Sections 1-7

1. One of the so-called “English psychologists” is identified in Nietzsche’s Preface. See pp.453-454. What is the point of his criticism?

2. How does Nietzsche re-define the word good? Who, then, are bad?

3. Herbert Spencer was the greatest evolutionary theorist of his age. He was one who claimed that the word good originally meant useful and that people had forgotten this meaning. Does Nietzsche agree?

4. Etymology is the study of word meanings through the study of their historical origins. (e.g., philosophy comes from the Greek words for wisdom [sophia] and for lover [philos]). What does Nietzsche conclude about the etymology of the word good?

5. What other meanings does good have?

6. What changes has a priestly mentality made?

7. What are Nietzsche’s accusations against the Jews? What is the “slave revolt”? 
Sections 8 - 12

8. The “...tree of vengefulness and hatred...” has produced “...the profoundest and sublimest kind of love...”, FN writes. How have the Jews used Jesus in this regard?

9. The revaluation achieved by the slaves/mob has produced a new morality. Explain his metaphor of blood-poisoning.

10. FN’s special word is introduced here: **ressentiment**. (He used the French spelling and pronunciation.) Here he describes **ressentiment** by contrasting the noble morality and the slave morality.
   - The noble morality develops how?
   - The slave morality develops how?

11. The difference between ‘bad’ and ‘evil’ highlights the difference between the noble morality and the slave morality. Explain.

   He offers several examples of noble races (top of p.477); notice the Homeric hero. Recall the exploits and values of Ulysses, who is an example of Nietzsche’s noble morality.

   **How do you interpret the phrase “blond beast”**?

12. What does he mean by ‘nihilism’?

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This fable is somewhat similar to Nietzsche’s concept of **ressentiment**.

**The Fox and the Grapes**

One hot summer’s day a Fox was strolling through an orchard till he came to a bunch of grapes just ripening on a vine which had been trained over a lofty branch. “Just the things to quench my thirst,” he said. Drawing back a few paces, he took a run and a jump, and just missed the bunch. Turning round again with a One, Two, Three, he jumped up, but with no greater success. Again and again he tried after the tempting morsel, but at last had to give it up, and walked away with his nose in the air, saying: “I am sure they are sour.”

**It is easy to despise what you cannot get.**

Aesop’s Fables (6th century B.C.)
Sections 13 - 17

13. The popular or prevailing moralities are absurd, FN is claiming here, because they make impossible demands. What is their most absurd demand?

FN claims that weakness is never a voluntary achievement. Why must “the vengeful” revaluators claim the opposite?

14. Here he uses a workshop image. What is this workshop producing?

15. His attack on “the kingdom of God” or the Christian belief in a life after death cites writings of Dante, Thomas Aquinas, and Tertullian. What evidence does he find there of vengefulness or hatred?

16. Before reading section 16, Section 260 in Beyond Good and Evil is helpful here. (Pages 394 – 398: look for the idea of “value-creating”. He describes master morality on pages 394-396; slave morality, and how it differs from the greater type, on page 397-398)

On pages 489-490 in GOM he sets up a cultural conflict between Rome and Judea. What is the nature of this conflict? Who is winning?

Why is Napoleon mentioned here?