

The Nonverbal means of Communication in Mongolian using the Word “Tolgoi (‘Head’ in English)”

Tsulbaatar Onon^{1*}, Badamjav Azzaya², Tseden Otgonsuren³

¹Department of Asian Studies, Faculty of Humanities, National University of Mongolia, Mongolia

²Department of Mongolian Language and linguistics, Faculty of Humanities, National University of Mongolia, Mongolia

³Department of Great Britain and American Studies, Faculty of Humanities, National University of Mongolia, Mongolia

Corresponding Author: Tseden Otgonsuren, E-mail: tsul_onon@num.edu.mn

ARTICLE INFO

Article history

Received: January 24, 2021

Accepted: March 13, 2021

Published: April 30, 2021

Volume: 12 Issue: 2

Advance access: April 2021

Conflicts of interest: None

Funding: None

Key words:

Mongolian Language,
Nonverbal Communication,
Nonverbal Means of Communication,
Head Movement,
Formation of Nonverbal Means of
Communication

ABSTRACT

One of the most important activities in which we engage, is communication. It plays a vital role in our lifestyles, careers and demeanors. 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 used the word “**tolgoi** (‘head’ in English)” 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 word **tolgoi** were recorded, and most of them expressed ignorance, sadness or regret, which indicated a negative attitude.

INTRODUCTION

C.S. Peirce (1839-1914), known as a father of semiotics or sign language (henceforth, the nonverbal means of communication), first defined semiotics as a composition of relations between semiotics and signs, relations between sign semiotics and their meanings, and practical uses of semiotic signs during communication. Additionally, this nonverbal means of communication has been underlined by S. William (1965) as a composition of hand postures, hand movements, hand directions and their rhythms as well as facial appearances and body movements in their studies.

According to A. Mehrabian, 40-70% of communication is nonverbal; 7% of information is exchanged by words, 38% by speaking, and 55% by facial movements (Mehrabian 2009). The linguist L. Ballenger also noted that nonverbal means of communication include eye contact, facial movements, head movements, gestures, personal appearances, body movements, touching movements and sounds (see Sukhbaatar Ts, 1996).

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 materi-

als and hundreds of examples using the word **Tolgoi**; these examples been collected from short stories by Mongolian writers.

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).

NONVERBAL MEANS OF COMMUNICATION IN MONGOLIAN

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; Naran-tuya 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.

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 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 non-verbal 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:

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.

THE NONVERBAL MEANS OF COMMUNICATION IN MONGOLIAN USING THE WORD “TOLGOI (‘HEAD’ IN ENGLISH)”

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** (head) can be determined as follows:

TO NOD HEAD

Meanings

- to agree, to accept
- to greet
- to call someone
- to indicate, to show

Movements

- A movement of the head slightly downwards and upwards expresses one’s agreement or acceptance and willingness to greet.
- A movement of the head merely downwards, together with their eyes and eyebrows at the same time, signals to call someone.
- 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 tüün rüü khara-khad tereer **tolgoi dokhij duugüi suuna.** (P. Kh)*

When he asked “It is true, isn’t it, Mr Sünrev”, and looked at him, he was sitting down with no words but only **nodding**.

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 amisgaagaaraa töönön baj “Ene khün jiriin bishee” gej khenii ch olj medeegüi yumiig olood kharchikhsan yum shig tügshüürtei sejiglengüi shivegnev^{PL}. (S.P)</i> <i>Togtokh nudged me with his elbow^{SL} and whispered suspiciously^{PL}, “This person is not normal,” in my ears with his burning breath as if he had found out something that no one knew.</i>
2.	Phonetic language	Sign language	=	<i>Tiim, tiim^{PL} gej Adair tolgoi dokhin^{SL} zövshöörökhöd. (Sh.V)</i> <i>Aldar said, “Yes, yes^{PL},” and nodded his head^{SL}, agreeing...</i>
II. Triply sequential double-functioned sign				
1.	Sign language	Phonetic language	Sign language	<i>Gandolgor neg khachin kharaad^{SL} -Yerönkhii saidaa, öchüükhen namaig örshöögöerei. Minii süit büsgüig shanzav Badamdorj Bogdiin lündengeer avch suuna gesen baina. Tegeed bi öchigdör tantai uulzakh gej irsen yum gej kheeled^{PL} tüüneesee ichin tongoiloo^{SL}. (O.Ts)</i> <i>Gandolgor eyed^{SL} him and said^{PL}, “Please, prime minister, forgive pitiful me. I was told that Shanzav Badamdorj would take my fiancé as his bride under the order by Bogd. That’s why I came here to meet you yesterday”, and he was ashamed and lowered his head^{SL}.</i>
2.	Phonetic language	Sign language	Phonetic language	<i>Olzod nüdneesee nulims gartal ineej^{PL} garaa savchij^{SL} baisnaa bidontoi süüniikhee tag deer tsokhichikhood yoo yoo^{PL} gej ori duu taviv. (J.B)</i> <i>Olzod laughed until his tears came out of his eyes^{PL} and jiggled his arm^{SL} but hit his hand on the lid of the milk jug and cried, “Yoo, yoo”.</i>

