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 *ёрхъц1ур* and *шубуб къаб* (literally "three twenty"), *eighty – миржъцур* and *юкъубкъаб* (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: *ивуттууб* – a measure of granular materials equal to 20 kg, *сеъ* – a measure of granular materials equal to 2 kg, *ч1иб* – a distance between the tips of the thumb and the little finger, *санти* – a distance between the tips of the thumb and the index finger (the Tabasaran language); *рат1ал* – 2 kg, *гирванка* – 400 grams, *хьей* – a rolled wool taken from one ram, a unit of measurement during buying and selling, *квархъыл* – a distance from elbow to fingertips, *квала2адж* – 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' swards. 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 (Gasanov).

The Agulian toponyms: Хьибу хьеттар "Three waters", ІудкIилар "Two heads", Хьибу сув "Three mountains", Ери цIудар "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 ц1ур – a pile of stones), Шайт1утела къатти "A gorge of devils", Къазакъуни убях1бушш угурми "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 Sergolakal 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. Malign in fierce battle destroyed the enemy squad, part of which was thrown from the cliff. After these events the terrain was called Къазакъуни убях1бушш угурми.
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 алкел’икван джувабна гудж, ваъли алвам джувабьишле гуджнака вобна "One clever word is worth more than a hundred stupid ones". Дюзгънчалимъаб са йалкъ вобна, амма гъорахъад халдда джигъырбы "The truth has only one road, the lie has many". «Пънъш са ворна, юдагар хабба "God is one, prophets are many". «Алкел’икван са джуваб, ваъли алвам джувабъыле кында водун "One clever word is better than a hundred stupid ones". Бахчаръс йыгъл салъф баъъишна, алкел’ис саджад деш "A foolish man is forgiven seventy mistakes, a clever one is forgiven none".
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Бахтиварее са элеес даватбы гъаъа "The happy marries only once" (The Dargin language);
- Азир г1ях1ти къут1, ца вайси къут1ли дуль "One bad deed will ruin a thousand good deeds" (The Dargin language);
- Осмутик саккарш и марчи къел1къул1пт1 "All do not wait for one". Ос ни1ш1с къел1пт1 дульъур арчарт1 "Two bridles are not put on one horse". Акъуллудаз - садра, акулсуздал - кадра. "To the clever one one can say, to a fool - twenty". Am sa sa yuкуз sag ya, vad yuкуз started "He is one day healthy, five days sick" (The Lezgian language);
- Акъуллудаз – садра, акулсуздал – къадра. "You can say only once to the clever one and twenty times to the fool". Am sa юкъуз сагъ я, вад юкъуз начагъ "He is healthy one day and sick five days" (The Lezgian language);
- Азъурбан ебцну, сабан кадаб1 "Measure seven times before you cut once". Варж гъахъну саб мюгъ1хъ мюгъ1хъу "He who has a hundred horses does not need one small twig", Варж жакъвлиз саб ч1везъент "One sharp stone for a hundred sparrows" (the Tabasaran language).

