

Why We Love the Nose

Zašto volimo (svoj) nos

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Abstract. With its modest surface area of only a few square centimetres of skin, the nose exerts a remarkable influence on human life. The aesthetics of the nose in *Homo sapiens* primarily played a crucial role in mate selection, with the nose reflecting the genetic quality of the individual. The appearance of the nose became part of selective evolutionary processes aimed at passing on optimal genetic traits across generations. As human social life became more complex and culture evolved, the aesthetics of the nose assumed new roles in interpersonal relationships. The aesthetics of the human face, where the nose is the most prominent feature, has become a subject of inquiry in the context of political correctness and prejudice. Through intellectual advancement and technical innovation, *Homo sapiens* has mastered the ability to alter the appearance of the nose through aesthetic surgeries, adapting it to the cultural and aesthetic demands of the modern era. Consequently, the nose, in addition to its physiological function as a respiratory organ and olfactory sensor, has become a symbol of aesthetic value, interwoven with various aspects of human culture, sexuality, and professional success.

Keywords: aesthetics; body image; cultural evolution; facial recognition; nose; sexual selection

Sažetak. Nos, sa svojom skromnom površinom kože od svega nekoliko kvadratnih centimetara, ima izniman utjecaj na ljudski život. Estetika nosa kod *Homo sapiensa* prvenstveno je imala ulogu u odabiru partnera, nos je odražavao genetsku kvalitetu pojedinca. Izgled nosa postao je sastavni dio selektivnih evolucijskih procesa s ciljem prenošenja najpovoljnijih genskih osobina kroz generacije. S razvojem evolucijskih procesa stvorena je kultura, a socijalni život postao je složeniji, čime je estetika nosa dobila nove uloge u međuljudskim odnosima. Estetika ljudskog lica, u kojem nos ima najistaknutije mjesto, postala je područje na kojem se preispituju politička korektnost i društvene predrasude. Intelektualnim usavršavanjem i tehničkim inovacijama *Homo sapiens* je uspio estetskim zahvatima promijeniti izgled nosa, prilagođavajući ga kulturološkim zahtjevima modernog doba. Tako je nos, osim svoje fiziološke funkcije dišnog i osjetilnog organa, postao simbol estetske vrijednosti, isprepleten s različitim aspektima ljudske kulture, seksualnosti i profesionalnog uspjeha.

Ključne riječi: estetika; kulturološka evolucija; nos; raspoznavanje lica; spolna selekcija; svjesnost o tijelu

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"Although I did not share my father's aversion to ugliness, which often led us to visit foolish people, I felt a certain discomfort towards people devoid of any physical appeal; their acceptance of not being liked seemed to me an indecent weakness. For, after all, what do we seek, if not to be liked?"

Francoise Sagan: *"Bonjour Tristesse"*

"Iako nisam dijelila očevu odvratnost prema ružnoći, zbog čega smo često posjećivali glupe ljude, prema ljudima lišenim svake tjelesne privlačnosti, osjećala sam nekakvu nelagodu, zazirala sam od njih; njihova pomirenost time da se ne sviđaju činila mi se nepristojnom slabošću. Jer, što tražimo, ako ne to, da se svidimo?"

Francoise Sagan: *Dobar dan, tugo*

According to anthropological theories, an aesthetically pleasing nose signaled genetic resistance to infections, partially supported by immunological studies. The nose became central in evolutionary selection and psychology. With cultural development, nasal aesthetics gained increasing significance in sociological processes, including psychological disorders and broader aspects of human social life.

INTRODUCTION

The physical appearance of the nose significantly influences human emotions and psychological well-being. It is well-known that the nose plays a crucial role in human interactions through the aesthetic judgment of beauty, communication, and the memory of individuals.

With its modest surface area of only a few square centimetres of skin, the nose exerts a remarkable influence on human life. The nose began its role at the onset of *Homo sapiens*' evolution as a genetic marker important in mate selection. As human culture evolved, the nose was assigned various roles in evolutionary psychology and socialization. Today, *Homo sapiens* can modify the appearance of the nose through cosmetic surgery, giving the nose a new dimension in interpersonal relationships.

