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

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 ethnonlinguistic 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 ырхьцур and шубуб къаб (literally "three 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: ивуттуиъ – a measure of granular materials equal to 20 kg, сиъ – a measure of granular materials equal to 2 kg, юлб – 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); ратӏал – 2 kg, гирванка – 400 grams, хьей – 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 she 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", *Иуджилар* "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", *Къазакъуны убях1бушиб 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 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. Mallayev in fierce battle destroyed the enemy squad, part of which was thrown from the cliff. After these events the terrain was called *Къазакъуны убях1бушиб 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 аклел'икван джувабна гудж, ваlш aльвам джувабышыле гуджнака вобна "One clever word is worth more than a hundred stupid ones". Дюзгыншатылхаб са яyлх вобна, амма гьорахъад халъда джигъырбъы "The truth has only one road, the lie has many". «Пьинни са ворна, идеагар хаббъа "God is one, prophets are many". «Акелекван са джуваб, ваlш альвам джувабыле къо да вобун "One clever word is better than a hundred stupid ones". Балчарыс йигъуф салъф багъышаны, акелекс саджс pand "A foolish man is forgiven seventy mistakes, a clever one is forgiven none".
The Numerical Cultural Code in the Dagestani Proverbial Picture of the World

Бахтиварее са элеес даватбы гьаъа "The happy marries only once" (The Dargin language);
- Азир гьях1ти къут1, ца вайси къут1ли дулъа "One bad deed will ruin a thousand good deeds" (The Dargin language);
- Осмутик саккарии марчи къелякъ1пт1му "All do not wait for one". Ос н1уш1с къесть1мъ дулъър арчарт1му "Two bridles are not put on one horse". А1къу1л б1иттут ос ч1ат х1али, б1ит1ъмъту б1ал1ца1мъ1лу келав "One clever word is better than a hundred stupid ones" (The Archi language);
- Ак1улудадаз - садра, акулсуздад - къеда "To the clever one one can say, to a fool - twenty". Ам са са юкъуз сагъ я, вад юкъуз нача "He is one day healthy, five days sick" (The Lezgian language);
- Акъуллудаз – садра, акъулсуздал – къадра "You can say only once to the clever one and twenty times to the fool". Ам са юкъуз сагъ я, вад юкъуз нача "He is healthy one day and sick five days" (The Lezgian language);
- Азъэврб1ан гъичу, сабан къадаб1 "Measure seven times before you cut once". Вардж гьайвап азъ гъечи т1улихъ мюгъетехъ гъахъа "He who has a hundred horses does not need one small twig", Вардж жакъвлиз саб ч1евъен1 "One sharp stone for a hundred sparrows" (the Tabasaran language).

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

- Дюзгын1вал1ихъаб са йа1хъ вобна "He who moves in the right direction has only one road". Гьар у1шин1 едис тек хъинн1 а1з1ир1а ворна "You love every child as the only one" (The Tsakhur language);
- Жогъат1и бахъ1аз саби, лигу11 с1иаллы – ца "There are many beautiful ones, but you love only one". Балусини хъули хъер1баралли1ра балла "Only one glance is enough for someone knowledgeable" (The Dargin language);
- Гьух1уд ки, икъи1д ки сада икъи1 "Some people are born and some people die in the same day;
- Талах1 б1иттумъ1 ос лъюн1н1олол1ав д1орк1ш1т1му "A happy man marries only once". Гьучн1е1т1му ло, ос иммът1 бани, къан-къер "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 к1ар "A man is born once and dies once" (The Archi language);
- Ц1ае б1ерк1и1м с1агъ1и1 ц1ае1ф, ерс1ф – ери1гъ1и1 "A new dress is new only once, but an old one is seven times old". Са гъалата1 магъий1и1 рущъъасра аттаръъа1фэ "Even a mullah’s daughter commits a misdemeanor once". Сагъал11ий1ы11 з1ек1 а1чаръъыст1ы1, х1у11п11 т1инъъасъъасра г1уч11 вере1фэ "He who once stepped on the snake is afraid of the rope" (The Archi language);
- Итимъ1ин1 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:

- *Күт’индии сумчыртлан, вари халкъдыхъди салам ужу ву* "It is better to attend a funeral with many than a wedding by one", *Сабди гварарынъ сила дарыбрикъ"* "Let not even a wild boar be one in the forest" (The Tsakhur language).

