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## SYMBOLISM

OF NUMBERS AS AN INDICATOR OF THE LINGUISTIC PICTURE OF THE WORLD

### EL SIMBOLISMO DE LOS NÚMEROS COMO INDICADOR DE LA IMAGEN LINGÜÍSTICA DEL MUNDO

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#### ABSTRACT

Numbers are not only quantitative indicators expressed through digits and symbols, but they also hold deeper meaning. The latent significance that numbers convey resides in the connections between entities and the patterns within nature. In a sense, numbers possess their own cryptic language—one decoded by primitive tribes who communicated using numeric codes. Furthermore, in ancient times letters held numeric value within archaic alphabets. Many deeply believe in the power of certain numbers to ordain success or misfortune. Though some lack profound knowledge regarding numerals deemed auspicious or inauspicious, few question that any given number occupies an integral role in life's trajectory. For example, Biblical numbers often impart literal connotations but can also contain symbolic meaning in select contexts—differentiated by textual clues. Considering this, the goal of this investigation is to analyze the symbolism of numbers, and contrasting associated interpretations amongst languages.

**Keywords:** Myth, symbolism, number, culture, language picture

#### RESUMEN

Los números no son sólo indicadores cuantitativos expresados a través de dígitos y símbolos, sino que también tienen un significado más profundo. Este significado latente que transmiten los números reside en las conexiones entre entidades y patrones dentro de la naturaleza. En cierto sentido, los números poseen su propio lenguaje críptico, uno decodificado por tribus primitivas que se comunicaban mediante códigos numéricos. Además, en la antigüedad las letras tenían valor numérico dentro de los alfabetos arcaicos. Muchos creen profundamente en el poder de ciertos números para determinar el éxito o la desgracia. Aunque algunos carecen de un conocimiento profundo sobre los números considerados auspiciosos o desfavorables, pocos cuestionan que cualquier número determinado ocupe un papel integral en la trayectoria de la vida. Por ejemplo, los números bíblicos a menudo imparten connotaciones literales, pero también pueden contener significado simbólico en contextos seleccionados, diferenciados por pistas textuales. Considerando esto, el objetivo de esta investigación es analizar el simbolismo de los números, contrastando las interpretaciones asociadas entre idiomas.

**Palabras clave:** Mito, simbolismo, número, cultura, imagen del lenguaje.

## INTRODUCTION

Symbolism refers to the use of symbols to represent abstract concepts and qualities (Whitehead, 1985). In art and literature, authors leverage symbolism to imply deeper meanings beyond superficial interpretations of their works. Certain images, like a rose, may denote love or beauty, while dark storms symbolize danger. Through symbolic elements, creators prompt active engagement from their audiences to unravel metaphorical connections and uncover profound, veiled messages. Thus, symbolism enhances the depth and complexity of literary works by imbuing objects, characters, and settings with deeper meaning, allowing authors to convey abstract concepts and themes (Gamboni, 1992; Walther, 2003).

However, research shows that other elements can also carry symbolic conventions, such as speech sounds (Nuckolls, 1999). High front vowels tend to convey smallness, while low back vowels suggest largeness. This sound symbolism reveals an innate association of certain phonemes with particular ideas. Brands additionally employ symbolism, linking their products to consumers' self-identity and social values through logos and other trademarks. These symbols cultivate brand attachment rooted in self-expression (Jian et al., 2019; Kadirov & Varey, 2011; Shrum et al., 2012). Furthermore, some scholars propose sound symbolism relates to physically enacting conceptual knowledge through vocalization and gestures. Mimicking a referent's features via mouth shapes and body motions could map sounds into meaning (Kanero et al., 2014). Overall, symbolism pervades language, art, marketing, and even cognition itself. It enables indirect expression of themes and beliefs, whether through imagery, phonemes, or other symbols woven into communications. Therefore, unpacking these symbols is relevant to have a more profound understanding of different phenomena.

Interestingly, numbers hold deep symbolic meaning in countless realms. Research on number linguistic symbolism suggests that the representation of numerical information is rooted in nonlinguistic biological primitives (Nieder & Dehaene, 2009). However, the evolution of symbolic thinking, facilitated by language, played a pivotal role in the development of systematic numerical cognition (Wiese, 2001). This is further supported by the cultural relativism of numbers, which are salient in various cultural beliefs and practices (Ayonrinde et al., 2021). The influence of cultural and linguistic factors on the development of number processing is also evident, with spatial mapping of numbers being a universal cognitive strategy (Göbel et al., 2011). Perhaps because of this, numbers have deep symbolic meanings in many religions.

