

Address to young men on the right use of Greek literature by Saint Basil: A corpus stylistic approach

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Abstract: The purpose of this study is to examine the text *Address to young men on the right use of Greek literature* by Saint Basil using corpus stylistics. In this interdisciplinary study rhetorical analysis is combined with linguistic theories and corpus-linguistic tools. Via application of this methodological framework, we can extract secure and meaningful results as regards the style and the ideological intentionality of Saint Basil in this text.

Keywords: Communicative and rhetorical goal, corpus stylistic approach, Saint Basil, style.

1. Introduction

Saint Basil¹ was born in 330 in Caesarea of Cappadocia. His family was well-off and his parents were well-educated. He studied close to the teacher of rhetoric Libanius² and subsequently went to Athens to study philosophy and rhetoric. He donated the greater part of his property to poor people and became the Bishop of Caesarea in 370.

Our research is based on one text of Saint Basil *Address to young men on the right use of Greek literature*;³ in order for us to be able to apply corpus-linguistic analysis, the text (4,360 word tokens) was electronically typed and we relied on Migne (1857-1866) as regards its form (PG 31, 563-590). In this treatise, Saint Basil presents his view on the worth of the literature of Ancient Greece and conveys to the audience the criterion of usefulness in their lives. This work was probably composed in 363 or 364 when Julian the Emperor edited a decree, a law against the Christian teachers. Christians reacted by creating works such as operas and dramas, and Saint Basil may have written this text in order to persuade others about the value and worth of pagan authors. As Saint Basil lived in a period of time when there was a conflict between paganism⁴ and Christianity, he tries to integrate the ancient Greek morals into the frame of the Christianity. According to Cantor (1993: 59),

Julian is generally known as Julian the apostate. Like his uncle Constantine, he also experienced a conversion, but in the opposite direction –from Christianity to Paganism. While Julian had been brought up in the Christian religion, he had acquired a taste for Roman literature and Greek philosophy, and he finally abandoned the Christian religion for that monotheistic kind of paganism already described. As long as his cousin, Constantine's son, was on the throne, he kept his apostasy from the Christian religion to himself, but after his accession to the throne, he openly made a profession of paganism."

Roberts (1993: 233) further informs us that

1 For more details on Saint Basil, see Wilson (1975), Rousseau (1994), Padelford (1902). According to Cantor (1993:148) "St. Basil was the leader in the creation of a communal type of monasticism in the Greek church that gradually came to predominate over the old anchoric form".

2 Libanius was born in Antioch in 314. He studied rhetoric in Athens and was an ardent admirer of Julian the Emperor.

3 For the translation of this text, we consulted the website <http://www.tertullian.org/fathers/index.htm>, Padelford (1902).

4 For more on the contradiction between Christianity and other religions, see Alexandropoulos (2014a), Lucas (1910), Momigliano (1963).

Julian “believing that a restoration of the old sacrifices would ensure the return of prosperity”, had too little time to test the proposition. What is now perhaps more striking is the unquestioned assumption that religion and public life were inseparably intertwined, on which his policy was based and which commanded general agreement; it was an assumption whose origins were Roman, not Christian. Julian did not threaten Constantine's work and Theodosius, the last ruler of a united Empire, at last forbade the public worship of the ancient gods in 380.

As Cantor (1993:59) argues

[p]aganism found its warmest defenders among the ranks of the Roman aristocracy, as well as the Italian and the Greek academic world. In the Roman Senate and in the civil service the pagans remained strongly entrenched until the last two decades of the century. During the fourth century, pagan piety in the upper classes became more elevated, more ardent and more mystical. Under the influence of Stoicism and Neoplatonism, many of the aristocratic pagans developed a kind of monotheism and abandoned their old lax morality for a more ardent and stern code of ethics that was reminiscent of the Roman aristocracy in the best days of the Republic.

According to Zisis (1980: 64),

this text is divided in two parts, the methodological (the first four chapters), the substantial (the five other chapters) and the epilogue which summarizes what was mentioned in the previous chapters. In the introduction of this treatise (in the methodological part) Saint Basil states the reason he decided to compose this text. In the next chapter he states that the basic guide of life should be the Holy Scriptures. In the third chapter he supports that profane learning should ornament the mind, as foliage graces the fruit-bearing tree. In chapter four he advises young people to discriminate between the helpful and the injurious when studying pagan lore. He continues his arguments by saying that attention must be paid to those passages in which virtue is praised. In chapter six he supports that men should follow the route of value in their life. In chapter seven Saint Basil says that what is required is to comprehend which elements of pagan literature coincide with the teachings of the Scriptures. In the same way, in the following chapter he advises young men to distinguish the differences between helpful and injurious knowledge. In chapter nine he advises young men to focus on virtue, scorning riches and fame. In chapter ten Saint Basil advises young men to study the pagan writers at present in order to broaden and store up their knowledge for future life. Saint Basil concludes his treatise hoping that young men will follow his advice in their lives.

We can find several traditional studies in the literature on Byzantine, classical texts, based on the Aristotelian concept of rhetoric.⁵ The language of the texts of the Byzantine period was the dialect of Athens – that is, primarily Attic. Rhetorical speech in Byzantium was the cornerstone of social life according to Beck (1959). According to Lee (2010: 9), "St. Basil writes in the language and style of the great pagan Classics and rejects the simple Koine Greek of the New Testament as the vehicle for his published teaching and thoughts."

5 For rhetorical practice see Brédif (1879), Cameron (1994), Hunger (1978), Kennedy (1994), Mirhady (2007), Nesselrath (1997), Pernot (2000), Roberts (1984), Ross (1974), and Wolf (2008).

