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## The Numerical Cultural Code in the Dagestani Proverbial Picture of the World

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**Abstract:**

*This article contains a study of the numerical code in the Dagestani languages in the linguistic and cultural aspect on the basis of paremiological units as a fragment of the Dagestani language picture of the world.*

*The relevance of this kind of research is caused by the interest in the means of presenting the quantitative aspect in relation to the content. The analysis of the defined semantic category based on the Dagestani languages seems relevant regarding the cognitive approach, which makes it possible to reveal the specificity of the linguistic representation of the category of numbers in the Dagestani languages and the national cultural components of the cultural numeric code of the linguistic picture of the world.*

*Each Dagestani language had its own system of calculation and measurement. It was actively used to calculate animals, plants, measures of length, volume, weight, area and time. The most productive and symbolic in the paremiology of the studied languages are the first ten numerals. Words with numerical symbols represent both desirable and undesirable situations in a person's life, when there is a problem of choosing and determining one's position.*

*In linguoculturological aspect of particular interest are the landmarks of space and time associated with human life and its "existence" after death.*

**Keywords:** Dagestani Languages, Paremiology, Proverbs and Sayings, Numerical Cultural Code, Linguo-culturology.

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## 1. Introduction

The numeral appeared in antiquity because of the need to conduct calculations and measurements caused by the practical activities of people. People try to calculate all things by defining and weighing the quantitative characteristics of the universe. The numerals are universal symbols. Over time, the numbers are affixed to certain cultural and historical information and experiences with symbolic implications going back to the ancient mythological notions about the universe.

The study of the category of numbers has a long tradition that goes back to the works of Aristotle, who was the first to give a philosophical definition of quantity: *something divisible into constituent parts, of which each is by nature a 'one' and a 'this'*.

The relevance of the numeral in all spheres of human activity has attracted the attention of researchers from a wide range of fields (philosophy, logic, mathematics, psychology, history, ethnography, art history) to the category of quantity. The specificity of the linguistic approach to the study of numerical code lies in its linguistic representation, which in each individual language has its own means of realization of quantitative semantics.

The category of quantity passed certain stages of formation. In linguistic science there are several hypotheses for the emergence of numbers: *pragmatic* (the numbers are viewed as a result of communication, human communicative activity), *conceptual* or *verbal* (according to which a person has a congenital concept of "one" as the starting point for constructing the numbers following it), *ritual* (the hypothesis opposite to the conceptual, according to which a person can recreate a number). The linguistic aspect of studying the category of numbers is reduced to two main areas: 1) field analysis, which is based on the notion of conceptual categories; 2) "level" analysis, which involves the study of the means of expressing the quantitative aspect on the lexical, word-forming and other linguistic levels.

The numeric code is an important and inalienable element of the conceptual system of human thinking. The semantics and symbolism of the numbers, their content and pragmatics have repeatedly become the object of research for both domestic and foreign scientists. Linguists consider the numbers not simply as a grammatical category, but also as an important ethnolinguistic and linguo-cultural component of any linguistic picture of the world.

In the scientific literature the problem of the category of number, its lexical and grammatical means of expression, is covered in the works of Reformatsky (1987), Panfilov (1976), Revzin (1969), Isachenko (1961), Menovshikov (1970), Bolotov (1978), Polivanova (1983), Lyashevskaya (1996; 1999; 2004), Lazarev (2002), Bulatova (1983), etc. A description of the linguistic behavior of numerals and the properties of numerical constructions is an urgent task due to the insufficient knowledge of these problems in the Dagestani languages. There are some works

devoted to the specific features of the reflection of the category of numbers in individual Dagestani languages and the description of the means of expressing quantitative semantics. A systemic complex study of the representation of numbers in the linguistic picture of the world in the Dagestani languages from the linguistic and cultural positions was not carried out.

The study of the numerical code makes it possible to reveal the specific features of interaction between the culture and language, the associative-figurative and intellectual learning of the surrounding reality by different ethnic groups. In the ancient traditions of the Dagestanis numbers were given a sacred significance. However, the originality of numerical concepts in the ethno-culture of the Dagestani peoples has been studied insufficiently except for a few scientific articles that raise particular questions about the problem of numerical symbols. At the same time, the analysis of the symbolism of numerals in the Dagestani languages is necessary for revealing the specifics of actualization of ethnic consciousness, customs and traditions of culture, linguistic, cultural and ethnolinguistic characteristics of representation of numerical concepts.