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 shinjgüi nüdee tom bolgoj: -Ügüi gej **tolgoi segsrev**. (P. Kh)*

When looking at Badarch’s face, he **shook his head** with his eyes wide and said, “No”.

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.

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, as shown in Table 3.

According to Table 3, 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)*

His son sat down with **his head drooped**, and his leg stretched out like in his childhood when he complained to somebody and sat down with his eyes staring at the wall.

In addition, some situations can change such negative signs into a positive attitude, such as contronyms. 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 kheleltsekhiiг zövshöörökhсön bolov uu gej **tolgoi mekhiin** yosolloo. (J. P)*

He saluted for them in **bowing his head**, and he asked whether they would strike a bargain.

(5) *Övgön Damchaa **tolgoi segserch**, ene udaa tesiyе gesen shig yaria delgekhee baigaad uruu kharan suuv. (Z. B)*

An old man, Damchaa, **shook his head**, stopped his talk and sat down in looking down as if he needed to bear this time.

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 ch ikh khürgev. (B. B)*

His tossing of his head and being arrogant made them dislike him.

(7) *Süüldee bid öörsdөө **tolgoigoo shaakh** khereg болj magadgüi gej Дүвжир khelj orkhiod, ger lüügee khatiruulan odloo. (J.P)*

Dүвжир said, ‘It might be a big problem that we ourselves would **knock in our head**’ and trotted his horse to his home.

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 gijilzüülekh**, as in (12), the roots of some words indicate any movements of the human body, such as **gedelzekh**, **dukhalzakh** and **gijilzüülekh**.

(8) *Yuu bolood ene Sunadag Khökh öдөр бүри shakhuu moriniikhoo khoyor tald **tolgoigoo ganzagalj** yavdag boloo ve. (B.B)*

Why on earth has this Sunadag Khökh⁵ **tied up his head with his hands** next to his horse almost every day?

(9) *Badamjav tüüniig ni medej baigaa ayatai dalidarch **tolgoigoo neg sejiv**. (B.Ö)*

Badamjav dodged as if he knew about it and **once tossed his head**.

(10) *Dugarmaa **tolgoigoo gedelzüülj** khajuugaar ni öngörch odov. (J.B)*

Dugarmaa **tossed her head** and passed through him.

(11) *Ter khün ni үүреглeй yavaa yum shig **tolgoin uragsh dukhalzaj**, bas khoyor tiishee naigalzakhad mori ni dagaj guivna. (J.B)*

That man **is nodding his head** as if he is feeling drowsy, and when he swayed to both sides, his horse tottered like him.

(12) *Mönkh gaikhakhdaa **tolgoigoo gijilzüülen** dotroo shagshirch baigaag Chimed ajiglav. (J.B)*

Chimed observed Mönkh **wagging his head** and tut-tutted him in his heart, as he was surprised.

