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THE NAMES OF ANIMALS (MUSHEL) ON THE TWELVE-YEAR CYCLE  
IN THE HISTORICAL VOCABULARY OF THE LANGUAGE

## Abstract

In the article, with examples taken from ancient dictionaries and scientific works, a special place is given to the Kazakh calendar in the Kazakh cultural tradition - the twelve-year reckoning of Mushel, which is an example of the ancient Kazakh language dating back thousands of years. This model is compared with other related Turkic languages, the Turkic-Mongolian language associations. An analysis of the languages of related countries revealed the main patterns in the nomination of the twelve-years that make up Mushel.

**Key words:** *lexicology, etymology, historical vocabulary.*

**Introduction.** The historical lexis in every language has its own peculiarities. It gives information about the past and the way it passed through the days of language. It is obvious that the historical lexis of the Kazakh language has 12 years system, which is a part of the history of the Turkic-Mongolian language community. It is called "mushel", "12 mushel" in the Kazakh language. The 12-year-long animal cycle is known as one of the oldest models in the system of all people in Central and South-East Asia, and a series of specific animals that have a strict sequence. The precision of titles/names, sequence and chronology is that this cycle is made of homogeneous origin.

**Experiment.** According to most researchers, the 12-year-long animal cycle originated in Central Asia and Central Asia in the first centuries B.C. Its origin is due to the presence of 12 tribal perceptions of in ancient Turks/Turkic people and the majority of animals included in the cycle has totemic conceptions. These concepts are portrayed in historical artefacts, historical genealogical chronicles, espe-

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cially in the rich artifacts that describe the totemic animals, the animal world, and the animal style. The 12-member system, common to vertebrate animal is popular among Turks. For example, one of them is described in the "Oguz-nama" poem devoted to the family of Oguz Khan.

I.V. Zakharova mentioned in the large-scale article titled "twelve-year animal/life cycle of Central Asian people" published in 1960 in the Institute of History, Archeology and Ethnography of the Academy of Sciences of the Kazakh Soviet Socialist Republic [1] that the system was commonly used in Central Asia and East Asia, it was written that it was in use until the 20th century (p. 32).

The author mentioned that the names of the animals in this system are mostly homogeneous, and this pattern of the year is represented by all the peoples of Central Asia and Eastern Turkestan, the Volga Tatars, Nogai, Kabardins (North Caucasus), Abazins, Altay people, Turkish, Persians, Afghans, Mongols, Chinese, Korean, the Indo-China peninsula and the Tibetan people. The scientist writes that the people who use the Central Asian (or Turkic-Mongolian-Chinese) cycle can be divided into western and eastern groups. The western group, which includes mainly Turkic-speaking peoples, uses only the 12-year- animal cycle. The eastern group or the Chinese-Mongolian group also uses the 12-year cycle and as well as 60-year cycle (p. 33).

I.V. Zakharova compares the Egyptian cycle and the Central Asian cycle, which is very similar to each other: 1) dog-dog, 2) snake-snake, 3) bull- bull, 4) monkey-monkey, 5) crocodile-crocodile (dragon) (6) donkey-horse, 7) lion-tiger (snow leopard), 8) goat-sheep (male sheep), 9) cat-mouse, 10) scarab-wild boar, 11) hawk- rabbit, 12) panther-cock (hen). Thus, the scientist determines the connection between two cycles.

The scientist refers to the western group. According to the written monuments 12-year cycle in ancient Turkic tribes has been observed since VII century A.D. The first monuments of the ancient Turkic writing - the Orkhon inscriptions (692-735) set the events in cycles for years. The first data on the cycles in the Chinese Tan-of-the-Age dates belong to this era. Tan-shu is about the 12-year Kyrgyz calendar including examples of the snow leopard year.

Makhmud Kashgari, in his dictionary has given the legend how the camel lost the game to be the symbol of the year. Nowadays, this myth is preserved among Mongols and Kazakhs, Kyrgyz, Uighurs. The legend is that the camel believed that his height would help him, but he didn't win. However, all 12 animals have peculiarities: their ears are like mice, their eyes are like snakes, their lips are like rabbits, their chest- are like lions, backbones are like monkeys, their neck are like dragons, teeth are like sheep, their toes are like cows, their tails are like boars, their haunch are like dogs, head is a chicken, and hair is like a horse [2].