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

- Дюзгынивалихъаб са йалъ вобна "He who moves in the right direction has only one road". Гъар ушах едис тек хъинне а1зизра 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 х1ули х1ербараллира 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;
- Талах1 биттумму ос лълыоннолт1ав доркипт1у "A happy man marries only once". Гъуннейт1у ло, ос имтут бано, къан-кер "You love every child as the only one". Бувадия ос биикъ "Mother-father [= parents] are the only ones". Бувадия ос биикъ "A real man has only one word". Адам осла ар, осла к1ар "A man is born once and dies once" (The Archi language);
- Ц1ае берх1ем сагелай ц1аеф, ерсеф – еригелай "A new dress is new only once, but an old one is seven times old". Са гъалам1 маллайн рушиаъасра аттаркъафе "Even a mullah’s daughter commits a misdemeanor once". Сагелай иланды [лек] альчаъвестис, хутпай т1ишьъасра гуч1 верефе "He who once stepped on the snake is afraid of the rope" (The Archi language);
- Итимдий гаф сад жеда "A man has only one word" (The Lezgian language);
One can express the concept of the beginning, be synonymous with the words first and new:

- *X1алилъъатли кул гъараак ар* "The scoundrel strikes the first" (The Archi language);
- *Гъураан ялав хъаагьа* "A fire is kindled from one straw " (The Tsakhur language);
- *Сабпи афар гъючъюгъюб шули аьдат ву* "The first pancake is always a throwaway", *Сабпи хажалат вая сабпи могъюббат текрар даршул* "The first grief, like the first love, will not be repeated", Яркъу апI1уз къундувуш хъяр, сарпир вуди убшвуз хъогъя "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 чарухеъъа къо1дле къел эшен дешки "Two feet do not fit into one boot". Са къелил инсап ийкъар деш, са ктекарыл алriba хъааккан деш "A person does not walk on one leg, a cart does not roll on one wheel". Са дени чIаIрна саахъал дешообна "One hair is not a beard". Са якIв ыIхиква йив гъыIгъааккарна деш "You cannot fell a tree with one blow". АКIеликван, оIзуммуу дехъя, са джъува хъеийд эгъе "Do not brag, say at least one clever word" [= people say to the babbler when he starts talking about his big deeds] (The Tsakhur language);
- *Са бIилидедаа хъад йич1едиш "One nightingale will not bring the spring". Са хъялдапа гап вичIедиш "It is impossible to clap with one hand". Са чIараклаа мич1ри вуруъудиш "A beard does not grow from one hair" (The Tsakhur language);
- *Са гъыIли 1у халлусак фарцанфттава "Two watermelons are not held in one hand". Са тук бадала кIилдид багъдис хъед иIанде "The entire garden is not watered for the sake of one flower " (The Archi language);
- *Осми къван дахдина, хъесбарти барт1у "People do not dance to the clapping of one [man]". Ос мачаттуммутти мача-кIоллинниб бекерт1у "One relative does not make kingsfolk". Осла овттут мукул – мукул т1о "One good deed is no good deed". Осла ссоб дахдина ям борц1р1у "A wolf is not satisfied with one bite". Осла аккъа, адам синкерт1у "You do not learn a person by seeing him once". Ос гурушка къев1и1у аъ эрълъъарт1у "Two feet are not put in one galosh". Ос ахъуим гърлъхъалпт1у "They do not walk on one leg". Къулатли ос уIкъъ1алс-
вар, а1къу1лли – марчи "One is conquered with strength, all are conquered with intelligence" (The Archi language);
- Сабан дин1ну жанаварра абц1ундар "A wolf is not satisfied by eating only once", Сабан рукънинди адим аъацию даршул "You do not learn a person by seeing him one time", Саб кюкдиинди хьандукар иш1дар "One flower does not make a spring", Саб адимин мирака даршул "One person does not make a holiday", Сар муштари бадали тукан къивъдар "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: Къюридра саб жут чекмийир ву "These two are like one pair of boots" (The Tsakhur language); Нек къо1ни суралхъа эза "The field is plowed two way". Чоджарини хунармерыхьад мугъульт бэхъи вехъи деш "The wives of two brothers do not live