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Non-verbal communicative means of the Kazakh language, transmitted by somatism «head»

In article use of number of nonverbal components and their communicative sense in the certain context of communication is considered. On the example of art works the author proves a variety of meanings of head movement from the base of semantics, despite similarity of origin of these movements in the process of communication.

Such nonverbal elements as the nodding by head, bow, stroking of the head and etc. transmitted through the somatism "head" and belongs only to one limb of the body can have different shades of sense. Rocking by the head can mean disagreement, admiration, concern, regret. Thus, the gesticulation connected with rocking of the head replaces the absent modal words and verbal types of communication, and also can define mood of the person in this or that situation of communication. Such nonverbal components as bow by the head, stroking of the head etc. can also fill a homonymic row. There are lots of these kinds of nonverbal components in language.

Keywords: gesture, homonymic nonverbal components, language of gesture, movement of the head.

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Невербальные коммуникативные средства казахского языка, передаваемые при помощи соматизма «голова»

В статье рассматривается использование ряда невербальных компонентов и их коммуникативный смысл в определённом контексте общения. Автор на примере произведений художественной литературы доказывает разнообразие значений движения головы с точки зрения семантики, несмотря на схожесть происхождения вышеуказанных движений в процессе коммуникации.

Такие невербальные элементы как кивание головой, поклон, поглаживание головы и др., передаваемые через соматизм «голова» и относящиеся только к одному органу человеческого тела могут иметь разные оттенки смысла. Покачивание головой может означать несогласие, восхищение, озабоченность, сожаление. Таким образом, жесты, связанные с покачиванием головы, заменяют отсутствующие модальные слова, вербальные виды коммуникации, а также может определить настроение человека в той или иной ситуации общения. Такие невербальные компоненты как поклон головой, поглаживание головы и др. также могут восполнить омонимический ряд. В языке часто встречаются невербальные компоненты подобного типа.

Ключевые слова: жест, омонимические невербальные компоненты, язык жестов, движение головы.

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Қазақ тіліндегі бас соматизмі арқылы берілетін бейвербалды амалдар

Мақалада қарым-қатынаста қолданылатын бейвербалды амалдардың қатары мен контекстегі, коммуникациядағы мағынасы айқындалады. Автор коммуникациядағы бас қимылдары жасалу жағынан ұқсас болғанымен, семантикасы тұрғысынан әртүрлі мағынада қолданылатындығын көркем шығармалардан алынған мысалдар арқылы дәлелдеп отырады.

Қарым-қатынастағы бас шайқау, бас изеу, басын сипау т.б. бас соматизмі арқылы берілетін бейвербалды элементтер бір дене мүшесі арқылы жасалынып, қилы мағыналық реңкті білдіруі мүмкін. Бас шайқау қимылы келіспеуді, тандануды, қиналуды, өкінуді білдіреді. Яғни тілдегі бас шайқаумен келетін ым-ишара «бар», «жоқ» модальды сөздердің орнын ауыстырумен қатар, адам көңіл-күйінен де сыр шерте алады, оның вербалды түрін алмастырады. Бас изеу, бас сипау, басын салбырату секілді бейвербалды амалдар да омонимдік қатар түзе алады. Тілде осы сынды бейвербалды амалдар көптеп кездеседі.

Тірек сөздер: ым-ишара, омонимдік бейвербалды элементтер, ым тілі, бас қимылдары.

Nonverbal means accompanying communication enrich the process of communication, giving it additional shades of meaning. If we compare the gestures, changes in body position and intonation used in contact with the verbal components, the first, in our opinion, will be more important in terms of content transmission. At the same time, the message expressed by means of verbal means does not give a complete picture of the emotional mood, the sensual state of the speaker, as well as the gradation of relevance for the speaker. Nonverbal means, complementing language, give additional, true meaning, which is illustrated by gestures, mood, intonation of the speaker. This process allows us to understand the presence or absence of the speaker harmony between words and signs.

