

Body Language

Heads Up, Down, or Sideways?

(See also: Yes or No?, p. 193; Albanians, p. 233.)

Covering a 1997 Albanian uprising, American reporters in the capital, Tirana, ask a driver if he can take them to the airport. The driver shakes his head from side to side, so they look for another driver and receive the same response. After several negative encounters, they discover that the drivers were available, after all.

- In Albania, shaking the head from side to side means "yes" and nodding the head up and down means "no."

Pity the poor American husband taking his visiting Albanian in-laws to the airport for their return home. When the attendant checked their luggage, she asked the usual questions: Did you pack your own bags? Have you left your bags unattended at any time? Did anyone ask you to carry something on board for them? Imagine the attendant's alarm as the Albanians nodded their heads up and down. Picture the son-in-law's panic trying to convince her that Albanians shake their heads in the opposite direction from Americans.

While in a Bulgarian restaurant, American tourists asked if stuffed cabbage was available. The waiter nodded "yes," but the stuffed cabbage never appeared. The disappointed diners learned that when the waiter shook his head "yes," he meant that they had none.

- Reversal of meaning of yes/no head gestures occurs in Bulgaria, too.

- People from Southern India tilt their heads to one side or both to indicate agreement.
- On many South Pacific Islands, they signal yes by raising their eyebrows.

High Five

Community leaders arrive for a meeting in Las Vegas. Karl, an African American director of an educational institution, attends and is greeted by Henry, the white chairperson. Henry slips into a mock African dialect and says, "Hey, bro, how's it going?" He follows with a high-five hand slap and walks away. Karl is aghast.

Angrily, Karl explains to a colleague, "This is supposed to be a professional organization and Henry assumes that because I'm African American, I come from the ghetto. I'm not, and in my home, I was never allowed to do that handshake or to speak jive."

Karl had an upper-class background, had attended the best schools, and had worked in high-level positions at blue-chip corporations. Although Karl recognized that Henry acted from ignorance, not malice, it did not lessen the insult. Henry's stereotypical assumption may have cost him an important business contact.

- Be careful when appropriating the jargon or gestures of other ethnicities, lest it be considered patronizing. These actions can sabotage a relationship.

Giving Change

Cheryl regularly shops for cleaning supplies at a local Michigan Dollar Store. Usually the manager, Mr. Hakim, puts her change on the counter instead of in her hand. One day, she has the exact amount for her purchase. She hands him a five-dollar bill and while dropping eighteen cents into his hand, her fingers accidentally touch his palm. Mr. Hakim recoils. Thinking she has accidentally

scratched him, she says, "Whoops, sorry!" Looking back on the incident, she realizes that Mr. Hakim didn't want to be touched.

The next time Cheryl shops there, she places her money on the counter. Mr. Hakim smiles, something he has never done before, as he takes her money and in return places her change on the counter.

- Mr. Hakim is a Muslim, and it is taboo for unrelated males and females to have body contact. (See also: Greetings, p. 15.)
- Unrelated Orthodox Jewish men and women cannot touch.
- Koreans avoid touching strangers, particularly between members of the opposite sex but between the same sex as well.
- The avoidance of body contact does not necessarily signify rejection or discrimination. It may be customary or even a sign of respect.

Physical Contact

(See also: Japanese, p. 218.)

When Brin travels to Japan, she meets Kenji, who invites her for a motorbike ride through the countryside. Instead of climbing into the side seat, Brin sits behind Kenji. As soon as she puts her arms around him, he abruptly announces, "Let's get in the car."

This exemplifies how uncomfortable Japanese are with public physical contact. It not only applies to male/female contact but to same-sex contact as well. When Dorothy hugged her neighbor, Mrs. Yamashita, at the wedding of Mrs. Yamashita's son, the groom's mother stiffened. Even at such a joyous occasion as a wedding, Japanese customs about physical contact are not relaxed.

- Avoid body contact with Japanese people.
- At Japanese special occasions, offer verbal felicitations and nod the head slightly forward.
- Most Asian cultures/frown on heterosexual touching. (See also: Signs of Affection, p. 18.)

Sign of the Cross

The California audience sits raptly engaged in the opera. Suddenly an earthquake strikes. The singers drop to their knees, cross themselves, then, with regained composure, stand up and resume singing.