together" (The Tsakhur language); Иу лек/тыйър ккетархъастезъен гышъас "Until two feet fall off running" (The Archi language); Бишору лъъонолу – ос хъватт1ил1ен къев1т1у хол "A husband and a wife are two branches of one tree." Къев1т1у къес лъъванаттут икир "The two boots [a pair of boots] are similar to each other". Ух ямъыру теншуву гьеййар "The field is plowed two way" (The Archi language); Гатайди къе гъыл, шедайди къе гъыл я къев1т1у даршул "Two hands beat, two eyes weep". Жувахъ ялдайди жуван къе гъыл я къев1т1у къес лъъванаттут икир "Until two feet fall off running" [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:
- Гапур учъруб ву, укъуди адат1луру, гъав гъанин думу къоб миш гъийиб ву "A sharp dagger cuts well because it has two facets", Къоб миш гъийи гъийиши "A turkey with two faces", Маргълиин къоб кул ал. Саб узук кубльиши, тмунуб укура кублибу "A stick has two ends, if one strikes me, then the other hits you" (The Tsakhur language);
- Иу сурат глаеф "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;
- Къевел1га ос ч1ан къев1леп1л1ы "One ram is not sheared two times" (The Archi language);
- О1лум къо1ни эъъес адайлен дешъи "Death does not come twice, if it comes, you will not run away" (The Tsakhur language);
- Дюн’я сариз гизаф, къориз ц1иб шул къир "The world is too big for one and too small for two", Гъар ады1т1ыгъан, къоб кив "If you cut a tree, then plant two", Гъурхъу1р сар дар – къюр 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 жеомтум хараши балкъас овт1онч1иш, къвел1ла х1орги "If something that is yours is not given back to you once, do not give it a second time". Осла х1уч1-бонч1иш, къвел1ла ари ас кваршар "If you are lazy once, you have to do your work twice". Осла квач1ем аттимтумму къвел1боссу аттихъи "Once deceived by someone you will be deceived by him the second time" (The Archi language);
- Са элесда вас югвалла гъавъэ, гъу чалымымныъе къобкъатна ак1алаавас "If good was done to you once, do it twice yourself" (The Tsakhur language);
- Биннин къве сеферда хъуреда: сад лагый сеферда вири хъуредайла, ва къвед лагый сеферда, амайбур вучис хъурезват1а, гъавурда акурл1 "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 уву йьи, сарди дарри – уву ап1ру гафарис "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:

- Къой1ире санкъуле айкъелкъва вобонбы, хъебый1ре – къо1нкъуле, ёхъуй1ре – хъебинкъуле "Two are smarter than one, three than two, four than three". Борджес ил1ёга къатна къына хъехьена "To drink on credit is to get drunk twice" (The Tsakhur language);
- Йымал сада сат либхъуд джигиди хъуй1въу1рдис "The donkey does not go the second time to where it fell once" (The Tsakhur language);
- Къе1ру лъ1ъоннол диттуммун нокъ экъут1умат эххулер "He who has two wives has an upswept house" (The Archi language);
- Іуд1е къирани 1ашвариъ1 тук1ар хъай аръвалъе аъгъа шулас "It seems to the husband that flowers blossom on the heels of his second wife" (The Archi language);
- Къве къекъвераг – са къучеда "Two beggars on one street" (The Lezgian language);
- Къоб якъын1и ц1а дарислул, къоб шут1им хойин уъл дарислул "There will be no fire from two logs of wood, there will be no bread from two pinches of flour", Уртахъди вуйин къыум1ан, къул1 ди вуйин 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: Къюб ръякъюн къялаъ многъял духъяна думу "He is at a loss in the middle of two roads" (The Tsakhur language); Са чарухеъя къюдле 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 гюл апІуру, къюбди блюбюл, шубубди сил "One glass makes a person a flower, two – a nightingale, and three – a pig", Саб стакан чай фурс, къюб – аьдат, шубб – будаа "One cup of tea is a boasting, two cups – a tradition and three cups – a folly" (The Tsakhur language);
- Хьибу шува сукъур э п учуна кканде "If three persons claim that you are blind, then you have to walk holding one hand to the wall" (The Archi language).

