

HISTORY 121
HISTORY OF WESTERN CIVILIZATION I
 MWF 10:00, 11:00
 MJ 101
art.marmorstein@northern.edu

Art Marmorstein
TC 363
 MW 9:00-10:00
 W 1-3, TuTh 11-11:50
 Phone: 626-2608

ON-LINE:

You can find online resources via my History 121 D2L page, but you may find it quicker to go directly to my homepage (www.marmorstein.website). You will find there study guides for the midterm and final exams, study questions for the primary source readings, outlines for every lecture, and (usually) lecture transcripts. There is also a class blog, *Inherently Interesting 2023* (<http://inherentlyinterestingS2023.blogspot.com>), a place for you to post your comments and questions about the class—and, occasionally, earn an extra credit point or two.

REQUIRED TEXTS (can be purchased via the bookstore:

The Epic of Gilgamesh (Nancy Sanders, trans.) [Hard-copy best here]
Greek Drama (Moses Hadas, ed.)
The Last Days of Socrates (Plato)
The Bible (any version)

WESTERN CIVILIZATION SURVEY:

I am trying to keep the cost of books to a minimum, and so I no longer require purchase of a hard-copy “main” text. I do recommend, though, that you have a textbook available.

There are some good Western Civilization texts available free online. Dr. Christopher Brooks makes available his *Concise History of Western Civilization* via the Open Textbook Library.

<https://open.umn.edu/opentextbooks/textbooks/western-civilization-a-concise-history-volume-1>

Brooks organizes his material differently than I organize my own course, but that’s really a good thing. **Please remember that you should never get your history from only one source—no matter how good that source! Without multiple perspectives, you are very likely to stumble.**

PRIMARY SOURCE READINGS:

There are online versions of the primary source readings for the class, but most students will do better with the “hard copy” versions of the books listed above. Primary source readings for the course (The Epic of Gilgamesh, etc.) should usually be done before class on the day assigned. We will be discussing these works in class, and you might end up lost and somewhat confused if you haven't done the reading.

SCHEDULE OF CLASSES AND READINGS:

- 1/9 Introduction
 1/11 Old Kingdom Egypt
 1/13 Middle Kingdom Egypt
- 1/16 *** **Martin Luther King, Jr. Day—No Class** ***
 1/18 New Kingdom Egypt
 1/20 Mesopotamia I—Sumer
- 1/23 Mesopotamia II—the Babylonians (*The Epic of Gilgamesh*)
 1/25 Mesopotamia III--Assyrians and Chaldeans
 1/27 Ancient Israel I (Mainstream, p. 25-26)
- 1/30 Ancient Israel II (Gen. 1-3; Deut. 5-6; Isaiah 1, 53; any Psalm)
 2/1 Ancient Israel III (Daniel 1-7, 12)
 2/3 Ancient India I (Mainstream, p. 145-155)
- 2/6 Ancient India II
 2/8 Ancient China
 2/10 ***** **MIDTERM I** *****
- 2/13 Ancient Greece I
 2/15 Ancient Greece II
 2/17 Greek Drama I (*Antigone*)
- 2/20 *** **President's Day: No Class** ***
 2/22 Greek Drama II (*The Trojan Women*)
 2/24 Philosophy (The Last Days of Socrates: *The Apology*)
- 2/26 Philosophy (The Last Days of Socrates: *Euthyphro*)
 3/1 The Roman Republic
 3/3 The Roman Revolution
- 3/6 Imperial Rome I
 3/8 Imperial Rome II
 3/10 Christianity in the Roman Empire
- 3/11-19 *** **Spring Break: No Class** ***
- 3/20 Christianity in the Roman Empire (The Gospel of Matthew)
 3/22 Christianity in the Roman Empire (*The Gospel of John*)
 3/24 ***** **MIDTERM II** *****

3/27 Byzantium

3/29 Islam I

3/31 Islam II

4/3 Western Europe in the Early Middle Ages

4/5 The High Middle Ages

4/7 **** Good Friday: No Class ****

4/10 The High Middle Ages II

4/12 The Late Middle Ages I

4/14 The Late Middle Ages II

4/17 The Renaissance

4/19 The Renaissance (The Prince)

4/21 The Renaissance

4/24 The Reformation I

4/26 The Reformation II

4/28 The Exciting Conclusion to this Course!

