

# COURSE OF EXPERIMENTAL LECTURES ON THE THEORY OF EQUILIBRIUM TO BE DELIVERED

## Syllabus Of A Course Of Experimental Lectures On The Theory Of Equilibrium To Be Delivered

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Then they took up his bier and bearing him to the burial-place, laid him in the grave (41) and threw the earth over him; after which the folk dispersed, but El Merouzi and the widow abode by the tomb, weeping, and gave not over sitting till sundown, when the woman said to him, 'Come, let us go to the house, for this weeping will not profit us, nor will it restore the dead.' 'By Allah,' answered the sharper, 'I will not budge hence till I have slept and waked by this tomb ten days, with their nights!' When she heard this his speech, she feared lest he should keep his word and his oath, and so her husband perish; but she said in herself, 'This fellow dissembleth: if I go away and return to my house, he will abide by him a little while and go away.' And El Merouzi said to her, 'Arise, thou, and go away.' ? ? ? ? u. Prince Behram of Persia and the Princess Ed Detma dxcvii. Then they brought trays and tables and amongst the rest a platter of red gold, inlaid with pearls and jewels; its margents were of gold and emerald, and thereon were graven the following verses: ? ? ? ? I'm the crown of every sweet and fragrant weed; When the loved one calls, I keep the tryst agreed..So each of them went up to the [supposed] dead man and dealt him nigh upon a hundred blows, exclaiming the while, one, 'This is for (45) my father!' and another, 'This is for my grandfather!' whilst a third said, 'This is for my brother!' and a fourth, 'This is for my mother!' And they gave not over taking turns at him and beating him, till they were weary, what while El Merouzi stood laughing and saying in himself, 'It is not I alone who have entered into sin against him. There is no power and no virtue save in God the Most High, the Supreme!' Woman (The Old), the Merchant and the King, i. 265..Rail not at the vicissitudes of Fate, ii. 219..? ? ? ? ? How long shall I thus question my heart that's drowned in woe? I'm mute for my complaining; but tears speak, as they flow..? ? ? ? ? ea. Story of the Barber's First Brother cxlv.My watering lips, that cull the rose of thy soft cheek, declare, iii. 134..? ? ? ? ? b. The Merchant and his Sons cccxlv.? ? ? ? ? The best of all religions your love is, for in you Are love and life made easeful, untroubled and sincere..Meanwhile, El Abbas abode with his cousin Akil twenty days, after which he made ready for the journey to Baghdad and letting bring the booty he had gotten of King Zuheir, divided it between himself and his cousin. Then he set out for Baghdad, and when he came within two days' journey of the city, he called his servant Aamir and bade him mount his charger and forego him with the baggage-train and the cattle. So Aamir [took horse and] fared on till he came to Baghdad, and the season of his entering was the first of the day; nor was there little child or hoary old man in the city but came forth to divert himself with gazing on those flocks and herds and upon the goodness of those slave-girls, and their wits were amazed at what they saw. Presently the news reached the king that the young man El Abbas, who had gone forth from him, was come back with herds and rarities and slaves and a mighty host and had taken up his sojourn without the city, whilst his servant Aamir was presently come to Baghdad, so he might make ready dwelling- places for his lord, wherein he should take up his abode..? ? ? ? ? Most like a wand of emerald my shape it is, trow I; Amongst the fragrant flow'rets there's none with me can vie..? ? ? ? ? The Lord's alternatives are these, wherewith He's wont The needy wretch to ply and those in sore duress..The Tenth Day..Rich Man who gave his Fair Daughter in Marriage to the Poor Old Man, The, i. 247..Meanwhile, Aboulhusn abode in the Khalifate, taking and giving, ordering and forbidding and giving effect to his word, till the end of the day, when he gave [those who were present] leave and permission [to withdraw], and the Amirs and officers of state departed to their occasions. Then the eunuchs came to him and calling down on him length of life and continuance [of glory and prosperity], walked in attendance upon him and raised the curtain, and he entered the pavilion of the harem, where he found candles lighted and lamps burning and singing-women smiting [on instruments of music]. When he saw this, he was confounded in his wit and said in himself, "By Allah, I am in truth Commander of the Faithful!" As soon as he appeared, the slave-girls rose to him and carrying him up on to the estrade, (30) brought him a great table, spread with the richest meats. So he ate thereof with all his might, till he had gotten his fill, when he called one of the slave-girls and said to her, "What is thy name?" "My name is Miskeh," replied she, and he said to another, "What is thy name?" Quoth she, "My name is Terkeh." Then said he to a third, "What is thy