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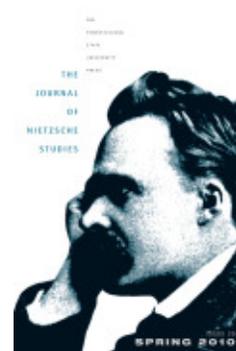
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The Digital Critical Edition of the Works and Letters of Nietzsche

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Philologica

The Digital Critical Edition of the Works and Letters of Nietzsche

PAOLO D'IORIO

ABSTRACT: This article describes the digital critical edition of the works and letters of Nietzsche published by Nietzsche Source compared with the different versions of the Colli/Montinari critical edition.

The digital critical edition of the works and letters of Nietzsche edited by me and published by Nietzsche Source (*Digitale Kritische Gesamtausgabe Werke und Briefe* or *eKGWB*) is based on the critical text established by Giorgio Colli and Mazzino Montinari (*Werke: Kritische Gesamtausgabe* and *Briefwechsel: Kritische Gesamtausgabe*). The virtue of this edition lies in the meticulous work of collating the digital text with the text of the print edition; in addition, all the philological corrections to be found throughout the critical apparatuses of the various volumes of commentary in the print edition have been integrated directly with the electronic text. The result of this work is the most correct and philologically up-to-date version (at the time of writing) of the text of the Colli/Montinari editions. The previous electronic versions, marketed on CD-ROM or available online, not only did not include the corrections but actually introduced new errors. The edition on CD-ROM published by de Gruyter includes only Nietzsche's works and posthumous fragments, while the *eKGWB* publishes for the first time the electronic version of the letters as well. The *eKGWB* can be consulted free online: Readers can read the text, search for words or phrases in the whole edition or in parts of it, and print individual passages or lists of places where they occur. A special system of digital cataloging gives each work, chapter, aphorism, or fragment a single and permanent Internet address based on the abbreviations used in the print version, thus ensuring communication between printed books and the digital world. These characteristics make the *eKGWB* one of the first digital editions that can be used and cited in academic research.

The Colli/Montinari Critical Edition

Despite the acute and constructive observations of some philologists and the ill-informed and ill-intentioned criticisms of some interpreters, we can confidently claim that the Colli/Montinari edition is the best critical edition of Nietzsche's work available today.¹ Begun in 1961, it now makes up forty-two volumes of works and twenty-three of letters.² Its virtues include the publication of a large number of hitherto unpublished pages of Nietzsche; the organization of the posthumous material in a reliable chronological order, rather than a spurious thematic one; the revelation of the falsifications and omissions of Nietzsche's sister, particularly in the letters; and, of course, the definitive demonstration that Nietzsche had abandoned work on a book entitled "The Will to Power".³ The Colli/Montinari edition is available in three versions, two printed and one electronic. To decide which version to use for our digital edition we started by analyzing the virtues and defects of each of them.

THE *GESAMTAUSGABE*

The first print version of the Colli/Montinari edition is the *Gesamtausgabe*, the canonical edition in sixty-five volumes, including the works, the letters, and all the critical apparatuses (the edition of the works is abbreviated as *KGW*; that of the letters, as *KGB*).⁴ Any large edition must face the problem of mistakes discovered only after printing. Often they were simple misprints and sometimes errors of transcription of manuscripts and letters. In the case of the *Gesamtausgabe*, these errors were almost completely identified, and the corrections were published in long lists of errata in the various volumes of the critical apparatus. Unfortunately, however, and probably for commercial reasons, the volumes requiring correction were only rarely updated and reprinted after the critical apparatuses were published; and so the text in the volumes of the *Gesamtausgabe* does not perfectly reflect the state of the art. Of course, many of the approximately 6,600 errors in the text (4,600 in the works and 2,000 in the letters) can be regarded as marginal, such as the lack of italics or the addition of a fresh paragraph. But there are much more insidious errors: Sometimes a misplaced comma or misread word can change the sense of a whole phrase and affect the philosophical interpretation, and so, when we read the text of the *Gesamtausgabe* we need always to bear in mind the errata in the various volumes of the critical apparatus.

