

ps. LONGINUS, DIONYSIUS CASSIUS

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FORTUNA

The anonymous treatise *On the Sublime*, probably written in the first half of the First Century A.D., was long attributed to Dionysius Cassius Longinus. Francesco Robortello ascribed it to 'Dionysius Longinus' in the princeps of 1554, and that name remained attached to the treatise until the nineteenth century. Since then the attribution has been questioned, some editors and scholars insisting that the work be treated as anonymous, others assigning it to a 'pseudo-Longinus,' still others making other identifications of the author (including Dionysius of Halicarnassus). The work was unknown in the West during the Middle Ages. The earliest manuscript, Parisinus Gr. 2036, going back to the tenth century, is the source of the ten other extant manuscripts, all of them dating from the fifteenth or sixteenth centuries. Parisinus Gr. 2036 is fragmentary. Of six original quaternions, only one is complete and over one-half of the text is lost. The other manuscripts reflect the lacunae of the original (two of them give only short sections of the text). Little known and little studied in the

Renaissance, *On the Sublime* became one of the central texts in literary theory and criticism after Boileau's translation and commentary of 1674 and 1693. A long line of French and English critics deriving from Boileau regarded the work as the best expression of a poetic theory which found the basis for a kind of effect (the sublime) in the genius of the writer, and which referred to particular passages in the ancient authors as touchstones for that effect.

BIBLIOGRAPHY

The editio princeps of the text, edited by Robortello, was published by Oporinus at Basel in 1554; in the following year, Paulus Manutius printed his edition in Venice; Franciscus Portus' appeared in Geneva in 1569-70. Gabriello dalla Pietra's Greek text and Latin translation, Geneva: 1612, with critical apparatus, served as the basis for many seventeenth-century editions. The first modern critical edition was that of Spengel, 1853, followed by improved texts and illuminating commentaries in the editions of Vahlen, Bonn: 1887 ff.; W. Rhys Roberts, Cambridge: 1899; A. O.

Prickard, Oxford: 1906; W. H. Fyfe (Loeb Classics), London and New York: 1927 ff.; H. Lebègue, Paris: 1939, 1952; A. Rostagni, Milan: 1947; and D. A. Russell, Oxford: 1964. Two sixteenth-century translations were undertaken but probably never completed, certainly never published. M. A. Muret referred to his in the commentary on Catullus (1554), at the beginning of his remarks on the poem 'Ad Lesbiam,' 'Ille mi par esse deo videtur. . .,' and Andreas Duidith to his in the dedication of his *Dionysii Halicarnassei de Thucydidis Historia iudicium* (Venice: 1560). Older bibliographical sources: Fabricius *BG*, Harles ed. VI, 79-94 [=IV, 435-448]; Engelmann, I, 483-84; Hoffmann, *BJ*, II, 525-30; Moss, 222-32. For discussions of the problem of authorship and for lists of editions, see Pauly-Wissowa, XIII. 2, col. 1415-23; W. von Christ, *Geschichte der griechischen Litteratur*, VII², 475-78; *Geschichte der Textüberlieferung*, Zurich: 1961, I, 295; Demetrio St. Marin, 'L'anonimato del 'Saggio sul sublime' nella tradizione dei codici,' *Annali della Facoltà di lettere e filosofia, Università di Bari*, I (1954) 99-112 and *Bibliography of the Essay on the Sublime*, Leiden: Brill, 1967; B. Weinberg, 'Translations and Commentaries of Longinus, *On the Sublime*, to 1600: a bibliography,' *Modern Philology*, 47 (1950), 145-51. For interpretations of the text and studies of its influence, see E. Olson, Introduction to Benedict Einarson's translation of *On the Sublime*, Chicago: 1945, and 'The Argument of Longinus' *On the Sublime*,' in *Critics and Criticism*, Chicago: 1952, pp. 232-59; W. Bühler, *Beitrag zur Erklärung der Schrift vom Erhabenen*, Göttingen: 1964; T. R. Henn, *Longinus and English Criticism*, Cambridge: 1934; S. H. Monk, *The Sublime: a study of critical theories in XVIII-century England*, New York: 1935.

