

Julian the Emperor. A Consolation to Himself upon the Departure of the Excellent Sallust: Rhetorical Approach

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Abstract

This study examines the rhetorical practice of "The consolation to himself upon the departure of the excellent Sallust"¹ written by Flavius Claudius Julian² the emperor. Its purpose is to describe the way that Julian uses his language as to have favorable effects on public through certain communicative and rhetorical functions.

Keywords: Rhetorical speech, Discourse analysis, Computational tools

¹ For the text and the translation of this speech we rely on Wright (1998).

² For more information about his life see Alexandropoulos (2013), Athanassiadi (1992), Bouffartigue (1992), Fouquet (1985), Smith (1995).

1. Introduction

According to Wright (1998: 165) "The Eighth Oration is a 'speech of consolation' (παραμυθητικός λόγος), a familiar type of Sophistic composition. In consequence of the attacks on Sallust by sycophants at court, and moreover jealous of his friendship with Julian, Constantius ordered him to leave Gaul. In this discourse, which was written before the open rupture with Constantius, Julian alludes only once and respectfully to his cousin. But Asmus thinks he can detect in it a general resemblance to the Thirteenth Oration of Dio Chrysostom, where Dio tries to comfort himself for his banishment by the tyrant Domitian, and that Sallust was expected to appreciate this and the veiled attack on Constantius. Julian addresses the discourse to himself, but it was no doubt sent to Sallust."

This speech is going to be examined in this paper in such a way as to find the rhetorical and ideological functions of the language of Julian the emperor. For this reason, we adopt modern linguistic theories and models; we adopt Searle's categorization (1969; 1979; 1994; 1996a, b) of speech acts, and theory for cohesion mechanisms of Halliday and Hasan (1976). For the study of the lexical bundles Biber et al (2004) and Hyland (2008) models are utilized. For the study of the intertextualistic sources, some models as those of Leech (1980) and Thompson (1995) are also adopted. Through the above theories and models we attempt to define the political character of Julian the emperor into the certain speech.

2. Rhetorical and Communicative Functions

After thorough study of the speech we turn to certain rhetorical and communicative functions through certain textual, linguistic devices, as it is clear in the following table.

Table 1. Rhetorical, communicative functions and linguistic mechanisms (in the certain speech)

Promotion of personal stance	Parallelism	Focus	Support	Directive obligation
Personal pronoun	Intertextuality	Demonstrative pronoun	Intertextuality	Impersonal syntax
Lexical bundle		Questions		Verbal adjectives

i) Promotion

1. Ἐγὼ τοι καὶ αὐτὸς πεῖραν ἑμαυτοῦ λαμβάνων, ὅπως πρὸς τὴν σὴν πορείαν ἔχω τε καὶ ἔξω, τοσοῦτον ὠδυνήθην, ὅσον ὅτε πρῶτον τὸν ἑμαυτοῦ καθηγεμόνα κατέλιπον οἴκοι. πάντων γὰρ ἀθρόως εἰσήει με μνήμη, τῆς τῶν πόνων κοινωνίας, ὧν ἀλλήλοις συνδιηνέγκαμεν, τῆς ἀπλάστου καὶ καθαρᾶς ἐντεύξεως, τῆς ἀδόλου καὶ δικαίας ὁμιλίας, τῆς ἐν ἅπασιν τοῖς καλοῖς κοινοπραγίας, τῆς πρὸς τοὺς πονηροὺς ἰσορρόπου τε καὶ ἀμεταμελήτου προθυμίας τε καὶ ὁρμῆς, ὡς μετ' ἀλλήλων ἔστημεν πολλάκις ἴσον θυμὸν ἔχοντες, ὁμότροποι καὶ ποθεινοὶ φίλοι. (For my part, when I put myself to the proof to find out how I am and shall be affected by your departure, I felt the same anguish as when at home I first left my preceptor. For

everything flashed across my mind at once; the labours that we shared and endured together; our unfeigned and candid conversation; our innocent and upright intercourse; our co-operation in all that was good; our equally-matched and never-repenting zeal and eagerness in opposing evildoers. How often we supported each other with one equal temper! How alike were our ways! How precious our friendship!

(241cd)

In the certain example Julian tries through an expressive speech act (Ἐγώ τοι τοσοῦτον ὠδονήθη) to express his psychological situation after the departure of his favourite friend. The personal pronoun (ἐγώ) helps him to introduce himself into the certain paragraph as subject. The certain personal pronoun is frequently used in his speech (7 repeats in 3,034 words tokens using Antconc³ program). The second pronoun (αὐτός) gives him the ability to promote himself once again as the person who suffers after the departure of Sallust. The lexical bundle⁴ εἰσῆι με μνήμη as this came from the n-gram analysis through Antconc program (see Table 2) helps us to understand that in this point Julian wants to express his opinion. The certain lexical bundle, as a speaker's oriented lexical bundle, expresses his personal stance and view about the fact he recalled in his mind the moments he spent with him.