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

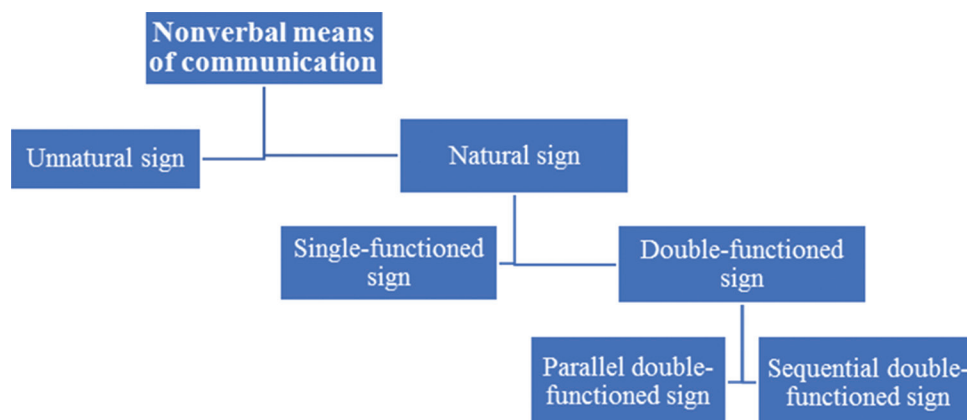
Table 2. Nonverbal means of communication using the word TOLGOI

Signs	Meanings	Examples
dokhi- (to nod)	to greet; to accept; to agree	<i>1. Ter khoyor yariltan yavsaar baiguullagiinkhaa tsainii gazar orood, iish tiishee kharj taniluudtaigaa tolgoi dokhin mendleltsej yavснаа zaiduukhan baigaa öntsgiin shireend ochij neg kheseг khüleej suukh zavsar. (L. V)</i> At one time, when they had both been waiting for a while, they walked to the canteen, talking to each other, and looked around, greeted the people they knew, nodded and sat down at the table in the corner. <i>2. Tiim baigaa biz, Sünrev guai? gej tüün rüü kharakhad tereer tolgoi dokhij, duugüi suuna. (P. Kh)</i> When he asked “It is true, isn’t it, Mr Sünrev”, and looked at him, he was sitting down with no words but only nodding .
segsere- (to shake head)	to ignore; to regret	<i>Övgön Damchaa tolgoi segserch, ene удаа tesiye gesen shig yaria delgekhee baigaad uruu kharan suuv. (Z. B)</i> An old man, Damchaa, shook his head , stopped his talk and sat down in looking down as if he needed to bear this time. <i>Badarchiin tsaraig ajiglan kharakhad yer medsen шингүү нүдее том болгој: -Ügüi gej tolgoi segsrev. (P. Kh)</i> When looking at Badarch’s face, he shook his head with his eyes wide and said, “No”.
seji- (to toss head)	to disregard; to evade or to avoid	<i>Badamjav tüüniig ni medej baigaa ayatai dalidarch tolgoigoo neg sejiv. (B. O)</i> Badamjav dodged as if he knew about it and once tossed his head .
maaji- (to scratch head)	to tell a lie; to be lazy	<i>Tiim ni tiim l dee geed kharankhuig dalimduulan tolgoigoo sem maajin бага сургуулид байхдаа багshiin асуултанд хааа neg санаагаараа “буудаад” баригдахдаа чихх ni ulaidag baisan. (D. M)</i> He said, “That’s right” and scratched his head in the darkness. And also, his ears went red sometimes because of his wrong answers to his teacher’s questions at the primary school.
bökhii- (to bow head)	to come under someone’s domination; to mourn	<i>...endüü buruud tolgoi bökhiiön ch ichikhgüi eviig ni daguulaad amid l yavbal ter bayasana. (L. D)</i> ...not ashamed by bowing one’s head for one’s wrongs and being grateful to be alive while finding favor.
öndii- (to raise head)	to free from something bad or restricted, or to end any restriction	<i>Bayad deedsiin erkх medel khumigdaj, bid metiin yaduusyn tseej tenij, tolgoi öndiiön бilee. (P. P)</i> As the power of the wealthy people had fallen, we were able to be relieved and raise our head .
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	<i>1. Bi zügeer gesen bolovch divaan deer ni khajuulan khevtej baigaad ükhshirtlee untchikhjee. Tsochin sereed öndiitel eej mini minii derged tolgoig mini ileed uilan suuj baina. (Sh. N)</i> I said I was fine, but I fell asleep accidentally while lying down on the sofa. When I woke up, startled, and sat up, I saw my mother crying and petting my head next to me. <i>2. -Za, tar nar yuu bolood tokhirkhoo baichikh ni ene ve, geed Ganbold tolgoigoo ilev. (J. P)</i> “Why did you stop agreeing suddenly?” said Ganbold, stroking his head . <i>3.-Chinii zamд buzar болсон ter khoyor нүгелтнiiг yuund tolgoig ni ilj baisan yum be? (L. T)</i> Why did you pet the heads of the two sinners who hold you back?
gudai-/gudailga- (to hang head down)	to express sympathy to be sorry, or to regret	<i>Khünnügiin khüchirkheг Telengid aimgiin tergüün Zestelengi, tüüni daichin ers ta nart tuilaas ikh bayarlav geed түрүүлэн odokhod kheden zuun daichin ers tolgoi gudailgan kharamsan khotsrov. (Ch. Kh)</i> When he said, “Thank you all” to Zestelengi, the leader of powerful Telengid tribe, Khunnu and his bold soldiers and went before them, the hundreds of the soldiers were left, hanging their heads down. <i>.Terbeer бүр sharilyn khajuud, olny дund tolgoi gudailgan zogsood, gashuudlyn üg kheljee. (Ch. Kh)</i> The man hung his head down next to the body in the crowd and said a word of mourning.
mekhii- (to bow head)	to respect someone	<i>Ürjinjav tolgoigoo mekhiiлgeed l ömnö ni sögdön unaj minii khamag baidlyг toochin khelj baij chadakh bizee khemeen aman dotroo üglen yarij baisnaa tsaigaa avchir gej dokhiogoo öгöv. (J. P)</i> Ürjinjav bowed his head, kneeled in front of him, and said, “You could enumerate everything that I had had,” in a low voice and signaled someone to bring the tea.
erge- (to feel giddy or dizzy)	to feel sick or nauseated	<i>Khürleegiin tolgoi ergej, egshin zuur mansuurakhyn дund – Khüüye ta mini yaadag бilee gej khashkhirakh Tseveliin changa duu sonsogdov. (P. Kh)</i> Khürlee felt dizzy , lost consciousness for a while and heard a loud voice say, “Hey, what shall I do for this?”