THE *STUDIENAUFGABE*

The second print version of the Colli/Montinari edition is the *Studienausgabe* (abbreviated as *KSA* for the works and *KSB* for the letters).⁵ The eight volumes of the *KSB* publish all of Nietzsche's letters but without those of his correspondents and no critical apparatus apart from an index of names and lists of correspondents and places of writing. The *KSB* claims to have updated the text,

correcting printing errors in the *KGB*,⁶ but this is only partly true. Sample tests shows that in both the first edition of 1986 and the second, identical edition of 2003, the *KSB* has corrected only a small number of errors, with no explicit or recognizable criteria.⁷

The *KSA* includes only the philosophical works and posthumous fragments from 1869 to 1889, in thirteen volumes with two volumes of essential critical apparatus. The textual situation of the *KSA* is still less homogeneous than that of the *KGB*. The first edition of 1980 claimed that the text of the *KSA* was identical to that of the *KGW* and said nothing about the corrections (see *KSA* 14, p. 18). Actually, the text of the *KSA* was different from that of the *KGW* because it both included the corrections indicated in the volume of apparatus published in 1969 (*KGW* IV/4) and introduced new printing errors, some of which were mentioned in an erratum printed on a loose sheet dated October 1981. The second edition, published in 1989, three years after Montinari's death, gave contradictory information: In the colophon it claimed that the text of the second edition was identical to that of the first but a few lines later added that the second edition had been revised, without explaining how; in addition, on page 18 it repeated that the text of the *KSA* was identical to that of the *KGW*. Actually, collation of the two shows that the text of the second edition of the *KSA* is different both from that of the *KGW* and from that of the first edition of the *KSA*. Indeed, the second edition was actually revised including the corrections in the errata of the loose sheet of 1981 and also some of the corrections indicated in the two volumes of the apparatus to section VII published in 1984 and 1986. In this case, too, as for the *KSB*, it is not clear why only a small number of the errors discovered so far have been corrected. Since 1989 there have been no further updates, and the thousands of corrections indicated by the critical apparatuses of the *KGW* have not been included in the text of the *KSA*.

To give an example of the type of error to be found in the *KSA*, we might take the translation of an anthology of Nietzsche's posthumous fragments published recently in the prestigious series Cambridge Texts in the History of Philosophy.⁸ On page 31 we read: "Tragic knowledge, even in relation to the primal single being, is indeed only a representation, an image, a delusion." The translator has correctly translated the passage printed in the *KSA*: "Die tragische Erkenntniß ist ja auch dem Ureinen-Wesen gegenüber nur eine Vorstellung, ein Bild, ein Wahn." Yet the errata of the *KGW* indicates that Nietzsche did not write 'Ureinen-Wesen' but 'Ureinen-Wahren,' giving the reading "Die tragische Erkenntniß ist ja auch dem Ureinen-Wahren gegenüber nur eine Vorstellung" and hence the translation "Compared to the truth of the primordial one, even tragic knowledge is indeed only a representation, an image, an illusion." The difference, from a philological point of view, is clear, and the phrase now fits in better with the rest of the fragment (the 6[3] of 1870), which establishes an opposition between the truth of the primordial one and the illusion of tragic knowledge.

In conclusion, the text of the paperback editions of the works and letters is now old and unreliable. We cannot use these two *Studienausgaben* for philosophical interpretation, and still less for translation into other languages, without bearing in mind the lists of errata in the various volumes of critical apparatus in the *Gesamtausgabe*. It is extraordinary that serious publishing houses like de Gruyter and DTV continue to sell two *Studienausgaben* that contain 6,600 old misprints and mistranscriptions that have been discovered and corrected by scholars over the last twenty-five years. Given that the scholarship behind the *Gesamtausgabe* is financed with public money, students and educated readers buying the paperback version expect to find there an up-to-date and reliable text. By saving even on the costs of updating and reprinting, the publishers compromise their prestige and their right to present themselves as serious mediators and promoters of culture and lose the respect of their readers.

