

APSLD NEWSLETTER

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October 2025



Association of Plastic
Surgeons of Lebanese Descent



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Société libanaise de dermatologie
Lebanese Society of Dermatology
الجمعية اللبنانية لأطباء الأمراض الجلدية

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LEBANESE AESTHETIC MEDICINE & SURGERY *Conference*



 **October 4th - 5th, 2025**

 **Voco Beirut Central District
Beirut - Lebanon**

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Lebanese Aesthetic Medicine & Surgery Conference

Beirut - Oct. 4-5, 2025

Welcome Letter

Dear Colleagues and Friends,

On behalf of the Association of Plastic Surgeons of Lebanese Descent (APSLD), and the Lebanese Society of Plastic, Reconstructive, and Aesthetic Surgery (LSPRAS), in collaboration with the Lebanese Dermatology Society (LDS), we are pleased to announce the **Lebanese Aesthetic Medicine & Surgery Conference**, which will be held on **October 4th - 5th, 2025 at the Voco Beirut Central District, Beirut - Lebanon.**

The Organizing and Scientific Committees have prepared a rich program with international guest speakers covering a wide range of topics of high interest to most Aesthetic Medicine and Surgery providers.

All Plastic Surgeons and Dermatologists are welcome to participate. Participants will receive a certificate of attendance with CME credits from a recognized accreditation authority.

This activity is targeted toward all medical personnel involved in Aesthetic Medicine and Surgery, in addition to medical students, residents, and fellows as well as paramedical personnel and nurses.

We look forward to welcoming you for an enriching and engaging conference experience.

Bishara Atiyeh, MD
APSLD President

Joseph Bakhach, MD
LSPRAS President



Organizing Committee

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1

BREAST AESTHETIC SURGERY

2

FACIAL AESTHETIC SURGERY (1)

3

BODY CONTOURING (1)

4

AESTHETIC MEDICINE (1)

5

FACIAL AESTHETIC SURGERY (2)

6

BODY CONTOURING (2)
VIDEO SESSION - ONLINE LIVE DISCUSSION

7

AESTHETIC MEDICINE (2)

Guest Speakers



ANDRE AUERSVALD, MD



ARIS STERODIMAS, MD



DANA SAADEH, MD



DANY TOUMA, MD



ELIAS SAWAYA, MD



FABIO FANTOZZI, MD



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MICHELINE MAAMARI, MD



NICOLAS CHAMI, MD



PAOLO PERSICHETTI, MD



ROMÃO YOUSSEF, MD



ROMEO FADUL JR., MD



STEFAN DANILLA ENEI, MD

REGISTRATION

Free registration for members of APSLD, LSPRAS, and LDS

Free registration for Residents and Students of Lebanese Medical Schools

	Before July 31 st	From August 1 st to September 30	On site
Other Participants	250\$	300\$	350\$

<https://conference.infomedweb.com/the-lebanese-aesthetic-medicine-surgery/>

For more information please contact Infomed International for Events

Mrs. Mira Chaptini, mirachaptini@infomedweb.com

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LEBANESE AESTHETIC MEDICINE & SURGERY *Conference*

October 4th - 5th, 2025 📍 Voco Beirut Central District, Beirut - Lebanon



☆ UEMS - EACCME

Application accredited - LEE/2025/01020

To: Atieh Bechara



Brussels, 08/07/2025

Dear **Prof Bechara Atieh**,

We are pleased to inform you that your application for EACCME® accreditation of the following event:

LEBANESE AESTHETIC MEDICINE AND SURGERY CONFERENCE , Beirut , Lebanon, 04/10/2025 - 05/10/2025
LEE/2025/01020

has been accredited by the EACCME®.

Attached you will find the Accreditation Letter and the template for the Accreditation Certificate.

Your event is now posted in the list of accredited events on eaccme.uems.eu

Please read carefully the instructions contained in the Accreditation Letter, in particular regarding:

- the official accreditation statement;
- the use of the UEMS-EACCME® logo;
- the distribution of Accreditation Certificates to participants;
- the provision of the final programme document to the EACCME®;
- the submission of your event report:
 - within four weeks of the completion of your event;
 - in case you have selected the Recordings option, within seven months of the completion of your event.