Referring to the opinion of linguist T. Kordabaev, we quote: "Sign Language is not artificially created, it is transmitted from generation to generation, being a kind of heritage, a natural phenomenon. Conventionality in sign language is completely invisible, so basically it is an international tool that is perceived even by those who do not know a foreign language. In all Nations, the clenched fist is a sign of intimidation, and the beckoning hand-an invitation. Kinesic, proxemic, prosodic components and actions explain the presence of nonverbal relations in linguistics. Para-linguistic means of communication along with language are considered to be accessible and convenient. Indeed, people Express themselves not only by clear combinations of sounds, but also by signs and movements" (Kordabaev,1987: 34).

Each person just needs to know the correct sign language, as well as be able to bring his thought, attracting gestures. According to scientists, the most important part of the process of information transmission (60-80%) are gestures, facial expressions, hand movements, gaze expression, intonation. It is these nonverbal tools that help make communication understandable.

According to physical characteristics, mimic-gesture communication is divided into two groups: head movements and hand movements. Nonverbal means used by representatives of different peoples in the process of communication are separate from each other. There are certain differences even with seemingly similar gestures that Express greeting, farewell, hugs when meeting, kisses, handshakes, smiles.

Mimic-gesture communicative means inherent in the Kazakh people have both similarities and differences with other Nations. Let's take a closer look at head movements as part of

nonverbal communication. The movement of the head, being the result of the activity of one organ, is not the same from the point of view of implementation. At the same time, the meaning of head movements depending on the context does not coincide either. That is, the same movement can be used in two different values. All of them are formed as a result of somatism of the head as part of the human body (somatic – from the Greek soma, ‘body’).

Main somatisms Kazakh language associated with the head, as part of the body, for example, *бас ию* – *bow his head*, *басын салбырату* – *head down*, *басын көтеру* – *raise head* etc., are often used as forms of speech etiquette. N. A. Kozelskaya and Wang Zhijun, studying two groups of somatic stable phrases of the Kazakh and Chinese languages came to the following conclusions. 86% of words are similar, i.e. they are the evidence of their universality. 50% in terms of pronunciation and content are alternative. Of these expressions such as *басын шайқау* – *shake your head in disagreement*, *аузын қисайту* – *twist mouth*, *көзін сығырайту* – *squint your eyes*, *басын изеу* – *nod your head and other such kinemas were recognized as similar* (Kazel'skaya N.A., Van Chzhitszin', 2002: 42).

Next, we will focus on non-verbal means of the Kazakh language, which involve body parts. Let's give concrete examples of such gestures-actions. One of them is transmitted by somatism "head".

Бас изеу (nod) - one of the most common gestures. It is used in various meanings in the process of communication. The first meaning is greeting. The second is the expression of consent. Third-farewell. Fourth – in the process familiarity. The fifth is to Express gratitude. And also as a taunt. Thus, this gesture, as we can see, can be an expression of several meanings and can be used in different contexts. A similar situation is observed with other gestures. Interesting works of linguists are devoted to this problem. For example, linguist A. V. Filippov, exploring the relationship homonymous non-verbal gestures, said: "... gestures can be homonomicheskimi (raise hand, welcoming on distance there is and accurately so same raise its among flow of people as a badge of "I here", a nod in the significance of the "Yes" and a nod-cheer)» (Filippov, 1975: 26). S. Magzhan, who studied nonverbal polysemantic means of the Kazakh language, also wrote about the presence of homonymy of mimic-sign communicative means. He distributed these linguistic phenomena into groups, giving specific examples of their functioning in the language of fiction (Maғzhan, 2007: 21). The same topic was devoted to the works of sh. Zelenova, who distinguished nonverbal components into kinesic and takesic means of communication (Zekenova, 2010: 13).

Vertical movement of the head in most languages means "Yes", i.e. consent. And in the Bulgarian language, this gesture means "no". Turks for nonverbal expression of disagreement, raise the chin up. In parallel with this gesture is used prosodic means – a clicking of the tongue on the palate. This nonverbal technique is performed at a fast pace.