In medieval works, M. Kashgari, Ibn-Mukhanna, and other scientists use this cycle to count years. From this point of view, I.V. Zakharova in Mahmoud Kashgari and in the Persian calendar of 1896 -"devr", in most cases it is written that it is simply called "year" (il, dzhyl). Turkic languages used to be considered anniver-

saries (Turkmens use "yilki" and in ordinary use the word means "horse", when the Turkish say the name of the year "it", the dog calls itself "«köpek"). Also, the main focus of this system is to determine the age of the person. I.V. Zakharova writes that, in 1926-27 the Nogai people during the joining of the Red Army, in 1896 during the census - Turkmens write their years in this cycle.

The word "mushel" is a common denominator which exists only among few nations. V.V. Radlov's dictionary contains the word "мүчал" in Kyrgyz and Uighur, and the word "мүшөл" in the Kazakh language. In the present Turkmen language it is represented as a "мүче": "Мүче-гадымыйылхасабыбоюнчадүрлихайванларыңадыбиленбелленийэноникийыллыкцикл" [3]. (Mushel-is a twelve year cycle of a person's life called by animal's name)

The Kazakh word "мүшел" in the dictionary of L. Budagov (LD, II, 263): is лушом *مو شول*, return of the cycle of the year of birth, counting through 12 years, i.e. 13th, 25th, etc. from birth etc.[4]; In V.V Radlov's dictionary [5]: мүшөл [Kir.] = мүчäl 1) twelve year cycle: мүшөлүм ит- I was born in the year of a dog (Rdic. IV.2. 2227p). The word in "East Turkestan" (Uighur) and Kyrgyz language is in the following way: мүчäl [*موچال* (OT.) Kkir.] 1) twelve year animal cycle; modern Uighur language: мүчөл – twelve year animal cycle [6]. In the modern Kyrgyz language: мүчөл ethn. 1. The twelve year animal cycle (the first cycle ends at the age of thirteen, and then every twelve years makes up a cycle); мүчөлүндөнөтүптүр... мүчөлүмжаш, көптүкөрөм... 2. The year of the animal cycle, the year of birth according to the animal cycle (the beginning of this year in the old life was considered dangerous see. мүчөт-); *менинбүгүнүчүнчүмүчөлүм*- I am thirty-seven today;

◇ мүчөлүнөжеткендей- you are afraid (as if it reached its cyclical year) [7].

According to animal cycle, the difference often occurs in the fifth (dragon) and ninth (monkey) year. In most Turkic languages, these years seem to be "strangled" (outwardly). In ancient Turkic monuments, besides "dragon", the names of "fish", "crocodile" (Persian "nenchang", "nak") are used. Part of modern Uighurs, Uzbeks and Turkmen used "fish", Tajiks and Persians - "crocodiles", and Azerbaijanis used both of the names. Most Turkic-Mongolian people used the word a "lu", "ulu"/snail.

**Results and discussion.** It should be noted that in the Kazakh cultural tradition, the place of the twelve year animal cycle is unique. This is an example of ancient animal year cycle in the Kazakh language. When comparing this pattern with other closely related Turkic languages, Turkic-Mongolian language association, the difference between the names of the year - as we mentioned above - is the fifth year, the name is ulu/snail. In the explanatory dictionaries of the Kazakh language, this name is interpreted as a "scaly insect" which lives in the water. For example, the fifteen-volume commentary on the Kazakh language reads: "ҰЛУ/snail 1. zoол. <lat. molluscus> Invertebrates, the most vesicular, insecticides. 4. ethn. The ancient name of the year, which was basis on the fifth year; Year of snail. After the year of rabbit, but comes before the snake. It is in the 5th year, which is repeated

every 12 years, "[8,709]. When we compare this reference with the materials of the two-language translation dictionaries published in the history of the Kazakh language, we see different use of names. For example, the translation of the word ulu/snail was -dragon in the Kazakh-Russian dictionary written by authors, headed by K. Kamengerov published in Moscow in 1925 [9]. Which of these two options would be appropriate? In the year-cycle kept in an ancient Chinese land of more than 4,700 years, the image of the year was painted as a "great winged, fiery snake, that spews flame.

