of habit, or in forgetfulness, or in a blind and random coupling and mechanism of ideas, or in something purely passive, automatic, reflexive, molecular and thoroughly stupid) – what is it that actually drives these psychologists in precisely *this* direction all the time? Is it a secret, malicious, mean instinct to belittle humans, which it might well not admit to itself? Or perhaps a pessimistic suspicion, the mistrust of disillusioned, surly idealists who have turned poisonous and green? Or a certain subterranean animosity and *rancune* towards Christianity (and Plato), which has perhaps not even passed the threshold of consciousness? Or even a lewd taste for the strange, for the painful paradox, for the dubious and nonsensical in life? Or finally – a bit of everything, a bit of meanness, a bit of gloominess, a bit of anti-Christianity, a bit of a thrill and need for pepper? . . . But people tell me that they are just old, cold, boring frogs crawling round men and hopping into them as if they were in their element, namely a *swamp*. I am resistant to hearing this and, indeed, I do

not believe it; and if it is permissible to wish where it is impossible to know, I sincerely hope that the reverse is true, — that these analysts holding a microscope to the soul are actually brave, generous and proud animals, who know how to control their own pleasure and pain and have been taught to sacrifice desirability to truth, *every* truth, even a plain, bitter, ugly, foul, unchristian, immoral truth . . . Because there are such truths. —

2

So you have to respect the good spirits which preside in these historians of morality! But it is unfortunately a fact that *historical spirit* itself is lacking in them, they have been left in the lurch by all the good spirits of history itself! As is now established philosophical practice, they all think in a way that is *essentially* unhistorical; this can't be doubted. The idiocy of their moral genealogy is revealed at the outset when it is a question of conveying the descent of the concept and judgment of 'good'. 'Originally' — they decree — 'unegoistic acts were praised and called good by their recipients, in other words, by the people to whom they were *useful*; later, everyone *forgot* the origin of the praise and because such acts had always been *habitually* praised as good, people also began to experience them as good — as if they were something good *as such*'. We can see at once: this first deduction contains all the typical traits of idiosyncratic English psychologists, — we have 'usefulness', 'forgetting', 'habit' and finally 'error', all as the basis of a respect for values of which the higher man has hitherto been proud, as though it were a sort of general privilege of mankind. This pride *must be* humbled, this valuation devalued: has that been achieved? . . . Now for me, it is obvious that the real breeding-ground for the concept 'good' has been sought and located in the wrong place by this theory: the judgment 'good' does *not* emanate from those to whom goodness is shown! Instead it has been 'the good' themselves, meaning the noble, the mighty, the high-placed and the high-minded, who saw and judged themselves and their actions as good, I mean first-rate, in contrast to everything lowly, low-minded, common and plebeian. It was from this *pathos of distance* that they first claimed the right to create values and give these values names: usefulness was none of their concern! The standpoint of usefulness is as alien and inappropriate as it can be to such a heated eruption of the highest rank-ordering and rank-defining value judgments: this is the point where feeling reaches the opposite of the low temperatures needed for any calculation of prudence

or reckoning of usefulness, – and not just for once, for one exceptional moment, but permanently. The pathos of nobility and distance, as I said, the continuing and predominant feeling of complete and fundamental superiority of a higher ruling kind in relation to a lower kind, to those ‘below’ – *that* is the origin of the antithesis ‘good’ and ‘bad’. (The seigneurial privilege of giving names even allows us to conceive of the origin of language itself as a manifestation of the power of the rulers: they say ‘this *is* so and so’, they set their seal on everything and every occurrence with a sound and thereby take possession of it, as it were). It is because of this origin that from the outset, the word ‘good’ is absolutely *not* necessarily attached to ‘unegoistic’ actions: as the superstition of these moral genealogists would have it. On the contrary, it is only with a *decline* of aristocratic value judgments that this whole antithesis between ‘egoistic’ and ‘unegoistic’ forces itself more and more on man’s conscience, – it is, to use my language, the *herd instinct* which, with that, finally gets its word in (and makes *words*). And even then it takes long enough for this instinct to become sufficiently dominant for the valuation of moral values to become enmeshed and embedded in the antithesis (as is the case in contemporary Europe, for example: the prejudice which takes ‘moral’, ‘unegoistic’ and ‘*désintéressé*’ as equivalent terms already rules with the power of a ‘fixed idea’ and mental illness).