I. De sublimitate

TRANSLATIONS

1. ANONYMUS

Ms. Vat. Lat. 3441, fols. 12-31.

Dionysii Longini de altitudine et granditate orationis. This Ms., of which I had

found no previous mention, has not yet been catalogued by the Vatican librarians; nothing is known of its date, for which there are no indications in the Ms. itself. Giovanni Cardinal Mercati, who was consulted, believed that the Ms. is definitely of the sixteenth century, probably of the first half. The Latin translation might possibly have preceded the princeps of the text, 1554. There are no prefatory or other materials.

[*Inc.*]: (fol. 12) Caecilii quidem commentariolum, quod de granditate orationis composuit, cum nos, ut nosti, simul perspiceremus, Postumie Florentiane carissime, humilium mihi visum est, quam universum argumentum expetat. [*Expl.*]: (fol. 31). . . sed ne amoris et honoris digna aliquando utilitatis, optimum temere haec dimittere, ad continua autem accedere. erant autem hi affectus, de quibus in privato praesertim commentario polliciti sumus nos scripturos, ceu cum cetera orationis, tum et ipsius granditatis partem continentibus, ut nobis videtur. Finis.

Manuscript:

Ms. Vat. Lat. 3441, fols. 12-31. Kristeller, *Iter* II. 363.

2. DOMINICUS PIZIMENTIUS

1566, Neapoli (Naples): Apud Io. Mariam Scotum.

Ianus Pelusius Crotoniata Ad Lectorem.

[*Inc.*]: (p. A2)

Lector candide forte si requiris,
Cui nam det lepidum meus legendum
Pizimentius hunc suum libellum . . .

[*Expl.*]: (p. A2^v)

Cuncta haec invenies amice lector,
Hunc si, deposita severitate,
Totum legeris aureum libellum.

Dominicus Pizimentius Vibonensis Aldo Manutio Pauli Filio S. P. D.

[*Inc.*]: (p. A3) Ceteri omnes, qui primum se Venetias conferunt, urbis situm cunctarum fere nationum conventus. . . [*Expl.*]: (p. A4) Vale et me, ut facis, ama patrique tuo salutem plurimam meo nomine impertias atque efficias ne ille me iam in suam fidem receptum oblivioni tradat. Iterum vale. Datum Neapoli Cal. Augusti MDLXV.

Dionysius Longinus De Sublimi Orationis Genere.

[*Inc.*]: (p. A5) Cecillii Libellus, qui de sublimi dicendi [corr. in Errata] genere inscriptus est, nobis illum simul, quemadmodum non ignoras, considerantibus, Postumie Terentiane carissime, longe visus est humilior esse proposito argumento ac minus id, quod oportebat, attingere; nec magnam utilitatem, quam praecipue scriptorem spectare decet, lectoribus afferre. . [*Expl.*]: (p. E3v). . sed optimum est haec temere praetermittere et ad coniuncta transire. Hae vero animi perturbationes erant, de quibus in particulari libello nos manifeste scripturos esse recepimus, quippe cum sint et alterius sermonis, ut mea fert opinio, et ipsius sublimis dicendi generis partes.

Ianus Pelusius Crotoniata Ad Dominicum Pizimentium

[*Inc.*]: (p. E4)

Dum lectas puer immolo bidentes
Deis, ob reditum mei sodalis,
Ex ora Illyrica, ad suos Penates. . .

[*Expl.*]:

Mihi plura dabit: memor iuventae,
Actae Cecropia in schola et Latina.

Editions:

1566, Neapoli (Naples): Apud Io. Mariam Scotum. Pp. unnumbered, sigs. A, B, C, D, in-8; E, 4 leaves only. I know only of two copies, both in the Biblioteca Angelica, Rome, SS.11.75 and SS.3.50. In his dedication, Pizzimenti recounts how he had met the younger Aldus Manutius and had been encouraged by Aldus' enthusiasm for Greek letters to pursue their study himself.