Бас изеу (holding your head straight, nod your head several times) – farewell. *Шерубай жұртқа басын сәл изең қоштасты да, шығып кетті* – *Cherubay, slightly nodding in the direction of people came out* (Esenberlin, 1992: 12).

Бас изеу – expression of gratitude. – *Ол сәл тоқтады. Профессор оған ризашылығын білдіріп басын изеді* - *He paused. Professor, expressing him lasting gratitude, nodded* (Esenberlin, 1974: 42).

Types of nonverbal communication, ways of their education, the nature of their relationship must be systematized. Special attention should be paid to their role and place in fiction.

In the Kazakh language, there are also non-verbal means that ridicule the shortcomings of people, their inappropriate words, actions, blunders, as well as convey the meaning of irony and even mockery. The following nonverbal means can be attributed to those used in the meaning of ridicule: *тілін шығару* – *to show the tongue*, *ернін шығару* - *to tease; to taunt (system faces)*, and also already familiar to us *басын изеу* – *nod* and others. Since we study non-verbal means associated with somocismo head, focus on the last example: *басын изеу* – *nod*.

Бас узей (by holding head vertically, one or several times to nod) – ironize, ridicule, the urge to mock me.

Мақсұт (басын кекесінмен узей). Болар... болар... болар... (Жәлелге қаран). Не, дерің бар ма? (Әуезов, 1982: 17).

Maksut, ironically nodding: "Enough... That's enough... That's enough...",- looking on Regretted it,- " There is, that say something?"»

Бас узей – expression of consent. Despite the fact that the movement in this nonverbal medium is absolutely no different from the previous one, from a semantic point of view it is radically different. Thus, it can be used to Express gratitude, farewell, smiles, and agreement, approval, similarity of opinions, unanimity.

– Ал, кім баласысың шырағым? – деді манағы мосқал әйел, мен тойынып ап, қолымдағы аяқты қайтарғаннан соң.

– Мұқанның баласымын, – дедім мен.

– Кәдімгі Шүкейдің Мұқаны ма, Нұртазаның ауылындағы?

Мен басымды узедім (Мұқанов, 1970: 14).

- Whose son are you? – the older woman asked after I had eaten and returned the cup to her.

- I am the son of Mukan, - was my reply.

- That Shuhei's Mukan, who is from Nurtaza village?- In response, I nodded.

In the process of non-linguistic, as well as in the process of language communication, to the attention of the interlocutor is brought quite certain information and it is conditional. Mimic-gesture activity is the condition of this information. Non-verbal means, thus, facilitate the understanding of people, providing them with communication. Gestures and movements in the process of communication bring to the vis-a-vis the value of the volume, the appearance of an object, an invitation (*қол бұлғау – hand signal*), fear (*көзі бақыраю – goggle*), disagreement (*бас шайқау – head shake*) and other.

If we talk about movement *бас шайқау – head shake*, the first, it denotes expression of disagreement, camping on E. is used instead verbal means "there is no."

For example, *Малшылардың біреуінде бірдеңе жоқ па екен? Малшылар бастарын шайқады (Esenberlin, 1974: 49).*

If there's anything at the breeders? The breeders shook their heads.

This example shows the use of this nonverbal means in the meaning "no". However, non-verbal means *бас шайқау – head shaking* can be used in a variety of situations and contexts. Let's focus on the ambiguity of this movement.

The first of them is the value of disagreement, disapproval of the interlocutor's opinion.

Басын шайқау – shaking head (shaking head to the left, shift to the) – disagreement with opinion interlocutor, expression of disapproval his opinion.

Әйгерім. Қызық үстінде қызық өссін деуші едім, Әбішім! Мен сенің Мағыш туралы жауабыңа қана алмадым зой!

– Әбдірахман (басын шайқан): Тағы айттыңыз ба? Әйгерім. Айтамын, қарағым. Не ойлағаның бар? (Әуезов, 1982: 345).

- Aigerim. May joy multiply, Abish! I am quite satisfied with your answer about Magish.

Abdrahman, shaking his head, he asked:

- Again You about this? Aigerim. I'll talk, darling. What else are you thinking?