name?" "My name is Tuhfeh," answered she; and he went on to question the damsels of their names, one after another, [till he had made the round of them all], when he rose from that place and removed to the wine-chamber..The Sixteenth Night of the Month..Now the king was seated at the lattice, hearkening to their talk, and Abou Sabir's words angered him; so he bade bring him before him and they brought him forthright. Now there was in the king's palace an underground dungeon and therein a vast deep pit, into which the king caused cast Abou Sabir, saying to him, 'O lackwit, now shall we see how thou wilt come forth of the pit to the throne of the kingdom.' Then he used to come and stand at the mouth of the pit and say, 'O lackwit, O Abou Sabir, I see thee not come forth of the pit and sit down on the king's throne!' And he assigned him each day two cakes of bread, whilst Abou Sabir held his peace and spoke not, but bore with patience that

which betided him..So saying, he put his hand to his poke and bringing out therefrom three hundred dinars, gave them to the merchant, who said in himself, "Except I take the money, he will not abide in the house." So he pouched the money and sold him the house, taking the folk to witness against himself of the sale. Then he arose and set food before El Abbas and they ate of the good things which he had provided; after which he brought him dessert and sweetmeats. They ate thereof till they had enough, when the tables were removed and they washed their hands with rose-water and willow-flower-water. Then the merchant brought El Abbas a napkin perfumed with the fragrant smoke of aloes-wood, on which he wiped his hand, (80) and said to him, "O my lord, the house is become thy house; so bid thy servant transport thither the horses and arms and stuffs." El Abbas did this and the merchant rejoiced in his neighbourhood and left him not night nor day, so that the prince said to him, "By Allah, I distract thee from thy livelihood." "God on thee, O my lord," replied the merchant, "name not to me aught of this, or thou wilt break my heart, for the best of traffic is thy company and thou art the best of livelihood." So there befell strait friendship between them and ceremony was laid aside from between them..A certain assessor was one day taken with a woman and much people assembled before his house and the lieutenant of police and his men came to him and knocked at the door. The assessor looked out of window and seeing the folk, said, "What aileth you?" Quoth they, "[Come.] speak with the lieutenant of police such an one." So he came down and they said to him, "Bring forth the woman that is with thee." Quoth he, "Are ye not ashamed? How shall I bring forth my wife?" And they said, "Is she thy wife by contract (118) or without contract?" ["By contract,"] answered he, "according to the Book of God and the Institutes of His Apostle." "Where is the contract?" asked they; and he replied, "Her contract is in her mother's house." Quoth they, "Arise and come down and show us the contract." And he said to them, "Go from her way, so she may come forth." Now, as soon as he got wind of the matter, he had written the contract and fashioned it after her fashion, to suit with the case, and written therein the names of certain of his friends as witnesses and forged the signatures of the drawer and the wife's next friend and made it a contract of marriage with his wife and appointed it for an excuse. (119) So, when the woman was about to go out from him, he gave her the contract that he had forged, and the Amir sent with her a servant of his, to bring her to her father. So the servant went with her and when she came to her door, she said to him, "I will not return to the citation of the Amir; but let the witnesses (120) present themselves and take my contract." The merchant went out and returned to the old woman, who, seeing him changed of colour, said to him, 'What did he ask thee, [may God confound] his hoariness?' So he acquainted her with the case and she said to him, 'Fear not; I will bring thee forth of this [strait].' Quoth he, 'God requite thee with good!' And she said, 'To-morrow go to him with a stout heart and say, "The answer to that whereof thou askest me is that thou put the heads of two staves into one of the holes; then take the other two staves and lay them across the middle of the first two and stop with their heads the second hole and with their butts the fourth hole. Then take the butts of the first two staves and stop with them the third hole.'" (232).? ? ? ? Crude amber (158) in its native land unheeded goes, but, when It comes abroad, upon the necks to raise it men delight..The folk took compassion on him and gave him to eat and drink and he abode with them awhile. Then he questioned them of the way that led to the kingdom of his uncle Belehwan, but told them not that he was his uncle. So they taught him the way and he ceased not to go barefoot, till he drew near his uncle's capital, and he naked and hungry, and indeed his body was wasted and his colour