FINAL EXAM:

10:00 section: Wednesday, May 3, 9:45-11:45 (MJ 101)

11:00 section: Monday, May 1, 2:15-4:15 (MJ 101)

GRADING:

Your grade for this course will be based primarily on your midterm and final exams, each of which will count approximately 25% when I determine your final grade. In addition, I will take into account attendance, participation, and quiz scores.

My grading method allows for improvement, and I frequently have students who fail the first exam who nevertheless end up earning "A" or "B" grades in the course. Please note, though, that I factor "improvement" into your course grade *only* if you demonstrate your commitment to the course through good attendance and other evidence of hard work.

SURPRISE QUIZZES:

I give quite a few surprise quizzes during the semester. Remember that "A" students in my class are *always* prepared for a surprise quiz at any time.

ELECTRONIC DEVICE POLICY:

Please make sure all electronic devices are turned off and put away before class begins. Cell phones, laptop computers, MP3 players, and similar devices are all distracting to other students. I do *not* allow the use of electronic dictionaries during exams.

NOTES:

There are online notes available for all the lectures. However, you should be sure to take good notes for yourself. You almost certainly will not remember the material if you don't take extensive notes. You will also find that the time goes much more quickly if you are taking notes rather than just sitting and listening.

Generally, a good student will have about four pages of notes for each lecture. It is a good idea to record the title and date of each lecture. Also, it is a good idea to review and annotate your notes soon after each lecture while the material is still fresh in your mind.

EXAM FORMAT:

Midterms and Final exam--8 ID's, 1 essay

ID's will be selected from the terms put on the board at the beginning of each lecture. You will be asked not only to identify the terms, but also to explain their historical significance. I am impressed when students can include plenty of detailed information, but I am even more impressed when students can show how the ID terms relate to important themes discussed in this class.

Essay questions will deal with major themes discussed in the lectures. Most often, the exam question will be a generalization I have made in class with the additional word, "comment."

A student who studies hard and does the required reading should have plenty to say in response to each of these questions. You will be given 50 minutes for each midterm and two hours for the final exam. Most students will need the full time to do a good job.

What is a good job? I tell students over and over again that a good essay consists of a series of good generalizations based on the exam question and backed up with specific support from the lectures and the readings. I am particularly impressed when students include in their essays references to primary source material.

PREPARING FOR MARMORSTEIN EXAMS:

1. **Think! Do not just memorize facts.**
2. Prepare the essay questions first.
3. Come up with a fairly detailed outline for each essay.
4. Think of good topic sentences for each paragraph of your essay.
5. Use the key words of the exam question in your topic sentences.
6. Choose good supporting evidence for your topic sentences.
7. Use the appropriate ID terms in your essays.
8. Learn the ID's in context. Do not use a "flash card" approach.
9. Do not wait until the last minute to study.
10. Do not spend extra time studying the week of the exam.
11. **Do not just memorize facts. Think!**

EXAM DAY INSTRUCTIONS:

Taking the exam:

- Bring a blue book. Make sure there are no pages torn out.
- Use pen—blue or purple ink preferred.

- Don't sit by anyone with whom you studied.
- Plan on spending the full time writing your exam.
- Always do the ID terms first.
- If you run out of time on the essay, include an outline of the material you would have covered.
- If you have extra time (very unlikely), go back and add extra info to your ID and essay responses.
- Be sure to discuss the significance of each ID term. Why is the figure/term important? How does that figure tie in to major themes discussed in class?
- Do not put all your essay information into one long paragraph. Shorter paragraphs with good topic sentences work best.

ACADEMIC INTEGRITY STATEMENT

Cheating and other forms of academic dishonesty and misconduct run contrary to the purposes of higher education. Cheating includes the use of any notes during the midterm or final exam. Please place no marks of any kind on or in your blue book before I give the signal to begin taking the exam. All exams must be taken on blank bluebooks. On at least one exam, bluebooks will be checked before the exam. Bluebooks that have not been checked, have missing pages, or pages with large erasures will not be accepted.

It is not cheating to study with another student, to share notes, or to prepare essays or ID's together. However, if you do study with another student, be sure you do not sit next to each other during the exam.

