

Nietzsche on New Paths.

The HyperNietzsche Project and Open Scholarship on the Web

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In his famous work *Nietzsche and Philosophy*, Gilles Deleuze writes:

One of the most important texts which Nietzsche wrote to explain what he understood by will to power is the following: “The *victorious* concept ‘force’, by means of which our physicists have created God and the world, still needs to be *completed*: an *inner* will (Deleuze’s emphasis) must be ascribed to it, which I designate ‘will to power.’” The will to power is thus ascribed to force, but in a very special way: it is both a complement of force and something internal to it.²

This interpretation is based on one and only one posthumous fragment of Nietzsche that Deleuze found in the *The Will to Power*. But which *Will to Power*? It is well-known that Nietzsche never published a work entitled *The Will to Power* and works others have published under this title are only arbitrary and badly made compilations of posthumous notes from various periods, as has been shown by Mazzino Montinari.³ Moreover, the best proof that *The Will to Power* doesn’t exist is the fact that it exists too much. In fact, we know at least five versions of this book, each different from the other. Even if *The Will to Power* doesn’t exist, it still sells very well, a fact not lost on publishers, who have regularly marketed and sold different versions of a book purporting to be *The Will to Power*. The five principle versions are:

- 1901, *Der Wille zur Macht. Versuch einer Umwerthung aller Werthe; (Studien und Fragmente)*, Leipzig, Naumann, edited by P. Gast and the brothers Ernst and August Horneffer with a preface by Elisabeth Förster-Nietzsche, consisting of 483 so-called “aphorisms,” which are in reality notes of varying kinds.
- 1906, *Der Wille zur Macht. Versuch einer Umwerthung aller Werthe. Aus dem Nachlaß 1884-1888*, edited by E. Förster-Nietzsche and P. Gast, this time with 1067 “aphorisms.” When this edition was reprinted in 1911 in the *Großoktavausgabe*, Otto Weiss added a critical apparatus which clarified the arbitrary character of the compilation. This was for a long time considered the “canonical” version of *The Will to Power* and was used by

¹ <<http://www.item.ens.fr/diorio/>>.

² Deleuze, Gilles. *Nietzsche and Philosophy*, European Perspectives. New York: Columbia Univ. Press, 1983.

³ Montinari, Mazzino. “*La volonté de puissance n’existe pas*.” Translated by Patricia Farazzi and Michel Valensi. Edited by Paolo D’Iorio. Paris: Éditions de l’Éclat, 1996. On line at <<http://www.lyber-eclat.net/lyber/montinari/volonte.html>>. In English, see Montinari, Mazzino. *Reading Nietzsche*. Translated by Greg Whitlock, International Nietzsche Studies. Urbana: University of Illinois Press, 2003.

the most influential interpreters of Nietzsche (including Karl Jaspers, Karl Löwith, Martin Heidegger, Eugen Fink, Charles Andler, and Walter Kaufmann). It was translated into English in 1912 and Italian in 1927, but never into French. The German was re-published as the Musarion edition in 1922, but from 1930 onward, under the direction of Alfred Bäumler, the critical apparatus was omitted.

- 1917, *Der Wille zur Macht. Eine Auslegung alles Geschehens* edited by Max Brahn, Leipzig, Kröner, including 696 “aphorisms; republished in 1921 in the *Klassiker-Ausgabe*.
- 1930, *Der Wille zur Macht*, Leipzig, Kröner, edited by August Messer, 491 “aphorisms”.
- 1935, *La Volonté de puissance*, Paris, Gallimard, edited by Friedrich Würzbach, including 2397 “aphorisms.” This edition proclaimed itself “the only complete French edition,” but it is far beyond complete, insofar as it contains 2397 “aphorisms,” twice as many aphorisms as the canonical German edition. This edition was then republished in Germany in 1940 as *Das Vermächtnis Friedrich Nietzsches. Versuch einer neuen Auslegung allen Geschehens und einer Umwertung aller Werte*, Salzburg / Leipzig, Pustet. The compilation was republished in German in 1969 and 1977, under the title *Umwertung aller Werte*. And so, in the history of these forgeries, we find not only the same title used for entirely different compilations, but also different titles used for the same compilation.

Not only is *The Will to Power* a book that Nietzsche never wrote, but the various versions are also rife with textual corruption. In fact, not one of the so-called aphorisms from *The Will to Power* is exempt from mistakes in transcription or arbitrary editing decisions. The succession of the fragments in the manuscripts is almost never respected and the various editors sometimes even published, as texts of Nietzsche, passages from other authors (Tolstoy, for example) that the philosopher had simply copied into his notebooks.

Deleuze, like the majority of French philosophers, used the more-than-complete Würzbach edition, in which he had found the note containing the expression “*vouloir interne*” (inner will). If we go to the text of the corresponding German edition we will find that “*vouloir interne*” is the translation of “*innere Wille*.” The problem is that if we inspect the manuscript, we see that Nietzsche did not write “*innere Wille*”, but rather “*innere Welt*.”⁴ What Nietzsche actually wrote does not support Deleuze’s claim that the will to power is “at the same time a complement of the force *and* something internal.” The entire Deleuzian interpretation of the concept of the will to power evaporates: it has lost its textual grounding and ceases to exist for scholarship.⁵

⁴ Deleuze cites the Würzbach compilation, book II, § 309, which was published in the corrected version by Colli and Montinari as the posthumous fragment 36[31] from June-July 1885; the manuscript text is from Nietzsche’s copybook W I 4, p. 26. Würzbach’s arbitrary and false edition has been republished by Gallimard in paperback and, since September 2005, can be found on bookstore shelves.

⁵ I have argued elsewhere a combination of errors in transcription and translation render equally unfounded the other pillar of Deleuze’s book, his interpretation of the eternal return, see D’Iorio, Paolo. “Nietzsche et l’éternel retour. Genèse et interprétation.” In *Nietzsche. Cahiers de l’Herne*, 361-89. Paris: l’Herne, 2000.

Since the 1960's the Colli-Montinari edition has provided readers and interpreters of Nietzsche with a solid textual basis that has renewed the study of Nietzsche and has at last done away with the notion of a book called *The Will to Power* (at least for those who do not care for forgeries, even historically significant ones). This does not mean, however, that students of Nietzsche can now safely disregard the original manuscripts. Even the most scrupulous philologists can make mistakes, and it is only by studying the manuscripts that these mistakes come to light. An example is ready to hand: in transcribing the passage that inspired Deleuze, the Colli-Montinari edition correctly prints "*innere Welt*," but at a different point in same note, Colli-Montinari mistakenly prints "the victorious concept 'force,' by means of which our physicists *have created God and the world*" (*Gott und die Welt geschaffen haben*)," when in fact Nietzsche wrote "the victorious concept 'force,' by means of which our physicists have done away with God" [*Gott aus der Welt geschafft haben*].⁶

How much time could have been saved, how many false starts and baseless interpretations could have been avoided, if one had had access to Nietzsche's manuscripts? For half a century, it was impossible on account of Nietzsche's sister and other guardians of the Nietzsche Archives. After 1945, access to Nietzsche's literary estate in Weimar remained restricted, and researchers from western countries had to receive authorization from the Communist authorities. One of the first objectives of HyperNietzsche is to provide the world with simple and permanent Internet access to the primary sources for the study of Nietzsche.

