

# RHINOLOGY

Supplement 7

1988

## OPENING

### OF THE 25th ANNIVERSARY CONGRESS OF THE EUROPEAN RHINOLOGIC SOCIETY

*Amsterdam, June 19, 1988*

#### CONTENTS

<i>A.J. Coyas, President of the E.R.S.</i> Welcome Address . . . . .	3
<i>W. Pirsig, Secretary of the E.R.S.</i> Presentation of the E.R.S. Research Prizes 1988 . . . . .	5
<i>E.H. Huizing, President of the Congress</i> Presidential Lecture "Nose and Society" . . . . .	9
<i>H.R.H. Prince Bernhard of the Netherlands</i> Opening Address . . . . .	39



## Welcome Address

*Alexander Coyas*



Your Royal Highness,  
Mr. Loco Burgomaster of the City of Amsterdam,  
Mr. President of this Jubileum Congress and Course,  
Misters President of the American Rhinologic Society and of the I.S.I.A.N.,  
Mrs. Van Dishoeck,  
Members of the European Rhinologic Society,  
Honoured Guests,  
Ladies and gentlemen,

This Congress of the European Rhinologic Society differs from previous ones, because we are also celebrating a quarter of century of scientific activity which has its source in this lovely land of flowers.

In fact, 25 years ago, in July 1963 in Leiden, the E.R.S. was founded by Prof. Ewout Van Dishoeck after he had organised a Boerhaave Postgraduate Course under the title "Practice of Rhinology", and an International Course in Nasal Surgery under the direction of Cottle.

Indeed, Van Dishoeck who inspired the creation of our Society employed great intuition and imagination in pioneering and laying the foundations for the uninterrupted continuation of this activity. Among the 120 participants of this first meeting were also present Guillen, Huizing, Kortekangas, Montserrat, Sedee, Stoksted and Willemot, who are also attending this Jubileum Congress and Course. These persons may consequently be considered belonging to the "Founder Members", generously offering since then, their knowledge.

Almost at the same time Van Dishoeck edited a new journal under the title "International Rhinology - Rhinologie Internationale", the editorial management of which was successfully continued, and still is, by Prof. Bert Huizing. The number of almost 1000 subscribers confirm the popularity of both the Society and the Journal.

Since then, this Congress is repeated every two years in different European Countries with one single purpose: to transmit scientific knowledge to the younger generation, in theory but also in practice. That is precisely the object of the Courses given after the Congress.

Permit me to mention here that Rhinology may be considered apparently as the most ancient of the medical specialties. It is historically indicated that the earliest physician whose name is known to us, was the Egyptian Sekhet Enaneh, who lived about 3500 B.C. and was the medical attendant of Sahura, one of the Pharaohs of the fifth dynasty. According to the historians he was known as the physician who "healed the King's nostrils".

This evening we are also honoured by the presence of Mrs. Van Dishoeck and I feel the necessity to express, on behalf of all the members of our Society, our sincere thanks and gratitude to the Van Dishoeck Foundation for the generosity in granting seven young Rhinologists to attend either the Congress or the Course.

Distinguished guests,

Before I come to the end of this short speech permit me to give you some figures which I think, illustrate the importance of this meeting.

The total number of participants and accompanying guests of the Congress is 624. They come from 22 European and 18 non-European countries, and 114 of them will attend the Course.

I feel certain that we will leave after the end of this admirably organised Congress and Course, taking away with us a considerable amount of additional knowledge. To the President of this Jubileum Congress and Course and those who contribute to the success and to all of us her, I would like to express the wish, that the 50th Anniversary be also celebrated in this city.



## E.R.S. Research Prizes 1988

Eleven papers have been submitted to the Jury which consisted of the members of the Executive Committee of the Society Prof. A.J. Coyas, Prof. W. Pirsig, Prof. M. Wayoff, Mr. D.J. Brain, Prof. E.H. Huizing and Mrs. C. Witte as secretary.

The independent judgements of the various jury-members gave the following results:

- 1st Prize - Pär Stjärne (Stockholm)
- 2nd Prize - Jean Lacroix (Geneva)
- 3rd Prize - Gerhard Oberascher (Salzburg)

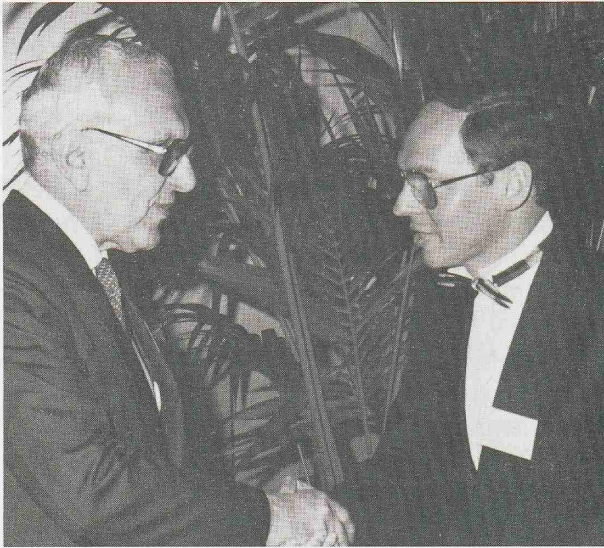
## Presentation of the E.R.S. Research Prizes 1988

*Wolfgang Pirsig*



On behalf of the European Rhinologic Society I have the great pleasure to ask Gerhard Oberascher from the ENT-Department in Salzburg to receive the 3rd Prize for his paper "A modern concept of cerebrospinal fluid diagnosis in oto- and rhinorrhea".

The jury has awarded this paper a prize because of its very convincing concept to demonstrate defects in the base of the skull with cerebrospinal liquorrhea. Dr. Oberascher developed two laboratory tests to identify even small amounts of cerebrospinal fluid and combined these tests with the well-know endoscopic methods of Messerklinger to define the site of the leak.



Congratulations to  
Gerhard Oberascher  
for his fine paper

The 2nd Prize of the E.R.S. was given to Jean Lacroix from the ENT-Department of the University Hospital in Geneva for his paper "Sympathetic vascular control of the pig nasal mucosa: Reserpine-resistant, non-adrenergic nervous responses in relation to neuropeptide Y and ATP", written together with P. Stjärne, A. Änggård and J. Lundberg, all three from Karolinska Institute and Hospital in Stockholm.

This interdisciplinary team found an in-vivo model to demonstrate the occurrence of non-adrenergic mechanisms in the sympathetic vascular control of the nasal mucosa. This really difficult and complex topic was approached by a



Congratulations to  
Jean Lacroix and  
his team

logic sequence of experimental steps which led to the conclusion that although noradrenalin is likely to mediate most of the sympathetic vascular responses in the pig nasal mucosa, a large resistance and capacitance vessel component seems to be non-adrenergic and mimicked by neuropeptide Y rather than ATP.

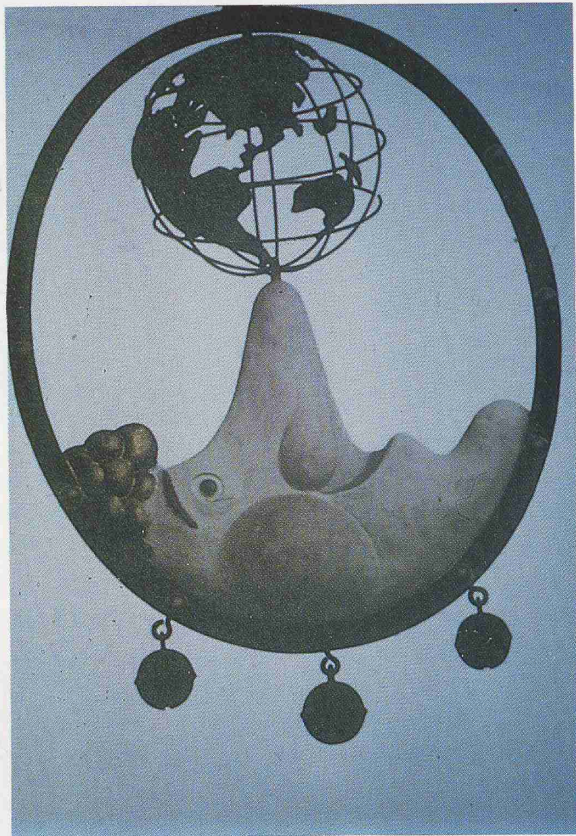
Now we have the special pleasure to call Pär Stjärne from the ENT-Department of Karolinska Hospital in Stockholm to receive the 1st Prize of the E.R.S. for the paper entitled "Capsaicin and nicotine sensitive afferent neurons and nasal secretion in man: Evidence for hyperreactive cholinergic efferent mechanisms in vasomotor rhinitis", written together with L. Lundblad, J. Lundberg and A. Änggård.

