Nietzsche discerns an 'order of rank' among human beings, reflecting the qualitative differences among the various 'types' of man and forms of humanity there have been and are and can be. And he considers it imperative, if human life is to flourish and develop, 'to maintain the order of rank in the world', and indeed to widen the 'difference between strata' and intensity 'the pathos of distance' growing out of it. He regards this as a condition of the possibility of the "ever now widening of differences within the soul itself, the development of the higher, rarer, more remote, further-stretching, more comprehensive states — in brief, simply the enhancement of the type 'man' the continual 'self-overcoming'".

The alternative possibility he envisions, should this condition not be met, is that of the overall 'degeneration and diminution of man into the perfect herd animal, the dwarf animal of equal right and claim'. Thus he continues: "Anyone who has once thought through this possibility to the end, no longer knows any other nausea than other man — but perhaps also a new task!" Nietzsche's concern to drive home these points influences the greater part of his writings from Zarathustra onward. As he has Zarathustra says:

"...thus blink the mob — 'there are no higher man, we are all equal, man is man; before God we are all equal', before God! But now this God has died. And therefore, before the mob we do not want to be equal."

---

1,2 and 3; 'Beyond Good and Evil', pages 219, 157 and 203.
4. 'Thus Spoke Zarathustra' IV, 13.
Nietzsche here gives brief expression to one of the basic arguments by means of which he seeks to undermine the doctrine of the basic equality of all men, and so to clear the way for the development of his case to the effect that some not only differ but are superior to others. Human beings generally fall into one or the other of the two radically different and widely disparate groups, one very numerous and occupying 'the human low land', and the other,'very small in number', constituting 'a higher, brighter humanity' standing far 'above' the rest. Thus he contrast the general run of mankind, among whom 'sickliness' is purported to be the norm, which 'man's lucky hit' consisting of the rare cause of great power of soul and body. On the one hand, 'there is the domestic animals, the herd animals', which is now and has long been the rule. On the other, there are the 'exceptions', the 'fortunate accidents of great success', which are 'encountered in the most widely different places and culture: here we really do find a higher type, which is in relation to mankind as a whole, a kind of 'ubermensch' or superman.

I refer in detail to Nietzsche to include a separate category of the exceptional man or ideal man known as Liangtuang (refer to page 39) who does not come under the head of either the good or the Godly. While the good pursue the good conduct as

1. The Will to Power; VII & VIII P.993.
2. On the Genealogy of Moral; III,1.
3. The Anti-Christ; 3
4. Op cit 4
defined by their tradition and the Godly try and live up to the image of the concept of God as accepted by the society, the Liangtuang in most cases creates his own values.

It is those who are at once the 'strongest' and the most spiritual of men, possessed of great 'power of soul and body' and of the richest and most complex natures rather than those who are either the least or most thoroughly civilized of human type, who are Nietzsche's 'higher man'. They are exceptional in being "the strongest, most independent, most courageous, 'having at their disposal' a great quantum of power to which one is able to give direction," and thus being capable of genuine creativity. The life and works of all Liangmai Naga heroes bear testimony to this. Their 'higher form of being' thus translated into higher form of 'culture (Will to Power P.1025) transcending the planes of merely natural and social existence and activity, and so opening a new chapter in the enhancement of life'. In them 'the spontaneous', aggressive, expansive, form-giving forces that give new interpretation and directions' (which Nietzsche refers to as 'the essence of life, its will to power) are present in abundance, and are brought into a fortunate organisation conducive to 'facility in self-direction and self-elevation.'

1. 'The Will to Power' pages, 776.
2. 'On the Genealogy of Moral' II.12.
In the struggle against evil sometimes, the heroes of the Liangmai Naga tradition are expected to rise above the bare-ly ethical, in that they exhibit an insight into social and his-torical events almost to a special vision into the state of things to come.