In this scientific work we attempted to study the numerical code of the Dagestani languages in the linguo-cultural aspect. The analysis is based on paremiological units as fragments of the Dagestani linguistic picture of the world.

The numerical code is based on the grammatical category of a number, the class of numerals, quantitative and nominal combinations, names of abstract values. The Dagestani numeric cultural code reveals the peculiarity of linguistic and cultural representation. In the Dagestani languages there are two traditional forms of nouns – single and plural. But the meanings of these forms may not coincide with the usual notions that have developed on the example of inflectional Indo-European languages, especially in the Russian language. The specificity of the number of noun in the Dagestani languages is found already in its forms. For example, the peculiarity of the singular form in the Dagestani languages is the absence, as a rule, of morphological features: the singular form coincides with the basis of the word (Gasanova and Seferbekov, 2016).

This unmarked character of noun cannot but have grammatical consequences that affect different aspects of the grammatical structure of the Dagestani languages. In some Dagestani languages the singularity and collectivity of separate groups of nouns can only be distinguished syntactically. In a number of Dagestani languages, which have retained the grammatical category of classes, the main indicators of the plural number are associated with its exponents. The singular number of the noun is determined by the class and numeric indicator of the word that corresponds to it.

The relevance of this kind of research is caused by the interest in the means of presenting the quantitative aspect in relation to the content. The analysis of the defined semantic category based on the Dagestani languages seems relevant regarding the

cognitive approach, which makes it possible to reveal the specificity of the linguistic representation of the category of numbers in the Dagestani languages and the national cultural components of the cultural numeric code of the linguistic picture of the world.

When studying numbers one should differentiate the concepts of grammatical and lexical meanings, the concepts of numerals and numbers. It should be noted that in the Dagestani languages simultaneously with the decimal system of calculation (borrowed) one still locally uses an old vicesimal system, which is primordial. In this system *twenty* is realized not simply as two dozen, but is perceived as a peculiar and special number [= the number of fingers and toes]. That is, the numbers *thirty, forty, fifty, sixty, seventy, eighty, ninety*, etc. were interpreted as the sum of *twenty* and *ten*, two *twenty* and *ten*, and so on. For example, in the Tabasaran language the numeral *sixty* has two variants of nomination *ерхьцлур* and *шубуб къаб* (literally "three twenty"), *eighty* – *муржхьцур* and *юкьубкъаб* (literally "four twenty"). At the same time, it should be noted that in modern Dagestani languages one can observe a clear tendency towards disappearance of the vicesimal system and its complete replacement by the decimal one (Gasanova, 2012; 2014).

It should be noted that not all numerals are endowed with ethno-cultural semantics, which is the result of certain historical events that have influenced the evolution of the numerical concept and the universal notions of spiritual culture. The category of number is one of the most ancient concepts. Numbers are elements of a special code. In different languages the semantics of a number is expressed in various ways. They can be of universal, general and specific character due to the peculiarities of languages and national-cultural differences. The actualization of the number in the names of objects often has a symbolic connotation and can be connected with superstitions and religious views. The numerical code represents a qualitative and quantitative characteristic of phenomena and objects. The quantitative concepts that exist in the language often go back to very archaic forms of articulation of the surrounding reality.

The words of counting are of special interest in the Dagestani languages. This class of words in the Dagestani linguistics has not been subjected to comprehensive and special study. In the Dagestani language system there are traces of the former systems of calculation, the techniques of counting, the measures of weight, volume and length. For example: *швуттушв* – a measure of granular materials equal to 20 kg, *сеъ* – a measure of granular materials equal to 2 kg, *члуб* – a distance between the tips of the thumb and the little finger, *сантл* – a distance between the tips of the thumb and the index finger (the Tabasaran language); *рамлал* – 2 kg, *гурванка* – 400 grams, *хъей* – a rolled wool taken from one ram, a unit of measurement during buying and selling, *къархьил* – a distance from elbow to fingertips, *къваладж* – a distance between the tips of the middle fingers of both extended arms (measuring the length of the pile of dung, which was the main means for maintaining warmth) (The Agulian language).

Each Dagestani language had its own system of calculation and measurement. It was actively used to calculate animals, plants, measures of length, volume, weight, area and time.

