

A

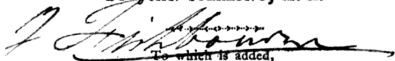
SYSTEM *of* RHETORIC,

In a METHOD entirely New,

CONTAINING

All the *TROPES* and *FIGURES* necessary to illustrate
the *Classics*, both poetical and historical.

BY JOHN STERLING, M. A.



To which is added,

The Art of Rhetoric made easy;

OR THE

ELEMENTS *of* ORATORY,

Briefly stated, and fitted

FOR THE USE OF THE SCHOOLS

Of the united Kingdoms of

GREAT-BRITAIN and IRELAND:

Illustrated with proper EXAMPLES to each Figure, and a
Collection of Speeches from the best
English Authors.

By JOHN HOLMES.

D U B L I N ;

PRINTED BY ALEX. STEWART, 86, BRIDE-STREET.

1806.

I N D E X

T O T H E

NAMES of the FIGURES.

Note. The numeral figures, following the names of the figures of speech, show where the diltich both in *English* and *Latin* is to be found.

ÆNigma	18	Chariéntísmus	13
Ætiología	40	Clímax	28
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Paragóge	65	Synécdoche	3
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Parechéſis	33	Sy'ntheſis	86
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Q. What is *Anaphora*?

A. *Clauses Anaphora begins alike.*

1

Q. What is *Epistrophe*?

A. *Epistrophes like endings fancy strike.*

2

Q. What is a *Symploce*?

A. *Symploce, (these both join'd, ends and begins)*

3

Q. What is an *Epizeuxis*?

A. An *Epizeuxis*, warm, a word rejoyns.

4

Q. What is *Anadiplosis*?

A. *Anadiplosis the last word brings on.*

5

Q. What is *Epanalepsis*?

A. *Epanalepsis ends as it begun.*

6

EXAMPLES.

1. The *Voice of the Lord* is upon the waters ; The *Voice of the Lord* is powerful : the *Voice of the Lord* breaketh the Cedars of Lebanon, Psal. xxix. 3, 4.—The same Beginning to several Clauses.

2. When I was a *Child*, I speak as a *Child*, I understood as a *Child*. 1 Cor. xiii. 11.—The same Ending to several Clauses.

3. For whether *we live, we live* unto the LORD ; and whether *we die, we die* unto the LORD ; whether *we live therefore or die*, we are the LORD's. Rom. xiv. 8.—Connexion or Complication of Beginning and Ending.

4. O my Son, *Abfalom* ! My Son *Abfalom* ! Would God, I had died for thee ! O *Abfalom*, my Son, my Son ! 2 Sam. xviii. 33. See Isai. li. 9, 10.—A paffionate Repetition.

5. For the Lord thy God bringeth thee into a good *Land*, a *Land* of brooks of water. Deut. viii. 7.—The last word of one clause beginning the next.

6. *Rejoice* in the Lord alway : and again I say, *Rejoice*. Phil. iv. 4.—The first word also the last.

- Q. What is *Epanodos* ?
 A. *Epanodos* in *midst* joins like extremes. 7
 Q. What is *Ploce* ?
 A. *Ploce*, to hint the thing, *reflects* on names. 8
 Q. What is a *Polyptoton* ?
 A. A *Polyptoton* different *cases* joins. 9
 Q. What is *Antanacласis* ?
 A. *Antanacласis* doubtful terms designs. 10
 Q. What is *Paranomasia* ?
 A. In *Paranomasia* Sound *accords*. 11
 Q. What is *Paregmenon* ?
 A. *Paregmenon* from the *same root* brings words. 12
 Q. What is *Homoioteleuton* ?
 A. *Homoioteleuton* rhymes all it can. 13

E X A M P L E S.

7. For the good that *I would, I do not* ; but the evil which *I would not, that I do*. Rom. vii. 19. See Judges, v. 21.—Reascension from the Middle to each End.

8. Is he not rightly named Jacob, i. e. a *Supplanter*, for he hath *supplanted* me those two times. Gen. xxvii. 36.—Reflection, or hint on a word.

9. For *of him, and through him, and to him* are all things. Rom. xi. 36.—Variety of cases, genders, or numbers of the same Noun ; or Tenses, &c. of the same Verb.

10. But JESUS said unto him, follow me ; and let the *dead* bury their *dead*. Matth. viii. 22.—The same word in different senses.

11. As *unknown*, and yet *well known* ; as dying, and behold, we live ; as chastened, and not killed. 2 Cor. vi. 9.—A Resemblance in the sound, but opposition in the sense.

12. He giveth *Wisdom* unto the *wise*, and *Knowledge* to them that *know* understanding. Dan. ii. 21.—Deriving words from the same root.

13. The Mountains skipped like *Rams*, and little Hills like *Lambs*. Psal. cxiv. 4.—A like ending, or rhyming in clauses.

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