

Philology

Mysticism of Numbers in Lord Byron's Life and Works

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As early as in the 6th century BC Pythagoras founded a secret society called “the Pythagoreans”. They believed that most concepts of life could be understood through mathematics, creating a mystical system, expanded by other early Greek philosophers. The system theorizes that all things are *numbers* and numbers influence the essence of things, as far as number is the mediator between the divine and the earthly. Numerological practices and beliefs have survived throughout the centuries down to the present day. Mystical properties of numbers evoke interest not only for mathematicians and numerologists, but also for other curious observers. During the 19th century, when scientific discoveries concerning light, magnetism, and electricity were being made, the theory that numbers corresponded to energy patterns of vibrations, became popular. In that very same century, Pythagoras had another „firm Post Obit on posterity”, as Lord Byron would say, through the achievements of Ada, Countess of Lovelace, Lord Byron's daughter. Ada became the first herald of the new era of technology against the background of Romanticism, where the major figure was Lord Byron. Did numbers influence Lord Byron's destiny? Is Byron's poetry touched with symbolism and mysticism of numbers? – these are the questions the present paper aims to answer, though they have never been studied by Byron scholars. © 2024 Bull. Georg. Natl. Acad. Sci.

Lord Byron, Pythagoras, numerology, number 6, “Don Juan”

The present work is based on a Byron Conference paper [1] that due to novelty encouraged the London Byron Society to invite me with a public lecture [2] as far as Byron scholarship has never investigated Lord Byron's poetry from the point of view of numbers symbolism .

In the seventeenth canto of “Don Juan”, in its 9th stanza, Lord Byron shares with us the following thoughts:

*Pythagoras, Locke, Socrates – but pages
Might be fill'd up, as vainly as before,
With the sad usage of all sorts of sages,
Who, in his life-time, each, was deem'd a Bore!*

*The loftiest minds outrun their tardy ages:
This they must bear with and, perhaps, much more;
The wise man's sure when he no more can share
it, he
Will have a firm Post Obit on posterity [3: 858].*

Among the three above mentioned thinkers or others, Pythagoras was the first to call himself a philosopher, or lover of wisdom, whose ideas exercised a marked influence on Aristotle, Plato, and all of Western philosophy. Pythagoras was also a mathematician, known as the “father of numbers”, who made major contributions to the knowledge of astronomy, mathematics, science, and

music theory. As early as in the 6th century BC he founded a scientific, secret society called “the Pythagoreans”, who believed that most concepts of life could be understood through mathematics [4:905-907]. Pythagoras reasoned that “the world is built upon the power of numbers” and that the entire universe could be expressed numerically, creating a mystical system expanded by other early Greek philosophers. For Christian Fathers, such as Ambrose, Pythagoras was an authoritative figure because he was thought to have been a Jewish intermediary between Moses and Plato. He is depicted, characteristically an old man, among the philosophers, in Raphael's “School of Athens” [4:907].

During the 19th century, when scientific discoveries concerning light, magnetism and electricity were being made, the theory that numbers corresponded to energy patterns of vibrations became popular. In that very same century Pythagoras had another “firm Post Obit on posterity”, as Lord Byron would say, through the scientific achievements of Ada, Countess of Lovelace, Lord Byron's daughter. Going beyond Charles Babbage's ideas of computers as manipulating numbers, Ada succeeded in presenting the first documented computer programme, thus inventing the first calculating machine. However, she described her approach as “poetical science” [5:7].

Ada was brought up by Lady Byron in an atmosphere ignoring and hating Lord Byron. Later on, Ada, as an adult and a married lady, realized her father's values and deeply loved him, whom she had never met. She actually became a victim of that tragic fate. Lord Byron's prediction in the third canto of “Childe Harold” came true: *My voice shall with thy future visions blend,/And reach into thy heart, when mine is cold* [3:225].

Ada never shared her mother's attitude towards the scandal created about Lord Byron and Augusta Lee, his sister. This is what Ada wrote about it to Lady Byron: “I should like some time to know how you ever came even to suspect anything so monstrous. The natural intimacy & familiarity of a Bro-

ther & Sister certainly could not suggest it, to any but a very depraved & vicious mind, which yours decidedly was not” [5:112]. The same letter comprises the following words: “I once told you that I have an ambition to make a compensation to mankind for his misused genius. If he has transmitted to me any portion of that genius, I would use it to bring out great truths & principles. I think he has bequeathed this task to me!..No one knows what almost awful energy & power lie yet undeveloped in that wiry little system of mine” [5:112] – wrote Ada about her newly invented system.