Consequently, in this context, it is appropriate the translation in the "Kazakh-Russian dictionary". If we refer to the Kazakh mentality, it looks like that our version is correct. Because, first of all, our scientists and a number of foreign scientists adhere to the idea that this twelve-year-animal cycle is a genealogy of ancient branches, our ancient ancestors. Secondly, according to the beliefs of many nations, in the history of the creation of the water world, there is a special place in the sea. It is considered an insect that initiated the emergence and reproduction of animals. The fact that such an important insect is counted as one of the twelve names in our life cycle, it shows that it is one of the reasons why our animal cycle pattern is the longest-lived example of the Earth.

The names of 12 animals of the Kazakh language in the mini-dictionary of the materials prepared by N.I. Ilminsky in 1861 are as follows: «**Жыл – год. Year Названия 12-летнего цикла (The 12-year cycle): 1 – тышкан, mouse 2 – сыыр, cow 3 – барс, leopard 4 – койан, rabbit 5 – улу, snail 6 – жылан, snake 7 – жылкы, horse 8 – кой, sheep 9 – мешин, monkey 10 – тауук, cock/hen 11 – ит, dog 12 – догуз. Wild boar. Такой год начинается с наурыза... The year starts in March**»[10, 134].

The translation of the word «год» in Russian-Kazakh dictionary [11, 56-57], published in October 1915 by the decision of the Commission on Translation Studies under the Office of Kazan Education District (№86) in October, is: **Годь** – жыл.(year) Каждый год – жыл сайын. (Every year). Чрезгодь – жыл аралаб.(after a year) Прошлый год – былтыр. (Last year) Новый год – науруз (new year/Nauruz): около 10 марта в Тург. обл., в Уральской обл. и в Букеевской орде 1 марта. От науруза до науруза 12 годов (it is about 10<sup>th</sup> of March in Turgen oblast, in Uralsk and Bukeev oblast is 1<sup>st</sup> of March): 1-й – мышь – **тышкан**, (1<sup>st</sup>-mouse) 2-й – корова – **сыыр**, (2<sup>nd</sup>- cow) 3-й – барс – **барс**, (3<sup>rd</sup>- leopard) 4-й – заяц – **койан**, (4<sup>th</sup>- rabbit) 5-й – водяной жук (дракон) – **луу**, (5<sup>th</sup>- water beetle/dragon/ snail) 6-й – змей – **жылан**, (6<sup>th</sup>- snake) 7-й – лошадь – **жылкы**, (7<sup>th</sup>- horse) 8-й – баран – **кой**, (8-th - sheep) 9-й – обезьяна – **мешин**, (- 9<sup>th</sup>- monkey) 10-й – курица – **тауук**, (10<sup>th</sup> - cock/hen) 11-й – собака – **ит**, (11<sup>th</sup> - dog) 12-й – свинья – **догуз** (1 2<sup>th</sup> - wild boar).

According to the Kyrgyz calendar, the Russian years correspond to the following:

год мыши	1852	1864	1876	1888	1900	1912	тышкан жылы	Mouse
год коровы	1853	1865	1877	1889	1901	1913	сыйыр жылы	cow
год барса	1854	1866	1878	1890	1902	1914	барс жылы	leopard
год зайца	1855	1867	1879	1891	1903	1915	койан жылы	rabbit
год дракона	1856	1868	1880	1892	1904	1916	луу жылы	Snail/dragon
год змей	1857	1869	1881	1893	1905	1917	жылан жылы	snake
год лошади	1858	1870	1882	1894	1906	1918	жылкы жылы	Horse
год барана	1859	1871	1883	1895	1907	1919	кой жылы	sheep
год обезьяны	1860	1872	1884	1896	1908	1920	мешин жылы	monkey
год курицы	1861	1873	1885	1897	1909	1921	таук жылы	Cock/hen
год собаки	1862	1874	1886	1898	1910	1922	ит жылы	dog
год свињи	1863	1875	1887	1899	1911	1923	донгуз жылы	Wild boar

What is being pointed out here is that it is given "water beetle" is given as a "snail". However, as the name of the year ("snail year"), it is called as a dragon year. On page 68 of this dictionary, the word "dragon" is translated as a *аждага* (*жылан*), *айдагар*, that is a big snake. There are no titles such as "Улитка/snail" and "водянойжук/water beetle". That is difficult to understand. Similar things can be met in some other dictionaries. For example, 1 in the Kazakh-Mongolian dictionary published in Mongolia in 1977, the Mongolian equivalent of the word *ұлу*-snail is -луу; Ұлужыл – луужил (the snail year) [12, 329]. But here the meaning of both in the Kazakh language -*ұлу*- and the Mongolian word -луу- is not fully understood. What kind of *ұлу*/snail are they?