3

But secondly: quite apart from the fact that that hypothesis about the descent of the value judgment ‘good’ is historically untenable, it also suffers from an inner psychological contradiction. The usefulness of unegoistic behaviour is supposed to be the origin of the esteem in which it is held, and this origin is supposed to have been *forgotten*: – but how was such forgetting *possible*? Did the usefulness of such behaviour suddenly cease at some point? The opposite is the case: it is that this usefulness has been a permanent part of our everyday experience, something, then, that has been constantly stressed anew; consequently, instead of fading from consciousness, instead of becoming forgettable, it must have impressed itself on consciousness with ever greater clarity. How much more sensible is the opposite theory (that doesn’t make it any more true –), which is held, for example, by Herbert Spencer: he judges the concept ‘good’ as essentially the same as ‘useful’, ‘practical’, so that in their judgments ‘good’ and ‘bad’, people sum up and sanction their *unforgotten, unforgettable* experiences of

what is useful-practical, harmful-impractical. According to this theory, good is what has always shown itself to be useful: so it can claim validity as 'valuable in the highest degree', as 'valuable as such'. This route towards an explanation is wrong, as I said, but at least the explanation in itself is rational and psychologically tenable.

4

— I was given a pointer in the *right* direction by the question as to what the terms for 'good', as used in different languages, mean from the etymological point of view: then I found that they all led me back to the *same conceptual transformation*, — that everywhere, 'noble', 'aristocratic' in social terms⁹ is the basic concept from which, necessarily, 'good' in the sense of 'spiritually noble', 'aristocratic', of 'spiritually highminded', 'spiritually privileged' developed: a development that always runs parallel with that other one which ultimately transfers 'common', 'plebeian', 'low' into the concept 'bad'. The best example for the latter is the German word '*schlecht*' (bad) itself: which is identical with '*schlicht*' (plain, simple) — compare '*schlechtweg*' (plainly), '*schlechterdings*' (simply) — and originally referred to the simple, the common man with no derogatory implication, but simply in contrast to the nobility. Round about the time of the Thirty Years War, late enough, then, this meaning shifted into its current usage. — To me, this seems an *essential* insight into moral genealogy; that it has been discovered so late is due to the obstructing influence which the democratic bias within the modern world exercises over all questions of descent. And this is the case in the apparently most objective of fields, natural science and physiology, as I shall just mention here. The havoc this prejudice can wreak, once it is unbridled to the point of hatred, particularly for morality and history, can be seen in the famous case of Buckle; the *plebeianism* of the modern spirit, which began in England, broke out there once again on its native soil as violently as a volcano of mud, and with that salted, overloud, vulgar loquacity with which all volcanoes have spoken up till now. —

5

With regard to *our* problem, which can justifiably be called a *quiet* problem and fastidiously addresses itself to only a few ears, it is of no little

⁹ Nietzsche here uses a derivative of the word '*Stand*' ('estate').

