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RATIO OF NUMEROLOGICAL NUMBERS AND CHARACTERS IN CHINESE

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Abstract: *Sima Qian, the creator of the Chinese science of history (II-I centuries), stated that "perception is possible through classification" ("Shi Tzi"). The essence of this phenomenon is that the same schemes of classification (lian i, san tsai, u xin, etc.) spread to all areas of culture: mythology and religion, philosophy, chronography and history, cosmology, cosmogony, cosmography and geography, astronomy and astrology, mathematics, chemistry and alchemy, medicine, literature, music, theater, architecture, visual and martial arts, politics, money, clothing, cooking, economics, and more.*

Keywords: *Chinese language, Chinese history, mythology, religion, philosophy, chronography, grammar.*

Аннотация: *Хитой тарих фанининг яратувчиси Сима Цян (II–I асрлар), «таснифлаш орқали идрок этиш мумкин» («Ши Цзи») деб таъкидлаган. Ушбу ҳодисанинг моҳияти таснифлашнинг бир хил схемалари (лян и, сань цай, у син ва бошқалар) маданиятнинг барча соҳаларига тарқалишидадир: мифология ва дин, фалсафа, хронография ва тарих, космология, космогония, космография ва география, астрономия ва мунажжимлик, математика, кимё ва алкимё, тиббиёт, адабиёт, мусиқа, театр, архитектура, тасвирий ва жанг санъатлари, сиёсат, пул, кийим-кечак, овқат тайёрлаш, иқтисодиёт ва бошқалар.*

Калит сўз ва иборалар: *Хитой тили, хитой тарихи, мифология, дин, фалсафа, хронография, грамматика.*

Аннотация: *Творец китайской истории Сыма Цянь (II-I вв.) утверждал, что «восприятие возможно посредством классификации» («Ши-Цзы»). Сущность этого явления состоит в том, что одни и те же схемы классификации (лянь и, сань цай, у синь и др.) распространились на все области культуры: мифологию и религию, философию, хронографию и историю, космологию, космогонию, космографию и географию, астрономия и астрология, математика, химия и алхимия, медицина, литература, музыка, театр, архитектура, визуальные и боевые искусства, политика, деньги, одежда, кулинария, экономика и многое другое.*

Ключевые слова : *Китайский язык, история Китая, мифология, религия, философия, хронография, грамматика*

INTRODUCTION

A classificatory view of the world is embedded within the Chinese language, which includes, in particular, an elaborate system of classifiers or a word count system. The Uzbek words "piece", "volume", "head" (in relation to animals), "soul" (in relation to people) exist not only in Chinese, but in Chinese, first of all,

they form a system describing the whole world, and secondly, they are not optional, but mandatory and thirdly, they depend more on number symbols, since Chinese does not have a grammatical category of numbers, so the relevant information is conveyed lexically.

MATERIAL AND METHODS

From a historical point of view, the formation of a developed system of classifiers in the Chinese language immediately joined the development of numerology as a clearly universal methodology. M. According to Coyo (Coyaud, 1973), there were about 10 of them before the New Era, and 141 in the III-VI centuries. The French scientist notes that the number of classifiers in the modern Chinese language is 84, excluding the words close to metrological terminology, 75 of which were also counting words in ancient times. In the last one and a half to two thousand years, Chinese speakers have been using a classification system consisting of 80-140 count words.

The principle of universal classification in the Chinese language led to the calculation and classification of classes itself, which, in turn, was reflected not only in theory, but also in language practice. Therefore, the Chinese language is more saturated with categorical-numerical formulas, which group everything in the world into various sets with elements from 1 to 10,000. A.M. According to Karapetyants (1981), "The Big Dictionary of the Chinese Language" ("Zhong wen da tsydian". Tai-bei, 1962–1968) contains 13,296 entries starting with numbers. In the ontological sense of the fullness of the universe, a very common language cliché contains 10,000 - that is, the quantitative constant of the last (fifth) level of classification: "10,000 things" (wan u), "10,000 works" (wan shi), "10,000 existences" » (wan yu),» 10,000 births «(wan lei), «10,000 principles» «(wan li), «10,000 signs/symbols» (wan xian).