(Contd...)

Table 2. (Continued)

Signs	Meanings	Examples
shaa- (to knock oneself in the head)	to regret, or to express frustration at oneself for behaving poorly	<i>Bidnii khereg үнен зөв болokhoor dayj garna. Övgön ta ter үyed buural <u>tolgoigoo shaana daa geed Dorj үдiin khird yavjee.</u> (Ch. L)</i> “We will overcome it all, because what we are doing is quite right. The old man will knock you in the head when the time comes,” Dorj said and left at noon.
khayla- (to toss head)	to be arrogant	<i><u>Tolgoigoo khayalan</u> ikh zan gargakh ni tednii durgüig бүр ch ikh khürgev. (B. B)</i> His tossing of his head and being arrogant made them dislike him.
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> His son sat down with his head drooped , and his leg stretched out like in his childhood when he complained to somebody and sat down with his eyes staring at the wall.
ganzagala- (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 ödөр бүрii shakhuu morinykhoo khoyor tald <u>tolgoigoo ganzagalj</u> yavdag boloo ve? (B.B)</i> Why on earth has this Sunadag Khökh ¹ tied up his head with his hands next to his horse almost every day?
dukhalza- (to nod)	to lose effort, or not to do one’s very best in one’s work	<i>Ter khün ni үүреglej yavaa yum shig <u>tolgoin uragsh dukhalzaj</u>, bas khoyor tiishee naigalzhakhad mori ni dagaj guivna. (J.B)</i> That man is nodding his head as if he is feeling drowsy, and when he swayed to both sides, his horse tottered like him.
gedelze- (to toss head)	to be supercilious; to ignore, or to take no notice of somebody or something	<i>Dugarmaa <u>tolgoigoo gedelzüülij</u> khajuugaar ni öngörch odov. (J.B)</i> Dugarmaa tossed her head and passed through him.
tongolzo- (to put head down and up)	to flatter, or to ingratiate	<i><u>Tolgoi tongolzoj</u> süül sharvakh</i> Moving their heads up and down and wagging their tails...
bari- (to catch head)	to be lazy	<i>Khelne gevel khelee biliüdekh, khiine gevel <u>tolgoigoo barikh</u></i> If you want to say something, speak cunningly, and if you want to do, catch your head .
gijilzüüle- (to wag head)	to be troubled, to be surprised, or to be in doubt	<i>Mönkh gaikhakhdaa <u>tolgoigoo gjilzüülen</u> dotroo shagshirch baigaag Chimed ajiglav. (J.B)</i> Chimed observed Mönkh wagging his head and tut-tutted him in his heart, as he was surprised.