The ideal example of an exceptional man or Liangtuang in the Liangmai Naga tradition would be Manu:Hu-ngennang. He was known as a man of action who never sat idle while others were in trouble; he devoted his life for the service of the help-less victims of injustice. Whether friends or foes whoseover came to him for help he never let them down and always took up their burdens as his own even to the extent of endangering his own existence. There are lengthy accounts of the sacrifices made by him for the welfare of his fellow men. A most daring achieve-ment of his is his defence of innocent people who were terrorized by enemy raiders. Manu:Hu-ngennang took up the fight and fought all alone against the raiders fully aware that he was risking his own life as the odds were too much against him. Being exceptional Manu:Hu-ngennang could rise to the occasion and expel the threat-en ing raiders knowing fully well that this action of his was bound to bring their wrath on himself. In any case, as a warrior, he was duty bound to protect his fellow villagers or anyone else in need. (His action remind us of Rama during his exile.) Interes-

tiously, Manu-Hu-ningennang in later year i.e. after the loss of his wife and all the children but one, faced such a crisis in his life that he had to take 'the law into his own hands', in order to enforce once again the supreme virtue of peace and harmony in his society.

Let me elaborate, the conventional art of warfare of his society forbade any cold-blooded killing as well as guerrilla warfare. These were considered as the actions of a coward and not of a true warrior. But being exceptional, Manu-Hu-ningennang realised the necessity of taking recourse to them. Since the enemy was evil and since his duty was to destroy the evil, the means to be adopted should be such that they would help in successfully completing his mission. The point I am trying to stress here is that the Liangtuang exhibits his special power in the society through taking decisions individually, even at the risk of his own reputation. His circumstances are such that if he ceases to undertake further killing as advised by his elders, he would fail in the bigger task of crushing the evil force which has already taken root in the hearts of the raiders and that of their off-springs. Mercy, the warriors, keep for the weak and the good but with the criminals the practice of mercy amounts to foolishness.

Being a Liangtuang, in other words, is not merely a matter of honour and respect by the village community. Circumstances com-
pel the Liangtuang to take decisions single handedly and sometimes his decisions may be opposed by others who lack insight into moral issues. As exceptional, he must know and realise that he is alone. If today he is honoured tomorrow he may be hunted and boycotted like Manu:Hu-ngennang was by his own people. But fearless he must go on in the pursuit of destroying the enemies and restoring complete harmony in the society. But though Manu:Hu-ngennang is remembered till today and represents the embodiment of all virtues true of the Liangmai Naga hero, while he lived he was aware that as exceptional he was alone. The others may share his glory but in times of crisis they will leave him to fend for himself. The life of most of the Liangtuang shows that while they lived they were not objects of hero-worship as such. However, in the later years tradition never tired in its admiration of such great men. When he is successful in his feats he is the enlightening presence, the native original insight, a man of heroic nobleness. He knows for certain his unique relation to his mysterious ecology and his duty vis-a-vis it. Not only that he expresses what he knows in his outward and actual actions but what he feels intensely, he sees that it is presented before all in visual shape, as a historical reality.

The ideal of an exceptional man or Liangtuang is also found in the folk songs of the Liangmai Nagas. There are many songs which convey to us the quality of an exceptional man through
the examples of natural objects, animals, birds and so on. Let me quote one particular folk song which was sung by the Liangmai Naga villagers during the first season of cleaning weeds in the paddy fields. This song expresses the significance of the exceptional qualities through Senchang (a particular type of python) and Chamiangken (a type of creeping plant). Senchang is equated with the qualities of greatness, nobility, fearlessness, and serenity even in the midst of trouble and dangers; and Chamiangken signifies that like the plant the value of greatness and its importance are only cherished and admired by people after the death of Liangtuang. This song signifies two things, (a) that while he lives, with all great qualities, he renders valuable service to his society, risking his own happiness and prestige and (b) that people recognise his importance and the value of his achievements and sacrifices only after his death.

1. "Amarailiu tu Senchang ponkaruan kum;
    Maipui mainah kapjiu
    Chamai hui, richung jou kawan,
    E kamareiliu benta juwang
    Atu benkhum kajinai, nachia manai wiye.
    Ngut gaijiu narim wi
    Chamiang rim kakhung liutu chalungsi."