However, the symbolic meaning of numbers in the Bible has nothing to do with numerology, which seeks mystical meaning in numbers, their combinations, and sums. For example, with the help of a numerological system called gematria, which reconciles letters and numbers, Jewish Kabbalists searched for hidden meanings in the Hebrew Scriptures. Jehovah God rejects numerology because it is a form of divination. Especially in the school of Sufism, the special power of numbers and calculations through numbers are widespread. Although this theory was rejected by Islamic scholars, there was an interest in the magic of numbers in Muslim literature as a whole, as well as among the general public. For example, 14, 72, 114, and 313 are considered chosen numbers in the Muslim world. The number 14 is considered blessed because it is the number of the innocents (Hazrat Muhammad (pbuh), Hazrat Fatima (pbuh) and 12 imams). Among other things, the peculiarity of the number 72 indicates the number of heroes who fought and were martyred together with Imam Hussain (a.s.) in the fields of Karbala in the 61st year of Hijra. In addition, 114 is the number of surahs in the Holy Quran.

As exemplified, number symbolism is a fascinating area for academic research, as numbers often convey deeper meanings in human thought. Considering this, several key facets of number symbolism will be analyzed in this research. The symbolic versus literal use of numbers in various contexts and what types of messages these numbers convey in their religious interpretation will be discussed. Through comparative analysis, the research contrasts the uses and symbolic meanings attributed to numbers within different languages and cultural frameworks.

## DEVELOPMENT

In the 21st century, myths are taken more seriously than in previous centuries. And this is not accidental, since anthropocentrism, as the dominant paradigm in the humanities, puts "Homo sapiens" at the head of its research and tries to identify the trajectory of human development. In a globalizing world, it is necessary to preserve the uniqueness of each culture and the language of its speakers, and at the same time understand that each people and their culture are part of the larger eco- and ethnosystem of the planet. "Culture is not only the most sublime sphere of individual activity but first of all a real force aimed at establishing the truly human in a person. Culture is the second universe created by all humanity" (Aitmatov, 2012, p. 162).

It is generally accepted that primary thinking and knowledge of the human world developed as a result of emotions. The practical activity of a person provided information

about the outside world, which at the level of emotions had a positive or negative background and thereby formed certain social stereotypes. According to C. Lévi-Strauss, the founder of the French school of structuralism, all civilizations have “structural similarities” (Levi-Strauss, 2022, p. 51). With all the diversity of peoples and races, the knowledge of Homo sapiens is based on the same emotional and mental reactions that arise from external influence. This can be seen primarily when considering the myths of the peoples of the world. Two significant factors that stand out when comparing myths are: 1. The myths of the peoples of the world can be put into a limited number of typological frameworks, 2. The myths of different peoples differ from each other in colorful images and accompanying symbols. “Humanity as we know it was formed solely under the influence of the space of its habitat, and this gives new meaning to knowledge about the changes in the globe” (Levi-Strauss, 2022, p. 59). Thus, a limited number of typological frameworks of myths are due to the “structural similarity” of civilizations, and the differences are due to the “spatial habitat”. Every myth has a story and it has two features - it examines a particular problem of humanity from the prism of its belonging to a particular society.

Ch. Aitmatov notes very accurately: “Speaking different languages, professing different faiths, humanity over the course of many centuries, weighing and choosing, has determined for itself general principles and foundations” (Aitmatov, 2012, p. 181). In our opinion, this choice was involuntary; it was formed as a result of “natural selection”, through experience. In his famous book “Tristes Tropiques,” C. Lévi-Strauss notes: “The manifestation of mental processes in the form of parables allows us to interpret each gesture as a revelation in time of urgent truths and parables try to establish their specific meaning in the moral sphere, but in other areas these truths become laws” (Lévi-Strauss, 2022: 59). Russians have such proverbs: “Один в поле не воин”, «Одному страшно, а двоим нет», «Одним камнем воды не нагреешь» (One man is no man). Azerbaijanis have such proverbs according to their ethnic experience: “tək əldən səs çıxmaz”, “tək daşdan divar olmaz”, “tək ağacdan bağ olmaz”, “tək qoyundan sürü olmaz”, “Tək gəzən dananı qurd yeyər”. Although it is a different way of saying, both express the same meaning - a person can feel safe in society only with another person. The purpose of proverbs is to invite people to unity and creation, which is very difficult for individuals.