interest to discover that, in these words and roots which denote 'good', we can often detect the main nuance which made the noble feel they were men of higher rank. True, in most cases they might give themselves names which simply show superiority of power (such as 'the mighty', 'the masters', 'the commanders') or the most visible sign of this superiority, such as 'the rich', 'the propertied' (that is the meaning of *arya*; and the equivalent in Iranian and Slavic). But the names also show a *typical character trait*: and this is what concerns us here. For example, they call themselves 'the truthful': led by the Greek aristocracy, whose mouthpiece is the Megarian poet Theognis.¹⁰ The word used specifically for this purpose, ἐσθλός,¹¹ means, according to its root, one who *is*, who has reality, who really exists and is true; then, with a subjective transformation, it becomes the slogan and catch-phrase of the aristocracy and is completely assimilated with the sense of 'aristocratic', in contrast to the *deceitful* common man, as taken and shown by Theognis, – until, finally, with the decline of the aristocracy, the word remains as a term for spiritual *noblesse*, and, as it were, ripens and sweetens. Cowardice is underlined in the word χαχός,¹² as in δειλός¹³ (the plebeian in contrast to the ἀγαθός): perhaps this gives a clue as to where we should look for the etymological derivation of the ambiguous term ἀγαθός.¹⁴ In the Latin word *malus*¹⁵ (to which I juxtapose μέλας)¹⁶ the common man could be characterized as the dark-skinned and especially the dark-haired man ('*hic niger est* –'),¹⁷ as the pre-Aryan occupant of Italian soil who could most easily be distinguished from the blond race which had become dominant, namely the Aryan conquering race, by its colour; at any rate, I have found exactly the same with Gaelic peoples, – *fin* (for example in *Fingal*), the word designating the aristocracy and finally the good, noble, pure, was originally a blond person in contrast to the dark-skinned, dark-haired native inhabitants. By the way, the Celts were a completely blond race; it is wrong to connect those traces of an essentially dark-haired population, which can be seen on carefully prepared ethnological maps in Germany,

¹⁰ Cf. esp. I. 53–68 (ed. Diehl).

¹¹ This word seems originally to have meant 'genuine, real', it later becomes one of the most commonly used words for 'noble'.

¹² (Greek) 'weak, ugly, cowardly, worthless'.

¹³ (Greek) 'cowardly (and thus despicable)'.

¹⁴ (Greek) 'capable, useful, good'.

¹⁵ 'bad, evil'.

¹⁶ (Greek) 'dark, black'.

¹⁷ 'That man is a dangerous character', literally 'He is black' (Horace, *Satires* I. 85).

with any Celtic descent and mixing of blood in such a connection, as Virchow does: it is more a case of the *pre-Aryan* population of Germany emerging at these points. (The same holds good for virtually the whole of Europe: to all intents and purposes the subject race has ended up by regaining the upper hand in skin colour, shortness of forehead and perhaps even in intellectual and social instincts: who can give any guarantee that modern democracy, the even more modern anarchism, and indeed that predilection for the 'commune', the most primitive form of social structure which is common to all Europe's socialists, are not in essence a huge *throw-back* – and that the conquering *master race*, that of the Aryans, is not physiologically being defeated as well? . . .) I think I can interpret the Latin *bonus*¹⁸ as 'the "warrior"': providing I am correct in tracing *bonus* back to an older *duonus* (compare *bellum*¹⁹ = *duellum* = *duenum*, which seems to me to contain that *duonus*). Therefore *bonus* as a man of war, of division (*duo*), as warrior: one can see what made up a man's 'goodness' in ancient Rome. Take our German '*gut*': does it not mean 'the godlike man', the man 'of godlike race'? And is it not identical with the popular (originally noble), name of the Goths? The grounds for this supposition will not be gone into here. –

6

If the highest caste is at the same time the *clerical* caste and therefore chooses a title for its overall description which calls its priestly function to mind, this does not yet constitute an exception to the rule that the concept of political superiority always resolves itself into the concept of psychological superiority (although this may be the occasion giving rise to exceptions). This is an example of the first juxtaposition of 'pure' and 'impure' as signs of different estates; and later 'good' and 'bad' develop in a direction which no longer refers to social standing. In addition, people should be wary of taking these terms 'pure' and 'impure' too seriously, too far or even symbolically: all ancient man's concepts were originally understood – to a degree we can scarcely imagine – as crude, coarse, detached, narrow, direct and in particular *unsymbolic*. From the outset the 'pure man' was just a man who washed, avoided certain foods which cause skin complaints, did not sleep with the filthy women from

¹⁸ 'good'.