NASAL AESTHETICS AND THE EVOLUTION OF HUMAN BEHAVIOR

The nose plays a significant role in human behaviour. Behaviour, an important aspect of life, has evolved over millions of years. From the simplest organisms to complex societies, behaviour is crucial for survival, reproduction, and adaptation. The genus *Homo*, representing the pinnacle of adaptive evolution, exhibits a high degree of differentiation and individualization. This biological advancement is termed Evolution.

Every activity of the human brain, including culture and aesthetics, exists to aid in the survival and reproduction of genes. Simple behaviours at the beginning of human evolution have transformed into extremely complex forms of behaviour, creating a whole spectrum of reactions that can appear and disappear throughout evolution¹. The nose, as part of this behavioural evolution in *Homo sapiens*, encompasses both primary behaviours and complex behaviours that form social relationships.

One of the fundamental concepts in understanding the evolution of behaviour is natural selection. Organisms with traits better suited to their environment have a higher likelihood of survival and reproduction, passing these traits on to their offspring. This process, known as natural selection, drives the evolution of behaviour. Behaviour can be adaptive, meaning that adaptability and change improve an organism's chances of survival and reproduction. For instance, courtship adaptations increase the chances of attracting a mate, thus enhancing reproductive success. In social species, behaviours such as cooperation, communication, and altruism can improve group cohesion and increase the overall fitness of the group².

The nose, through its role in evolution and adaptation, distinguishes *Homo sapiens*, the genus *Homo* as a biological organism and animal, from humans as beings of distinct culture.

THE AESTHETICS OF NASAL DISCRIMINATION

Anthropological studies and theories suggest that the appearance of the nose, along with other visible facial features, serves as an indicator of

an organism's biological functions, particularly its resistance to infections and infestations. This plausible theory suggests that beauty could be linked to measurable immunological parameters; however, experimental studies have shown mixed evidence for this correlation³⁻⁸.

According to anthropological theories, the primary role of nasal aesthetics has historically been in sexual selection. Over time, this role has expanded to include aspects such as discrimination, political correctness, prejudice, ethical considerations, social success, and artistic attractiveness. The evolution of human behaviour continues to place the nose in various contexts. Rhinoplasty has developed based on these components of cultural evolution⁶⁻⁹. For instance, while the liver remains solely a biological organ in *Homo sapiens*, the nose has assumed dual roles: a biological function as a respiratory organ and a cultural function as an organ with aesthetic value.

Aesthetics is a product of human culture, blurring the lines between basic human needs and those associated with leisure, cultural satisfaction, and pleasure. *Homo sapiens*, as an individual, exhibits variable behaviour and adaptability to the environment, creating culture through interactions with the world, especially with other human beings. By creating culture and using imagination, humans deviate from the path of a biological organism and move towards being an organism with complex psychological experiences and creative impulses, making them the most advanced organism on Earth¹⁰.

The nose, through its external appearance, can evolutionarily describe the moment of divergence from *Homo sapiens*, genus *homo*, towards modern humans. The primary function of nasal aesthetics is to indicate that the bearer of such nasal beauty possesses genetic, physical, and physiological strength to resist pathogens (infections and infestations) and can pass this ability to offspring. This makes the individual a desirable partner for reproduction and the continuation of the species. A beautiful nose is evidence that the person possesses certain genetic qualities and that this trait is honest. An honest trait is one that cannot be falsified, imitated, or faked; it is not subject to mimicry in a biological sense^{11, 12}.

This was the case until the advent of aesthetic surgery.

The living world is full of examples of similar evolutionary adaptations that demonstrate the ability of organisms to cope with environmental challenges or rivals. For instance, the long tail of a male peacock is a sign of high genetic quality, physical strength, and physiological adaptation because such a tail requires maintenance, hinders movement, and attracts the attention of rivals and predators, effectively representing a luxury that requires additional resources. Such a peacock is more capable of caring for a partner and offspring, passing on his genetic traits¹³. Prehistoric *Homo sapiens*, isolated with limited language and communication in a highly hostile environment, regarded the nose as a sign of resistance to live pathogens. Today, the nose functions in a broader social context; through history, old contexts are lost, and new ones are born. In the past, a witch's nose could lead to execution; today, the concern is to find the appropriate aesthetic surgery for one's nose⁹.