Please be especially careful to observe academic integrity standards on the take-home quizzes. The quizzes are intended to make sure you have done the primary source readings, and your comments should be based on your own observations, not someone else's ideas. Plagiarism (e.g. copying material from the internet or recycling work done by another student) is not allowed. I do sometimes allow "group work" on quizzes, but unless I have specifically indicated that you are allowed to work with other students, make sure your quiz comments are entirely your own.

Northern State University's official policy and procedures on cheating and academic dishonesty as outlined in the Northern State University Student Handbook applies to this course. Students caught cheating will receive a zero for the assignment, and, since zeros are worse than F's, they are likely to fail the course as a whole.

NSU DISABILITY POLICY:

Northern State University recognizes its responsibility for creating an institutional climate in which students with disabilities can thrive. If you have any type of disability for which you require accommodations, please contact the NSU Office of Disability Services (626-2371, Student Center 217) as soon as possible to discuss your particular needs.

BOARD OF REGENTS ACADEMIC FREEDOM POLICY:

Under Board of Regents and University policy student academic performance may be evaluated solely on an academic basis, not on opinions or conduct in matters unrelated to academic standards. Students should be free to take reasoned exception to the data or views offered in any course of study and to reserve judgment about matters of opinion, but they are responsible for learning the content of any course of study for which they are enrolled. Students who believe that an academic evaluation reflects prejudiced or capricious consideration of student opinions or conduct unrelated to academic standards should contact the academic dean administratively in charge of the class to initiate a review of the evaluation.

NORTHERN STATE UNIVERSITY DIVERSITY STATEMENT:

Northern State University strives to build an academic community of people from diverse backgrounds and experiences who are committed to sharing diverse ideas in a mutually respectful environment. We value open discourse and consideration of multiple perspectives on issues of regional, national, and international importance, in which individuals are free to express their points of view. Our goal is a diverse learning community with equal opportunity for all.

GUIDE TO PRIMARY SOURCE READINGS/TAKE HOME QUIZZES

If you've done the reading, you should find these quizzes fairly easy. In evaluating your quizzes, I will be looking primarily for evidence that you have read the assigned pages. Be sure to include references to specific characters, specific events, or specific ideas in the work. I will also be looking at your ability to organize your information. Do not put all your information into one long paragraph. Good topic sentences will help your grade.

Epic of Gilgamesh

*Please read pp. 61-119 in the Nancy Sanders translation of The Epic of Gilgamesh. You do **not** need to read the introductory material (p. 7-60).*

Gilgamesh, King of the Sumerian city of Uruk (Erech), was a favorite subject of Mesopotamian art and literature for over a thousand years. The Sumerians, Babylonians, Assyrians--and maybe even the Egyptians--all told Gilgamesh stories. The version you are going to read is based on the tablets discovered by Layard in the library of the 7th century B.C. Assyrian king, Ashurbanipal.

Readings from the Old Testament

Please read Genesis 1-3 and Deuteronomy 5-6, Isaiah 1, Isaiah 53, and any one of the Psalms.

Daniel

Please read Daniel 1-7 and Daniel 12. (Note: In Protestant Bibles, Chapter 12 is the last chapter of Daniel. In Catholic Bibles, there is some additional material.)

Antigone

Please read all of Antigone (pp. 80-110 in Moses Hadas' Greek Drama).

The Apology

Please read all of The Apology (pp. 21-42 of The Trial and Death of Socrates).

The Gospel of Matthew

*Please read as much as you can of the Gospel of Matthew. **Be sure to read chapters 3-8.***

The Prince

For extra credit, please read selections from Machiavelli's The Prince. We will be dealing primarily with chapters 15-19 (pp. 84-104 in the Mentor edition). You can get your extra credit points by adding your comments to the class blog.

MIDTERM I--PRELIMINARY STUDY GUIDE

POTENTIAL ID'S:

KEMET, NOMES, PHARAOH (PER-O), UNAS, MAXIMS OF PTAH HOTEF, PLEA OF THE ELOQUENT PEASANT, OSIRIS, HYKSOS, BOOK OF THE DEAD

SUMER, CUNEIFORM, ENLIL, ZIGGURAT, BABYLONIANS, HAMMURABI, CODE OF HAMMURABI, MARDUK, ISHTAR, GILGAMESH, ASSYRIANS, CHALDAEANS, NEBUCHADNEZZAR, ASTRAL RELIGION