¹⁹ Both '*bellum*' and '*duellum*' mean 'war' (Latin).

the lower orders and had a horror of blood, – nothing more, not much more! And yet the very nature of an essentially priestly aristocracy shows how contradictory valuations could become dangerously internalized and sharpened, precisely in such an aristocracy at an early stage; and in fact clefts were finally driven between man and man which even an Achilles of free-thinking would shudder to cross. From the very beginning there has been something *unhealthy* about these priestly aristocracies and in the customs dominant there, which are turned away from action and are partly brooding and partly emotionally explosive, resulting in the almost inevitable bowel complaints and neurasthenia which have plagued the clergy down the ages; but as for the remedy they themselves found for their sickness, – surely one must say that its after-effects have shown it to be a hundred times more dangerous than the disease it was meant to cure? People are still ill from the after-effects of these priestly quack-cures! For example, think of certain diets (avoidance of meat), of fasting, sexual abstinence, the flight ‘into the desert’ (Weir-Mitchell’s bed-rest, admittedly without the subsequent overfeeding and weight-gain that constitute the most effective antidote to all hysteria brought on by the ascetic ideal): think, too, of the whole metaphysics of the clergy, which is antagonistic towards the senses, making men lazy and refined, think, too, of their Fakir-like and Brahmin-like self-hypnotizing – Brahminism as crystal ball and fixed idea – and the final, all-too-comprehensible general disenchantment with its radical cure, *nothingness* (or God: – the yearning for a *unio mystica* with God is the Buddhist yearning for nothingness, Nirvâna – and no more!) Priests make *everything* more dangerous, not just medications and healing arts but pride, revenge, acumen, debauchery, love, lust for power, virtue, sickness; – in any case, with some justification one could add that man first became an *interesting animal* on the foundation of this *essentially dangerous* form of human existence, the priest, and that the human soul became *deep* in the higher sense and turned *evil* for the first time – and of course, these are the two basic forms of man’s superiority, hitherto, over other animals! . . .

7

~~– You will have already guessed how easy it was for the priestly method of valuation to split off from the chivalric-aristocratic method and then to develop further into the opposite of the latter; this receives a special~~

that ~~*sub hoc signo*~~²² Israel, with its revenge and revaluation of all former values, has triumphed repeatedly over all other ideals, all *nobler* ideals. —

9

— ‘But why do you talk about *nobler* ideals! Let’s bow to the facts: the people have won — or “the slaves”, the “plebeians”, “the herd”, or whatever you want to call them — if the Jews made this come about, good for them! No people ever had a more world-historic mission. “The Masters” are deposed; the morality of the common people has triumphed. You might take this victory for blood-poisoning (it did mix the races up) — I do not deny it; but undoubtedly this intoxication has *succeeded*. The “salvation” of the human race (I mean, from “the Masters”) is well on course; everything is being made appreciably Jewish, Christian or plebeian (never mind the words!). The passage of this poison through the whole body of mankind seems unstoppable, even though its tempo and pace, from now on, might tend to be slower, softer, quieter, calmer — there is no hurry . . . With this in view, does the Church still have a *necessary* role, indeed, does it have a right to exist? Or could one do without it? *Quaeritur*.²³ It seems that the Church rather slows down and blocks the passage of poison instead of accelerating it? Well, that might be what makes it useful . . . Certainly it is by now something crude and boorish, resistant to a more tender intelligence, to a truly modern taste. Should not the Church at least try to be more refined? . . . Nowadays it alienates, more than it seduces . . . Who amongst us would be a free-thinker if it were not for the Church? We loathe the Church, *not* its poison . . . Apart from the Church, we too love the poison . . .’ — This is the epilogue by a ‘free-thinker’ to my speech, an honest animal as he clearly shows himself to be, and moreover a democrat; he had listened to me up to that point, and could not stand listening to my silence. As a matter of fact, there is much for me to keep silent about at this point. —

²² Eusebius of Caesarea reports that Constantine (later called ‘the Great’) once had a vision of a cross with the attached legend: ‘By this, conquer’ (‘τούτῳ νίχῃ’) (*De vita Constantini* 1.28). This phrase was eventually transformed into the Latin: ‘In hoc signo vinces’ (‘In this sign you will conquer’). ‘Sub hoc signo’ (‘Under this sign’) is presumably to be understood as a variant of ‘In hoc signo’. In AD 312 Constantine defeated Maxentius at the Battle of the Milvian Bridge, becoming the first Christian Emperor.