Table 2. Lexical bundle εἰσῆι με μνήμη

Frequency	Function (according to Biber)	Function (according to Hyland a, b)
0.17% (2 repeats in N-Grams Tokens: 12122)	Personal stance	Speaker oriented

2. *ἐς τίνα γὰρ οὕτως ἔσται μοι λοιπὸν εὖνουν ἀποβλέψαι φίλον; τίνας δὲ ἀνασχέσθαι τῆς ἀδόλου καὶ καθαρᾶς παρρησίας; τίς δὲ ἡμῶν συμβουλεύσει μὲν ἐμφρόνως, ἐπιτιμήσει δὲ μετ' εὐνοίας, ἐπιρρώσει δὲ πρὸς τὰ καλὰ χωρὶς αὐθαδεΐας καὶ τύφου, παρρησιάζεται δὲ τὸ πικρὸν ἀφελῶν τῶν λόγων, ὥσπερ οἱ τῶν φαρμάκων ἀφαιροῦντες μὲν τὸ λίαν δυσχερές, ἀπολείποντες δὲ αὐτὸ τὸ χρήσιμον; ἀλλὰ τοῦτο μὲν ἐκ τῆς σῆς φιλίας ὄφελος ἔκαρπώσαμην. τοσοῦτων δὲ ὁμοῦ ἔσπερημένος, τίνων ἂν εὐπορήσαιμι λόγων, οἷμε, διὰ τὸν σὸν πόθον σά τε μῆδεα σὴν τε ἀγανοφροσύνην αὐτὴν προέσθαι τὴν ψυχὴν κινδυνεύοντα, πείσουσιν ἀτρεμεῖν καὶ*

³ See Anthony (2006).

⁴ Lexical bundles are non-idiomatic phrases as a result of their semantic transparency and they are not complete grammatical structures. Hyland (2008a:5) also claims that these words are 'words which follow each other more frequently than expected by chance, helping to shape text meanings and contributing to our sense of distinctiveness in a register'. Conrad and Biber (2004:65-67) describe three major functional categories of lexical bundles: Personal stance expressions, discourse organizers and referential expressions. Personal stance expressions are referred to assessments of certainty in a particular phrase or clause and are divided into five sub-categories: Epistemic (*I do not know how, I think it was*), desire (*I would like to, if you want*), obligation (*you do not have to*), intention/prediction (*I am not going*) and ability (*it is possible to*). For Biber and Conrad (1999:188) these strings of words are considered as "basic building blocks in the construction of spoken and written discourse". According to Biber & Barbieri (2007), discourse organizing bundles are used to bridge past and future ideas and are divided into three sub-categories: topic introduction/focus (*I will tell you what*), topic elaboration/clarification (*what do you mean?*). Another functional category of lexical bundles is referential expression; it is referred to a particular characteristic, idea or object, and can be sub-categorized into three fields: imprecision indicators (*or something like that*), specification of attributes (*in the form of*), and time/place/text reference (*the end of*). The last functional category refers to politeness (*thank you very much*), simple inquiry (*what are you doing*) or report (*I said to him*).

φέρειν ὅσα δέδωκεν ὁ θεὸς γενναίως; εἰς ταῦτό γάρ ἔοικεν αὐτῶ νοῶν ὁ μέγας αὐτοκράτωρ ταῦθ' οὔτω νυνὶ βουλεύσασθαι. τί ποτε οὖν ἄρα χρῆ διανοηθέντα καὶ τίνας ἐπωδὰς εὐρόντα πεῖσαι πράως ἔχειν ὑπὸ τοῦ πάθους θορυβουμένην τὴν ψυχὴν; (*With whose guileless and pure frankness shall I now brace myself? Who now will give me prudent counsel, reprove me with affection, give me strength for good deeds without arrogance and conceit, and use frankness after extracting the bitterness from the words, like those who from medicines extract what is nauseating but leave in what is really beneficial? These are the advantages that I reaped from your friendship! And now that I have been deprived of all these all at once, with what arguments shall I supply myself, so that when I am in danger of flinging away my life out of regret for you and your counsels and loving kindness, they may persuade me to be calm and to bear nobly whatever God has sent? For in accordance with the will of God our mighty Emperor has surely planned this as all else. Then what now must be my thoughts, what spells must I find to persuade my soul to bear tranquilly the trouble with which it is now dismayed?*)