2. Chamiangken does not have any significance while it is fresh but only when it dries up for a few hours does it produce a tremendous sweet fragrance lasting for many days.
Manu. Hu-ngennang amongst the Liangmai Nagas represents the 'higher type' which Nietzsche characterizes as the 'richest and most complex forms' of human life'; are indeed attained, but they do not last, 'for they perish more easily'; they are achieved only rarely and maintain their superiority with difficulty', while only the lowest preserve an apparent indestructibility.¹ So he writes:

"The higher the type of man that a man represents, the greater the improbability that he will turn out well. The accidental, the law of absurdity in the whole economy of mankind, manifests itself most horribly in its destructive effect on the higher men whose complicated conditions of life can only be calculated with great subtlety and difficulty."²

I refer to the above remarks of Nietzsche because I want to distinguish the Liangtuang or the 'higher man' from 'the splendid blond beast prowling about avidly in search of spoil and victory.' There is somehow an impression prevailing in academic circles that (a) the Liangmai Naga warrior was either hungry for heads (a myth which I have tried to explode in chapter IV of my thesis), or (b) they were so untamed and irrational that they were incapable of rising above the immediate. The later point gets rejected by my analysis of the Liangtuang in pages 155 to 157. The modern Liangmai Naga is committed, to the view that the 'taming' or

---

¹ 'The Will to Power' page 684.
² 'Beyond Good and Evil' page 62.
'civilizing' process is a necessary condition for the emergence of a higher form of culture and spirituality higher than the one represented by the exceptional or the Liangtuang.

This view popular as it may be amongst the tribe today, in my view, completely refuses to see man as a creator of values and as a form-giver in his own right, leading to the suppression of the boldest and the most spiritual nature. The aim of the new process of so called civilization introduced with Christianity is primarily at the transformation of human beings homogeneous 'herd' on a plane reflecting their 'common' nature and the requirements of a smoothly functioning social order. Unfortunately within the tradition itself, this higher type of man in spite of his exhibiting the qualities of robust health, exceptional strength, and overflowing vitality, has ceased to be encouraged. Today he is almost a non-existent entity.

What has replaced him is the large scale championing of 'the good' defined almost entirely in terms of the civilizing influence of Christianity and modernity. Christian morality hopes to instill discipline and a sense of spirituality through a 'taming' process requiring a consistent persuade through whole chains of generations.
Christainity which talks of many a good things such as kindness, truthfulness, faithfulness, benevolence, and so on. This creation is God's and therefore good. When Job's wife holds God responsible for Job's suffering, he replies as follows, "... Thou speakest as one of the foolish women spakest. What? Shall we received good at the hand of God, and shall we not received evil? In all this did not Job sin with his lips." (Job: 2.10).

Job is convinced that only good emanates from God, and that whatever that is evil cannot come from God. The Psalmist is of the opinion that long life is given in order to achieve what is good. Here, the Psalmist connects the concept of good with the concept of good life. He says; "What man is he that desired life, and loved many days, that he may see good." (Psalm 34.2). Solomon opines that we must keep good to those who need it. This sort of view is reflected in the following verse, "Whenever you possibly can do good to those who need it." (Proverb; 3.27). Ecclesiastes which means the Preacher, the term, 'good' is related to a just man. I quote, "For there is not a just man upon earth, that doeth good and sinned not." (Ecclesiastes; 7.20). Accordingly the book of Acts summerises the life of Jesus Christ on earth as follows; "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." (Acts; 10.38).
Christ is depicted as personification of goodness.

In both Matthew and Luke reiterate that whatever that is good comes from above, "If ye then being evil, know how to give good gift unto your children, how much more shall your Father which is in Heaven give good things to them that ask him" (Matthew 7:11. Luke 11:13). Matthew also relates the concept of good to faithfulness. This come out crystal clear in the following verse, "His Lord said unto him, Well done thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into joy of thy Lord" (Matthew 25:21). Paul says that knowledge of God is good; he puts it as follows, "That ye might work worthy of the Lord unto all pleasing, being faithful in every good work, and increasing in the knowledge of God" (Colossian 1:10). Solomon indicates that a good name is preferable to having worldly riches as follows, "A good name is to be chosen rather than great riches, having favor rather than Silver and Gold" (Proverb 22:1).