Most studies in the tradition referred to above, are based on perceptual salience. However, perceptual salience is not always enough to approach texts. Corpus linguistics⁶ can be combined with and serve the goal of this interdisciplinary research. The combination of corpus-linguistic methodology and the above-mentioned research tradition will enable the analyst to achieve clear results, based on quantitative (in the case of this study, with normalized frequency per ‰) and qualitative data. Our research is important, because it addresses the ideological intentionality of the speaker, it examines the interaction of the ideology with the language choices, and it provides us with secure results about the style of this address and allows us to steer clear of the controversy that rages between scholars regarding the appreciation of Saint Basil for classical letters. In the words of Tomadakis (1993: 25),

St. Basil and other great Church Fathers studied Greek fluently – of course – in Greek Schools of Athens and the Middle East, but the influence of the Jewish spirit on them was indeed significant. Among the tools of classic philosophy, the art of rhetoric was remarkably useful, since it would help them develop the new religion and persuade the neophytes on its doctrines... It was because of rhetoric that the Fathers studied the Greek writers. An adept tool for their propaganda was the Greek language, in order to communicate their views in the totally Hellenized East. Therefore, an approach to Homer, the tragic poets, Pindarus, Plato, the classic poets had nothing to give to them [...] The beautiful, the aesthetically proper was not interesting to them.

Yet, according to Zisis (1980:58) "St. Basil was a talented and fruitful writer who loved and admired the Greek literature, a fact that anyone could observe when studying his pedagogic works."

We have to discover whether the aforementioned empirical judgments of the scholars are confirmed both by the statistics of the use of lexical items, as well as by their pragmatic use.

The main objectives of our research can be reflected in the following questions:

- i) How the most frequently used elements serve the speaker's rhetorical, communicative goal and define his style?
- ii) How these particular linguistic devices can illuminate the conflict among the scholars?

This paper is organized as follows. Section 2 describes the theory and method adopted in this study. In Section 3 we address Saint Basil's use of words of philosophical character, while Section 4 discusses his use of certain parts-of-speech – namely, verbs, adjectives, and pronouns. Section 5 addresses his use of rhetorical devices.

2. Theory and method

A variety of models and methodological tools are adopted in this study. More specifically, for the extraction of the most frequently used words, lexical bundles, etc. the Antconc concordancer (Anthony 2006) is adopted. For the study of rhetorical relations, Mann & Thompson's (1986, 1988) theory is adopted, following Hymes (1962, 1974), in recognition of the importance of context.⁷ Mann & Thompson (1986, 1988) and Mann et al. (1992) propose an inventory of rhetorical relations (circumstances, solutionhood, elaboration, cause, result, purpose, condition, interpretation, evaluation, restatement, summary, sequence, contrast, motivation, antithesis, background, enablement, evidence, justification, concession, joint) expressed in any kind of text. These relations can describe the speakers' rhetorical organization in a different manner, as the Rhetorical Structure

6 For more on corpus linguistics and corpora, see Biber (1993).

7 For the function of the context see Malinowski (1923), Firth (1957), Austin (1962), and Hymes (1962, 1974).

Theory can focus on the rhetorical goal of the text combining the totality of its relations. These relations are divided into two spans:

- nucleus and satellite
- nucleus and nucleus

The text is constituted by elements which are split in smaller elements in each relation of textual elements; one of the sub-elements is considered the most important and assigned the status as nucleus, while the other elements are considered satellites. Thus, there can be a nucleus with one satellite or a nucleus with two satellites in the text. The nucleus bears the main part of the information and constitutes the main objective of the text; consequently it cannot be omitted. In contrasts, the satellites bear additional elements for the text's meaning and can consequently be omitted without affecting its coherence (Mann & Thompson 1988: 244).

Hymes' (1962, 1974) SPEAKING model is particularly functional and popular, since it allows the comprehension of the complexity of all parameters that determine and affect the communicative capability and the communicative act. It captures in an acronym all those factors that concern and influence the speaker and the listener during the communicative act. These factors are listed below:

1. **SETTING:** the natural environment or communication's setting of conduct. It covers either the natural frame, in which the communicative episode (that is, the space and the time) or for the psychological frame (that is, the speaker's psychological situation).
2. **PARTICIPANTS:** the participants in the communicative event – not only the speaker and the recipient of the message, but all the individuals who are present in the communication practice, even if they are silent. Significant elements are not only the identity, age and gender of these individuals, but also the general psychological, social and cultural characteristics.
3. **ENDS:** The purposes, goals, outcomes and the final aspiration of communication. This encompasses the speaker's intentions as well as the results of the communicative action.
4. **ACTS:** the speaking action and the subject of the statements.
5. **KEY:** the style and the tenor which are used to carry out the communication (for example sarcastic, hostile etc). According to Hymes (1962), style is investigated, both as a deviation from a norm, as well as 'a system of coherent ways or patterns of doing things.
6. **INSTRUMENTALITIES:** the channels and the communicative means that are used as well as the codes that correspond with them (not only linguistic ones, but also extra-linguistic features, like gestures, grimaces etc.)
7. **NORMS:** the social rules, conventions and the regularities that govern interaction.
8. **GENRE:** the text type that is produced during the communicative event.

For the interpretation of the speech acts, we rely on Searle's (1969, 1979, 1994, 1996a, 1996b) typology of speech acts:

- assertive speech acts: speech acts that commit a speaker to the truth of the expressed proposition
- directive speech acts: speech acts that are to cause the hearer to take a particular action
- commissive speech acts: speech acts that commit a speaker to some future action
- expressive speech acts: speech acts that express the speaker's attitudes and emotions towards the proposition
- declarations: speech acts that change the reality in accordance with the proposition of the

declaration

Bazerman & Prior's (2004) model is adopted in the attempt to understand the functions of the intertextual source after recontextualization, such as support, proof etc. The process of recontextualization is, according to Fairclough (1992: 130-133), intensified because of the connection between linguistic practices of various institutions and various textual types, resulting in the creation of a network of constants of intertextualistic chains, on which the transformations of the texts take place each time.

3. Words of philosophical character

The following table provides us with the most frequently used words of philosophical character:

Table 1: Words of philosophical character

Word	Frequency %
ἀρετή / virtue	4.82
ψυχή / soul	4.82

In the following example, we see the impact of the studies of Saint Basil in Athens, where he studied philosophy:

- (1) Ἐμοὶ μὲν γὰρ δοκεῖ οὐδὲν ἕτερον ἢ προτρέπων ἡμᾶς ἐπ' ἀρετὴν, καὶ προκαλούμενος ἅπαντας ἀγαθοὺς εἶναι, ταῦτα διελθεῖν καὶ ὥστε μὴ καταμαλακισθέντας πρὸς τοὺς πόνους προαποστῆναι τοῦ τέλους. Καὶ μέντοι, καὶ εἴ τις ἕτερος εὐκότα τούτοις τὴν ἀρετὴν ὕμνησεν, ὡς εἰς ταῦτόν ἡμῖν φέροντας τοὺς λόγους ἀποδεχόμεθα.