Of particular interest is the study of Dagestani toponyms including quantitative or ordinal numerals or names containing the semantics of quantity. For example, in the village of Khuchni, which is the center of the Tabasaran district of Dagestan, there is still a legend and the so-called *Fortress of the Seven Brothers*. According to the legend, once this fortress was a home to a beautiful sister and her seven brothers. The girl's braids were so long that she tied a water jug to her braids and let it down into the river, and then she pulled the jug full of water up with her long braids. The brothers settled in this fortress at the invitation of the inhabitants of nearby settlements so that they could protect them. The fame of their fearlessness and military exploits had been spreading ahead of them, since they were the recognized heroes and experienced warriors. But during one of the enemy sieges the sister fell in love with the leader of the enemy's army. He persuaded her to secretly pour salty water into the barrels of the rifles and the scabbards of her brothers' swords. According to one version, when the brothers learned about the betrayal of their sister they stoned her, according to the other – she was executed by the enemies, whom she helped. They rightly reasoned that a woman who betrayed her brothers could not be faithful to anyone and did not deserve to live. Since then, as a token of curse and condemnation, every traveller passing by is obliged to spit and toss a stone at the hill of stones, under which the insidious sister was allegedly buried (Gasarov).

The Agulian toponyms: *Хьибу хьеттар* "Three waters", *ИудкИлар* "Two heads", *Хьибу сув* "Three mountains", *Ери цИудар* "Seven Towers". "Seven towers" denote the area with masonry from stones in the form of stele. Such stelae were built on the tops of mountains that surrounded a village as signal towers. If there was a danger, then it was fired from the tower with the sound and powder smoke carried on to another tower, and then to another until all villages received the message. According to the direction and the length of shadows from such towers one could determine the time of agricultural works. When people reach this area they always stop and say a prayer. There is a legend that this is the place where seven soldiers from Imam Shamil's army were killed and buried.

The Dargin toponyms: *Цурмия* (from *цIур* – a pile of stones), *ШайтИутела къатти* "A gorge of devils", *Къазакъуни убяхИбушиб шурми* "Rocks, from which the Cossacks were thrown". The last toponym indicates a concrete fact of history: on August 24, 1919, Denikin's hit squad consisting of a thousand soldiers under the command of Colonel Lavrov moved from *Deshlagar* (now *Sergokalak* of the Sergokalinsk District of the Republic of Dagestan) to Levashi. In the Ayakak valley detachments of red guerrillas under the command of R. Nurov, O. Osmanov and Yu. Mallayev in fierce battle destroyed the enemy squad, part of which was thrown from the cliff. After these events the terrain was called *Къазакъуни убяхИбушиб шурми*.

Language is the ethnic basis of any nation, which is a key and inalienable element of the national culture and a means of transferring and storing information. Each language is a special dimension for the perception of the surrounding reality, a system of views and values, which is the basis of ethnocultural mentality.

Today we are witnessing a surge of national consciousness, which in turn generates the need for knowledge and understanding of its historical and cultural roots. And this is possible only by addressing the problem of the relationship and interaction of the language and culture in their comparative study. The analysis and description of the national picture of the world of any language both in general theoretical terms and identification of the national and cultural identity of specific cultures and languages is one of the most promising and relevant areas of modern linguistics.

A proverbial fund of each language is a source and custodian of ethnocultural information reflecting implicitly or explicitly semantic or evaluative models of the world, an original vision of the surrounding reality, which accumulates the specific features of perception of life values, historical experience and ethno-linguistic memory of the collective.

## 2. Methodology

The paremiological folklore of Dagestani languages is a valuable and unique material for historical and typological observations and generalizations. Dagestan's paremiological units represent historical evidence of the past events, the monuments of material culture, the belongings of ethnic life. The subject of this work is paremiological units of the Dagestani languages with numerical symbols. The interaction of language and culture is characterized by multidimensionality causing the necessary to apply not only the basic methods of linguistics and linguoculturology, but also the additional ones: methods of experimental cognitive linguistics, ethnolinguistics

## 3. Results and discussions

The number "one" represents the beginning of a numerical series, it actualizes the semantics of the whole, indivisible. Often *one* stands in opposition to the multitude as the opposite of one action to the multitude of others:

- *Са аІкел'иквани джувабна гудж, ваІи аІвам джувабышиле гуджнака вобна* "One clever word is worth more than a hundred stupid ones". *Дюзгынивалихъаб са йаІхъ вобна, амма гъорахъад хаІдда джигъырбы* "The truth has only one road, the lie has many". *«Пъниши са ворна, идаагар хаІбба* "God is one, prophets are many". *«АІкел'икван са джуваб, ваІи аІвам джувабыле югда водун* "One clever word is better than a hundred stupid ones". *БаІчарыс йигІІІ саІгъф багъышаъа, аІкел'ис саджад деи* "A foolish man is forgiven seventy mistakes, a clever one is forgiven none".

