

We are in Athens. The year 399 B.C. It is the tail-end of a vast story. A long, disastrous war followed by crushing defeat. Tyranny and revolution left the city punch-drunk and raw. Wealth and power were gone, but also high-mindedness and tolerance. Instead there were factions and rumors, ~~fostering hatred~~ <sup>fear,</sup> denunciations and anxiety.

The place is Athens. The year, 399 B.C. It was the tail-end of a vast story. A long war was followed by crushing, total defeat. Then, in quick succession came tyranny and revolution. Athens was left punch-drunk and raw. Power and wealth were gone, also high-mindedness and tolerance. There was fear and ~~anxiety~~ <sup>mystifying</sup> factional strife and ~~a~~ <sup>persecutions</sup> denunciation, fostering hatreds. In fact all the evils <sup>with</sup> which ~~afflict society when things have gone badly or~~ <sup>has</sup> suffered some disaster ~~itself creates as~~ <sup>society covers itself as a series</sup> of defensive complexes <sup>against actual or hypothetical</sup> ~~against the~~ <sup>against the</sup> ~~major~~ <sup>major</sup> calamities. ~~They can be~~ <sup>called health</sup> ~~It tries to regain a final strength and health~~ <sup>through self-flagellation.</sup> The tyranny in Athens was overthrown, the butcheries and the confiscations were over, but there was no escape. People wanted to unload their calamities on somebody, to find some one whom to fasten the guilt for their misfortune, to blame for the weakening of their moral fibre and for the prevailing corruption. Expiation was required to dull the edge of hominis.