The snail year is used in Kazakh, Kyrgyz, Uzbek, Turkmen, Karakalpak, Azerbaijan, etc. national calendars. If we pay attention to the names of the year which are included in the Uzbek language we see the following words: "сичқон, сигир, йўлбарс, қуён, балиқ, илон, от, қўй, маймун, товуқ, ит, тўнғиз (in English it will be mouse, cow, leopard, rabbit, fish, snake, horse, sheep, monkey, hen, dog, boar)" [13, 657]. Therefore, in the Uzbek language, we see the word "fish" in the place of the word "балық": «Балиқ – 3. Мучалийлхисобидагибешинчийил-номи» (Volume 1, p.148).

According to the example of the Eastern calendars adopted in the Europe, this year - indeed, is called the "fish". However, in the majority of eastern countries, especially in the area where we live, the term "the year of snail" is used. The two-volume Russian-Uzbek dictionary published in Tashkent describes the word "dragon" as follows: ДРАКОН 1. *Myth.* Аждаҳо, аждар; 2. *zool.* дракон (қанотли-калтакесак) Dragon; [14, 305]. Here we see the advantage of the Eastern epics influence on Uzbek language. The word is translated as "dragon". In this Uzbek-language dictionary, the word «улитка» is interpreted as шиликкүрт. (volume 2, p 708). According to the twelve year cycle in the Kyrgyz language, the following order is as follows: «**ЖЫЛ** I 2. The chronology of the twelve-year animal cycle; the name of the years of this cycle in the following order: 1) **чычкан** (тышкан), mouse 2) **уй** (сыыр), cow 3) **барс** (барыс), leopard 4) **коён**(қоян), rabbit 5) **улуу**, snail 6) **жылан**, snake 7) **жылкы**, horse 8) **кой**, sheep 9) **мечин**, monkey 10) **тоок** (тауык), cock/hen 11) **ит**, dog 12) **доңуз**» boar [15, 278]. In Kyrgyz-Russian dictionary it is stated that the word **улуу** was borrowed from the Chinese language: the Great Whisper. **улуу** I *chinese.* год дракона/ dragon year (see. **Year** I 2).

The names of years are the most commonly used linguistic data sources in the history of Turkic languages are put in the following order according to M. Kashgary's dictionary: 1 – «**сижған**» (тышкан), mouse 2 – «**ууд**» («өгиз»: қазіргіше – сыыр), cow 3 – «**барс**», leopard 4 – «**тавишған**» (қоян), rabbit 5 – «**наак**» (қолтырауын) crocodile / «**луу**» (дракон), snail/dragon 6 – «**йилан**» (жылан), snake 7 – «**йунд**» (жылкы), horse 8 – «**қуй**» (қой), sheep 9 – «**бижин**» (мешін), monkey 10 – «**тақағу**» (тауык), cock/hen 11 – «**ит**», dog 12 – «**туңуз**» (доңыз) boar. Also, the phrase «**улуғлуу**» that occurs in this dictionary means «қадірлілуу/ dear snail». The word «луу/snail» here is the word "dragon". It is clear that the word «ұлу» in the meaning of "dragon" is also encountered in the words of M. Kashghary.