THE PITFALLS OF NASAL DISCRIMINATION

Paradoxically, at the beginning of the nasal historical continuum, the aesthetics of the nose played a more significant role than today. Selection based on a beautiful nose favoured genes resistant to infections and infestations, leading *Homo sapiens* to choose partners based on the appearance of their noses, which signalled that the partner would be capable of providing material benefits, protection, food, and care¹¹.

The mere appearance of a person, specifically the attractiveness of their nose, indicated two important things to the opposite sex in terms of mating: first, that the probability of being infected at the moment of encounter was lower, and second, if the encounter resulted in offspring, good genes would be passed on to the next generation. This satisfied the goals of evolution: gene circulation, genetic strength building, and selection. Thus, offspring were produced with genetic diversity as a response to the constant genetic variation of potential disease-causing agents. This is an adaptation to the rapid generational turnover of pathogens surrounding humans, a

solution in the ongoing battle called life, which immediately prompted an anti-solution in the quick genetic and generational turnover of pathogens¹⁴.

The choice of a partner, even due to the beauty of the nose, is a product of free will, not random, but selective. Selection is part of the evolution of behaviour; such selection requires the detection of potential partners, their evaluation, selective processing, and retention of information. An environment is created where *Homo sapiens* communicates, imagines, builds cults, and becomes human, distinguishing itself from animals. By incorporating *Homo sapiens* into culture, the nose loses its unequivocal signal of genetic strength. The appearance of the nose becomes a trait for which one is loved or condemned. Culture, partly in chaos and partly in an idyllic natural process, has assigned various roles to the nose¹⁵.

ENGRAM AND ARCHETYPE IN DECODING NASAL AESTHETICS

The nose is a part of the face and contributes to its overall beauty. The explanation of how humans aesthetically judge the nose can be understood through two concepts: the engram and the archetype. An engram represents a more automated understanding and denotes a primary attraction to a beautiful face, which indicates genetic strength. An archetype, on the other hand, is a selective and discriminatory judgment of nasal aesthetics, shaped by universal symbols in human culture that influence our aesthetic preferences and perceptions of beauty.

The engram is a concept used in psychology and neuroscience to describe a physical change in the brain resulting from learning or experience. It suggests that a particular memory or piece of information is physically encoded or stored in the brain's neural networks. The concept of the engram simplifies the understanding of how memory is formed and stored in the brain. It appears that the engram for preferring a beautiful face is one of the earliest acquired engrams. The judgment of facial beauty is common among children and adults across all cultures on Earth, suggesting that universal principles of attractiveness exist. The preference for a beautiful face begins

at seven days of life and is fully established by six months of age. Subsequent experience has a lesser impact, varying from culture to culture and changing over time through the historical continuum^{16–19}. The role of the nose in the context of this engrained acceptance of facial beauty has not been specifically researched, but it can be assumed that the nose plays a significant role in the perception of facial beauty.

THE NOSE AS AN ARCHETYPE

The appearance of the nose becomes a trait for which people are both loved and judged. In both chaos and the rational natural process of progress, culture has assigned it changing archetypes. An archetype is a fundamental model or pattern found in the collective unconscious, according to Carl Jung's psychoanalytic theory. These archetypes are universal symbols appearing in myths, dreams, art, and religion worldwide. Throughout history, various superstitions and beliefs have been associated with people's nasal appearances, sometimes leading to stigmatization or discrimination^{20, 21}.

One example is the belief in the "witch's nose," a stereotype of a long, hooked, or prominent nose associated with witches in folklore and popular culture. Due to this archetype, individuals with certain nasal morphologies could be linked to evil and magic and end up being persecuted^{22–24}. The nose could be understood as a symbol of power and control, representing the perceived threat that witches and similarly featured individuals posed to the social order and religious authority. By demonizing individuals with specific physical characteristics, authorities could justify their persecution and maintain social control over others. Psychologically, people often make quick judgments based on physical appearance, and facial features can trigger reminders and stereotypes in the subconscious. Instinctive behaviour related to the nose is also significant. Instinct is, in essence, a reflex that reacts to external stimuli; it requires an external factor to activate it. The stimulus will provoke a reaction, leading to both physiological consequences and behavioural changes. The effectiveness of the instinct is not diminished by the fact that its sensory pathways

