

The means of head movement in modern mongolian literature

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Abstract

This paper, which can be considered a continuation of early observations and then a study, touches upon the types of nonverbal means of communication in the modern Mongolian language, based on examples that have head movement and cited modern Mongolian literature.

In modern Mongolia, nonverbal means of communication have their own special types, forms and grammar, which all use real words and expressions related to Mongolian culture, customs and lifestyle. For this research paper, 23 nonverbal means of communication using the head were recorded, and most of them expressed ignorance, sadness or regret, which indicated a negative attitude.

Keywords: mongolian language, nonverbal communication, nonverbal means of communication, head movement, literature

1. Introduction

A number of researchers, including P. Ekman (1971), D. Efron (1972), M.L. Knapp (1972), A. E. Schefflen (1973), W. Wundt (1973), A.M. Kendon (1983), D. McNeill (1992), C. Izzard (1992), N. Suzuki (1993), Ya.Toyama (1994), J.A. Russell (1995), S. Kita (2000), N. Furuyama (2001) and A.Peace (2004), spent several years elaborately studying the meanings, functions, structures, grammar and social or cultural properties of nonverbal communication..

In recent decades, nonverbal means of communication have been considered a straightforward and simple understanding between communicators and a concise and comprehensive statement of information or messages. Precisely, a communicator can feel the partner's positive and negative emotions, evaluations and attitudes through his or her facial movements, hand movements, tones of voice, body movements and posture. In other words, all of these are nonverbal means of communication that express comprehensive understanding without any words when communicators exchange their views and obtain more information.

This study focused on the meanings and structures, particularly the types of nonverbal means of communication in Mongolia, on the basis of some previous research materials and hundreds of examples using the word head; these examples been collected from short stories by Mongolian writers.

2. Brief about nonverbal communication

“The types of nonverbal communication are universal and can be classified into two sections: a. body language; and b. habit sign language” (Monkh-Amgalan 1999).

“Body language includes nonverbal means of communication, including gestures and facial movements, and semiotics, which express body posture and emotions” (Toyama 1994).

The different habits of each nationality in the world in the use of gestures depend on their personal characteristics, psychological specificities, emotions, lifestyles, and environments. In fact, facial movements completely express all kinds of emotions, such as happiness or excitement, sadness or sorrow, embarrassment or abashment, regretting or mourning, laugh or joking, anger or upset and

admiration or satisfaction. For most nationalities, raising their thumb means “good”, and moving their thumb and index finger in rounding tells “everything is good”; however, this gesture indicates “stupid or foolish” among the French. In contrast, Asian people do not prefer to use their hands or fingers during communication due to their cultural belief that touching someone’s body or making gestures with their fingers is impolite and immoral. The Mongolians, like most nationalities, use a raised thumb to indicate “good”; however, they prohibit indicating toward someone with their index finger. “The Japanese also forbid poking and indicating toward someone with the finger. Moving their finger around in a circle expresses meanings related to money for them” (Ikeda 1996).

The combination of the everyday and customary relationships of people as well as their demeanor, movement and morality is defined as a habit sign language. Generally, the relevant nationality’s lifestyle, custom, religion, and material and spiritual cultures create their distinguished thinking, views and customs in conventional forms. One example is the sign that means “goodbye”: the Russians move their hand after facing their palm out, and the Italians shake their hand in a back-and-forth direction after facing it towards themselves, while the English move only their hand in a horizontal direction (Sukhbaatar 1996).