- Бахтиварее са элеес даватбы гъаъа* "The happy marries only once" (The Dargin language);
- *Азир гIахIти къутI, ца вайси къутIли дулъа* "One bad deed will ruin a thousand good deeds" (The Dargin language);
  - *Осмутик саккариши марчи къеIйкъиIртIу* "All do not wait for one". *Ос нуIишIс къвеIтIу дулъгъур арчартIу* "Two bridles are not put on one horse". *АIкъуIл биттут ос чIат хали, битIуттут баIцаIтIу келав* "One clever word is better than a hundred stupid ones" (The Archi language);
  - *Akululladaz - sadra, akulsuzdal - kadra* "To the clever one one can say, to a fool - twenty". *Am sa sa yukuz sag ya, vad yukuz started* "He is one day healthy, five days sick" (The Lezgian language);
  - *Акьуллудаз – садра, акьулсуздал – къадра* "You can say only once to the clever one and twenty times to the fool". *Am sa yukuz sagъ я, vad yukuz начагъ* "He is healthy one day and sick five days" (The Lezgian language);
  - *Агъзурбан ебцину, сабан кадабтI* "Measure seven times before you cut once", *Варж гъайван айир саб бициIи тIулихъ мюгътаж гъахъну* "He who has a hundred horses does not need one small twig", *Варж жакъвлиз саб чIвегъент* "One sharp stone for a hundred sparrows" (the Tabasaran language).

The meanings of loneliness, singularity, even *exclusivity* are actualized by the number "one":

- *Дюзгьинивалихъаб са йаIхъ вобна* "He who moves in the right direction has only one road". *Гъар ушах едис тек хъинне аIзизра ворна* "You love every child as the only one" (The Tsakhur language);
- *Жагати бахъал саби, лигуси биалли – ца* "There are many beautiful ones, but you love only one". *Балусини хIули хIербараллира бала* "Only one glance is enough for someone knowledgeable" (The Dargin language);
- *Гъухуд ки, йикъид ки сада йиъи* "Some people are born and some people die in the same day;
- *ТалахI биттумму ос лълъоннолтIав доркиртIу* "A happy man marries only once". *ГъуннейтIу ло, ос иттут бана, къан-кер* "You love every child as the only one". *Бувадия ос бикир* "Mother-father [= parents] are the only ones". *Бувадия ос бикир* "A real man has only one word". *Адам осла ар, осла кIар* "A man is born once and dies once" (The Archi language);
- *ЦIае берхIем сагелай цIаеф, ерсеф – еригелай* "A new dress is new only once, but an old one is seven times old". *Са гъалатI маллайин рушаъасра аттархъафе* "Even a mullah's daughter commits a misdemeanor once". *Сагелай иландил [лек] алчархъесттис, хупнай тIилигъасра гучI верефе* "He who once stepped on the snake is afraid of the rope" (The Archi language);
- *Итимдин гаф сад жеда* "A man has only one word" (The Lezgian language);

- *КӀул'индиц сумчиртӀан, вари халкъдихъди салам ужу ву* "It is better to attend a funeral with many than a wedding by one", *Сабди гъарариъ силла дарибири* "Let not even a wild boar be one in the forest" (The Tsakhur language).

*One* can express the concept of *the beginning*, be synonymous with the words *first* and *new*:

- *ХӀалилълъатли кул гъарак ар* "The scoundrel strikes the first" (The Archi language);
- *Гъураан ялав хъаагъа* "A fire is kindled from one straw " (The Tsakhur language);
- *Сабни афар гъючӀюбгъюб шули аьдат ву* "The first pancake is always a throwaway", *Сабни хажалат вая сабни мюгъюббат текрар даршул* "The first grief, like the first love, will not be repeated", *Яркъу аӀлуз ккундувуш хяр, сарпир вуди убишвуз хъюгъа* "If you want to mow more, be the first to start" (The Tsakhur language).