The performers were Roman Catholics from Spain. Making the Sign of the Cross is an automatic gesture for the faithful when experiencing fear or as a sign of respect to their religion.

Roman Catholics make the sign by using two fingers of their right hand joined with the thumb to touch their foreheads, the center of the chest, then the left side over the heart and then the right side of the chest. Members of the Orthodox Church make the Sign of the Cross in reverse direction: After touching the forehead and center of the chest, they move to the right side of the chest, then to the left.

An Eastern Orthodox Church member explains the difference. When Christ was on the cross, he was between two thieves, also on crosses. Because only the thief on the right asked for forgiveness, he was labeled the "good thief." For that reason, the Eastern Orthodox cross from right to left.

The number of fingers used can be controversial. During the mid-seventeenth century Great Church Schism in the Russian Orthodox Church, Nikon, the new patriarch, undertook reforms including one that required the Sign of the Cross to be made with two fingers instead of three, the customary number up to this time. Those who refused, the Old Believers, were so adamant about maintaining their traditions that they left Russia and emigrated. Some came to the United States and now live in the Alaskan Kenai Peninsula and near Portland, Oregon.

- Regardless of direction of the gesture, the Sign of the Cross reflects a person's relationship to a higher power. It expresses reverence and/or a need for protection.

Hands off the Head

In a class that helps primary-school children improve their English-language skills, Alma, a new teacher, distributes worksheets with outlines of human figures. She asks the children to identify different body parts by coloring them with assigned colors. They comply until asked to color noses, ears, or any other parts located on the head. Then they refuse to follow her instructions.

The children were Hmong, from the hill country of Laos. The Hmong believe the spirit resides in the head; thus the head is sacred. The children refused to color the heads because by touching them, even in drawings, they might bring harm to the persons the pictures represented. The head must not be touched in reality, either. Previously, Alma and many other teachers had been accustomed to patting youngsters on their heads as a sign of affection. However, after distressed reactions from the children and their parents, the instructors discontinued the patting.

- Many Southeast Asians believe that touching their heads places them in jeopardy because that is where their spirit resides.

Greetings

(See also: Romantic Implications, p. 145.)

Hoa has just arrived from Vietnam. Her cousin Phuong and some of his American friends are waiting at the airport to greet her. Hoa and Phuong are both excited about this meeting because they have been separated for seven years. As soon as Hoa enters the passenger terminal, Phuong introduces her to his friends Tom, Don, and Charles. Tom steps forward and hugs and kisses Hoa. She pushes him away and bursts into tears.

Among Chinese from Vietnam, if a boy hugs and kisses a girl in public, he insults her. Chinese culture in Vietnam is very strict about this, especially in the rural areas where Hoa grew up. She

described her village: "After children are ten years old, boys and girls cannot play together. A boy and girl cannot date without their parents' approval. A man and woman cannot hug or kiss if they're not married." (See also: *Signs of Affection*, p. 18.)

In Hoa's village, if anyone violated these rules, the villagers punished the girl by forcing her to kneel on the ground so they could spit at her and throw rocks at her. No wonder Phuong's American friends frightened Hoa. She did not know what punishment for public hugging and kissing might be meted out to her in this country. She confused Tom, who by American standards was doing the right thing.

Eventually Hoa learned to be comfortable when greeted with hugs and kisses, accepting them as merely perfunctory acts.

Analogous to this situation is another in which Duane, a Chinese American employee, invited his non-Chinese boss, Mr. Keck, to a large family celebration. When Mr. Keck arrived, he shook hands with Duane and, when introduced to Duane's grandmother, leaned over and kissed her on the cheek. This shocked the older woman, yet Mr. Keck was totally unaware that he had committed a social blunder. What he considered a respectful act, Grandmother considered disrespectful. Instead, Mr. Keck should have nodded to the older woman and offered her a verbal greeting.

- When establishing relations with Asians, avoid body contact. The safest form is to nod and give a verbal salutation. Follow their lead as the relationship changes.

Increased cross-cultural interaction brings about changes in customs; many Asian businesspeople have accommodated to the American handshaking tradition. On the other hand, in a situation where it seems as if bowing would still be the only polite move to make—especially to the Japanese—following these guidelines should make it easier:

- When bowing to people from Japan, the hands should slide down toward the knees or remain at the side.
- The back and neck should be held in a rigid position, while the arms hang downward.