3. Nonverbal means of communication in Mongolian

3.1 *Studies on nonverbal means of communication in Mongolian*

For the Mongolian language, studies on nonverbal communication are in a rather early stage. Therefore, no monographs have been written, but a few research studies that are a component of the psycholinguistic area and research papers that have mainly focused on tentative observations as well as theoretical and methodological analysis have been published today. Some of them are chronologically identified here¹: a component of research that studies sign language not as a form of acoustic phones but rather as a system of communication relying on signs that also uses nonverbal means of communication, such as eye contact, facial movements and head and body movements (Bayansan and Odontur 1995); a component of a study of rhetorical art that indicates the inclusion of appearance, manners of speaking, gestures, sounds and tones as forms of nonverbal communication commonly used (Sukhbaatar 1996); a research paper that describes nonverbal communication as a universal form of communication whose capacity is the same as that of verbal communication and classifies nonverbal communication as an efficient means of providing clear information on any signs and easily communicating with others (Monkh-Amgalan 2000 [1999]); a study on the symbolic meanings of gestures demonstrating that the gestures express some meanings, emotions and manners of the communicators by using any parts of their body and other tools, with some parts of the body and some tools, apart from words, being able to support the early level of semiotics and then create its symbolic meanings and propose that the symbolic meanings of the gesture can be classified into 4 types gestured by any parts of the body, tools, plants and animals (Dulam 2000); and a study concluding that language without words is described as a sign language but that there is a kind of sign language that uses some phones without distinguishing their meanings (Tudev 2003; Narantuya 2013).

According to our early observation of the types of nonverbal means of communication in Mongolian from some literature examples, as a basic source for this study, both the grammatical and lexical meanings of the nonverbal means of communication are simultaneously revealed during communication. For Mongolians, nonverbal means of communication are rarely used in their daily lives except to express how to make meanings clearer and emphasize what they want to convey, together with phonetic language, during communication. However, nonverbal means of communication, such as visual information or messages, can obviously impact relevant communication and can help directly reduce mental workload and the receipt of thoughtless information.

3.2 *Structure of the nonverbal means of communication in Mongolian*

Nonverbal means of communication are classified into the following two parts: unnatural sign and natural sign, which consists of a single-functioned sign and a double-functioned sign. This single-function sign can be distinguished by gestures, facial movements, body posture, facial muscle movements and psychophysiological features (Monkh-Amgalan 1999).

Similar to phonetic language, the two types of sign language—unnatural and natural signs—are synchronically and diachronically used in communication, respectively. The double-functioned sign is

¹ - The studies named here use different terms even though they are directed toward nonverbal means of communication.

the combination of the phonetic and sign languages and has a main role in the exchange of information and engagement in any communication.

Additionally, the double-functioned sign can be divided into two subsections: parallel double-functioned sign and sequential double-functioned sign.

The first one is simultaneously revealed as space and time—one example is that a communicator nods while talking or he/she talks while nodding. This means that nonverbal means of communication have grammatical properties and types that perform a role in communicating.

The latter can consist of dually sequential double-functioned signs and triply sequential double-functioned signs as follows:

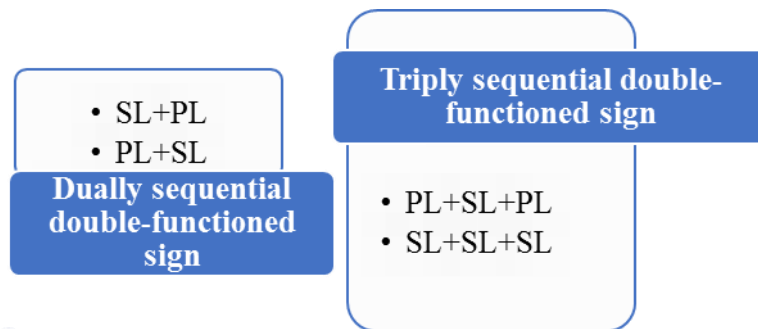


Figure 1. Dually sequential double-functioned signs and triply sequential double-functioned signs

According to our assumption, nonverbal means of communication are placed in presequential and postsequential positions. In this case, it can also be classified into two subsections, namely, dually sequential double-functioned sign and triply sequential double-functioned sign, regarding how many signs constitute the nonverbal means of communication, as shown in Table 1.