(243c-244a)

In aforementioned example Julian uses a lot of questions as to expose how he feels now without his friend. These questions are introduced through the interrogative pronouns (τίς, τί, τίνας, τίνων); using Antconc program we noted that these are repeated 14 times in 3,034 word tokens. The certain questions operate as directive speech acts that make the audience and, especially, his friend to think how Julian feels. He tries to appeal the emotion of the hearers as to promote his difficult psychological situation.

ii) *Paralellism*

3. πρὸς δὲ αὖ τούτοις εἰσῆγει με μνήμη τοῦ "Οἰώθη δ' Ὀδυσσεύς"⁵. εἰμί γάρ ἐγὼ νῦν ἐκείνῳ παραπλήσιος, ἐπεὶ σέ μὲν κατὰ τὸν Ἑκτορα θεὸς ἐξήγαγεν ἔξω βελῶν, ὧν οἱ συκοφάνται πολλάκις ἀφήκαν ἐπὶ σέ, μᾶλλον δὲ εἰς ἐμέ, διὰ σοῦ τρῶσαι βουλόμενοι, ταύτη με μόνον ἀλώσιμον ὑπολαμβάνοντες, εἰ τοῦ πιστοῦ φίλου καὶ προθύμου συνασπιστοῦ καὶ πρὸς τοὺς κινδύνους ἀπροφασίστου κοινωνοῦ τῆς συνουσίας στερήσειαν. (*Then too there came into my mind the words, "Then was Odysseus left alone." For now I am indeed like him, since the god has removed you, like Hector, beyond the range of the shafts which have so often been aimed at you by sycophants, or rather at me, since they desired to wound me through you; for they thought that only thus should I be vulnerable if they should deprive me of the society of a faithful friend and devoted brother-in-arms one who never on any pretext failed to share the dangers that threatened me.*)

(241d-242a)

In the previous example Julian introduces into his speech a source form Homer into representative speech act. The integration of the certain relation operates as a parallelism between Odysseus and Julian. The parallelism between two persons gives the orator the choice to present himself as he was Odysseus. The reporting verb *εἰσῆγει με μνήμη* operates as a lexical bundle which introduces into the speech the cognitive view of the speaker about what he introduces into his speech. In this way we have an internalized speech, according to

⁵ *Iliad* 11.163

Leech (1980), that shows to us how the second person, who transfers the intertextualistic message, comprehends it. Julian prefers to use quotation (following Thompson 1995) as to give the sense that he introduces the text into his text in the same way. He shows to us his opinion and his parallelism and proves that this parallelism is truly and not a false idea.

iii) Focus and Support

4. *Ἀλλὰ καὶ πρὸς τοῦθ' ἔξω οὐκ ἀπαραμυθῆτως οὐδὲ ἀψυχαγωγῆτως ἐννοῶ, συγκαίρων ἐκείνοις, ὅτι σε παρ' ἡμῶν ὄβρονται. Κελτοῖς γὰρ ἐμαυτὸν ἤδη διὰ σέ συντάττω, ἄνδρα εἰς τοὺς πρώτους τῶν Ἑλλήνων τελοῦντα καὶ κατ' εὐνομίαν καὶ κατὰ ἀρετὴν τὴν ἄλλην, καὶ ῥητορείαν ἄκρον καὶ φιλοσοφίας οὐκ ἄπειρον, ἧς Ἕλληνας μόνοι τὰ κράτιστα μετεληλύθασι, λόγῳ τάληθές, ὥσπερ οὖν πέφυκτο ὕτο μὲν ὅπως ποτὲ ἔχει, τανῦν ἀφείσθω. σέ δέ προπέμπειν ἤδη γὰρ ἄξιον μετ' εὐφημίας ἄγοι μὲν θεὸς εὐμενῆς, ὅποι ποτ' ἂν δέη πορεύεσθαι, Ξένιος δὲ ὑποδέχοιτο καὶ Φίλιος εὖνους, ἄγοι τε διὰ γῆς ἀσφαλῶς κἂν πλεῖν δέη, στορεννύσθω τὰ κύματα πᾶσι δὲ φανείης φίλος καὶ τίμιος, ἠδὺς μὲν προσιών, ἀλγεινὸς δὲ ἀπολείπων αὐτοῦς στέργων δὲ ἡμᾶς ἤκιστα ποθήσειας ἄνδρὸς ἐταίρου καὶ φίλου πιστοῦ κοινωνίαν. εὐμενῆ δὲ καὶ τὸν αὐτοκράτορά σοι θεὸς ἀποφῆνιει καὶ τὰ ἄλλα πάντα κατὰ νοῦν διδοίη, καὶ τὴν οἴκαδε παρ' ἡμᾶς πορείαν ἀσφαλῆ παρασκευάζοι καὶ ταχεῖαν. Ταῦτά σοι μετὰ τῶν καλῶν κἀγαθῶν ἀνδρῶν συνεύχομαι, καὶ ἔτι πρὸς τούτοις "Οὐδέ τε καὶ μέγα χαῖρε, θεοὶ δε τοὶ ὄλβια δοῖεν, Νοστήσαι οἴκόνδε φίλην ἐς πατρίδα γαῖαν"⁶. (However, this subject also, whatever the truth about it may be, I must lay aside for the present. But as for you for I must needs dismiss you with auspicious words may God in His goodness be your guide wherever you may have to journey, and as the God of Strangers and the Friendly One may He receive you graciously and lead you safely by land; and if you must go by sea, may He smooth the waves! And may you be loved and honored by all you meet, welcome when you arrive, and regretted when you leave them! Though you retain your affection for me, may you never lack the society of a good comrade and faithful friend! And may God make the Emperor gracious to you, and grant you all else according to your desire, and make ready for you a safe and speedy journey home to us! In these prayers for you I am echoed by all good and honorable men; and let me add one prayer more: "Health and great joy be with thee, and May the gods give thee all things good, even to come home again to thy dear fatherland!")*

