On the Description of Egypt and Its Temperament

Misr,¹ according to the narrators, is the name of one of the sons of Noah² (on him be peace). They report that Misr dwelt in this land, raised a family, and made it prosperous. Therefore, the country was called by his name [Misr=Egypt]. Today this name designates the land that the Nile inundates.³

The country is delimited by four borders. The eastern border is determined by the fact that the sun rises on the most distant habitation in the east eight and one-third hours before it rises over Egypt. The western boundary is determined by the fact that the sun sets on Egypt three and two-thirds hours before it sets on the western end of the habitation. Consequently, this land is in the western half of the inhabited world, according to Hippocrates⁴ and Ptolemy.⁵ There is less heat and greater moisture in the western half than in the eastern, as the former is allotted to the moon and the latter is allotted to the sun. This is because the sun rises on the eastern half before it rises on the western

¹A proper name denoting the etymology of Egypt, the ancestor of the Berbers and the Copts. In accordance with the biblical genealogy (Genesis 1:29), Misr is called the son of Ham, the son of Noah (El), s.v. “Misr”[A. J. Westermak], see also al-Mas‘ûdi, Le Périple d’Orient, cans. A. C. Bâlet de Meynard and A. J.-B. Paret de Coupelle (Paris, 1861–77), 3:304ff.; Ibn Taghit-Benhab, an-Nijmân (Cairo, 1929), 1:48–50; al-Idrisi, Opus geographicum (Rome, 1972), 3:322.

²See El, s.v. “Nâh” (Bernhard Heller).

³In the medieval period, “Misr” referred as a proper name both to Egypt as a country and to its capital, al-Faiyum/Cairo. For the discussion of this matter, see El, s.v. “Misr”; Abu-Lughod, Cairo, p. 6, n. 12; A. Grohmann, Studien zur historischen Geographie und Verwaltung des frühmittelalterlichen Ägypten (Vienna, 1959), p. 71.

⁴For Ibn Ridwan’s view of the name “Hippocrates” and the division of the world into eastern and western halves, see Dietrich, All ibn Ridwan, pp. 18–21 and 22–23, respectively.

⁵Ptolemy (Claudius Ptolemaeus), astronomer, mathematician, and geographer (fl. a.d. 127–148). His major work, the Almagest, is a complete textbook of astronomy and dominates astronomical theory in the Middle Ages. Ptolemy’s Tetrabiblos, which was almost as influential in astrology as the Almagest was in its field, provided a scientific basis for the various practices of the astrologers. His Geography was, on the whole, the most accurate of ancient geographical works and the most comprehensive. His numerous works were translated into Arabic and exerted considerable
half, 3½° while the moon appears in the western half before the eastern half. Some of the Ancients claimed that Egypt was naturally in the center of the civilized world. But by measurement, as we have already described, it is in the western half.

The third boundary is the southern, and it is the closest part of this land to the equator in the northward direction. The best-known city of this region is Aswan, and the distance of this city from the equator is 21½°, on the basis of the full extent of the earth’s circumference being 360 degrees. It is clear that the sun is directly over the heads of the people in Aswan twice a year: when it is at the end of Gemini and the beginning of Cancer. At these two times nothing standing in this place at midday casts a shadow at all. Heat, dryness, and burning are, consequently, dominant over the temperance of this city because the sun dries up the moisture there. Thus, the inhabitants’ color is black, and their hair in 3½° kingly on account of the scorched of their land.

The fourth boundary is the northern; it is the most distant in Egypt from the equator in the northward direction and is at the Mediterranean

Sea. On the Egyptian coast are many cities, such as Alexandria, Rosetta, Danietta, Tinnis, and al-Farama. The distance of Tinnis from the equator is 31½° degrees.

This distance is at the end of the third climatic and the beginning of the fourth. Therefore, the sun is neither entirely remote from nor entirely near to the people there. Temperance is their dominant characteristic, with a slight tendency toward hotness, for the most temperate place for good health in the inhabited countries is in the


Alexandria was the major seaport of Egypt, lying at the western angle of the Delta (30° 11’ 30”, 29° 41’ E), it was founded in 322 B.C. by Alexander the Great. The fortified city was captured by the Arabs in 21624 and retained its commercial and strategic importance. The international trade as well as local industry, particularly silk manufacture, made Alexandria a cosmopolitan city and an important source of revenue for the state. Under the Fatimids, the city was administratively independent, reflecting its ancient status in Roman law. See EI, s.v. “al-Iskandariyya” (S. Skahb); Ibn Hawqal, 1:130-170; al-Maqriti, al-Khitbi, 1:136-166; al-Inbani, Opus geographicum, 1:117-132; Nāṣir ibn Rikras, 1956; de Sacy, p. 3 et passim; Serviant, Islamic Travels, s.v. “Alexandria;” al-Battani, Opus astronomicon, 2:128, no. 109.