With kind regards,

The UEMS-EACCME® Secretariat



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European Accreditation Council for CME (EACCME)**

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"The LEBANESE AESTHETIC MEDICINE AND SURGERY CONFERENCE , Beirut , Lebanon 04/10/2025 - 05/10/2025 , has been accredited by the European Accreditation Council for Continuing Medical Education (EACCME®) with 11.0 European CME credits (ECMEC@s). Each medical specialist should claim only those hours of credit that he/she actually spent in the educational activity."

"Through an agreement between the Union Européenne des Médecins Spécialistes and the American Medical Association, physicians may convert EACCME® credits to an equivalent number of AMA PRA Category 1 Credits™. Information on the process to convert EACCME® credit to AMA credit can be found at <https://edhub.ama-assn.org/pages/applications> .

"Live educational activities, occurring outside of Canada, recognised by the UEMS-EACCME® for ECMEC@s are deemed to be Accredited Group Learning Activities (Section 1) as defined by the Maintenance of Certification Program of the Royal College of Physicians and Surgeons of Canada."

Lebanese Aesthetic Medicine & Surgery Conference

Beirut - Oct. 4-5, 2025



With the help of our dear friend, Dr. Ahmad Saad, ISAPS Education Council, Vice-Chair, and APSLD member, and in particular, thanks to his generosity, the Lebanese Aesthetic Medicine & Surgery Conference, Beirut, Oct. 4-5, 2025, has been endorsed by the International Society of Aesthetic Plastic Surgery - ISAPS



<https://www.isaps.org/events/isaps-endorsed/isaps-endorsed-lebanese-aesthetic-medicine-and-surgery-conference/>



Official Educational Endorsement by ISAPS

The scientific program

Lebanese Aesthetic Medicine and Surgery Conference

to be held on **October 4-5, 2025**

has been reviewed by the Education Council and is hereby granted an official Endorsement
by the International Society of Aesthetic Plastic Surgery (ISAPS)

The Board of Directors and the Education Council gratefully acknowledge the local
organizers of this meeting for their contribution to the ISAPS global mission of
“Aesthetic Education Worldwide®”

A handwritten signature in black ink, appearing to read 'Arturo Ramírez-Montañana'.

President of ISAPS
Arturo Ramírez-Montañana, MD

A handwritten signature in black ink, appearing to read 'Andre Auersvald'.

Chairman ISAPS Education Council
Andre Auersvald, MD

VIIIth APSLD Congress

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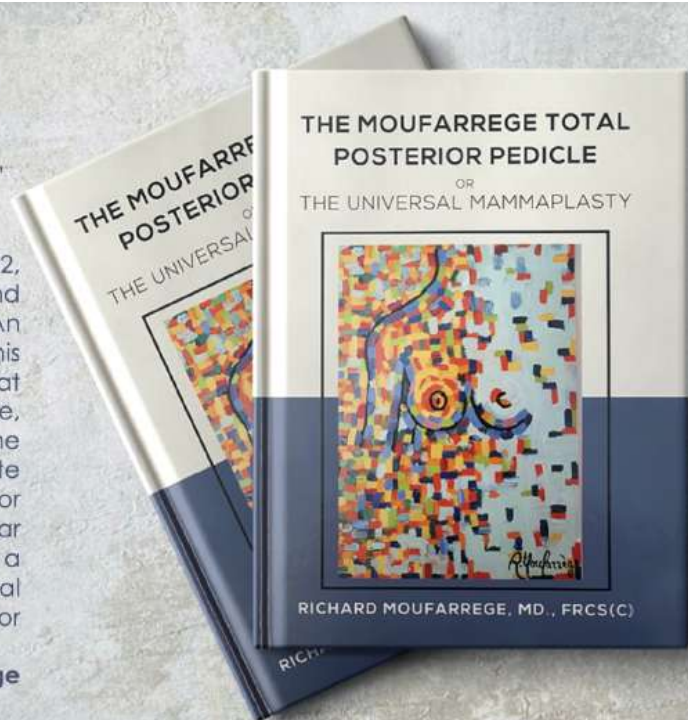
Local Host: Association Eshmoun & Astarte
Elias SAWAYA - esawaya.md@gmail.com
Richard ABS - richard.abs@wanadoo.fr
www.apsld.org

APSLD was happy to offer the speakers of the APSLD program at the VIIIth World Congress of Plastic Surgeons of Lebanese Descent

"THE MOUFARREGE TOTAL POSTERIOR PEDICLE"
Courtesy of the author

The volume, available from September 2022, includes 300 pages with nearly a thousand color illustrations and 17 chapters. An electronic version is also available. In this didactic book, I share with you my great experience in breast surgery. The Total pedicle, in addition to offering absolute security to the nipple-areola complex as well as complete functional preservation, paves the way for various corrections and reconstructions far beyond simple reduction. The book provides a QR code giving access to a one-hour surgical video. It also includes a plastic template for preoperative drawing

Richard Moufarrege



MOCHUS OF SIDON

the Phoenician who Conceived
and Wrote the Original
Atomic Theory

Who is Mochus of Sidon?