Inspired by her father, Ada became the first herald of the new era of technology against the background of Romanticism, where the major figure was Lord Byron. If Pythagoras, living in the 6th century, BC was considered to be “the father of numbers”, Ada Byron of the 19th century, AD is renowned as “the enchantress of numbers” and “a prophet of the computer age” with a foot firmly planted in the 21st century.

Mystical properties of numbers evoke interest not only for mathematicians and numerologists, but also for other curious observers, including the author of the present paper. The point of the paper is to attract attention to numbers in the life and works of the 6th Lord Byron, especially to number 6 that appeared to be the part of his title. A brief account of numerological studies below refers to the following sources: [4,6-8].

Both the Greeks and Hebrews held number 10 to be the perfect number. Pythagoras considered that 10 comprehends all arithmetic and harmonic proportions and, like God, is tireless. All nations calculated with it because when they arrive at 10, they return to 1, the number of creation. Pythagoreans believed that the heavenly bodies were divided into 10 orders.

Pythagoras taught that each number had its own peculiar character, virtue, and properties, and that all higher numbers could be reduced to one of the original nine digits: 1, 2, 3, 4, 5, 6, 7, 8, 9. A digit is any integer under 10; so called from counting on

the fingers. Pythagoras reduced numbers greater than nine back to one of the original digits by adding their individual digits together. For example, the digits of the number 12 are 1 and 2. In Pythagorean maths, the one and two are added together to equal three ($1 + 2 = 3$). The same is with other numbers, for example, 89, that is eight plus nine, which equals 17. Number 17 is made of 1 plus 7 that makes 8. The system theorizes that all things are *numbers* and that numbers influence the essence of things. Thus number is the mediator between the divine and the earthly. So, if one performs various operations with numbers, these operations also affect the things related to these numbers.

Although Pythagorean math is named after Pythagoras, he did not invent this method of numerology. Where he learned it is not certain, but archaeological evidence (in the form of tablets dated from 1900-1600 BC) indicates that the ancient Babylonians were familiar with what was later named - the Pythagorean Theorem.

Numerological practices and beliefs have survived throughout the centuries down to the present day. An example of this concerns the numbers **11**, **22**, and **33** to be master numbers and must not be reduced to a single digit, which, when corresponding to an individual's name, prognosticate that the individual is a highly developed person spiritually. The number 33 is that of avatar. The number 22 is that of Lord Byron's birthday.

Numerology did not find favour with the Christian authorities and was assigned to the field of unapproved beliefs, along with astrology and other forms of divination and magic. Despite this religious purging, the spiritual significance assigned to sacred numbers did not disappear; several numbers, such as the "Jesus Number" (888) have been commented upon and analyzed. Please note that number 888 makes 24 and it is 6.

As it is known, numerology is still used, at least in conservative Greek Orthodox circles. In the early years of Christianity, the Church Fathers commented extensively on numerology. Though the Fathers

repeatedly condemned the magical use of numbers which had descended from Babylonian sources to the Pythagoreans and Gnostics of their times, they almost unanimously regarded the numbers of Holy Writ as full of mystical meaning, and they considered the interpretation of these mystical meanings as an important branch of exegesis.

Currently theologians have two approaches to numbers: numbers enclosed in the Hebrew Bible and the New Testament represent literal quantities, while others believe that numbers here relate to symbolism which imply quality, or attributes of the value, rather than to an actual quantity.

According to Biblical meaning of numbers, e.g. number 1 – represents the unity between God the Father and his Son Jesus (Joan 10.30), number 3 – pictures completeness though to a lesser degree than 7. Number 7 is the symbol of completeness and perfection. As for number 6, it symbolises man and human weakness and the manifestation of sin. Man was created on the **sixth day** and 666 is the number of the beast. However, a secular source Britannica, reports that 6 means perfection in religion [4:906]. According to numerology number 6, when doubled, produces 66, that is an Angel Number. It is comprised of the vibrations and energies of the number 6, doubled and amplified. Number 66 is a powerful number of unconditional love, healing and faith and trust in the Divine. It is a message from your angels to put your faith and trust in the benevolence of the Universe as your daily needs are continually met. The **angels** are assisting, guiding and supporting you with **manifesting your goals, desires and wishes**. Keep your thoughts positive when the Angel Number 66 appears repeatedly. Number 66 also relates to another Angel Number 3 as far as $6+6=12$, and $1+2=3$.