1. Definitions and objectives

HyperNietzsche is an electronic research matrix that facilitates the cooperative and cumulative effort of a delocalized community of specialists and makes their work freely available on the Internet. The project has three main objectives:

- 1) To provide free and direct access via the Internet to digitized facsimiles of primary sources for the study of Nietzsche, including his published works and manuscripts, page proofs, notebooks, copybooks, loose pages, letters, etc., as well as facsimiles of each of the books in his personal library. In the language of HyperNietzsche we call these primary sources "Materials."
- 2) To serve as a repository and publishing venue for secondary literature on Nietzsche, including transcriptions, translations, genetic paths, philological commentaries, essays, critical editions of works and manuscripts, multimedia documentation of conferences,

⁶ In the new version of the Colli/Montinari edition this fragment is now correctly transcribed, see Friedrich Nietzsche, *Werke. Kritische Gesamtausgabe*, founded by Giorgio Colli andazzino Montinari, continued by Volker Gerhardt, Norbert Miller, Wolfgang Müller-Lauter, and Karl Pestalozzi, Abteilung 9: *Der handschriftliche Nachlaß ab Frühjahr 1885 in differenzierter Transkription nach Marie-Luise Haase und Michael Koblenbach*, edited by Marie-Luise Haase and Martin Stingelin, Band 4, Arbeitshefte W I 3 - W I 4 - W I 5 - W I 6 - W I 7, edited by Nicolas Füzesi, Marie-Luise Haase, Thomas Riebe, Beat Röllin, René Stockmar, Jochen Strobel, and Franziska Trenkle, with the assistance of Flako Heimer. Berlin, de Gruyter, 2004.

etc. In the language of HyperNietzsche, all this falls under the rubric of “Contributions.”

- 3) To develop the technological, administrative, and legal support necessary to compile and integrate these sources and to ensure the long-term sustainability of the project.

Compared to traditional systems for the conservation and dissemination of scholarly knowledge, one may consider HyperNietzsche as the integration of a public archive, which allows free access to primary sources; a public library, which allows free access to critical editions and other scholarly contributions; and a non-profit academic publisher with a prestigious editorial board and rigorous procedures of peer review.

Another way to describe HyperNietzsche is to say it is an instrument for realizing the idea of Open Source within the humanities. Open Source is the modern avatar of an idea going back at least to Galileo Galilei and is, in its original form, the foundation of modern science. Without access to primary sources and without open confrontation of competing interpretations, neither the hard nor the human sciences would be possible, for science is in its essence a public discussion about freely available objects and sources. In Nietzsche studies, the primary source is usually a text either in printed or in manuscript form, and so it is with the digitization and publication of this material that the HyperNietzsche project has begun.

2. Digital archive of facsimile editions

The HyperNietzsche project has already digitized approximately 32.000 pages of manuscripts, first editions, and biographical documents, of which around 3.400 pages of manuscripts have already been published on the site. This corresponds to the genetic dossier of *The Wanderer and his Shadow*, *Daybreak* and *The Gay Science*. This is surely the largest facsimile edition ever realized in the context of Nietzsche studies and probably one of the largest initiatives yet undertaken to make freely available via the Web the works of a single author.

Let us see how this is presented on the Web. From the homepage⁷ we choose “manuscripts” and from there we can choose for example the notebook N IV 1. Selecting *contextual view* for this notebook opens a contextualization mask for the entire notebook.⁸ The side bar lists all of the contributions related to this notebook. Currently, contributions include two facsimiles established by Éva Grépály and Salvatore Viola (lists of contributions are constantly expanding as scholars submit new work to HyperNietzsche). One facsimile in html/jpeg enables the user to browse through the entire notebook on line; the second in pdf enables the whole notebook to be downloaded as a single file for consultation offline using Adobe Acrobat.

⁷ <<http://www.hypernietzsche.org/>>.

⁸ <<http://www.hypernietzsche.org/N-IV-1>>.

Selecting *thumbnail view* presents all the pages of the notebook in miniature. If one selects, for example, page 5 of the notebook by clicking on the miniature image, the contextualization sidebar presents two facsimiles, one in black-and-white, one in color. Both facsimiles are representations of the same original object preserved in the archives, and each has different virtues. The former, with greater contrast, tends to be more readable; the latter provides information about, for example, whether different colored inks were used. Zoom and a rotate functions are available to facilitate inspection of each facsimile.

Returning to the navigational icon, one can, with a mouse-click, descend another level in granularity to see the context concerning a single note, for example, the first note of page 5.⁹ Here, too, we have a facsimile (with highlighting to designate the contours of the note), but also a transcription and a genetic path. HyperNietzsche can handle both cases in which one page contains multiple notes and those in which a single note runs across more than one page, as for example, note 7[5]et8[1]¹⁰.

What philological criteria have we adopted in this work? In the first place, it was necessary to identify precisely our objects of study in order to optimize our use of the digital environment. This falls under the rubric of *digital classification*, although we prefer the German term *digitale Erschließung*, which, more than the English *classification* or the Italian *catalogazione*, and in marked contrast to the French *classement*, connotes the idea of ordering for the purpose of making something available for consultation.

As far as the *manuscripts* are concerned, the basis for our digital classification was the editorial work of Hans Joachim Mette completed in the 1930s and used also by the Colli-Montinari critical edition.¹¹ We have completed and deepened the classification of Mette / Colli-Montinari by correcting errors, filling in gaps, and above all, by classifying not only pages, but also notes. To define the note contours and attribute sigla, we follow two criteria, topographical and semantic. The notes are numbered from top to bottom and then clockwise and their position on the page is defined by a set of Cartesian coordinates. The Cartesian coordinates are saved in a data bank with the corresponding sigla, enabling the user to contextualize each note by simply clicking on it. In other words, clicking on a note opens that note in a new window, with a new sidebar indicating the contributions that relate to the particular note.

As far as Nietzsche's published *works* are concerned, the classification is simpler, because it is based on the one hand on the page numbers of the first edition and on the other hand on the logical structure of chapters and aphorisms defined by Nietzsche himself.

⁹ <[http://www.hypernietzsche.org/N-IV-1,5\[1\]](http://www.hypernietzsche.org/N-IV-1,5[1])>.