For example, numbers have played a huge role in the life of mankind for thousands of years. They permeate people's lives with an endless number of threads: time, counting,

symbolism, and sometimes sacred meaning. Some were considered happy, some not so much. Numbers became part of parables, proverbs, and sayings that reinforce the unwritten as well as written ideas of particular people about the world around them. Numbers contain hidden meanings and carry symbolic meaning. In myths and epics, numbers prefigure connotations within cultures. Often, authors manipulate numbers in the title and context to provide the key to understanding their work. Interesting are the conclusions of paleoanthropologist A. Belov, who considers the first 12 letters of the Russian alphabet to be similar to numbers; he calls them “modified numbers” (Belov, 2009, p. 211) and even clarifies “the graphics for writing the first 10 letters of the modern Russian alphabet can be interpreted as a mirror image of the numbers”. A. Belov's logic is such that in many European alphabets the letter “A” represents “a stylized and mirrored head of a bull with two horns” (Belov, 2009, p. 212). Obviously, the pastoral tribes of the Indo-Europeans once counted the number of cattle in the form of stylized and simplified drawings of horned heads. The stylized horned head was the first letter of the alphabet. Its simplified version, a tick, was used when calculating the size of the herd. Subsequently, these “checkmarks” began to be arranged together and formed numbers. Number 1 – one tick, one-horned head, number 2 – two ticks, number 3 – three ticks, etc. This notation significantly saved space and made it possible not to mechanically count ticks, but to express the number in the form of numbers. This is the version of the origin of the numbers.” The author analyzes the letters “A” of different peoples: Egyptian hieroglyphs and about 6 languages and concludes that the writing of these peoples had a single source of origin.

Mythology very often deals with numbers and numbers have a specific meaning in every culture. In the mythological dictionary, which examines the culture of different peoples, the following definition is given for the number one in Turkic culture: “One of the sacred figures in Turkish mythology. In the mythical world models of monotheistic religious systems, “1 is the main first element but also expresses completeness and perfection. They accepted the universe itself as a whole and marked it with One” (Abbasov et al., 2022, p. 95). Y.H. Balasagunsky, Central Asian poet and thinker, and author of secular literature of the Turkic-speaking peoples, defines God with this number: “One God - praise and honor to him! - was before everything that exists in the world” (Bagno, 1998, p. 251). It is important to notice that Jewish culture has a special place in the system of cultural values of world civilization, as an ancient source of monotheism. Our appeal to the Haggadah is not accidental; it is simple in its explanations, it represents Jewish culture and folklore, it contains

moral teachings, and provides important pillars for Jews in their history and worldview. Thus, the number one in Jewish culture is based on religious perception: "Who knows about One? I know about One thing: One is God, who is in Heaven and on Earth" (Jewish Agency Sokhnut, 2000, p. 88).

On the other hand, the number two is among the sacred numbers in Turkish mythology. With this number, good and evil, light and darkness, good and evil are paired and the contrasts and contradictions of the world are revived in the imagination (Yuan, 1987, p. 256). The Passover Haggadah asks: "Who knows about Two? I know about Two: the Two Tablets of the Testament" (Jewish Agency Sokhnut, 2000, p. 88). At the everyday level, the number two characterizes family and love. After all, all myths and religions tell that a pair of people were originally created, Noah also takes "a pair of each creature" on his ship, people find their soul mate in a huge stream, a family unit is formed, "The third is unnecessary" says a Russian proverb, referring to love relationships in couples. Antagonisms, opposites, and antonyms of language also form a pair: love and hate, heaven and earth, day and night, etc. In Chinese mythology, the following explanation is given: "From the endless darkness, light arose - why did it arise? The forces of Yin and Yang, united, gave rise to life" (Yuan, 1987, p. 28). And before that, "...in ancient times, when there was neither heaven nor earth, the world was a gloomy, formless chaos. And in this world, two great spirits gradually appeared - Yin and Yang, who with great effort began to order the world" (Yuan, 1987, p. 30). In Turkic folklore, the number two is a symbol of the perception of the world:

Always keep your possessions under supervision,  
For possession awaits care and observation.  
You have two ears; you have two eyes –  
Here are the most reliable links for your gates.  
(Bagno, 1998, p. 241)

About the number three, the Haggadah characterizes the number as follows: "Who knows about the Three? I know about Three: Three Forefathers (Abraham, Isaac, Jacob)" (Jewish Agency Sokhnut, 2000, p. 88). The mythological dictionary gives the following explanation for the number three from the Christian perspective: "Trinity - belief in Christianity that God consists of three faces. In Arabic "ugnum" and in Greek "hypostasis" means essence, attribute. It is wrong to consider the belief of "three gods" as a simple belief. According to Christian teaching, God is

one and has three persons: Father, Son and Holy Spirit" (Yuan, 1987). However, if we consider the ancient Turkic epic about the creation of the world "Dünyanın yaranması haqqında", then the number three is mentioned as the third level for punishing the offending spirit: "He banished him to the third layer of the dark underground world" (Jafarov, 2006, p. 21). Another epic "Oğuz kağan dastanı", an epic about the formation of the Turkic ethnos, talks about the three sons of Oguz, who are born first (Sun, Moon, and Star), and then his other three sons (Sky, Mountain, and Sea). It is important that the birth of sons does not occur immediately but in sequence. Here we observe the linguistic picture of the Oghuz world and the fundamental concepts of their worldview (Jafarov, 2006, p. 25).