changed. He sat down at the gate of the city, and presently up came a company of King Belehwan's chief officers, who were out a-hunting and wished to water their horses. So they lighted down to rest and the youth accosted them, saying, 'I will ask you of somewhat, wherewith do ye acquaint me.' Quoth they, 'Ask what thou wilt.' And he said, 'Is King Belehwan well?' They laughed at him and answered, 'What a fool art thou, O youth! Thou art a stranger and a beggar, and what concern hast thou with the king's health?' Quoth he, 'Indeed, he is my uncle;' whereat they marvelled and said, 'It was one question (135) and now it is become two.' Then said they to him, 'O youth, it is as thou wert mad. Whence pretendest thou to kinship with the king? Indeed, we know not that he hath aught of kinsfolk, except a brother's son, who was prisoned with him, and he despatched him to wage war upon the infidels, so that they slew him.' 'I am he,' answered Melik Shah, 'and they slew me not, but there betided me this and that.'When it was eventide, the king summoned the vizier and sought of him the story of the King and the Tither, and he said, "Know, O king, that.30. Isaac of Mosul's Story of Khedijeh and the Khalif Mamoun cclxxix.107. Abou Suweid and the Handsome Old Woman cccxxiii.As for the vizier, the sultan discovereth unto him his affairs, private and public; and know, O king, that the similitude of thee with the people is that of the physician with the sick man; and the condition (169) of the vizier is that he be truthful in his sayings, trustworthy in all his relations, abounding in compassion for the folk and in tender solicitude over them. Indeed, it is said, O king, that good troops (170) are like the druggist; if his perfumes reach thee not, thou still smellst the sweet scent of them; and ill troops are like the black-smith; if his sparks burn thee not, thou smellst his nauseous smell. So it behoveth thee take unto thyself a virtuous vizier, a man of good counsel, even as thou takest unto thee a wife displayed before thy face, for that thou hast need of the man's righteousness for thine own amendment, (171) seeing that, if thou do righteously, the commons will do likewise, and if thou do evil, they also will do evil."When the king heard these tidings of Aamir, he sent for him and let bring him before him; and when he entered his presence, he kissed the earth and saluted and showed forth his breeding and greeted him with the goodliest of compliments. The king bade him raise his head and questioned him of his lord El Abbas; whereupon he acquainted him with his tidings and told him that which had betided him with King Zuheir and of the army that was become at his commandment and of the spoil that he had gotten. Moreover, he gave him to know that El Abbas was coming on the morrow, and with him more than fifty thousand cavaliers, obedient to his commandment. When the king heard his speech, he bade decorate Baghdad and commanded [the inhabitants] to equip themselves with the richest of their apparel, in honour of the coming of El Abbas. Moreover, he sent to give King El Aziz the glad tidings of his son's return and acquainted him with that which he had heard from the prince's servant..Sharpers who cheated each his Fellow, The Two, ii. 28..? ? ? ? a. The Hawk and the Partridge cxlix.? ? ? ? Quoth Sherik, "On me be his warranty, may God assain the king!" So the Tai departed, after a term had been assigned him for his coming..? ? ? ? Unto me the world's whole gladness is thy nearness and thy sight; All incumbent thy possession and thy love a law of right..The Khalif smiled and said to his eunuch, "O Mesrou, verily women are little of wit. I conjure thee, by Allah, say, was not Aboulhusn with me but now?" ["Yes, O Commander of the Faithful," answered Mesrou] Quoth the Lady Zubeideh, laughing from a heart full of wrath, "Wilt thou not leave thy jesting? Is it not enough that Aboulhusn is dead, but thou must kill my slave-girl also and bereave us of the two and style me little of wit?" "Indeed," answered the Khalif, "it is Nuzhet el Fuad who is dead." And Zubeideh said, "Indeed he hath not been with thee, nor hast thou seen him, and none was with me but now but Nuzhet el Fuad, and she sorrowful, weeping, with her clothes torn. I exhorted her to patience and gave her a hundred dinars and a piece of silk; and