¹⁰ <[http://www.hypernietzsche.org/N-IV-1,7\[5\]et8\[1\]](http://www.hypernietzsche.org/N-IV-1,7[5]et8[1])>.

¹¹ Mette, Hans Joachim. "Der Handschriftliche Nachlass Friedrich Nietzsches." In *Sechste Jahresgabe der Gesellschaft Freunde des Nietzsche Archivs*. Leipzig: Richard Hadl, 1932., republished in HyperNietzsche: H. J. Mette, *Der handschriftliche Nachlass Friedrich Nietzsches*, edited by Salvatore Viola, HyperNietzsche, 11/09/2003 (<<http://www.hypernietzsche.org/hjmette-1>> and <<http://www.hypernietzsche.org/hjmette-3>>).

The sigla attributed in the course of this classification also function as *simple and stable Internet addresses (URLs)*, which can directly access a particular aphorism or a note from one of Nietzsche's notebooks, thus serving as a bridge between the Colli-Montinari edition, existing critical literature, and HyperNietzsche. For example, entering the URL <[http://www.hypernietzsche.org/N-IV-1,5\[1\]](http://www.hypernietzsche.org/N-IV-1,5[1])> into a web browser provides direct access to the first note on page 5 of the notebook N IV 1. Entering <<http://www.hypernietzsche.org/WS-3>> goes directly to the third aphorism of *Der Wanderer und sein Schatten* (WS is the standard siglum of this work), while <<http://www.hypernietzsche.org/WS,8>> goes to page 8 of the first edition of *Der Wanderer und sein Schatten*.

This means that philosophers will no longer have any excuse for not consulting the primary sources for the study of Nietzsche: the texts he published and the manuscripts he left behind. Soon all this material will be available to them at home and in the office on their computer screens. There remains, of course, the difficulty of learning how to read the manuscripts. This is not easy, since Nietzsche often, though not always, used old German Gothic script. But the availability of the manuscripts will gradually encourage more and more Nietzsche specialists (Germanists, textual geneticists, philosophers) to work on deciphering the manuscripts and may also encourage scholars who can read Gothic script to work on Nietzsche. Once high quality digital facsimiles are made available on the Internet, anyone who can read the script will be able to transcribe the documents and publish them on line for the benefit of the entire community of Nietzsche readers.

3. Digital library of critical editions

HyperNietzsche is not only an instrument for accessing primary sources. It is also a publishing venue that allows scholars to prepare and publish multiple critical editions of texts and manuscripts on the Web.

This aspect of HyperNietzsche is based on the observation that traditional critical editions are closed objects which require great quantities of time and resources for their completion and which are prone to rapid obsolescence. Open Source theorists, such as Eric Raymond, have characterized this way of working, which is also widespread in software development, with the image of a cathedral: «I believed that the most important software [...] needed to be built like cathedrals, carefully crafted by individual wizards or small bands of mages working in splendid isolation, with no beta to be released before its time».¹² Precisely this is the state of affairs in traditional critical editions: one creates a small committee of experts who do (or delegate) the editing, normally under the direction of a

¹² Raymond, Eric S. *The Cathedral vs the Bazaar: Musings on Linux and Open Source by an Accidental Revolutionary*. Beijing: O'Reilly, 1999. Also available on line: <<http://www.catb.org/~esr/writings/cathedral-bazaar/cathedral-bazaar/>>.

publisher who has in one way or another procured exclusive publication rights, and thus one commences a decennial undertaking while locked up in a cathedral, excluding the rest of the scholarly community. The work model invented by Linus Torvalds for the development of the operating system Linux is completely different. Raymond continues: «Linus Torvalds's style of development [...] came as a surprise. No quiet, reverent cathedral-building here – rather, the Linux community seemed to resemble a great babbling bazaar of differing agendas and approaches [...] out of which a coherent and stable system could seemingly emerge only by a succession of miracles. The fact that this bazaar style seemed to work, and work well, came as a distinct shock.»¹³

HyperNietzsche applies these principles to the editing of critical editions and to the interpretation of Nietzsche's philosophy. In the model of the bazaar¹⁴ – or, if you prefer, the *agora*, according to the first title of Raymond's article, "The Cathedral and the Agora" – the whole community of researchers is called upon to participate in the philological work. It is called upon to participate in an edition that, although it will never be finished, is always up to date and always reflective of the current state of research. Compare this to what often happens in the case of traditional paper-bound critical editions: when the last volume is finally published after many years of work, editors must start all over again from the beginning because the first volumes have, at that point, become obsolete.

HyperNietzsche might have tried to realize this vision by simply constructing an empty structure, a fully operational research tool without any content, put at the disposal of the research community. But that would not have sufficed to launch such a unprecedented and dynamic project. It seemed important for us to demonstrate concretely the editorial possibilities offered by this new medium. We therefore selected a corpus of texts, the manuscripts and works from the period of Nietzsche's philosophy of the free spirit (1876-1882), and began to fill the structure with a pilot edition of these texts.¹⁵

To date, we have transcribed approximately 3.700 notes of which approximately 2.000 are available on the site. Once the manuscripts have been deciphered, they are encoded in such a way that our system can automatically generate linear and diplomatic transcriptions and semiautomatically generate ultradiplomatic and interactive transcriptions; it can also generate a format appropriate for publication in book form.¹⁶ The standard international

¹³ *Ibidem*.

¹⁴ A bazaar in the sense that it is open to the participation of all (to the point of "promiscuity," as Raymond puts it), but provided with a set of rules and controls that regulate the accumulation of knowledge, as Raymond describes in his *Homesteading the Noosphere*, <<http://www.catb.org/~esr/writings/cathedral-bazaar/homesteading/>>.

¹⁵ The project was supported with financial aid from the CNRS Aides à Projet Nouveau in 2000-2002, the Ministère de la Recherche (ACI "Jeunes chercheurs" 2001-2003); the Bundesministerium für Bildung und Forschung, the Alexander von Humboldt Stiftung (Sofja Kovalevskaja-Preis in 2001-2005, see <http://www.avh.de/en/aktuelles/presse/pn_archiv_2001/2001_25.htm>), and the DFG (in cooperation with the Technischen Universität Berlin under the direction of Prof. Dr. Günter Abel, 2002-2004, 2006).

