



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. PAPER.**

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Longinus On The Sublime

Dionysius Cassius Longinus, Longinus

Longinus On The Sublime:

Dionysius Longinus On the Sublime Longinus, William Smith, 1743 **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 **Longinus On the Sublime** Longinus, 1926 **Longinus on the Sublime** W. Rhys Roberts, 2021-09-30 Originally published in 1987 this book contains the full Greek text of Longinus on the Sublime alongside the English translation **Longinus on the Sublime** Longinus, William Rhys Roberts, Arthur Sanders Way, 1935 The Works of Dionysius Longinus, on the Sublime Longinus, 1712 *Dionysius Longinus on the Sublime: Translated from the Greek, with Notes and Observations, and Some Account of the Life, Writings, and Character of Th* Longinus, 2018-02-24 This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it This work was reproduced from the original artifact and remains as true to the original work as possible Therefore you will see the original copyright references library stamps as most of these works have been housed in our most important libraries around the world and other notations in the work This work is in the public domain in the United States of America and possibly other nations Within the United States you may freely copy and distribute this work as no entity individual or corporate has a copyright on the body of the work As a reproduction of a historical artifact this work may contain missing or blurred pages poor pictures errant marks etc Scholars believe and we concur that this work is important enough to be preserved reproduced and made generally available to the public We appreciate your support of the preservation process and thank you for being an important part of keeping this knowledge alive and relevant **Longinus on the Sublime** Longinus, 1926 *Dionysius Longinus on the Sublime; Translated ... by W. Smith,.* Longinus, 1819

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Table of Contents Longinus On The Sublime

1. Understanding the eBook Longinus On The Sublime
 - The Rise of Digital Reading Longinus On The Sublime
 - Advantages of eBooks Over Traditional Books
2. Identifying Longinus On The Sublime
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Longinus On The Sublime
 - User-Friendly Interface
4. Exploring eBook Recommendations from Longinus On The Sublime
 - Personalized Recommendations
 - Longinus On The Sublime User Reviews and Ratings
 - Longinus On The Sublime and Bestseller Lists
5. Accessing Longinus On The Sublime Free and Paid eBooks
 - Longinus On The Sublime Public Domain eBooks
 - Longinus On The Sublime eBook Subscription Services
 - Longinus On The Sublime Budget-Friendly Options

6. Navigating Longinus On The Sublime eBook Formats
 - ePub, PDF, MOBI, and More
 - Longinus On The Sublime Compatibility with Devices
 - Longinus On The Sublime Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Longinus On The Sublime
 - Highlighting and Note-Taking Longinus On The Sublime
 - Interactive Elements Longinus On The Sublime
8. Staying Engaged with Longinus On The Sublime
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Longinus On The Sublime
9. Balancing eBooks and Physical Books Longinus On The Sublime
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Longinus On The Sublime
10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine Longinus On The Sublime
 - Setting Reading Goals Longinus On The Sublime
 - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Longinus On The Sublime
 - Fact-Checking eBook Content of Longinus On The Sublime
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
14. Embracing eBook Trends
 - Integration of Multimedia Elements

- Interactive and Gamified eBooks

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