Table 1. The sign constitution of nonverbal communication

No	First sign	Second sign	Third sign	Examples
I. Dually sequential double-functioned sign				
1.	Sign language	Phonetic language	=	<i>Togtokh namaig tokhoigooroo yovorch^{SL}, chikhen deer khaluun amisgaagaraa töönön baij “Ene khün jiriin bishee” gej khenii ch olj medeegüi yumiig olood kharchikhsan yum shig tügshürtei sejiglengüi shivegnev^{PL}. (S.P)</i>
2.	Phonetic language	Sign language	=	<i>Tiim, tiim^{PL} gej Adair tolgoi dokhin^{SL} zövshöörökhöd...(Sh.V)</i>
II. Triply sequential double-functioned sign				
1.	Sign language	Phonetic language	Sign language	<i>Gandolgor neg khachin kharaad^{SL} -Yerönkhii saidaa, öchүүкhen namaig örshöögöerei. Minii süit büsgüig shanzav Badamdorj Bogdiin lündengeer avch suuna gesen baina. Tegeed bi öchigdör tantai uulzakh gej irsen yum gej kheleed^{PL} түüneesee ichin tongoiloo^{SL}. (O.Ts)</i>
2.	Phonetic language	Sign language	Phonetic language	<i>Olzod нүдneeseee nulims gartal inee^{PL} garaa savchij^{SL} baisnaa bidontoi süüniikhee tag deer tsokhichikhood yoo yoo^{PL} gej ori duu taviv.(J.B)</i>

4. The nonverbal means of communication in modern Mongolian literature using the word “tolgoi”

In Mongolian, the word **tolgoi** expresses the following meanings: 1. A part of the human and animal body that is on the top of the neck and consists of the chin and skull; 2. Leader, head or the best; 3. The beginning or source of something; 4. The top or the upper part of something; 5. Hill or a higher area in a steppe; 6. A word counting people or animals; 7. Alliteration; 8. Capacity of thinking and imagining; and 9. Just before (Tsevel 1963). In accordance with this research, the meanings of the nonverbal means of communication using the word **tolgoi** can be determined as follows:

➤ TO NOD HEAD

Meanings:

- a. to agree, to accept
- b. to greet
- c. to call someone
- d. to indicate, to show

Movements:

- a. A movement of the head slightly downwards and upwards expresses one's agreement or acceptance and willingness to greet.
- b. A movement of the head merely downwards, together with their eyes and eyebrows at the same time, signals to call someone.
- c. A movement of the head downwards and upwards together with raised eyebrows and signaling with the eyes indicates toward someone or something.

Usage:

This sign signals that the speaker accepts or agrees with his or her partner's view, aspiration and ambition, as in (1).

(1) *Tiim baigaa biz, Sünrev guai? gej tүүн рүү kharakhad tereer **tolgoi dokhij** duugüi suuna. (P. Kh)*

Similar to various greetings that all nationalities use when they communicate with each other, Mongolians have passed down the rich traditions and rituals of greetings. Namely, a younger person or a guest must greet older people or family members first, and he/she must especially perform the traditional Mongolian greeting (the younger person places his/her arms under the elder person's arms to respect him/her, and then the elder person kisses the younger person's cheek to express his or her gratitude for the younger person's respect) if they have not met each other yet since the new year (according to the lunar calendar). The most significant part of this kind of greeting is the bowing of the head², which is the same as the Japanese custom of greeting and respecting others³.

➤ TO SHAKE HEAD

Meanings:

- a. to disagree, to deny

Movements:

- a. A movement of the head from left to right repeatedly.

Usage:

This sign is universal and signals that the speaker does not accept or agree with his or her partner's view, aspiration and ambition, as in (2).

(2) *Badarchiin tsaraig ajiglan kharakhad yer medsen шингүи нүдее том болгој: -Ügüi gej **tolgoi segsrev.** (P. Kh)*

² - The Mongolians nod and shake their hands when they meet and greet each other, even though the Mongolians believe that bowing and nodding their head before others shows unheroic, indecisive, tremulous, obsequious and officious manners.

³ - The Japanese people bow and especially nod their heads before others to show their respect. The degrees of bowing absolutely depend on the difference in the degree of showing their respect or expressing their gratitude.

In the sphere of this study, 23 nonverbal means of communication using the word **tolgoi** were recorded, and their meanings are shown and explained in Table 2.