¹⁶ This is consistent with our objective of making HyperNietzsche capable of publishing, for each page, a variety of transcriptions that are equally valid in scholarly terms but that respond to the needs of different

language for the encoding of written texts is defined by the Text Encoding Initiative (TEI).¹⁷ This language, however, is not completely suited to the need of HyperNietzsche. Therefore, rather than following the TEI directives to the letter, we acted in the spirit of this initiative by creating a new encoding language, the *HyperNietzsche Markup Language* or HNML.¹⁸ The HNML remains compatible with standard TEI and, being based on XML, with a large number of other encoding languages as well (see image 1). The principle differences between TEI and HNML can be summarized as follows:

- 1) TEI is rather complex to use and produces very long and not easily readable chains of code. Due to a high amount of abbreviations and a small lack of attributes, HNML tags are short and its code is more readable. For example, the TEI code for an underlined text is: `<hi rend="underlined">TEXT</hi>`, while the HNML code is simply `<u>TEXT</u>`. Also, TEI lacks some tags essential for encoding the various types of handwriting present in Nietzsche manuscripts. HNML has therefore added, for example, a tag for indicating German gothic script.
- 2) TEI allows for text to be encoded not only in form of tags, but also in the form of attributes, which then prevents (according to the general rules for the validity of encoding languages based on XML) a re-encoding of the text contained in the attribute, even if it is necessary that these characteristics be taken into account. For example, if we wanted to encode a passage that contained an underlined word that has been replaced with a another word that is not underlined and is written in a different color ink, it would be virtually impossible to do with TEI. HNML, on the contrary, strictly avoids textual data inside attributes thus allowing the highly nested structures that are required for encoding the complex state of writers' manuscripts, with their superimposed layers and different writing sessions.
- 3) TEI does not provide for the encoding of layers of writing. That is to say, it does not allow for encoding a set of modifications that are genetically linked and that belong to the same phase of revision or the same period of writing. In HNML, by contrast, all the tags encoding a modification or an insertion may receive an attribute indicating level, which allows for style sheets to be written that can represent on the screen the dynamic of different levels of writing (see image 2).

kinds of readers. Those who are interested primarily in the content of the pages would use linear or diplomatic transcriptions. Those, meanwhile, who want to study the traces of Nietzsche's writing or the position of letters on the page would be able to use ultradiplomatic transcriptions. Interactive transcriptions, which can only be realized using electronic media, are intended for those users who work directly with the manuscripts, but who sometimes need help to transcribe individual words. In the version of HyperNietzsche that we call Version 0.0, or the *maquette*, we have prepared examples of each these transcription modes. See <http://www.hypernietzsche.org/doc/transcriptions/>.

¹⁷ See <http://www.tei-c.org/>.

¹⁸ See Harald Saller, "HNML - HyperNietzsche Markup Language", in *Jahrbuch für Computerphilologie* 5 (2003), Paderborn, Mentis Verlag 2003, pp. 185, also available on line at <http://computerphilologie.uni-muenchen.de/jg03/saller.html>.

When we publish transcriptions, we send them to HyperNietzsche in the form of HNML and the system automatically produces the corresponding linear and diplomatic transcriptions.¹⁹

The ability to encode and represent levels of writing, coupled with the ability to publish genetic paths, renders HyperNietzsche particularly well-suited to the publication of critical editions and genetic studies. The genetic stages of a text can be the result of two different kinds of processes, depending on whether the author revises on a single page or re-writes the text on multiple pages. In the first case, the author writes a first draft and then corrects the text on the same page, producing multiple writing sessions that are superimposed on one another. In the second case, the author uses different pages for different writing sessions: for example, after the first draft in a notepad, he may re-write the text in a different notebook, then make a fair copy with other changes, then transcribe the text once again in the manuscript for the printer, then make corrections in the proofs, and finally receive the printed version from the publisher. In genetic dossiers, one usually finds a combination of these two processes. In HyperNietzsche, the levels of writing are produced directly by the encoding of transcriptions in HNML, while the genetic paths are constructed with the help of a specific function called “paths.” A path is a scholarly contribution that a researcher has prepared by gathering pertinent material present in HyperNietzsche (each element represented by its siglum) and arranging it on the basis of chronological, thematic, or genetic considerations. The path may also include a commentary for each of the steps and/or for the path as a whole. Once a critical mass of paths have been published, the system is able to generate automatically a rhizome that indicates graphically all the paths that “pass through” a given piece of material, whether it be an aphorism or a page or a manuscript note. This graphic system presents an outline view of the genetic routes within a genetic dossier (voir image 3²⁰).

4. Digital library of critical essays

HyperNietzsche is not only an electronic archive and a medium to establish and publish critical editions. It is also a useful tool for *philosophical interpretation*. In the first place, HyperNietzsche makes it possible to publish not only critical editions of works and manuscripts, but also philosophical commentaries, articles, and even monographs, all peer-reviewed and with the assurance that the text will remain stable, as will the Internet address. In this sense HyperNietzsche is a *non-profit academic publishers*. In the second place, by gathering together primary sources, critical editions and scholarly essays, HyperNietzsche may also facilitate the development of new interpretations of Nietzsche.

¹⁹ The transcriptions can also be published in other formats, such as html, xml (included TEI-xml), pdf, or jpeg.

²⁰ <<http://www.hypernietzsche.org/rhizome/WS-215>>.

HyperNietzsche makes it possible to publish essays in facsimile – simply by digitizing articles or books already published on paper – or in text mode, both new contributions and ones that have already been published on paper or on the Internet. Users can browse the essays on line, magnifying the text when necessary, and can print the essays (see image 4²¹). Each essay is given an identifying siglum consisting of the initials of the author's first name, followed by his surname, a hyphen, and a number. This siglum, together with the address of the site, form the web address of the essay. For example, the first essay by Montinari in HyperNietzsche has the following address: <<http://www.hypernietzsche.org/mmontinari-1>>. With these simple, stable web addresses, essays that appear in HyperNietzsche can be easily cited by other scholars, whether they are publishing on paper or electronically anywhere on the Web. Moreover, individual pages can be cited within the essay by simply adding a comma and then the page number.²² This makes it possible to establish communication between the paper world and HyperNietzsche while passing very easily from the one to the other. Once again, this works not only for the essays, but also for all the other documents in HyperNietzsche. For example, when one reads in the critical apparatus of the *KSA* that Nietzsche wrote a version of aphorism 295 of *The Wanderer and his Shadow* on page 22 of the notebook M-I-2, it will be enough to type <<http://www.hypernietzsche.org/M-I-2,22>> in the browser to see the facsimile of this page of the notebook, the corresponding transcription, and the path that leads from the first draft of the aphorism to its final, published form.

But how does one publish an essay in HyperNietzsche? The essay must first of all be submitted. HyperNietzsche is not a digitization project seeking, for example, to publish everything ever written on Nietzsche, nor is it an electronic periodical publishing only the latest research, nor is it a traditional publisher looking only to publish what is economically viable. HyperNietzsche combines elements of all three of these models, but its principle criterion is neither comprehensiveness, nor novelty, nor economic profitability, but the scholarly quality of what it publishes. For this reason, all submissions are evaluated by a distinguished editorial board through a double-blind process, permitting all scholars, and especially younger and less-established authors, to publish their work on the basis of merit without having to submit to a system of patronage. Concerning copyright questions for essays that have already been published on paper, there are three possibilities:

- 1) The author has not signed a contract transferring the rights (as is normal in the case of articles published in journals). In this case, the author retains all rights to the text and may, if she wishes, publish it without any problem in HyperNietzsche.
- 2) The author has signed a contract, but it does not explicitly address the issue of the right to publish in electronic media (as in most contracts executed before the Internet

²¹ <<http://www.hypernietzsche.org/mmontinari-1>>.

