



Notes O The Parables of Our Lord (Classic Reprint)

Richard Chenevix Trench

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Bather than attempt to add another to the many definitions already given,² I will seek to note briefly what seems to me to differ¹ napafio Xri, from ira.pa.3deir, projiccre, objiccre, i.e. rl Tivi, to put forth one thing before or beside another ;and it is often assumed that the purpose for which they are set side by side is, that they may be compared one with the other: thus Plato (P hil. 33, B) :irapao TP IUIV: and Polybius (i. 2. 2.): irapafioy nal (rvy Kpicns. In this way we arrive at that technical use of irapafio, which is not, however, peculiar to sacred Greek; for we meet it in Aristotle (R liet. ii. 20), and in Lon. ginus (ira.pa\$oa ecu eicifp Es, 37). At the same time this notion of com parison is not necessarily included in the word, the whole family of cog nate words, as irapd oos, Trapa 6ws, parabolanus, being used in alto gether a different sense, yet one growing out of the same root. In all these the notion of putting forth is retained, but not for the purpose of comparison, which is only the accident, not of the essence, of the word. Thus Trapdpoos, qui objicit sc praosentissimo vita) periculo, one who ex poses his life, as the parabolani at Alexandria who buried infected corpses. The chief Latin writers are not agreed in their rendering of opaj3o. Cicero (D e Inv. Rhct. i. 30) represents it by collatio; Seneca (E p, 59) by imago ;Q uintilian (I nsl. v. 11. 8) by similitude. (Typographical errors above are due to OCR software and don't occur in the book.)

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