Numerology presents Lord Byron's life path with number "two" as a result of summing up month, day and year of his birth: $22,01,1788$ ($2+2+1+1+7+8+8=29$; $2+9=11$; $1+1=2$). Persons distinguished by number 2 are called Duadic personalities. They get into those, they love, and

allow the other person to get into them to such a degree that their voice, mannerisms, posture and (sometimes) even their very thoughts become intermingled so deeply, that it may seem as if only one person were speaking through two mouths.

The main characteristics of life path number 2 do not contradict those of Byron's nature, especially if we observe characters in his Poetical Works, be it Childe Harold, Bonnivard, or Don Juan. But investigation makes it obvious that number six acquires a special symbolic meaning in Byron's life and works and therefore calls for description and investigation.

Having paid special attention to coincidences connecting number 6 with many decisive episodes of the poet's life, and also with the people closely connected with him or his studies, I may emphasize the following examples:

1. The poet Lord Byron was the 6th Lord Byron. In spite of the fact that Lord Byron's popularity resulted in a great number of biographies the paper refers only to two distinguished sources: [9,10].
2. When six Byron brothers supported King Charles I in the English civil war, the king awarded the eldest one, John Byron with the Lord's title.
3. Lord Byron was born on 22nd January of 1788. Pay attention to number 22 as a master number, but the year 1788, when summed up, equals to 6: $1+7+8+8=24$; $2+4=6$.
4. Lord Byron was born at 24, Holles Street in London; 24 equals 6.
5. The news that George Gordon Byron would inherit the title and Newstead Abbey, the ancestral palace, reached the boy Byron when he was 6 years old.
6. Byron fell in love with Mary Chaworth at the age of 15, that also makes 6 as a sum of 1 and 5.
7. The first anonymous volume of Byron's poetry was published in 1806, that also makes 6 ($1+8+6=15$ and $1+5=6$). That volume comprised 66 pages – the Angel Number!
8. Lord Byron married Annabella Milbanke on 2nd January, 1815. The year 1815 is summed up as 6 ($1+8+1+5=15$; $1+5=6$).
9. In 1815, on 10th December, Ada, Lord Byron's daughter was born. Therefore, Ada was born with No 6 as far as the year 1815 is summed up as 6.
10. Byron saw his daughter for the last time on 15th January, 15 is equal to 6.
11. Byron left England for ever on 24th April, 1816. 24 makes 6.
12. When in love with Byron, Teresa Guiccioli, with the help of her father, secretly escaped her husband on the 15th July. Again $1+5=6$.
13. The Pope signed the document of Teresa's divorce with her husband on 6th July, 1820.
14. Lord Byron died on 19th April, 1824. The year 1824 is $1+8+2+4$ that makes 15. 15 makes 6.
15. Lord Byron died on Easter Monday, at 6 o'clock in the evening.
16. The coffin with Byron's body with Colonel Stanhope in charge and Byron's servants and dogs on board the "Florida" sailed from Zante on May 24th.
17. Ada Lovelace died in London, at No 6, Great Cumberland Place.
18. Lady Byron died on May 16th, 1860. The year 1860 is summed up as $1+8+6+0=15$, $1+5=6$.
19. Ada Lovelace's daughter, Anna Izabella Noel, married Wilfrid Blunt, a poet and a diplomat, who was Lord Byron's follower in many ways. There is a blue plaque over his London home, No 15, Buckingham Road.
20. In 1968 Westminster Abbey satisfied the request of the Byron Society to add a memorial plate in the poet's corner of the Abbey in Byron's honour. The year 1968 ($1+9+6+8$) results in 6.
21. The Byron House established by the famous politician and a devoted Byron scholar, Mrs Elma Dangerfield, in London, was located at No 6, Gertrude Street in Chelsea.
22. Elma Dangerfield died in the year 2006 that was actually the 6th year of the 21st century and the