Mochus is a man from Sidon, Phoenicia. Nothing is known about his life, other than having flourished before the Trojan Wars (13th century BC). He is renowned among scholars of the ancient world for his Atomic Theory. The little we know about his early life is that he founded a school in Beirut that lasted until the 6th century BC.

What is the First Atomic Theory Credited to Mochus?

Regrettably original copies of the early writings of Mochus on atomism have not survived to our modern day. As of now nothing is available in print of the original material. Regardless, the reference to Mochus and the Atomic Theory by ancient scholars and over an extended span of time is well known. His work was accessible to the ancient thinkers in a written form. The supposition that it was verbally transmitted is highly unlikely over the long time between the writings original composition and the their "revival" in the fifth century BC.

Ancient Atomism

Various scholars' rationale, of the ancient world, held that the universe is made of physical 'atoms', truly 'uncuttables'. This concept is effectively developed by Leucippus, Democritus, Epicurus and Lucretius. These logicians built up an efficient and far-reaching regular rationality representing the birthplaces of everything from the association of resolute bodies, as these particles — which have just a couple of natural properties like size and shape — strike against each other, bounce back and interlock in a boundless void. This atomist characteristic rationality shunned teleological clarification and denied divine intercession or configuration. They saw each composite of atom as delivered simply by material associations of bodies, and representing the apparent properties of naturally visible bodies — as created by these same nuclear communications. Atomists planned perspectives on morals, religious philosophy, political logic and epistemology steady with this physical framework. This ground-breaking and steady realism changed from its unique shape by Epicurus and was viewed by Aristotle as a central contender to teleological common theory.

Diogenes Laërtius, the principle biographer of Greek hypothesis, reported that Mochus was the proto-researcher. Strabo (64 BC-21 AD) discusses Mochus (1391-1271 BC) or Moschus of Sidon as the maker of the atomic theory. He is furthermore mentioned by Josephus (37-100 AD), Tatian (110-180 AD), and Eusebius (263-339 AD).

The first nuclear hypothesis of Mochus of Sidon was embraced by Leucippus (fifth century BC), a scholar who was the most diligent Greek to build upon the hypothesis of atomism.

Isaac Newton, Isaac Causabon, John Selden, Henry More, and Ralph Cudworth credit Mochus of Sidon as the author of the atomic theory

Mochus the Proto-Philosopher

Author of the Ancient Theory of Atomism

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Abstract. An examination of the oldest accounts of natural philosophy reveals that Mochus, commonly known as Moses the Hebrew lawgiver, was the first known natural philosopher and the original author of atomism. A study of the oldest known atomistic writings of the Indian Jain, Nyaya and Vaisheshika schools, the Greek schools of Democritus, Plato and Aristotle, the Roman philosopher Lucretius, and the eastern Islamic philosopher al-Ghazali of the Asharite School appear to reveal various aspects of the ancient philosophy of atomism dating back to the 13th century BC. This ancient atomism appears to be more relevant for describing the building blocks of quarks and leptons in elementary particle structures than the chemical atom of modern science, where the atom is the smallest part of a chemical element that retains the chemical properties of that element. The atomism of Mochus reveals how God created and continually sustains all matter in the universe in terms of the solitons of the electromagnetic fields that emanate from Him.

Introduction. Every once in a while a science researcher stumbles across some information that scientists have forgotten about. This article describes one such discovery. When the author was doing historical research for his book **The Universal Force Volume 3 – An Electrodynamic Model for the Atom and the Nucleus**, he found that ancient societies acknowledged Mochus as the proto-philosopher, i.e. the first or original natural philosopher, and the original author of atomism.