(252cd)

In the certain example Julian uses the demonstrative pronoun (ταῦτά) as cohesion mechanism in order to strengthen his anaphoric reference⁷ into a representative speech act. This anaphoric referencing helps the orator to focus once again into the previous message of the prayer as to empower this in the next lines using the appeal to authority. He then introduces into his text a new text from Homer ("Οὐδέ τε καὶ μέγα χαῖρε, θεοὶ δε τοὶ ὄλβια δοῖεν, Νοστήσαι οἴκόνδε φίλην ἐς πατρίδα γαῖαν") without mentioning the name of the source, posing this into quotations (following Thompson 1995) and using the verb (συνεύχομαι) that outlines, according to Leech (1980), the route of the speech and the tendency of the speaker to give supportive details.

⁶ *Odyssey* 24.402; and 10.562.

⁷ Anaphoric refers to any reference that "points backwards" to previously mentioned information in text, see Haliday & Hasan (1976).

iv) Directive Obligation

5. *χρή* δὲ καὶ τὴν οὐ γέγοναμεν τιμᾶν, ἐπειδὴ τοῦτο θεῖός ἐστι νόμος, καὶ πείθεσθαι γε οἷς ἂν ἐπιτάτῃ καὶ μὴ βιάζεσθαι μηδέ, ὃ φησιν ἡ παροιμία, πρὸς κέντρα λακτίζειν ἀπαραίτητον γὰρ ἐστὶ τὸ λεγόμενον ζυγὸν τῆς ἀνάγκης. οὐ μὴν ὀδυρτέον οὐδὲ θρηνητέον ἐφ' οἷς ἐπιτάττει τραχύτερον, ἀλλὰ τὸ πρᾶγμα λογιστέον αὐτό. (Yet it is right to respect also the country where I was born, since this is the divine law, and to obey all her commands and not oppose them, or as the proverb says kick against the pricks. For inexorable, as the saying goes, is the yoke of necessity. But we must not even complain or lament when her commands are harsher than usual, but rather consider the matter as it actually is.)

(246b)

In this example Julian uses in his speech some verbs in impersonal syntax into directive speech acts, as to express his ideology. The first verb (*χρή*) is a verb that is frequently used in his speech (8 repeats in 3,034 words tokens using Antconc program), and enables him to expose his view in such a way as to serve the rhetorical goal of the certain part of his speech. He uses once again the impersonal syntax (*ἀπαραίτητον γὰρ ἐστὶ*) as he wants through the repetition of the same form to empower his message. Then he uses three verbal adjectives with deontic modality (*ὀδυρτέον, θρηνητέον, λογιστέον*) that help him to express the directive obligation and ensure the detachment. The repetition of the phonological suffix *-τέον* (/teon/) ensures the goal of the speaker, to make the audience focus on what he says as a directive obligation.

3. Conclusion

In conclusion we have seen that Julian uses discourse mechanisms as not only to persuade but also to achieve certain rhetorical functions expressing his intentionality. The above interdisciplinary research allows us to understand the interaction between rhetorical mechanisms and communicative functions into the certain speech event. Julian organizes his thought into certain way as to have favorable effects on the hearer. His consolation operates as a means to express his view more than the value of his friend. The value of Sallust is promoted through the impact of his departure into the life of Julian.

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