1644, Bononiae (Bologna): Cura ac diligentia Caroli Manolesii Bibliopolae. Together with a Greek text, the Gabriello dalla Pietra Latin translation (1612), and the Pietro Pagani translation. (BM; BN)

Biogr.:

Dominicus Pizimentius (Domenico Pizzimenti), born in Monteleone, Calabria (date of birth unknown), studied medicine, mathematics, and philosophy under Giano Cesario and Francesco Vitale. Antonio Sebastiano Minturno befriended him, brought him to Naples, and entrusted him with the publication both of Minturno's poems and of his (Italian) *Arte poetica*. Pizzimenti's travels

in Italy brought him into contact with Paolo Manuzio and his son Aldo, to whom he dedicated the Longinus translation. After his return to Naples ca. 1570, celebrated by Giano Pelusio, he devoted himself to the study and practice of medicine. He was one of the founders of the Accademia degl'Incostanti Ipponesi, later the Accademia Florimontana. His published works include a translation of the apocryphal *Praedicamenta* of Archytas (Venice: 1554, also 1561); an *Interpretatio in Priapeia et epigrammata diversorum poetarum* (Venice: 1554); and especially a translation of Democritus' apocryphal *De arte magna*, based — according to the legend — on a Ms. which Pizzimenti bought in Rome from somebody from Corfú (Padua: 1572; also eds. of 1573, 1574, 1613). The latter work also contained commentaries of Synesius, Stephanus of Alexandria, and Michael Psellus. Pizzimenti left various unpublished works, largely on medical subjects, and a large number of Greek Mss. According to Antonio Giordano and Salvatore Cirillo of the Real Biblioteca Borbonica (now Biblioteca Nazionale, Naples), that library owns Mss. once belonging to Pizzimenti of Democritus, Stephanus of Alexandria, Heliodorus (?), Zosimus (?), Olympiodorus, Synesius, Dioscorides, Avicenna, and Mercurius Monachus. He died towards the end of the sixteenth century.

Bibl.:

Biografia degli uomini illustri del Regno di Napoli, 1813-1830, VIII, 131 ff.; G. B. Tafuri, *Istoria degli scrittori nati nel regno di Napoli*, Naples: 1744-1770, III, II, 272-75; L. Aliquò-Lenzi, *Gli scrittori Calabresi*, Messina: 1913, p. 340 (also Reggio di Calabria: 1955, III, 106).

3. PETRUS PAGANUS

1572, Venetiis (Venice): Apud Vincentium Valgrisium.

Illustrissimo atque Sereniss. Venetae Reip. Principi Aloysio Mocenico Petrus Paganus.

[*Inc.*]: (p. *2) Cum superioribus annis, amplissime ac illustriss. Princeps, e graeco in latinum convertissem Dionysii Longini librum, tantum aberat, ut eum edere vellem,

ut nihil magis a voluntate mea abhorreret . . . [Expl.]: (p. *4^v) Vale et Petrum Paganum, qui tui studiosissimus humiliter ac summis manus tibi deosculatur, exigua tuae benevolentiae parte complectere. Venetiis. V. Cal. Martii. M. D. LXXII.

Dionysii Longini De Sublimi Dicendi Genere.

[Inc.]: (p. 1) Nobis una intuentibus ac perpendentibus commentariolum, ut te non latet, Posthumi Terentiane carissime, quod de sublimi dicendi genere Cecilius conscripsit, id summissius, quam tota materia postulabat, scriptum esse visum fuit. . . [Expl.]: (pp. 46-46^v) Haec vero erant affectiones, de quibus cum in se, ut nobis videntur, non solum magnificae atque sublimis, sed alius etiam orationis partem contineant, proprio in primis commentario nos scripturos esse polliciti sumus. Finis.

Editions:

1572, Venetiis (Venice): Apud Vincentium Valgrisium. 46 leaves, in-4. BM.

1644, Bononiae (Bologna). Same volume as the Pizzimenti translation; see the preceding item.

Biogr.:

Petrus Paganus (Pietro Pagani) of Belluno (Bellunensis) is not to be confused (as he is in the BM and BN catalogues and by Cosenza) with Peter Paganus Dorfheilge; of all the works attributed to the composite 'Petrus Paganus,' only the Longinus translation may certainly be assigned to the Italian. Of his life we know only that he was elected in 1566 to the 'pubblica cattedra di belle lettere' in Vicenza and that he taught there until at least 1570; among his students was Paolo Gualdo.

