ps. LONGINUS, DIONYSIUS CASSIUS

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Fortuna
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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.

1. De sublimitate

TRANSLATIONS

1. ANONYMUS

Ms. Vat. Lat. 3441, fol. 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 perspec- remus, 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 continuam 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:


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. A2v)

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 saltatem 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, Postumii 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 praeterrimere et ad conjuncta 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.

Janus Pelusius Crotoniata Ad Dominicum Pizimentiun

[Inc.]: (p. E4)
Dum lectas puer immolo bidentes
Deis, ob reditum mei sodalis,
Ex ora Illyrica, ad suos Penates...

[Expl.]:
Mih plura dabit: memor iuventae,
Actae Cecropiae in schola et Latina.

Editions:
1566, Neapol (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. (BN; 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 degli'Inconstanti 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 Corfu (Padua: 1572; also eds of 1573, 1574, 1613). The latter work also contained commentaries of Synesius, Stephanus of Alexandria, and Michael Pселlus. Pizzimenti left various unpublished works, largely on medical subjects, and a large number of Greek Ms. According to Antonio Giordano and Salvatore Cirillo of the Real Biblioteca Borbonica (now Biblioteca Nazionale, Naples), that library owns Ms. 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.:

3. Petrus Paganus

1572, Venetiis (Venice): Apud Vincentium Valgrisiun.


[Inc.]: (p. *2) Cum superioribus annis, amplissime ac illustriss. Princeps, et graeco in latinitum convertitisse Dionysii Longini librum, tantum aberat, ut eum edere vellem,
ut nihil magis a voluntate mea abhorreret ...


Dionysii Longini De Sublimi Dicendi Genere.

[Inc.]: (p. 1) Nobis una intuentibus ac perpendentibus commentariolum, ut te non latet, Posthumi Terentianae carissime, quod de sublimi dicendi genere Cecilius conscripsit, id summisisis, quam tota materia postulabat, scriptum esse visum fuit. ...

[Expl.]: (pp. 46-46v) Haec vero erant affectiones, de quibus cum in se, ut nobis videntur, non solum magnificae atque sublimis, sed alius etiam orationis partem continerat, proprio in primis commentario nos scripturos esse volicitum sumus. Finis.

Editions:
1572, Venetiis (Venice) : Apud Vincentium Valgrisium. 46 leaves, in-4. BM.
1644, Bononieae (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 Bellunensi ineditae, 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 Duditius (Doubtful)
See above, Bibliography.

Commentary

a. Franciscus Portus

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

[Inc.]: (fol. 1) Gravem et sublimem esse diximus Sophoclem en tois prolegeoménois ; sed qua ratione quibusve gradibus se extollat ad hanc sublimitatem, non doceimus. hoc fecimus partim ne nimium prolixii tunc esse mus, partim etiam ut haec praecipua reserva remus huic loco, quem opportuniorem esse iudicavimus. nam poetae tragici in choris extollunt orationem magis quam in caeteris fabulæ partibus. Quare hac de re iam age mus.

peiri megéthous, kai theous logon . de magnifica et sublimi oratone Dionysius Longinus et Hormogenes accuratissime scriberunt, sed Longinus longe fusiis et copiosius quam Hormogenes. scripsit enim hac de re libellum elegantissimum, qui quamvis et mutilatus esset et plurimis scateret mends, a nobis tamen, quoad fieri potuit, repurgatus olim fuit et in aliquam formam restitutus.

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


'At pleonekkiai oii pleonektau, kai oii pleonekktoyntes. Res pro personis.

'Aphieiai] Solutae, donatae libertate.

'Aphetai] Liberae in alios.


'Opleiai] Fructum.

'Ypeochomeba] De his ita supra. plh en pe rii mn tov pawthikov alloç hmin apókeita tòtops. Finis.

Manuscript:

Biblioteca Estense, Modena, Gamma. S. 3.18, (Campioni App. 432), Pt. II. fols. 1-877. The first part of the Ms. contains Portus’ commentary on the Ideæ 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. inceptis 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. [mt-tv]) 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 quibusue gradibus se extollat ad hanc sublimitatem, non docimus. Id fecimus partim ne nimium prolixi tunc essemus, partim ut praecepta ista reservaremus huic loco, quem opportuniorum esse iudicavimus. Nam Poetae Tragic in Choris extollunt orationem magis quam in caeteris fabulose partibus. Quare de ea re iam agemus.

Περὶ µεγέθους καὶ ὄψεως λόγον. De magnifica et sublimi oratione Dionysius Longinus et Hermogenes accuratissime scripserunt, Longinus etiam fusius et copiosius quam Hermogenes. Scripsit nimimum de ea re libellum elegantissimum, qui quavis et mutilatus esset et plurimus scateret mendis, a nobis tamen, quoad fieri potuit, repurgatus olim fuit et in aliquam formam restitutas.

*ExpL.:* (p. 360)

Ibid. [=p. 174 of Pearce text] l. 18. Ἄλλα µὴ παροτή Concludit Longinus praestare istiustusmodi ingenia catenis vincita in servitate perpetua manere quam libertate donari; hoc executionis speciem habet.

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

Ibid. Ἀφετοῖ Liberae in alios.

Ibid. l. 21. Ἄι πλεονεχίαι Res pro persona.

Ibid. l. 22. Ὅλος δὲ δαπανῶν Hic etiam deest aliquid. Concludit Longinus locum istum et efficit otium et luxum esse
causam istius penuriae Oratorum et Poetarum.
Pag. 176. 1. 3. Ὄφελείας] Fructum.
Ibid. 1. 4. Κράτιστον μὲν ὄν] Transitio.
Ibid. 1. 6. Ὑπεσχόμεθα] De his ita supra: Πλὴν περὶ μὲν τῶν παθητικῶν ἀλλος 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 Grillenzone; some of the lectures he gave there as Professor of Greek in the so-called Grillenzone 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 Synecou, Hymni, and of Gregory Nazianzenus, Odae, 1568; Greek texts of Aphithonius, Hermogenes, and Longinus, 1569-70; editions of Hesiod, Theogonia, and Homer, Iliad, 1570; a Responsio ad P. Carpentinii Epistolam...pro Cauritorum...innocentia, 1573 (also French translation, 1574). After his death, his son Emilio and later other scholars published a number of his literary remains: Commentarior in Pindari Olympia, Pythia, Nemea, Isthmia, 1583; the Prolegomena to Sophocles' tragedies, 1584 (with Sex Orattionceae Latinae); Commentaria in varia Xenophonis opuscula, 1586; translation and commentary of Apollonius Alexandrinus, De syntaxi, 1590; edition of Robert Constantin, Lexicon graecolatinum, 1592; commentary on Thucydides, De bello peloponnesiaeo, 1594; commentary on Aristotle, Rhetoric, 1598; translation of Synecou of Cirene, Epistolas, 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 Ms., published and unpublished; one of his Greek Ms. is at the Escorial, Σ. II. 8 (cf. E. Miller, Catalogue des mss. grecs de l'Escorial, Paris: 1848, p. 87; Catalogo 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 'Praelectiones' 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 (Kristeller, Ier I, 378); Sturm lists 'Castigations 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.
Bibli.: 