In parameia "one" can express the semantics of *inferiority*, *insufficiency of something*, *incompleteness*:

- *Са чарухеехъа къоӀdle къел эшен дешки* "Two feet do not fit into one boot". *Са къелил' инсан ийкар деш, са ктекарыл' аӀраба хъаьакӀан деш* "A person does not walk on one leg, a cart does not roll on one wheel". *Са дене чӀаӀрна сахъал дешобна* "One hair is not a beard". *Са якӀв ыӀхиква йив гъыӀгъааккарна деш* "You cannot fell a tree with one blow". *АӀкӀеликван, оӀгуммуш дехъа, са джува хъеейид эгъе* "Do not brag, say at least one clever word" [= people say to the babblers when he starts talking about his big deeds] (The Tsakhur language);
- *Са билбиледаа хъад йичӀедиш* "One nightingale will not bring the spring". *Са хылидаа ган вичӀедиш* "It is impossible to clap with one hand". *Са чӀараклаа мичӀри вуруьудиш* "A beard does not grow from one hair" (The Tsakhur language);
- *Са гъили лу халтусак фарцанфттава* "Two watermelons are not held in one hand". *Са тук бадала кӀилди багъдис хъед ицӀанде* "The entire garden is not watered for the sake of one flower " (The Archi language);
- *Осми къван дахдина, хъесбарти бартӀу* "People do not dance to the clapping of one [man]". *Ос мачаттуммуттиш мача-кӀоллинниб бекертӀу* "One relative does not make kingsfolk". *Осла овттут мукул – мукул тӀо* "One good deed is no good deed". *Осла ссоб дахдана ям борциртӀу* "A wolf is not satisfied with one bite". *Осла аккуна, адам синкертӀу* "You do not learn a person by seeing him once". *Ос гурушла къвеӀтӀу ахъ эрлъьартӀу* "Two feet are not put in one galosh". *Ос ахълит гъелрхъалртӀу* "They do not walk on one leg". *Къуватли ос уӀкъкъаӀс-*

вар, аІкьуІлли – марчи "One is conquered with strength, all are conquered with intelligence" (The Archi language);

- *Сабан дин*Іну жанаварра абиІундар "A wolf is not satisfied by eating only once", *Сабан рьякьбиинди адми аьгью даришул* "You do not learn a person by seeing him one time", *Саб кюкдиинди хьадукар шулдар* "One flower does not make a spring", *Саб адмийин мярака даришул* "One person does not make a holiday", *Сар муштары бадали тукан ккивгьдар* "A shop is not opened for one customer" (The Tsakhur language).

According to the productivity of representation the number "two" is the next in importance reflecting a number of characteristics.

In the paremiologically picture of the world *two* stands for paired relationships: *Кьюридра саб жут чекмийр ву* "These two are like one pair of boots" (The Tsakhur language); *Нек' кьоІни суралхъа эза* "The field is plowed two way". *Чоджаришини хунащеришхъад мугьуІббат ээхьи деи* "The wives of two brothers do not live together" (The Tsakhur language); *Іу лек/тІуьрІ ккеттархъасттегьен гьишас* "Until two feet fall off running" (The Archi language); *Бошору лъльоннолу – ос хъватІилин кьеІтІу хол* "A husband and a wife are two branches of one tree." *КьеІтІу кьес лъльванаттут икир* "The two boots [= a pair of boots] are similar to each other". *Ух эщуву тенищуву гьеййар* "The field is plowed two way" (The Archi language); *Гатайди кье гьил, шедайди кье вил я* "Two hands beat, two eyes weep". *Жувахъ ялдайди жуван кье гьил я* "Only your two hands will run after you" [= one can rely only on oneself] (The Lezgian language).

In proverbial statements *two* is a symbol of duality, ambiguity, the fusion of two principles, even of duplicity:

- *Ганур учІруб ву, ужуди адатІуру, гъаз гъапиш думу кьюб маш гъяйиб ву* "A sharp dagger cuts well because it has two facets", *Кьюб маш гъяйи гъяиши* "A turkey with two faces", *Маргълиин кьюб кІул ал. Саб узук кубкІиш, тмунуб увукра кубкІру* "A stick has two ends, if one strikes me, then the other hits you" (The Tsakhur language);
- *Іу сурат гІаеф* "A person with two faces" [= hypocritical, insidious] (The Archi language);
- The contrasting of two persons, phenomena and events leads to the formation of binary oppositions presented in the following paroemias;
- *Квеула глуммар чzechІмува бarchartu* "No one lives twice". *КьеІйла ос чІан кьенцІертІу* "One ram is not sheared two times" (The Archi language);
- *ОІлум кьоІни элээс адайлен деиши* "Death does not come twice, if it comes, you will not run away" (The Tsakhur language);
- *Дюн'я сариз гизаф, кьюриз цІиб шул кІур* "The world is too big for one and too small for two", *Гьар алдабтІиган, кьюб кив* "If you cut a tree, then plant two", *Гьурхур сар дар – кьюр ву* "A learned person is not one, but two" (The Tsakhur language).

