

Poetics Longinus On The Sublime Demetrius On Style

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Longinus and his concept of sublimity

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Book description. In this book, Robert Doran offers the first in-depth treatment of the major theories of the sublime, from the ancient Greek treatise On the Sublime (attributed to 'Longinus') and its reception in early modern literary theory to the philosophical accounts of Burke and Kant. Doran explains how and why the sublime became a key concept of modern thought and shows how the various theories of sublimity are united by a common structure - the paradoxical experience of being at once ...

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Longinus - On the Sublime

The essay On the Sublime, usually attributed to "Longinus" (identity uncertain), was probably composed in the first century CE; its subject is the appreciation of greatness ("the sublime") in writing, with analysis of illustrative passages ranging from Homer and Sappho to Plato.

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In Poetics Aristotle (384 322 BCE) treats Greek tragedy and epic. The subject of On the Sublime, attributed to an (unidentifiable) Longinus and probably composed in the first century CE is greatness in writing. On Style, attributed to an (unidentifiable) Demetrius and perhaps composed in the second century BCE, analyzes four literary styles.

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Poetics Longinus On The Sublime

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In *Poetics*, Aristotle (384-322 BCE) treats Greek tragedy and epic. The subject of *On the Sublime*, attributed to an (unidentifiable) Longinus and probably composed in the first century CE, is greatness in writing. *On Style*, attributed to an (unidentifiable) Demetrius and perhaps composed in the second century BCE, analyzes four literary styles.

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all but the most confident of problem solvers and I have asked for a refund. The solutions provided in this book cannot be trusted.

- This work by John Locke should be read in its entirety. Too often the condensed descriptions of this book make Mr. Locke to seem rather naive. First there is the natural state of humanity before the formation of civil government. Locke does not really try to propound this period or situation as a utopia. He admits that in the natural state there would be strife. Instead what Locke does is formulate how rational beings would exist in a state of nature without a governing authority. In essence Locke formulates commonly consented rules by humans living in proximity. Thus Locke prefigures Frederick Hayek's order without design (see *Law, Legislation and Liberty, Volume 1: Rules and Order*). Locke believed in a God of Reason and demonstrated how reason is the basic means humans can live together in absence of governing authority. Locke uses his basic rational order to demonstrate that humans created the governing authority to protect human life and property. It should be stressed that Locke considers the labor of a person to be his property. Thus slavery and forced labor become a type of robbery. Readers will note that Locke separates the community, which basically consists of people using their informal rules and manners, from the government. Locke demonstrates that government is not a be all but has only certain limited functions in the community. Locke then demonstrates that a ruler who governs for the benefit of himself or for the benefit of a small elite to the detriment of the rest of the citizens of the community is in effect making war on the community and its members. Such a ruler should be overthrown. Locke thus provides the rational for overthrowing absolute monarchs and other tyrants. Locke demonstrates that the totalitarian Nazi, Leninist, and Maoist tyrants have no right to govern since the basic principle is to confiscate the property and people of the community to serve the leadership. Locke, when read in its entirety, is a strong voice for liberty and justice.