The popularity of the Hippocratic Aphorisms resulted in the production of many Greek manuscripts of it,² so that each lemma had quite a few variant readings even in the time of Galen. Throughout his commentary on the Aphorisms,³ Galen recorded variant readings for 43 lemmata out of 395.⁴ Among them, he often chose better readings explaining the reason why he selected them. Galen’s lemmata based on his philological study of the Hippocratic text, Galen’s version of the Aphorisms became standard accompanied with his commentary, and quite a few direct manuscripts of the Hippocratic Aphorisms were contaminated by Galen’s choices.

The fame of the Aphorisms was not confined to the Greek tradition; it also flourished in Arabic.⁵ In fact, two Arabic translations existed, one by al-Bīṭrīq (fl. late eighth century) and one by Ḥunayn ibn Ishāq (808-873/877). Unfortunately al-Bīṭrīq’s version is now only partially preserved in the Arabic commentary on the Hippocratic Aphorisms attributed to Palladius as well as in the Book of History (Kitāb al-Ta’rīk) by al-Yaqūbī (fl. second half of ninth century).⁶ Whereas al-Bīṭrīq’s set of the lemmata did not enjoy a favorable transmission, Ḥunayn ibn Ishāq’s version became the standard one in the Arabic speaking world.

Ḥunayn ibn Ishāq, the greatest Arabic translator of Galen’s works, translated Galen’s commentary on the Hippocrates Aphorisms, and the Arabic lemmata contained in this translation were extracted and assembled and this collage of the Aphorisms is preserved in many manuscripts.⁷

¹ This article is based on my part of the joint paper with Samuel Barry and Elaine van Dalen entitled Arabic Commentaries on the Hippocratic Aphorisms: Syriac and Arabic Testimony for late-Antique commentaries presented at 15th Colloque hippocratique, University of Manchester, 28-30 October 2015. The author thanks the anonymous referee, whose opinions modified his arguments.
³ Greek text: C. G. Kühn, Galeni Opera omnia, Lipsiae, 1821-1833, vol. 17b.345-18a, 195.
⁴ The places are: lemma i 5; 14; 22; 11 8; 13; III 1; 12; 30; IV 14; 36; 47; 61; 62; 69; 70; 72; 75; 76; 80; 81; v 7; 13; 16; 29; 36; 50; 66; VI 20; 22; 41; VII 9; 11; 13; 18; 29; 35; 38; 39; 42; 48; 53; 60; 62.
⁷ The author will soon publish the Arabic of Galen’s commentary on the Hippocratic Aphorisms. The sigla referred to in this paper are as follows: Escurial, MS árabe 789 (copied around
Hunayn normally translates his Galen faithfully. Sometimes, however, he modifies the text sensibly.

One of these cases is found in Galen’s comment on v 7.

The Hippocratic Greek lemma runs:

Τὰ ἐπιληπτικὰ ὤκόςοι πρὸ τῆς ἄβης γίνεται, μετάστασιν ἱσχεί· ὤκόςοι δὲ πέντε καὶ ἐξοκιν ἐτέων γίνεται, τὰ πολλὰ ξυναποθνήσκει.

Epilepsy in persons in which it occurs before puberty undergoes a change; but in which it occurs after twenty-five years of age, for the most part lasts until they live.

Galen’s lemma, however, lacks the reading τὰ πολλὰ, whereas according to Magdelaine’s apparatus all the Hippocratic manuscripts have this reading. At the end of his comment, Galen writes:

ἐστὶ δὲ καὶ ἄλλη τις γραφὴ τοιαύτη· «οἷς δὲ πέντε καὶ ἐξοκιν ἐτέων γίνεται, τὰ πολλὰ καὶ τὰ πολλὰ ταῦτα τῶν τῶν ὡς ἐπὶ τὸ πολύ.»

Another lesson reads as follows: «but in those in which it comes after twenty-five years of age, for the most part terminate it lasts until they die»; the term τὰ πολλὰ means «mostly» (ὡς ἐπὶ τὸ πολύ).

In the Arabic translation, Hunayn follows Galen, omitting the reading τὰ πολλὰ:

من أصايبه الصرع قبل نبات الشعر في العانة فإنه يحدث لانتقال، فانًا من عرض له وقد أتأى علي من السنين خمس وعشرون سنة فإنه يموت وهو ي بكاد، موثبه فيه قوله ي كاد أي في أكثر الأمر يموت وهو ي ب."  

If someone suffers from epilepsy before puberty, a change will occur to him; if it happens to him after twenty-five years of age, he will die with it.

Then, he translates Galen’s report with drastic change:

وقد نجد في هذا الفصل في بعض النسخ حرفًا ليس يوجد في كثير منها، والذي يوجد في تلك النسخة هو على هذا المثال «فيًا» من عرض وقد أتأى عليه من السنين خمس عشرون سنة فإنه ي بكاد أن يموت وهو ي بكاد، موثبه فيه قوله ي كاد أي في أكثر الأمر يموت وهو ي ب.