²² <<http://www.hypernietzsche.org/mmontinari-1,246>>.

revolution (circa 1992). In this case, the author retains the right to publish in electronic media and may, again, publish the text without any problem in HyperNietzsche.

- 3) The authors has signed a contract which explicitly addresses the issue of the right to publish in electronic media. In this case, the author must request the authorization from the original publisher before publishing in HyperNietzsche.

Unlike traditional publishers, the *HyperNietzsche Association* itself does not appropriate rights to the material that is entrusted to it for publication. With the copyright contract signed electronically at the moment an essay is published on the net, the author does not actually cede any rights whatsoever over the text to HyperNietzsche, not even the exclusive rights of publication on the net. She is thus free to publish it again in any format. The only thing to which the author commits is that the text will remain available in HyperNietzsche for a period of ten years, a period which may be renewed.²³

Once sent to HyperNietzsche, the essay is reviewed by the editorial board, which consists of 13 Nietzsche specialists from both European and non-European countries. The editorial board decides by electronic vote according to methods established in the internal regulations of the HyperNietzsche association. In addition to voting, each member of the editorial board can submit a written report and can choose whether the report is seen only by other members or is made available to the author. The decision for or against publication is made within two weeks at the earliest, and two months at the latest. If the essay is rejected, the contribution appears on a list of rejected essays on the website, where the author can gain access to the reports that have been submitted for her viewing. If accepted, the author identifies herself and signs a contract by email. The President of the *Association* then verifies that the author has signed the contract and the essay is published on the site.²⁴

5. Open sources: what is at stakes

We have already spoken about the idea of Open Source in the humanities. In my opinion, this includes two elements. The first is what I call *Public Archives*, i.e. the guarantee of free access, via the Internet, to the primary sources for research in the humanities when such sources are held by public libraries, archives, or museums. The second element is *Open Publishing*, i.e. the willingness of researchers to make freely available on the Internet the results of their research (when it is funded with public money and therefore ought to be available to the public).

An increasing number of scholars think we need a new instrument for publishing academic work. In fact, journals in the hard sciences are in a monopoly market that makes access to scientific information very expensive. Here are some numbers: a yearly subscription to *Brain Research* costs 16.600 Euros, to the *Journal of Comparative Neurology*

²³ See <<http://www.hypernietzsche.org/licenses/>>.

²⁴ <<http://www.hypernietzsche.org/mmontinari-1,246>>.

about 13.000 Euros, to *Nuclear Physics B*, 12.000 Euros. Presently, the best funded libraries have to use 80 to 90 per cent of their budgets for the purchase of scientific journals and nevertheless will be able to afford only a small part of academic literature.

The reasons for this phenomenon were explained in an illuminating article by Jean-Claude Guédon²⁵ as a perverse consequence of a mechanism for the quantitative evaluation of academic work invented in the 1950s by Eugene Garfield: the Science Citation Index. The SCI comprised the definition of a collection of “core journals” which influenced the acquisition practices of libraries, thus creating the conditions for an inelastic market. At the beginning of the 1970s certain editors became aware of this process and tried to accelerate it. By the end of the 1980s a new market for scientific journals had come into being: the prices began to rise, without any connection to increases in the cost of production and distribution, and the demand remained stable. For libraries and research institutes this became the nightmare known as the “serial pricing crisis,” a crisis in journal pricing. Toward the end of the century, scientists tried to react by launching appeals and initiatives (Public Library of Science, Open Access Initiative, Berlin Declaration on Open Access to Knowledge in the Sciences and Humanities)²⁶ and by using the Internet systematically for the dissemination of their scientific work, but for the moment the interest groups formed by the editors and researchers who sit in the evaluation committees, and who want to maintain their role as gatekeepers, are resisting change.

For scholarly publications in the humanities there is not a monopoly market – there is no market at all. In the first place, public libraries have less and less money for monographs (which, according to Robert Darton, are practically an endangered species).²⁷ Secondly, the humanities are in constant crisis as far as the publication of scholarly editions is concerned. This is especially true of genetic and facsimile editions, but is also the case for all projects where the requirements of scholarly work are in conflict with the realities of the book market. Thirdly, the access to libraries and archives holding the primary sources for scholarly work in the humanities is often difficult, expensive and unsatisfactory.

6. Cognitive model: a dynamic ontology

Of course, the solution is to set up a platform for electronic publishing and collaborative work on the Internet. But why do scientists, who invented the Internet, still have so many problems with the electronic publication of their work? Because setting up such a platform faces three major challenges: 1) bestowing on electronic publications the same prestige traditionally given to paper publications for the purpose of academic career development; 2)

²⁵ See Jean-Claude Guédon, “In Oldenburg’s Long Shadow: Librarians, Research Scientists, Publishers, and the Control of Scientific Publishing”, in *Creating the Digital Future*, Proceedings of the 138th Annual Meeting of the Association of Research Libraries, 2001, <<http://www.arl.org/arl/proceedings/138/guedon.html>>.

²⁶ <<http://www.publiclibraryofscience.org/>>, <<http://www.soros.org/openaccess/>>, <<http://www.zim.mpg.de/openaccess-berlin/>>.

²⁷ <<http://www.nybooks.com/articles/546>>.

ensuring that 'micropublications,' such as a transcription of one page of a manuscript or the reconstruction of a genetic path, can be acknowledged as independent scholarly contributions; and 3) harmonizing electronic publication with the paper world, which remains the preferred format for reading long texts, by, for example, offering print-on-demand services and by developing a simple and reliable cross-referencing system, as discussed above. This is one set of challenges facing scholars world-wide who wish to migrate into electronic publishing.

The second regards the technical structure of the platform itself. Think for a moment of a scholar in the pre-electronic era working in a library. What does he do? He searches for a book or an article in a catalogue or in a bibliography, then he takes the material from the bookshelf, and he might also refer to a dictionary or a thesaurus. How does he navigate this material? Heretofore, electronic versions of libraries, catalogues, and thesauri have relied on systems of indexing and information retrieval to link all the documents. But that is insufficient. A scholar will normally spend about 20% of his time on information retrieval and 80% on what we might call contextual navigation, or more traditionally, reading. One way of adapting the electronic environment to the activities of the scholar is to encode documents with a conceptual grid of metadata. But a single grid is insufficient for a specialist who, in the course of his reading, is integrating twenty conceptual grids at the same time while simultaneously attempting to build his own analytic grid. In actuality, scholars navigate-through a set of documents on the basis of two main criteria: the structure of the documents (for example the order of the pages of a book or of a manuscript), and the relationships between the documents that other scholars have indicated in footnotes, quotes, bibliographical references and so on. This seems obvious, but nobody has transposed this principle into an integrated electronic environment. Nobody has used it to structure and interlink a scholarly website. The application of computer science in the humanities thus far has been confined to computational linguistic, bibliographic or thematic databases, and digitization projects. It is time to invent models which respond better to the needs of researchers and exploit fully the possibilities of electronic media and networking.