THE ELECTRONIC EDITION ON CD-ROM

The third version of the Colli/Montinari edition is the electronic one, originally published by de Gruyter on CD-ROM and now available online, by subscription, as part of the Past Masters series of the InteLex Corporation.⁹ This electronic version does not include the letters and is based on the *KSA*.¹⁰ Unfortunately, it does not merely reproduce all the problems of the *KSA* but adds a large number of new errors due to the use of digitalization techniques and optical character recognition and to insufficient checking and collation. A sample test shows that this electronic version of Nietzsche's works contains around two new errors for every three pages of text.¹¹ The presence of many misprints is particularly frustrating in an electronic edition as it limits the possibility of lexical research and falsifies its results. For all its great qualities as the first pioneering attempt to use digital technology to publish Nietzsche's work, philologically, this is the worst of the three versions of the Colli/Montinari edition published by de Gruyter.¹²

The *eKGWB*

The digital critical edition of Nietzsche's works and letters (*eKGWB*) publishes a correct and philologically up-to-date version of the critical text established by Colli and Montinari.¹³ As emerges from comparison of the three versions at present available, to obtain this result it was not possible to use either the *Studienausgabe* or, still less, the electronic edition on CD-ROM; that is why our edition is based on the *Gesamtausgabe* (*KGW* and *KGB*). But, unlike the *Gesamtausgabe*, our edition has directly included in the text the corrections and additions that were printed in the critical apparatus and has organized Nietzsche's writings more coherently, following their editorial status. Compared with the previous electronic edition, the *eKGWB* has equivalent functions of

textual research but adds the possibility of quoting individual passages easily by means of simple Internet addresses and above all is based on a text that is philologically more reliable. Compared with all previous editions, ours has the advantage of being published free online, available to every scholar in the world. Let us look at these characteristics in detail.

CORRECTIONS, ADDITIONS, AND ORGANIZATION OF THE TEXTS

To avoid misunderstanding, I would like to say explicitly that the aim of the *eKGWB* was not to correct the errors of the critical edition by rereading Nietzsche's texts and original manuscripts but to carefully read and reproduce as well as possible the text of the *Gesamtausgabe*: Ours is not a new edition of Nietzsche, but it is probably the best version there is of the critical text established by Colli and Montinari. That is why, after the phase of automatic digitalization, we carried out the meticulous work of collation, checking every word of the electronic text against the printed text. All Nietzsche's writings were collated twice by two different philologists. The text was encoded in XML-TEI to guarantee its reuse, also with different rendering, and compatibility with other electronic archives. Compared with the print editions, which have not yet updated their texts, the *eKGWB* is the first version of the Colli/Montinari critical edition to take account of all the 6,600 philological corrections in the long lists of errata in the various volumes of critical apparatus. The corrected passages were encoded so as to appear highlighted on the Web page, and with a click of the mouse the reader can visualize the incorrect version in the print edition. In the case of the example above, the correct version, *Ureinen-Wahren*, is directly legible in the text, while the incorrect version, *Ureinen-Wesen*, is accessible in a window that opens at the click of a mouse.¹⁴

The list of errata in section IX of the *KGW* is a special case. Indeed, as is clearly indicated in the preliminary note, the apparatus in this section is temporary,¹⁵ and only when all the volumes in this section are published will it have definitive form and, instead of being published on CD-ROM, appear in print. Not only does the list of corrections increase from one version to another, but some corrections are modified. For example, a word that Montinari read as 'unphilosophischer' and that had been corrected to 'unphilologischer' in the critical apparatus to volume IX/5 has been reestablished as 'unphilosophischer' in the apparatus to volume IX/6.¹⁶ This process of additions and modifications will probably continue in the next few years, until work on section IX is ended. For now the *eKGWB* is based on the errata in volume IX/6, but it will shortly be updated to acknowledge the recent corrections made in volumes IX/7 and IX/8 and will also continue to follow this revision process in the future, documenting any changes of mind so that interpreters who have quoted the text of the *eKGWB* will always be able to reconstruct the updates that have taken place.