False Claim that Mochus was Moses of the Old Testament

In scientific study, debate and research mixing history with religious books cannot be accepted as valid research. Many characters of the Torah/Old Testament are nothing but fiction and legend. There is no archaeological or historical record that many of the known Old Testament ever existed

The 17th century Cambridge Platonist Henry More

(1614-1687 AD) traced the origins of ancient atomism back, via Pythagoras and Moschus, to Moses the Hebrew lawgiver. **More had no proof or historic record to prove the relationship between a real person, Mochus who lived in Sidon and was known by the thinkers of the ancient world and Moses who has, up to our day, remained a fictional character from a religious book, the Old Testament, but unknown to scientific history, or an archaeological record that could prove he has lived. More's claim is still an unfounded claim.** With lack of archaeological or extra-biblical historic evidence to the existence of Moses, there is no reason to believe that Mochus and Moses were the same person .

Phoenician contributions to surgery and medicine

Aportaciones fenicias a la cirugía y la medicina

Antonio Chalita-Manzur,* Marco Antonio Vázquez-Rosales,†
Carlos Agustín Rodríguez-Paz‡

Keywords:

surgery, medicine,
phoenicians, history,
trade.

Palabras clave:

cirugía, medicina,
fenicios, historia,
comercio.

ABSTRACT

We present an analysis of the essential elements of Phoenician medicine and surgery, a culture that covered all points of the Mediterranean coasts between 2000 and 200 B.C., so called because of their red fabrics made from crustaceans (from the Egyptian *kena'ani* and Greek *phoinix*). The studies regarding their medicine began in the temples of Sidon based on the medical-God Eshmun (origin of Asclepiades), where they cured and taught medicine that healed, driving away evil spirits, according to the mechanics of health-disease of these people (the struggle between Baal, another medical God, and Mot, God of death). The oldest writing of their medicine was the Ebers papyrus, written by an oculist from Babylos (Phoenicia). In surgery, bone callus repairs from falls and sharp injuries have been documented, as well as scurvy injuries, typical of maritime peoples.

RESUMEN

Presentamos un análisis de los elementos más importantes de la medicina y cirugía fenicia que fue una cultura que abarcó todos los puntos de las costas mediterráneas entre los años 2000 a 200 a. C., llamados así por su confección de telas rojas a partir de crustáceos (del griego *phoinix*). Los estudios respecto a su medicina iniciaron en los templos de Sidón con base en el Dios-médico Eshmun (origen de Asclepiades) donde se curaba y enseñaba medicina que sanaba, alejando a los malos espíritus, según era la mecánica de salud-enfermedad de este pueblo (la lucha entre Baal, otro dios médico, y Mot dios de la muerte). Al parecer el escrito más antiguo de su medicina fue el papiro de Ebers que fue escrito por un oculista de Babylos (Fenicia). En la cirugía se han documentado reparaciones de callo óseo de caídas y lesiones por arma punzocortante, así como lesiones por escorbuto, propias de los pueblos marítimos.

INTRODUCTION

The Phoenician culture, from the Egyptian *kena'ani* and the Greek *phoinix* (red or purple), has Neolithic antecedents in Asia Minor since 3500 B.C. from the people of Canaan since they produced a product extracted from crustaceans that gave a purple color to fabrics.^{1,2} They spread rapidly from the coast of Sidon, Ugarit, Byblos, and Tyre, arriving around 1000 B.C. to Utica (Gulf of Tunisia) or Cadiz around 1100 B.C. date of the probable foundation of the temple of Melkart.¹ They reached their splendor between the X to VII B.C.,². They worked in prosperity until the Romans conquered them around 300 to 150 A.D.¹. Long before the Romans, their

power developed in Asia Minor towards the Mediterranean, constituting a people located in the current area of Lebanon, until they managed to extend along the old *Mare Nostrum* of the Romans. One of those points reached was Carthage, founded by sailors from Tyre at the end of the 9th century B.C., in northern Tunisia. C., in the north of Tunisia, naming it Qart Hadasth, which extended to the south of Spain.³

Interestingly, recent studies regarding genetics can lead us to the development of settlements and their change to different regions of the Mediterranean through gene patterns.^{4,5} These great people, who would be the predecessors of the Lebanese people,⁶ were governed by a system of authorities appointed

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among themselves. Regarding medicine, we find that, within their culture, there was data in the Library of Ugarit with treatises describing diseases since 1400 B.C.