Now it seems to me that he had no other purpose in saying these things than so to exhort us to virtue, and so to incite us to bravery, that we may not weaken our efforts before we reach the goal. And certainly, if any other man praises virtue in a like strain, we will receive his words with pleasure, since our aim is a common one. (paragraph 5)

The repetition of the lexical item ἀρετή⁸ / virtue indicates that the emotional value of this lexical item is the core point of the views of Saint Basil. Saint Basil uses this word repeatedly as he supports that *μόνη δὲ κτημάτων ἡ ἀρετὴ ἀναφαίρετον, καὶ ζῶντι καὶ τελευτήσαντι παραμένουσα* / *But virtue is the only possession that is sure, and that remains with us whether living or dead.*

Saint Basil also states that, if we acquire the virtue in our lives, then we can have balance in our souls. The following example certifies the above syllogism:

- (2) Οὐ μικρὸν γὰρ τὸ ὄφελος, οἰκειότητά τινα καὶ συνήθειαν ταῖς τῶν νέων ψυχαῖς τῆς ἀρετῆς ἐγγενέσθαι· ἐπεὶ περ ἀμετάστατα πέφυκεν εἶναι τὰ τῶν τοιούτων μαθήματα, δι' ἀπαλότητα τῶν ψυχῶν εἰς βάθος ἐνσημαινόμενα.

For it is of no small advantage that virtue become a habit with the souls of youth, for the lessons of youth make a deep impression, because the soul is then plastic, and therefore they are likely to be indelible. (paragraph 5)

His main advice is to follow the way of virtue. The repetition helps him promote his message. What he proposes to the hearers is to acquire virtue because this can provide balance to their souls. Seeing

⁸ The value of virtue is an issue that also puzzled Plato in his dialogue *Protagoras* in which he tries to establish whether it can be taught or not. Aristotle also stated in *Politica* that the acquisition of virtue should be the goal of the educational system.

that the hearers live in a period of time when there is tension between paganism and Christianity, what they should do is to study the heathen books with critical thought and focus on virtue. Virtue can help them in such a difficult time to ensure the balance in their lives.

4. Saint Basil's use of parts-of-speech

4.1. Verbs

In the following, we will address the most frequently used verbs. Saint Basil prefers to use the impersonal syntax more frequently than expressions of personal stance. The verb *οἶμαι*/ *think* has a very limited use (0.02%) in his address, a fact that strongly suggests that Saint Basil desires to imbue his message with objectivity and ensure the detachment.⁹ The particularities of this text cannot be particularities of all Byzantine authors, because each author had his personal style, which he would consistently follow in his attempt to persuade others and achieve his communicative goal. We hope that similar studies¹⁰ by other scholars will follow so as to extract overall conclusions about the similarities and the differences of the style of Byzantine authors.

Table 2 below lists the three most frequent verbs in Saint Basil's address:

Table 2. The most frequent verbs

Word	Frequency %
ἐστι / is	5.73
λέγεται / it is said	1.47
δεῖ / must	0.92

*Only the 3rd person singular forms of the words have been counted.

In general, *ἐστι* / *is* is a high-frequency verb in Greek, as it has a variety of functions. In most of our cases, this verb functions as a personal verb. This also applies to the verb *λέγεται* / *it is said* since, in most of our cases, it operates as a personal verb (60%) and in about 40% of the cases as an impersonal verb. The verb *δεῖ* / *must* is a deontic modal verb (Loos et al. 2004) that is particularly interesting when it comes to its functions in Saint Basil's address. Consider the following example:

- (3) Πρῶτον μὲν οὖν τοῖς παρὰ τῶν ποιητῶν, ἴν' ἐντεῦθεν ἄρξωμαι, ἐπεὶ παντοδαποὶ τινές εἰσι κατὰ τοὺς λόγους, μὴ πᾶσιν ἐφεξῆς προσέχειν τὸν νοῦν, ἀλλ' ὅταν μὲν τὰς τῶν ἀγαθῶν ἀνδρῶν πράξεις ἢ λόγους ὑμῖν διεξιῶσιν, ἀγαπᾶν τε καὶ ζηλοῦν, καὶ ὅτι μάλιστα πειρᾶσθαι τοιούτους εἶναι, ὅταν δὲ ἐπὶ μοχθηροῦς ἀνδρας ἔλθωσι τῇ μιμήσει, ταῦτα δεῖ φεύγειν ἐπιφρασσομένους τὰ ὄντα οὐχ ἥττον ἢ τὸν Ὀδυσσεῆα φασὶν ἐκεῖνοι τὰ τῶν Σειρήνων μέλη.

*To begin with the poets, since their writings are of all degrees of excellence, you should not study all of their poems without omitting a single word. When they recount the words and deeds of good men, you should both love and imitate them, earnestly emulating such conduct. But when they portray base conduct, you **must** flee from them and stop up your ears, as Odysseus is said to have fled past the song of the sirens, for familiarity with evil writings paves the way for evil deeds. (paragraph 4)*

The main concern of Saint Basil is to persuade the hearers into adopting the way of studying the heathen books that he advocates. What is required is critical thought. The verb *δεῖ* / *must* is inserted into a directive speech act which promotes the message of Saint Basil as a directive obligation that the hearers should follow and adopt in their lives. The only thing they have to do is to study the writings of the ancient Greek literature, reminding them of the criteria of usefulness in their lives.

9 For the mechanism of detachment see Chafe (1982).

10 For similar approaches and studies about the style of the byzantine authors see Alexandropoulos (2013abc, 2014ab, 2015).

Once again the speaker integrates into his text a example pertaining to Odysseus and the sirens thus generating a sense of vividness in his message and representativeness, so as to make it be absorbed by the hearers.