The semantics of the number following *one* means *the next, the nearest* also denoted by the lexeme *two*:

- *Осла лоттут хараши баIкъас овIлончIши, къвейла лорги* "If something that is yours is not given back to you once, do not give it a second time". *Осла хIучI-бончIши, къвейла ари ас квариаар* "If you are lazy once, you have to do your work twice". *Осла квачIет аттIттумму къвейIбоссу аттихъи* "Once deceived by someone you will be deceived by him the second time" (The Archi language);
- *Са элеесда вас югвалла гъавъэ, гъу чалышмышхъе къобкъатна акIалаагъас* "If good was done to you once, do it twice yourself" (The Tsakhur language);
- *Бишиди къве сеферда хъуьреда: сад лагъай сеферда вири хъуьредайла, ва къвед лагъай сеферда, амайбур вучиз хъуьрезватIа, гъавурда акъурла* "The deaf laughs twice: the first time when everyone laughs and the second time when he finds out what everyone laughed at" (The Lezgian language);
- *Сари кюмек тувган – къюбан, къюри кюмек тувган – варжбан гужли шулу* "If one helps – the strength doubles, if two help – you become a hundred times stronger", *Сарди вуш увуз лиг, сарди дарии – уву аIпу гафариз* "If you are alone – keep an eye on yourself, if there are two of you watch your words" (The Tsakhur language).

On the one hand "two" can be contrasted to number *one* as a more harmonious and perfect number, and on the other hand – to denote insufficiency, some kind of defectiveness of something/someone:

- *КъоIуре санкъуле акIеликва вобонбы, хъебыIре – къоIнкъуле, ёкъуIре – хъебынкъуле* "Two are smarter than one, three than two, four than three". *Борджес илэгъана къоIни къатна къына хъехъена* "To drink on credit is to get drunk twice" (The Tsakhur language);
- *ЙымаIл сада саъ либхъуд джигиди хъуIвгъуIрдиши* "The donkey does not go the second time to where it fell once" (The Tsakhur language);
- *КъвеIру лълъоннол диттуммун нокъ экъутIумат эххулер* "He who has two wives has an upswept house" (The Archi language);
- *Иудне хъиран Iашварихъ тукар хъай аргъафе агъа шувас* "It seems to the husband that flowers blossom on the heels of his second wife" (The Archi language);
- *Къве къекъверег – са куьчеда* "Two beggars on one street" (The Lezgian language);
- *Къюб гакIвлин IаIа даршул, къюб шутIм хюйин уьл даршул* "There will be no fire from two logs of wood, there will be no bread from two pinches of flour", *Уртахъди вуйи кIултIан, кIул'ди вуйи иб ужу ву* "It is better to have one's own ear than a head shared by two" (The Tsakhur language).

"Two" can also symbolize the crossroads, the necessity to make a choice in a difficult, complex situation: *Кьубь рякъюн къялаъ мюгьтал духьна думу* "He is at a loss in the middle of two roads" (The Tsakhur language); *Са чарухеяхъа къоІdle къел эшен дешки* "You cannot fit two feet in one boot" (The Archi language).

The number "three" appears in a separate group of paremiologically units as a symbol of completeness, fullness and gradation of something:

- *Сабди гул апІуру, къубди бюлбюл, шубубди сил* "One glass makes a person a flower, two – a nightingale, and three – a pig", *Саб стакан чай фурс, къубь – аьдат, шубубь – будааьт* "One cup of tea is a boasting, two cups – a tradition and three cups – a folly" (The Tsakhur language);
- *Хьibu шуба сукьур э пучин, цал фарцанди ушуна кканде* "If three persons claim that you are blind, then you have to walk holding one hand to the wall" (The Archi language).

*ГІалашуй хьibu ягъанф верефе* "The visit of a guest lasts only three days" [after this period the guest should behave in the house as a member of the family with all the duties and rights]. *Хьibu шиниккв хъасттегъен кІутар гьучархъай ухІафе агъа сус* "Until a daughter-in-law gives birth to three children she should be pampered [folk wisdom about the attitude to a young daughter-in-law in her husband's house, she should be given time to get used to a new family, her whims have to be satisfied] (The Archi language).