indeed I was awaiting thy coming, so I might condole with thee for thy boon- companion Aboulhusn el Khelia, and was about to send for thee." The Khalif laughed and said, "None is dead but Nuzhet el Fuad;" and she, "No, no, my lord; none is dead but Aboulhusn.".When the damsel heard these verses, she wept till her clothes were drenched and drew near the old woman, who said to her, 'Knowest thou such an one?' And wept and said, 'He is my lord. Whence knowest thou him?' 'O my lady,' answered the old woman, 'sawst thou not the madman who came hither yesterday with the old woman? He was thy lord. But this is no time for talk. When it is night, get thee to the top of the palace [and wait] on the roof till thy lord come to thee and contrive for thy deliverance.' Then she gave her what she would of perfumes and returning to the chamberlain, acquainted him with that which had passed, and he told the youth..Now the magistrate knew of the theft of the pearls; so he bade clap the merchant in prison. Accordingly they imprisoned him and flogged him, and he abode in the prison a whole year, till, by the ordinance of God the Most High, the Master of Police arrested one of the divers aforesaid and imprisoned him in the prison where the merchant lay. He saw the latter and knowing him, questioned him of his case; whereupon he told them his story and that which had befallen him, and the diver marvelled at the sorriness of his luck. So, when he came forth of the prison, he acquainted the Sultan with the merchant's case and told him that it was he who had given him the pearls. The Sultan bade bring him forth of the prison and questioned him of his story, whereupon he told him all that had befallen him and the Sultan pitied him and assigned him a lodging in his own palace, together with an allowance for his living..Think not that I forget our trothplight after you. Nay; God to me decreed remembrance heretofore. (202).? ? ? ? ? Now God forbid thou shouldst attain thy wishes! What care I if thou have looked on me a look that caused thee languishment?.Then Mesroul carried her to the other end of the sitting-chamber and bound her eyes and making her sit, stood awaiting a second commandment; whereupon quoth the Lady Zubeideh, "O Commander of the Faithful, with thy permission, wilt thou not vouchsafe this damsel a share of thy clemency? Indeed, if thou slay her, it were injustice." Quoth he, "What is to be done with her?" And she said, "Forbear to slay her and send for her lord. If he be as she describeth him in grace and goodness, she is excused, and if he be not on this wise, then slay her, and this shall be thy justification against her." (22).So saying, he went up to the princess and laying his hand upon her heart, found it fluttering like a doveling and the life yet clinging to (112) her bosom. So he laid his hand upon her cheek, whereupon she opened her eyes and beckoning to her maid, signed to her, as who should say, "Who is this that treadeth my carpet and transgresseth against me?" (113) "O my lady," answered Shefikeh, "this is Prince El Abbas, for whose sake thou departest the world." When Mariyeh heard speak of El Abbas, she raised her hand from under the coverlet and laying it upon his neck, inhaled his odour awhile. Then she sat up and her colour returned to her and they sat talking till a third part of the night was past..Now the king's son was playing in the exercise-ground with the ball and the mall, and the stone lit on his ear and cut it off, whereupon the prince fell down in a swoon. So they enquired who had thrown the stone and [finding that it was Bihkerd.] took him and carried him before the prince, who bade put him to death. Accordingly, they cast the turban from his head and were about to bind his eyes, when the prince looked at him and seeing him cropped of an ear, said to him, 'Except thou wert a lewd fellow, thine ear had not been cut off.' 'Not so, by Allah!' answered Bihkerd. 'Nay, but the story [of the loss] of my ear is thus and thus, and I pardoned him who smote me with an arrow and cut off my ear.' When the prince heard this, he looked in his face and knowing him, cried out and said, 'Art thou not Bihkerd the king?' 'Yes,' answered he, and the prince said to him 'What bringeth thee here?' So he told him all that had betided him and the folk marvelled and extolled the perfection of God the Most High..82. Said ben Salim and the Barmecides cccxcii.? ? ? ? ? d. Prince Bihzad ccccliii.Now this present was a cup of ruby, a span high and a finger's length broad, full of fine pearls, each a mithcal (211) in weight and a bed covered with the skin of the serpent that swalloweth the elephant, marked with spots, each the bigness of a dinar, whereon whoso sitteth shall never sicken; also an hundred thousand mithcals of Indian aloes-wood and thirty grains of camphor, each the bigness of a pistachio-nut, and a slave-girl with her paraphernalia, a charming creature, as she were the resplendent moon. Then the king took leave of me, commending me to the merchants and the captain of the ship, and I set out, with that which was entrusted to my charge and my own good, and we ceased not to pass from island to island and from country to country, till we came to Baghdad, when I entered my house and foregathered with my family and brethren..83. The Woman's Trick against her Husband cccxciii.43. The Man of Yemen and his six Slave-girls cccxxxiv.?OF CLEMENCY..47. The Man of Yemen and his six Slave-girls dxcv.? ? ? ? ? Indeed her glance, her sides are soft; but none the less, alas! Her heart is harder than the rock; there is no mercy there..? ? ? ? ? O son of Simeon, give no ear to other than my say. How bitter from the convent 'twas to part and fare away!

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