

# DISASTER MANAGEMENT ENABLING RESILIENCE

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her play upon the lute; and if she pleased him, he would order her to the harem; else would he restore her to Ishac's palace..Officer's Story, The Second, ii. 134..? ? ? ? ?  
 Yea, wonder-words I read therein, my trouble that increased And caused emaciation wear my body to a shred..? ? ? ? ? My clothes of sendal are, my veil of the sun's light,  
 The very handiwork of God the Lord Most High..Then Selim turned to Selma and said to her, 'O sister mine, how deemest thou of this calamity and what counsellist thou  
 thereanent?' 'O my brother,' answered she, 'indeed I know not what I shall say concerning the like of this; but he is not disappointed who seeketh direction [of God], nor doth  
 he repent who taketh counsel. One getteth not the better of the traces of burning by (68) haste, and know that this is an affliction that hath descended on us; and we have  
 need of management to do it away, yea, and contrivance to wash withal our shame from our faces.' And they gave not over watching the gate till break of day, when the  
 young man opened the door and their mother took leave of him; after which he went his way and she entered, she and her handmaid..To return to El Abbas, when he  
 alighted from his charger, he put off his harness of war and rested awhile; after which he brought out a shirt of Venetian silk and a gown of green damask and donning  
 them, covered himself with a turban of Damietta stuff and girt his middle with a handkerchief. Then he went out a-walking in the thoroughfares of Baghdad and fared on till  
 he came to the bazaar of the merchants. There he found a merchant, with chess before him; so he stood watching him and presently the other looked up at him and said to  
 him, "O youth, what wilt thou stake upon the game?" And he answered, "Be it thine to decide." "Then be it a hundred dinars," said the merchant, and El Abbas consented to  
 him, whereupon quoth he, "O youth, produce the money, so the game may be fairly stablished." So El Abbas brought out a satin purse, wherein were a thousand dinars,  
 and laid down an hundred dinars therefrom on the edge of the carpet, whilst the merchant did the like, and indeed his reason fled for joy, whenas he saw the gold in El  
 Abbas his possession..I abode in my house, ill, a whole month; after which I went to the bath and coming out, opened my shop [and sat selling and buying as usual], but  
 saw no more of the man or the woman, till, one day, there stopped before my shop a young man, [a Turcoman], as he were the full moon; and he was a sheep-merchant  
 and had with him a bag, wherein was money, the price of sheep that he had sold. He was followed by the woman, and when he stopped at my shop, she stood by his side  
 and cajoled him, and indeed he inclined to her with a great inclination. As for me, I was consumed with solicitude for him and fell to casting furtive glances at him and  
 winked at him, till he chanced to look round and saw me winking at him; whereupon the woman looked at me and made a sign with her hand and went away. The Turcoman  
 followed her and I counted him dead, without recourse; wherefore I feared with an exceeding fear and shut my shop. Then I journeyed for a year's space and returning,  
 opened my shop; whereupon, behold, the woman came up to me and said, 'This is none other than a great absence.' Quoth I, 'I have been on a journey;' and she said,  
 'Why didst thou wink at the Turcoman?' 'God forbid!' answered I. 'I did not wink at him.' Quoth she, 'Beware lest thou cross me;' and went away..Bekhtzeman, Story of King,  
 i. 115..? ? ? ? ? a. The Christian Broker's Story cvii.Meanwhile, they carried the damsel into the Commander of the Faithful and she pleased him; so he assigned her a  
 lodging of the apartments of choice. She abode in the palace, eating not neither drinking and ceasing not from weeping night nor day, till, one night, the Khalif sent for her to  
 his sitting-chamber and said to her, "O Sitt el Milah, be of good heart and cheerful eye, for I will make thy rank higher than [any of] the concubines and thou shall see that  
 which shall rejoice thee." She kissed the earth and wept; whereupon the Khalif called for her lute and bade her sing. So she improvised and sang the following verses, in  
 accordance with that which was in her heart:..? ? ? ? ? As at the casement high she sat, her charms I might espy, For from her cheeks the envious veil that hid them she  
 had ta'en..Now the king had a brother, whom he had imprisoned in that pit of old time, and he had died [there]; but the folk of the realm thought that he was alive, and when  
 his [supposed] imprisonment grew long, the king's officers used to talk of this and of the tyranny of the king, and the report spread abroad that the king was a tyrant,  
 wherefore they fell upon him one day and slew him. Then they sought the well and brought out Abou Sabir therefrom, deeming him the king's brother, for that he was the  
 nearest of folk to him [in favour] and the likest, and he had been long in the prison. So they doubted not but that he was the prince in question and said to him, 'Reign thou in  