An interesting aspect is that Phoenician medicine went hand in hand with the maritime and commercial expansion of the Mediterranean. Therefore, the flow of knowledge of our profession was linked to this development, being one of the most relevant in expanding the Phoenician alphabet from the cities of Carthage to Byblos and from there to the Greek cities, contributing to the dissemination of medical and surgical knowledge of the time.⁷

MEDICAL ASPECTS

The medical tradition began around the 6th century B.C. in Sidon (40 km north of Tyre), where a temple dedicated to Eshmun, the medical god and equivalent to the Greek



Figure 1: Sadrafa or Eshmún among the Phoenicians, Asclepius among the Greeks, and Aesculapius for the Romans. Throughout history, the concepts and images of Sadrafa, Eshmún, Asclepius, and Aesculapius are equivalent.



Figure 2: These triangles symbolize Sadrafa (Eshmun), serpent, and scorpion. Starcky (1949) "The physician is heir to law, justice, and wisdom".

Asclepius, was found.⁷ These studies were carried out by Theodore Makridi Bey (1872-1940), who collected the first elements, probably because he was the son of a Turkish military doctor.⁸ According to the ancestral culture, Eshmun was a hunter of Berytos (Beirut) who fell in love with the goddess Astarte, but the young man died mutilated; the goddess used the "vital heat", bringing him back to life with attributes of healer and god, which was documented between 754 to 675 B.C.⁹ In the Phoenician tradition, Eshmún carries a scepter (staff) in her right hand, where a snake is entangled, and a scorpion in her left shoulder (Figure 1). The signs of the serpent and the scorpion (Figure 2) are beneficent as they signify the renewal, the other the healing medicine, and both health, fertility, and fecundity. These symbols passed from the Phoenicians to the Greeks and Romans about a century later, when the Phoenicians traveled the Mediterranean and brought their culture to Greece and Rome. Today, the symbols are used in medical schools and medical practice, with the oldest written reference dating back at least 3,300 years.

Hospitals and medical schools in Canaan (Phoenicia) were known as Eshmun temples. Here, doctors attended to and received the sick and could spend the night to be treated. These temples were built next to springs and wooded areas for hygienic purposes, and these hospitals, in turn, were also medical schools.

Within the dynamics of maritime trade of the Phoenicians, there is evidence, now both genetic and anthropological, of their passage in places like ancient Carthage or even the beaches of Portugal; this extensive network of commercial ports along the southern Mediterranean, being the island of Malta a

strategic point since the eighth century B.C. In this vast terrain, medicine was always necessary. The evidence is scarce, but it is known that the same Ebers papyrus was written by an oculist doctor of Babylos in Phoenicia, being very different from the origin of its tradition since the disease was determined by malevolent spirits that impregnate the universe and intervene in the human processes. Therefore, medicine was coupled with religion. Baal was the god of medicine; in an eternal struggle against Mot, the god of death, life is a natural balance between all its forces.¹⁰

Thanks to elements found in Malta or in the area where Carthage was located, we know that nursing activities were carried out by a male urinal and a kind of bottle with an antiquity dated around 150 B.C.¹¹

The first medical writing of this culture is that of Sanken Yaton in 1300 B.C., with references found in Byblos, Carthage, and Palmyra; he was the most outstanding physician of this culture, describing remedies against diseases and animal poisons and surgical means of drainage.^{12,13}

SURGICAL ASPECTS

Notably, the aspects of ophthalmology are those reported in other cultures but retained part of their magical-religious traditions, at least until 200 B.C., in which they combined natural reason with Roman cultures.¹⁴ On the other hand, there was a knowledge of the general anatomy since there are plates with drawings of intestines and the liver found in Carthage. This image that represents a human figure with an apparent snake head and some elements of abdominal viscera perhaps represents a ritual offering,¹⁵ but in a very different context to that developed in Babylon where the gods were asked to use a viscera in clay to avoid such evil.¹⁶ Martin-Ruiz¹⁵ in his memory of entities of Ibiza, regarding the era of the Phoenicians, stated that there are significant antecedents of repair of fractures based on the bones, being the suggestive aspect that they were caused by trauma with ages between 20 to 30 years; of course, some with evident mechanism of arrows, it calls the attention the pieces of long bones of the necropolis of Panormo that came to heal, by the strong callosities, describes the

case found by Dr. Di Salvo in 2004 of a long bone of the necropolis of Panormo that came to heal, by the strong callosities, describes the case found by Dr. Di Salvo in 2004 of a bone pierced by an arrow and where the space of this injury remained in the bone.^{17,18}