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

- *Халылъладъ кул гварар акр* "The scoundrel strikes the first" (The Archi language);
- *Гъуратан ялав хъаагъа"* "A fire is kindled from one straw " (The Tsakhur language);
- *Сабпи афар гъоюбъю об щули аьдат бу"* "The first pancake is always a throwaway", *Сабпи хаждалат ва а мъоюббат дарырд даръула"* "The first grief, like the first love, will not be repeated", Яркъу ап1уз къундукъу1 хъяр, сарърит вуди убиузы 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 чарукехъа къо1дле къем эшен дешки"* "Two feet do not fit into one boot". *Са къелъ инсап ийкар деш, са ктэкаръъ алзбъа хъоакъдан деш" "A person does not walk on one leg, a cart does not roll on one wheel". *Са дене члаърна саъъ десобна "One hair is not a beard"*. *Са явъкъ вълъкъва яйъ гъылъгаакъарна деш" You cannot fell a tree with one blow*. Алъвлекван, олъумъулъ дехъя, са джъувъа хъеивъ эгъэ "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 билибэлъэ да хъад ийъ1едъш"* "One nightingale will not bring the spring". *Са хъийидъан ган вичъ1едъш"* "It is impossible to clap with one hand". *Са чаракъланъ мичъ1ри въуъууъууши "A beard does not grow from one hair" (The Tsakhur language);
- *Са гъылъ 1у хъалъусак фаръанфъттава"* "Two watermelons are not held in one hand". *Са тук бадала къонъи багъъис хъеи ишланда "The entire garden is not watered for the sake of one flower " (The Archi language);
- *Осма къван дахдина, хъесбарти барт1у"* "People do not dance to the clapping of one [man]". *Ос маъчатлуммутши маха-къолъинъ бекерт1у"One relative does not make kingsfolk*. *Осла овттут мукъул – мукъул т1о "One good deed is no good deed"*. Осла ссоб дахдина ям борырт1у "A wolf is not satisfied with one bite", Осла акуна, адам синкерт1у "You do not learn a person by seeing him once". Ос гурушка къвел1у ахъ эръъбарт1у""Two feet are not put in one galosh". Ос ахълит гьелърхъа1пълъу "They do not walk on one leg". Къуваътши ос у1къъка1с-


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

- Сабан дипину жанаварра абцундар "A wolf is not satisfied by eating only once", Сабан рякбиинди адим ажъю даршул "You do not learn a person by seeing him one time", Саб кюкдиинди хъадукар шулдар "One flower does not make a spring", Саб адимин мирака даршул "One person does not make a holiday", Сап муштары бадали тукан кивьрадар "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: Кьулдра саб жут чекмйир ву "These two are like one pair of boots" (The Tsakhur language); Нек къоли сурахъа эза "The field is plowed two way". Чоджаршини хуначеришьбад мъгулыббат эъхи деш "The wives of two brothers do not live together" (The Tsakhur language); Иу лек/тъър къетархъасттегьен гъышас "Until two feet fall off running" (The Archi language); Бошору лъъонолу – ос хъватилүн къветайы хол "A husband and a wife are two branches of one tree." Къветайы къес лъъванаттут къир "The two boots [= a pair of boots] are similar to each other". Ух эшуву теншуву гъеййар "The field is plowed two way" (The Archi language); Гатайди къев гыйл, шедайди къев вил я "Two hands beat, two eyes weep". Жывахъ ялдайди жуван къев вил 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:

- Гапур учърум ву, ужъуди адамлуро, гъаз гъапини думу къюб майи гъийи ву "A sharp dagger cuts well because it has two facets", Къюб майи гъийи гъийи "A turkey with two faces", Маргълиин къюб кул ал. Саб узук кубличи, тмунуб укукра кублру "A stick has two ends, if one strikes me, then the other hits you" (The Tsakhur language);
- Иу сурат гъейф "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 paremias;
- Къвеleyla гуммар чехч1 мува барчарту "No one lives twice". Къвел1ыла ос члан къепц1емт1 "One ram is not sheared two times" (The Archi language);
- Олум къоли эл1ес адайлен дешки "Death does not come twice, if it comes, you will not run away" (The Tsakhur language);
- Дюн я сариз гизаф, къориз циб шул къур "The world is too big for one and too small for two", Гъар алдабъихан, къюб кив "If you cut a tree, then plant two", Гъурухъар сар дар – къор 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 х1оттут хараши ба1къас овт1онч1и, къвел1а х1орги "If something that is yours is not given back to you once, do not give it a second time". Осла х1уч1-бонч1ии, къвел1а ари ас кввар1ар "If you are lazy once, you have to do your work twice". Осла квач1ен аттимттуммун къвел1оссу аттихъи "Once deceived by someone you will be deceived by him the second time" (The Archi language);

- Са элесэда вас ювалла гъавъэ, гъу чалъымъышъи къобкъатна аклаазаас "If good was done to you once, do it twice yourself" (The Tsakhur language);

- Биииди къве сеферда хъурера: сад лагъай сеферда виру хъурердайа, ва къвед лагъай сеферда, амайбур вучи хъурезват1а, гъавуруда аккурла "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);

- Сару кюмек тувган – къубан, къури кюмек тувган – варжбан гужли шулу "If one helps – the strength doubles, if two help – you become a hundred times stronger", Сару вуш уву лиг, сарди дарди – уву ан1ру гафарив "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:

- Къо1йре санкъулэ алк1елива вобонбы, хъебййре – къолкъуле, ёкъуййре – хъебинкъуле "Two are smarter than one, three than two, four than three". Борджес илъэвана къо1ли къатна къына хъехъена "To drink on credit is to get drunk twice" (The Tsakhur language);

- Йыма1л сада сат либъхъуд джигиди хъу1въу1рдииш "The donkey does not go the second time to where it fell once" (The Tsakhur language);

- Къвел1ру лъъоннол диттуммун нокъ экъум1умат эххулер "He who has two wives has an upswept house" (The Archi language);

- Йудпе къиран 1ашвариъ шукар къай аръвафе агъа шуваас "It seems to the husband that flowers blossom on the heels of his second wife" (The Archi language);

- Къве къекъвераг – са къуъеда "Two beggars on one street" (The Lezgian language);

- Къоб 1акъвлэни ќ1а дарылул, къоб ѱут11м хойин уъл дарылул "There will be no fire from two logs of wood, there will be no bread from two pinches of flour", Уртахъди вуйш къут11нан, къул эди вуйш иб ужсу 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: Къют рабььон къялыкъ мюгътал духьна думу "He is at a loss in the middle of two roads" (The Tsakhur language); Са чаруоръ ихъа къо1дле 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 ап1уру, къюбди бюльюл, шубубди сил "One glass makes a person a flower, two – a nightingale, and three – a pig", Саб стакан чай фурс, къюб – айдат, шубуб – будавьт "One cup of tea is a boasting, two cups – a tradition and three cups – a folly" (The Tsakhur language);
- Хьибу шува сукъур э пучин, цал фардъан дешки въуна кканде "If three persons claim that you are blind, then you have to walk holding one hand to the wall" (The Archi language).