- (4) Τὸ γὰρ τὴν πᾶσαν σπουδὴν εἰσφέρεισθαι ὅπως ὡς κάλλιστα αὐτῷ τὸ σῶμα ἔξει οὐ διαγιγνώσκοντός ἐστιν ἑαυτὸν, οὐδὲ συνιέντος τοῦ σοφοῦ παραγγέλματος, ὅτι οὐ τὸ ὀρώμενόν ἐστιν ὁ ἄνθρωπος, ἀλλὰ τινος **δεῖ** περιττοτέρας σοφίας, δι' ἧς ἕκαστος ἡμῶν ὅστις ποτέ ἐστιν ἑαυτὸν ἐπιγνώσεται.

*Indeed, to be very zealous in making the body appear very beautiful is not the mark of a man who knows himself, or who feels the force of the wise maxim: 'Not that which is seen is the man,' for **it requires** a higher faculty for any one of us, whoever he may be, to know himself. (paragraph 9)*

As Saint Basil would have it, people must focus more on working with their souls than with our bodies. In this example, the verb *δεῖ/it requires* aids Saint Basil in expressing his intentionality about this issue. The insertion of this verb into a directive speech act promotes the message of Saint Basil as a directive obligation that the hearers should follow in their lives.

4.2. Adjectives

Saint Basil utilizes a number of adjectives in order to describe, evaluate entities of the text and direct the audience to certain actions. The following table provides us with the most frequently used adjectives:

Table 3: The most frequent adjectives*

Adjectives	Frequency %
αἰσχρὸν / shameful	1.15
ἄξιον / worthy	0.92
μεθεκτέον / to be taken into consideration	0.69
προσεκτέον / to be respected	0.46
παραδεκτέον / to be accepted	0.22

*Only adjectives in the nominative/accusative neutral were counted

Now, consider the following example:

- (5) Ἄλλ' ἐκεῖνα αὐτῶν μᾶλλον ἀποδεξόμεθα, ἐν οἷς ἀρετὴν ἐπήνεσαν, ἢ πονηρίαν διέβαλον. Ὡς γὰρ τῶν ἀνθέων τοῖς μὲν λοιποῖς ἄχρι τῆς εὐωδίας ἢ τῆς χροῆς ἐστὶν ἡ ἀπόλαυσις, ταῖς μελίτταις δ' ἄρα καὶ μέλι λαμβάνειν ἀπ' αὐτῶν ὑπάρχει, οὕτω δὴ κἀνταῦθα τοῖς μὴ τὸ ἡδὺ καὶ ἐπίχαρι μόνον τῶν τοιούτων λόγων διώκουσιν ἔστι τινὰ καὶ ὠφέλειαν ἀπ' αὐτῶν εἰς τὴν ψυχὴν ἀποθέσθαι. Κατὰ πᾶσαν δὴ οὖν τῶν μελιττῶν τὴν εἰκόνα τῶν λόγων ἡμῖν **μεθεκτέον**. Ἐκεῖναί τε γὰρ οὔτε ἅπασιν τοῖς ἀνθεσι παραπλησίως ἐπέρχονται, οὔτε μὴν οἷς ἂν ἐπιπτῶσιν ὅλα φέρειν ἐπιχειροῦσιν, ἀλλ' ὅσον αὐτῶν ἐπιτήδειον πρὸς τὴν ἐργασίαν λαβοῦσαι, τὸ λοιπὸν χαίρειν ἀφῆκαν· ἡμεῖς τε, ἦν σωφρονῶμεν, ὅσον οἰκεῖον ἡμῖν καὶ συγγενὲς τῇ ἀληθείᾳ παρ' αὐτῶν κομισάμενοι, ὑπερβησόμεθα τὸ λειπόμενον.

*But on the other hand we shall receive gladly those passages in which they praise virtue or condemn vice. For just as bees know how to extract honey from flowers, which to men are agreeable only for their fragrance and color, even so here also those who look for something more than pleasure and enjoyment in such writers may derive profit for their souls. Now, then, altogether after the manner of bees **must we use** these writings, for the bees do not visit all the flowers without discrimination, nor indeed do they seek to carry away entire those*

upon which they light, but rather, having taken so much as is adapted to their needs, they let the rest go. So we, if wise, shall take from heathen books whatever befits us and is allied to the truth, and shall pass over the rest. And just as in culling roses we avoid the thorns, from such writings as these we will gather everything useful, and guard against the noxious.
(paragraph 4)

Here, Saint Basil makes an attempt to persuade the hearers of this text to follow a particular way in the study of the passages, taking from heathen books whatever befits them and is allied to the truth. For this reason, the speaker uses the verbal adjective *μεθεκτέον* / *to be taken into consideration*, which gives him the opportunity to present his message as a directive obligation. In this way, Saint Basil leads, through a directive speech act, the hearers to do things based on the study of heathen books. The speaker also utilizes the example of the as a strategy to empower his syllogism and generate vividness in his text, conveying to the audience that they must have critical thought and they should not accept everything without discrimination, but only what is useful. This view is also repeated in the following lines of the text, again through the use of adjectives:

- (6) Ἄλλ', ὅπερ ἐξ ἀρχῆς ἔλεγον, πάλιν γὰρ εἰς ταῦτόν ἐπανίωμεν, οὐ πάντα ἐφεξῆς **παραδεκτέον** ἡμῖν, ἀλλ' ὅσα **χρήσιμα**. Καὶ γὰρ **αἰσχρὸν** τῶν μὲν σιτίων τὰ βλαβερά διωθεῖσθαι, τῶν δὲ μαθημάτων ἃ τὴν ψυχὴν ἡμῶν τρέφει μηδένα λόγον ἔχειν, ἀλλ' ὥσπερ χειμάρρουν παρασύροντας ἅπαν τὸ προστυχὸν ἐμβάλλεσθαι.