HyperNietzsche represents an alternative model. It may seem, from the foregoing, that HyperNietzsche is composed of individual modules: facsimiles, transcriptions, paths, essays, etc. In fact, however, the real strength of HyperNietzsche is precisely the capacity to bind these diverse entities together, to connect all these elements to form an organically integrated whole. The core of the system, and the key to its success, is its cognitive model, which may be called a *dynamic ontology*.

From a cognitive point of view, HyperNietzsche can be understood as an ontology (in the computer science sense) of a field of study focused on the life and work of Nietzsche. It is not a descriptive and static ontology, such as a photograph, which represents its objects

and their relations at a given moment.²⁸ On the contrary, it is a *dynamic* ontology which is capable of expressing the changes which the objects of study and their relations undergo as knowledge increases.

Our system begins with the concept introduced above, "*digitale Erschließung*" ("digital classification"). This process creates a map of a field of study by giving each object a name (siglum) and a short definition, and by drawing a collection of standard relations of inclusion and succession between the objects. A siglum can represent, for example, one of Nietzsche's aphorisms or a page from one of his notebooks (in other disciplines a siglum might be the name of a gene or a protein). The hierarchical level to which the siglum belongs and its place inside a sequence is expressed by the granularity: for example, a notebook comprises several pages, a page several notes, each page of a notebook refers back to the previous and forward to the following page, and so on. Beginning with this base structure, scholarly contributions can transform the properties of the objects and their reciprocal relations by using two functions of the system: paths and dynamic contextualisation.

Paths enable the user to order the objects in sequences according to genetic, chronological or thematic criteria. They allow, for example, the tracing of a genetic sequence which follows the stages of the writing process for a particular aphorism, from the first outline in a notebook, through its copy in a book, corrections in proof copy and finally to the printed version; or the establishment of a thematic route consisting of several aphorisms on the figure of the "free spirit" in Nietzsche's works.

Dynamic contextualisation is one of the key innovations developed by HyperNietzsche. While the user navigates the site, moving from one page to another, this feature makes available precisely those scientific contributions that are relevant to the siglum presently being viewed. For example, if the user selects the siglum of a manuscript page, the system immediately makes accessible, without the need for additional complicated searches, all the facsimiles, transcriptions and translations available for the page, as well as all the relevant text-genetic paths and critical essays that refer to the page. This material is presented in the form of an easily navigable list of hyperlinks. Likewise, if the user selects a critical essay, the contextualisation mask will present a list of hyperlinks to all the Nietzsche texts and manuscripts cited by the author of the essay and all the contributions that are cited in, or that cite the essay being viewed.

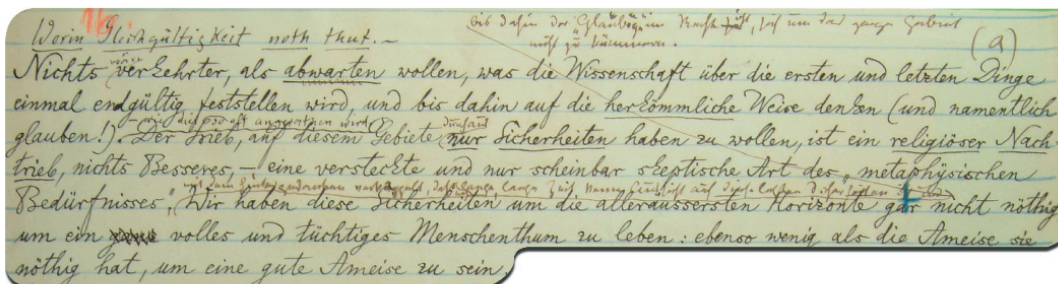
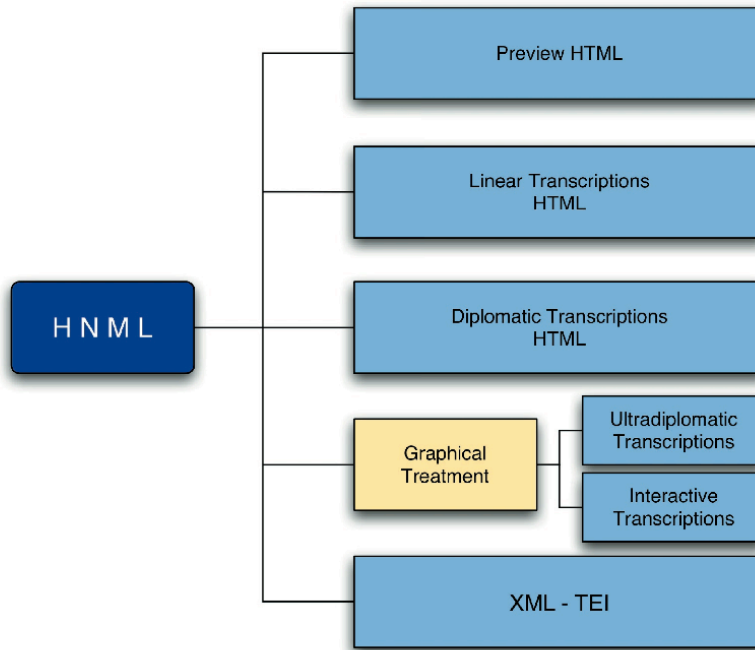
However, the increase in the number of contributions concerning a certain object actually represents a progressive transformation of this object, insofar as each essay

²⁸ A good example of static ontology is to be found in the work of the *Institute of Formal Ontology and Medical Information Science* at the University of Leipzig and Buffalo University in New York (<<http://ifomis.de/>> and <<http://ontology.buffalo.edu/smith/>>). According to its director, Barry Smith, "One major problem of information science today is the large number of different *information sources* and the equally large number of different *classification systems* in terms of which such information is expressed and manipulated. Ontology seeks solutions to this problem in the form of standardized terminology and classification systems, which will enable information from different sources to be manipulated within a common framework."

discovers hitherto unknown properties. To know that an aphorism is thematically and genetically related to other texts and manuscripts of Nietzsche can radically change our comprehension of this object of study: it is as if one had identified a gene on the basis of a certain number of characteristics and then 10 scientific articles discovered unknown properties and unsuspected relations with other genes, thus appreciably transforming the ontology of the field of study.