Rosbat or Rashidun is situated at 34° 24’ N, 30° 24’ E, on the western bank of the Rosseta (Bayr el-Gharbi) branch of the Nile (the ancient Bohoibo) about 10 miles above its mouth, which is known as Amurathé. The fortified city flourished as a commercial and military center until the early nineteenth century. See EI, s.v. “Rosseta” (A. S. Atiya), Serviant, Islamic Travels, p. 62.

Dameirat is situated on the eastern branch (Bayr el-Sharq) of the Nile, near its mouth. An important town before the Muslim conquest, its history is hereditary since 648/1251-1211. Previously Damiara was famous for its textile industry. See EI, s.v. “Dinayat” (P. M. Hale); Ibn Hawqal, 1:150-151, 154; al-Maqriti, al-Khitbi, 1:211-226; Serviant, Islamic Travels, s.v. “Damiara;” al-Battani, Opus astronomicon, 2:128, no. 177.


The inhabited world was divided into seven latitudinal classes (geographia), beginning at the equator, according to the Greek tradition; this division was largely attributed to Ptolemy in the Islamic era. See D. Popper, Die niene Klimata für a detailed description of the eastern; see also EI, s.v. “Hilm” (A. Miquel); “Djaghzehiyé” (S. A. Homa); EI Supplement, s.v. “Djaghzehiyé” (J. H. Kramer); “Le geographie humaine du monde musulman,” 1:12, 70 et passim; C. Scholz, “Geography of the Muslims of the Middle Ages,” Geographical Review 24 (1934):257-269; Smith, 1957 Jomtien 112-121, 1:150, 154, 159; Ibn al-Husayn and others give al-Farama as the site of Galen’s burial place (p. 158).

The inhabited world was divided into seven latitudinal classes (geographia), beginning at the equator, according to the Greek tradition; this division was largely attributed to Ptolemy in the Islamic era. See D. Popper, Die niene Klimata für a detailed description of the eastern; see also EI, s.v. “Hilm” (A. Miquel); “Djaghzehiyé” (S. A. Homa); EI Supplement, s.v. “Djaghzehiyé” (J. H. Kramer); “Le geographie humaine du monde musulman,” 1:12, 70 et passim; C. Scholz, “Geography of the Muslims of the Middle Ages,” Geographical Review 24 (1934):257-269; Smith, 1957 Jomtien 112-121, 1:150, 154, 159; Ibn al-Husayn and others give al-Farama as the site of Galen’s burial place (p. 158).

See al-Khwārizmī, Das Kitāb Sharḥ al-Ād, ed. Hans von Neub (Leiden, 1926), pl. 3.
center of the fourth cline. The sea is adjacent to this region; its close association creates a balance between the heat and cold, with a slight tendency toward moisture. The humid condition is predominant, but it is neither hot nor cold. Therefore, the inhabitants' color is brown; their manner is mild; and their hair is lank.

If the climate of the southern region of Egypt is characterized by scorching (4b) and the northern region by temperateness with a slight inclination toward warmth, what lies between the two areas is dominated by heat. The strength of its heat is in proportion to its distance from Aswan or, conversely, its nearness to the Mediterranean. Because of this, Hippocrates and Galen said that the dominant temperament of Egypt is heat.

As we have delimited the country and mentioned its temperament, we will now begin with its description. This land is confined between two mountain ranges, which run from south to north and are not high. One is greater than the other, and the greater is the eastern range, known as the Muqatāṭ Mountains. As for the western range, it is small and discontinuous. The distance between them narrows in some places and widens in others. It is widest in the least part of Egypt. These two mountain ranges are barren; no plants grow on them, as they do on mountains in other countries, because the soil is boraxine and saline. The nature of the clay of Egypt is such that it absorbs the moisture, which is necessary for vegetation. (5a) Also, the heat's intensity dissolves the pleasant moisture from the mountains. The mountains do not receive enough rain to make up for this sweet moisture. Therefore, the well water in the two ranges is salty. The mountains burn the animals and other beings that are buried in them, for there is, by nature, little rain in Egypt.