It should be noted that, in the Phoenician villages of Ibiza, many cases have been found of patients between 20 and 30 years of age with loss of teeth, most probably due to scurvy, which was frequent in the villages dedicated to maritime activities, due to the long periods of travel by ship. However, dental prostheses were documented, showing surgical manipulations to preserve the teeth and that they knew the consequences of this loss of teeth.¹⁹

CONCLUSIONS

Like other ancient peoples, the Phoenicians were before 200 B.C., a people who combined medical and religious concepts. Still, their gods and the origin of diseases were very different from those of the Greeks and Egyptians, although they were combined in various parts of the Mediterranean. Naturally, diseases such as scurvy and falling teeth were part of their entities to be solved by dental surgical means, followed by deficiency diseases and then problems arising from trauma, either by the regions of difficult access or their war activities, by land or sea, which conditioned management of trauma fractures of pelvic and thoracic limbs. A very little appreciated aspect is that thanks to the trading system of the Phoenicians, the different cultures were able to expand from Spain to Egypt, from Sicily in Italy to Crete or Asia Minor. Simply put, the city of Byblos was the center of culture, where this diffusion was done, and, therefore, the medical culture of the time reached the farthest corners of the known earth. We make this compilation to pay tribute to the ancient Phoenicians and the Lebanese people today who take up the medical surgical practice from their ancestors in the Mediterranean.

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PHOENICIAN CULTURE SPREAD MAINLY THROUGH CULTURAL EXCHANGE

<https://www.mpg.de/24574685/0422-evan-phoenician-culture-spread-mainly-through-cultural-exchange-150495-x>

Study challenges long-held assumptions about the Mediterranean Phoenician- Punic civilization, one of the most influential maritime cultures in history

Secret of the Phoenician-Punic civilization's success: Their culture spread across the Mediterranean not through large-scale mass migration, but through a dynamic process of cultural transmission and assimilation.

Melting pot of ancient people: The study found that Punic populations had a highly variable and heterogeneous genetic profile, with significant North African and Sicilian-Aegean ancestry.

Highly interconnected: Ancient Mediterranean societies were cosmopolitan, with people from different regions trading, moving often over large distances and having offspring with each other. This provides new insights into the region's cultural and population history in the first millennium BCE.

The Phoenician culture emerged in the Bronze Age city-states of the Levant, developing prominent innovations such as the first alphabet (from which many present-day writing systems derive). By the early first millennium BCE, Phoenician cities had established a vast maritime network of trading posts as far as Iberia, spreading their culture, religion, and language throughout the central and western Mediterranean.

By the 6th century BCE, Carthage, a Phoenician coastal colony in what is now Tunisia, had risen to dominate this region. These culturally Phoenician communities associated with or ruled by Carthage became known as “Punic” by the Romans. The Carthaginian empire left its mark in history, particularly well-known for the three large-scale “Punic Wars” with the rising Roman Republic, including the Carthaginian general Hannibal’s surprise campaign to cross the Alps.

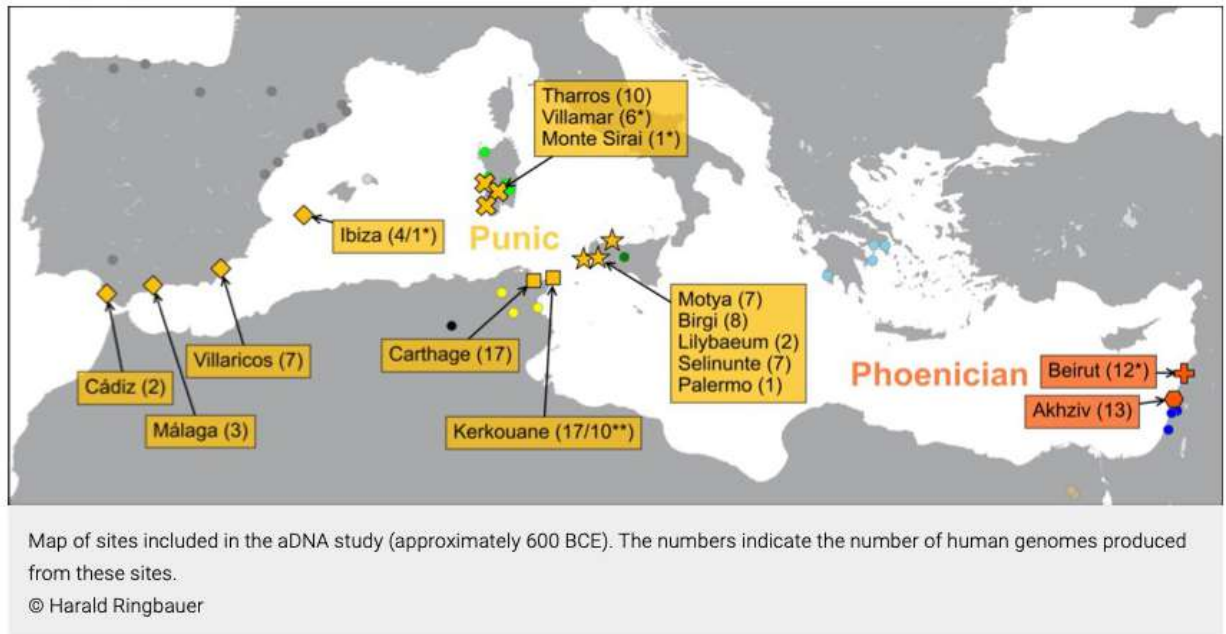
Within the framework of the Max Planck-Harvard Research Center for the Archaeoscience of the Ancient Mediterranean, co-directed by Johannes Krause, Director at the Max Planck Institute for Evolutionary Anthropology, and Michael McCormick of Harvard University, an international team of researchers has now presented a study on the genetic history of these ancient Mediterranean civilizations.