As regards the additions (*Nachträge*)—that is, those passages of Nietzsche that were at first wrongly omitted in the correct chronological order and published later in the critical apparatus—the *eKGWB* has considered only those that the editors of the *Gesamtausgabe* have given an independent numbering and a precise chronological position. We have excluded those that are unnumbered, to be found in the critical apparatuses later than 1986, as our aim was to reproduce an electronic version of the text without taking editorial decisions on the chronology and numbering of the fragments.¹⁷

The *eKGWB* reproduces faithfully the text of the critical edition but is not a “digital photocopy” of the *Gesamtausgabe*, in the sense that its aim is not to passively reproduce the structure of the volumes and pages of the print edition but to reconstruct the classification adopted by Montinari and to reproduce it digitally. An example of this principle will be examined in the next section in relation to the system for identifying and citing individual units of the text. Here I want to say something about the organization of Nietzsche’s writings. From a theoretical point of view, Montinari clearly distinguishes five types of writings by the philosopher: (1) works published by Nietzsche; (2) private publications (*Privatdruck*); (3) authorized manuscripts, left ready for publication but not directly published by Nietzsche; (4) posthumous writings from the Basel period; and (5) posthumous fragments.¹⁸ However, the transposition of this theoretical division in the organization of the writings in the volumes of the *Gesamtausgabe* is imperfect. Sometimes the criterion was chronological, publishing in the same section or even the same volume the published works, the posthumous writings, and the posthumous fragments, as happens in sections IV and V of the *KGW* but not in the following sections and not in the *KSA*; while in the case of *Thus Spoke Zarathustra*, for obvious thematic and editorial reasons, the fourth part was printed together with the first three, even though it was a private edition that Nietzsche wanted to keep secret. As the *eKGWB* is not conditioned by the form of the book and the requirements of the publishing market, it was possible to organize Nietzsche’s writings rigorously following Montinari’s theoretical classification.

TEXTUAL RESEARCH AND QUOTATIONS

One of the advantages of a digital edition is the possibility of lexical research. The *eKGWB* has a series of simple and effective research functions. Typing a word in the search box produces a drop-down menu offering a list of all the words in Nietzsche’s work beginning with the letters typed. This shows at once if the word being sought is one used by Nietzsche and allows note of any differences in nineteenth-century spelling. Starting the search, one has not only a list of every appearance of that word but also the number of text units in which it can be found. The search box lets one use the so-called wild cards: asterisk to replace a series of characters or a question mark to replace a single character.

If, for example, we are searching for all uses of words involving Apollo and the Apollonian, one need only search for “Apoll*” to find ‘Apollo,’ ‘Apollon,’ ‘Apollos,’ ‘Apollinisch,’ and so on. If, as often happens, Nietzsche wavers between *c* and *k* in spelling names like Perikles, one need only write “Peri?les” to obtain the occurrences of both versions. For a specific phrase one need only write it in the search box in quotation marks, for example, “Leidenschaft der Erkenntniß” (“Leidenschaft der Erkenntni*” with an asterisk will give all uses of “Leidenschaft der Erkenntniß” too).

The advanced search option if we are searching for more than one word lets us choose if we prefer to obtain a list of the text units in which at least one of them occurs or those in which both words occur. For example, if we type “Wagner” and “Cagliostro” and choose the option “all words,” we will find the seven passages in which the names of Wagner and Cagliostro appear together; if this option is not chosen, the list of the 592 passages containing at least one of the two names will appear. The advanced search option also means that we can specify which parts of Nietzsche’s work we want to search: For example, we can ask to search for the word ‘Dionysos’ in *The Birth of Tragedy* and *Twilight of the Idols* alone or the word ‘Wissenschaft’ only from aphorism 343 to aphorism 383 of *The Gay Science*. A full or partial list of a word’s occurrences can be printed out so that one can also work without a computer or Internet connection on hand. This can include the full text of the passages where it occurs (e.g., the full text of the six aphorisms that include the word ‘Wissenschaft’ in the example cited above); just extracts, including a string of the forty characters before and after the word being sought; or simply the list of bibliographical references in which the word being sought appears, for example, the numbers of the aphorisms.