The word **ұлу** as a water insect in the Kazakh language can be seen in Nogai language: *ылув* [17, 655]. And now, the name of this insidious word in other languages is quite different: in Karakalpak - суўөгизи/hippo, in Uzbek - the шиликкүрт/caterpillar, in Kyrgyz - үлүл, in Azerbaijan- илбиз, in Mongol – дун, in Yakut – чохухаата, in Kalmak – хорханцг, and so on. Now, if we compare the word **ұлу** in the meaning of "dragon" with other languages: in Kyrgyz – **улуу**, in Mongol – **луу**, in Kalmak – **лу** [18, 75], in Tuva – **улу** [19, 136], in Buryat – **луу** [20, 305]. That is normal. There is a regular sequence use of the word **Ұлу**/snail in the meaning of a "dragon". It can also be seen from the material collected in the etymological dictionary of Turkic languages, which is derived from **ұлу**. Let's draw attention to the word "Ұлу" in the etymological dictionary: «УЛУВ / ULUW – Crimean dialect of Karaim language, Karakalpak; **ўлўв/ўлўв** – Kazakh; **улу/ulu** – in Altai, Saryg-Yugur, Tuwa languages; **олу/olu** – in Saryg-Yugur; **лу/lu** – Saryg-Yugur, ancient Uygur. (Turfan)». **Дракон**/Dragon – in all above mentioned sources ; name of the thunder dragon – in Saryg-Yugur; Dragon year – in Altai language [21, 282]. [21, 282]. ♦ The basis of the word in ancient Uygur language

is given as *asloŋ*, *luo* (can be *lō*), and is borrowed from Chinese language (*lung*) in the meaning of a "dragon" [22].

The etymological dictionary also says that this word will be exposed as *lu* in Turfan monuments. As the words *Улув ~ улу ~ олу ~ лу* are also linked to the Mongolian data, and there can be seen close connection of the Turkic language to Mongolian language (*luu / lu*) (p. 591). Indeed, in the Turkic-Mongolian languages (Kazakh, Kyrgyz, Uighur, Altai, Tuva, Buryat, Mongol, etc.), the meaning of the word "dragon" were found in the names of the *лу ~ луу ~ улу ~ ұлу ~ олу*. Anyway, it is evident that this word has been practicing in ancient Turkic-Mongolian languages since ancient times. There is a Tibetan influence on the other side of the Mongolian language, which is supposed to be a borrowing from Tibet. It is known that Tibetan country is a center of ancient spiritual philosophical foundations of ancient Indian and Chinese cultures, and it is also, a place where the settlers and nomadic life is mixed together in the center of the mountain and the great steppes since ancient times. That is the place where the two civilizations - the settlers and nomadic civilization is combined - the place where Tibet is located. With regard to the topic we are investigating about, it can be that the twelve animal year cycle emerged the first time in the midst of the Turkic-Mongolian nomads and it would be able to succeed in other countries (China, India) through this Tibetan land.

In 1969, the word «ұлу» was given as "dragon" in "Ancient Turkic dictionary": "LŪ [*chinese*. лун luŋ] 1. dragon". Here's one example: «*Онудуғлууқанлары*» [23, 334]. It comes from a Chinese translation. It would be said, "Of course, this is what happened after the translation." However, in this verse, the word "snail year" in the meaning of a "dragon" appears in 731. From the monument of Ongin (*lü jil*), and also it can be found in the XII-XIV centuries from ancient Uyghur manuscripts (*лууйылекінтіайбешотузқа*). Therefore, in the ancient Turkic era, the twelve-year-animal cycle in ancient Turks had "the year of snail".

This name can be one of the oldest vocabulary of the ancient Tibetan borrowing into the Turkic-Mongolian languages. **First of all, in the Kazakh steppe, in the mythology of the ancient nomads, the absence of "the snake that can fly in the sky, the snake which flame from the mouth", or even forgetting afterwards, and, secondly, the name phonetically corresponds to the name of the «ұлу» insect in our language situations can play a decisive role.** Thus, the concept of «луу» in our national consciousness in subsequent historical epochs has been replaced by the image of the insect in the water that is understandable to the Kazakh people. It is quite clear that such situations in language can be seen. Thus, in the explanatory dictionary nowadays it is necessary to indicate that there are two meanings of the word «ұлу». belonging to the tiger "myth. It will be necessary to make clarifications in the title of the year, like ***myth. a snake that has wings and flames in fairy tales***". When designing and painting the year, it is desirable to stop delivering snail as insects.

The ninth month in the Kazakh language is the "monkey". As for the ancient monuments, the medieval author, according to Rashid-ad-Din, he is from one of the

tribes of Oguz kagan - **the Bichin tribe**(«бичин»,«пичин»). All the scholars agree that this is the name of the monkey in ancient Turks and ancient Mongolia. I.V. Zakharova says that the appearance of **үлү**(dragon) and the **мешин** (monkey) in Turkic languages can be explained by the cultural relationships of northern nomads and ancient Iranians, Indian, Chinese cultures of that time (p. 63). We are also concerned about this opinion.