Vivid examples of numerological "centaurs" - imaginary combinations "countable and uncountable" can be found in the text "Huainan-tszy" (II century BC): "Heaven - one, earth - two, man - three. Three times three is nine. Nine times nine is eighty one. It rules one sun. The Sun is counted in decimals (decimal cycle). The sun rules the person. Therefore one is born after ten months [of pregnancy]. Eight times nine is seventy-two. Controls two couples. The pair is available due to the odd. Controls the odd-decimal cycle (chen). The twelve cycle rules the moon. The moon rules the horse. Therefore the horse gives birth after twelve months [pregnancy], etc. (tsz. 4); "The maturity period is five, the final state is nine. Five times nine is forty-five. Therefore, the soul performs one action

in forty-five days. Fives are brought into harmony through threes. Therefore, eight (3 + 5 = 8) actions are performed and the year ends (45 × 8 = 360 days).

In the examples given, the numerological meaning appears semantically and is therefore self-evident, but is often hidden in the syntax or architecture of the text. Such "ciphers" are first of all determined and deciphered using the binary-ternary system of gua symbolic figures (8 trigrams and 64 hexagrams) in the work "Zhou i", which is one of the works of ancient and recognized traditional Chinese culture, which has no analogues in world literature and is still not completely understood. Under the influence of the mystical-natural-philosophical teachings of the yin yan (yin-tsya) school, the doctrine of laws in modern symbols (tsin wen tsin xue) and oracle-apocryphal (chan wei) traditions during the Han period, the universal possibilities of gua schemes increased their ontological instructions and all other similar similar schemes - first of all, coordination with the five elements, cyclical and zodiac signs, xe tu i lo shu magical numbers was maximized.

In the "Forest of Changes" ("I lin") of Jiao Yan-shou or Tsui Zhuang, the system, as noted above, is complicated to 4096 (642) members - the combination of all hexagrams with each other and with themselves.

Yan Xun proposed an alternative system in his Great Secret Law (Tai Xuan Tzu) in which the 64 gua were replaced by 81 tetragrams (tou - literally "Head"). The sequence of tetragrams in the "Great Secret Law" obeys a single algorithm, its analogue is the algorithm of the gua sequence created by Fu-si. When encoding into ternary arithmetic numbers, the sequence of tetragrams forms a series of 80 ... 0. Despite its accuracy and even its existing roots in ancient divination practices, the Yan Xun system could not overcome the gua system, which reached its peak during the Sun period. According to the work "Si tsi zhuangi" (I, 12), because "the mysterious inner border of the sky is connected with gua", it is not only philosophy, but also science (especially astronomy, chronometry, topography, medicine, chemistry), literature and art, It is the foundation of the entire culture of traditional China.

The text "Zhou i" at the beginning of the "Numerological Organon" influenced the entire Chinese classics, in particular, the names of hexagrams No. 41 and 42 - sun (decrease) and (increase), which are important terms of Chinese philosophy, and Wei Yuan's "Dao de tsing" in his work, paragraph 68, paragraph 41, and the 81-paragraph version of Wang Bi, a completely different work, paragraph 42, as well as another author, Zhang Bo-duannig's famous Daoist

treatise, U zheng pian ning (Concepts of Truth, XI century) is used in verse 41 corresponding to the 64 members, i.e. the 64 hexagrams.

Let's turn to the example of numerology, which covers the architecture of the text, and its inclusion in the scientific concept. The famous Chinese astronomer and mathematician Zhang Heng defined different categories of celestial bodies, pointing out that there are 2,500 "active stars" (wei si) and 11,520 "hidden stars" (wei xin). 2500 is the rounding of the most visible celestial bodies, i.e. empirically obtained value. 11,520, on the other hand, is a number taken a priori from paragraph 9 of the first part of Si tsi zhuangi, which is a pure product of Zhou i numerology, meaning the darkness of everything (wan u). Thus, in one row, empirical and numerological values were combined without indicating a fundamentally different epistemological position.