The jury has awarded this paper with the 1st Prize because of its outstanding new ideas to characterize nasal hyperreactivity by means of a tricky and sophisticated experimental approach which I would like to sum up, a little bit simplified, as follows: If you introduce tobacco into one nostril and hot pepper into the other nasal opening, add some paprika on top of the nasal tip, you have only to count the number of sneezes until the nose explodes. You may laugh, but our prize-winner can tell you all the mysteries of the neural pathways of these remarkable nasal reflexes.



Congratulations to Pär Stjärne  
and his co-workers





Sign-board, Plakat Museum (Basel)

# Nose and Society

*Egbert Huizing*



Your Royal Highness,  
Honoured Guests,  
Ladies and Gentlemen,

Why a nose, for what purpose?

When a child is asked this question, the most common answer is: "To smell with". An adult usually reacts by saying: "To breathe through".

From the viewpoint of evolution the child's answer is the better one. In the process of evolution the nose starts to develop in animals who combine life in the sea with that on land. Instead of water, air becomes the medium supporting life. This requires a new device for oxygen intake.

This new respiratory tract has to be separated from the older feeding tract and it is provided with a chemical detector at its entrance: the organ of olfaction. Its function is comparable to the chemical detector in the mouth which we call taste. The chemical sense is the oldest of all the senses. It develops before feeling, equilibrium, vision and hearing. Hence, the German physiologist Henning once stated "Im Anfang war der Geruch" or: "In the beginning there was smell".

Smell is a most essential organ for animals. It has a wider range than vision and hearing. Where eye and ear fail, smell can detect the enemy and discover the presence of the opposite sex from a distance. It also aids in food selection. Although the sense of smell has considerably regressed during evolution from mammals to humans, two of its basic purposes partner choice and food selection have remained.

In Medicine olfaction is the neglected sense. We still do not know how it works and consequently we still do not have methods of measuring its function in such a way that can be used in medical practice. Tomorrow morning, one of our first symposia will be devoted to this primary sense of olfaction.

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In collaboration with Prof. Wolfgang Pirsig, Ulm



Although the child may be basically right in its answer that the nose is for smelling, the adult will persist that the nose is for breathing. Breathing is a primary necessity. Children are not aware of the basic functions of life such as the beating of the heart and breathing. They direct themselves to their environment, they feel, see, hear and smell. Adults, on the contrary, are more introverted and conscious of their basic life functions, in particular breathing in all its forms such as sighing, coughing and sneezing. For them living is breathing.

Our culture and society is full of this concept. Nowadays a person is considered dead when the electrical activity of his brain has stopped. Once, the heart was considered to be the essence of life and the centre of the soul. In earlier times, breathing or not breathing was the distinction between life and death. A candle flame, a hair or a cold mirror was used to determine whether a person had died. This concept is still found in the word “reanimation” in which animus stands for “wind” or “breath” but at the same time means “soul”. In a similar way the word “spirit”



1. Akhenaten, Nefertiti and daughter offering to the Sun-God Aton. Life is given to each of them through the nose - Ankh-sign. (Coloured drawing after stèle around 1360 B.C.)

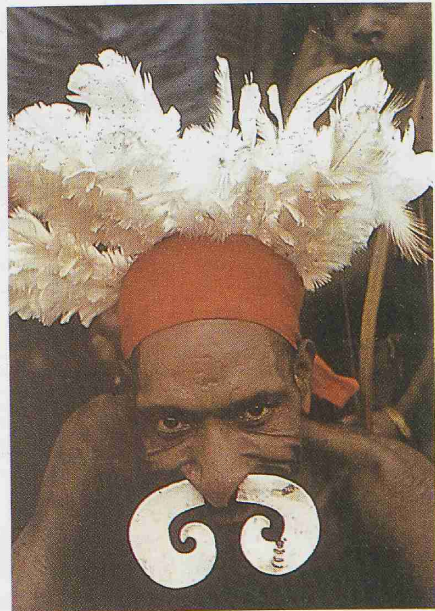
represents both breathing and the soul. The word “inspiration” illustrates this. We also find this in ventilation on the one hand and invention, inventive, etc., on the other.

Life was considered to enter and depart through the nose. The Koran says: “When breath was blown into the nostrils of Adam, he sneezed and said: „Al-Hamdu-Allah.” Greek mythology tells us that Prometheus made man from clay, took fire from the sun and inserted this in his nostrils, after which man sneezed and started to live. In the Bible, in the book of Genesis, we read that “the Lord formed man from the earth, blew the breath of life into his nostrils and man became a living soul”. In Hebrew the words for breath and soul are the same. This concept in Grecian-Roman society, the Moslim world and Christianity, has its roots in earlier cultures. The Egyptian reliefs from the New Kingdom around 1360 B.C. show how the sun God Amon-ra (or later Aton) brings life - symbolized by the Anch sign - to the nose of the Pharaoh and his family members (1).

In primitive societies which were discovered living in complete isolation in New Guinea and the jungles of South America at the stone age level, the same belief was found. They barricaded their nasal entrance to prevent life from leaving them and at the same time as a protection from invaders. Figures 2-5 show examples from New Guinea and South America.



2. Papua New Guinea

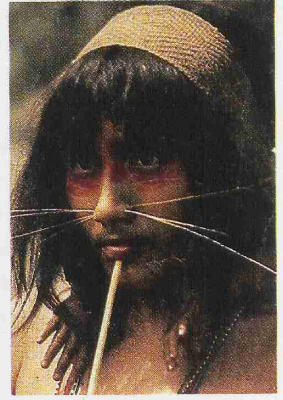


3. Papua New Guinea





4. Kashinawa Indian – West Brasil



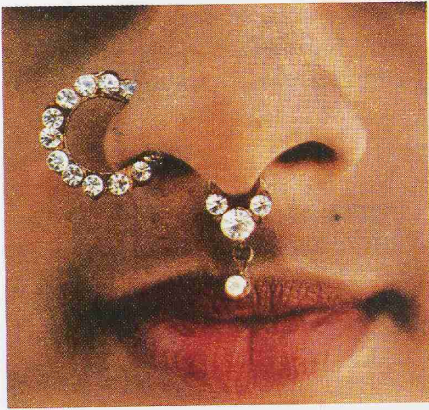
5. Mayorana – Peru

They knew that illness could “catch” them through the nose. We still say that we “catch a cold” and we, too, sometimes protect ourselves by a handkerchief or a mask when afraid of being caught by the pest in the Middle Ages (6), tuberculosis in the 19th century and Aids today.

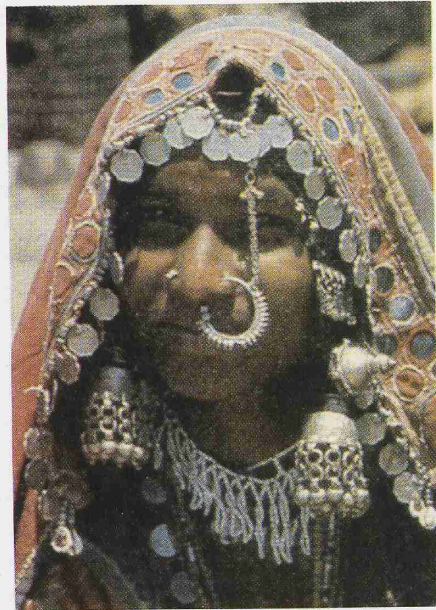
It is true that these nasal protective measures became at the same time decorations and thus signs of wealth (7,8) and of a person’s position in society (9).