Even though it is based on the text of the *Gesamtausgabe*, the *eKGWB* is not just a digital reproduction of the *KGW/KGB*. We have seen that the two editions are not philologically identical as the text of the print edition has not been updated; and bibliographically both editions are decidedly independent. To avoid misunderstanding—typical of many electronic “resources” that are not genuine electronic editions but mere surrogates of the print editions—the *eKGWB* does not supply a system of concordances with the volumes and pagination of the *KGW/KGB*. Instead it has a special system of digital cataloging that gives each work, chapter, aphorism, or fragment a single, fixed, and citable Internet address. And so the first paragraph of *The Antichrist* is at <http://www.nietzschesource.org/eKGWB/AC-1>, the posthumous fragment 10[1] of autumn 1887 is at [http://www.nietzschesource.org/eKGWB/NF-1887,10\[1\]](http://www.nietzschesource.org/eKGWB/NF-1887,10[1]), the parable in the second part of *Z* entitled “Das Tanzlied” is at <http://www.nietzschesource.org/eKGWB/Za-II-Tanzlied>, and so forth. To quote a passage from the *eKGWB* in an academic article one need only give the Internet address after the usual bibliographical indications: for example, Friedrich Nietzsche, *Der Antichrist*, para. 1, in *Digitale Kritische Gesamtausgabe Werke und Briefe*, ed. Paolo D’Iorio (Paris: Nietzsche Source, 2009–), <http://www.nietzschesource.org/eKGWB/AC-1>.

nietzschesource.org/eKGWB/AC-1. As can be seen, even if one does not refer to the pages of the *Gesamtausgabe*, the use of the standard abbreviations of the print version makes the Internet address immediately understandable for Nietzsche scholars and the passage quoted easy to find not only in the German edition but also in all the extant translations. These characteristics make the *eKGWB* one of the first digital editions that can be used and cited in academic research.

Nietzsche for All

The *Gesamtausgabe* of Nietzsche's works is a magnificent edition, well edited and printed, but it is unfortunately beyond most people's means: The sixty-five volumes published so far cost around 8,500 euros. The *Studienausgabe* is relatively cheap (277 euros) but incomplete and not up to date. The edition on CD-ROM is no longer available (and when it was it cost 2,000 DM), while the subscription for the online version from IntelLex Corporation is mainly limited to libraries. Given this situation, the *eKGWB* has tried to produce a scholarly edition of Nietzsche's work that is reliable, up to date, and available to all, free, online. This was legally possible because Colli and Montinari's text is now in the public domain. In Germany, in fact, copyright on scholarly editions expires twenty-five years after the first publication of the work. Only *Juvenilia* and *Philologica* are still protected and we therefore have not yet published them.

Not only is the *eKGWB* available free, but it can be freely used for purposes of research or teaching: A translator can make use of it as the basic text for a translation, and teachers can create anthologies from it and distribute them to their students digitally or in print. However, any sharing and reuse of this work must meet three important conditions: (1) the source must always be cited, and the Internet address must be indicated correctly; (2) derived works, such as, for example, translations, must be distributed with the same legal conditions; and (3) any form of unauthorized commercial use is forbidden.¹⁹ As this edition was made possible by financing from public institutions, the European Commission and the Centre National de la Recherche Scientifique, it seemed proper to make the result of our work available to all other scholars.

Nietzsche is a difficult, aristocratic author who wrote for the few. But his is not an aristocracy of economic or social privilege. Those who really want to understand him and study his text should be able to do so with no other advantage than their philosophical passion and intelligence: One's means or the availability of good libraries ought not to play a part. His works are for all, or perhaps for none, but they should not be only for some.

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NOTES

1. See Wolfram Groddeck, "'Vorstufe' und 'Fragment.' Zur Problematik einer traditionellen textkritischen Unterscheidung in der Nietzsche-Philologie," in *Textkonstitution bei mündlicher und bei schriftlicher Überlieferung*, ed. Martin Stern (Tübingen: Niemeyer, 1991), 165–75; Wolfram Groddeck and Michael Kohlenbach, "Zwischenüberlegungen zur Edition von Nietzsches Nachlaß," *Text. Kritische Beiträge* 1 (1995): 21–39; Inga Gerike, "Les manuscrits et les chemins génétiques du *Voyageur et son ombre*," in *HyperNietzsche*, ed. P. D'Iorio (Paris: PUF, 2000), 129–62. And see Domenico Losurdo's *Nietzsche, il ribelle aristocratico. Biografia intellettuale e bilancio critico* (Turin: Bollati Boringhieri, 2002), which claims that the Colli/Montinari edition seeks to censor the reactionary and anti-Semitic aspects of Nietzsche's text. The last word on Losurdo's editorial (and interpretative) incompetence was written by Giuliano Campioni in "Aventuras y desventuras de quien se 'autocensura': El caso Nietzsche y el caso Losurdo" (*Estudios Nietzsche* 1, no. 3 [2003]: 199–205) and "Edizioni e interpretazioni: La lettura lenta di Domenico Losurdo" (in *Verità e prospettiva in Nietzsche*, ed. F. Tataro [Rome: Carocci, 2007], 19–65).