The Muqatāṭ Mountains in the east hold back the east wind, so that a pure east wind is never seen in al-Fustāt. But when the east wind does blow, it is a side wind that comes either from the northeast or the southeast. This wind is hot and humid; it is the most balanced and the best wind because of its similarity to the temperament of the bodies of the animals. Generally, Egypt lacks the excellence of the east wind; yet, the places in Egypt where this wind does blow are better than others, such as Alexandria, Tinnis, and Damietta. These two mountain ranges also impede the radiation of the sun on the land, when the sun reaches the horizon. Therefore, the length of sunlight on this land is less than its normal duration. Similarly, the mountains cause (5b) the stillness and coarseness of the air.

There are a great many animals and plants in Egypt. It is almost impossible to find a place devoid of them. It is a convulsed land, as Aflurus said. The evidence of the cracking can be seen in the condition of the mud when the Nile retreats. When the heat evaporates the moisture in the soil, the earth cracks into great fissures. It was apparent to the Ancients that places with many animals and plants have a great deal of corruption as well. In this land, the heat of its temperament, the weakness to decay, and the large quantity of animals and plants combine; thus, incineration becomes inevitable. As a result, its clay and the earth become black. The soil that is close to the mountains is boraxine or saline. Black and gray vapors also appear in this land in the evening, especially in the summer.

Egypt consists of many distinct parts, each of which is distinguished by something. The cause of the diversity is the country's narrowness, while its length encompasses (6a) the width of the second and third
climes. In Upper Egypt there are date palms, acacia, thickets of reeds and papyrus, places where charcoal is made, and very many other things. In al-Fayyūm there are swamps, thickets of reeds, rice, places where flux is left to decay, and many other things. And in Lower Egypt there are marshes, such as the colocasia, bananas, and so forth. On the whole, every place in Egypt has something in which it specializes and in which it is superior to the other regions.

The Nile flows by many peoples from the Sūdān. Then, it comes to Egypt, having washed away the putrid substances and filth in the Sūdān. Passing through Egypt, it cleaves the country in its center from the south to the north, where it enters the Mediterranean. The beginning of the inundation is in the summer, and its highest level is in the autumn.

Much moisture often ascends by invisible dissolution from the Nile at the time of its rising. This therefore lessens the aridity of the summer and autumn. When the river expands, it floods Egypt and washes from

"Al-Fayyūm derives its name from the Coptic, Phimin "the Sea." It is a roughly triangular depression, about 30 miles from north to south and about 49 miles from east to west. It is in Middle Egypt, lying in the Libyan Desert, west of the Nile Valley. The cliffs separating it from the river valley are breached at one point, thereby admitting a stream (Khūli al-Mandā) which branches off from the Nile near Asyūt. On entering the Faiyum, the waters are conspired for irrigation, the surplus escaping to form a permanent lake, now known as Birkat Qalāla. The principal town and provincial capital is Madīnah al-Fayyūm. At the beginning of the Muslim era, the region seems to have been fertile and prosperous; rice and flux were among its chief products, as Ibn al-Bawārīh mentions. See EI3, s.v. "al-Fayyūm" (P. M. Holt); ibn Hawqal, 1:451, 1576; al-Maqrīzī, al-Fihīmat, 1:241ff.; al-Idrīsī, Opus geographica, 3:317ff.


43Ijtīhad, Arun-colonial. L. See de Seyc, pp. 22-26 and passim. "S訴uivant Ali ben-Rabedhan, il n'a point d'aliment qui se convertisse en bœuf plus promptement que la colocasia; d'autres médecins Égyptiens assurent que la colocasia est aphrodisiaque, et possible d'autres vertus, dont l'auto-érection est extrême à cet ouvrage." See also Bedevian, no. 490; Southeimer, 2:312; Issa, p. 23, no. 3; Darby, p. 651ff.; Ashtor, "Essai sur l'établissement," p. 1024.

44See de Seyc, pp. 26-30 and passim.


