

See Internal Title
S Y S T E M

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OF

1788

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C O N T A I N I N G

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illustrate the *Classicks*, both Poetical and Historical.

For the Use of S C H O O L S.

By J O H N S T E R L I N G, M. A.

Utile dulci.——

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To which is added,

T H E

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M A D E E A S Y:

O R T H E

E L E M E N T S *of* O R A T O R Y,

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The S T U D I O U S Y O U T H of

G R E A T - B R I T A I N and I R E L A N D

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and a Collection of S P E E C H E S from the
best E N G L I S H A U T H O R S.

By J O H N H O L M E S.

D U B L I N:

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M, DCC, LXXXVI.

Q. What is a *Prosopopœia*?

A. *Prosopopœia* feigns a Person speaks. 19

Q. What is an *Epiphonema*?

A. *Epiphonema* Annotations makes. 20

Q. How many, and what are the *Faults of Figures*?

A. That *Youth* may know the *prudent* and *proper* Use of *Figures*, they'll do well to observe, that

The Faults of Figures are Six:

Figures Unnat'ral, Senseless, Too-fine-spun,

Over-adorn'd, Affected, Copious, *shun*.

Q. What are *Repetitions* or *Turns*?

A. *Repetitions*, or *Fine Turns*? are such as gracefully repeat either the *same Word*, or the *same Sound* in different Words.

Q. How many, and what are the *Principal Repetitions*?

A. The *Chief Repetitions* are *fourteen*, and they are distinguished as follow, *viz.*

Q. What is *Anaphora*?

A. *Clauses Anaphora* begins alike. 1

Q. What is *Epistrophe*?

A. *Epistrophes* like *Endings* Fancy strike. 2

EXAMPLES.

19. Doth not *Wisdom* cry, and *Understanding* send forth her Voice? She standeth in the top of High-places, by the way, in the places of the Paths: She crieth at the Gates, at the entry of the City, at the coming in at the Doors. Prov. viii. 1, 2, 3. See Prov. ix. 1, 2, 3.—Something inanimate, represented as a living Person.

20. Then said the King to the Servants, bind him Hand and Foot, and take him away, and cast him into outer Darkness; There shall be weeping and gnashing of Teeth. For Many are called, but Few are chosen. Math. xxii. 13, 14. See Acts xix. 19, 20.—Acclamation, or Sentences containing lively Remarks.

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 spake as a *Child*, I understood as a *Child*. 1 Cor. xiii. 11.—The same Ending to several Clauses.

Q. What is a *Symploce*?

A. *Symploce*, (these both join'd, *ends* and *begins*.) 3

Q. What is an *Epizeuxis*?

A. An *Epezeuxis*, 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

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 *Polyptôton*?

A. A *Polyptôton* different *Cases* joins. 9

Q. What is *Antanacласis*?

A. *Antanacласis* doubtful *Terms* designs. 10

EXAMPLES.

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

5. For the Lord thy God bringeth thee into a good *Land*, a *Land* of brooks of water. Deuter. 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.

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.

Q. What