Гілашуй хьибу 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]. Хьибу инъиц къвстетгийен кгутар гунархый ухафе аға су "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 сайалъъъей гейшена, бахт дешинкъуна хъебнинаяхъъей "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 юкъуб лик али йийн дон'яз'ийн къялис илу "For the donkey the place where its four legs stand seems the middle/center of the world", Ляхнисган бахтнагъяна юкъуб ч1ибтан адар "The distance from work to happiness is four chliba" (ch1ib is the distance between the tips of the thumb and the little finger) (The Tsakhur language); Яъъу баъ у "Four sides" [= all around, on all sides]; Яъъу чилъъ ачаааркис "To stare into four walls" [= to remain completely alone, in a closed space] (The Archi language); Инсандик къяе яб ква, къвалик – 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 ч1улав йикъахъ, са лацу югъ гала" "Five black days are followed by one white" (The Lezgian language); "Хуйиз хъубпи 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". Ёри исти ахунъ аеф хъучархъеф эзъа биц1и ишниквар хъяяртъ" "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 кьейиди са ети м, диде кьайиди ирид етили "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 амукъа "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);
- Къа1гьбийяхда йывыб лъечек вуруъуд и: са маннийыы ливес чалыш руръура "A promiscuous woman has seven shawls throwing one over the other" (The Tsakhur language);
- Вил1ав бош люшав, дол1от1уттур 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 риши ибири "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: Ёри къут тулас алайшу хьед мерттеф хисаб аркьафе "The water that flowed through seven pebbles is considered clean". An interesting paremiological image is found in the Tsakhurian proverbial picture of the world: Йийини езнейле къобыб хъалвайкъан деш, амма къолини чоджиле съ хъалвайкъан "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, ерч1у 1уedriver 1уым1уне агъа сайи "I do not want, I do not want! – I was saying eating nine miracle pies [= regarding false modesty] (The Archi language); Виц1алан асин, осла ammon "Measure ten times, cut once". Уч1абу анс биттуву малъаалилтик кват1квер "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 ягъчІвур йигъ ву (The Tsakhur language) / Пехъи киц1ин уьмуьр яхцІур югъ я (The Lezgian language) "The life of a rabid dog is forty days"; Ёкьцаи сеней девлет сиоявуна, касибра ахвас "He who has not become wealthy by forty, will remain poor". Къани сеней аккепин гиоцаиына, ёкьцалпи ешейр аккеп дена ахван, йткьалпипин ешейр мал къазанмым гыйдвуна, йихьцалпи 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 аккеп йидакъяна, аккеп дена ахвас "He who did not become clever by the age of 20, will remain stupid for life" (The Tsakhur language); Йогъц1ура чугур ха1р ваъание сыра выраых1д 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 хьцІур йислан, хпир къюрти бицІил гыйдван гынъуллу шулу "A man gets wise by the age of fifty and a woman after the birth of the second child", Чал аъкъю анлбайи бадали къюд йис, улхуз аъкъю анлбайи бадали йирхьцІур 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 гъамехьена, аалым – аазырнкъуле 1 "A strong man will defeat one adversary while a scientist – a thousand". Гъармаани аазырыиле, гъалална са баракатка вобна "An honestly earned ruble is better than a stolen thousand" (The Tsakhur language);
- Азир буребулиза барда барес х1ейрар "You cannot make an ax out of a thousand needles". П1ах1си сек1айчи бурсивъе, азир барх1ираками тар, вайсичи бурсивъе, ца барх1ира халаси саби "To become a good person a thousand days is not enough whereas to become a bad person one day is too much". Духуьси хат1аикалли, азир хат1абирку "If a clever man is mistaken, then a thousand of fools will be mistaken too". Духуьси ца бек1ли азир абд1ал бек1 уца1хъу "One clever head will save thousands of fools" (The Dargin language);
- Багьиши – виш-виши, гьисаб кепек-кепек "Gave hundreds, count pennies" [= gave much, received little] (The Lezgian language);
- Бал1ца1м1у есан ач1уттуммун бал1ца1м1у ач1улову икир "He who has lived a hundred years can have a hundred illnesses". Бал1ца1л1а бошав хер- би1м1у ч1ат ы1алк1а1н1ы1ут1умм1у "It is useless to say something a hundred times to someone who does not understand" (The Archi language);
- Писене виш пеше вац1асдыхъаъ йыхана са вац1ый "It is better to be good at one profession than to be bad at a hundred" (The Tsakhur language);
- Дирбаш саб рабарци, гуч1бях агъазур рабарци ык1уру "A brave man dies only once while a coward dies a thousand times", Сари кюмек тувган, – къюбдан, къори кюмек тувган, – варждан 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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