Greet us

- The person in the inferior position always bows longer and lower.

Those from India, Sri Lanka, and Bangladesh use the *namaste* for both greetings and farewells and as a sign of respect. They do this by holding their hands chest-high in a prayerlike position, then slightly nod the head, but they do not bow. American students of yoga who are taught by Asian teachers become familiar with this gesture that heralds the beginning of each session. Thais have a similar greeting, but they call it a *wai*.

While body contact is generally taboo in most Asian countries, elsewhere body contact is expected; shying away from contact gives off negative signals.

- When greeting, people from India, Sri Lanka, Bangladesh, and Thailand hold their hands together in front of their chins in a prayerlike position and nod their heads.
- When greeting, most Latinos expect body contact. Hugging and kissing on the cheek are acceptable for both the same sex and the opposite sex. The *abrazo* is commonplace—friends embrace and simultaneously pat each other on the back.
- When greeting, most people from France, Spain, Italy, Portugal, and other Mediterranean countries expect to be kissed on both cheeks.
- When greeting, most Middle Easterners, especially Muslims, avoid body contact with the opposite sex (see also: *Giving Change*, p. 12), but men may embrace and kiss one another. Women may do the same. When shaking hands, men should avoid pulling their hands away too quickly.
- When greeting most Armenians, expect some body contact. Women kiss once on each cheek and hug; men shake hands. Men may also hug and kiss women on the cheek if they are close friends.
- When greeting Orthodox Jews, avoid body contact with the opposite sex.
- Muslims, especially older ones, make the *salaam* greeting by using the right hand to touch the heart and move the hand upward to touch the forehead. They may say "*Salaam alaykum*" (Peace be with you).

Signs of Affection

(See also: Physical Contact, p. 13; Greetings, p. 15.)

Sheree Bykofsky, an American writer, is thrilled when a cruise ship line purchases copies of her new romantic travel guide, *The Best Places to Kiss in and around New York City*. The cruise line plans to give the books as dinner favors during their special Valentine's cruise.

They invite Sheree on board to greet the passengers and autograph their copies. The Americans and Europeans delight in meeting the author and having her sign their books. However, when Sheree visits the tables of the Japanese passengers, most of them refuse to acknowledge her.

Japanese people do not approve of public body contact and, thus, have developed a complex system of bowing to express relationships. Touching a member of the opposite sex is particularly repugnant to their sensitivities; consequently, kissing in public is considered a disgraceful act.

The Japanese snubbed Sheree because the title of her book suggested behavior that did not conform to their standards of respect. They would not acknowledge her because in their eyes she promoted vulgarity.

Asians from countries other than Japan are equally disapproving when they see American men and women openly displaying affection in public. In their own countries, women are thought of as "easy" if they act this way. Even husbands and wives avoid body contact in public.

Conversely, in Asian countries, it is perfectly acceptable for two women or two men to walk in public holding hands. However, when they practice this sign of friendship here, they are frequently mistaken for homosexuals. This shocks them.

Same-sex hand-holding or walking arm-in-arm also occurs among Latinos, French, Spanish, Italians, Greeks, and Middle Easterners.

- Most Japanese people strongly disapprove of public expression of affection by males and females through kissing or any other form of body contact.

- Same-sex hand-holding between Asians, Middle Easterners, Latinos, or those from Mediterranean countries is a sign of friendship. Walking with arms on each other's shoulders or with hands or arms linked also equates with camaraderie.
- This taboo is changing with the younger generations in the United States, who have begun to adopt more open public expressions of affection.

Thumbs-Up

Quinn's Ann.

Caroline works in the administrative office of a community college. She informs students about how they have fared on the English as a Second Language Placement Test. She is very friendly and patient with these students who have limited English skills.

One day, Zitilla, a girl from Afghanistan, comes to inquire about the results of her exam. She has done very well, and Caroline wishes to communicate this to her. She gives her the thumbs-up gesture. When Zitilla sees this, she turns red and beads of sweat form on her forehead. She rushes out of the office without saying a word.

In Zitilla's Afghan culture, the thumbs-up sign has the same sexual connotation as the American middle-finger gesture. Other Middle Eastern countries, as well as Nigeria and Australia, also think of it as obscene. It does not have any meaning for Southeast Asian (Cambodian, Hmong, Laotian, Mien, Vietnamese) cultures.