2. For the history of the critical edition, see Giuliano Campioni, *Leggere Nietzsche. Alle origini dell'edizione critica Colli-Montinari. Con lettere e testi inediti* (Pisa: ETS, 1992), 479.

3. In his introduction to the *Studienausgabe* (*KSA* 14, p. 17), Montinari calculates that for the philosophical writings of the period 1869–89 alone, the new edition had already published fifteen hundred pages of new material, but these figures have certainly increased since, and apart from unpublished material by Nietzsche the edition has published a large amount of important complementary material, particularly in the volumes of critical apparatus for the letters. Montinari was also quick to draw attention to some notebooks of striking philosophical importance, such as the notebook containing the arguments in favor of the eternal return of the same which had been partially and badly edited in the previous editions (see Mazzino Montinari and Giorgio Colli, "Stato dei testi di Nietzsche," *Il Verri* 39–40 [1972]: 58–68).

The texts published under the title "The Will to Power" (there are at least five different versions of them) are compilations of fragments that are wholly unusable for research purposes, even though, inexplicably, they continue to be cited by ill-informed, mainly English-speaking interpreters; see Paolo D'Iorio, "Les volontés de puissance," afterword to Mazzino Montinari, "*La volonté de puissance*" *n'existe pas*, ed. P. D'Iorio (Paris: Éditions de l'Éclat, 1996), 119–90, available at <http://www.lyber-eclat.net/lyber/montinari/volonte.html>.

4. Friedrich Nietzsche, *Werke. Kritische Gesamtausgabe*, begun by Giorgio Colli and Mazzino Montinari, continued by Volker Gerhardt, Norbert Miller, Wolfgang Müller-Lauter, and Karl Pestalozzi (Berlin: de Gruyter, 1967–); *Nietzsche Briefwechsel. Kritische Gesamtausgabe*, begun by Giorgio Colli and Mazzino Montinari, continued by Norbert Miller and Annemarie Pieper (Berlin: de Gruyter, 1975–).

5. Friedrich Nietzsche, *Sämtliche Werke. Kritische Studienausgabe in 15 Bänden*, 2nd ed. (1980; Munich: DTV and de Gruyter, 1988); *Sämtliche Briefe. Kritische Studienausgabe*, 2nd ed. (1986; Berlin: DTV and de Gruyter, 2003).

6. "The text and the pages of the eight volumes of the *KSB* are identical to the corresponding volumes of *KGB*"; "[p]rinting errors in *KGB* have been silently corrected" (*KSB*, vol. 1, p. IV).

7. Consider, e.g., the corrections to pages 3–201 in the first volume: Of the twenty misprints indicated in the critical apparatus (*KGB* I/4, p. 3), the *KSB* corrects just six, those on pages 6, 90, 104, 122, 123, and 180.

8. *Nietzsche: Writings from the Early Notebooks*, ed. Raymond Geuss and Alexander Nehamas (Cambridge: Cambridge University Press, 2009); this edition explicitly states that it has

used the *KSA* as base text, which, according to the translator, “gives all texts in the authoritative form established in *KGW*. Our edition is translated from the *KSA*” (XLIV).

9. Friedrich Nietzsche, *Werke auf CD-ROM* (Berlin: de Gruyter, 1994); *Nietzsches Werke: Historisch-kritische Ausgabe. Electronic edition* (Charlottesville, Va.: InteLex Corporation, 1995), <http://www.nlx.com/collections/89>.

10. The editor of the electronic edition, Malcolm Brown, writes in his introduction: “There are two versions of the Colli/Montinari edition in print: the complete hardback version (*Kritische Gesamtausgabe Werke*, abbreviated as *KGW*) and the paperback version (*Kritische Studienausgabe* or *KSA*). Anyone who is closely familiar with these editions will notice that this electronic version, while organized according to the *KGW*, actually follows the *KSA* in content.”

11. We have counted twenty-two errors in the first thirty pages of the posthumous fragments 1885–86 (*KSA* 12, pp. 9–39), e.g., ‘fesseln’ instead of ‘entfesseln,’ ‘Gefühlte’ instead of ‘Gefühle,’ and ‘überzutraulich’ instead of ‘überzutraulich.’