and mechanisms are not fully understood. Therefore, an instinct is essentially a sensation whose physiological function is unknown; its anatomical sensory structures are not easily identifiable, yet it responds to external stimuli by triggering reactions and prompting changes in behavior²⁵. The belief in the witch's nose may have been biased, where people selectively paid attention to cases that confirmed their preconceived ideas while ignoring contrary evidence. Such prejudices are hard to justify rationally, but it is possible they draw parallels with the facial expressions of dangerous wild animals or aggressive human competitors^{26, 27}.

Overall, superstitions and prejudices associated with people's noses, like the belief in the witch's nose, reflect broader societal attitudes towards diversity, fear of the unknown, and the human tendency to categorize and stereotype others based on physical characteristics. These beliefs had real consequences throughout history, leading to discrimination and persecution^{23, 24, 28}.

RHINOPHYMA AS AN ARCHETYPE OF ALCOHOLISM

Rhinophyma serves as an example of how prejudices regarding the moral characteristics of individuals can be projected onto other species. In medieval Western civilization, rhinophyma was associated with alcoholism, debauchery, and depravity²⁹.

When the author of this work was in Indonesia, specifically on the island of Borneo, a local guide mentioned that the proboscis monkey is derogatorily called "Dutchman." This nickname has persisted since colonial times because the monkey, like the chronically alcoholic Dutch colonizers, is said to enjoy fermented fruit, leading to the belief that it shares a fondness for alcohol and also possesses a similarly large nose. This anecdote suggests that prejudices against hypertrophied noses are geographically and ethnographically universal.

The proboscis monkey (*Nasalis larvatus*), native to Borneo, is known for its distinctive large, elongated nose (Fig. 1). Indonesians mockingly named the monkey "Dutchman" because they believed it shared an affinity for alcohol with their Dutch

colonizers, who typically had longer noses than the indigenous population they ruled. However, the idea that the monkey has a predisposition for alcohol is a myth without scientific basis.

In both the proboscis monkey and *Homo sapiens*, the nose plays a crucial role, likely developing through selective sexual selection. In the case of the proboscis monkey, females prefer males with larger noses, associating them with physical and physiological superiority in terms of survival and the ability to provide protection for the family. It is conceivable that Dutch colonizers, adapting to a foreign, humid climate, may have developed rhinophyma more frequently due to alcohol consumption, but the proboscis monkey is merely an incidental victim of scorn and ridicule^{30, 31}.

A DEFORMED NOSE AS A SOCIETAL BURDEN

The concept of the body is not innate but acquired, shaped by external stimuli. The body image is the result of environmental stimuli that form a framework for understanding the perfection or imperfection of the body, which is then shaped and stored in the brain's cortex. This is a specific, robust process that initially lacks a clear



Figure 1. The proboscis monkey, *Nasalis larvatus*, is derogatorily called the "Dutchman" by the local population due to the shape of its nose.

goal, as a child in the earliest years of life is exposed to information whose purpose will only be understood later. A child compares themselves to their parents, but after the age of five, the influence of parents decreases while the influence of the environment and peers increases^{32, 33}.

A child's response to a physical handicap aligns with the mother's technique of creating anxious situations. The mother is aware that the child will lose benefits over the course of life and reacts with varying degrees of anxiety. Male children also face the unattainable ideal of the father. The culture, whose influences come into play later in life, labels unnatural characteristics with a socially negative origin. A nasal deformity creates experiences that are not typical for the culture, and the culture does not offer defensive mechanisms for this. The solution offered by nasal aesthetic surgery aims to resolve accumulated psychological problems and complexes so that the patient feels better after the operation^{14, 34}.