Басын шайқау – shaking head (movement head to the left, shift to the) - expression of ban. Домбыра іздегенімді кескінімнен түсіне қойған Қайыз көз қырын бұрышта жатқан ағасына ымдады да, «домбыра әкелуге ұлықсат етпеді» дегендей, ақырын ғана басын шайқап, ернін тістеді (Мұқанов, 1970: 35).

Realizing from my expression that I was looking for dombra, Kaiz winked at his older brother, who was lying in the corner, as if to say "domra can not be taken", slightly shaking his head, bit his lip.

Басын шайқау – wonder, wonder, regret. When a person hears amazing information or sees an extraordinary phenomenon, he is amazed, shaking his head.

For example, *Құранның өз бетімен мағына айырып кетеді.*

- *Япырай!* – деп Таспай басын шайқап, таңдайын қағып қояды (Мұқанов, 1970: 201).

It is impossible to master and understand the Quran on your own.

- *What is this!* exclaimed Taspai wondering and shaking his head.

In this example we see the use of nonverbal means such as *басын шайқау* и *таңдайын қағу* (literally – clink on the sky language, i.e., to wonder, marvel). Despite the fact that we are talking about different parts of the body involved in non-verbal communication, they Express similar concepts: surprise, amazement. At the same time, the concepts of "head shaking" and "tongue clicking on the sky" are widely spread in the language in the form of phraseological units. The meaning of these phraseological units is the same as the meaning of nonverbal means *басын шайқау* and *таңдайын қағу*.

The analyzed movement (*басын шайқау* – shake of the head) expresses not only surprise and amazement. It can also be an expression of pity, sympathy.

For example, *Киім алып беруші әйел арбаның соңынан қарап басын шайқады, – сорлы жандар, – деді аяған дауыспен, – әйелі күйеуге шыққан жылы үйдің төбесінен құлап, бел омыртқасын жарақаттап алыпты. Содан бері, ері осылай арбамен ...* (Esenberlin, 1974: 57).

The woman who gave out the clothes looked after the cart, shaking her head, "unfortunate," she said in a pitiful voice, "in the year of his wife's marriage, he fell from the roof of the house and injured his spine. It's been going on ever since.

The implementation of the process of communication without the use of linguistic means is communication through a system of non-linguistic symbols. Remembering the proverb "eyes are the mirror of the human soul", we can say by analogy that mimic-gesture communication is not just a body movement, it is the movement of the soul. These movements give an idea of the desire and choice of the speaker at the time of the act of speech. It is obvious that the nonverbal means of communication used by the participant in everyday life characterize his personality in a certain way.

Басын шайқау – shaking head (shaking head to the left, shift to the) - to experience predicament, tormented, repent.

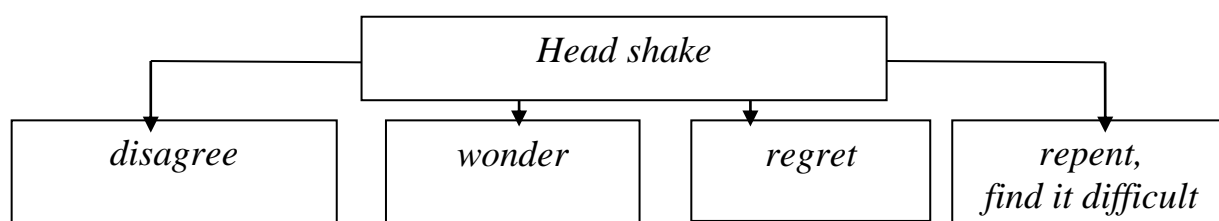
Сабыр (шұғыл қиналып, өкініп). О-х-х! Қап! қап! (Басын шайқап). Қайыр, сіздің атыңыз бір күшті дерт. Шипасыз дерт (Мұқанов, 1974: 8).

Sabir (hurriedly and painfully). Oh-h-h! What a pity!(Shake his head.) Cairo, You are my agony! Incurable!