- 6th year of the millennium. But there is more mysticism around her. She died on the 22nd January, on Lord Byron's 218th birthday. During the funeral in Chelsea Church we had been offered funeral cards to make notes on Elma. I wrote the following: With all her life Elma proved how close she was to Byron. But with her death she proved that Byron was also very close to her.
23. Byron's name is special for Greece. Professor Marius Raizis was given the name of Byron due to his devotion to Byron studies. He presided the Greek Byron Society for many decades. No wonder that I used to get Professor Byron Raizis' correspondence from the following address: Hellenic Byron Society, 6, Homer Street, Athens.
24. When the Byron Society of Georgia was established at Tbilisi State University in 1988, I had to shelter it under the same roof with the Department of Translatology I headed and still head, and which was located then in the 6th building of the University. Later on we had to move to the 4th building due to necessary changes of premises. The number of the new room was 313. A few weeks later when I approached the department I encountered a surprise: the number of the room for the Chair of Translatology and the Byron Society showed No 312, that makes 6 (3+1+2). I enquired about the change and learned that the two small rooms in another department had been joined and the following room had been renumbered.
25. For many years I aimed to establish a part-time School of English and Cultural Studies under the name of Lord Byron. I succeeded in establishing the Byron School of Tbilisi and obtaining the due license in the year 1995, that is also summed up as $1+9+9+5=10+9+5=1+9+5=10+5=1+5=6$. The Byron School of Tbilisi is successful and in 2025 we will celebrate 30th anniversary of its foundation.
26. The present topic, i.e. the study of number 6 in Byron's works and life was first offered by me to the 41st International Byron Conference, in Gdansk, in 2015 [1]. That paper encouraged the London Byron Society to offer a public lecture on "Byron and Numbers" [2]. The society informed me about the date -- the 15th of February, 2018. Besides, the letter said that the lecture would be held in Art Workers Guild, at 6, Queen's Squire, London.
- Are these cases mere coincidences with the 6th Lord Byron? As the saying goes, there are no coincidences but God incidences. And the more we observe, the more we find. Had Lord Byron ever realised the presence of such coincidences in his lifetime? Did he ever allude to the symbolic meaning of numbers in his poetic works? – these are the questions that the present research attempts to answer, though they have never been discussed by Byron scholars.
- In the very first canto of "Don Juan" Byron introduces his hero Juan and his parents. As Byron notes, his way of narration is different from the existing ways of presenting "Don Juan" in literature as far as Byron begins the story from the period when Juan is a child, aged six. In stanzas 49 and 50 we read the following:
- XLIX**
*Young Juan wax'd in goodliness and grace;
 At six a charming child, and at eleven
 With all the promise of as fine a face*
- As e'er to man's maturer growth was given [3:642].*
- L**
*At six, I said, he was a charming child,
 At twelve he was a fine, but quiet boy [3:642].*
- Why did the poet choose age of six when describing the young Juan? If Byron personified himself through Don Juan, he could have started the description of his hero from that very age, when he visualised himself as the future Lord Byron: when the 5th Lord Byron lost his only son and later his only grandson, it became obvious that the Lord's

title would be inherited by his brother's grandson, George Gordon Byron, then aged six. Therefore, the boy Byron learned about his future title when he was six, but inherited it at the age of ten after the death of the 5th Lord Byron.

It should be also added to the above presented list of coincidences that Byron began the first canto of "Don Juan" in Venice, on the 6th September, 1818 and published it on the 15th July, 1819, where 15 also makes 6. The second canto was begun in Venice, 1818, on 15th of December, that also makes 6. Canto the first and canto the second are the only ones that are commented by the poet himself. All the other cantos have editor's notes and show the day and the month only on one occasion.

In the first canto of "Don Juan" there are three more stanzas showing number 6. The most important one among them from the point of view of revealing Byron's attitude towards numbers is stanza 103:

CIII

*'T was on a summer's day – the sixth of June: –
I like to be particular in dates,
Not only of the age, and year, but moon;
They are a sort of post-house, where the Fates
Change horses, making history change its tune,
Then spur away o'er empires and o'er states,
Leaving at last not much besides chronology,
Excepting the post-obits of theology [3:648].*

Now it becomes clear that Byron considers numbers to have mystical meanings, as far as it is obvious that he implies the interpretation in due usages. In the above cited stanza the first line goes as follows: *'T was on a summer's day – the sixth of June:* – The episode is developed in stanzas 104 and 121 where we read the following:

CIV

*'T was on the sixth of June, about the hour
Of half-past six – perhaps still nearer seven –
When Julia sate within as pretty a bower*