Let's make a comparative analysis of I.V Zakharova's work using the data given in specific languages:

1. «**Сыджкан**» (Biruni, XI с.), «**сычкан**» (МК, XI с.), «**кўскў**» (uygurs of East Turkestan, XII-XIV с.), «**сычкан**» (ibn-Mukhanna, XIV- XV с.), «**сычкан**» (Zhetysu ancient Turkic manuscripts, XIII-XIV ғс.), «**кески**» (Ulugbek, XV с. uygurs), «**сычкан**» (Abylgazy khan, XVII с.), «**сичан**» (turkmens, P.Shympevich), «**чачкан**» (S.E.Malov, yellow uygur's language), «**сичқон**» (uzbek), «**чычкан**» (kyrgyz), «**тышқан**» (kazakh), «**сычан**» (turkish), «**сычан**» (azerbaidjan), «**сычан**» (nogai), «**чычкан**» (altai), т.б.;

2. «**Од**» (Biruni, XI с.), «**уд**» (uygurs of East Turkestan,, XII-XIVс.), «**сыгыр**» (ibn-Mukhanna, XIV-XV ғс.), «**ут, ауд**» (Zhetysu ancient Turkic manuscripts, XIII-XIV ғс.), «**от**» (Ulugbek, XV с. uigurs, «**сыгыр**» (Abylgazy khan, XVII с.), «**сыгыр**» (turkmens, P.Shympevich), «**уй**» (S.E.Malov, yellow uygur's language), «**өкүз, сигир**» (uzbek), «**уй**» (kyrgyz), «**сыйыр**» (kazakh), «**инек**» (turkish), «**өкүз**» (azerbaidjan), «**сыгыр**» (nogai), «**уй**» (altai), т.б.;

3. «**Парс**» (Biruni, XI с.), «**парс**» (uygurs of East Turkestan,, XII-XIVс.), «**аслан, каплан, парс**» (ibn-Mukhanna, XIV-XV ғс.), «**парс**» (Zhetysu ancient Turkic manuscripts, XIII-XIV ғс.), «**парс**» (Ulugbek, XV с. Uigurs), «**барс**» (Abylgazy khan, XVII с.), «**барс**» (turkmens, P.Shympevich), «**барс**» (S.E.Malov, yellow uygur's language), «**барс**» (uzbek), «**барс**» (kyrgyz), «**барыс**» (kazakh), «**парс**» (turkish), «**пәләнг**» (azerbaidjan), «**барс**» (nogai), «**парс**» (altai), etc;

4. «**Тачихан**» (Biruni, XI с.), «**тавшан, тавышқан**» (uygurs of East Turkestan,, XII-XIVс.), «**таушан**» (ibn-Mukhanna, XIV-XV ғс.), «**тавышқан**» (Zhetysu ancient Turkic manuscripts, XIII-XIV ғс.), «**тучкан**» (Ulugbek, XV с. Uigurs), «**койан**» (Abylgazy khan, XVII с.), «**тоушан**» (turkmens, P.Shympevich), «**тошқан**»(S.E.Malov, yellow uygur's language), «**таушқан, куйн**» (uzbek), «**койон**» (kyrgyz), «**койан**» (kazakh), «**таусан**» (turkish), «**койан**» (nogai), «**тулай**» (altai), etc;

5. «**Луй**» (ancient Turkic, orkhon, VII-VIII сс), «**лу**» (Biruni, XI с.), «**нак, нәһәнг (crocodile)**» (М.К), «**лў**»(uygurs of East Turkestan,, XII-XIVс.), «**балығ**» (ibn-Mukhanna, XIV-XV ғс.), «**лў**» (Zhetysu ancient Turkic manuscripts, XIII-XIV ғс.), «**луй**» (Ulugbek, XV с. Uigurs), «**балык, лу**» (Abylgazy khan, XVII с.), «**лу, балык**» (turkmens, P.Shympevich), «**белик**» (S.E.Malov, yellow uygur's language), «**лу**» (uzbek), «**улуу**» (kyrgyz), «**үлу**» (kazakh), «**лу**» (turkish), «**нәхәнг, балык**» (azerbaidjan), «**олу**» (nogai: «өрмекші, шегіртке», «spider, grasshopper»), «**улы**» (altai), etc;