As noted above, in some peoples, the shaking of the head to the left, to the right conveys the meaning "no". For example, in Sri Lanka and India. Thus, we are convinced that a certain gesture, facial expressions, body movement in different Nations is used in different meanings, i.e. each nation has a developed, inherent only to him the language of movements.

Polysemantic means of nonverbal communication *бас шайқау* - shaking of the head in graphic form can be represented as follows. We see different meanings of the same nonverbal means *бас шайқау* - shaking of the head, actively used in the Kazakh language.

The polysemantic means of nonverbal communication *бас шайқау* - shaking of the head in the graphic form can be represented as follows. We see different meanings of the same nonverbal means *бас шайқау* - shaking of the head, actively used in the Kazakh language.



Other similar nonverbal means can be represented in the same way: *бас изеу – nod, бас ию – bow his head, бас сунуу – pat on the head, басы салбырау – hang your head* and others. They also form homonymous series.

In the Kazakh language, there are many gestures that characterize the mental, emotional state of a person, which are transmitted with the help of somatism "бас -head". Naturally, these tools are widely used in works of art and in everyday life. One of them is the *басы салбырау – hang your head*.

Басы салбырау - hang your head-worry, lose heart. Conveys the meaning of bad mood or lack of it in a person.

Иығының басы салбырап, екі қолы жең түпке тек әншейін іле салғандай салақтап барады (Nұрпейісов, 1973: 516).

Head and shoulders: if they hung up, his hands hanging in the sleeves.

Басы салбырау (hang your head) or *басын төмен салу* (lower his head), *төмен қарау* (look down) – shy, embarrassed. These tools serve as an example of expressing the emotion of embarrassment.

For example, *Мәрия кідіріп тұра қалды.*

– *Бірдеме айтайын дедің бе?*

– *Айтайын деп едім.*

– *Айта ғой.*

Раушан айта алмай күрмеліп, төмен қарады (Maylin, 1977: 27).

Maria lingered.

- *You wanted to tell me something?"*

- *Wanted.*

- *Well, tell me.*

Raushan stammered and looked down.

In the above passage from the literary text, nonverbal means *басы салбырау - hang your head, and with it the stylized conveyance of constraint, difficulty, was not used. At first glance төмен қарау* looks like "eyes down". In this example, however, the main part of the body is used – the head, which is lowered, and therefore the eyes look down. In short, it is a complex nonverbal tool that is characterized by the participation of several parts of the body.

A sustainable combination of *басы салбырау – hang your head* appeared in the Kazakh language, in our opinion, in this regard. Especially often this means is found in the communication of children. First, in a situation where children are scolded for their behavior, they, admitting their guilt, lower their heads. Secondly, when children are embarrassed by strangers or a strange environment, they also use this tool: they lower their heads. That is, with good reason we can say that this movement (*басы салбырау – hang your head*) it is used when it is necessary to convey the meaning of shame, strong feelings, feelings of embarrassment.

A person has moments when he strokes his head out of shame not for the actions of another person, but for his actions. Or when uncomfortable in front of other people for mistakes. And when others discuss his behavior. Nonverbal means of communication, expressing similar emotions of shame and discomfort, are transmitted by kinesic and prosodic means.

Analyzing nonverbal means, we can understand in what emotional state the speaker is: embarrassment or shame, joy, anger, etc. A Person is not able to hide his essence – experiences, mood at the time of communication. As much as he would not like not to show his condition, the essence of man emerges. For example, if a person has joy and he wants to hide it from others, the latter will notice his gaiety without words, by a smile and sparkling eyes.

The emotion of shame is also transmitted by nonverbal means such as *теріс қарау - turn away, бетін басы – cover your face with your hands*. These means of communication are often used by women and are considered to be unique to them. Since men tend to Express a feeling of discomfort with the help of such movements as *басын сунуу – stroking of the head, тілі күрмелу - stammering, төмен қарау – look down* and others. The following example illustrates that a nonverbal means *бас сунуу – the stroking head* is used in the communication process men.

Басын сипай – stroking your head with your left or right hand-ashamed, uncomfortable.

