

nombre de sociétés anciennes et traditionnelles. Et complémentaiement, l'analyse de ces systèmes de représentation étroitement intriqués dans les structures sociales et les modes d'organisation du politique apparaît comme préalable à l'inventaire des différents modèles de rapports entre le religieux et le politique dans l'histoire de sociétés aussi éloignées l'une de l'autre que l'Inde contemporaine et la Grèce ancienne.

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SOPHOCLES *ANTIGONE* 435–36

ἄπαρνος δ' οὐδενὸς καθίστατο,
ἀλλ' ἡδέως ἔμοιγε κάλγεινῶς ἅμα.

Almost all editors accept Dindorf's emendation ἅμ' for the manuscripts' ἀλλ' in 436. I would suggest instead that Sophocles wrote:

μάλ' ἡδέως ἔμοιγε κάλγεινῶς ἅμα.

The reading μάλ' (which is paleographically no more difficult than ἅμ': ΜΑΛ > ΑΛΛ) has the advantage of rendering the watchman's emotions more accurately. The watchman is not pleased and grieved in equal measure, as ἅμ' ἡδέως . . . κάλγεινῶς ἅμα imply. Rather, his pleasure outweighs his sorrow, as he himself goes on to state (437–39):

τὸ μὲν γὰρ αὐτὸν ἐκ κακῶν πεφευγέναι
ἡδιστον, ἐς κακὸν δὲ τοὺς φίλους ἄγειν
ἀλγεινόν.

The reading μάλ' ἡδέως thus anticipates and prepares the way for ἡδιστον in the watchman's full explanation of his condition, to round out the portrait of a man who is not altogether lacking in human feelings but who is mainly interested in himself.

The adverb μάλα qualifying another adverb is not rare in tragedy: compare Aeschylus *Prometheus Vincitus* 728 μάλ' ἀσμένως, Sophocles *Electra* 1178 μάλ' ἀθλίως ἔχον. For the form of the line μάλ' ἡδέως . . . κάλγεινῶς ἅμα, compare Euripides *Hippolytus* 347–48:

—τί τοῦθ' ὃ δὴ λέγουσιν ἀνθρώπους ἐρᾶν;
—ἡδιστον, ὦ παῖ, ταῦτόν ἀλγεινόν θ' ἅμα.¹

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1. I thank the anonymous referee of *CP* for the reference to these verses and for his comments. I also thank the Editor for improving the phrasing of my note.