Bibl.: F. Miari, *Cronache Bellunesi inedite*, Belluno: 1865, p. 209; Calvi, *Biblioteca. . . Vicenza*, VI, XII; information on Dorfheilge supplied by Professor Edward L. Bassett of the University of Chicago.

4. MARCUS ANTONIUS MURETUS (DOUBTFUL)

See above, Bibliography.

5. ANDREAS DUDITHIUS (DOUBTFUL)

See above, Bibliography.

COMMENTARY

a. FRANCISCUS PORTUS

Fran. Port. Cretensis Commentarii in Dionysium Longinum de grandi sive sublimi dicendi genere.

[Inc.]: (fol. 1) Gravem et sublimem esse diximus *Sophoclem ἐν τοῖς προλεγομένοις*: sed qua ratione quibusve gradibus se extollat ad hanc sublimitatem, non docuimus. hoc fecimus partim ne nimium prolixi tunc essemus, partim etiam ut haec praecepta reservemus huic loco, quem opportuniorem esse iudicavimus. nam poetae tragici in choris extollunt orationem magis quam in caeteris fabulae partibus. Quare hac de re iam agemus.

περὶ μεγέθους, καὶ ὕψους λόγου]. de magnifica et sublimi oratione Dionysius Longinus et Hermogenes accuratissime scripserunt, sed Longinus longe fusius et copiosius quam Hermogenes. scripsit enim hac de re libellum elegantissimum, qui quamvis et mutilatus esset et plurimis scateret mendis, a nobis tamen, quoad fieri potuit, repurgatus olim fuit et in aliquam formam restitutus.

[Expl.]: (fols. 86^v-87^r)

Ἀλλὰ μήποτε] Concludit Longinus praestare istiusmodi ingenia catenis vineta in servitute perpetua manere quam libertate donari. Hoc autem quandam execrationis speciem habet.

Ἄι πλεονεξία] οἱ πλεονέκται, καὶ οἱ πλεονεκτοῦντες. Res pro personis.

Ἀφεθεῖσαι] Solutae, donatae libertate.

Ἀφῆτοι] Liberatae in alios.

Ὀλως δὲ δαπανῶν] Hic etiam deest aliquid. Longinus locum istum concludit et demonstrat otium, luxum, et vitiorum studium veram esse causam tantae penuriae bonorum oratorum et poetarum.

Ὠφελείας] Fructum.

Ὑπεσχόμεθα] De his ita supra. *πλήν περὶ μὲν τῶν παθητικῶν ἄλλος ἡμῖν ἀπόκειται τόπος.* Finis.

Manuscript:

Biblioteca Estense, Modena, Gamma. S. 3.18, (Campori App. 432), Pt. II. fols. 1-87^r. The first part of the Ms. contains Portus' commentary on the *Ideae* of Hermogenes. The Ms. may thus be the same one that

Portus' son Emilio referred to in the preface to the reader of his father's *Prolegomena* to Sophocles' tragedies (Bern: 1584), pp. 7-8, where he spoke of his plans to publish other posthumous works by his father; 'Quod si Deus Opt. Max. incoeptis nostris faveat et labores nostros secundet, brevi Thucydidem et singulas eius conciones cum artificio Rhetorico diligenter ab eodem patre meo declaratas habebis. Habebis etiam Hermogenis Ideas, Dionysii Longini libellum de sublimi dicendi genere.' Toup (ed. Longinus Oxford: 1778, pp. [III-IV]) quoted another reference by Emilio to his father's commentary on Longinus: 'Primum laudat Aemilius Portus in Indice ad Xenoph. v. Παρθένος parentis sui Commentarium in Longinum.' Franciscus Portus had published his critical edition of the Greek text of Longinus at Geneva: 1569-70, and we may suppose that the commentary was a supplement to and followed upon that edition.