During the 1992 Democratic Convention, presidential nominee Bill Clinton used that sign on national television to indicate his pleasure over being nominated. One can just envision the amazed reaction of global TV watchers whose interpretation of the thumbs-up gesture matched Zitilla's.

- Gestures do not have universal meaning. For people from many parts of the world, thumbs-up is obscene.
- Pointing with the index finger is considered rude to people from outside the United States, especially people from Asian countries.
- The American "bye-bye" gesture means "come here" to people from Southeast Asia.

Crooked Finger

A Japanese-owned corporation in the United States hires American office workers, including Helen Olson. All the top management executives are Japanese males with very limited English language skills.

On her second day at work, Helen needs to communicate with one of the big bosses about some paperwork on her desk. Because of the language barrier, she uses gestures to indicate that she would like her boss to come over to her desk to look at the problem.

After she catches his eye, she crooks her index finger and moves it in a "come here" motion.

The boss looks horrified.

Totally unaware of Japanese body language, Helen had made an obscene gesture. She felt humiliated when she found out what the boss thought she meant. Of course, Helen had no intention of insulting him, but as a result of this misunderstanding, she became so uncomfortable working in this office that she decided to quit. However, when she gave notice, the boss would not accept it. In Japan, employees usually don't quit. If Helen left the company, it would cause the boss to lose face. Because of this, Helen remained working there for a short time and then, in spite of her employer's protests, she quit.

Japan is not the only country where this gesture has negative connotations. In Yugoslavia and Malaysia, it is used to call animals; in Indonesia and Australia, the gesture beckons prostitutes; in Vietnam, this gesture is used to call animals or to beckon an inferior. Frequently, when used between persons of equal status, it becomes an act of hostility. Among other Southeast Asians, it is a threatening gesture to children and an insolent one to adults.

- Don't use the crooked-index-finger "come here" gesture with Japanese or other Asian people.

Smiling

People are lined up at the DMV to have their photos taken for their picture identification on new and renewed drivers' licenses.

Russ Conner is the man behind the camera. Most people give him a great big smile when he asks them to do so. However, one day, when he asks a Japanese man to smile, the man refuses.

The Japanese man didn't smile because the picture was for a government document. To smile would have meant that he did not take his driving responsibility seriously enough. Generally, in their native country, the Japanese do not smile for photo IDs. Equating smiling with frivolous behavior may also be the reason why so few Japanese government officials are photographed with smiles, except when they are coached to do so for photos taken with American dignitaries.

According to Hiroto Murasawa of the Pola Research Institute of Beauty and Culture in Tokyo, who studies faces for a living, it's not proper to move the face or body too much. Until the twentieth century, some Japanese women shaved their eyebrows and blackened their teeth to veil natural expression. Many Japanese women still hide their mouths behind a hand when they speak or laugh. Concealing emotions has been an ideal for men as well.

While Americans primarily associate smiling with friendliness, a smile can mean something different in another culture. In Japan, people smile when they are sad, happy, apologetic, angry, or confused. In Korean culture, smiling signals shallowness and thoughtlessness. The Korean attitude toward smiling is expressed in the proverb, "The man who smiles a lot is not a real man." Lack of smiling by Koreans has often been misinterpreted as hostility when Korean shopkeepers interact with non-Korean customers. After the 1992 Los Angeles riots, Byung Sik Hong, a Korean American management expert, began coaching Korean immigrants in Los Angeles and Orange counties about the importance of smiling and other ways to convey friendliness to Americans.

For other Asians, smiling can mean disagreement, anger, frustration, confusion, or a substitute for "I'm sorry" or "Thank you." When Puerto Ricans smile, the message may be "Please," "Thank you," "You're welcome," "Yes, what can I do for you?", or "Excuse me, please. May I see you for a moment?" For Puerto Ricans, the variation in meaning depends on eye expression and forehead movements.

- Americans smile primarily as an expression of friendliness. People from other places may attach other meanings to it.

A summary of results of 134 Japanese medical students revealed that 69 percent interpreted smiling as a sign of happiness, 10.6 percent as a sign of disgust, 8.9 percent as sadness, 6.2 percent as contempt, and 2.5 percent as fear.