Γ’лалашу̀й хьибу ягъанф верефε "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 инниккв хнасттегьен къутар гучархъуй ух1афе агъа суч "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 са1йлъххъей гейшена, бахт дешинкъуна хьебнийалъхъей "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 лиқ али йишия дон’ъийн къяси шулу "For the donkey the place where its four legs stand seems the middle/center of the world", Ляхъигъан бахтнагъна юкъуб ч1ибтан 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 цилъ ачааркас "To stare into four walls" [= to remain completely alone, in a closed space] (The Archi language); Инсандик къве яб ква, къвалик – къун "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 чулав ийкъахъ, са лацу югъ гала "Five black days are followed by one white" (The Lezgian language); 

Хуйиз хъубпи лики дере ку "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 ахунъ аеф хьучархъеф эгъа биции ишниквар хъяянтыкъ "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 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);

- Къалгбийхида йывыб лычек вуруу и: са манийны ливес чалыш руръура "A promiscuous woman has seven shawls throwing one over the other" (The Tsakhur language);

- Вилав бошор лъушав, доломт1умър лъльоннолу 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 рии идири "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 къут тулас алайшу хьед мертфе xъисаб 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: Йизнини езнейле къойъыб хъалвайкъан деш, амма къонни чоджиле сё 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!», — азъай, ерчъу 1уъфер 1уымтуъе азъа саин "I do not want, I do not want! – I was saying eating nine miracle pies [= regarding false modesty] (The Archi language); Вицъалан асин, осла амла "Measure ten times, cut once". Учъабу анс битъуву мальъалиттик кват1-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 яхъ цьурур яхъ ву (The Tsakhur language) / Пехы киц'ин уьмур яхъ цьурур яхъ ву (The Lezgian language) "The life of a rabid dog is forty days"; Ёкъцал'ни сеней девлет сиоявъуна, касирара ахвас "He who has not become wealthy by forty, will remain poor". Къани ешей аклел'ин сиоявъуна, ёкъцал'ли ешей аклел дене ахвана, ёкъцал'ли ешей мал къазанлыннъъ гъандуна, ёкъцал'ли ешейр мал дене 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 аклел' идяакына, аклел' дена ахвас "He who did not become clever by the age of 20, will remain stupid for life" (The Tsakhur language); Йогъъура чугур ха1р ванччев сара вытрахъ 1д 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 хыйдур ийслан, хир къырны бищъир гъышанъ бищъирлу шулу "A man gets wise by the age of fifty and a woman after the birth of the second child", Чал аьгъю анъбан бадали къод йис, улхоз аьгъю анъбан бадали ийръуъуъ 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 санъуле гъамехъена, аалым – аазъыркъулъе 1 "A strong man will defeat one adversary while a scientist – a thousand". Гъарамны аазъырилъе, гъалалъа са баракатка вобна "An honestly earned ruble is better than a stolen thousand" (The Tsakhur language);
- Azir burebuzihiba bar da baraes xleirap "You cannot make an ax out of a thousand needles". П'ях1си сейлайчы бурсыйяс, азир барх1ираэмп1и сари, вайсийчы бурсыйяс, 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". Духуси хат1айкай1ли, азир хат1абиркур "If a clever man is mistaken, then a thousand of fools will be mistaken too". Духуси ца бек1и ли азир абдәл бек1 уцахъу "One clever head will save thousands of fools" (The Dargin language);
- Бизиши — виш-виши, гысаб кепек-кепек "Gave hundreds, count pennies" [= gave much, received little] (The Lezgian language);
- Балуц1ылы есан ачүттүүмүн балуц1ылы ачүц1ову укир "He who has lived a hundred years can have a hundred illnesses". Балуц1илла бошав хер-бир1ыч чат уйк1ын1ылтуумүүс "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);
- Дирбаш саб рабасы, гуч1бях ач2ц1ор рабасы йиклыр "A brave man dies only once while a coward dies a thousand times", Сари кюмек тувган, — къюбан, къюри кюмек тувган, — варжбан гузл1и шул1у "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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