²³ ‘That is the question’.

revenge to God, who keeps hidden as we do, avoids all evil and asks little from life in general, like us who are patient, humble and upright' – this means, if heard coolly and impartially, nothing more than: 'We weak people are just weak; it is good to do nothing *for which we are not strong enough*' – but this grim state of affairs, this cleverness of the lowest rank which even insects possess (which play dead, in order not to 'do too much' when in great danger), has, thanks to the counterfeiting and self-deception of powerlessness, clothed itself in the finery of self-denying, quiet, patient virtue, as though the weakness of the weak were itself – I mean its *essence*, its effect, its whole unique, unavoidable, irredeemable reality – a voluntary achievement, something wanted, chosen, a *deed*, an *accomplishment*. This type of man *needs* to believe in an unbiased 'subject' with freedom of choice, because he has an instinct of self-preservation and self-affirmation in which every lie is sanctified. The reason the subject (or, as we more colloquially say, *the soul*) has been, until now, the best doctrine on earth, is perhaps because it facilitated that sublime self-deception whereby the majority of the dying, the weak and the oppressed of every kind could construe weakness itself as freedom, and their particular mode of existence as an *accomplishment*.

14

– Would anyone like to have a little look down into the secret of how *ideals are fabricated* on this earth? Who has enough pluck? . . . Come on! Here we have a clear glimpse into this dark workshop. Just wait one moment, Mr Nosy Daredevil: your eyes will have to become used to this false, shimmering light . . . There! That's enough! Now you can speak! What's happening down there? Tell me what you see, you with your most dangerous curiosity – now *I* am the one who's listening. –

– 'I cannot see anything but I can hear all the better. There is a guarded, malicious little rumour-mongering and whispering from every nook and cranny. I think people are telling lies; a sugary mildness clings to every sound. Lies are turning weakness into an *accomplishment*, no doubt about it – it's just as you said.' –

– Go on!

– 'and impotence which doesn't retaliate is being turned into "goodness"; timid baseness is being turned into "humility"; submission to people one hates is being turned into "obedience" (actually towards someone who, they say, orders this submission – they call him God). The

On the Genealogy of Morality

inoffensiveness of the weakling, the very cowardice with which he is richly endowed, his standing-by-the-door, his inevitable position of having to wait, are all given good names such as “patience”, also known as *the* virtue; not-being-able-to-take-revenge is called not-wanting-to-take-revenge, it might even be forgiveness (“for *they* know not what they do – but we know what *they* are doing!”).³³ They are also talking about “loving your enemies” – and sweating while they do it.’

– Go on!

– ‘They are miserable, without a doubt, all these rumour-mongers and clandestine forgers, even if they do crouch close together for warmth – but they tell me that their misery means they are God’s chosen and select, after all, people beat the dogs they love best; perhaps this misery is just a preparation, a test, a training, it might be even more than that – something that will one day be balanced up and paid back with enormous interest in gold, no! in happiness. They call that “bliss”.’

– Go on!

– ‘They are now informing me that not only are they better than the powerful, the masters of the world whose spittle they have to lick (*not* from fear, not at all from fear! but because God orders them to honour those in authority)³⁴ – not only are they better, but they have a “better time”, or at least will have a better time one day. But enough! enough! I can’t bear it any longer. Bad air! Bad air! This workshop where *ideals are fabricated* – it seems to me just to stink of lies.’

– No! Wait a moment! You haven’t said anything yet about the masterpieces of those black magicians who can turn anything black into whiteness, milk and innocence: – haven’t you noticed their perfect *raffinement*, their boldest, subtlest, most ingenious and mendacious stunt? Pay attention! These cellar rats full of revenge and hatred – what do they turn revenge and hatred into? Have you ever heard these words? Would you suspect, if you just went by what they said, that the men around you were nothing but men of *ressentiment*? . . .

– ‘I understand, I’ll open my ears once more (oh! oh! oh! and *hold* my nose). Now, at last, I can hear what they have been saying so often: “We good people – *we are the just*” – what they are demanding is not called retribution, but “the triumph of *justice*”; what they hate is not their enemy, oh no! they hate “*injustice*”, “godlessness”; what they believe and hope for

³³ Gospel according to Luke 23.34.