*As e'er held houri in that heathenish heaven
Described by Mahomet, and Anacreon Moore,
To whom the lyre and laurels have been given,
With all the trophies of triumphant song –
He won them well, and may he wear them long!
[3:648].*

CXXI

*This licence is to hope the reader will
Suppose from June the sixth (the fatal day,
Without whose epoch my poetic skill
For want of facts would all be thrown away),
But keeping Julia and Don Juan still
In sight, that several months have pass'd; we'll say
'T was in November, but I'm not so sure
About the day – the era's more obscure [3:650].*

Therefore, in all the three cases we have one and the same date – "the sixth of June". We also have to bear in mind that June is the sixth month of the year, i.e. that 6 is doubled in all three cases (stanzas 103, 104, 121) and offers 66 as an Angel Number meaning divine life mission when angels are assisting and guiding. Note, that this number is repeated by Byron to create impression how divine is love of Juan and Julia. To add more sentiments to the beauty and aesthetics of perception, Byron creates stylistic alliteration by the sound [dʒ] offering it in following three names: Juan, Julia and June.

Byron is aware of the divine meaning of the double 6, i. e. 66, when he surrounds Juan and Julia's rendezvous with the Angel Number of the divine nature, adding this to the content presented by the following lines: *within as pretty a bower/ As e'er held houri in that heathenish heaven/ Described by Mahomet, and Anacreon Moore,/ To whom the lyre and laurels have been given.*

In this episode Juan is sixteen years old and Julia is twenty-three. The difference in age may sound as an allusion to Lord Byron's love for Mary Chaworth who was senior to Byron.

But stanzas 104 and 121 comprise curious facts: here Lord Byron seems to be inclined to use number

6 for the third time, but definitely avoids doing it, apparently, due to its destructive power. In stanza 104 we read: 'T was on the sixth of June, about the hour/ Of half-past six – perhaps still nearer seven /. Here the poet attempts to use number six for the third time, when he notes “half past six”. Half past six is not six and therefore, the poet, as if plays tricks with the reader to avoid an undesirable number.

In stanza 121 Byron is *keeping Julia and Don Juan still/ In sight*, but he also notes that it happens in November, several months later since the 6th June: *'T was in November, but I'm not so sure/About the day – the era's more obscure/.*

If this episode is that of November, i. e. it occurred in a period that spans less than six month after June. Had Byron fixed their meeting in December, the span would offer 6 months. Therefore, Byron avoids number 6 for the third time and leaves Juan and Julia with the divine Angel Number 66.

There is no doubt that the symbolic meanings of numbers add to the content of the lines. Contemporary Text Linguistics offers at least three strata of content for poetic texts: factual information, conceptual information and the subtextual one [11,12]. Symbolic meanings of numbers introduced by Byron both enigmatically and artistically add to the conceptual and subtextual information of the stanzas, but it is hidden from ordinary and unprepared readers. It becomes evident that this information was left unidentified even by such a talented and distinguished translator as Tatiana Gnedich who, when rendering “Don Juan” into Russian, presented Juan's meeting with Julia not on the 6th of June, as it is given in the original text, but who knows why, on the twentieth of May – Двадцатого случилось это мая [13:82].

In spite of the fact that numerology considers Lord Byron a Duadic personality, Lord Byron's nature fully coincides with the characteristics of Hexiadic personality, i.e. persons with life path 6, that offers the following description: In life path 6 spirits are designed to celebrate and preserve the

value of peaceful interaction of Heaven and Earth relating to each other, and that is the driving force behind the personality of this Life Path. Lord Byron well realized complexity of his own nature when noted that in his personality two or three souls lived together [10:235].

The passion of caring is the central issue to all Hexiadic Life Path Natives; they are the natural Peacemakers, Negotiators, Diplomats and Referees of society. They care less about what they are “doing” than in its outcome. The Hexiadic Life Path is happiest where they can make people Happy by providing exactly what is right for their needs. Byron's devotion to Greece, his unselfish patriotism and his death in Missolonghi made him the national hero of the country. Besides, Byron well understood that the Greek struggle for Independence against the Turks would never succeed without the reconciliation of the Greek people, their opposed parties. Therefore, he offered to fulfill the mission of the Peacemaker to unite them, though died shortly before the appointed day of that Congress.