On this lemma, we find in some manuscripts a word which is not found in the majority of the manuscripts. What is found in these manuscripts is as follows: «if it happens to him after twenty-five years of age, he will almost always die with it». The meaning of his word ي كاد is: in most cases, he will die with it.

Here he expands Galen’s brief comment on the variant reading. What is

the thirteenth century C. E.; henceforth E5); Escurial, MS árabe 790 (copied in 1209; henceforth E6); Escurial, MS árabe 791 (copied in 1101; E7); Paris, Bibliothèque nationale de France, MS 2837 fonds arabe (copied in 1227; P1); Rome, Vatican Library, MS ebr. 426 (a Jewish-Arabic manuscript; copied around the fourteenth century C. E.; R1); and Yale, Arabic MS suppl. 87 (copied in 1691; YA). The quoted text is in: E5, f. 19a; E6, f. 157a; E7, f. 74b; P1, f. 71b; R1, f. 74b; YA, f. 99a. The author will soon publish the Arabic of Galen’s commentary on the Hippocratic Aphorisms.

Magdelaine, ii 431.

The manuscript P also omits τὰ πολλὰ.

Magdelaine, iii 625.

Galen, 17b.792 K.

E5, f. 29a; E6, f. 10b; E7, f. 87a; P1, f. 81a; R1, f. 82a; YA, f. 113b.

In the Greek text is the desease that dies with the patient, not viceversa.
remarkable is that he adds the information that the reading τὰ πολλὰ is in one manuscript, whereas Galen does not give any information whether this reading is in one or in many.

This example shows that by changing Galen’s wording, Hunayn seems to make Galen’s version appear to be prevalent without any evidence.

The next example is aphorism vi 22:14

"Ὅϲα ῥήγματα ἐκ τοῦ νότου εἰϲ τοὺς γκῶναϲ καταβαίνει, ψεβοτομή λύει."¹⁴

Those ruptures in the back which spread down to the elbows are removed by venesection.

Galen begins the comment by noting:

Κάλλιον ἔνιοι γράφουϲιν ὅϲα ἀλγήματα.¹⁵

Some [manuscripts or commentaries] rightly write ὅϲα ἀλγήματα.¹⁶

Then, he explains why this variant reading is better in the Arabic lemma. Hunayn chooses the reading ἀλγήματα which Galen thinks better:

الأوجاع التي تتحدر من الظهر إلى المرففين يحلها فصد العروق.

The pains which spread from the back to the elbows are removed by venesection.

Then he translates the comment by Galen with great modification, by inverting the position of the two variants:

قال جالينوس: قد يوجد في كثير من النسخ مكان «الأوجاع» «الفسيخ», والنسخ التي توجد فيها «الأوجاع» أصعب.

Galen said: In many manuscripts «the rupture» is found instead of «the pains», and the manuscripts containing «the pains» are better.

Here he paraphrases Galen’s brief note, and adds the information that the reading ἀλγήματα is not prevalent.

The third is the case of aphorism vi 20:

The Greek text in the direct tradition runs:¹⁷

"Ἡν ἐκ τὴν κοιλίην αἷμα ἐκχυθῇ παρὰ φύϲιν, ἀνάγκη ἐκπυηθῆναι.

If there be an unnatural flow of blood into the belly, it must turn into pus.

The beginning of Galen’s comment on this lemma is:

¹⁴ This case is already reported by Peter Pormann at the xivᵉ Colloque hippocratique, Paris, 2012.
¹⁵ Magdelaine, II 452.
¹⁶ Galen, 18a.34.8 K.
¹⁷ E5, f. 55b; E6, f. 47b; E7, f. 119b; P1, f. 110b; YA, f. 155a. Note that R1 lacks this lemma.
¹⁸ E5, f. 55b; E6, f. 47b; E7, f. 120a; P1, f. 110b; YA, f. 155a. Note that R1 lacks this part.
¹⁹ Magdelaine, II 452.
Some manuscripts which lack the article write as follows: «If there be a flow of blood into a cavity» (ἡ ἐξοικληθήνα αἷμα ἐκχυθῆ); they want to indicate every empty space.

In this part, he records a variant reading which does not have an article, so he clearly uses the standard one containing the article as his lemma. Then, in the rest of his comment, he explains that the reading without article is better.

Following Galen’s preference, Hunayn’s Arabic lemma omits the article:

إذا انصبَّ دم إلى فضاءٍ على خلاف الأمر الطبيعي فلا بدّ من أن يتقيَّح.

When blood is poured into an empty space in an unnatural state, it is inevitable that it turns into pus.

Then, he translates Galen’s note on the variant reading with great change:


Galen said: This aphorism is different in the manuscripts. In some of them, there is the reading «when blood is poured into the belly», and in some of them, there is the reading «when blood is poured into a belly», that is, into an empty space. People who adopt this manuscript understand this reading to indicate any empty space.