³⁴ Romans 13.1.

is not the prospect of revenge, the delirium of sweet revenge (– Homer early on dubbed it “sweeter than honey”),³⁵ but the victory of God, the *just* God, over the Godless; all that remains for them to love on earth are not their brothers in hate but their “brothers in love”,³⁶ as they say, all good and just people on earth.’

– And what do they call that which serves as a consolation for all the sufferings of the world – their phantasmagoria of anticipated future bliss?

– ‘What? Do I hear correctly? They call it “the last judgment”, the coming of *their* kingdom, the “kingdom of God” – but *in the meantime* they live “in faith”, “in love”, “in hope”.’³⁷

– Enough! Enough!

15

~~Faith in what? Love of what? Hope for what? – These weaklings – in fact *they*, too, want to be the powerful one day, this is beyond doubt, one day *their* ‘kingdom’ will come too – ‘the kingdom of God’ *simpliciter* is their name for it, as I said: they are so humble about everything! Just to experience *that*, you need to live long, well beyond death, – yes, you need eternal life in order to be able to gain eternal recompense in ‘the kingdom of God’ for that life on earth ‘in faith’, ‘in love’, ‘in hope’. Recompense for what? Recompense through what? . . . It seems to me that Dante made a gross error when, with awe-inspiring naivety he placed the inscription over the gateway to his hell: ‘Eternal love created me as well’:³⁸ – at any rate, this inscription would have a better claim to stand over the gateway to Christian Paradise and its ‘eternal bliss’: ‘Eternal *hate* created me as well’ – assuming that a true statement can be placed above the gateway to a lie! For *what* is the bliss of this Paradise? . . . We might have guessed already; but it is better to be expressly shown it by no less an authority in such matters than Thomas Aquinas, the great teacher and saint. ‘Beati in regno coelesti’, he says as meekly as a lamb, ‘videbunt poenas damnatorum, *ut beatitudo illis magis complaceat*.’³⁹ Or, if you want~~

³⁵ *Iliad* XVIII, 107ff.

³⁶ First Thessalonians 1.3.

³⁷ First Corinthians 13.13; First Thessalonians 1.3.

³⁸ Dante, *Inferno* III. 5–6.

³⁹ The blessed in the heavenly kingdom will see the torment of the damned *so that they may even more thoroughly enjoy their blessedness*. Thomas Aquinas, *Summa Theologiae Supplement to the Third Part*, question XCVII, article 1, ‘conclusio’. Some modern editions do not contain this ‘conclusio’.

~~talibus exultes, quis tibi praetor aut consul aut quaestor aut sacerdos de sua liberalitate praestabit? Et tamen haec jam habemus quodammodo per fidem spiritu imaginante representata. Ceterum qualia illa sunt, quae nec oculus vidit nec auris audivit nec in cor hominis ascenderunt? (1. Cor. 2, 9) Credo circo et utraque cavea (first and fourth rank or, according to others, the comic and tragic stages) et omni stadio gratiora.⁴²~~

(*Per fidem*:⁴³ that is what is written.)

16

Let us draw to a close. The two *opposing* values 'good and bad', 'good and evil' have fought a terrible battle for thousands of years on earth; and