46The expression kilted as-slādān properly means "land of the blacks." Although it may refer to sub-Saharan Africa that was penetrated by Islam, it is used here to refer to the eastern Sūdān or the Egyptian Sūdān, confined to the basin of the Upper Nile. See EI3, s.v. "Sūdān." M. Delanty, Supplement, s.v. "Sūdān" (M. Hillerton).

On the Description of the Various Kinds of Air in Egypt and What Is Generated in the Land of Egypt

It has been explained in the preceding that heat is dominant in the temperament of Egypt, accompanied by putridity. The Ancients believed that many superfluities dissolve into the air from places where there is much putrefaction; the superfluities do not allow the air to remain the same, depending on the extent that they ascend to the air. It has also been made clear that change is quick to occur to the air in Egypt because [7b] the sun's rays are not constant. Because of these two factors, the diversity of the air changes in one day. At one time it is hot and another cold; at one time dry and at another humid; at one time agitated and at another still; and at one time the sun is shining and at another the clouds hide it. On the whole, the air of Egypt varies greatly on account of what we have said. The air's diversity is not necessarily of one kind. It follows that the animal spirit that is in us, by its connection with this air, is also not necessarily of one kind. Because of this, the bodily humors in the blood vessels and veins are not necessarily of one kind.

The reason for the scarcity of rainfall in Egypt is that the moist vapors, which are dissolved every day, are prevented from meeting in the atmosphere by the diversity of the air, the lowness of the mountains, and the heat of the earth. When the air becomes cold with the chill of night, this vapor descends to the surface of the earth, generating fog that creates dew and dampness. [8a] Sometimes this vapor dissolves invisibly. Because the vapor that gathers from the day before dissolves every day, rain clouds very rarely collect over the land of Egypt. It is clear that the air of Egypt is refreshed every day by the moist vapors that ascend to it and by what is dissolved. Some of the people have said that the fog is formed by the change of the air to the nature of water. If this is added to what we said earlier, the speed of the air's alteration in Egypt and much of its putrefaction are more explicable. It has been explained that in Egypt there is considerable diversity in the air and that corruption rushes to the moist air. The ultimate cause of this is that during the driest time of the year in all other countries, humidity is more abundant in Egypt, for it is refreshed in the summer and autumn by the expansion of the Nile and its flooding, and this is different from other countries.

Hippocrates taught us that the humidity of the summer and autumn is a surplus. By surplus he means what goes beyond the natural course, as rain occurring in the summer. [8b] Because of this, we say that the humidity of Egypt is a surplus. That is, the heat and the dryness are really the natural temperament of Egypt; however, the expansion of the Nile changes the dryness to surplus humidity. Therefore, putrid matters increase in this land. This is the first and greatest cause of Egypt's being the way it is—the poor quality of its soil, the large quantity of its putridity, and the ruination of its air and water.

These things, however, if they occur according to their normal course, do not cause a perceptible transformation in the bodies of Egyptians because they are accustomed to this situation, and their bodies are similar to it. All the plants and animals resemble the temperament of Egypt in the weakness and lack of endurance of their bodies, in the abundance of change, in the swiftness of illness, and in the brevity of life—as wheat in Egypt is doomed to early ruin and is quick to decay. We do not think that the bodies of the people and animals are different from the wheat in its rapid transformation. How could the matter be otherwise, [9a] for their bodies are built from these things. Consequently, the weakness, the abundant surplus, the putrefaction, and the frequent disease of plants and animals in Egypt are parallel to the poor quality of the land, its putridity, its surplus, and its rapid change

---

1 That is, the sun's rays do not last in Egypt, as one would expect from the nature of the climate, because of the presence of the Muṣṭaṭṭam Mountains.
3 'Ar-rah al-ḥayawānī, see Part I of this volume.
4 Cf. de Sacy, p. 46.
5 Hippocrates, Airs, Waters and Places, 10.
6 Cf. Ibn Bakhtishū, Rāsālāh fī t-iḥāb, p. 30, l. 15; p. 49, l. 3; p. 51, l. 4; p. 51, l. 13; etc.
because the relationship is a direct one. Therefore, the life of the animals and plants is possible in it. Inasmuch as this is their relationship and they are close in their similarity, their life is possible If foreign things come to Egypt, they are changed in their first encounter with this air; however, when they settle down and become accustomed to the air, they become healthy in a way that conforms to the land of Egypt.