Table 2. Nonverbal means of communication (head movement)

Signs	Meanings	Examples
dokhi- (to nod)	to greet; to accept; to agree	1. <i>Ter khoyor yariltsan yavsaa baiguullagiinkhaa tsainii gazar oood, iish tiishee kharj taniluudtaigaa tolgoi dokhin mendleltsej yavnaa zaiduukhan baigaa öntsgiin shireend ochij neg kheseeg khüleej suukh zavsar... (L. V)</i> 2. <i>Tiim baigaa biz, Sünrev guai? gej tüün rüü kharakhad tereer tolgoi dokhij, duugüi suuna. (P. Kh)</i>
segsere- (to shake head)	to ignore; to regret	<i>Övgön Damchaa tolgoi segserch, ene udaa tesiyе gesen shig yaria delgekhee baigaad uruu kharan suuv. (Z. B)</i> <i>Badarchiin tsaraig ajiglan kharakhad yer medsen шингүи нүдее том болгој: -Ügüi gej tolgoi segsrev. (P. Kh)</i>
seji- (to toss head)	to disregard; to evade or to avoid	<i>Badamjav түүниг ni medej baigaa ayatai dalidarch tolgoigoo neg sejiv. (B.O)</i>
maaji- (to scratch head)	to tell a lie; to be lazy	<i>Tiim ni tiim I dee geed kharankhuig dalimduulan tolgoigoo sem maajin бага surguulid baikhdaа bagshiin asuultand khaа neg sanaagaraа “buudaad” barigdakhdaа chikh ni ulaidag baisan. (D. M)</i>
bökhii- (to bow head)	to come under someone’s domination; to mourn	<i>...endüü buruud tolgoi bökhiiсөн ch ichikhgüi eviig ni daguulaad amid I yavbal ter bayasana. (L. D)</i>
öndii- (to raise head)	to free from something bad or restricted, or to end any restriction	<i>Bayad deetsiin erkх medel khumigdaj, bid metiin yaduusyn tseej teniiј, tolgoi öndiiсөн бilee. (P. P)</i>
ile- (to pet or stroke head)	to love, to feel sorry for, or to pity; to wonder; to be immoderate, or to let somebody do something worse continuously	1. <i>Bi zügeer gesen bolovch divaan deer ni khajuulan khevtej baigaad ükhshirtlee untchikhjee. Tsochin sereed öndiitel eeј mini minii derged tolgoig mini ileed uilan suuj baina. (Sh. N)</i> 2. <i>-Za, tar nar yuu bolood tokhirokhoo baichikh ni ene ve, geed Ganbold tolgoigoo ilev. (J. P)</i> 3. <i>-Chinii zamd buzар болсон ter khoyor нүгелтнийг yuund tolgoig ni ilj baisan yum be? (L. T)</i>
gudai-/gudailga - (to hang head down)	to express sympathy to be sorry, or to regret	<i>Khünnүgiin khüchirkheg Telengid aimgiin tergüün Zestelengi, түүний даичин ers та nart туилаас ikh bayarlav geed түрүүлэн одокход kheden zuun daichин ers tolgoi gudailgan kharamsan khotsrov. (Ch. Kh)</i> <i>...Terbeer бүр sharilyn khajuud, оlny дунд tolgoi gudailgan zogsood, gashuudlyn үг kheljee... (Ch. Kh)</i>