Let's take a closer look at the fundamental numerological number 11,520. Leaving aside the very interesting question of what computational process is behind it, we note only one illustrative case. This five-digit number, as mentioned above, appears in paragraph 9, and the sum of its digits is also 9 (1 + 1 + 5 + 2 = 9). In addition, there are seven more than one number in paragraph 9, including 11,520. Five (11,520, 216, 144, 360, 18) clearly have this feature, and the other two apparently do as well. These two - 50 and 49 - are understood as one complex (two modes of a single essence) and their numbers total 18, i.e. 9 + 9.

Numerological meaning is also characteristic of 18, as for 9, this number has one of the central classification-schematizing roles in traditional Chinese culture. From an arithmetical point of view, it is the formative of a classification that is considered as fundamental as the 9-fold table, and is called "tszyu tszyu" ("nine times nine") in Chinese. The geometric symbol of 9 is a 3 × 3 square, the basic flat structure of Chinese numerology, which at the same time became the matrix form of the canonical text of tsin, which has a certain influence on the mind of the recipient and has similar properties in other cultures. Limited spatial coverage - 9-93, ie. The cube identified by the number 729 was presented by Chinese philosophers as a model of the universe, no doubt, according to the content of the work "Guang-tzu" (84 chapters; IV-III centuries BC.), the calculation (number) is "nine times nine", which the highest world corresponds to the descriptive category - Dao. For example, for Yang Xun, the nines associated with his 81 tetragrams are nines, i.e. 9 heavens, 9 earths, 9 categories of people, 9 body parts, 9 generations, 9 cavities/holes of the body, 9 levels of size, 9 works, 9 ages .

The most striking representation of the symbolic signs of the number "9" is the Round Altar Extremity / The Temple of the Encircled Citadel (Huang xiu tan) - the main ceremonial complex in Beijing - the capital Samo Extremity (Tian-Tan), where for four centuries the emperors of the Ming and Qing dynasties worshiped Samo. Chinese emperors who were worshiped and sacrificed to him made sacrifices to Heaven. The last official ceremony was held on December 23, 1914 by President Yuan Shi-kai. The round mihrab ekrom/ The encircled fortress displays the most basic spatial-numerical signs of Chinese numerology. A square-shaped wall like the first earth was built to resemble the second - circular sky, in the center of which there is a three-tiered altar, which is indicated by the huan / yuan ("circle") and the expressive hieroglyph qiu, which means the sky. This hieroglyph, on the one hand, means "hill, mound, cemetery" in literal translation, and on the other hand, it is the name of the greatest religious figure, Confucius.

The entire structure/building is divided into cross-shaped roads directed to the 4 countries of the world, the main part of which runs along the south-north axis. Accordingly, on the 3 floors of the mihrab, surrounded by all marble bars, there are 12 corridors with 12 steps according to the 4 directions of the world, in front of them - three gates inside a round and square fence, that is, 12 like the 12 months of the year. In the center of the upper terrace there is a stone slab about one meter in diameter, on which the emperor prayed to Samo while kneeling.

The construction of the mihrab began in the 9-year period of Chia-tsin (1530) during the reign of the Ming emperor Shi-zun, and was understood as the completeness of the celestial circle (according to the geometric formula of the length of the circle: the number π «pi» equaled to 3 from ancient times is equal to the number 3 of the sky and formed 9 The number of determining modules is calculated. All 12 stairs leading to the upper floors consist of 9 steps, each quadrant is surrounded by a lattice of 9 vertical panels (there are 36 panels each, in the lattices of the middle and lower floors - 9 sizes: 18 x 4 = 72 and 27) x 4 = 108 panels) and the heart/heart of Samo located there is placed in the center of a ring of 9 horizontally lying stone slabs, followed by concentric rings of 9 slabs each. 9 of them in the upper part - 81 plates in the last 9th ring, 9 in the middle part, 162 plates in the 9th row (in the 18th row in total) and in the bottom, in the 9th row (in the 27th row in total) 243 plates are placed.

CONCLUSION

In conclusion, Chinese numerology has remained at the level of quasi-matic thinking, because it has branched out into complex and non-mathematical things,

deliberately excluding the possibility of proper mathematical formalization. In addition, the lack of logical-deductive foundations in Chinese mathematics created a theoretical gap, which was easily filled by numerological methodology.

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