AESTHETIC RHINOPLASTY AS THE ORIGINAL SIN

The aesthetic characteristics of the nose, such as its size, shape, and proportions, are used to assess the overall attractiveness of the face. Nasal aesthetics convey important messages in partner selection and in social integration, advancement, employment, and career. An aesthetically pleasing nose must be symmetrical and average in both sexes. Averageness of the nose is a measurable variable. If we average the appearance of noses based on composite photographs of four different noses, that nose will be more attractive than one obtained by averaging two noses. Similarly, a nose averaged from eight noses will be more attractive than one averaged from four, and so on. Deviations from the average nose decrease attractiveness^{6, 11, 12}.

Aesthetic features, whether it's a peacock's tail or a human nose, cannot be imitated through mimicry because they require significant, honest genetic strength to produce and maintain. Therefore, it can be said that aesthetic surgery, such as rhinoplasty, is a form of mimicry in the biological sense, and mimicry is a deception. Deception through mimicry of evolutionarily significant

traits, like the appearance of the nose, is not possible because it requires energetic, genetic, and metabolic qualities that cannot be falsified. Through cultural and civilizational advancement, humans have developed ways to alter their physical appearance, including aesthetic surgeries. These interventions allow individuals to modify their appearance and, in a way, fake signals that would indicate disease resistance and good genetic potential in a natural context. While aesthetic surgery effectively changes appearance, it does not alter the actual genetic resistance or health status of an individual^{14, 33, 35}. Thus, in a biological sense, such procedures can be considered a form of mimicry that allows people to manipulate the perception of honest signals in a social context. The possibility of faking and the act of faking such honest and truthful signals can impose the complex of the Original Sin and affect the psychological state of a person who desires or undergoes aesthetic nose surgery^{36, 37}. Opting for nasal cosmetic surgery, a patient violates evolutionary norms by altering the appearance of a nose that serves as an important evolutionary signal in mate selection. This act also defies later cultural norms, such as religious beliefs, which regard each person as God's creation; thus, altering one's appearance, especially for non-vital functions, is seen as interfering with divine creation³². Historically and prehistorically, nasal mimicry was metabolically costly, making it impossible before the advent of cosmetic surgery^{38, 39}. The separation of functional and reconstructive nasal surgery, particularly following war injuries, occurred after the outbreak of syphilis during the Renaissance. Syphilis, which was often identified by nasal deformities, carried a significant social stigma. As a result, aesthetic nasal surgeries were performed to conceal this stigma²¹. Culture itself discouraged mimicry that deeply affected sexual selection by developing counter-cultural mechanisms against individuals who violated sexual norms. These factors contribute to complexes resulting in dissatisfaction with the surgery, even if it is aesthetically successful. Modern medicine identifies the reasons for dissatisfaction as rooted in neuroses, psychoses, and borderline personality disorders^{9, 21, 40, 41}.

The failure of cosmetic surgery due to psychosis is complex. Psychosis involves severe mental disorders that affect thinking and perception, such as schizophrenia. Individuals with psychosis might have distorted perceptions and expectations that can indeed influence their satisfaction with cosmetic surgery. Cultural and developmental factors can play a role in shaping these perceptions, but psychosis is primarily a clinical condition that requires medical intervention^{42, 43}. Failure due to infantile narcissistic personality disorder and manipulative control personality, which fall under borderline personality disorders, is challenging to address due to the inherently manipulative nature of these disorders. Ideally, all these disorders should be diagnosed preoperatively^{44, 45}.

The most severe consequence of an incorrect preoperative assessment, and the resulting patient dissatisfaction, can be the murder of the physician by the dissatisfied patient. Such killings can also occur as a result of broader social contexts, such as the availability of weapons^{34, 46, 47}.

NEUROSES AND AESTHETIC RHINOPLASTY

Neuroses are produced by intentions, desires, or longings. Humans are restless and dissatisfied beings; the satisfaction of one need invariably produces new needs, making human dissatisfaction a biological constant that is incurable. Neurosis results from historically accumulated problems to which culture cannot provide an answer. The repressed unconscious that produces neurosis is not an individual unconscious but a collective one. Each individual recapitulates the history of their species, and neurosis is key in this recapitulation. Every healthy person has a socially acceptable form of neurosis. In neuroses, there is no qualitative difference, only a quantitative one, so neurosis is considered pathological when it prevents a person from working and functioning⁴⁸. If neurosis were a contraindication for nasal cosmetic surgery, then nasal cosmetic surgeries would not be performed at all. The substrate of dissatisfaction with a successful nose surgery is either disdain for mimicry or the projection of the person's internal conflicts. The surgical result of an aesthetic nose operation is only one dimen-

sion of rhinoplasty. If the axis of nose morphology and personal identity is disrupted, the aesthetic success of the nose surgery alone will not be sufficient⁴³.