6. «**Жылан**» (ancient Turkic, orkhon, VII-VIII cc), «**йылан**» (Biruni, XI c.), «**йылан**» (uygurs of East Turkestan,, XII-XIVc.), «**йилан**» (ibn-Mukhanna, XIV-XV ғс.), «**йылан, илан**» (Zhetysu ancient Turkic manuscripts, XIII-XIV ғс.), «**йылан**» (Ulugbek, XV c. Uigurs), «**йилан**» (Abylgazy khan, XVII c.), «**илан**» (turkmens, P.Shympevich), «**жилан**» (S.E.Malov, yellow uygur's language), «**илон**» (uzbek), «**жылан**» (kyrgyz), «**жылан**» (kazakh), «**йилан**» (turkish), «**илан**» (azerbaidjan), «**жылан**» (nogai), etc;

7. «**Йонд**» (Biruni, XI c.), «**йонт**» (uygurs of East Turkestan,, XII-XIVc.), «**ат**» (ibn-Mukhanna, XIV-XV ғс.), «**йонт**» (Zhetysu ancient Turkic manuscripts, XIII-XIV ғс.), «**йонт**» (Ulugbek, XV c. Uigurs), «**йилки**» (Abylgazy khan, XVII c.), «**нильки**» (turkmens, P.Shympevich), «**жилан**» (S.E.Malov, yellow uygur's language), «**ат, ылыкы**» (uzbek), «**жылкы**» (kyrgyz), «**жылқы**» (kazakh), «**ат**» (turkish), «**ат**» (azerbaidjan), «**йылкы**» (nogai), «**ат**» (altai) etc;

8. «**Қой**» (ancient Turkic, orkhon, VII-VIII cc), «**куй**» (Biruni, XI c.), «**коин, койын**» (uygurs of East Turkestan,, XII-XIVc.), «**койын**» (ibn-Mukhanna, XIV-XV ғс.), «**коин**» (Zhetysu ancient Turkic manuscripts, XIII-XIV ғс.), «**коин**» (Ulugbek, XV c. Uigurs), «**кой**» (Abylgazy khan, XVII c.), «**коюн, кой**» (turkmens, P.Shympevich), «**кой**» (S.E.Malov, yellow uygur's language), «**қўй**» (uzbek), «**кой**» (kyrgyz), «**қой**» (kazakh), «**койун**» (turkish), «**койун**» (azerbaidjan), «**кой**» (nogai), «**куча**» (altai), etc;

9. «**Бичин**» (ancient Turkic, orkhon, VII-VIII cc), «**пичин**» (Biruni, XI c.), «**пичин**» (uygurs of East Turkestan,, XII-XIVc.), «**бэчин**» (ibn-Mukhanna, XIV-XV ғс.), «**пичин, бичин**» (Zhetysu ancient Turkic manuscripts, XIII-XIV ғс.), «**пичин**» (Ulugbek, XV c. Uigurs), «**бичин**» (Abylgazy khan, XVII c.), «**биджин**» (turkmens, P.Shympevich), «**маймун, хамдуна**» (S.E.Malov, yellow uygur's language), «**бичин, маймун**» (uzbek), «**мечин**» (kyrgyz), «**мешин**» (kazakh), «**пиджин**» (turkish), «**мэймун**» (azerbaidjan), «**мичин**» (nogai), «**мэчин**» (altai) etc;

10. «**Тағук**» (Biruni, XI c.), «**такыку**» (uygurs of East Turkestan,, XII-XIVc.), «**такык**» (ibn-Mukhanna, XIV-XV ғс.), «**таракы, такакы**» (Zhetysu ancient Turkic manuscripts, XIII-XIV ғс.), «**дакук**» (Ulugbek, XV c. Uigurs), «**таук**» (Abylgazy khan, XVII c.), «**тоук, такык**» (turkmens, P.Shympevich), «**тоха, тоху**» (S.E.Malov, yellow uygur's language), «**товук**» (uzbek), «**тоок**» (kyrgyz), «**тауык**» (kazakh), «**тавук**» (turkish), «**тойук, куш**» (azerbaidjan), «**таук**» (nogai), «**така**» (altai),etc;