*But let us return to the same thought with which we started, namely, that **we should not accept everything without discrimination, but only what is useful.** For **it would be shameful** should we reject injurious foods, yet should take no thought about the studies which nourish our souls, but as a torrent should sweep along all that came near our path and appropriate it.*
(paragraph 8)

In this extract Saint Basil utilizes the verbal adjective *οὐ παραδεκτέον* / *not to be accepted* in a directive speech act in order to lead the audience to this point of view, which was also expressed in the first lines of his address (in paragraph 4). The adjective *χρήσιμα* / *useful* is utilized by Saint Basil with a view to describing the content of heathen books that the speakers should adopt and follow in their lives. This way, Saint Basil introduces again into his text the criteria of usefulness. In the following lines, he justifies his point of view by using the adjective *αἰσχρὸν* / *shameful* (as an elliptic verbal phrase with the omitted verb *ἐστί* / *is*) and through this lexical choice of impersonal syntax he ensures the detachment and directs them to adopt a particular way of life. The torrent image imbues his syllogism with vividness and advises the hearers to act in an opposite way, taking thought of their studies.

4.3. Pronouns

Table 4 on page 116 provides us with the most frequently used pronouns. It is obvious from the table that Saint Basil uses more personal pronouns with first and second plural reference.

This choice is justified by the fact that he speaks as a delegate of his religious system and his speech is addressed to young people. The pronouns with first plural reference are introduced much more than the personal pronouns with second plural reference, a fact that allows us to state that this text becomes a means for the presentation of the religious system that he supports.

Table 4: Personal pronouns used

Pronouns	Frequency ‰
1st person singular reference	
Nom. ἐγὼ / I	1.61
Gen. ἐμοῦ, μου / of me	0
Dat. ἐμοί (ἐμοίγε), μοι / for me	0.23
Acc. ἐμέ, με / me	0
Total amount	1.84
1st person plural reference	
Nom. ἡμεῖς / we	0.92
Gen. ἡμῶν / of us	0.46
Dat. ἡμῖν / for us	4.1
Acc. ἡμᾶς / us	0.92
Total amount	6.4
2nd person singular reference	
Nom. σὺ / you	0
Gen. σοῦ, σου / of you	0
Dat. σοί, σοι / for you	0
Acc. σε, σε / you	0
Total amount	0
2nd person plural reference	
Nom. ὑμεῖς / you	0.69
Gen. ὑμῶν / of you	0
Dat. ὑμῖν / for you	0.3
Acc. ὑμᾶς / you	0.46
Total amount	1.45
Total of all 1st and 2nd personal pronouns	9.69

Consider the examples below:

- (7) **Ἡμεῖς**, ὧ παῖδες, οὐδὲν εἶναι χρῆμα παντάπασι τὸν ἀνθρώπινον βίον τοῦτον ὑπολαμβάνομεν, οὔτ' ἀγαθὸν τι νομίζομεν ὅλως, οὔτ' ὀνομάζομεν, ὃ τὴν συντέλειαν ἡμῖν ἄχρι τούτου παρέχεται. Οὐκοῦν οὐ προγόνων περιφάνειαν, οὐκ ἰσχὺν σώματος, οὐ κάλλος, οὐ μέγεθος, οὐ τὰς παρὰ πάντων ἀνθρώπων τιμάς, οὐ βασιλείαν αὐτήν, οὐχ ὅ τι ἂν εἴποι τις τῶν ἀνθρωπίνων, μέγα, ἀλλ' οὐδ' εὐχῆς ἄξιον κρίνομεν, ἢ τοὺς ἔχοντας ἀποβλέπομεν, ἀλλ' ἐπὶ μακρότερον πρόμιεν ταῖς ἐλπίσι, καὶ πρὸς ἐτέρου βίου παρασκευὴν ἅπαντα πράττομεν.

We Christians, young men, hold that this human life is not a supremely precious thing, nor do we recognize anything as unconditionally a blessing which benefits us in this life only. Neither pride of ancestry, nor bodily strength, nor beauty, nor greatness, nor the esteem of all men, nor kingly authority, nor, indeed, whatever of human affairs may be called great, do we consider worthy of desire, or the possessors of them as objects of envy; but we place our hopes upon the things which are beyond, and in preparation for the life eternal do all things that we do. (paragraph 2)

In the second paragraph of his text, Saint Basil leads to actions; in particular, he defines the background of the religious system he supports. This way, he establishes a useful foundation for the organization of the following arguments concerning the value of virtue in the study of heathen books. He speaks in first plural reference and thus he creates an indirect antithesis between what he and his supporters believe and what the world of paganism and ancient Greek literature state. The above lines serve as a background, not only for his arguments but also, in a way, for the mind of the hearers. With the contents of the above lines activated in the listeners, we can assume that it would

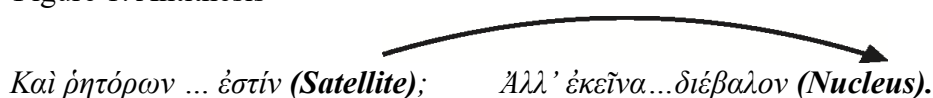
be much easier for them to understand the following arguments of Saint Basil on the study of the ancient Greek literature:

- (8) Καὶ ῥητόρων δὲ τὴν περὶ τὸ ψεύδεσθαι τέχνην οὐ μιμησόμεθα. Οὔτε γὰρ ἐν δικαστηρίοις, οὔτ' ἐν ταῖς ἄλλαις πράξεσιν ἐπιτήδειον ἡμῖν τὸ ψεῦδος, τοῖς τὴν ὀρθὴν ὁδὸν καὶ ἀληθῆ προελομένοις τοῦ βίου, οἷς τὸ μὴ δικάζεσθαι νόμῳ προστεταγμένον ἐστὶν (**Satellite**). Ἀλλ' ἐκεῖνα αὐτῶν μᾶλλον ἀποδεξόμεθα, ἐν οἷς ἀρετὴν ἐπήνεσαν, ἢ πονηρίαν διέβαλον (**Nucleus**).