The number *three* is significant for funeral rites and rituals of Muslims. For example, on the third day after the death of a person a memorial ceremony is performed. The number *three* is also associated with rituals of a different nature. The Tabasaran people believed that a barren woman could be cured if she passed three times through an empty loom as soon as the carpet had been woven on it. This symbolic meaning affected the allocation of negative connotations to this number: *Бахтнанкъуна ед сайаІххъей гейшена, бахт дешинкъуна хъебнийаІххъей* "The mother of the happy one cries once, and of the unhappy one – three times" (The Tsakhur language).

The number "four" is associated with the realization of spatio-temporal semantics: the four sides of the world, four seasons, four corners: *Даждиз чан юкъубь лик али йишв дюн 'яйин къялси шулу* "For the donkey the place where its four legs stand seems the middle/center of the world", *Ляхнигъан бахтнагъна юкъубь чІибтан адар* "The distance from work to happiness is four chliba" (chlib is the distance between the tips of the thumb and the little finger) (The Tsakhur language); *Якъу баг* "Four sides" [= all around, on all sides]. *Якъу цилиъ ачадаркас* "To stare into four walls" [= to remain completely alone, in a closed space] (The Archi language); *Инсандик къве яб ква, кІвалик – къуд* "A man has two ears, a room has four" (The Lezgian language).

The number in question demonstrates the natural course of things, emphasizing the opposition to the number "five" as a certain deviation from the norm, a violation of

the usual order of things: *Вад чулава йикъахъ, са лацу югъ гала* "Five black days are followed by one white" (The Lezgian language); *Хуйиз хъубни ликси герек ву* "Needs something as a dog needs the fifth leg" (The Tsakhur language). In addition, as the examples show, "four" symbolizes significant fragments of the space-time category.

The number "seven" is the most mystical in the world numerology. It is considered sacred in many cultures and evokes a long chain of associations: *seven wonders of the world, seven deadly sins, a wolf and seven kids, Snow White and seven gnomes, a week – seven days, to hit seven with one blow, seven do not wait for one, a seven-color flower, etc.*

In the Dagestani culture the number *seven* is closely related to the concept of "family" and has a gender character:

- *Дад хъадаваф сагелай етум, баб хъадаваф – еригелай* "He who does not have a father is once an orphan, he who does not have a mother is seven times an orphan". *Ери истти ахуниъ аеф хъучархъеф эгъа бицли шиниквар хъаяттихъ* "She who is bedridden for seven years has caught up with the one with small children" [=one should not blame a woman with small children for not coping with domestic chores] (The Archi language);
- *Буба къейиди са етим, диде къайиди ирид етим* "He who has lost a father is once an orphan, he who has lost a mother is seven times an orphan". *Мехъерин фу ирид юкъуз къене амукъда* "A wedding bread remains in the stomach for seven days" [= at the wedding one is fed so well that after that one does not want to eat for seven days] (The Lezgian language);
- *КъаIгъбийяхда йывыб лычек вуруъуд и: са маннийыы ливес чалыш руръура* "A promiscuous woman has seven shawls throwing one over the other" (The Tsakhur language);
- *Вилав бошор ллушав, доллотлуттур лълъоннолу дикир* "There is a woman whom you would not change for seven men" (The Archi language).

"Seven" symbolizes a family well-being, for example, wishing a person a family well-being, they say *Ургуб байна ургур риш ибшири* "May you have seven sons and seven daughters". On big holidays and solemn occasions housewives baked seven-layered pies. On religious holidays or in everyday life (for example, if one sees deceased relatives in a dream) the Dagestani people traditionally distribute cakes and sweets to neighbors and passers-by. The mission is considered fulfilled only if at least seven people were treated. Such "magical" character of this numerological unit is also confirmed by the following agul paremia: *Ери къуттулас алайшу хъед мерттеф хIисаб аркъафе* "The water that flowed through seven pebbles is considered clean". An interesting paremiological image is found in the Tsakhurian proverbial picture of the world: *ЙигIни езнейле къоIвыб хъаIвайкъан деш, амма къоIни чоджиле сё хъаIвайкъаIн* "A mouth is not afraid of seven sons-in-law, but two brothers are feared even by a bear".

In paremiological units the numbers "nine" and "ten", as a rule, are opposed to a single number realizing the function of hyperbole: "*Ккандава, ккандава!*», – *агъай, ерчлу Луьфеп Луьтлуне агъа сайи* "I do not want, I do not want! – I was saying eating nine miracle pies [= regarding false modesty] (The Archi language); *ВицIалан асин, осла атIа* "Measure ten times, cut once". *УчIабу анс биттуву малъгьалиттик кватI-квер* "He who has nine bulls needs a whip" (The Archi language).