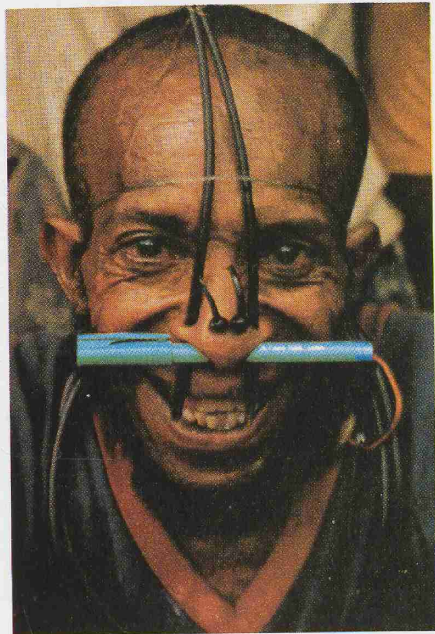
6. Protective mask of pest doctor (1656)



7. Nasal decoration



8. Lambhadi - India



9. Nasal decoration of head of Finalbin village - New Guinea



In the magic belief that breathing = life, sneezing gets a special significance. We say “God bless you” or “Gesundheit” and that is not much different from the stone age. Although sneezing may mean that life is endangered, it can also have a very positive meaning. When the prophet Elijah touched a dead boy, the boy sneezed several times, opened his eyes and started to live again. In the Odyssey we read that after Pallas Athena had spoken, Telemachus sneezed and the goddess saw it as a good omen. In Rome, it was a common saying that love had sneezed at the birth of beautiful women. Sneezing before breakfast is a sign – at least in Kentucky – that you will see your sweetheart before Saturday night.

It may also be a bad omen, however: when a man sneezes in the morning he should lie down again for three hours, otherwise his wife will be the boss a full week long.

Even the number of sneezes may be important. This may, for instance, forecast the weather.

Much of the program of our congress will be devoted to the evils that may enter our noses such as viruses, bacteria, allergens and air pollutants. Nasal and sinus infection and nasal allergy and their symptoms, are the main topics.

The Hungarian composer, Kodaly, wrote a suite called “Harry Janos”. Harry Janos was a Hungarian folk hero and story-teller. The music starts with one colossal sneeze. You hear the Amsterdam Concertgebouw Orchestra under Bernard Haitink...

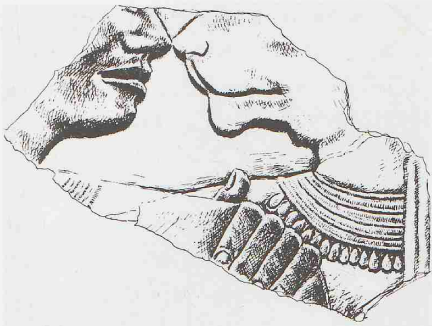
A sneeze at the beginning of a story means: “All that I am going to tell you is the truth”. A sneeze at the end of the story: “Don’t take me too seriously.”

It might be a good idea to introduce this into scientific congresses!

When the nose is believed to be the entrance to and exit of life, the question arises as to how far the nasal kiss is related to this belief. Figure 10 shows Pharaoh Snefroe and the lion-goddess Sechmet taking each others breath (2660 B.C.) and on figure 11 we see Pharaoh Sesostris I and god Ptah (1950 B.C.) in a similar “nez à nez”. When Charles Darwin, on his voyage on the Beagle, anchored at the island of Tahiti, he witnessed the local ceremonial custom of “Ongi” or rubbing noses. In his diary he writes that “this nose rubbing lasted rather longer than a cordial shake of the hand and was accompanied by comfortable little grunts” (12).

The custom can be found in many cultures: in pre-Columbian South America (13), and even today in the South Pacific and among the Eskimos (14), where it is the official way of welcoming people. Politicians do it, the Pope, and our beloved Queen Beatrix (15).

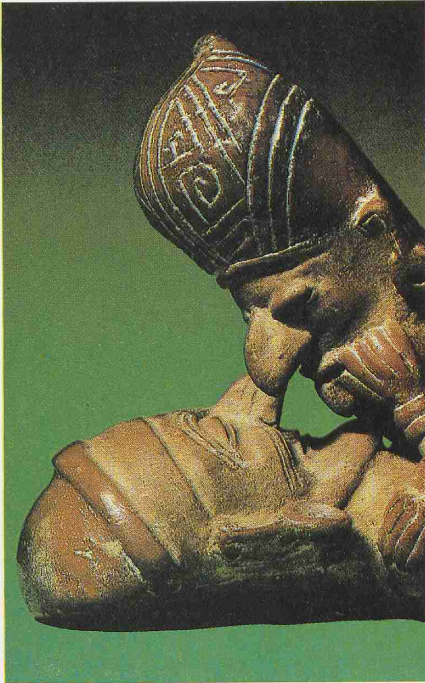




10, 11. Taking each others breath:  
(left) Pharaoh Snefroe and lion-goddess Sechmet (about 2660 B.C.)  
(right) Pharaoh Sesostriis I and god Ptah (about 1950 B.C.)



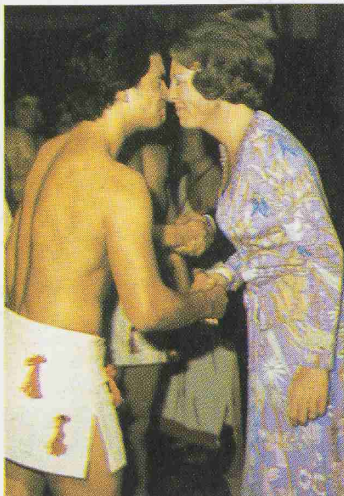
12. Ceremony of Ongi or rubbing noses



13. Nasal kiss – Pre-Columbian pottery



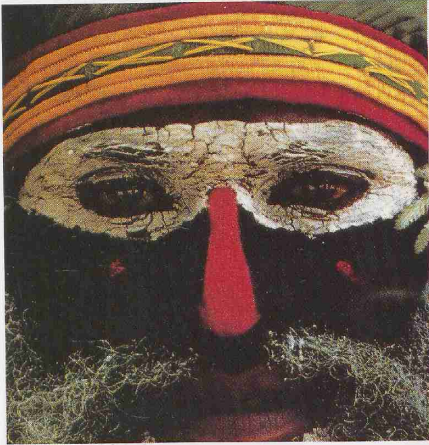
14. Scandinavian nasal kiss – Narcissus – Stig Lindberg (1945)



15. Royal nasal kissing



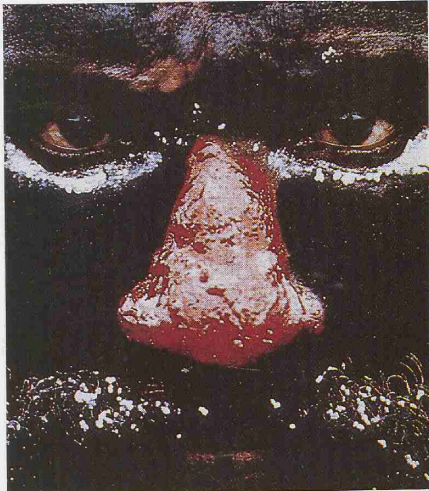
However, the nasal kiss can also be explained as an erotic derivative and a masked erotic language. It is well-known that the nose and the mouth are so-called “genital echos” (16, 17). Much has been said and written about this subject. Literature, art and nature abound with examples (18, 19).



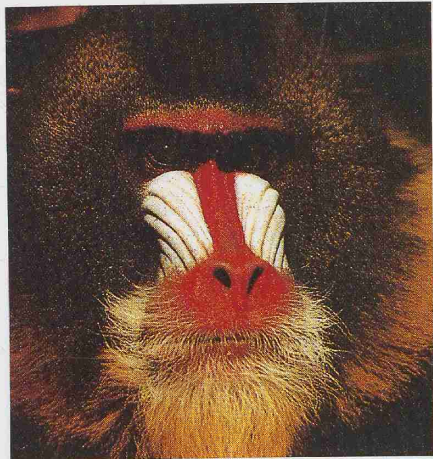
16. Male sexual echo



17. Female sexual echo



18. Male Papua - body self mimicry



19. Male mandrill - mimic of genital region

This automatically brings us to the prominent place of the external nose in the human face and the dominant role which the nose plays in human feeling and thinking. We do not exactly know what it is, but there is something special about our nose. We are emotionally involved. We are nose-conscious and rhinologists and psychiatrists regularly meet patients with a nasal complex. Man appears particularly vulnerable with regard to three aspects of his body: his height, his sexual characteristics and the shape of his nose.