When neurosis is present, we expect culture to solve it. Dissatisfied with cultural proposals and solutions, we may project the problem onto the physical appearance of the nose and expect the surgery to achieve the impossible. The patient's expectation that nose surgery will solve their existential expectations, make them a different person in terms of behaviour, and improve their interactions with the surrounding world can be disappointing^{9, 45}.

Nasal aesthetics represent an "honest" biological marker, resistant to mimicry. With advances in cosmetic surgery, *Homo sapiens* challenges evolutionary dogma by altering nasal appearance without genetic change. This gives the nose a new role in interpersonal dynamics, career influence, and the aspirations of modern human identity and self-perception.

Moreover, rhinoplasty has become deeply disturbing because it carries an ethnic stamp. Members of aesthetic minorities more frequently seek aesthetic procedures to make their noses resemble those of another (more predominant) race⁹. Detecting the problem preoperatively is a challenging diagnostic task because when a patient seeks plastic surgery, their problem is profound, protected only by defense mechanisms or psychologically subverted⁴⁵. Facial and nose aesthetic surgeries, due to benefits in interpersonal, sexual, and social interactions, will yield more benefits in traditional, non-industrial societies or economically deprived subcultures of Western industrial society. For instance, widely available healthcare reduces the connection between facial aesthetics and social success. Status symbols are independent status promoters in these societies and accumulate, meaning that it is best to have both physical and social attributes in harmony for optimal societal integration⁶.

Cosmetic surgery can also function as a therapeutic approach in the treatment of psychological disorders. This implies that, based on a psychia-

trist's recommendation, even a minor alteration to the nose (or another part of the body) might be performed to help treat the underlying psychological condition^{37, 49}.

CONTEMPT FOR AESTHETIC NASAL SURGERY

Research shows that individuals who undergo cosmetic procedures often experience stigma and prejudice from society. This stigma may include perceptions that these individuals are superficial, insecure, or obsessed with their appearance. Social reactions to rejuvenation procedures can include gossip, marginalization, and disdain. Such reactions can significantly impact the mental health and self-esteem of those who have undergone these procedures⁵⁰. Those who undergo cosmetic surgery to appear younger are often viewed as deceivers, with society perceiving their attempt to conceal their true age as dishonest and inauthentic⁵¹. A striking historical



Figure 2. A primitive nasal cosmetic surgery using very crude dermabrasion, as depicted in a 16th-century engraving. The artist, whose name remains unknown, expresses disdain for attempts at rejuvenation by including a child defecating into the surgical field⁵².

depiction of such contempt is illustrated in a 17th-century engraving. The image portrays a person attempting to remove their nose in a rather crude manner by placing it against a rotating metal sharpening stone. The artist has added a child, approximately eight years old, who is depicted defecating into the surgical field. The message conveyed is that while one's outward appearance can be altered; the spirit of youth and innocence cannot be restored (Fig. 2)⁵².

Mimetic neoteny refers to the combination of two biological concepts: mimicry and neoteny. Mimicry is the ability of an organism to imitate the appearance, behaviour, or signals of other organisms or objects for protection, predation, or reproductive advantage. Neoteny is an evolutionary process in which organisms retain juvenile characteristics into adulthood. When these concepts merge into "mimetic neoteny," it describes the retention of youthful or childlike traits that imitate appearance or behaviour to gain certain social or biological advantages. In humans, this can include cosmetic procedures to maintain or mimic a youthful appearance for social acceptance, attractiveness, or to avoid aggression. In many societies, aggressive behaviour towards children is taboo, so appearing younger or more feminine can be a strategy to evade aggressive males⁵³.

THE ROLE OF THE NOSE IN COMMUNICATION, ART, AND POPULAR CULTURE

Basic communication channels are largely universal among *Homo sapiens*. Regardless of their location on the planet, humans can communicate primitively through these channels. The nose, in particular, is associated with several communicative signals in popular culture.