Here he expands Galen’s report as in the case of the commentary on lemma vi 22. But, unlike the previous case, he does not add the word indicating that this reading is in the minority, although he changes the lemma used by Galen.

In the above examples Hunayn exhibits a certain interest in philological matters. This is consistent with his behaviour about other commentaries.

Sometimes Galen reports only a part of a lemma in his commentaries on Hippocratic works: in these cases Hunayn would supply the omitted phrases by drawing them from Greek manuscripts of Hippocrates. For example Jouanna shows that a part of the Hippocratic Prognostics missing in the Greek manuscript of Galen’s commentary was supplied by Hunayn in his Arabic translation. concerning the Hippocratic Epidemics 11, Hunayn reported in his Risāla, to my translation (of Galen’s commentary) on the second book of the Epidemics, I added a translation into syriac and Arabic of hippocrates’ text in this book, separately.

This report indicates that Hunayn supplied a missing part of the Hippocratic text in his greek manuscript of Galen’s commentary on the Epidemics by using

---

20 Galen, 18a.32 K
21 E5, f. 55a; E6, f. 47a; E7, f. 119a; P1, f. 110a; YA, f. 154b. Note that R1 lacks this lemma.
22 E5, f. 55a; E6, f. 47a; E7, f. 119b; P1, f. 110a; YA, f. 154b. Note that R1 lacks this part.
23 See J. Jouanna, Hippocrate, Pronostic, Paris, 2013, CLIV-CLVII.
24 See Jouanna, Pronostic, CLXIII-CLXIX.
other manuscripts of the Hippocratic Epidemics. In fact, he clearly remarked in this note inside of the translation of book 2:

Hunayn said: I have noticed that, at this point in the text of the Greek book from which I translated, a certain passage from Hippocrates, which followed the preceding one (just discussed), was missing, as was some of Galen’s commentary on it. I have written down this missing passage from Hippocrates’ text and added to it a commentary, which I thought, would be similar to that of Galen in doctrine, as well as in what he would oppose.25

Furthermore Hunayn translated Epidemics III because the lemmata in the Galenic commentary are not complete. This translation is preserved in the same manuscript containing the Commentary on Epidemics III, Escorial ar. 804.26

These examples, out of many others, show Hunayn’s keen interest with hippocratic texts themselves, which led him to collect their manuscripts in order to get complete texts, necessary for the comprehension of the Galenic commentaries.

Marzo 2017
Amministrazione e abbonamenti

Fabrizio Serra editore, Pisa · Roma
Casella postale n. 1, Succursale n. 8, i 56123 Pisa,
tel. +39 050 542332, fax +39 050 574888,
fse@libraweb.net, www.libraweb.net

Prezzi di abbonamento · Subscription rates
I prezzi ufficiali di abbonamento cartaceo e/o Online sono consultabili presso il sito Internet della casa editrice www.libraweb.net.

Print and/or Online official subscription rates are available at Publisher’s website www.libraweb.net.

I pagamenti possono essere effettuati tramite versamento su c.c.p. n. 17154550 o tramite carta di credito (Visa, Eurocard, Mastercard, American Express).

Uffici di Pisa: Via Santa Bibbiana 28, i 56127 Pisa
Uffici di Roma: Via Carlo Emanuele I 48, i 00185 Roma

Direttore responsabile: Fabrizio Serra

Proprietà riservata · All rights reserved
© Copyright 2017 by Fabrizio Serra editore®, Pisa · Roma.

Fabrizio Serra editore incorporates the Imprints Accademia editoriale, Edizioni dell’Ateneo, Fabrizio Serra editore, Giardini editori e stampatori in Pisa, Gruppo editoriale internazionale and Istituti editoriali e poligrafici internazionali.

Stampato in Italia · Printed in Italy

ISSN 1973-5049
ISSN ELETTRONICO 1974-4870

Pubblicato con un contributo
del Dipartimento di Studi umanistici,
Università degli Studi di Napoli Federico II.
SOMMARIO

A Isabella Andorlini 9

SAGGI

Dorella Giangrasso, Un commento antico e una congettura umanistica: Galeno e lo ‘splendore’ di Andromaco il Vecchio 13
Anna Maria Ieraci Bio, La medicina nei Discorsi sacri di Elio Aristide 21
Vito Lorusso, Due anecdota galenici nel Parisinus suppl. gr. 634 e appunti sul Parisinus gr. 1849 43
Amneris Roselli, Ζέϲιϲ καὶ ζύμωϲιϲ (Plat. Ti. 66b 5) in Galeno 59
Taro Mimura, Ḥunayn ibn Ishāq and the text of the Hippocratic Aphorisms 67
Ivan Garofalo, La traduzione araba dei libri i-vi della methodus medendi 73
Oliver Overwien, Eine spätantik-alexandrinische Vorlesung über Galens de sectis in al-Ruhāwīs Bildung des Arztes (Adab al-ṭabīb) 195
Autori Vari, Collazioni, congetture e emendamenti inediti 207

Indici delle annate 1-10 di «Galenos» 221

Abstracts 257