On the Six Causes Determining Health and Illness in Egypt

When God Almighty created all things, He made some dependent on others. He made many causes of health and sickness; some of them happen accidentally, such as earthquakes, beatings, burning, drowning, and so forth. Doctors cannot do anything about these things. Others are inevitable, and man always has to deal with them. The Ancients considered them to be six in number: (1) the air surrounding people’s bodies; (2) food and drink; (3) movement and rest; (4) sleep and waking; (5) retention and evacuation; and (6) psychic events.

We have previously summarized the matter concerning the air in Egypt. It was evident to the Ancients that the air does not cause illness if it adheres to what is customary. There are, however, bodies that deviate from their similarity to the air in some way, and they are susceptible to illness. Sickness afflicts such a body because of its deviation from this correspondence and from its natural predisposition. The principle is the same with regard to the other causes. If they adhere to what is customary, they do not cause illness. If the matter is as we have said, let us now turn to these other causes.

As for food and drink in Egypt, the crops are swift to change and weak in composition, and they spoil in a short time; examples are wheat, barley, lentils, chick-peas, broadbeans, and rambling


2 Cf. Husain, pp. 13, 15. For the six “non-naturals,” see Part I of this volume.


4 Ibn Bahlhith, p. 88r: “Illness is a condition of the body in which the natural order is lost.” See also ibid., pp. 72r, 89r.

Husain, p. 11: “What is disease? Disease is a condition of the body that deviates from the normal course, and in which actions suffer from innomeration.”
vetch. The foods produced from them are not delicious compared with the same foods made in other countries. For example, the bread made from wheat produced in Egypt is not edible if it sits for a day and a night. After that, it is no longer enjoyable and does not hold together in one piece. It is not chewable and becomes moldy in a short time; the same applies to flour. This is different from the breads of other countries. It is the same with all the crops and fruits in Egypt and the products made from them. They are doomed to early spoilage on account of the swiftness of their transformation and alteration.

Clearly, the temperament of imported goods changes according to the difference of the air. Their nature is changed to conform with conditions in Egypt, except that which has arrived very recently and retains its good quality. Thus, this is the state of the produce.

Concerning the animals that people eat, the temperament of the native animals is similar to that of the people in their weakness [10b] and quickness to change. Consequently, meat is suitable to the people's natures. There are, however, imported animals, such as Cyrenecan rams. Their transportation creates in their bodies aridity, dryness,


The medieval Eastern diet was distinguished by the predominance of wheat or white bread, contrary to European and Far Eastern diets. From antiquity Egypt was an exporter of wheat to other countries; the main wheat-growing region was Upper Egypt. See EI, s.v. "Khōba" (Ch. Pellat) and "Khāny" (E. Ashur); Darby, pp. 35, 591-593; Ashur, "Essai sur l'alimentation," pp. 1018-1021, 1043-1055, 1044; Ashur states (p. 1020), "The Arab doctors recommended eating only white bread, and undoubtedly one cannot in this context minimize the influence of these prescriptions. The famous ar-Rāzī (d. A.D. 921) mentions bread made with flour that is not cleaned of bran (maqūd) among the foods that provoke melancholy, and this is why he warns against the consumption of bread made from grits. Ibn Khalil opposes unleavened bread as less nourishing than bread of the best flour. Similarly, Hibbatat ithn Jamā (d. A.D. 1198), private doctor to Salahīn, recommended not eating any other than white bread. Maqūd, who lived at this time, gives precise instructions on this subject (see below)." Concerning the way of preparing bread so that it agrees with the estar's temperament, see Klein-Franke, "The Arabic Version of Galen's Ṯπή Ἐφοβος," p. 132.

See the remarks about the preparation of bread in Maqūd, p. 18.

The Berber tribes, the Lawati, the Hawara, and the Awirah, intermingled with Arab elements, took increasingly to stock-breeding, which spread at the expense of agriculture; exports to Egypt then consisted of live-stock, wool, honey and wax (al-Tabarī quoted in EI, s.v. "Bara" [J. Despois]).

and humors that are not like the temperament of the Egyptians. For this reason, most of the rams get sick when they enter Egypt. After settling down in Egypt for a suitable length of time, their temperament changes and agrees with that of the Egyptians.