 thy brother's room, for we have slain him and thou art king in his stead.' But Abou Sabir was silent and spoke not a word; and he knew that this was the issue of his  
 patience. Then he arose and sitting down on the king's throne, donned the royal raiment and discovered justice and equity and the affairs [of the realm] prospered [in his  
 hand]; wherefore the folk obeyed him and the people inclined to him and many were his troops..5. Nouredin Ali of Cairo and his Son Bedreddin Hassan xx..? ? ? ? ? I  
 marvel for that to my love I see thee now incline, What time my heart, indeed, is fain to turn away from thine..Khalif, El Mamoun El Hakim bi Amrillah, The Merchant of Cairo  
 and the Favourite of the, iii. 171..When she had made an end of her song, she wept till she made the bystanders weep and the Lady Zubeideh condoled with her and said  
 to her, "God on thee, O Sitt el Milah, sing us somewhat, so we may hearken to thee." "Hearkening and obedience," answered the damsel and sang the following  
 verses:..Viziers, Story of King Dadbin and his. i. 104..All this, O my brother,' continued the merchant, 'befell because the locust had no knowledge of the secret essence that  
 lieth hid in apparent bodies. As for thee, O my brother, (may God requite thee with good!) thou wast subtle in device and usedst precaution; but precaution sufficeth not  
 against fate, and fortune fore-ordained baffleth contrivance. How excellent is the saying of the poet! And he recited the following verses:..Then will he say to thee, 'Then thou  
 art an ape-leader of the tribe of the mountebanks?' And do thou reply, 'I may in nowise deny my origin, for the sake of thy daughter and in her honour.' The Cadi will say, 'It  
 may not be that thou shalt be given the daughter of a sheikh who sitteth upon the carpet of the Law and whose descent is traceable by genealogy to the loins of the Apostle  
 of God, (267) nor is it seemly that his daughter be in the power of a man who is an ape-dancer, a minstrel.' And do thou rejoin, 'Nay, O Effendi, she is my lawful wife and  
 every hair of her is worth a thousand lives, and I will not let her go, though I be given the kingship of the world.' Then be thou persuaded to speak the word of divorce and so  
 shall the marriage be dissolved and ye be delivered from each other..The Twenty-Second Night of the Month..Then said the king, "How long wilt thou beguile us with thy  
 prate, O youth? But now the hour of thy slaughter is come." And he bade crucify him upon the gibbet. [So they carried him to the place of execution] and were about to hoist  
 him up [upon the cross.] when, behold, the captain of the thieves, who had found him and reared him, (141) came up at that moment and asked what was that assembly  
 and [the cause of] the crowds gathered there. They told him that a servant of the king had committed a great crime and that he was about to put him to death. So the  
 captain of the thieves pressed forward and looking upon the prisoner, knew him, whereupon he went up to him and embraced him and clipped him and fell to kissing him  
 upon his mouth. Then said he, "This is a boy whom I found under such a mountain, wrapped in a gown of brocade, and I reared him and he fell to stopping the way with us.  
 One day, we set upon a caravan, but they put us to flight and wounded some of us and took the boy and went their way. From that day to this I have gone round about the

lands in quest of him, but have not lighted on news of him [till now:] and this is he." SINDBAD THE SAILOR AND HINDBAD THE PORTER..Here Queen Es Shuhba bade them farewell and taking her troops, returned to her palace, whilst the kings also went away to their abodes and the Sheikh Abouttawaf addressed himself to divert Tuhfeh till nightfall, when he mounted her on the back of one of the Afrits and bade other thirty gather together all that she had gotten of treasure and raiment and jewels and dresses of honour. [Then they flew off.] whilst Iblis went with her, and in less than the twinkling of an eye he set her down in her sleeping-chamber. Then he and those who were with him took leave of her and went away. When Tuhfeh found herself in her own chamber and on her couch, her reason fled for joy and it seemed to her as if she had never stirred thence. Then she took the lute and tuned it and touched it on wondrous wise and improvised verses and sang..When the morning morrowed, the people went seeking for him, but found him not; and when the king knew this, he was perplexed concerning his affair and abode unknowing what he should do. Then he sought for a vizier to fill his room, and the king's brother said, 'I have a vizier, a sufficient man.' 