What Nietzsche has in mind is the attainment of a type of humanity the possibility of which was discerned by Goethe, who writes, 'conceived a human being who would be strong, highly educated, skillful in all bodily matter, self-control, reverent toward himself, and who might dare to afford the whole range and wealth of being natural, because he is strong enough for such
freedom, and knows how to use to his advantage even that from which the average nature would perish. Nietzsche conceives of the 'higher man' in the same way, as his explicit linking of this conception with his own 'Dionsyian faith' indicated. This 'higher man' is the type of 'the sovereign individual, like only to himself, liberated again from the morality of the custom, autonomous and supra-moral ... who has his own protracted will, and whose mastery over himself also necessarily gives him mastery over circumstances, over nature, and elevates him above all more short-willed and unreliable creatures.'

For human being of this sort "great ventures and overall attempts of discipline and cultivation' are possible. Possessed of a 'great health' that is more seasoned, tougher, more audacious and gayer than that of lesser men even under circumstances most favourable to them, Nietzsche's 'higher men' are argonauts of the ideal, through whose 'overflowing power and abundance' the landscapes of human existence is transformed, and 'the destiny of soul changes.' They possess 'creative power' others lack, and stand apart from the rest both in terms of the strength the measure of which is to what extent one can endure to live in a meaningless world because one organised a small portion of it oneself. In terms of Nietzsche's conception of the 'enhancement of life', his 'higher men' thus at once represent a highly enhanced form of

1. Twilight of the Idol; IX.49.
2. On the Genealogy of Moral; II.2.
3. The Gay Science Book; P.382.
human life and also are the primary instruments of its further enhancement.

It is owing to all these circumstances that Nietzsche considers it appropriate to term the sort of human being under consideration not merely as 'different' but also 'higher' than others — not only exceptional in the sense of superior. He argues that, given the untenability of assigning intrinsic values to each and every human being as such, it is only in terms of something along the lines of his 'Dionysian value standard for existence' that they can be attributed any value at all. And it is this contention that, when his perspective of evaluation is adopted, considerations pertaining to the 'enhancement of life' take on a decisive importance, and the differences noted acquire differential evaluative significance. There is an order of rank of different kinds of life because some constitute more 'enhance' forms of it, figure more prominently and directly in its further enhancement than others, and because no considerations of any other sort carry any weight to the reckoning to be made. And that type of man Nietzsche terms 'higher' is to be esteemed as being 'higher in value' than others accordingly, and is to be regarded as worthier of life as well.

This is not to say that no value whatever is ascribable to all others, or that they are entirely 'unworthy of life'; but it is to relegate them to lower positions on the 'order of rank'.
and does carry the implication that some may fare very poorly indeed. It is not however, either as individuals or members of any particular racial, national or other group as such that they are to accord greater or lesser value, but rather only as instances of 'different kinds of life'.

"Every individual may be scrutinized to see whether he represents the ascending or the descending line of life ... If he represents the ascending line, then his worth is indeed extra-ordinary — and for the sake of as a whole, which takes a step further through him, the care for his preservation and for the creation of the best conditions for him may even be extreme ... If he represents the descending development, decay, chronic degeneration, and sickness ..., then he has small worth, and the minimum of the decency requires that he takes away as little as possible from those who have thus turned out well. The only value human beings have thus related to what they represent and may bring about, and is a function of characteristics they do not possess in equal measure." ²

What I wish to add, in the light of the above point is that not only has this conception of the higher/exceptional (Liangtuang) has been generally replaced by the ideal of 'the good', the good as an ideal has also almost swallowed the concept of the 'Godly' (refer to chapter II) in the contemporary scene. There is hardly a person for instance, belonging to the new faith namely, the

1. _Twilight of the Idol_. IX.33.
Baptist Mission, who claims to be a sainly or exceptionally holy person!

However a more serious loss than the concept of the Godly is the loss of the concept of Liangtuang to the Liangmai Naga culture. It is the conception of the exceptional or the ideal that contained the spirit, the passion and the strength of the Liangmai Naga culture. The present scheme of values, along with the taming or civilizing process aims at inculcating the good values,'good' understand in the highest Christain sense alone.