*And certainly we shall not follow the example of the rhetoricians in the art of lying. For neither in the courts of justice nor in other business affairs will falsehood be of any help to us Christians, who, having chosen the straight and true path of life, are forbidden by the gospel to go to law (**Satellite**). But on the other hand we shall receive gladly those passages in which they praise virtue or condemn vice (**Nucleus**). (paragraph 4)*

In this example, the plural personal pronoun helps Saint Basil speak as a delegate of the Christians and their beliefs. As regards coherence, we can note that Saint Basil organizes his thoughts through the rhetorical relation of antithesis, posing in the nucleus of this relation his main view about what needs to be done in the future, as illustrated in Figure 1 below:

Figure 1: Antithesis



5. Saint Basil's use of rhetorical devices

5.1. Questions

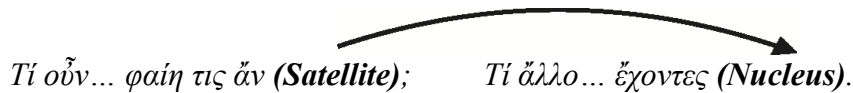
In addition to the strategies discussed above, Saint Basil makes use of directive questions. These questions are answered by the same speaker and their main purpose is catch the attention of the hearers and direct them into actions.

- (9) Τί οὖν ποιῶμεν; φαίη τις ἄν (**Satellite**). Τί ἄλλο γε ἢ τῆς ψυχῆς ἐπιμέλειαν ἔχειν, πᾶσαν σχολὴν ἀπὸ τῶν ἄλλων ἄγοντας; Οὐ δὴ οὖν τῷ σώματι δουλευτέον, ὅτι μὴ πᾶσα ἀνάγκη· ἀλλὰ τῇ ψυχῇ τὰ βέλτιστα ποριστέον, ὥσπερ ἐκ δεσμοτηρίου τῆς πρὸς τὰ τοῦ σώματος πάθη κοινωνίας αὐτὴν διὰ φιλοσοφίας λύοντας, ἅμα δὲ καὶ τὸ σῶμα τῶν παθῶν κρεῖττον ἀπεργαζομένους, γαστρὶ μὲν γε τὰ ἀναγκαῖα ὑπηρετοῦντας, οὐχὶ τὰ ἥδιστα, ὡς οἱ γε τραπεζοποιούς τινας καὶ μαγείρους περινοοῦντας, καὶ πᾶσαν διερευνώμενοι γῆν τε καὶ θάλασσαν, οἷόν τινα χαλεπῷ δεσπότη φόρους ἀπάγοντες, ἐλεεινοὶ τῆς ἀσχολίας, τῶν ἐν ἄδου κολαζομένων οὐδὲν πάσχοντες ἀνεκτότερον, ἀτεχνῶς εἰς πῦρ ξαίνοντες, καὶ κοσκίνω φέροντες ὕδωρ, καὶ εἰς τετρημένον ἀντλοῦντες πίθον, οὐδὲν πέρας τῶν πόνων ἔχοντες (**Nucleus**).

*'What then are we to do?' perchance some one may ask (**Satellite**). What else than to care for the soul, never leaving an idle moment for other things? Accordingly, we ought not to serve the body any more than is absolutely necessary, but we ought to do our best for the soul, releasing it from the bondage of fellowship with the bodily appetites; at the same time we ought to make the body superior to passion. We must provide it with the necessary food, to be sure, but not with delicacies, as those do who seek everywhere for waiters and cooks, and scour both earth and sea, like those bringing tribute to some stern tyrant (**Nucleus**). (paragraph 9)*

In (9) example, Saint Basil uses the rhetorical relation of solutionhood creating a mental problem in the satellite through a question (directive speech act) and in the nucleus he gives the answer to the previous question. This is illustrated in Figure 2 below:

Figure 2: Solutionhood



The directive speech act in the satellite is combined with a directive speech act in the nucleus, since he utilizes verbal adjectives with deontic modality, such as *οὐ δουλευτέον / we ought not to serve, ποριστέον / we ought to supply*.

5.2. *Exempla*

Saint Basil uses several exempla in order to add vividness and representativeness to his arguments. Aristotle devotes attention to the rhetorical functions of exempla¹¹ and he treats rhetoric by analogy with logic. The logical means of persuasion are distinguished (by Aristotle) into the rhetorical counterpart of the syllogism and the exemplum, the rhetorical induction. Since his speech is addressed to young people, he tries to use language and makes linguistic choices this way so as to have favorable effects on the public. His exempla derive from nature (bees, roses, stones, rivers, sun), activities of our life (dying, sports) and from important personalities with prestige (Homer, Hesiod, Pericles, Solon).

- (10) Ὡσπερ οὖν οἱ δευσοποιοί, παρασκευάσαντες πρότερον θεραπείαις τισὶν ὃ τι ποτ' ἂν ἦ τὸ δεξόμενον τὴν βαφήν, οὕτω τὸ ἄνθος ἐπάγουσιν, ἂν τε ἀλουργόν, ἂν τέ τι ἕτερον ἢ τὸν αὐτὸν δὴ καὶ ἡμεῖς τρόπον, εἰ μέλλει ἀνέκπλυτος ἡμῖν ἢ τοῦ καλοῦ παραμένειν δόξα, τοῖς ἔξω δὴ τούτοις προτελεσθέντες, τηνικαῦτα τῶν ἱερῶν καὶ ἀπορρήτων ἐπακουσόμεθα παιδευμάτων· καὶ οἷον ἐν ὕδατι τὸν ἥλιον ὄρᾶν ἐθισθέντες οὕτως αὐτῷ προσβαλοῦμεν τῷ φωτὶ τὰς ὄψεις.