The majority of Egyptians drink from the Nile, which we have discussed sufficiently. But some people drink spring water, which is also close to their temperament, and fewer people drink stored water and rainwater. The favored drink among the people is ab-Shamsī because the honey in it preserves its strength and does not allow it to change quickly. The beverage is made when the weather is hot, so that the heat brings the drink to maturity. The raisins used in it are imported from a country with better air. Concerning Egyptian wine, it is rare that honey is not added when it is pressed. Because wine is pressed from the native grapes, it resembles their temperament, and therefore the people prefer ab-Shamsī to it. With the exception of ab-Shamsī and Egyptian wine, [p] the drinks are bad because of the swiftness of their transformation and the rotteness of their essence,
such as date wine, cooked wine, and beer made from wheat.

The food of the Egyptians is varied. The inhabitants of Upper Egypt are nourished mostly by the date palm trees and sweetmeats made from sugar cane. The people carry them to al-Fustat and other places, where they are sold and eaten. The inhabitants of Lower Egypt are nourished by coloscias and rambling vetch; they carry them to al-Fustat and other places, where the produce is sold and eaten. Many Egyptians frequently eat fish, fresh and salted. They often eat sour milk and its products. Among the peasants, there is a type of bread called ka‘a20 that is made from crushed wheat; they dry it, so that it is their food during the entire year.

The bodies of the people are nourished by specific foods; they are familiar with these foods and are brought up on them. Yet, Egyptians generally eat bad foods. These foods do not change the people’s temperament as long as they follow the normal course. The bad quality of the food is also one of the things that assures the weakness of the people’s bodies and the rapid occurrence of illness.22 [11b]

The people in the countryside are more active than the people in the cities. Therefore, their bodies are healthier because of the exercise that hardens their limbs and makes their bodies strong. Concerning the people of Upper Egypt, their honors are more delicate and more

---

20 Nakib, see Mohammad M. Abaas, Social Life Under the Abbasids (London, 1979), pp. 111–112.
21 Masbahı, also called ṣili‘. See ibid., p. 112; Dary, s.v. “masbahı”; Rice, “Deacon or Drink,” pp. 217–218.
22 See Naṣr-i Khurasan, pp. 130, 132, 152; Darby, pp. 56, 65, 533–551.
23 See de Sacy, p. 32.
24 See ibid., p. 312; Ashott, “Essai sur l’alimentation,” pp. 1023–1024, 1028; and below, chap. 10, n. 2.
27 Cf. Hippocrates, Regimen in Acute Diætes, 36.
28 Cf. Hippocrates, Köbı̃ Buğra tı̂ l-İmam al-bıldżyası, 1351/136. Azdul aspers (“Essai sur l’alimentation,” pp. 1031–1039) that the foods of the lower classes of Egyptian society until the end of the Middle Ages were low in calories, proteins, and lipids, but high in gladiol. The situation was entirely different for skilled laborers, small merchants, and artisans; at least from the advent of the Fātimids, they could afford a varied diet with sufficient nutrition. The diet of the rich was marked by an abundance of sweets, wines, and meats, especially lamb. The contrast between the classes and their diets is vividly presented in a popular story that dates from the later Middle Ages. According to the tale, King Mutmun declares war on King Horny—the poornert’s sugar—who reigns over fish, vegetables, fruits, and milk products—the poorman’s diet. See J. Fontel, trans., “King Mutmun, a Curious Egyptian Tale from the Manilili Period,” Zeitschrift für Semitistik und verwandte Gebiete 8 (1912): 122–148, 9 (1913–1914): 1–16.

---

30 What Ibn Uṣayn intends is that the latter do not sweat much at all, so that evacuation is brought about by excretion and urine. Regarding meat, see Pseudo-Aristotle, Problems 2.
33 Al-Ṭhālibī, al-Ṭafṣil al-mustafirf, p. 120. “The asses of Egypt, and also its horses, are characterized by their fine appearance and spirited temperament. But whereas certain other countries have horses of equally good breeding and pedigree, no other land, in comparisons with Egypt, produces such fine asses. The Caliphs would never ride anything else inside their palace precincts and gardens except Egyptian asses. Al-Muta wa‘akkil used to send the inamert of Sinaw on a Maris ast. ... Maris is a village in Egypt.” See also de Sacy, p. 140; Ibn Hawqal, F164; Darby, p. 235.
34 See EI’s Supplement, s.v. “Arab” (F. Virt); Derby, p. 260ff.