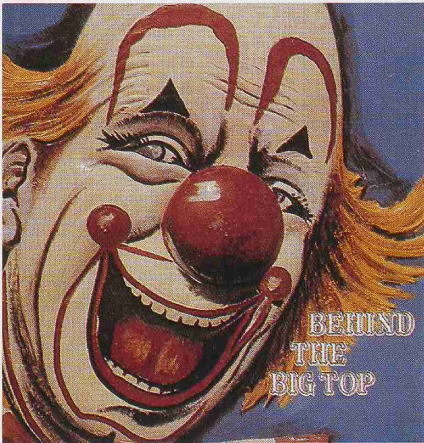
The nose is therefore sometimes called one of the four body-tips. The most classical examples in our Western culture are Cyrano in Rostand's play, who informs us extensively about his nasal neurosis (20), Pinocchio whose nose grew longer when he lied (21), and the clown (22). But there are many more.



20. Cyrano de Bergerac - "un nez énorme" (detail of original illustration from Rostand's book)



21. Pinocchio (detail of original illustration from Carlo Collodi's book)



22. The clown's nose - red and round



In human society the external nose is considered to be related not only to life and health but also to character, beauty and sexuality. It is a target for aggression, ridicule, and phantasy. It plays a special role in art and literature and therefore there are more proverbs and expressions about the nose than about the eye, ear or mouth.

During the last 25 years I have tried to build up a collection of illustrations of all these special relationships. Independently, Professor Pirsig from Ulm did the same and about five years ago we started to combine our two collections. I am indebted to him for allowing me to use our combined knowledge here.

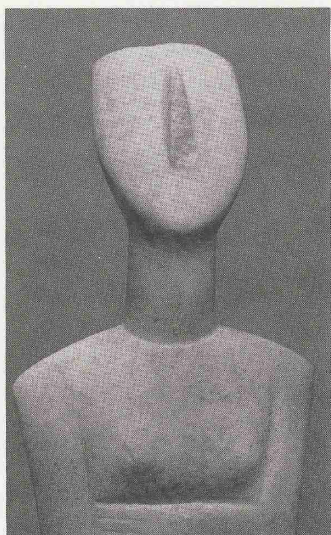
That the nose takes a prominent position in life can be seen in our civilization for the first time around 2500 B.C. on the Cyclades. The idols of the Goddess of this society illustrate what was said before about the four tips. There are four tips on the body: the genital tip, the mammary tips and the nasal tip (23).

On the heads of their statues only the nose is sculptured (24). Later primitive ears and a mouth are added, while eyes are painted on the face, but the nose remains the prominent feature (25, 26).



23. Cycladic idol of Goddess - the four body tips: genital, mammary and nasal. (Amorgos, 2800-2200 B.C.)

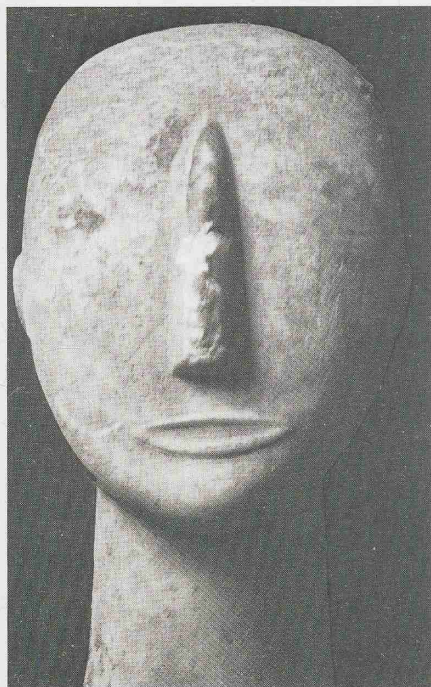




24. Head of Idol of Goddess - nose,  
no mouth, no eyes, no ears.  
(Cyclades, Syros, 2700-2300 B.C.)



25. Head of statue - nose, and  
primitive ears  
(Cyclades, Antiparos)

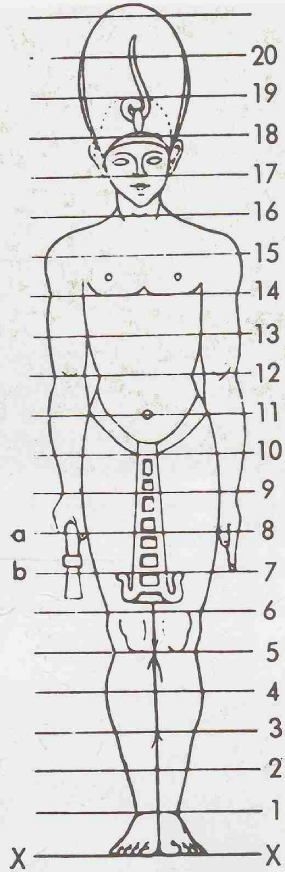


26. Head of statue - nose, mouth,  
rudimentary ears, painted eyes  
(Cyclades, 2400-2200 B.C.)

Different cultures have developed different concepts of beauty. These can be found in their ideas about the ideal body, but especially in the eyes, mouth and nose. Special rules for ideal body dimensions were developed. The Egyptians named these a "Canon". Their unit in body proportion was the length of the middle finger (27). The idealized Egyptian nose is long, slender and not very prominent (28). The famous Greek nose is a nasal form which does not exist in reality. It is a typical example of idealized beauty (29). The so-called "golden section" became one of the basic laws governing the proportions of beauty (30). The Romans had a different idea. Their busts are more realistic, the faces express strength and the noses are broader and more fleshy (31). In the Maya culture the nose is artificially lengthened by means of clay that is sculptured on the forehead (32).

The concepts of beauty in European civilization start with Albrecht Dürer (1528) and Leonardo da Vinci. They both made extensive studies of the proportions of the body and the face (33, 34) and their influence still continues.

In spite of their instructions the long and narrow nose remained an ideal, for instance in religious art. The Holy Mother is portrayed with a long slender nose in combination with a small mouth, and so are the male Saints as well (35, 36). This tendency is also found in Japanese and Chinese art, although the official Buddha Canon prescribes a much shorter and broader nose (37, 38).



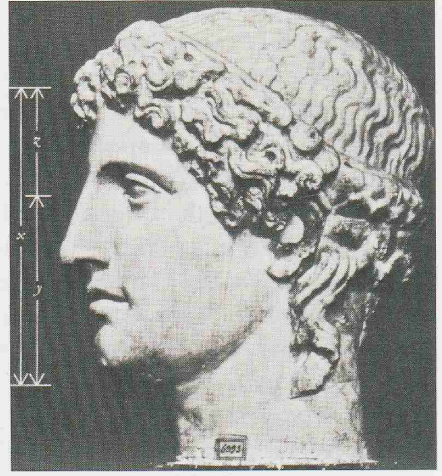
27. Egyptian Canon of proportions with the length of the middle finger as unit.