Just as dyers prepare the cloth before they apply the dye, be it purple or any other color, so indeed must we also, if we would preserve indelible the idea of the true virtue, become first initiated in the pagan lore, then at length give special heed to the sacred and divine teachings, even as we first accustom ourselves to the sun's reflection in the water, and then become able to turn our eyes upon the very sun itself. (paragraph 2)

In this exemplum, Saint Basil describes the procedure of dying,¹² the purpose being to lead the hearers into following the same steps in the procedure of approaching the classical texts and heathen books. What is required is preparation and critical thinking. For this reason, he introduces one more exemplum from nature describing the fact that people first accustom themselves to the sun's reflection in the water, and then become able to turn their eyes to the very sun itself. This way, Saint Basil leads the hearers to make associative correlations in order to comprehend the way of studying Greek literature. Consider the following example:

- (11) Ἐτυπτέ τις τὸν Σωφρονίσκου Σωκράτην εἰς αὐτὸ τὸ πρόσωπον ἐμπεσῶν ἀφειδῶς· ὃ δὲ οὐκ ἀντῆρεν, ἀλλὰ παρείχε τῷ παροινῶντι τῆς ὀργῆς ἐμφορεῖσθαι, ὥστε ἐξοιδεῖν ἤδη καὶ ὑπουλον αὐτῷ τὸ πρόσωπον ὑπὸ τῶν πληγῶν εἶναι. Ὡς δ' οὖν ἐπαύσατο τύπτων, ἄλλο μὲν οὐδὲν ὁ Σωκράτης ποιῆσαι, ἐπιγράψαι δὲ τῷ μετώπῳ λέγεται, ὥσπερ ἀνδριάντι τὸν

11 For more details about the functions of exempla in rhetoric, see Alewell (1913) and Lumpe (1966).

12 For this exemplum, see also Plato, *Rep.* 429d-e.

δημιουργόν, ὁ δεῖνα ἐποίει· καὶ τοσοῦτον ἀμύνασθαι. Ταῦτα σχεδὸν εἰς ταῦτὸν τοῖς ἡμετέροις φέροντα πολλοῦ ἄξιον εἶναι μιμήσασθαι τοὺς τηλικούτους φημί. Τουτὶ μὲν γὰρ τὸ τοῦ Σωκράτους ἀδελφὸν ἐκείνῳ τῷ παραγγέλματι, ὅτι τῷ τύπτοντι κατὰ τῆς σιαγόνος καὶ τὴν ἐτέραν παρέχειν προσῆκε, τοσοῦτου δεῖν ἀπαμύνασθαι...

A certain man once kept striking Socrates, the son of Sophroniscus, in the face, yet he did not resent it, but allowed full play to the ruffian's anger, so that his face was swollen and bruised from the blows. Then when he stopped striking him, Socrates did nothing more than write on his forehead, as an artisan on a statue, who did it, and thus took out his revenge. Since these examples almost coincide with our teachings, I hold that such men are worthy of emulation. For this conduct of Socrates is akin to the precept that to him who smites you upon the one cheek, you shall turn the other also... (paragraph 7)

In this exemplum, Saint Basil describes what happened to Socrates, son of Sophroniscus, when somebody hit him in his face. Through the description of his reaction, the speaker reveals that the teachings of Christianity coincide with the attitude and deeds of men in classical literature. In the following exemplum, Saint Basil summarizes his point of view as he concludes his arguments:

- (12) Ἀλλὰ ταῦτα μὲν που κὰν τοῖς ἡμετέροις λόγοις τελειότερον μαθησόμεθα· ὅσον δὲ σκιαγραφίαν τινὰ τῆς ἀρετῆς, τό γε νῦν εἶναι, ἐκ τῶν ἔξωθεν παιδευμάτων περιγραφώμεθα. Τοῖς γὰρ ἐπιμελῶς ἐξ ἐκάστου τὴν ὠφέλειαν ἀθροίζουσιν, ὥσπερ τοῖς μεγάλοις τῶν ποταμῶν, πολλαὶ γίνεσθαι πολλαχόθεν αἱ προσθήκαι πεφύκασι. Τὸ γὰρ καὶ μικρὸν ἐπὶ μικρῶ κατατίθεσθαι, οὐ μᾶλλον εἰς ἀργυρίου προσθήκην ἢ καὶ εἰς ἡντιναοῦν ἐπιστήμην, ὀρθῶς ἔχειν ἠγεῖσθαι τῷ ποιητῇ προσῆκεν.

To be sure, we shall become more intimately acquainted with these precepts in the sacred writings, but it is incumbent upon us, for the present, to trace, as it were, the silhouette of virtue in the pagan authors. For those who carefully gather the useful from each book are wont, like mighty rivers, to gain accessions on every hand. For the precept of the poet which bids us add little to little must be taken as applying not so much to the accumulation of riches, as of the various branches of learning. (paragraph 10)

Saint Basil expresses the thought that we can find a lot of teachings of the sacred writings of Christianity in pagan authors. He integrates into his address an exemplum from nature to remind to the hearers that what is required during their study is critical thinking, because only such a way of study can help them broaden their knowledge.

5.3. Intertextuality

In this point, we will turn to the most frequent intertextual sources and functions of intertextuality, after recontextualization,¹³ in the text of Saint Basil by adopting Bazerman & Prior's (2004) model.

As intertextual sources, Saint Basil refers to numerous authors from Greek literature. He makes use of intellectual people such as Homer, Hesiod and Plato, as well as religious personalities as Moses and Daniel, as seen in Table 5 on page 120. Regarding the functions of intertextuality, Saint Basil introduces the intertextual source of Moses and Daniel. The integration of these intertextual sources serves a particular rhetorical goal.

13 According to Linell (1998:145) "selected parts of discourses and their meanings in the prior, 'quoted' discourse-in-context are used as resources in creating new meaning in the 'quoting' text and its communicative context."

Table 5. The most frequent intertextual sources*

Name of the source	Frequency %
Ὅμηρος / Homer	0.11
Ἡσίοδος / Hesiod	0.07
Πλάτων / Plato	0.07
Μωϋσῆς/ Moses	0.02
Δανιήλ/ Daniel	0.02

*Counted by mention of the intellectual people's names.