ABRAHAM, JOSEPH, MOSES, JOSHUA, JUDGES, SAMUEL, DAVID, SOLOMON, ELIJAH

(TORAH), (TANAKH), GENESIS, DEUTERONOMY, ISAIAH, PSALMS, DANIEL, MESCHACH, MENE MENE TEKEL UPHARSIN

HINDUISM, BRAHMA, SHIVA, VISHNU, RAMA, KRISHNA, CASTE SYSTEM, SATI, BUDDHA, FOUR NOBLE TRUTHS, EIGHT-FOLD PATH, NIRVANA, CONFUCIANISM, TAOISM

POTENTIAL ESSAYS QUESTIONS:

A. In order to survive, a society must provide physical security, ethical guidance, and emotional fulfillment for its members. Egyptian society was able to survive for well over two thousand years because, for the most part, it did an excellent job providing these three things. Comment.

B. In order to survive, a society must provide physical security, ethical guidance, and emotional fulfillment for its members. Mesopotamian society was able to survive for well over two thousand years because, for the most part, it did an excellent job providing these three things. Comment.

C. The history of Ancient Israel (the Hebrews) has many important lessons about the importance of physical security, ethical guidance, and emotional fulfillment to the success of a civilization, lessons often remembered by subsequent peoples. In many ways, the Hebrews taught the world "new ways to dream." Comment.

D. The "Tanakh" (what Christians call the Old Testament) has had a tremendous influence on subsequent civilization. The selections from Genesis, Deuteronomy, Isaiah, Psalms, and Daniel read for class show particularly well this influence. Comment.

E. In some ways, India and China mark "roads not taken" by Western Civilization. Comment.

MIDTERM II--PRELIMINARY STUDY GUIDE

POTENTIAL ID'S:

ACROPOLIS, OLYMPIC GAMES, HOMER, SAPPHO, HERODOTUS, (THUCYDIDES),
EUCLID, ARCHIMEDES, SOPHOCLES, ANTIGONE, (EURIPIDES), (TROJAN WOMEN),
SPARTA, ATHENS, PERSIAN WAR, (PELOPONNESIAN WAR), ALEXANDER THE GREAT

THALES, DEMOCRITUS, HERACLITUS, PARMENDIDES, SOCRATES, PLATO, ARISTOTLE,
DIOGENES, STOICISM, EPICUREANISM

VIRTUS, STRUGGLE OF ORDERS, PUNIC WARS, GRACCHI BROTHERS, MARIUS, SULLA,
JULIUS CAESAR

AUGUSTUS, TIBERIUS, CALIGULA, CLAUDIUS, NERO

PAGANISM, ZEUS, NERO, PLINY, GALERIUS, CONSTANTINE, GOSPEL, SERMON ON THE
MOUNT, PRODIGAL SON, GOSPEL OF JOHN, (PETER), AGAPE

POTENTIAL ESSAY QUESTIONS:

- A. *The Greeks made more important contributions to subsequent civilization than any other ancient people. Particularly important: the Greeks taught the world new ways to dream. Comment.*
- B. *Philosophy is probably the most important contribution of the Greeks to subsequent civilization. Comment.*
- C. *The growth of Rome from a small city-state into a great empire during the early days of the Roman Republic is somewhat surprising. Even more surprising is Rome's continued success during the period of the Roman Revolution. Comment.*
- D. *Augustus' success in rebuilding Rome is somewhat surprising. Even more surprising is Rome's continued success during the period of his Julio-Claudian successors. Comment.*
- E. *One of the greatest surprises in history is the eclipse of Roman paganism and the triumph of Christianity. Comment.*

FINAL EXAM STUDY GUIDE

POTENTIAL ID'S:

CONSTANTINE, CONSTANTINOPLE, JUSTINIAN, THEODORA, BASIL THE BULGAR SLAYER, CHRISTOLOGICAL CONTROVERSIES, ICONOCLASM

MUHAMMAD, KHADIJAH, MECCA, MEDINA, KORAN, FIVE PILLARS OF ISLAM, SHAHADA, MOSQUE, HAJ, RAMADAN, JIHAD

GREGORY THE GREAT, BENEDICTINES, CHARLEMAGNE, FEUDALISM, CRUSADES, SONG OF ROLAND, LANCELOT, ROMANESQUE, GOTHIC, ANSELM, ABELARD, AQUINAS, ST. FRANCIS