The objects of the hard and human sciences always result from a process whereby meaning is constructed within a research community. Elements are recognized as being worthy of interest within an influential paradigm and function as a point of convergence for all successive research, including that research which will transform their very definition. For this reason, an IT infrastructure capable of coming to terms with scientific and scholarly development must be thought of as a dynamic ontology.

Translated from French by Thomas Bartscherer



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<?xml version="1.0" encoding="ISO-8859-1"?><transcription><text><G><ls><p><N><add><sepia>
<u>Worin</u> <u>Gleichgültigkeit</u> <u>noth</u> <u>thut</u>. <ndash/></sepia> </add> </N></p>
<p><sepia>(a)</sepia></p> Nichts <N><add><sepia>wäre</sepia></add></N> verkehrter, als abwarten wollen,
was die Wissenschaft über die ersten und letzten Dinge<lb/> einmal endgültig feststellen wird, und bis dahin auf die
<u>herkömmliche</u> Weise denken (und namentlich <lb/> glauben!) <N><add><sepia>
<ndash/> wie dies so oft angerathen wird</sepia></add></N>. Der Trieb, auf diesem Gebiete <N><gs>
<add><sepia>durchaus</sepia></add></gs></N> <u>nur</u> <u>Sicherheiten</u> haben zu wollen, ist ein
<u>religiöser</u> <u>Nach</u><hyphen>=<lb/></hyphen><u>trieb</u>, nichts Besseres, <ndash/> eine