Bibl.: *Appendice prima al Catalogo dei codici e manoscritti posseduti dal Marchese Giuseppe Campori compilata da Raimondo Vandini*, Modena: 1886, No. 432, p. 152: 'Porto Francesco — Commentaria. Cod. cart. in-fol. di carte 261, sec. XVI.' Vandini remarks further: 'I commentarii che si leggono, grecamente scritti, in questo Codice sono due, l'uno 'in Hermogenis ideas' l'altro 'in Dionysium Longinum de grandi sive sublimi dicendi genere', entrambi ricordati a pagina 280 Vol. 5. del *Dizionario storico portatile* ecc. stampato in Napoli nel 1762' (the 'grecamente scritti' is inaccurate; the commentary on the Greek text is in Latin, for both works, with only reference words to the texts in Greek). See also Kristeller, *Iter* I, 388, and on Portus' Greek text my 'Translations and Commentaries' (cited above), No. 7, p. 148.

Edition:

1733, Amstelaedami (Amsterdam): Apud R. et J. Wetstonios et G. Smyth. The commentary was printed on pp. 279-360 of the *Dionysii Longini De Sublimitate Commentarius*, ed. Zacharias Pearce. . . Editio Tertia. Accessit Fr. Porti Cretensis in Longinum Commentarius integer, nunc primum editus. The editors of the 1733 ed. of Zachary Pearce's Longinus stated that their

text of Portus' commentary (printed here for the first and only time) was based on a manuscript given them by Isaac Verburg. They did not identify the Ms., and we do not know whether it was the Estense Ms. itself or a copy. In any case, the work is the same; such differences as exist between the Pearce text and the Ms. are of the kind that an eighteenth-century editor might have permitted himself to introduce. I give the incipit and the explicit below, to permit the reader to evaluate these differences. Toup (loc. cit.) questioned this attribution, maintaining rather that the commentary in the Pearce ed. related to the Manutius text (1555) and suggesting that Paulus Manutius himself was the author. Toup of course had not seen the Ms., which I am here associating for the first time with the Pearce ed.

[*Inc.*]: (p. 279) Gravem et sublimem alibi esse diximus Sophoclem, sed qua ratione quibusve gradibus se extollat ad hanc sublimitatem, non docuimus. Id fecimus partim ne nimium prolixi tunc essemus, partim ut praecepta ista reservaremus huic loco, quem opportuniorem esse iudicavimus. Nam Poetae Tragici in Choris extollunt orationem magis quam in caeteris fabulae partibus. Quare de ea re iam agemus.

Περὶ μεγέθους καὶ ἔψους λόγος. De magnifica et sublimi oratione Dionysius Longinus et Hermogenes accuratissime scripserunt, Longinus etiam fusius et copiosius quam Hermogenes. Scripsit nimirum de ea re libellum elegantissimum, qui quamvis et mutilatus esset et plurimis scateret mendis, a nobis tamen, quoad fieri potuit, repurgatus olim fuit et in aliquam formam restitutus.

[*Expl.*]: (p. 360)

Ibid. [=p. 174 of Pearce text] l. 18. Ἄλλὰ μήποτε] Concludit Longinus praestare istiusmodi ingenia catenis vineta in servitute perpetua manere quam libertate donari; hoc execrationis speciem habet.

Ibid. l. 20. Ἀφεθεῖσαι] Solutae, donatae libertate.

Ibid. Ἀφετοι] Liberatae in alios.

Ibid. l. 21. Αἱ πλεονεξίαι] Res pro persona.

Ibid. l. 22. Ὅλως δε δαπανῶν] Hic etiam deest aliquid. Concludit Longinus locum istum et efficit otium et luxum esse

causam istius penuriae Oratorum et Poetarum.

Pag. 176. l. 3. Ὠφελείας] Fructum.

Ibid. l. 4. Κράτιστον μὲν οὖν] Transsio.

Ibid. l. 6. Ὑπεσχόμεθα] De his ita supra: Πλὴν περὶ μὲν τῶν παθητικῶν ἄλλος ἡμῖν ἀπόκειται τόπος.