The new study aimed to use ancient DNA to characterize Punic people's ancestry and look for genetic links between them and Levantine Phoenicians, with whom they share a common culture and language. This was made possible by sequencing and analyzing a large sample of genomes from human remains buried in 14 Phoenician and Punic Archaeological sites spanning the Levant, North Africa, Iberia, and the Mediterranean islands of Sicily, Sardinia, and Ibiza.

The researchers revealed an unexpected result. “We find surprisingly little direct genetic contribution from Levantine Phoenicians to western and central Mediterranean Punic populations,” says lead author Harald Ringbauer, who was a post-doctoral scientist at Harvard University when he began this research, and is now a group leader at the Max Planck Institute for Evolutionary Anthropology. “This provides a new perspective on how Phoenician culture spread—not through large-scale mass migration, but through a dynamic process of cultural transmission and assimilation.”

The study highlights that Punic sites were home to people with vastly different ancestry profiles. “We observe a genetic profile in the Punic world that was extraordinarily heterogeneous,” says David Reich, a professor of Genetics and Human Evolutionary Biology at Harvard University who co-led the work. “

New perspective on the spread of Phoenician culture



“At each site, people were highly variable in their ancestry, with the largest genetic source being people similar to contemporary people of Sicily and the Aegean, and many people with significant North African associated ancestry as well.”

Ancient DNA reveals cosmopolitan nature of Punic world

The results underscore the Punic world's cosmopolitan nature. Individuals with North African ancestry lived next to and intermingled with a majority of people of mainly Sicilian-Aegean ancestry in all sampled Punic sites, including Carthage. Moreover, genetic networks across the Mediterranean suggest that shared demographic processes—such as trade, intermarriage, and population mixing—played a critical role in shaping these communities. The researchers even found a pair of close relatives (ca. second cousins) bridging the Mediterranean, one buried in a North African Punic site and one in Sicily.

“These findings reinforce the idea that ancient Mediterranean societies were deeply interconnected, with people moving and mixing across often large geographic distances,” says Ilan Gronau, a professor of Computer Science at Reichman University in Herzliya, Israel, who co-led the work. He adds: “Such studies highlight the power of ancient DNA in its ability to shed light on the ancestry and mobility of historical populations for which we have relatively sparse direct historical records”.





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Congratulations Elias Nassif

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Awards Lectures and Presentations



ISAPS Olympiad World Congress 2025, Singapore featured special award lectures: the established most cited and most downloaded papers published in the Aesthetic Plastic Surgery Journal, the best paper award, the best paper presented by a young surgeon, the patient safety award, as well as new presentation awards in all topic tracks and categories.

From Static to Dynamic Definition in Men: 10 Years of Experience - Elias F. Nassif

Department of Plastic Surgery, Bellevue Medical Center, Beirut, Lebanon

Introduction: In this study the safety, efAcacy and patients satisfaction of vaser artistic liposculpture were evaluated in different body areas, to describe the transition from static to dynamic deAnition in men over a period of 10 years.