The numbers "twenty" and "forty" in paroemia represent the life cycles of a person. The number "forty" has a sacramental meaning in the Dagestani culture connected with the death and birth of people. For example, it is undesirable for strangers to see a newborn baby before the expiration of forty days, after forty days the baby's head is shaved for the first time. According to popular beliefs, it is the time when the soul of the deceased remains in the house, on the fortieth day a funeral feast is held when there is a final tearing of the mental and physical shells. The proverbs and sayings with these numerical symbols confirm the meaning of the concept of *life – death*: *Деллу хуйин уьмур ягъчIвур иигъ ву* (The Tsakhur language) / *Пехъи кицIин уьмуьр яхцIур югъ я* (The Lezgian language) "The life of a rabid dog is forty days"; *ЁкъцIал'ни сеней девлет сидявъуна, касибра ахвас* "He who has not become wealthy by forty, will remain poor". *Къани ешей аIкIелин гидяцIына. ёкъцIални ешейр аIкIел дена ахвана, ёкъцIални ешей мал къазанмиш гьидяуна, ийхъцIални ешейр мал дена ахвана* "He who did not become clever by the age of 20, remains a fool at the age of 40, and who by the age of 40 did not get rich, will remain poor in 70". *Къани сеней аIкIел' идяакына, аIкIел' дена ахвас* "He who did not become clever by the age of 20, will remain stupid for life" (The Tsakhur language); *ЙогъцIура чугур халр ваъание сыра вырахыIд и* "Anyone who learns to play a flute in forty, will give his first concert in the grave" [= all in good time].

The numerals "fifty", "sixty" actualize the semantics of a certain cycle of a person's life in paroemia, this is an age when we gain experience and wisdom: *Жилир хъцIур йислан, хпир къюрти бицIур гъашиган аькъюллу шулу* "A man gets wise by the age of fifty and a woman after the birth of the second child", *Чал аьгъю апIбан бадали къюд йис, улхуз аьгъю апIбан бадали йирхъцIур йис лазим шулу* "To learn a language you need two years and to learn to talk – sixty years" (The Tsakhur language). In this case, the lexeme "talk" symbolizes the ability of a person to communicate with people in different situations, his wisdom and life experience.

The numbers "hundred", "one thousand", "million" symbolize a multitude, an uncountable number that often stands in opposition to the singularity. They perform a hyperbolized function in this opposition:

- *Куштакур санкъуле гъамехъена, ааллим – аазырнкъуле I* "A strong man will defeat one adversary while a scientist – a thousand". *Гъарамни аазырыле, гъалална са баракайка вобна* "An honestly earned ruble is better than a stolen thousand" (The Tsakhur language);

- *Азир бурбулизибадра барда барес хлейрап* "You cannot make an ax out of a thousand needles". *Гляхси секлайчи бурсивиес, азир бархлиракамти сари, вайсиличи бурсивиес, ца бархлира халаси саби* "To become a good person a thousand days is not enough whereas to become a bad person one day is too much". *Духуси хатлаикалли, азир хатлабиркур* "If a clever man is mistaken, then a thousand of fools will be mistaken too". *Духуси ца бекли азир абдал бек1 уцахъу* "One clever head will save thousands of fools" (The Dargin language);
- *Багъиш – виш-виш, гъисаб кепек-кепек* "Gave hundreds, count pennies" [= gave much, received little] (The Lezgian language);
- *Балца1т1у ссан ачуттуммун балца1т1у ац1ц1ову икир* "He who has lived a hundred years can have a hundred illnesses". *Балцала бошав хербит1у ч1ат йа1къа1нт1уттуммус* "It is useless to say something a hundred times to someone who does not understand" (The Archi language);
- *Писене веш пеше вац1асдыхъаъ йыхана са вац1ый* "It is better to be good at one profession than to be bad at a hundred" (The Tsakhur language);
- *Дирбаиш саб ражари, гуч1бях агъзур ражари йик1уру* "A brave man dies only once while a coward dies a thousand times", *Сари кюмек тувган, – къюбан, къюри кюмек тувган, – варжбан гужли шулу* "If one person helps you – your strength doubles, if two persons help you – you become stronger a hundred times" (The Tsakhur language).

#### 4. Conclusions

The most productive and symbolic in the paremiology of the studied languages are the first ten numerals. Proverbs with numerical symbols represent both desirable and undesirable situations in a person's life, when there is a problem of choosing and determining one's position.

In linguo-culturological aspect of interest are the landmarks of space and time associated with human life and its "existence" after death.

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