As of August 15, 2003, the government of Canada issued new specifications for passport photos. Canadians must now send in two photos with a neutral expression, meaning a closed-mouth, straight-ahead gaze. No more smiles. The purpose is to make it easier for security personnel to recognize the passport holder.

Eye Contact

Mr. Hayes, the manager of a chain drugstore, prides himself on the way he runs his business. Customers seem happy to shop there, and he believes it is because of the *esprit de corps* he has created among the employees.

One day while helping Isabela unpack a new shipment of toiletries, he invites her to take a break and sit down and have a cup of coffee with him. Shyly, she accepts. Mr. Hayes chats with her casually but notices that when he speaks to her, Isabela looks down at the floor and seems uninterested. He believes she is being disrespectful and reprimands her for this.

She is surprised at his anger.

In his typically American open style of communication, Mr. Hayes confronted Isabela about not looking at him. Reluctantly, she explained why. As a newcomer from Mexico, she had been taught to avoid eye contact as a mark of respect to authority figures—teachers, employers, parents. Mr. Hayes did not know this. He then informed her that most Americans interpret lack of eye contact as disrespect and deviousness. Ultimately, he convinced Isabela to try and change her habit, which she slowly did.

People from many Asian, Latino, and Caribbean cultures also avoid eye contact as a sign of respect. Many African Americans es-

by Samuel Avoian, a graduate student at Central Missouri State University, tells how misinterpreting eye contact customs can have a negative impact when white football coaches recruit African American players for their teams.

He reports that when speaking, white communicators usually look away from the listeners, only periodically glancing at them. They do the opposite when listening—they are expected to look at the speaker all the time.

Many African Americans communicate in an opposite way. When speaking, they tend to constantly stare at the listener; when listening, they mostly look away. Therefore, if white sports recruiters are not informed about these significant differences, they can be misled about interest and attentiveness when interviewing prospective African American ballplayers.

- Avoidance of eye contact may be a sign of respect. Cultural differences affect how people use their eyes to speak and listen.

In multicultural America, issues of eye contact have brought about social conflicts of two different kinds: In many urban centers, non-Korean customers became angry when Korean shopkeepers did not look at them directly. The customers translated the lack of eye contact as a sign of disrespect, a habit blamed for contributing to the open confrontation taking place between some Asians and African Americans in New York, Texas, and California. Many teachers, too, have provided stories about classroom conflicts based on their misunderstanding Asian and Latin American children's lack of eye contact as being disrespectful.

On the other hand, direct eye contact has now taken on a new meaning among the younger generation and across ethnic borders. Particularly in urban centers, when one teenager looks directly at another, this is considered a provocation, sometimes called mad-dogging, and can lead to physical conflict.

Mad-dogging has become the source of many campus conflicts. In one high school, it resulted in a fight between Cambodian newcomers and African American students. The Cambodians had been staring at the other students merely to learn how Americans behave *was the other students merely to learn how Americans*

Mad-dogging seems to be connected with the avoidance of eye contact as a sign of respect. Thus, in the urban contemporary youth scene, if one looks directly at another, this disrespects, or "disses," that person. Much like the archaic phrase "I demand satisfaction," which became the overture to a duel, mad-dogging may become a prelude to a physical encounter.

At the entrances to Universal Studios' "City Walk" attraction in Los Angeles, they have posted Code of Conduct signs. The second rule warns against "physically or verbally threatening any person, fighting, annoying others through noisy or boisterous activities or by *unnecessary staring* . . ."

- Direct eye contact among urban youths can signal an invitation to a fight.

Lining Up

The usual long line confronts Judith Smartt as she steps up to her window at the DMV to begin taking pictures for drivers' licenses. After snapping several photos, the next person in line, a woman, moves forward, at the same time signaling four other people to join her.

Annoyed, Judith asks, "How many persons are you?" In halting English, the Armenian woman answers, "Five." Judith calls over a translator, who informs the woman that she cannot hold four extra places. Disappointed, the rest of her family goes to the end of the line and waits one more hour until they each reach their place in front of Judith's camera.

Lining up in Armenia had different rules. There, what this woman did would have been acceptable. Emigrés from other former Soviet dominated societies react similarly. A social service agency handling Soviet immigrants had difficulty because applicants would not line up in an orderly fashion. The clients were used to pushing and fighting to win the attention of the staff, a tactic that worked well in their former countries. To avoid this contest, the administrator switched to an appointment-only service and avoided lining-up problems.