Y.H. Balasagunsky distributes the year and constellations:

"Three constellations of winter and spring,  
Three summer and autumn constellations each.  
For air, fire, water, earth  
Three constellations glow in the distance".  
(Bagno, 1998, p. 261)

A.H. Dehlavi, a representative of Indian folklore, speaks of the troika as a strong and reliable hiding place:

"Behind three castles is the heart of a ruler,  
The heart of a commoner is wide open"  
(Bagno, 1998, p. 147)

Chinese tradition assigns the number three a special role in the process of creation. "In ancient times, when Gaoxinwang ruled, his wife suddenly developed an earache. The pain did not stop for exactly three years. The woman was treated by a variety of doctors, but there was no benefit. Then a small golden worm, about three inches long, resembling a silkworm caterpillar, jumped out of the ear, and the disease immediately passed" (Yuan, 1987, p. 32). Three years and three vershoks led to the birth of the "beautiful dog Pangu," and when Pangu himself marries, he has three sons and a daughter. And the myth "in the South Sea there is a tomb of Pangu three hundred li long" (Yuan, 1987, p. 35). In the life of a modern person, who is part of world civilization, the number three is three times spaces that determine the life of humanity - past, present, and future; this is the three-dimensional space of human

habitation, which science has established; these are three states of matter (solid, liquid and gas). These are the three heavens, air, and earth visible to humans; it is birth, life, and death; this is probably why all texts are considered texts only if they have a beginning (introduction), a middle (the essence), and an end (the conclusion). Both Russian and Azerbaijani languages have the concept of a third attempt: "Atalar üçdən deyib", "the third attempt is successful." If in a love relationship, the third is the odd one out, then in friendship, this figure speaks of the reliability of "The Three Musketeers" by A. Duma, "Three Comrades" by E.M. Remarque, "Three in a Boat, Not Counting the Dog" by J.C. Jerome.

Who knows about Four? I know about the Four: the Four Foremothers (Sarah, Rivka, Rachel, and Leah)" (Jewish Agency Sokhnut, 2000, p. 88) - asks the Haggadah. The number four, according to the compilers of the dictionary, has its great meaning in Turkic mythology: "The highest archetypal and numerical expression of soul meaning. Quadruple symbols (cross, directional symbols, Mandala, etc.) are unifying symbols that express the spiritual integrity of a perfect person who has reached God. Inside the shaman's drums, there are figures with arms outstretched, heads, and feet representing authority over the Four Sides. In Turkish thought, the four are related to the four elements involved in the creation of the world. Although everything was created from the three elements (water, fire, earth) that came from the beginning, it was lifeless and motionless, only with the addition of the fourth element - air to this order, the foundation of life is laid in the world, the "car of the universe" is set in motion" (A mythological dictionary, 2022: 139). N. Ganjavi speaks about the religious significance of this number: "Islamism rests on your four foundations" (Ganjavi, 2021, p. 27). Y.H. Balasagusky also speaks about four heroes and understandings of the Turks:

"Now I must tell you about the book:

There are four heroes and understandings in it.

There are four faces in it, four properties:

It contains Justice, Happiness, Intelligence, Contentment.

Only in the interaction of these persons

The meaning and significance of the righteous pages.

It was in the hands of the sages.

There are many Arabic and Persian books,

But this book is the first of the books.

In which the Turks hear their language."

(Bagno, 1998, p. 255).

The number four plays a huge role in many cultures since objective factors contribute to this: the four seasons, the traditionally accepted four world oceans (although sometimes, since 2000, they talk about a fifth), the division of the day into four time periods, human life can also be divided into four periods - childhood, adolescence, maturity, old age. Probably everyone knows about the Four Character Types. According to the Hippocrates-Gehlen division, four types of temperament can be called: choleric, sanguine, melancholic, and phlegmatic. And here Y.H. Balasagunsky will classify four types of characters according to their behavior at a party. Since the guest is a universal concept and a special article of Eastern culture:

There are people with very different rules:

I made a short description:

Alone and accepts the invitation,

And greedily absorbs the treat,

And you see, he doesn't invite guests:

What profit does that make? What income?

The other, as they say the other way around:

He goes to people and invites them to himself.

And the third one, this one is hardly a walker:

He is his own boss and eater.

It's not that he didn't like to feast,

He doesn't come to us, so as not to invite us to his place.

The fourth only eats and drinks at home,

But whoever lives nearby calls everyone.

(Bagno, 1998, p. 295).

