



DIONYSIUS LONGINUS

ON THE

SUBLIME:

Translated from the GREEK, with

NOTES *and* OBSERVATIONS,
AND

Some Account of the LIFE, WRITINGS,
and CHARACTER of the AUTHOR.

By WILLIAM SMITH, A.M.

Rector of TRINITY in Chester.

*Thou, great Longinus! all the Nine inspire,
And fill their critic with a poet's fire;
An ardent judge, who, nestled in his trust,
With warmth gives sentence, and is always just;
Whose own example strengthens all his laws,
And in himself the great sublime he draws.* MR. POPE.

THE THIRD EDITION, Corrected and Improved.

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Longinus On The Sublime

Dionysius Cassius Longinus



Longinus On The Sublime:

On the Sublime Longinus, 2017-01-20 On the Sublime Longinus Translated by W Rhys Roberts On the Sublime is a Roman era Greek work of literary criticism dated to the 1st century AD Its author is unknown but is conventionally referred to as Longinus or Pseudo Longinus It is regarded as a classic work on aesthetics and the effects of good writing The treatise highlights examples of good and bad writing from the previous millennium focusing particularly on what may lead to the sublime The author's identity has been debated for centuries The oldest surviving manuscript from the 10th century indicates the original author was named Dionysius or Longinus which was later misread as Dionysius Longinus Subsequent interpretations have attributed the work to Dionysius of Halicarnassus 1st century or Cassius Longinus c 213 273 AD though neither is now widely accepted Given his positive reference to Genesis Longinus has been assumed to be either a Hellenized Jew or readily familiar with the Jewish culture As such Longinus emphasizes that to be a truly great writer authors must have moral excellence In fact critics speculate that Longinus avoided publication in the ancient world either by modesty or by prudential motives Moreover Longinus stresses that transgressive writers are not necessarily shameless fools even if they take literary risks that seem bold lawless and original As for social subjectivity Longinus acknowledges that complete liberty promotes spirit and hope according to Longinus never did a slave become an orator On the other hand too much luxury and wealth leads to a decay in eloquence eloquence being the goal of the sublime writer *Dionysius Longinus On the Sublime* Longinus, William Smith, 1743

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