11. «**Ит**» (ancient Turkic, orkhon, VII-VIII cc), «**ит**» (Biruni, XI c.), «**ыт**» (uygurs of East Turkestan,, XII-XIVc.), «**ит**» (ibn-Mukhanna, XIV-XV ғс.), «**ит**» (Zhetysu ancient Turkic manuscripts, XIII-XIV ғс.), «**ит**» (Ulugbek, XV c. Uigurs), «**ит**» (Abylgazy khan, XVII c.), «**ит**» (turkmens, P.Shympevich), «**ит**» (S.E.Malov, yellow uygur's language), «**ит**» (uzbek), «**ит**» (kyrgyz), «**ит**» (kazakh), «**ит**» (turkish), «**ит**» (azerbaidjan), «**ит**» (nogai), «**ит**» (altai), etc;

12. «**Алғазын**» (ancient Turkic, orkhon, VII-VIII cc), «**тунгуз**» (Biruni, XI c.), «**тоңуз**» (uygurs of East Turkestan,, XII-XIVc.), «**доңуз**» (ibn-Mukhanna,

XIV-XV ғс.), «тоңуз» (Zhetysu ancient Turkic manuscripts, XIII-XIV ғс.), «тунгуз» (Ulugbek, XV с. Uigurs), «тоңуз» (Abylgazy khan, XVII с.), «донгуз/кара-киик» (turkmens, P.Shympevich), «тоңгуз» (S.E.Malov, yellow uigur's language), «тўнгиз» (uzbek), «доңуз» (kyrgyz), «кара-кейик/доңыз» (kazakh), «домуз» (turkish), «доңуз» (azerbaidjan), «донгуз» (nogai), «какай» (altai), etc;

**Conclusion.** In the analysis of the above mentioned languages, the basic laws of naming the year has been defined. The year was mainly named by the following names: the first year was called "тышқан"/mouse (*күскү, кески* variants), the second year – «сыйыр»/cow («with *-уй, уд, сыгыр, инек, өкүз*-variants), the third year is «барыс»/leopard (with *-аслан, каплан, пәләңг*- variants), the fourth – «қоян»/ rabbit ("with variants-*таушан, таусан, тауышқан, тавышқан, тучкан, тошкан, тачихан, тулай*-etc.), fifth «үлү»/dragon (with variants- *нак/нәхәңг, балығ/белиқ*, etc), the sixth – «жылан»/snake (with a variety of phonetic variants), the seventh - «жылқы»/ horse (*йонд, ат*- variants), the eighth - «қой»/sheep (with variant- *куча*), the ninth - «мешін»/monkey (with the phonetic variants of this word, such as *мечин/мэчин/мичин/бичин/бэчин/биджсин/пиджсин/пичин* and *маймыл/маймун, хамдуна*- variant), the tenth - «тауық»/ cock/hen (with a variety of phonetic variants ), the eleventh - «ит»/dog, the twelfth - «доңыз» / wild boar (with *алғазын, кара-киик, какай* variants).

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## **Dilin tarixi lüğətində on iki illik təqvimdə heyvan adları (Musel)**

### **Xülasə**

Məqalədə qədim lüğətlərdən və elmi araşdırmalardan götürülmüş nümunələrlə qazax mədəni ənənəsində qazax təqviminə – min illərdən bəri qədim qazax dilinin nümunəsi olan Muselin on iki illik hesablanmasına xüsusi yer verilmişdir. Bu model digər türk dilləri ilə, türk-monqol dil birlikləri ilə müqayisə edilir. Bir-birinə bağlı olan ölkə dillərinin təhlili Museli əmələ gətirən on iki ilin adlandırılmasında əsas qaydaları aşkar etdi.

**Açar sözlər:** *leksikologiya, etimologiya, tarixi lüğət.*

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## **Название двенадцатилетнего цикла (мушел) в структуре исторической лексики**

В статье на примерах, взятых из древних словарей и научных трудов отводится особое место казахскому календарю в казахской культурной традиции - двенадцатилетнему исчислению мушеля, являющегося образцом древнего казахского языка, насчитывающего тысячи лет. Эта модель сравнивается с другими родственными тюркскими языками, тюрко-монгольскими языковыми объединениями. Анализ языков родственных стран выявил основные закономерности в номинации лет, входящих в состав мушел.

**Ключевые слова:** *лексикология, этимология, историческая лексика.*