In both primates and other animals, such as dogs, flaring nostrils and wrinkling the skin on the nose, often accompanied by baring teeth, are signs of aggression. Flaring the nostrils allows for greater oxygen intake, preparing the body for a fight or flight response, and signals to other primates that help may be needed to defend against an imminent threat. The "Pinocchio effect" refers to the phenomenon of touching the nose when

lying. This behaviour is explained by the increased secretion of catecholamines, nasal congestion, and an uncomfortable sensation in the nose. Supporting this theory, it has been observed that during Bill Clinton's testimony, he touched his nose 25 times more frequently when lying compared to when he was telling the truth⁵⁴.

In the Bible, God's anger is metaphorically linked to descriptions of the nose and nostrils. The phrase "slow to anger," as seen in Exodus 34:6-7, is derived from Hebrew words that literally mean "long of nostrils" (אֵרֶק אִפַּיִם, *erek appayim*), symbolizing patience and restraint. Conversely, when someone is described as angry, the Hebrew text often uses expressions like "their nose burned hot" (וַיִּפַּח אֶפְרוֹ, *vayikhar appo*), which vividly portrays the intensity of anger, including that of God. This metaphorical use of the nose to represent emotional states underscores the cultural significance of facial expressions in conveying divine and human emotions⁵⁵.

In the film "Monty Python and the Holy Grail," there is a scene where an angry mob, eager for a witch burning, accuses a woman of being a witch. Their main argument is that she has a witch's nose, which is a turnip tied around her head in place of her nose.

Stitch, a character engineered somewhere deep in space, is adopted by a little Hawaiian girl when he arrives on Earth. Although Stitch pretends to be a dog, despite having a variable number of arms and legs, large eyes, and antennae, he does not communicate with his nose, which is merely a small black dot on his face. Every second Stitch is on screen is a display of emotions and non-verbal communication, but his nose plays no role in this. From these observations, we can conclude that the role of the nose in communication is primarily negative, indicating aggression, or static and insignificant. For humanoid robots, the nose is not even mentioned as an important communication factor^{56, 57}.

The nose is an essential part of the overall impression of artistic works. When appreciating artistic aesthetics, we blend liking and desire, judging the work and experiencing an emotional response based on that judgment. These responses have anatomical and biochemical pa-

rameters in the human brain. Beauty is central to the ancient understanding of art, although art does not have to be concerned with beauty, especially today¹⁰.

Aesthetic appreciation in art is subjective, as demonstrated by the example of David. Michelangelo created the statue of David, but the patron was dissatisfied with the nose. Michelangelo then pretended to adjust the nose, sprinkling marble dust from his hand as he did so. The patron, seeing the marble dust, was convinced and subsequently satisfied with the nose.

CONCLUSION: FROM ANCIENT TRAGEDY TO MODERN DRAMA

Martial skills, ancient beauty, and above all, friendship and self-sacrifice for a comrade are the hallmarks of the warriors in the *Iliad*. Thersites is the only character in the *Iliad* who is despised, punished, and ultimately killed by his own comrades because of his brutal disfigurement, particularly his long, pointed nose. Unlike the other examples of warrior and ancient beauty, Thersites' grotesque appearance is repeatedly suggested as a reflection of his distorted character⁵⁸.

In modern times, the role of the nose and beauty remains similar. Our attractiveness significantly influences how we are perceived and accepted by our peers in corporate battles, education, and social interactions⁵⁹. The nose, as the most prominent feature of the face, greatly contributes to overall beauty. Attractive individuals are generally better received in society, workplaces, relationships, and are often viewed as having superior character and empathy^{60, 61}.

Rhinoplasty and nose augmentation procedures are becoming increasingly popular worldwide, with cosmetic surgeons assuming roles akin to ancient deities, celebrated in modern-day epics such as television series⁶². Rhinoplasty has become a ritual. Evolutionary selection initially positioned the nose as a marker of resistance to parasites; now, future research may explore whether the contemporary, surgically enhanced nose represents a new form of social adaptation, potentially analogous to social parasitism.

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