mekhii- (to bow head)	to respect someone	<i>Ürjinjav <u>tolgoigoo mekhiiigeed</u> I ömnö ni sögdön unaj minii khamag baidlyg toochin khelj baij chadakh bizee khemeen aman dotroo üglen yarij baisnaa tsaigaa avchir gej dokhiogoo ögöv. (J. P)</i>
erge- (to feel giddy or dizzy)	to feel sick or nauseated	<i>Khürleegiin <u>tolgoi ergej</u>, egshin zuur mansuurakhyn dund – Khüüye ta mini yaadag bilee gej khashkhirakh Tseveliin changa duu sonsogdov. (P. Kh)</i>
shaa- (to knock oneself in the head)	to regret, or to express frustration at oneself for behaving poorly	<i>Bidnii khereg ünen zöv bolokhoor davj garna. Övgön ta ter üyed buural <u>tolgoigoo shaana</u> daa geed Dorj üdiin khird yavjee. (Ch. L)</i>
khayla- (to toss head)	to be arrogant	<i><u>Tolgoigoo khayalan</u> ikh zan gargakh ni tednii durgüig бүр чх ikh khürgev. (B. B)</i>
unjuula- (to droop head)	to be sad; to be upset	<i>Khüü ni bagadaa aliv negend gomdood geriin khana shirten suudag shigee <u>tolgoi unjuulan</u> khöLöö jiin suuv. (D. E)</i>
ganzagal a- (to tie up head (with hands))	to feel discouraged, or to be disappointed; to doze off while riding a horse	<i>Yuu bolood ene sunadag khökh ödör бүриi shakhuu morinykhoo khoyor tald <u>tolgoigoo ganzagalj</u> yavdag boloo ve? (B.B)</i>
dukhalza - (to nod)	to lose effort, or not to do one's very best in one's work	<i>Ter khün ni üüreglej yavaa yum shig <u>tolgoin uragsh dukhalzaj</u>, bas khoyor tiishee naigalzakhad mori ni dagaj quivna. (J.B)</i>
gedelze- (to toss head)	to be supercilious; to ignore, or to take no notice of somebody or something	<i>Dugarmaa <u>tolgoigoo gedelzüülj</u> khajuugaar ni öngörch odov. (J.B)</i>
tongolzo- (to put head down and up)	to flatter, or to ingratiate	<i><u>Tolgoi tongolzoj</u> süül sharvakh</i>
bari- (to catch head)	to be lazy	<i>Khelne gevel khelee bilüüdekh, khiine gevel <u>tolgoigoo barikh</u></i>
gijilzüüle - (to wag head)	to be troubled, to be surprised, or to be in doubt	<i>Mönkh gaikhakhaa <u>tolgoigoo gijilzüülen</u> dotroo shagshirch baigaag Chimed ajiglav. (J.B)</i>

Then, these meanings can be classified through their movement directions, positive or negative emotions, roles in head movement and uses in real Mongolian words.

At first glance of the direction of head movement, which is a fundamental constituent of the nonverbal means of communication, there are 7 alternative directions, of which up and down as well as horizontal and round directions are dominant in Mongolian.

Also most (79%) of the nonverbal means of communication for human emotions express ignorance, sadness and regret, which indicate a negative attitude, as in (3).

- (3) *Khüü ni bagadaa aliv negend gomdood geriin khana shirten suudag shigee **tolgoi unjuulan** khölöö jiin suuv.* (D. E)

In addition, some situations can change such negative signs into a positive attitude, such as cononyms. We mostly use the nonverbal means that express either positive or negative meanings, such as **tolgoi mekhiikh**⁴ (to bow head), which means respect or reverence, as in (4), and **tolgoi segsrekh** (to shake head), which means refusal or disagreement, as in (5).

- (4) *Naimaa kheleltsekhiig zövshöörökhön bolov uu gej **tolgoi mekhiin** yosolloo.* (J. P)
 (5) *Övgön Damchaa **tolgoi segserch**, ene udaa tésiye gesen shig yaria delgekhee baigaad uruu kharan suuv.* (Z. B)

Moreover, a classification based on the roles of any other parts of body for nonverbal means of communication reveals that 85% of communication efforts are directly used in head movements, as in (6), while 15% are indirectly used together with the hands, as in (7).

- (6) ***Tolgoigoo khayalan** ikh zan gargakh ni tednii durgüig бүр ч иkh khürgev.* (B. B)
 (7) *Sүүлdee bid өөрсдөө **tolgoigoo shaakh** khereg болj magadgüi gej Дүвжир khelj orkhiod, ger lүүgee khatiruulan odloo.* (J.P)

We have found the formation of some nonverbal means of communication in Mongolian to be quite interesting: **tolgoi ganzagalakh** and **tolgoi sejikh** are formed by some real words, such as **ganzagalakh**, as in (8), and **sejikh**, as in (9), while for **tolgoi gedelzekh**, as in (10), **tolgoi dukhalzakh**, as in (11), and **tolgoi gijilzүүlekh**, as in (12), the roots of some words indicate any movements of the human body, such as **gedelzekh**, **dukhalzakh** and **gijilzүүlekh**.