28. Egyptian nose - long and slender (Echnaton, around 1360 B.C.)





29. Greek nose – almost no fronto-nasal angle  
(The charioteer, 470 B.C.)



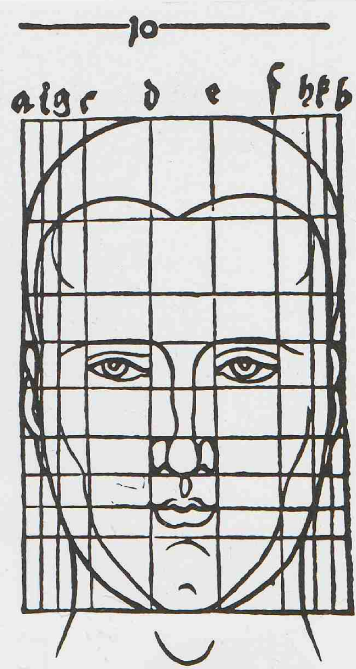
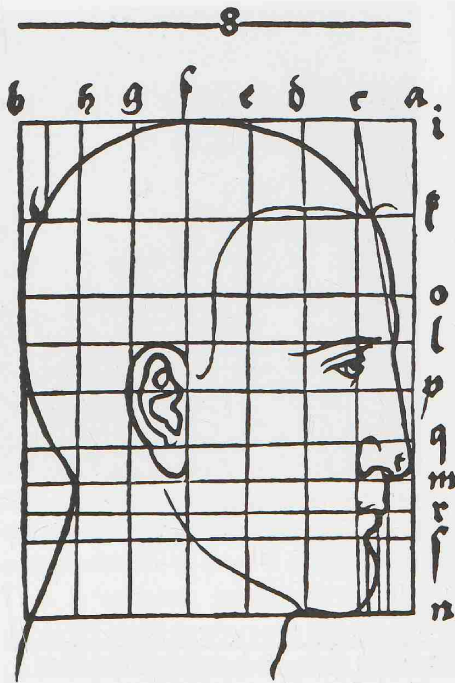
30. Golden section  
 $\left(\frac{x}{y} = \frac{y}{z}\right)$  in facial proportions



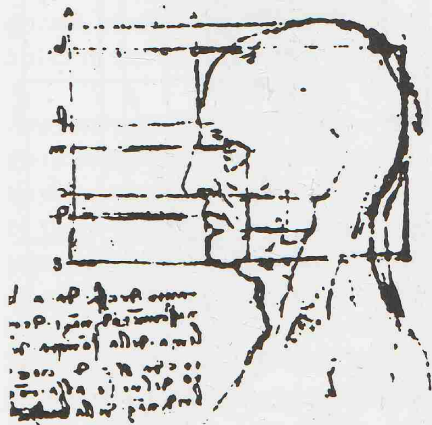
31. Roman nose – relatively short with broad lobule



32. Maya nose – artificially elongated  
(Preclassic period, first centuries A.D. – Palenque)

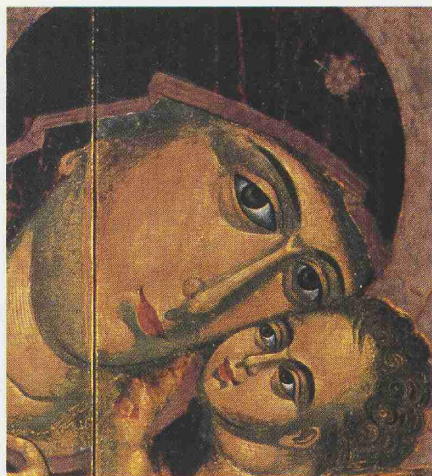


33. Albrecht Dürer: Facial proportions (1528)

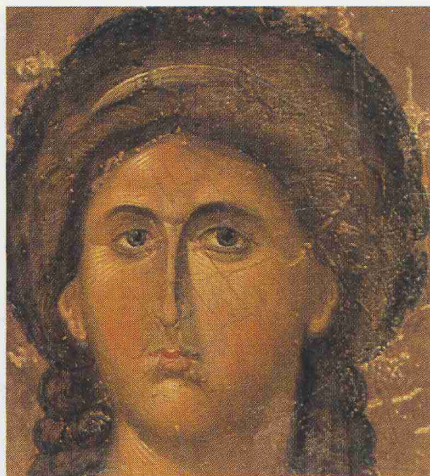


34. Leonardo da Vinci:  
Facial proportions (1489-1513)





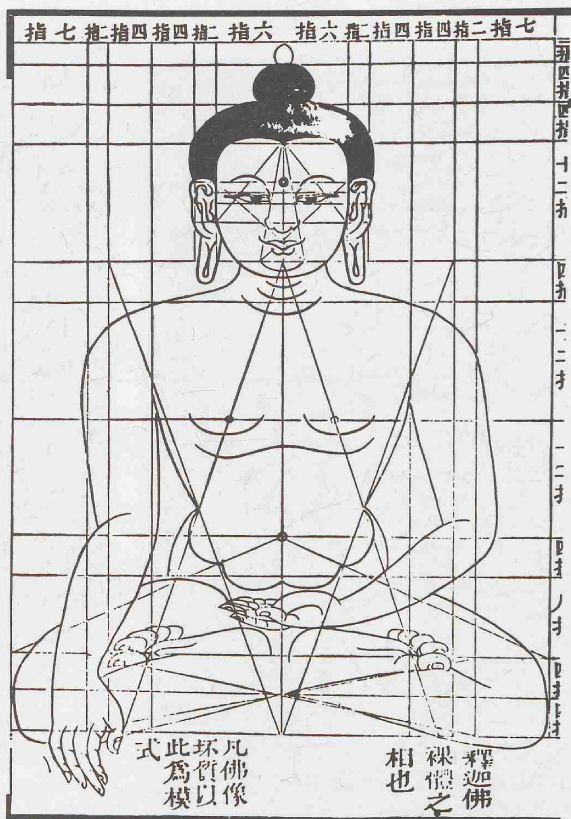
35. Our Lady of Mercy (detail) - Bulgarian Icon (13th-14th century)



36. The Archangel Michael (detail) - Greek Icon (14th century)



37. Girl of the river bank - Utamaro (1753-1806)



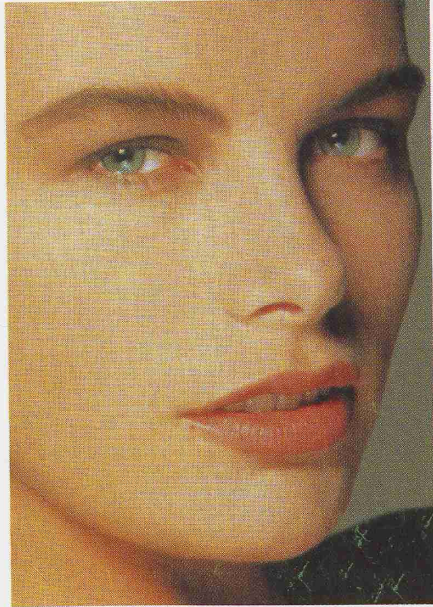
38. Buddha Canon



Today, in the Western civilization the ideal nose is forced upon us by the glamour magazines which are controlled by the fashion, perfume and tobacco industries. The female nose is shorter than La Divina Proportione wanted it, the dorsum is not completely straight, there is a slight dip before the tip and the nasolabial angle is relatively larger (39).

Many plastic surgeons, especially in the United States, have given in to modern demands. According to a recent questionnaire, 600,000 Americans are dissatisfied with their nose and would like to have it changed (40). This is certainly influenced by the publicity given to cosmetic operations on movie stars and popsingers of the type which we have recently witnessed in the case of Michael Jackson. Yet, one could ask whether changing a normal nose could be something insincere, as was once stated by Arthur Miller in one of his plays.

As a result of social pressure many cosmetic surgeons nowadays concentrate on the nasal tip and the slogan of some of these colleagues is: "the surgeon who masters the tip masters the nose". In our Society we disagree with this axiom. We feel it is our duty to concentrate on function first and to change the form only in relation to function.



39. Today's Western ideal female nose



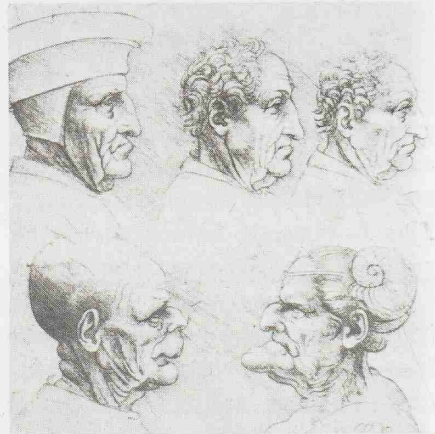
40. Quod non

Dürer and Leonardo not only concentrated on normal proportions, they also analysed their typical variations and made what we call character studies (41, 42). The Dürer and Leonardo drawings have inspired a number of artists through the ages, such as Hogarth (1743) and Boilly (1827): les nez longs, les nez ronds et les nez canards (43, 44, 45).