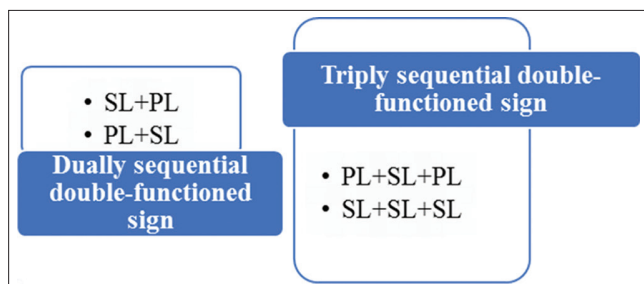


ganzagalakh means that the baggage is put over the back saddle-bow and strapped down by the narrow leather strap or the baggage is tied up merely through a side-board of the saddle (Tsevel 1966). Consequently, this has formed other real words and expressions, such as **bogts ganzagalakh** (which means 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 noble 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.

Table 3. Direction of head movement

Signs	Meanings	Directions of head movements	Emotions		Roles of the part of the body involved in the movements	
			Positive	Negative	Direct	Indirect
dokhi- (to nod)	to greet; to accept; to agree	↓	+		+	
segsere- (to shake head)	to ignore; to regret	↔		+		+
seji- (to toss head)	to disregard; to evade or to avoid	↔↔		+		+
maaji- (to scratch head)	to tell a lie; to be lazy	↓		+		+ hand
bökhii- (to bow head)	to come under someone's domination; to mourn	↓		+		+
öndii- (to raise head)	to free from something bad or restricted, or to end any restriction	↑	+			+
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	↓	+	+		+ hand
gudai-/gudailga- (to hang down head)	to express sympathy to be sorry, or to regret	↓		+		+
erge- (to feel giddy or dizzy)	to feel sick or nauseated	↻		+		+
mekhii- (to bow head)	to respect someone	↓	+			+
niilüüle- (to put heads together)	to make a closer friend	↔↔	+			+
shaa- (to knock in head)	to regret, or to express frustration at oneself for behaving poorly	✓		+		+ hand
khayla- (to toss head)	to be arrogant	↷		+		+
unjuula- (to droop head)	to be sad; to be upset	↓		+		+
ganzagala- (to tie up head (with hands))	to feel discouraged, or to be disappointed; to doze off while riding a horse	↓		+		+
dukhalza- (to nod)	to lose effort, or not to do one's very best in one's work	✓		+		+
gedelze- (to toss head)	to be supercilious; to ignore, or to take no notice on somebody or something	↑		+		+
tongolzo- (to put head down and up)	to flatter, or to ingratiate	↓		+		+
gijilzüüle- (to wag head)	to be troubled, to be surprised, or to be in doubt	↔		+		+



CONCLUSION

The results of this study on nonverbal means of communication describe their significance in communication. 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 using the word **tolgoi** 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 segs-rekh** (to shake one's head), which indicates refusal or disagreement.

In terms of the direction of head movements, which are a fundamental constituent of the nonverbal means of communication, there are 7 alternative directions; up and down, horizontal and round movements are dominant in Mongolian. Moreover, 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.

END NOTES

1. The studies named here use different terms even though they are directed toward nonverbal means of communication.
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.
4. The Mongolians had followed the consideration that bowing and nodding their head before others show unheroic, indecisive, tremulous, obsequious and officious manners.
5. His nick name.