Methods: A series of 1500 patients medical records who underwent vaser HD liposculpture (from august 2013 till august 2023), were reviewed. the treatment which initially consisted of 5 steps was modiAed with time to include 8 steps:

1. photos and drawing;
2. deep then superAcial inAltration;-
3. sup then deep gentle undermining by thin fat breaker canuls;
4. superAcial then deep vasering;
5. deep then superAcial liposuction;
6. vaser high deAnition;
7. vaser mode application;
8. drainage.

Vaser settings (power, duration), probe choice (ring, diameter) as well as & cannulas choice were selected in relation to individual body areas. Patients satisfaction was evaluated and side effects were recorded.

Results: 1500 vaser HD liposculpture were performed on 1500 male patients by the same surgeon and the same group, the same hospital and different areas were treated (chin, arms, deltoid, midvertebral line, Ranks, pectoral, external oblics, latissimus dorsi serratus anterior and Rectus muscles deAnition). Contour correction, skin tightening and most importantly high-deAnition muscle sculpture were observed since the beginning but became more natural, dynamic and less static (staticity was considered as a complication with time) which increased dramatically our patients satisfaction.

Conclusions: This study demonstrates that transition from static to dynamic deAnition in men is profoundly linked to the skills and experience of the plastic surgeon.



Presentations by APSLD members



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From Static to Dynamic DeFinition in Men: 10 Years of Experience - Elias F. Nassif

Department of Plastic Surgery, Bellevue Medical Center, Beirut, Lebanon

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Diced Cartilage in Capsula: A New and Innovative Approach Based on Diced Cartilage in Fascia

Technique - Hady Rihani², Elie Dagher², Antoine Abi Abboud¹, Jad El Choueiri³, Henri Stephan⁴

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Joe Khoury

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Diced Cartilage in Capsula: A New and Innovative Approach Based on Diced Cartilage in Fascia Technique

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A Case Report on Subcutaneous Bilateral Mastectomy, Implant Reconstruction and Revision Surgeries for Rippling in a Patient With Multiple Fibroadenomas

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Demystifying Facial Bony Changes With Aging: AI-Assisted Analysis of 280 Faces - Sara Hussein¹, Jess D. Rames¹, Jonathan Morris², Basel Sharaf³

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Treatment of the Hypertrophic Nipple in Breast Augmentation: Technical Contribution

Patricia E. Ahualli¹, Lucila M. Olivera Whyte², Gustavo Prezzavento³

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3Department of Plastic Surgery, Hospital Aleman

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Prepectoral Breast Reconstruction With implants: Initial Experience From a Single Center - Patricia E. Ahualli¹, Lucila M. Olivera Whyte², Nicholas S. Murdoch Duncan¹

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WELCOME A NEW APSLD MEMBER

Taleb IBRAHIM

Le docteur Taleb IBRAHIM est spécialiste en chirurgie esthétique. Il est diplômé de Paris. Il est inscrit à l'ordre national des médecins de la république de Côte-d'Ivoire (numéro d'ordre 4177). Il est membre de la société française des chirurgiens esthétiques plasticiens (SOFCEP). Il participe régulièrement à de nombreux congrès internationaux de chirurgie plastique esthétique et de médecine esthétique. Il consulte dans son propre cabinet (Cabinet CYBELE) situé à Marcory Résidentiel, un cabinet esthétique dédié à une prise en charge globale et sur mesure des traitements esthétiques du corps et du visage. Il opère à la Polyclinique Avicennes à Abidjan.

Dr. Ibrahim was born in Lebanon. He obtained his MD degree in 1997, then became certified in General surgery in 2001 from Université National de Côte D'Ivoire. In 2007, he was certified in Aesthetic Surgery and Medicine from Université René Descartes, Paris 5, and Université Autonome de Barcelone. In 2010, completed a training in Plastic and Reconstructive Surgery from Université Pierre et Marie Curie, Paris 6, and Université Victor Segalen, Bordeaux 2, and in 2015 in Breast Reconstructive Surgery from Université Paris Sud, Paris 11 and Université Pierre et Marie Curie, Paris 6. He was also certified in Bariatric Surgery in 2024, from Université Paris Cité.



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Dr. George Bitar, APSLD Secretary for North America and Assistant Clinical Professor at George Washington University, visited on July 7, 2025, the Division of Plastic and Reconstructive Surgery at the American University of Beirut Medical Center. He was joined by Dr. Joseph Ajaka, APSLD member from Australia. Dr. Bitar made a well appreciated Lecture about Deep Plane Face Lift.

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