versteckte und nur scheinbar skeptische Art des "metaphysischen <lb/> Bedürfnisses," <N><gs><add><sepia>mit dem
Hintergedanken verknüpft, daß <add>noch</add> lange, lange Zeit keine Aussicht auf diese letzten Sicherheiten ist
und</sepia></add> <addout><sepia>bis dahin der "Gläubige" im Rechte <str>sei</str> <add>ist</add>, sich um das
ganze Gebiet<lb/> nicht zu kümmern.</sepia>
</addout><lb/></gs></N> Wir haben diese Sicherheiten um die alleräussersten Horizonte gar nicht nöthig,
<lb/> um ein <str>ganz</str> volles und tüchtiges Menschenthum zu leben: ebenso wenig als die Ameise sie
<lb/> nöthig hat, um eine gute Ameise zu sein. </G></ls>
  
```

Image 1: HyperNietzsche Markup Language (HNML)

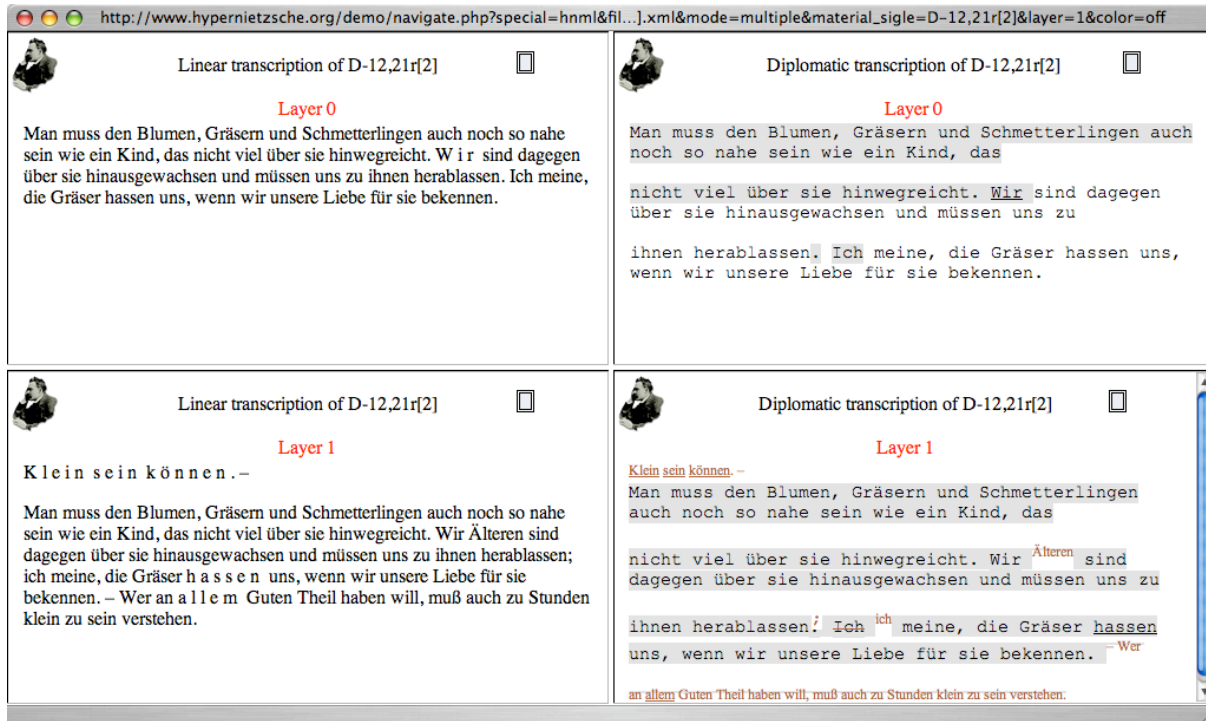


Image 2: HNML transcription with layers, <<http://www.hypernietzsche.org/demo/igerikemvdalfonso-89>>.

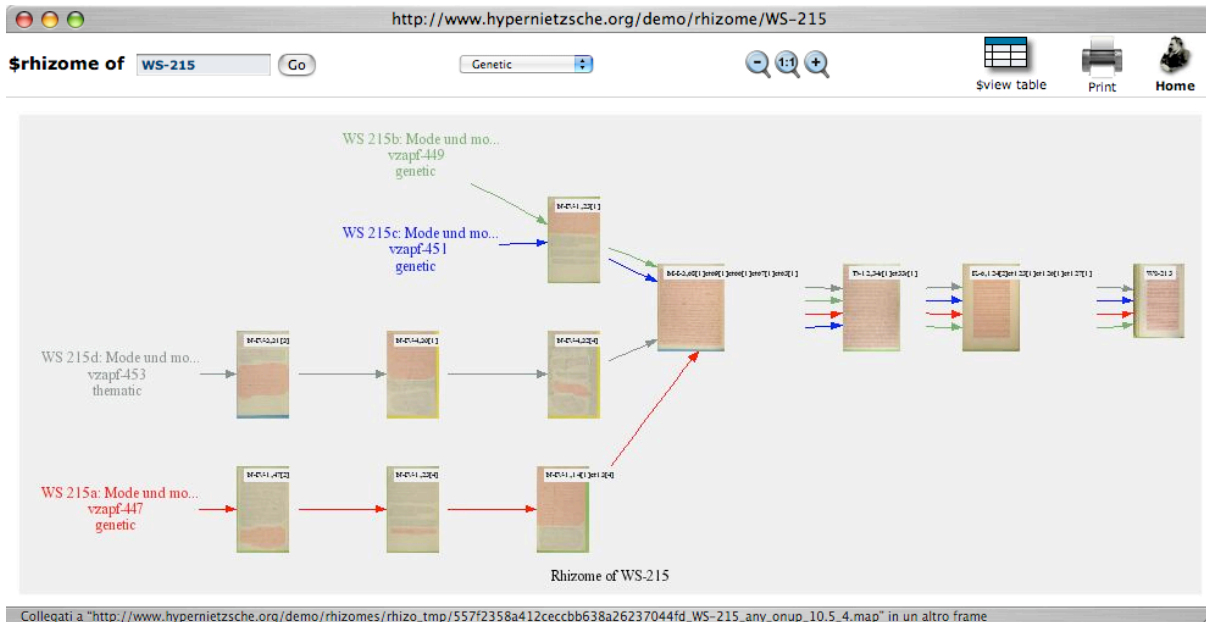


Image 3: Rhizome of the aphorism 215 of Der Wanderer und sein Schatten, <<http://www.hypernietzsche.org/rhizome/WS-215>>.

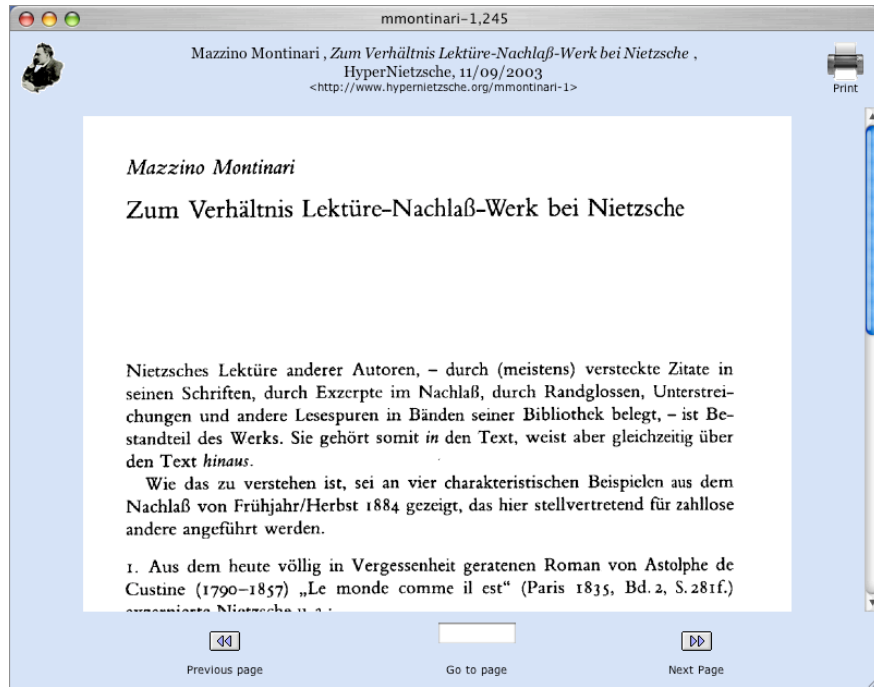


Image 4: An essay of Montinari published as a facsimile in HyperNietzsche, <http://www.hypernietzsche.org/rhizome/WS-215>.

Dynamic Contextualisation

Quoting Contributions

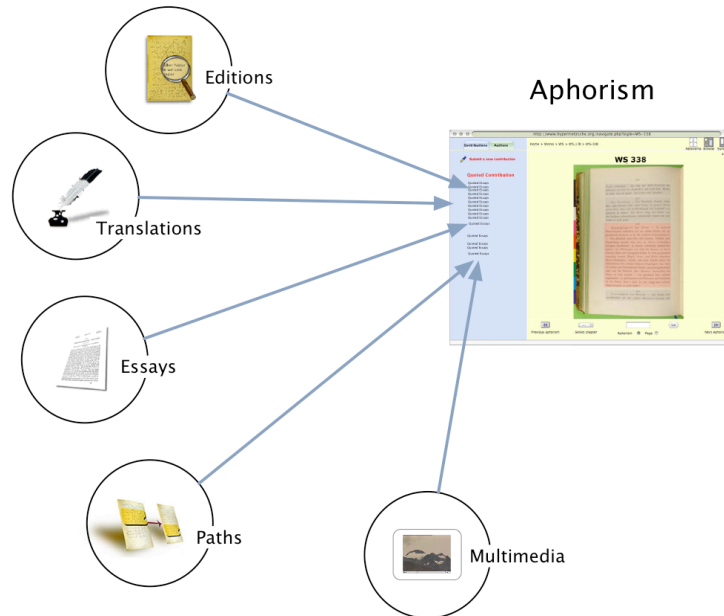


Image 5: Dynamic contextualisation of an aphorism.

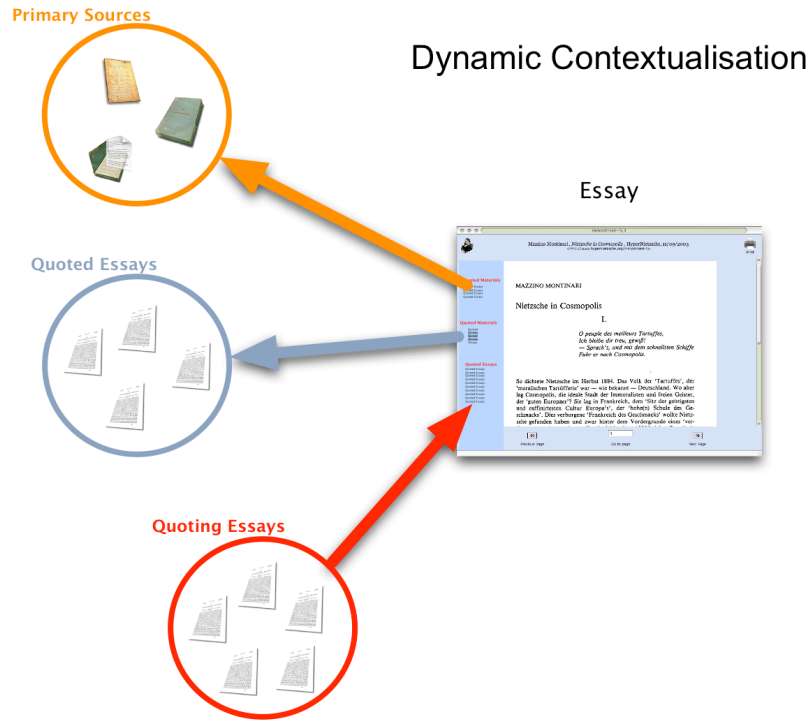


Image 6: Dynamic contextualisation of an essay.