BLACK DEATH, HUNDRED YEARS' WAR, JACQUERIE, BABYLONIAN CAPTIVITY OF THE PAPACY, GREAT SCHISM, BOCCACCIO, PICO DELLA MIRANDOLA, MACHIAVELLI, BOTTICELLI, DA VINCI, DONATELLO, RAPHAEL, MICHELANGELO, WYCLIF, HUSS, SAVANAROLA

LUTHER, ZWINGLI, CALVIN, JESUITS, ANABAPTISTS, BRETHREN OF THE COMMON LIFE, ERASMUS, MORE, ANGLICANS

POTENTIAL ESSAY QUESTIONS:

A. Christianity gave the Eastern Roman Empire (what we usually call the Byzantine Empire) a new lease on life. However, the Byzantine Empire was not quite as Christian as it might have been, nor was Christianity always as helpful as it might have been. Comment.

B. Muhammad would at first seem an insignificant historical figure, but he turned the Arabs into a force to be reckoned with and created one of the most compelling and attractive of all religions, Islam.

C. European society in the Early and High Middle Ages did an excellent job providing physical security, ethical guidance, and emotional fulfillment for its members. Comment.

D. In the 14th century and the early years of the 15th century, a series of calamities shook the medieval world to its foundations. But just as Western European civilization seemed ready to collapse, it went through a period of rebirth--what we call the Renaissance. Art and literature in particular were "born again" in this period. Comment.

F. In the 16th century Europe, reformers of various types tried to correct the many abuses they saw in their society, trying especially hard to reform the church. Unfortunately, their attempts at reform sometimes only increased the turmoil of this century. The events of the Reformation period have important lessons for anyone who wants change society—suggesting that there is a right way and a wrong way to work for societal change. Comment.

Sumerian Laws

1. *If a man entered the orchard of another man and was seized there for stealing, he shall pay 10 shekels of silver.*
2. *If adjacent to the house of a man the bare ground of another man has been neglected and the owner of the house has said to the owner of the bare ground, "Because your ground has been neglected someone may break into my house; strengthen your house, and this agreement has been confirmed by him, the owner of the bare ground shall restore to the owner of the house any of his property that is lost.*
3. *If a man rented an ox and damaged its eye, he shall pay one-half of its price.*
4. *If a slave girl or slave of a man has fled into the heart of the city and it has been confirmed that he or she dwelt in the house of another man for one month, he shall give slave for slave. If he has no slave, he shall pay 15 shekels of silver.*
5. *If a man married a wife and she bore him children and those children are living, and a slave also bore children for her master but the father granted freedom to the slave and her children, the children of the slave shall not divide the estate with the children of their former master.*
6. *If his first wife dies and after her death he takes his slave as a wife, the children of his first wife are his heirs.*
7. *If a man's wife has not borne him children but a harlot from the public square has borne him children, he shall provide grain, oil, and clothing for that harlot; the children which the harlot has borne him shall be his heirs, and as long as his wife lives the harlot shall not live in the house with his wife.*
8. *If a man turned his face away from his first wife, but she has not gone out of the house, his wife whom he married as his favorite is a second wife; he shall continue to support his first wife.*

Sumerian Proverbs

1. *Into an open mouth, a fly enters.*
2. *The traveler from distant places is a perennial liar.*
3. *Friendship lasts a day; kinship lasts forever.*
4. *A sweet word is everybody's friend.*
5. *A loving heart builds the home; a hating heart destroys the home.*
6. *A scribe whose hand moves as fast as his mouth, that's a scribe for you!*
7. *A singer whose voice is not sweet is a poor singer indeed.*
8. *In a city without dogs, the fox is the overseer.*
9. *Don't pick it now; later it will bear fruit.*
10. *Who has much silver may be happy; who has much grain may be glad; but he who has nothing can sleep.*

Code of Hammurabi

1. *If a man has accused a man and cast against him an accusation of murder and has not proved it against him, his accuser shall be put to death.*
2. *If a man has opened his ditch for irrigation and has been slack and has consequently caused the water to carry away his neighbor's field, he shall pay corn corresponding to the crop of the field adjoining it.*
3. *If a man strikes the daughter of a freeman and causes her to cast that which is within her womb, he shall pay ten*

shekels of silver for that which is within her womb. If that woman dies as a result, they shall put his daughter to death.