- (8) *Yuu bolood ene Sunadag Khökh ödөр бүри shakhuu moriniikhoo khoyor tald **tolgoigoo ganzagalaj** yavdag boloo ve.* (B.B)
 (9) *Badamjav түүниг ni medej baigaa ayatai dalidarch **tolgoigoo neg sejiv.*** (B.Ö)
 (10) *Dugarmaa **tolgoigoo gedelzүүлj** khajuugaar ni öngörch odov.* (J.B)
 (11) *Ter khün ni үүреглей yavaa yum shig **tolgoin uragsh dukhalzaj**, bas khoyor tiishee naigalzakhad mori ni dagaj quivna.* (J.B)
*Mönkh gaikhakhdaa **tolgoigoo gijilzүүlen** dotroo shagshirch baigaag Chimed ajjglav.* (J.B)

As an example, the **ganzagalakh** in the **tolgoi ganzagalakh** is explained here. The root **ganzaga** (saddle-thongs in English) of this word (a verb) **ganzagalakh** expresses the following meanings: 1. a narrow leather strap, hanged down through both side-boards of saddle; and 2. a booty from hunting (figurative meaning) (Tsevel 1966). However, the verb **ganzagalakh** means that the baggage is put over the back saddle-bow and strapped down by the narrow leather strap or the baggage is tied up merely through a side-board of the saddle (Tsevel 1966). Consequently, this has formed other real words and expressions, such as **bogts ganzagalakh** (which means that a bag is put over the side-board of the saddle and strapped down by the strap) and **chödör ganzagalakh** (which means that the nobble is tied up with the narrow leather strap of the saddle). However, the **tolgoigoo ganzagalakh** is used with the meaning that he/she lowers his/her head and is depressed; that is to say, he/she is discouraged when he/she is unlucky and comes back home with no hunting.

5. Conclusion

In modern Mongolia, nonverbal means of communication have their own special types, forms and grammar, which all use real words and expressions related to Mongolian culture, customs and lifestyle. One example of this is signs that involve head movements. For this research paper, 23 nonverbal means of communication (head movement) were recorded, and most of them expressed ignorance, sadness or regret, which indicated a negative attitude. Additionally, we mostly use nonverbal means to express either positive or negative meanings, such as **tolgoi mekhiikh** (to bow one's head), which indicates respect or reverence, and **tolgoi segsrekh** (to shake one's head), which indicates refusal or disagreement.

⁴ - The Mongolians had followed the consideration that bowing and nodding their head before others show unheroic, indecisive, tremulous, obsequious and officious manners.

A classification based on the roles of any other parts of body in nonverbal means of communication reveals that 85% of communication efforts directly involve head movements, while 15% indirectly use the hands as well.

Additionally, some of them are formed by real Mongolian words, including **ganzagalakh** (to tie up one's head (with one's hands)), **sejikh** (to toss one's head) and **dukhalzakh** (to nod one's head), which set the context for studying the different types of nonverbal communication, particularly forms of Mongolian sign language, in detail.

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List of abbreviations

Z.B-Battulga Z (1950)
P.Kh-Khorloo P (1955, 1978)
B.O-Olziisuren B (1957,1959, 2000)
L.T-Tudev L (1992, 2000)
Ch.L-Ch.Lodoidamba Ch (1946, 1957,1949, 1953, 1952, 1977)
J.P-Purev J (1957, 1958, 1965, 1966)
Lkha.D-Darisuren Lkha (1984, 1985, 1978)
O.Ts-Tsendsuren O (1965, 1978)
J.B-Byambaa J (1956, 1966, 1970)
S.P-Purev S (1980, 1966)
D.M-Maam D (1970, 1977,1981)
Sh.N-Natsagdorj Sh (1998,1991)
Sh.V-Vanchaarai Sh (1989, 1974)
L.V-Vangan L (1954, 1969,1972)
B.B-Baast B (1965, 197