Americans are particular about rules for standing in line. As children, they learn that no one can cut in, that each person must wait in line, and "first come, first served." No one has special privileges. Ideas about the correct way to line up exemplify values of democracy and efficiency.

- Many new immigrants don't understand the American rules for standing in line. For situations that require lines, an appointment-only system can be used to avoid lining-up problems.

One at a Time

Harold needs to buy a new TV and goes to an appliance store that has a very large stock. Ed, the eager salesman, shows Harold the different models and features. In the middle of doing so, he abandons Harold to attend to another customer who has just walked into the department. This offends Harold. In spite of the lure of the good prices, he leaves the store in a huff.

Harold believed that once a salesperson began working with a customer he should stay with that customer until the interaction was consummated—sale or no sale. That was the way he had run his own small business for fifty years and that was how he had always been treated before.

In contrast, Ed—actually Eduardo—came from Puerto Rico, where the concept of one customer at a time did not apply. In Puerto Rico and other Latin American countries, a salesperson takes care of up to four people at a time. Not only that, a newcomer has priority over the previous customer, so according to Ed's background, he was behaving courteously when he left Harold. To have given his attention only to Harold would have been rude to the new customer.

This system often baffles American tourists overseas, particularly when banking in Asia or Latin America. However, while the tourists may expect to find differences while traveling, they don't expect them here at home. That presents a challenge to both sides.

Ed was not trying to be discourteous. He just didn't know that business practices here are different, and he had not been trained otherwise by management. On the other hand, Harold was unaware of the possibility that styles of doing business are not universal. He had interpreted Ed's behavior as a discourtesy and a personal slight.

Because of these cultural differences, Harold bought his television at a store where he received the personal attention he felt was due him, and Eduardo lost the sale.

- While most Americans expect to be waited on one at a time, those from Latin American and Asian countries might have learned an opposite system.
- When training new retail employees from other countries, managers should alert the newcomers to the customary American salesperson/customer relationship of one at a time.

In social science terms, one-at-a-time interactions, typical of the United States, are called monochronic. Arabic, Asian, and Latin American interactions tend to be polychronic—more than one person or one thing is taken care of at a time. This difference explains why there is more interrupting in conversations carried on by people from Arabic, Asian, and Latin American cultures. Additionally, it can account for classroom behavior differences in interruption patterns and explain why some children from some cultures expect attention from the teacher while the teacher is taking care of others.

Smell

(See also: Child-Rearing Practices, p. 29.)

Bunny loves teaching this particular college class in Early Childhood Development because her students are so lively and outspoken. Now she has assigned a reading by psychoanalyst Erik Erikson about parents creating trust in their children. When American parents go out for the evening, they believe that telling the child a story beforehand and assuring them that Mommy and Daddy will be back is enough to make the child feel secure.

Wilhelmina, a Filipino student, objects and says that method's "too limited and upper middle class."

Wilhelmina gave an alternative method for building trust, one that she learned in the Philippines. Whenever she went out and the baby stayed at home with a sitter, Wilhelmina always left a piece of clothing that she had just removed on the child's pillow or in the baby's crib. That way, her scent remained with the child, offering reassurance that, indeed, the mother hadn't gone, part of her remained.

Nowadays, that technique is being adopted here, especially by working moms who have to return to the job soon after childbirth. Each day before going to work, they leave a recently worn article of clothing with the baby. Mommy's odor on the garment is a constant reminder of her presence.

Smell seems to play a bigger part in sensory-information gathering among Filipinos. One Filipina American reported that when she went back home to visit her relatives, her grandmother always sniffed her. While originally shocked by this act, she came to accept this behavior. Grandmother's sniffing was not a frivolous act; odors disclose information about health and hygiene.

- Different cultures place different emphasis on the senses. Some may stress smell, others sight, sound, or touch.
- When a mother tells a child, "I will be back," she's stressing sound. Another mother might convey the same message through her scent.
- The Maori of New Zealand ritually greet each other with the *hongi*. They press their noses and foreheads together and share the same breath—a kind of smelling. In ancient Hawaii, traditional Hawaiians inhaled one another, too. Although many people today consider *haole* (outsider) a derogatory word, in Hawaiian it originally meant "not of the same breath." There is a connection between these smelling habits and the Inuit greeting of rubbing noses.