Marriage is also an important concept of human existence and, of course, Y.H. Balasagunsky gives four models of family life: 1. some are captivated by the beautiful appearance, 2. others choose nobles as wives, 3. still others are inclined to marry rich, 4. still others want their wife to be sincere and modest. The sage's answer is short (Bagno, 1998, p. 291):

1. The one who finds a rich wife will be in captivity with his wife until death... The rich woman will look down on her poor husband all the time.

2. A proud wife of high birth is always cold with a rootless husband; ... his destiny is to be humbler than a slave with his wife.
3. The husband of his beautiful wife is unhappy - He is yellow in face; his years are black. He is not the only connoisseur of beauty; After all, other men also have eyes... He is not his wife's husband, but her guardian.
4. He who finds honesty and kindness in her will be happy with his wife ...Your wife has a beautiful heart.

However, not everything is so rosy with this figure. For example, in Japan, this figure does not bode well. Directories claim that in some houses, there is no fourth floor, and in hospitals, there are no rooms with the number 4. This is explained by the fact that the hieroglyph for 4 resembles the hieroglyph meaning "death". The situation is the same in both China and Korea, and this is due precisely to the pronunciation and similarity of the above-mentioned hieroglyphs.

Who knows about five? "I know about the Five: The Five Books of the Torah..." (Jewish Agency Sokhnut, 2000, p. 88) - says the Haggadah. According to the mythological dictionary, the number five was of great importance in Turkic culture: "Five (Turkish) - has a mythical meaning - is used in the sense of state, wealth, abundance. In other words, it is understood as adding a share to what already exists in the world (the ones created by the four elements)" (Yuan, 1987, p. 91). In our opinion, most likely, this can be attributed to the generally accepted primary horoscopic elements - five is the unity of air, water, earth, fire, and metal. N. Ganjavi gives this number a religious definition: "Five prayers per day - your noubat of the sultanate" (Ganjavi, 2021, p. 27). Hamsa - a pentad in the form of an amulet - palm existed in Mesopotamia, Phoenicia, and India; Muslims and Jews have it. The great Azerbaijani poet, and philosopher N. Ganjavi, whose legacy was included in the UNESCO gold fund, is the author of the monumental work "Hamsa".

The number five in Chinese mythology represents the five sacred mountains floating in the Guixu abyss: Daiyu, Yuanjiao, Fanhu, Yingzhou, and Penglai (Yuan, 1987, p. 53). These mountains were majestic, with measurements corresponding to important figures in Chinese culture: "The height and circumference of each of these mountains were thirty thousand, the distance between them was seventy thousand, the distance between them was seventy thousand, on the tops of the mountains there were flat spaces of nine thousand..." (Yuan, 1987, p. 54). Thus, the important numbers of Chinese culture, such as 3, 7, and 9, were multiplied by thousands, showing the full depth and significance of these mountains. Legend has it that these mountains caused inconvenience to the Immortals

who lived on them, as they had no support and floated in the water, which created inconvenience during windy weather. The legend further states that to eliminate this inconvenience, the god of the sea, Yucius, under the direction of the Heavenly Lord Guixu, "sent fifteen huge turtles into the abyss so that they could support the five sacred mountains with their heads. One turtle held a mountain on its head, and the other two supported it" (Yuan, 1987, p. 55).

Who knows about six? "I know about six: The six sections of the Mishnah" ... (Jewish Agency Sokhnut, 2000, p. 89). In Turkic mythology, six is considered a sacred number. "In the imagination of the Oghuz Turks, it represents the unity of the two triads. First trinity Cosmos (Sun, Moon, and Star), second trinity Earth and its orbit (Mountain, Sea, and Sky)" (Yuan, 1987, p. 38). According to Christian doctrine, the number 6 is of great importance, since the world was created by God in 6 days, thus a person must also work for 6 days of the week.

Seven is a special number, especially noted in Jewish culture: "Who knows about Seven? I know about Seven: Seven days in a week (Jewish Agency Sokhnut, 2000, p. 89). The menorah, the Jewish ritual candlestick, also has seven branches. The mythological dictionary characterizes this number as important in all cultures, which indicates its universality for human existence: "Seven (most peoples) is a number that represents the sevenfold pattern of the entire universe. In the mythological structure, this number belongs to the planets. The sacralization of the number seven is found in ancient Turkic-runic monuments, in the works of classical Azerbaijani poets, and fairy tales and epics. During the Goyturk empire, among the Turks, the number Seven represented the unity of Heaven and Earth" (Yuan, 1987). As noted in the dictionary, the number seven is considered by many to be a symbol of completion, at least in terms of the number of days in the week. In the myth about the origin of the world, Kara Khan, after punishing Erlik and imprisoning him on the third level underground, ascends to the seventh level of Heaven, after completing his affairs; he ascends to the 17th heavenly level, from where he subsequently rules the world. The epic says that in the future, the "sun mother" sits on the seventh celestial level, and the "father moon" sits on the sixth (Jafarov, 2006, p. 9). N. Ganjavi in "Treasury of Secrets", praising the Almighty, says:

**"From the circles that lay in the sky by his will,  
He tied a network of knots, dividing the belt of the earth  
with them."**

(Ganjavi, 2021, p. 7).