The integration of these intertextual sources is seen below:

- (13) οὕτω δὴ καὶ ψυχῆ προηγουμένως μὲν καρπὸς ἡ ἀλήθεια, οὐκ ἄχαρὶ γε μὴν οὐδὲ τὴν θύραθεν σοφίαν περιβεβλησθαι, οἷόν τινα φύλλα σκέπην τε τῷ καρπῷ καὶ ὄσιν οὐκ ἄωρον παρεχόμενα. Λέγεται τοίνυν καὶ Μωυσῆς ἐκεῖνος ὁ πάνυ, οὗ μέγιστόν ἐστιν ἐπὶ σοφία παρὰ πᾶσιν ἀνθρώποις ὄνομα, τοῖς Αἰγυπτίων¹⁴ μαθήμασιν ἐγγυμασάμενος τὴν διάνοιαν, οὕτω προσελθεῖν τῇ θεωρίᾳ τοῦ ὄντος. Παραπλησίως δὲ τούτω, κὰν τοῖς κάτω χρόνοις, τὸν σοφὸν Δανιήλ ἐπὶ Βαβυλῶνός φασι τὴν χαλδαίων σοφίαν καταμαθόντα, τότε τῶν θείων ἄσασθαι παιδευμάτων.

Even so the real fruit of the soul is truth, yet it is not without advantage for it to embrace the pagan wisdom, as also leaves offer shelter to the fruit, and an appearance not untimely. That Moses, whose name is a synonym for wisdom, severely trained his mind in the learning of the Egyptians, and thus became able to appreciate their deity. Similarly, in later days, the wise Daniel is said to have studied the lore of the Chaldaeans while in Babylon, and after that to have taken up the sacred teachings. (paragraph 3)

In (13), we see how Saint Basil states that the real fruit of the soul is the truth and gives supports his line of thought by integrating into the passage references to what Moses and Daniel did in their lives. In this way, he proves that what he says is true and is not a false idea relied on the subjectivity of his thought:

- (14) Εὐθὺς οὖν ἐξ ἀρχῆς ἐπισκοπεῖν ἕκαστον τῶν μαθημάτων, καὶ συναρμόζειν τῷ τέλει προσῆκε, κατὰ τὴν Δωρικὴν παροιμίαν,¹⁵ 'τὸν λίθον ποτὶ τὰν σπάρτον ἄγοντας'.

So, from the very beginning, we must examine each of their teachings, to harmonize it with our ultimate purpose, according to the Doric proverb, 'testing each stone by the measuring-line. (paragraph 4)

Here, we see how Saint Basil tries to persuade young people on the way to study pagan authors. This proverb, at the end of this paragraph, is used by the orator as a prefabricated¹⁶ language, and it could be said that it operates as a summarizer of his arguments up to this point.

- (15) Ἐν τούτοις γὰρ ἔλεγεν ὁ τοῦ ποιητοῦ τῆς διανοίας ἐξηγητῆς μόνον οὐχὶ βοῶντα λέγειν τὸν

14 Act vii. 22.

15 St. Gregory of Nazianzus cites this proverb in Letter xxxviii, and St. John Chrysostom in Homily xxv.

16 It is covers contiguous or non-contiguous sequences of words or other semantic elements, which are or appear to be prefabricated as they are stored and recalled, at the moment of linguistic use, without being objects of production or analysis by the grammar of language (Wray & Perkins 2001: 1).

Ὅμηρον ὅτι Ἄρετῆς ὑμῖν ἐπιμελητέον, ὃ ἄνθρωποι, ἢ καὶ ναυαγήσαντι συνεκνήχεται καὶ ἐπὶ τῆς χέρσου γενόμενον γυμνὸν τιμιώτερον ἀποδείξει τῶν εὐδαιμόνων Φαιάκων¹⁷. Καὶ γὰρ οὕτως ἔχει. Τὰ μὲν ἄλλα τῶν κτημάτων οὐ μᾶλλον τῶν ἐχόντων ἢ καὶ οὐτινοσοῦν τῶν ἐπιτυχόντων ἐστίν, ὥσπερ ἐν παιδιᾷ κύβων τῆδε κάκεισε μεταβαλλόμενα· μόνη δὲ κτημάτων ἡ ἀρετὴ ἀναφαίρετον, καὶ ζῶντι καὶ τελευτήσαντι παραμένουσα.

The interpreter of the poetic mind argued that, in this episode, Homer very plainly says: 'Be virtue your concern, O men, which both swims to shore with the shipwrecked man, and makes him, when he comes naked to the strand, more honored than the prosperous Phaeacians.' And, indeed, this is the truth, for other possessions belong to the owner no more than to another, and, as when men are dicing, fall now to this one, now to that. But virtue is the only possession that is sure, and that remains with us whether living or dead. (paragraph 5)

In this example the quoting of what the interpreter of Homer said serves the particular rhetorical goal. Firstly, the integration of the intertextual source aids him to provide image (gaining intellectual prestige) and evidence to his thought. In addition, it operates as a background of the point of view he presents in the following lines of his text, where he states that the only worthy thing is virtue, since it is the only possession that remains to people during their life or after their death.

6. Conclusion

In general, it is noted that Saint Basil uses stylistic mechanisms, so as to persuade young people about the way of studying pagan authors. He deploys more words of philosophical character so as to focus on virtue and soul. The use of the epistemic verbs is limited as he primarily uses impersonal syntactic structures of ellipsis and deontic verbal adjectives to present his view. This way, he generates a sense of detachment and objectivity in his message. He utilizes more personal pronouns of first plural reference for the presentation of the religious system he supports and promotes. Several of his exempla contribute to the persuasiveness of his text and empower the vividness and the representativeness of his arguments. With regard to intertextuality, he incorporates sources from the Ancient Greek literature as a means of gaining intellectual prestige, while supporting his syllogism, summarizing his arguments and creating a background for the elaboration of his thought. All these linguistic choices aid him to present his view about the way of studying Greek literature, based on the criteria of usefulness.

Table 6: Functions and linguistic mechanisms of *Address to young men on the right use of Greek literature*

Proof	Antithesis	Obligation	Background	Summarization
Intertextuality	Personal pronouns Rhetorical relations	Adjectives of Deontic Modality Verbs of Deontic Modality Impersonal syntax	Intertextuality	Intertextuality

Through our analysis, it has been noted that Saint Basil's linguistic choices serve the purpose of persuading and generally having an impact on his audience. We can conclude by saying that, in this ideological speech, Saint Basil uses linguistic mechanisms for particular communicative functions (see Table 6) and his purpose is to attack the Ethnics and avoid the aberration of young people, thus supporting the view of Tomadakis (1993).

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¹⁷ See Odys. vi. and vii.

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