⁴² But there are yet other spectacles: that final and everlasting day of judgement, that day that was not expected and was even laughed at by the nations, when the whole old world and all it gave birth to are consumed in one fire. What an ample breadth of sights there will be then! *At which one shall I gaze in wonder? At which shall I laugh? At which rejoice? At which exult*, when I see so many great *kings* who were proclaimed to have been taken up into heaven, groaning in the deepest darkness together with those who claimed to have witnessed their apotheosis and with Jove himself. And when I see those [provincial] governors, persecutors of the Lord's name, melting in flames more savage than those with which they insolently raged against Christians! When I see those wise philosophers who persuaded their disciples that nothing was of any concern to God and who affirmed to them either that we have no souls or that our souls will not return to their original bodies! Now they are ashamed before those disciples, as they are burned together with them. Also the poets trembling before the tribunal not of Minos or of Radamanthus, but of the unexpected Christ! Then the tragic actors will be easier to hear because they will be in better voice [i.e. screaming even louder] in their own tragedy. Then the actors of pantomime will be easy to recognize, being much more nimble than usual because of the fire. Then the charioteer will be on view, all red in a wheel of flame and the athletes, thrown not in the gymnasia but into the fire. Unless even then I don't want to see them [alive +], preferring to cast an *insatiable* gaze on those who raged against the Lord. 'This is he', I will say, 'that son of a carpenter or prostitute [- Tertullian refers to the Jews from now on, as is shown by what follows and in particular by this well-known description of the mother of Jesus from the Talmud -] that destroyer of the Sabbath, that Samaritan, that man who had a devil. He it is whom you bought from Judas, who was beaten with a reed and with fists, who was defiled with spit and had gall and vinegar to drink. He it is whom his disciples secretly took away so that it might be said that he had risen again, or whom the gardener removed so that his lettuces would not be harmed by the crowd of visitors.' What praetor or consul or quaestor or priest will grant you from his largesse the chance of seeing and *exulting in such things*? And yet to some extent we have such things already *through faith*, made present in the imagining spirit. Furthermore what sorts of things are those which the eye has not seen nor the ear heard, and which have not come into the human heart? (1. Cor. 2, 9) I believe that they are more pleasing than the circus or both of the enclosures [first and fourth rank of seats, or, according to others, the comic and the tragic stages] or than any race-track.'

The material above in square brackets is Nietzsche's addition to Tertullian's text. At '[alive +]' Nietzsche incorrectly reads 'vivos' ('alive') for 'visos' ('seen').

⁴³ 'By my faith'.

although the latter has been dominant for a long time, there is still no lack of places where the battle remains undecided. You could even say that, in the meantime, it has reached ever greater heights but at the same time has become ever deeper and more intellectual: so that there is, today, perhaps no more distinguishing feature of the 'higher nature', the intellectual nature, than to be divided in this sense and really and truly a battle ground for these opposites. The symbol of this fight, written in a script which has hitherto remained legible throughout human history, is 'Rome against Judea, Judea against Rome': – up to now there has been no greater event than *this* battle, *this* question, *this* contradiction of mortal enemies. Rome saw the Jew as something contrary to nature, as though he were its antipodean monster (*Monstrum*); in Rome, the Jew was looked upon as *convicted* of hatred against the whole of mankind:⁴⁴ rightly, if one is right in linking the well being and future of the human race with the unconditional rule of aristocratic values, Roman values. What, on the other hand, did the Jews feel about Rome? We can guess from a thousand indicators; but it is enough to call once more to mind the Apocalypse of John, the wildest of all outbursts ever written which revenge has on its conscience. (By the way, we must not underestimate the profound consistency of Christian instinct in inscribing this book of hate to the disciple of love, the very same to whom it attributed that passionately ecstatic gospel –: there is some truth in this, however much literary counterfeiting might have been necessary to the purpose.) So the Romans were the strong and noble, stronger and nobler than anybody hitherto who had lived or been dreamt of on earth; their every relic and inscription brings delight, provided one can guess *what* it is that is doing the writing there. By contrast, the Jews were a priestly nation of *ressentiment par excellence*, possessing an unparalleled genius for popular morality: compare peoples with similar talents, such as the Chinese or the Germans, with the Jews, and you will realize who are first rate and who are fifth. Which of them has *prevailed* for the time being, Rome or Judea? But there is no trace of doubt: just consider to whom you bow down in Rome itself, today, as though to the embodiment of the highest values – and not just in Rome, but over nearly half the earth, everywhere where man has become tame or wants to become tame, to *three Jews*, as we know, and *one Jewess* (to Jesus of Nazareth, Peter the Fisherman, Paul the Carpet-Weaver and the mother of Jesus mentioned first, whose

⁴⁴ At *Annals* XV. 44 Tacitus describes 'those popularly called "Christians"' as 'convicted of hatred against the whole human species'; at *Histories* V.5 he claims that the Jews show benevolence to one another, but exhibit hatred of all the rest of the world.