And N. Ganjavi further mentions the planets: "He decorated all nine heavens and seven planets" (Ganjavi, 2021, p. 24). Here it is appropriate to recall the rainbow, which, depending on the interpretation, different peoples give very different explanations. Specifically, in Russian reality, the number seven symbolizes various concepts: joyfulness, as in "being in the seventh heaven with joy"; seriousness, as in "double measure, one person"; frivolity, as in the expression "seven Fridays a week"; extreme dissatisfaction, as in "seven nannies have a child without eyes"; negative connotations regarding relatives, as in "seventh water in kissel"; and importance or value, as in "behind seven locks."

"Who 'knows about the Eight?' I know about the Eight; Eight days before circumcision ..." (Jewish Agency Sokhnut, 2000, p. 89) - says the Haggadah. In Asian culture, particularly in Japan and China, this number holds special significance. It symbolizes infinity when rotated 90 degrees and is depicted by a hieroglyph resembling a fan, meaning "to go up." Chinese mythological tradition believes that after the appearance of the spirits Yin and Yang and their ordering of the world, "eight main directions in space were established" (Yuan, 1987, p. 30). In the Muslim tradition, the 8-pointed star symbolizes Islam. The flag of the Republic of Azerbaijan features an eight-pointed star, symbolizing the eight branches of Turkic-speaking peoples - Azerbaijanis, Ottomans (Turks), Chagatais, Tatars, Kazakhs, Kipchaks, Seljuks, and Turkmens. According to other sources, the eight-pointed star can represent the 8 traditional peoples living in Azerbaijan.

The Haggadah notes: "Who knows about nine? I know about nine: nine months before giving birth..." (Jewish Agency Sokhnut, 2000, p. 4). This, of course, is the most important aspect of this number for all peoples - the birth of a child, that is, the birth of a new life. In Turkic mythology, it has the following meaning: according to the belief of the ancient Turks, the Sun always rises from behind the Four mountain and walks above the Four sky. In some fairy tales, the expressions "Four overcame a mountain" and "Four met a peaked mountain" mean height, remoteness, and inaccessibility (Yuan, 1987, p. 138). Researcher of the ethnogenesis and ethnopsychology of the Turkic peoples, F. Efendi believes that the number nine is sacred, ultimate, and symbolic for the ancient Turkic world. "There is every reason to believe that even in ancient times, the birth of a person after nine months was a miraculous act. It was associated by the ancient Turks with the divine will and as a sacred period, the period in which new life begins

and thus the continuation of the human race on earth (Efendi, 2007, p. 211). For example, in the ancient Turkic epic about the birth of the world (about the creation of the world) Jafarov (2006, p. 21) says: "Then God planted a tree on the ground with nine branches, and under each branch, he created a man who became the father of nine human races." N. Ganjavi mentions the nine as one of the levels of the sky:

"Whoever walks in the ninth heaven, they knock on him" (Ganjavi, 2021, p. 9).

And in the segment "On the Ascension of the Prophet," the number 9 is mentioned 5 times as the level of the sky (Ganjavi, 2021, pp. 18–23).

"The firmament has nine layers – who created them?" - the Chinese myth about the creation of the world asks again (Yuan, 1987, p. 28), and then explains - the nine is the embodiment of the heavenly spirit Julin and is called the "true mother of nine principles" (Yuan, 1987, p. 30).

The Haggadah says the following about the ten: "Ten Commandments" (Jewish Agency Sokhnut, 2000, p. 90). These commandments were given by God himself on Mount Sinai to Moses, the Bible says. 10 is the number of Egyptian plagues. The commandments given to Moses are also indisputable for every Muslim, this is stated in the second and seventh suras of the Koran. However, this number is the basis of our calculation and its importance, the reality does not cause any controversy. 10 is the basis of the decimal number system adopted in the civilized world, ten is the number that mathematicians call ideal. This is the number of fingers and toes; these are the first counting rhymes for archaic thinking and are still used by children. In Russian, there is the word decade, which means a period equal to 10 days. And the Chinese proverb, as Legend reports, sounds like this: "Ten fingers are different in length" (Yuan, 1987, p. 68). About 11, The Haggadah notes: "Eleven Stars (in Joseph's Dream)" (Jewish Agency Sokhnut, 2000, p. 90) - a biblical fragment that tells about Joseph's worship of the Sun, Moon, and 11 stars, which signified Joseph's exaltation over the entire people of Israel. Directories of mythology and superstitions do not provide information regarding this number.