4. If a surgeon has made a major incision in a freeman with a bronze instrument and saved the man's life, or opened an eye-infection with a bronze instrument and so saved the man's eye, he shall take ten shekels of silver. If a surgeon has made a major incision in a freeman with a bronze instrument and caused the man to die, or opened an eye-infection with a bronze instrument and thereby destroyed the man's eye, they shall cut off his hand.

5. If a builder has built a house for a man and has not made his work sound, so that the house he has made falls down and causes the death of the owner of the house, that builder shall be put to death. If it causes the death of the son of the owner of the house, they shall kill the son of that builder.

Assyrian Laws

1. If a man has caught a man with his wife, and a charge is brought and proved against him, they shall kill both of them; there is no guilt for this. If he has caught him and brought him either before the king or before the judges, and a charge is brought and proved against him, if the husband of the woman puts his wife to death, then he may put the man to death; if he cuts off the nose of his wife, he shall make the man a eunuch and the whole of his face shall be mutilated; or if he lets his wife go free, they shall set the man free.

2. If a woman has damaged a man's testicle in a quarrel, they shall cut off one of her fingers.... if she has damaged the second testicle in the quarrel, they shall tear out both her....

3. Married women must be veiled, as must a concubine accompanying her mistress. But a harlot shall not be veiled; her head must be uncovered, and (if not) she shall be beaten fifty stripes with rods and pitch poured over her head.

4. If a woman by her own deed has cast that which is within her womb, and a charge has been brought and proved against her, they shall impale her and bury her not. If she dies from casting that which is within her womb, they shall impale her and not bury her.

5. Leaving aside the penalties for a man's wife which are inscribed on the tablet, a man may flog his wife, he may pluck her hair, he may strike and damage her ears. There is no guilt involved in this.

6. If a man divorces his wife, if it is his will he may give her something; if it is not his will, he shall not give her anything and she shall go out in her emptiness.

7. If a man has lain with his male friend and a charge is brought and proved against him, the same thing shall be done to him and he shall be made a eunuch.

The Eight-fold Path (Buddhist)

- 1. Right knowledge: know the four noble truths*
- 2. Right purpose*
- 3. Right speech*
- 4. Right behavior*
- 5. Right livelihood*
- 6. Right effort*
- 7. Right awareness*
- 8. Right meditation*

Confucian Sayings:

Is virtue a thing remote? I wish to be virtuous, and Lo! Virtue is not hard.

Good government obtains when those who are near are made happy, and when those who are far off are attracted.

The scholar who cherishes the love of comfort is not fit to be deemed a scholar.

The superior man is modest in his speech, but exceeds in his actions.

What you do not want done to yourself, do not do to others.

There are three things the superior man guards against. In youth, lust. When he is strong, quarrelsomeness. When he is old, covetousness.

Without recognizing the ordinances of heaven, it is impossible to become a superior man.

If a gentleman is frivolous, he will lose the respect of his inferiors and lack firm ground upon which to build up his education. First and foremost he must learn to be faithful to his superiors, to keep promises...and if he finds he has made a mistake, then he must not be afraid of admitting the fact and amending his ways.

A gentleman can see a question from all sides without bias. The small man is biased and can see a question only from one side.

I do not see what use a man can be put to, whose word cannot be trusted. How can a wagon be made to go if it has no yoke-bar or a carriage, if it has no collar-bar?

If you raise up the straight and set them on top of the crooked, the commoners will support you. But if you raise the crooked and set them on top of the straight, the commoners will not support you.

In vain I have looked for a single man capable of seeing his own faults and bringing the charge home against himself.

Taoism

The Tao that can be told is not the Tao; the name that can be named is not the eternal name. The nameless is the origin of Heaven and Earth; the Named is the mother of all things. Therefore let there always be nonbeing, so we may see there subtlety, and let there always be being, so we may see there outcome. The two are the same, but after they are produced they have different names. They both may be called deep and profound. Deeper and more profound, the doer of all subtleties.

*The sage has no fixed opinions,
The opinions of ordinary people become his own.
I am good to people who are good;
I am also good to those who are not good:
That is the goodness of virtue.
I believe honest people;
I also believe the dishonest:
This is the trust of virtue.
Abandon learning and there will be no sorrow.*