

bad sign." Then he goes on to enumerate the following signs in the face as likely to indicate a fatal issue for the case: "A nose sharp at the point, hollow eyes, sunken temples, the lobes of the ears turned back, the skin about the face tightly stretched, hard and dry, the complexion greenish gray or dark."

Then Hippocrates adds that if the face looks like this at the *beginning* of the disease, the physician has to reconsider it unless he can discern other fatal symptoms. He must enquire if the patient has been continuously sleepless, or if he suffers from hunger, or if the dejecta are very watery; for if so the appearance of the face is a less sure symptom of approaching fatality. And further, if the disease is older than the third day when the face appears thus, the physician must not only ask these questions, but look for other signs, both in the whole body, and especially in the eyes; if the eyes avoid the light or weep without cause, or are distorted, or the one is smaller than the other, or if the whites have red in them, or livid veins or humours, then all these signs are fatal. The physician, he also says, should look under the eyelids while the patient is asleep, if anything appears of the white when the eyelids are closed (unless he has taken certain medicines, or there has been diarrhoea, or unless he is accustomed to show the white in this way while he sleeps) it is a bad sign and surely fatal. If the eyelid is bent and livid, or the lips, or the nose, with any of the other symptoms, it is a sign that death is near.

Of course modern medicine understands all these signs aetiologically as Hippocrates could not. In him they are only part of a general prognosis.

Then he speaks of the movements of the hands as a prognostic. "About movements of the hands," he says, "I recognize the following: In acute fevers and lung inflammations and inflammations of the brain when the patient waves his hands before his face and chases things in the air, and picks at the bed-clothes" (Hippocrates says 'picks flocks from his garments'), or makes movements as if gathering twigs or dusting chaff from the walls, these are all bad and signs of death."

This particular part of the Hippocratic prognosis became a kind of popular lore in the literature of the middle ages.