name was Mary). This is very remarkable: without a doubt Rome has been defeated. However, in the Renaissance there was a brilliant, uncanny reawakening of the classical ideal, of the noble method of valuing everything: Rome itself woke up, as though from suspended animation, under the pressure of the new, Judaic Rome built over it, which looked like an ecumenical synagogue and was called 'Church': but Judea triumphed again at once, thanks to that basically proletarian (German and English) *ressentiment*-movement which people called the Reformation, including its inevitable consequence, the restoration of the church, – as well as the restoration of the ancient, tomb-like silence of classical Rome. In an even more decisive and profound sense than then, Judea once again triumphed over the classical ideal with the French Revolution: the last political nobility in Europe, that of the *French* seventeenth and eighteenth centuries, collapsed under the *ressentiment*-instincts of the rabble, – the world had never heard greater rejoicing and more uproarious enthusiasm! True, the most dreadful and unexpected thing happened in the middle: the ancient ideal itself appeared *bodily* and with unheard-of splendour before the eye and conscience of mankind, and once again, stronger, simpler and more penetrating than ever, in answer to the old, mendacious *ressentiment* slogan of *priority for the majority*, of man's will to baseness, abasement, levelling, decline and decay, there rang out the terrible and enchanting counter-slogan: *priority for the few*! Like a last signpost to the *other* path, Napoleon appeared as a man more unique and late-born for his times than ever a man had been before, and in him, the problem of the *noble ideal itself* was made flesh – just think *what* a problem that is: Napoleon, this synthesis of *Unmensch* (brute) and *Übermensch* (overman) . . .

17

– Was it over after that? Was that greatest among all conflicts of ideals placed *ad acta* for ever? Or just postponed, postponed indefinitely? . . . Won't there have to be an even more terrible flaring up of the old flame, one prepared much longer in advance? And more: shouldn't one desire *that* with all one's strength? or will it, even? or even promote it? . . . Whoever, like my readers, now starts to ponder these points and reflect further, will have difficulty coming to a speedy conclusion, – reason enough, then, for me to come to a conclusion myself, assuming that it has been sufficiently clear for some time what I *want*, what I actually want with that dangerous slogan which is written on the spine of my last book, *Beyond Good and Evil* . . . at least this does *not* mean 'Beyond Good and Bad.' –

On the Genealogy of Morality

Note. I take the opportunity presented to me by this essay, of publicly and formally expressing a wish that I have only expressed in occasional conversations with scholars up till now: that is, that some Faculty of Philosophy should do the great service of promoting the study of *the history of morality* by means of a series of academic prize essays: – perhaps this book might serve to give a powerful impetus in such a direction. With regard to such a possibility, I raise the following question for consideration: it merits the attention of philologists and historians as well as those who are actually philosophers by profession:

‘What signposts does linguistics, especially the study of etymology, give to the history of the evolution of moral concepts?’

– On the other hand, it is just as essential to win the support of physiologists and doctors for these problems (on the *value* of all previous valuations): we can leave it to the professional philosophers to act as advocates and mediators in this, once they have completely succeeded in transforming the originally so reserved and suspicious relationship between philosophy, physiology and medicine into the most cordial and fruitful exchange. Indeed, every table of values, every ‘thou shalt’ known to history or the study of ethnology, needs first and foremost a *physiological* elucidation and interpretation, rather than a psychological one; and all of them await critical study from medical science. The question: what is this or that table of values and ‘morals’ *worth?* needs to be asked from different angles; in particular, the question ‘value for *what?*’ cannot be examined too finely. Something, for example, which obviously had value with regard to the longest possible life-span of a race (or to the improvement of its abilities to adapt to a particular climate, or to maintaining the greatest number) would not have anything like the same value if it was a question of developing a stronger type. The good of the majority and the good of the minority are conflicting moral standpoints: we leave it to the naïvety of English biologists to view the first as higher in value as *such* . . . All sciences must, from now on, prepare the way for the future work of the philosopher: this work being understood to mean that the philosopher has to solve the *problem of values* and that he has to decide on the *rank order of values*. –