Biogr. :

Franciscus Portus, of a family originally from Vicenza, was born in Rethymnos (Crete), Aug. 22, 1511. After studying with Arsenios Apostolios in Greece, Portus followed him to Venice in 1527. From 1536 to 1546 he lived and taught in Modena, along with Castelvetro and Grillenzoni; some of the lectures he gave there as Professor of Greek in the so-called Grillenzoni Academy were later published by his son Emilio as the *Prolegomena* to Sophocles' tragedies. In 1546, at the invitation of Ercole II d'Este, he moved to Ferrara where he was tutor to the daughters of Renée de France, lectured at the University, and wrote his commentaries on the orations of Demosthenes and on two of Sophocles' tragedies. He was a member of the Accademia dei Filareti, a colleague of Bartolomeo Ricci; but he was also involved with the Calvinist circle around Renée, and was obliged to leave Ferrara in 1554. During the next few years, his travels took him to the Friuli, to Geneva, to France and Switzerland, to Chiavenna where he received Castelvetro and where he became the spokesman of the Italian exiles. In 1561 Calvin invited him to the chair of Greek language in Geneva; he took up his duties there in 1562 and remained until his death in 1581 (except for travels to Paris for matters of personal business). In Geneva, where most of his scholarly work was done, he counted Théodore de Bèze among his friends and he engaged in extensive editorial and publishing activities.

Only a few of Portus' works were published during his lifetime: the translation of Sophocles' *Electra* and *Antigone*, 1567; the translation of Synesius, *Hymni*, and of Gregory Nazianzenus, *Odae*, 1568; Greek texts of Aphthonius, Hermogenes, and Longinus, 1569-70; editions of Hesiod,

Theogonia, and Homer, *Iliad*, 1570; a *Responsio ad P. Carpentarii Epistolam. . . pro Causariorum. . . innocentia*, 1573 (also French translation, 1574). After his death, his son Emilio and later other scholars published a number of his literary remains: *Commentarii in Pindari Olympia, Pythia, Nemea, Isthmia*, 1583; the *Prolegomena* to Sophocles' tragedies, 1584 (with *Sex Oratiunculæ Latinae*); *Commentaria in varia Xenophontis opuscula*, 1586; translation and commentary of Apollonius Alexandrinus, *De syntaxi*, 1590; edition of Robert Constantin, *Lexicon graecolatium*, 1592; commentary on Thucydides, *De bello peloponnesiaco*, 1594; commentary on Aristotle, *Rhetoric*, 1598; translation of Synesius of Cyrene, *Epistolae*, 1605; the commentary on Longinus, 1733; materials for the edition and commentary of Dionysius of Halicarnassus, *Opera omnia*, ed. Leipzig, 1774-77. Biographical and bibliographical sources list a number of Mss., published and unpublished: one of his Greek Mss. is at the Escorial, Σ. II. 8 (cf. E. Miller, *Catalogue des mss. grecs de l'Escorial*, Paris: 1848, p. 87; *Catálogo de los Códices Griegos de la Biblioteca de El Escorial I* (by P. A. Revilla, Madrid 1936, 310-11, no. 88) and Parisinus lat. 7885 contains his commentary on Euripides, *Iphigenia in Aulide*, and his 'Praellectiones' on the same (Legrand); Modena, Estense lat. 100 (Alpha P. 9. 2) contains commentaries on several orations of Demosthenes, on Homer's *Iliad* I, II, on Sophocles' *Oedipus* and *Antigone*, and on Thucydides I (Kriszteller, *Iter* I, 378); Sturm lists 'Castigationes in Florilegium Graecorum Epigrammatum,' 'Epigrammata varia et Orationes, de Tragodia et ejus origine,' 'Sophoclis et Euripidis collationem.' A Ms. in Leyden contains his commentary on Aeschylus; see above, under Aeschylus.

Bibl. :

The older sources (cf. Ferrari) are largely superseded by: Joseph Sturm, *Beiträge zur Vita des Humanisten Franciscus Portus (1511-1581)*, progr. Würzburg: 1903; Legrand, *Bibliographie hellénique*, II (Paris: 1885), vii-xx; F. C. Church, *The Italian Reformers*, New York: 1932 (also Italian tr. by D. Cantimori, Florence: 1935).