These drawings stand somewhere in between realistic observation and ridicule. Their intention undoubtedly was to show that the impression which we get from a certain person is highly influenced by his physical appearance. Or as Schopenhauer said “The face of a man tells us more than his mouth”.



41. Dürer: Character Studies

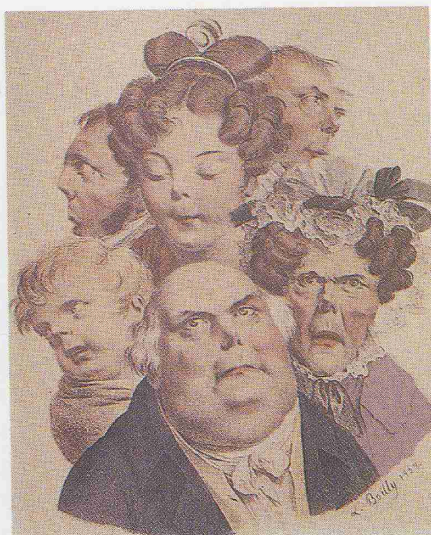


42. Leonardo: Character Studies



43. Les Nez Longs – Boilly (1827)





44, 45. (left) Les Nez Ronds; (right) Les Nez Canards – Boilly (1827)

The Ancients were already interested in what is now called Physiognomy. This grew to be an almost complete science, and probably had its zenith at the publication in 1775 of a book in four volumes by Lavater, who distinguished four types of human beings with four different types of noses: the sanguinic, the phlegmatic, the choleric and the melancholic (46).

1. Sanguinic



2. Phlegmatick



3. Choleric



4. Melancholy



46. Lavater: The four temperaments (1775)

Della Porta in his book “De humana physiognomia” (1593) looked for resemblances between human and animal faces. It goes almost without saying that to the lion-faced man was attributed courage, to the cow-faced, stupidity, to the eagle-faced, slyness (47).

Although we are inclined to laugh about this type of science from former centuries, we are ourselves still a victim of similar prejudices. We speak of an “eagle’s nose”, a “parrot’s nose”, a “dog’s nose” and involuntarily we attribute a certain character to a person because of his nose. But, like astrologers, we show each other the cases where the theory fits and we forget those where the theory appears false.

Indeed: Napoleon, with his eagle nose, fitted into the concept well. So did General De Gaulle. And another general, Alexander the Great, so strongly believed that a large nose meant courage that he exclusively choose officers with large and prominent noses as his generals.

However, it is just as easy to find examples to the contrary.

There have been many occasions where people have realized that the nose of their fellow-men lied. In his autobiography, Charles Darwin writes: “Afterwards on becoming very intimate with Fritz-Roy (the Captain of the Beagle), I heard that I had run a very narrow risk of being rejected, on account of the shape of my nose! He was an ardent disciple of Lavater, and was convinced that he could judge a man’s character by the outline of his features; and he doubted whether anyone with my nose could possess sufficient energy and determination for the voyage. But I think he was afterwards well-satisfied that my nose had spoken falsely” (48).

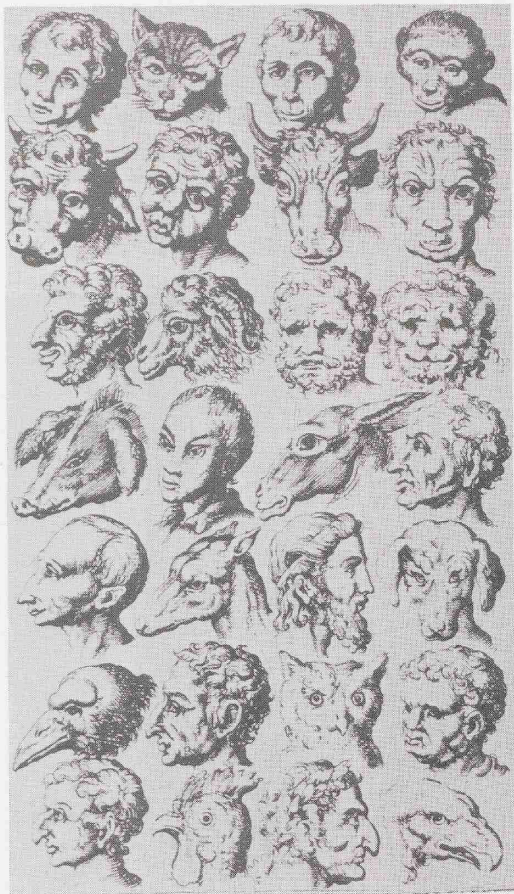
Moreover, a nose is not always what it is said to be. We were told by Pascal that “Cleopatra’s nose, had it been shorter, the whole face of the world would have been changed”.

However, coins with the face of this queen upon them do not show a long nose at all. Cleopatra must have had more than a long nose. Judging from this bust she may have been beautiful, but certainly did not have a long nose (49).

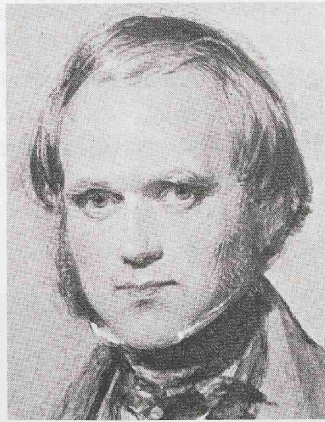
I conclude here with a personal nasal poem

The nose, that is a strange affair  
it sticks into the air,  
its root is up,  
its tip is down,  
and with its back in front  
and wings that cannot fly  
it is one big lie!

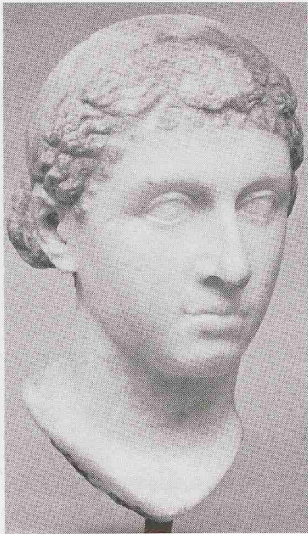




47. Jan Luycken: Animal faces (1682)



48. Charles Darwin as a young man. "My nose had spoken falsely"



49. Cleopatra VII  
Marmor bust made during her life

Art also has been characterized as “lying the truth.” This may, therefore, be why artists have always shown so much interest in the nose. In earlier centuries, portraits were mainly to depict reality but is very likely that artists exaggerated, to varying extents, certain features of the face of their subjects in order to accentuate their characteristics. Examples are the noses of Louis XI and his son Charles VIII of France, Francois I and Erasmus by Hans Holbein (50-53).



50. Louis XI of France (1423-1483)



51. His son (!) Charles VIII of France (1470-1498)



52. Francois I of France (1494-1547)



53. Erasmus from Rotterdam  
Painting by Hans Holbein (about 1523)

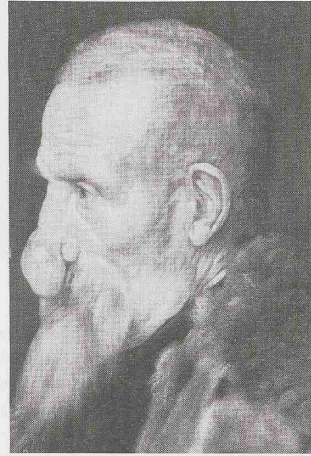


Artists have also shown a remarkable interest in nasal pathology. Everybody knows the painting by Ghirlandajo of the friendly old man with the rhinophyma (54). Less known is this painting from the Dutch Golden Age by an unknown artist (55).

These are far from being exceptions. Together with one of his co-workers, Pirsig has now collected over 100 paintings and drawings of male persons with a rhinophyma. Although this condition was certainly more frequent in earlier times than it is to-day, this large number illustrates the special attention that was given to this specific condition.