'Bring him to me,' said the king. So he brought him a man, whom he set at the head of affairs; but he seized upon the kingdom and clapped the king in irons and made his brother king in his stead. The new king gave himself up to all manner of wickedness, whereat the folk murmured and his vizier said to him, 'I fear lest the Indians take the old king and restore him to the kingship and we both perish; wherefore, if we take him and cast him into the sea, we shall be at rest from him; and we will publish among the folk that he is dead.' And they agreed upon this. So they took him up and carrying him out to sea, cast him in..? ? ? ? ? Whenas En Nebhan strove to win my grace, himself to me With camel- loads he did commend of musk and camphor white,.Then said she to him, "O chief of the kings, the wise say, 'The kingship is a building, whereof the troops are the foundation,' and whenas the foundation is strong, the building endureth; wherefore it behoveth the king to strengthen the foundation, for that they say, 'Whenas the foundation is weak, the building falleth.' On like wise it behoveth the king to care for his troops and do justice among his subjects, even as the owner of the garden careth for his trees and cutteth away the weeds that have no profit in them; and so it behoveth the king to look into the affairs of his subjects and fend off oppression from them. As for thee, O king," continued Shehrzad, "it behoveth thee that thy vizier be virtuous and versed in the knowledge of the affairs of the folk and the common people; and indeed God the Most High hath named his name (166) in the history of Moses (on whom be peace!) whenas He saith, [Quoth Moses] 'And make me a vizier of my people, Aaron [my brother]. (167) Could a vizier have been dispensed withal, Moses ben Imran had been worthier [than any of this dispensation]. (168).Meanwhile the messenger had reached the opposite camp with the news of Tuhfeh's deliverance, whereat the Sheikh Abouttawaf rejoiced and bestowed on the bringer of good tidings a sumptuous dress of honour and made him commander over a company of the Jinn. Then they fell upon Meimoun's troops and destroyed them to the last man; and when they came to Meimoun, they found that he had slain himself and was even as we have said. Presently Kemeriyeh and her sister [Wekhimeh] came up to their grandfather and told him what they had done; whereupon he came to Tuhfeh and saluted her and gave her joy of her deliverance. Then he delivered Meimoun's palace to Selheb and took all the former's riches and gave them to Tuhfeh, whilst the troops encamped upon the Crescent Mountain. Moreover, the Sheikh Abouttawaf said to Tuhfeh, 'Blame me not,' and she kissed his hands. As they were thus engaged, there appeared to them the tribes of the Jinn, as they were clouds, and Queen Es Shuhba flying in their van, with a drawn sword in her hand..Then said the king, "Hast thou a need we may accomplish unto thee? For indeed we are exceeding beholden to thee for that which thou didst in the matter of Hudheifeh and his folk." And he let cast over him a mantle of Egyptian satin, worth an hundred dinars. Moreover, he bade his treasurer give him a thousand dinars and said to him, "O youth, take this in part of that which thou deserves! of us; and if thou prolong thy sojourn with us, we will give thee slaves and servants." El Abbas kissed the earth and said, "O king, may grant thee abiding prosperity, I deserve not all this." Then he put his hand to his poke and pulling out two caskets of gold, in each of which were rubies, whose value none could tell, gave them to the king, saying, "O king, God cause thy prosperity to endure, I conjure thee by that which God hath vouchsafed thee, heal my heart by accepting these two caskets, even as I have accepted thy present." So the king accepted the two caskets and El Abbas took his leave and went away to the bazaar..Man of Khorassan, his Son and his Governor, Story of the, i. 218..The company marvelled at the generosity of this man and his clemency (152) and courtesy, and the Sultan said, 'Tell us another of thy stories.' (153) 'It is well,' answered the officer, 'They avouch that.? ? ? ? ? He, who Mohammed sent, as prophet to mankind, Hath to a just high-priest (61) the Khalifate assigned..? ? ? ? ? How long shall I anights distracted be for love Of thee? How long th' assaults of grief and woes abide?.60. Haroun Er Reshid and Zubeideh in the Bath dclxlviii.? ? ? ? ? The Merciful dyed me with that which I wear Of hues with whose goodness none may compare..Damascus (Noureddin Ali of) and Sitt el Milah, iii. 3..? ? ? ? ? a. Story of the Eunuch Bekhit xxxix.They gave not over drinking and carousing till the middle of the night, when the Khalif said to his host, "O my brother, hast thou in thy heart a wish thou wouldst have accomplished or a regret thou wouldst fain do away?" "By Allah," answered he, "there is no regret in my heart save that I am not gifted with dominion and the power of commandment and prohibition, so I might do what is in my mind!" Quoth the Khalif, "For God's sake, O my brother, tell me what is in thy mind!" And Aboulhusn said, "I would to God I might avenge myself on my neighbours, for that in my neighbourhood is a mosque and therein four sheikhs, who take it ill, whenas there cometh a guest to me, and vex me with talk and molest me in words and threaten me that they will complain of me to the Commander of the Faithful, and indeed they oppress me sore, and I crave of God the Most High one day's dominion, that I may beat each of them with four hundred lashes, as well as the Imam of the mosque, and parade them about the city of Baghdad and let call before them, 'This is the reward and the least of the reward of whoso exceedeth [in talk] and spiteth the folk and troubleth on them their joys.' This is what I wish and no more."

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