Әскерде кіші командир, үлкен командирлер болатынын оның білетін, білмейтіні маған беймәлім. Алайда ол менің кіші командир болдым дегенімді бойымның кішілігіне апарып салды. Әдейі сөйтті ме, жоқ білмегендіктен солай ойлады ма, оны да аңғара алмадым. Әйтеуір қыздар оның “көрініп тұр” дегеніне ду күліп жіберді. Басымды қайта-қайта сипалап өзім де күлем (Nyrshayukov, 2005: 261).

In the army, it was not obvious which of the commanders was the youngest and which was the oldest. There was a time when my rank of Junior commander was associated with my short stature. Whether this was said on purpose or out of ignorance, I do not know. Hearing this, the girls laughed out loud. And I, stroking my head, laughed too.

To express affection, tenderness is also used non-verbal means *басын сипай* – stroking of the head. But in this case there is a difference not only in meaning, but also in performance. When it comes to expressing shame, there is one subject of action (the addressee). When passed the value of tenderness or affection, act and the subject (the addressee) and the object (the addressee). Action tests the object (the addressee stroking his head). Similar movements are performed by the same organ (hand). Action is experiencing head. But the values are different. The above applies to tactile kinetic nonverbal means of communication. Because in this case we see the rapprochement and contact of the two participants of communication.

Басынан сипай – stroking the head (the addressee strokes the addressee's head with the palm from the top to the forehead or to the back of the head) – expressions of affection, tenderness.

Оның «Құлыным!» – деп күс-күс қолымен басымнан сипағаны маған зор қуаныш, үлкен бақыт болатын, дәрекілеу келген дауысының өзі жанымға жалын егіп, көңілімді шалқытып қоя беретін (Esenberlin, 1992: 5).

"My foal!" he said, and stroked my head with his calloused hands. And it gave me a feeling of joy and happiness. And his rough voice warmed my soul and lifted my spirits.

Бас иіп тәжім ету - greet with bowed head – in the culture of many peoples associated with respect and deference to the interlocutor. Especially common is the movement of the Eastern peoples. In particular, it takes place in countries such as China, Korea, Japan and is a Testament to the deepest respect and reverence.

Бас ию – bow your head - in the Kazakh language has two different meanings. The first is the grateful bowing of the head before the elders, respected people and parents is a symbol of reverence. The second is the admission of defeat, according to the winner.

Таяу кеп, даяшы жігіттердің көмегімен аттан түсті де, жақындай беріп ханға басын иді (Esenberlin, 2002: 45).

Tayau dismounted with the help of his servants and bowed his head as he approached the Khan.

Бас ию, тәжім ету - bow your head and bow (slightly lowering his head, linger, tilting the body) - farewell.

Патша (ұнатпаған кескінмен бөген). Сізге мен, ең алдымен, князьға сөйлесіңіз дедім зой, ротмистр. Одан кейін, қажет болсаңыз шақыртып алам. Әзірге бара тұрыңыз!... Қош болыңыз... (Шоқан наразылық кескінмен тәжім етеді де шығып кетеді) (Мұқанов, 1974: 27).

King (showing displeasure, blocking the way). I told you we should talk to the Prince first, captain. After that, if I need you, I'll call you. Now go!... So long... (Chokan bowed with displeasure and left.)

Басын ию - tilt your head (slightly lower head) - familiarity.

Қысық көзді келген тапал сары жігіт күлімсіреп қарсы алды. Мәриям Раушанды айтып таныстырып еді, күлімсіреп иілді, қолын ұсынды (Maylin, 1977: 67).

The narrow-eyed, short, light guy met, smiling. Mariam introduced him to Raushan. He bowed with a smile and offered his hand.

In the process of communication for the correct understanding of the meaning of the movements of homonymous gestures, it is necessary to pay attention to the verbal means that are combined with non-verbal. It is in the literary texts that it is specified how it is used, in which cases mimic-gestural communicative means are used. If we talk about oral speech, nonverbal means do not need explanations of their meaning in the flow of speech.

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