54. Old man and his grandson – Ghirlandajo (1490)



55. Painting by unknown Dutch painter (1645)

A second nasal deformity that was often reproduced is the traumatic saddle nose. It can be found on a Greek vase (56). There is a famous Roman sculpture (57), a well-known painting and a sculpture of Michelangelo (58), a bust by Rodin (59), and a bust by Picasso (60).

It is likely that the artists choose these nasal changes to obtain a special expression, as was indicated by Rilke in his essay on Rodin's work.



56. (left) Satyr,  
detail of Greek vase  
(410 B.C.)



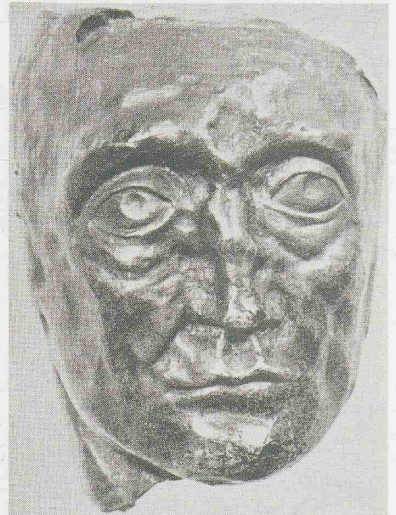
57. (right) Roman  
pugilist  
(about 50 B.C.)



58. Daniele da Volterra -  
Buste di Michelangelo (1464)



59. L'homme au nez cassé -  
Rodin (1864)

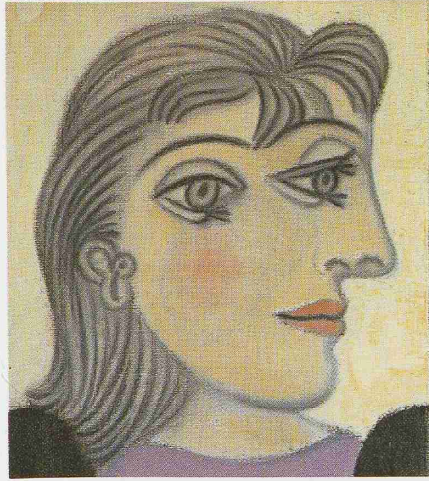
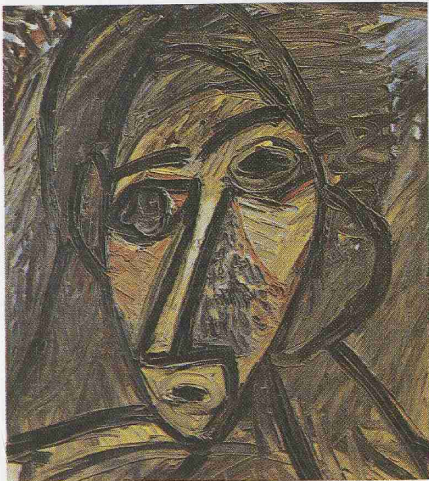


60. Picador with broken nose -  
Picasso (1903)

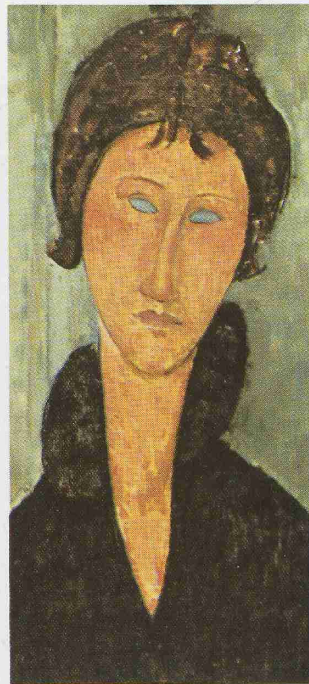
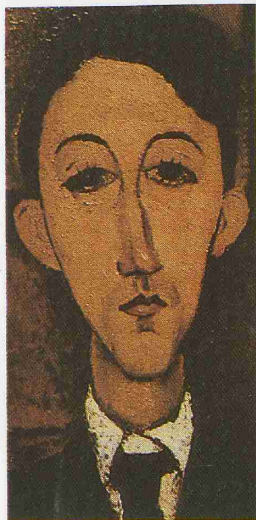


Around the turn of the century disfigurement enters into art. Picasso's disfigurements of the face are well-known (61, 62).

Modigliani almost without exception gives his subjects an unusually long, slender and often deviated nose (63, 64).

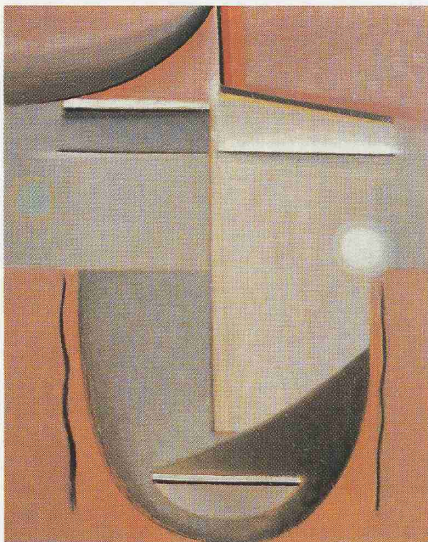


61, 62. Picasso  
(left) Buste de femme (1907)  
(right) Portrait of Dora Maar (1937)

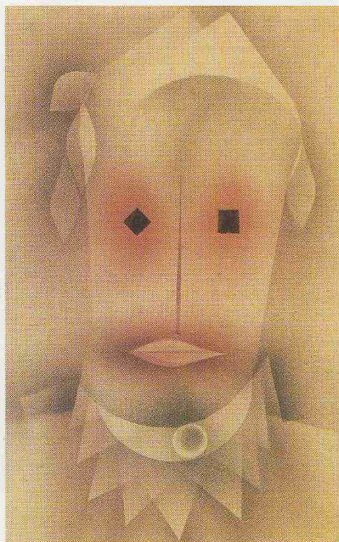


63, 64. Modigliani  
(left) The painter Humbert (1916)  
(right) Femme aux jeux bleus (1917)

Von Jawlensky and Klee reduced the nose to a vertical line in the middle of the face (65, 66). In pop-art by Lichtenstein the female nose is very elegantly condensed into two tiny curves (67). But the summum of nasal expression can be formed in the painting by Onishi (68).



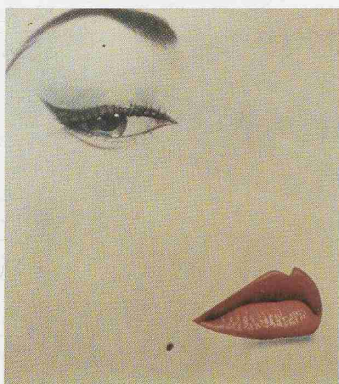
65. Liebe – Alexj von Jawlensky (1925)



66. Monsieur Perlenschwein – Paul Klee (1925)



67. Little Aloha – Roy Lichtenstein (1962)



68. The face – Yosuke Onishi (contemporary)

The circle is closed: from the Cycladic statues where the nose was the only part present, to this picture where it is the only part that is missing. In both situations our attention is maximally drawn to the nose.



Because of its outstanding position and its psychological load, the nose is one of the most vulnerable organs and as a result an object of ridicule. Everybody knows examples. There is an almost endless variety, I show only two (69, 70).



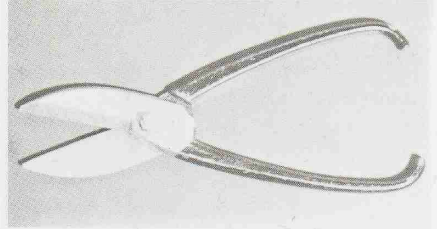
69, 70. The nose as object of ridicule  
 (left) from "Art Afterpieces", Ward Kimball, 1964  
 (right) Bundeskanzler Schmidt

Literature contains many bizarre stories about the nose, for instance by Gogol whose essay inspired Shostakovitz to compose an opera entitled "The Nose". There is a story about a girl with two noses by Belcampo and sometimes there are - sacrosanct - three noses (71, 72).