12. See Kurt Dite’s review, “Von ‘Aasvögel’ bis ‘Zynismus’: Nietzsche auf CD-ROM und Nietzsche digital” (*Nietzsche-Studien* 25 [1996]: 363–77), which brings out the virtues and defects of this edition but without noting the philological problems. By contrast, the editors of the *Nietzsche-Wörterbuch*, in using the CD-ROM daily, have ascertained the presence of many misprints; see *Nietzsche-Wörterbuch. Band 1: Abbiatur-einfach*, ed. Nietzsche Research Group (Nijmegen) under Paul van Tongeren, Gerd Schank, and Herman Siemens (Berlin: Walter de Gruyter, 2004), XIV.

13. Friedrich Nietzsche, *Digitale Kritische Gesamtausgabe Werke und Briefe*, ed. Paolo D’Iorio (Paris: Nietzsche Source, 2009–), available at <http://www.nietzschesource.org/eKGWB>; this edition is the work of a small group of philologists made up of Irmgard Betz, Christian Dünisch, and Armin Schwehr, based at the Ludwig-Maximilians-Universität in Munich, and coordinated by Manuel Dries and me. Their work has been financed by the European Commission and the Centre National de la Recherche Scientifique as part of the Discovery Project, coordinated by me (<http://www.discovery-project.eu>), which has published a series of electronic editions of philosophical works, including the fragments of the pre-Socratics; all firsthand accounts of Socrates and the Socratics; the *Lives of the Philosophers* by Diogenes Laertius; some works by modern authors such as Bruno, Descartes, Spinoza, Leibniz, and Vico; five thousand pages of manuscripts by Wittgenstein; and a series of video lessons by contemporary philosophers.

14. See [http://www.nietzschesource.org/eKGWB/NF-1870,6\[3\]](http://www.nietzschesource.org/eKGWB/NF-1870,6[3]).

15. “Es sei ausdrücklich betont, daß alle in diesem Nachbericht gegebenen Mitteilungen einen vorläufigen Kenntnisstand wiedergeben, also grundsätzlich nur transitorische Gültigkeit besitzen. Bis zum Abschluß der Arbeiten an *KGW* IX können daher noch Irrtümer korrigiert und unvollständige Angaben ergänzt werden. [...] Der Nachbericht in seiner endgültigen Gestalt wird in einem die Nachlaßdokumentation abschließenden Nachberichtband publiziert, der dann auch die Angaben zu den von Nietzsche autorisierten Werken aus der letzten Schaffensperiode enthalten soll” (critical apparatus to volume IX/7 of the *KGW* [Berlin: de Gruyter, 2008], 1).

16. See the posthumous fragment 34[83] of 1885 printed in *KGW* VII/3, p. 165, 26, and the correction of it in *KGW* IX/6, p. 142 (and also in the previous volumes: IX/5, IX/4, etc.), which disappears in IX/7, p. 166. I thank Paolo Stellino for his work of collation on the corrections to part IX of the *KGW*.

17. The solution adopted by the recent revision of the Italian translation, which in these cases adopts its own numbering, prints the additional fragments in a special section at the end of the volume, or includes the new fragments in a note, is certainly appropriate for an Italian translation but not, it seemed to us, for the electronic version of the German text. See Friedrich Nietzsche, *Frammenti Postumi*, new ed., ed. Giuliano Campioni with the collaboration of Maria Cristina Fornari, “Piccola biblioteca Adelphi” series (Milan: Adelphi, 2004–; see the criteria for the edition in the note to the text of the first volume, 293 ff.). This excellent paperback edition is the most

up-to-date of the existing translations, for both text and apparatus, which at some points is more detailed than that of the German edition.

18. See *KSA* 14, pp. 22 ff. Montinari modifies Hans Joachim Mette's canonical classification but takes over its abbreviations for indicating Nietzsche's manuscripts and texts. Mette did not distinguish among works printed by Nietzsche, private editions, and authorized manuscripts (see Friedrich Nietzsche, *Werke und Briefe. Historisch-kritische Gesamtausgabe* [Munich, 1933–], vol. 1, XXXI ff.).

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