"Who knows about the Twelve? I know about the Twelve: The Twelve Tribes (among the people of Israel) (Jewish Agency Sokhnut, 2000, p. 91) – explains the Haggadah. This is a decree that the 12 sons of Jacob founded the 12 tribes of Israel. The mythological dictionary gives the following definition: « a symbol of completion, wholeness.

According to the tradition of the Oguz Turks, after passing the first 12 years of life, boys have the right to go hunting, participate in competitions, and participate in state affairs, and they were not given a name before doing this. The people of Azerbaijan have written the magical power of the number 12 as good (opens the door to success) (Yuan, 1987). Oddly enough, the number twelve also appears in an “unfortunate form.” For example, residents of Somerset (Radford & Radford, 1995, p. 107), consider the 12th day to be unlucky and call it the horse holiday. “The roots of this custom are in the belief that within twelve days after Christmas, witches and other enemies of the human race are released” (Radford & Radford, 1995, p. 107). Twelve is a very important number in people’s lives today: it is 12 calendar months, 12 zodiac signs, and 12 sidereal hours in a day. On Olympus, according to Greek myths, there were 12 gods, and Hercules had 12 labors. This number is important and from a religious aspect, we learn from the New Testament that Jesus had 12 disciples who later became apostles. In the Shia madhhab of Islam, 12 imams from the clan of Fatima and Ali are considered the spiritual and political successors of the Prophet.

Y. H. Balasaguni dedicated an entire chapter to the 12 zodiac signs and 7 planets in his poem “The Science of Being Happy” (Bagno, 1998, p. 259). And the Chinese myth says that “on the eve of the eighth day of the twelfth month according to the lunar calendar, a ceremony was performed in the imperial palace to expel evil spirits - given” (Yuan, 1987, p. 68). Boys from 10 to 12 years old were selected from the families of officials to participate in the procession to frighten evil spirits; this procession was led by a magician. At the same time, they sang a song that highlighted 12 as the number of saints in Chinese culture (Yuan, 1987, p. 69):

Evil spirit, evil spirit,

Don’t freak out.

We are twelve saints...

The Haggadah asks about the number 13: “Who knows about Thirteen? I know about Thirteen. Thirteen qualities of the manifestation of God... (Jewish Agency Sokhnut, 2000, p. 91). This refers to 13 names of the Lord, each of which denotes a certain quality of His mercy. The prayer was read for the Creator’s forgiveness of the Jews who sinned the sin of the golden calf and is read to this day in the “ten days of repentance.” The Haggadah stops at this number. And what’s interesting is that each number is capitalized, emphasizing the importance of each number. The mythological dictionary describes the number 13 and notes that it is the same for most peoples (Yuan, 1987). The number thirteen is one of the mystical numbers in the

number system. It is also called Nahs digit. Sources have different ideas about the number 13, which has a mythological meaning. Mongols believe that the number of spirits of their ancestors and patrons of the land is 13. Before lamaism, which was formed as a branch of Buddhism, the number 12 had a special value in the Buryat Horins, according to their belief, the aspects have 13 possessing spirits (shamans). In Central and South America, the Italians considered the number 13 sacred and believed that it was a symbol of happiness. This number is considered scary, unlucky, and ominous, and mythological concepts are at the root of such a conclusion. The scientific name of the fear of this number is triskaidekaphobia.

According to Christian myths, the 13th suddenly appeared among the apostles of Jesus and betrayed the prophet (in some myths, the 13th disciple killed the prophet) creating a negative attitude towards the number 13. Even the ancient Jews considered the number 13 to be the “number of death” and marked it not with a number, but with the letter “M”. In ancient Egypt and Babylon, the number 13 was considered the beginning of sadness and misfortune, and they tried not to use this number in calculations. Even now, this number is considered a symbol of failure in Western European countries. In Scandinavian mythology, Loki, the 13th god sitting at the table of the gods, causes the death of Baldr, the god of kindness. When Hestia, originally shown among the Twelve Olympians, arrives on Olympus, Dionysus gives her place so that she does not become the 13th god, and mingles with the people. In Azerbaijan, this number has been counted as Nahs since ancient times, and when counting, after 12, they say “13” as Nahs and switch to 14. Most likely, the main reason for this negative attitude was the decimal number system. Those who used to be able to count only up to 12 and considered this number as a symbol of success were suddenly afraid of the appearance of the number 13 and considered this number “the devil’s collection” and “the act of the devil” (Yuan, 1987, pp. 406–407).