71, 72. The triple nose:  
 (left) La Trinita  
 (16th Century)  
 (right) Moses (detail)  
 Frieda Kahlo (1945)

The nose is, in particular, a target for aggression. Among Hindustanis cutting off the nose, the so-called Nacta was the punishment for adultery and it sometimes still is. This Hindustan woman in the former Dutch colony, Suriname, was treated by one of the former residents from our Department after her husband had cut off her nose with heavy scissors because of suspected unfaithfulness (73, 74).



73. Hindustan woman from Suriname whose nose was partially cut off by her husband because of alleged adultery, 1966 (Courtesy drs. Does, Paramaribo)  
74. "Corpus delicti"



Cutting off the noses of statues was one of the main acts of violence when a conquering army raged through the temples and the market places of ancient civilizations. Visiting the classical exhibits in today's museums one is struck by the damage inflicted almost exclusively on the noses (75). The Old Testament already warned us: "They will cut off your nose and ears".

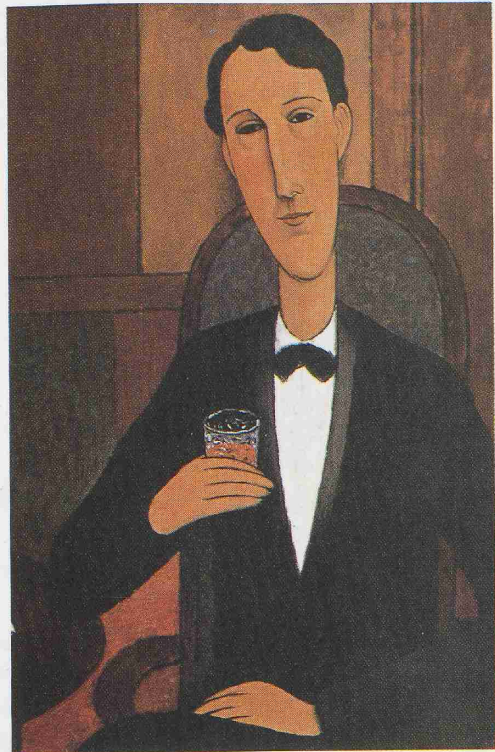
75. The nose as a target of aggression - Priestess of Aphrodite (2nd century A.D.)



Having one's nose cut off is, indeed, one of the most ugly disfigurements that can be inflicted upon a person. It was therefore understandable that the victims looked for help. We know that in India, where this punishment was practised most, the Guild of the Potmakers helped them by making an artificial nose out of clay. Today we do the same with plastic materials. These potmakers seem to have also introduced the technique of nasal reconstruction by a skin flap from the forehead, a method still in use today and called the Indian flap. This again illustrates that surgery was the job of artisans, like potmakers and barbers.

To-day, surgery has become one of the most important methods of medical treatment and much of our Congress, and especially the Course in Utrecht, will be devoted to this aspect. Resection of tumours and functional and cosmetic correction of the nose are among the most important forms of treatment, to-day, in our specialty.

What do we aim at? In the first place for function, breathing, and smelling; secondly for form and, hopefully, we attain satisfaction and happiness for our patient (76).

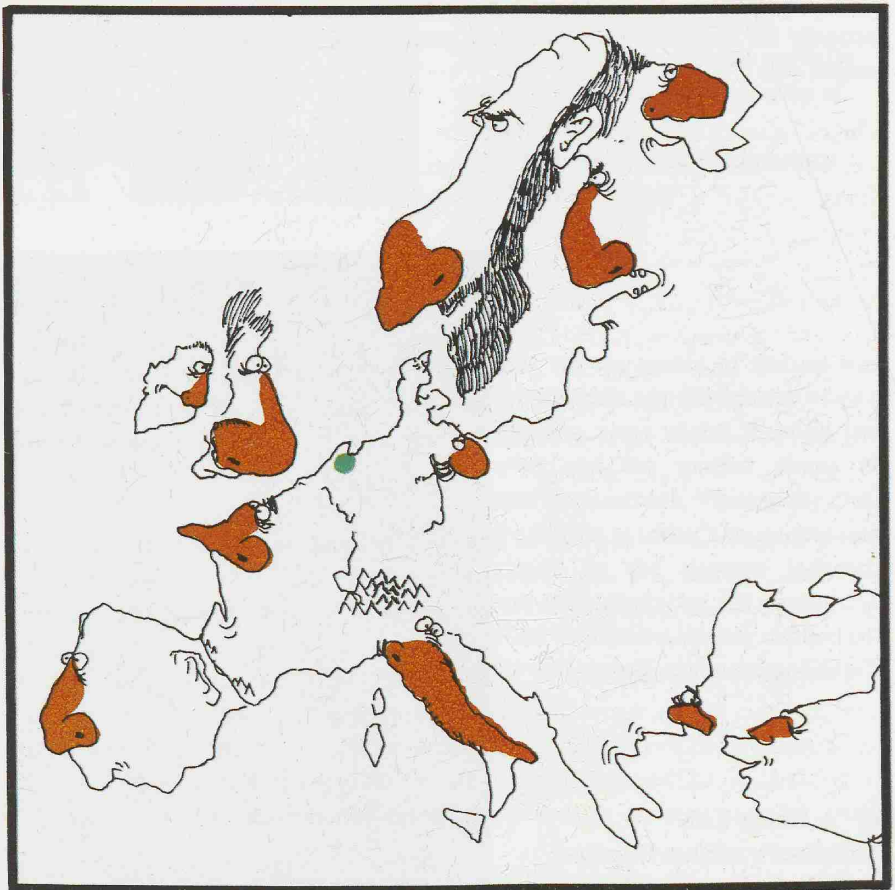


76. "A Happy Life"  
Modigliani's subject Humbert  
(see 63) after his (nasal)  
metamorphosis  
(Advertisement for the whisky  
brand Long John)

It is highly satisfying to be able to state that there is very good international co-operation in Rhinology. The attendance at this Congress and Course (624 participants from 40 different countries) proves this again. There is also much friendship among rhinologists, maybe because we are the smallest of the triad otology, rhinology and laryngology.

I have had the opportunity to attend all the Congresses and Courses of this Society up till now and I have often felt it to be more a club than a society: a Rhino Club.

At present, rhinos from all over Europe are assembling again in the Netherlands (77). You are very welcome, indeed.



77. Nasopa

In the north Skandinasia, in the south Cap Gris Nez, in the middle the meeting place of the 25 years's European Rhinology.



## Opening Address

*His Royal Highness  
Prince Bernhard  
of the Netherlands*



When Professor Huizing asked me to open this congress tonight, my first reaction was rather negative, because it interfered with the way I usually spend Sunday evening and people like me who are advancing in age tend to become creatures of habit.

On the other side, I have thought since a long time that I might qualify for an honorary doctorate in the medical sciences, so I felt involved with you all. The reason for my presumption is that I was operated about 30 times under full anaesthesia and about a dozen times under local anaesthetics. I was not very happy with the last method, as, as a child my tonsils were removed under those circumstances and I felt most of it.

Having spent over three years in hospitals because of accidents and all those operations, I thought I was a special case and asked the Guinness' Book of Records if I would qualify, but the answer was no - they had no comparison.

As you probably know, I am working hard for the conservation of nature and, amongst other things, for saving animals in danger of extinction. Animals need their noses probably more than we humans do. I doubt whether anyone amongst you has made a study on this subject - maybe of the noses of the orang-utan or the gorilla, who are thought to have some resemblance to us - or vice versa.

Professor Huizing just now ended his so very interesting speech mentioning a Rhino Club. I am certain that this club will survive. I am less sure that the rhinos, my friends and I are trying to save from extinction, will be so lucky, but we are doing our best.

I know that all those present here are also interested in ears. As far as mine are concerned I have to tell you that I once was in the Walter Reed Hospital, where the doctor who examined me said: "For a man of 50 you are quite deaf". When I told him I was 42, he said: "Then you are very deaf". Professor Huizing prescribed hearing aids for me, but I have to confess that I do not use them often, because many times I prefer to hear less. I know that it is not very wise and rather ungrateful!

After all I have told you, you will have gathered that I really have a sincere interest in medicine as a whole and in your branch especially. That is why I have accepted this invitation with great pleasure and I am happy to hereby declare this congress officially open.

