The Hippocratic *Aphorisms* have been the origin of a long tradition of study, commentary and adaptation throughout Antiquity and the Arabic, Latin and Hebrew Middle Ages. In their Arabic translation, under the title of *K. al-Fusul*, as well as in numerous commentaries, the *Aphorisms* have enjoyed a wide circulation and have even inspired a small number of other “aphoristic” collections of remarks on all fields of medical scholarship.  

At least two Arabic translations of the *Aphorisms* are known: one by Ḥunayn b. Ishāq and another one preserved in al-Ya‘qūbī’s *K. al-Taʾrīḥ* (composed in 259/872) and studied by Martin Klamroth over a hundred years ago. Until some time ago the provenance and authorship of the latter translation was unknown, until, in 1972, I discovered in a private collection in Beirut the fragment of an Arabic commentary to the *Aphorisms*, bearing the title *Šarā Kitāb al-Fusūl li-Abuqrāʾ <b. U>qīdis raʾs al-ḥukamaʾ wa-muqaddam al-aṭibbāʾ <fi-mā> waḍaʾa min tadbīr al-ṭibb wa-tafsīl al-amr wa-yusammā*.

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When comparing notes with Manfred Ullmann, it became clear that the lemmata of the Hippocratic Aphorisms as contained in this fragment were identical, both in wording and in sequence, with al-Yaʿqūbī’s account. In an article published in 1977, Ullmann came to the preliminary conclusion that the specific selection of aphorisms that al-Yaʿqūbī had made was not his own choice, as Klamroth had assumed, but merely reproduced the selection already made by the author of the newly recovered Arabic commentary, ʿīlḍwnš – which hides the name of the late-Alexandrian iatrosophist Palladius. Thus the Beirut manuscript presents (part of) the commentary by Palladius, from which al-Yaʿqūbī took his lemmata.

Since the Greek original of Palladius’ commentary to the Hippocratic Aphorisms is not extant, its Arabic translation deserves the attention of historians of medicine, in particular of those interested in the textual history of the Aphorisms itself, in the peculiar technique of late-Alexandrian scholarly commentaries, in the identity of the presumed commentator, and, in general, in the Hippocratic heritage in Arabic medical history. Last but not least, the short text presents a valuable witness of the early period of translations from Greek into Arabic.

The manuscript, whose provenance cannot be traced and which was purchased by the Lebanese physician and historian of medicine Sami Haddad in 1935, consists of 27 folia with 21 lines each, written in Maghribi script. At present the ms. is in the possession of the collector’s son, Dr. Farid Sami Haddad, formerly in Beirut / Lebanon, now in Arizona. The text covers 13 of the 57 aphorisms that make up the corpus of al-Yaʿqūbī’s account. As in his collection, the sequence of aphorisms, called taʾālīm (corresponding to Greek μαθήματα) is: τμήμα I, 1, 4, 9, 11, 12, 14, 16 & 17; τμήμα II, 1 & 2, 9, 15, 19.

As can be seen, Palladius’ commentary groups two, sometimes three, aphorisms together, and on the other hand occasionally offers only a