One of the most widespread superstitions to this day is associated with the number 13 and is written in the Encyclopedia of Superstitions (Radford & Radford, 1995), which provides a comparative analysis of the cultural and historical heritage of the English and Russian peoples. You cannot sit at a table where there are already 12 people; You cannot be in a room with 13 people. “The unlucky properties of the number 13 increase if the thirteenth day of the month falls on a Friday. And it is very strange to see, among all these ominous signs, the belief that a person born on the thirteenth will be successful in all the undertakings that he begins on this day.” The Encyclopedia states that superstitions associated with this number exist

“throughout Europe”; In France and England, the attitude towards this number is ambiguous - “Clubs 13” are being created. This attitude is explained by two reasons: religious people explain the negative attitude by the events of the Last Supper, when Jesus was with 12 disciples and one of them betrayed him. Mythologists, however, recall the Scandinavian myth about “a feast in Valhalla, to which twelve gods were invited. Loki, the spirit of quarrel and discord, appeared uninvited, and the guests became thirteen, after which Balder, the favorite of the Gods, was killed.”

The number 40 is also a component of human life. The important and at the same time sacred number 40 has spiritual roots. The Flood lasted 40 days, the heroes of myths and fairy tales celebrated their wedding for 40 days and nights, and the prophet Moses led his people through the desert for 40 years before they entered the Promised Land. 40 days are important in the life of a newborn, and 40 days are celebrated for the deceased. At the age of 40, the Prophet Muhammad received a prophetic mission. In the Turkic dastan “Oğuz kağan dastanı”, Oguz, the progenitor of the ethnic group, grows up in 40 days (Jafarov, 2006, p. 25). The leader from the Arabian fairy tale “A Thousand and One Nights” has 40 robbers.

Then, it can be said the similarity of views and beliefs between peoples living at very different stages of their development has always worried researchers of language, culture, and ethnicity. With all the diversity of the linguistic picture of the world, the core of the worldview of peoples is strikingly similar, which is explained by a single mechanism of human perception. Etienne Bonneau de Condillac explains the reason for the 10-digit counting by the number of fingers on the hands, the Sapir-Whorf theory of linguistic relativity helps to understand the reason for the differences in cultures and the conceptualization of the external world in languages. Only the acceptance of these positions, two concepts, can explain the similarities and differences in symbolism in the main leading constituent elements of human existence - numbers. For modern man, numbers are as important as letters; they are the essence of human existence since the use of digital technologies contributes to the development of humanity in the field of sustainable development and progress in many areas. However, echoes of past beliefs are preserved in linguistic layers at the level of metaphors, proverbs, and sayings.

Epic works bring us back to the meaning of numbers. J. Orwell’s “1984”, A. Chekhov’s “Chamber No. 6”, Ilf and Petrov’s “12 Chairs”, Honore de Balzac’s “History 13”, K. Abe’s “Fourth Ice Age” and many others, sometimes just expressing in words means that it is difficult. Moreover,

over time, the titles of epic works can also become phraseological units. Thus, the phrase “ward No. 6” is used as a place of mental treatment, “three fat men” talk about the reign of injustice, etc. The comparison shows that the number category is a reflection of the ethnocultural worldview in the light of cognitive research.

Even though languages and their speakers develop over time, mythological and initial perception is stable over time, the distinguishing classification of reality remains at the level of specific compatibility and associative, socio-cultural relations of numbers with universal concepts in languages based on historical and ethnic experience. Contextual, lexicographic, and comparative analyses revealed important features - positive and negative differences in different cultures are associated, namely, with the numbers 1, 3, 4, 7, and 9. The rest of the series of numbers considered reflects a unique worldview in a particular culture and is of a purely narrow cultural nature. Thus, numbers are the embodiment of images originating in mythology and, within each language, reflect the accumulated ethno- and eco-experience, manifesting a unique symbolism in epic works.

## CONCLUSIONS

Numbers hold symbolic meaning across various cultures and literary works. More than just quantities, numbers are often utilized to represent abstract concepts and deeper significance. As longstanding facets of human civilization for thousands of years, numbers have become deeply intertwined with humanity, organizing, documenting, and measuring human behavior, spiritual systems, and innovation. Numbers also factor into cultural identities, interpersonal communication, and individual psychology. The differing cultural interpretations of numbers can be seen through superstitions, omens, and ideas of fortune in diverse societies. This reflects the cultural relativism of numeric symbolism, as numbers take on varying symbolic meanings across different cultures. In essence, the symbolism of numbers is a multifarious and culturally meaningful form of human expression, influencing areas such as folklore, literature, and cultural customs. The symbolic potential of numbers relates to their ubiquity in human life and their evolution alongside human development over millennia.

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