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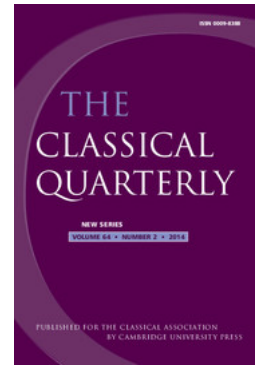
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## Oedipvs Tyrannvs 772.

Arthur Platt

The Classical Quarterly / Volume 5 / Issue 04 / October 1911, pp 258 - 258

DOI: 10.1017/S0009838800006017, Published online: 11 February 2009

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### How to cite this article:

Arthur Platt (1911). Oedipvs Tyrannvs 772.. The Classical Quarterly, 5, pp 258-258  
doi:10.1017/S0009838800006017

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## OEDIPVS TYRANNVS 772.

τῷ γὰρ ἂν καὶ μείζονι  
λέξαιμ' ἂν ἢ σοὶ διὰ τύχης τοιαῦσδ' ἰών;

Mr. Richards is justified in saying that *μείζονι* is here indefensible, but he does not much mend matters by reading *καμείνονι*. Iocasta may have been a paragon of all the virtues, but what has that to do with it? No, the real correction is *μείζονα*. 'To whom should I tell even greater things than this rather than to thee?'

The confusion or fusion of comparatives is exactly in the manner of Sophocles; *μείζονα* means *μείζονα τούτων*, and at the same time we must get *μᾶλλον* out of it to go with *ἢ σοί*. Another instance of the same construction is *Ant.* 313:

ἐκ τῶν γὰρ αἰσχυρῶν λημμάτων τοὺς πλείονας  
ἀτωμένους ἴδοις ἂν ἢ σεσωμένους.

Here the article with *πλείονας* compels us to take the words to mean 'the majority of people,' but out of the comparative we supply *μᾶλλον* to go with *ἢ σεσωμένους*.

Now see what delicate work has been ruined all these centuries by this unlucky blot. Oedipus thought little enough of the murder of Laius at the time, but now it is becoming serious, very serious indeed. Nothing 'greater' than that seems to his limited view possible, but should there be such to whom can he tell it rather than to his wife? Yet there is one thing worse in store for him, the very fact that she *is* his wife, and when in his trouble he turns to her for consolation, promising to confide even greater things to her if to anyone, he knows not that of all creatures on the face of the earth she is the very last to whom he could say a word about it.

I rather wonder that it never struck anybody that *λέξαιμι* without an accusative was here utterly intolerable. 'To whom should I speak?' indeed! But I confess to total blindness on that point myself, at least till after I had seen the meaning of the whole couplet. *καί* now goes rightly with *μείζονα*.

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