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, 1977)

REFERENCES

- Bayansan, J., & Odontor, Sh. (1995) *Khelshinjelelin ner tomiyoony züilchilsen tailbar toli*, Ulaanbaatar.
- Dray, N.L., & McNeill, D. (1990). *Gestures during discourse: The contextual structuring of thought*. In S. L. Tsohatzidis (ed.), *Meanings and Prototypes: Studies in Linguistic Categorization*. London: Routledge
- Dulam, S. (2000). *Dürsiin belgedel züi*, Ulaanbaatar.
- Efron, D. (1972). *Gesture, Race and Culture*. The Hague: Mouton & Co.
- Ekman P., Friesen, W.V., & Tomkins, S.S. (1971). Facial Affect Scoring Technique (FAST): A first validity study. *Semiotica* 1(3), 37-58.
- Furuyama, N. (2001). *De-syntacticizing the Theories of Reference Maintenance from the Viewpoint of Poetic Function of Language and Gesture: A Case of Japanese Discourse*. PhD Dissertation, University of Chicago.
- Ikeda, T. (1996). *Nihonjin-no taiwakouzou*. Tokyo: Taishuukan.
- Izzard, C. E. (1992). Basic emotions, relations among emotions, and emotion-cognition relations. *Psychological review*, 3(99), 561-565.
- Kendon, A. (1983). Gesture and speech: How they interact. In Wiemann J.M and Harrison R.P (Eds.), *Nonverbal interaction* (pp.13-45). Beverly Hills, CA: Sage Publications.
- Kita, S. (1993). *Language and thought interface: A study of spontaneous gestures and Japanese mimetic*. Unpublished PhD Dissertation, Department of Psychology, University of Chicago.
- Kita, S. (2000). How representational gestures help speaking. In McNeill, D.(Eds.), *Gesture and Language* (pp.162-185). Cambridge: Cambridge University Press,.
- Knapp, M.L. (1972). *Nonverbal communication in human interaction*. New York: Holt, Rinehart & Winston.
- McNeill, D. (1992). *Hand and Mind: What Gestures Reveal About Thought*. Chicago, IL: University of Chicago Press.
- McNeill, D., & Duncan, S. D. (2000). Growth points in thinking for speaking. In D. McNeill (Eds.), *Gesture and Language* (pp. 141-16). Cambridge: Cambridge University Press, 1.

- Mehrabian, A. (2009). *Silent Messages – A Wealth of Information about Nonverbal Communication* (Body Language). Personality & Emotion Tests & Software: Psychological Books & Articles of Popular Interest. Los Angeles: self-published. Retrieved April 6, 2010.
- Monkh-Amgalan, Yu. (1999). *Mongol khünii dokhiony kheliig angilakh tukhai asuudald*, Ulaanbaatar.
- Monkh-Amgalan, Yu. (2000). Mongol khünii dokhiony kheliig angilakh tukhai asuudald, *Mongol sudlal*. 16(160), 42-50.
- Narantuya, Sh. (2013). *Mongol khelnii yazguur soyol*, Ulaanbaatar.
- Palmer, S., & Kimchi, R. (1986). The information processing approach to cognition. In Robertson L (Eds.), *Approaches to Cognition: Contrasts and Controversies* (pp. 37-77). Hillsdale, NJ: Erlbaum.
- Peace, Allan., & Barbara. (2004). *Book of body language: The Secret meaning behind people's gestures*. Orion.
- Russell, J.A., Suzuki, N., & Ishida., N. (1993). Canadian, Greek, and Japanese freely produced labels for facial expressions, *Motivation and emotion*. 17 (pp.337-351).
- Russell, J.A. (1995). Facial expressions of emotions: What lies beyond minimal universality? *Psychological bulletin*, 3(118), 379-391.
- Schefflen, A..E. (1973). *How behavior means*. New York: Gordon and Breach.
- Sukhbaatar, Ts. (1996). *Yarikh urlag*. Ulaanbaatar.
- Toyama, Ya. (1994). Aspects of Japanese Nonverbal Behavior in Relation to Traditional Culture. In Yoshihiko Ikegami (Eds.), *The Empire of Signs: Semiotic Essays on Japanese Culture* (pp. 181-218). Amsterdam: John Benjamins.
- Tudev, L. (2005). *Mongol dokhio*, Ulaanbaatar.
- Tsevel, Ya. (1966). *Mongol khelnii toli*. Ulaanbaatar.
- William, C.S., Dorothy, C.C., & Carl, G.C. (1965). *A dictionary of American sign languages on linguistic principles*. Washington D.C: Gallaudet College Press.
- Wundt, W. (1900[1973]). *The language of gestures*. The Hague: Mouton