Lord Byron's life shows many episodes of his passionate care for others. I had good fortune to discover anew one of such episodes of his life that possibly happened during Byron's first travels in the east [14,15]. The story is enclosed in an anonymous biography published by Matthew Iley in three volumes in London, in 1825, a year after the poet's death in Greece [16]. According to the title page the three volumes present copious recollections of the poet's destroyed memoirs. One of the stories describes young Lord's endeavours to save a thirteen year Georgian slave girl and restore her to her parent's in Tifflis. The biography and the story of a slave girl were absolutely unknown to the Georgian readers. In British literary sources the three volumes of “The Life, Writings and Opinions of Lord Byron” were not always considered truly authentic, especially when compared to the unrivalled power and impression, created by Thomas Moore's version of Lord Byron's biography “Le-

ters and Journals”, published first by John Murray in 1830-31 [17]. In spite of the fact that the latter resonates to this day, we have enough grounds to doubt its superiority thus seeking compensation in other sources. According to the book Byron experienced treachery from the person he trusted the girl’s travels to Georgia and eventually the girl died. Lord Byron deeply deplored her. Meticulous and thorough analysis permitted to prove historicity of the story and then to find the echo of that life episode in Byron’s poetry – to unveil the prototype of the mystical Thyrsa, the most enigmatic character that caused so many confusions and misunderstandings. The anonymous author finalises the story with the following words: “This little history alone would immortalise Lord Byron’s humanity, tenderness, and generosity” [16:132].

A similar event took place in Byron’s later life. This happened soon before his death. His last letter to Augusta Leigh dated February 23rd, 1824 was found unfinished on the table after his death. It comprises the story of how Byron released a Turkish girl named Hato or Hatagee: *“I have been obtaining the release of about nine and twenty Turkish prisoners – men, women, and children – and have sent them at my own expense home to their friends, but one, a pretty little girl of nine years of age named Hato or Hatagee, has expressed a strong wish to remain with me, or under my care, and I have nearly determined to adopt her. If I thought that Lady B. would let her come to England as a Companion to Ada – (they are about the same age), and we could easily provide for her; if not, I can send her to Italy for education. She is very lively and quick, and with black oriental eyes, and Asiatic features. All her brothers were killed in the Revolution; her mother wishes to return to her husband who is at Prevesa, but says that she would rather entrust the child to me in the present state of the Country. Her extreme youth and sex have hitherto saved her life, but there is no saying what might occur in the course of the war (and of such a war), and I shall probably*

commit her to the charge of some English Lady in the Islands for the present. The Child herself has the same wish, and seems to have a decided character for her age. You can mention this matter if you think it worthwhile. I merely wish her to be respectably educated and treated, and, if my years and all things be considered, I presume it would be difficult to conceive me to have any other views” [18:120-121].

According to numerology, lives of Hexiadic personalities are cases when Heaven is clearly speaking to the Earth. In Byron’s case Heaven was clearly speaking to the Earth as far as Byron spoke truth, and as himself would say, “true Truth” [3:793], thus alluding to Aristotle and the Bible. At the age of twenty-six, the author of *Childe Harold* announced an apparently quite serious resolution to withdraw from poetry. He entered in his journal the following words: “No one should be a rhymer who could be any thing better... To be the first man – not the Dictator – not the Sylla, but the Washington or the Aristides – the leader in talent and truth – is next to the Divinity!”... My great comfort is that the temporary celebrity I have wrung from the world has been in the very teeth of all opinions and prejudices. I have flattered no ruling powers; I have never concealed a single thought that tempted me” [17:293].

Lord Byron’s words from the eleventh canto of “Don Juan” could also well express his attitude to the truth:

*By those who love to say that white is black,
So much the better! I may stand alone,
But would not change my free thoughts for a throne* [3:799].

It is obvious today that due to speaking the truth Lord Byron was hounded out of his country. The scandals, slander, rumour and controversy that followed him at home and abroad, still continue to follow him beyond the grave [19: 418]. Lady Caroline Lamb invented a monstrous lie to separate Lord Byron and Lady Byron, and succeeded in

doing it. The tragedy of the Byron family caused by the invented scandal never ended with the separation of Lord Byron and Lady Byron only, but it also killed Ada, the Countess of Lovelace. "The truth is easy to kill, but a lie well told lasts forever", – these words by Mark Twain serve as an introduction to Betty Alexandra Toole's excellent book under the title "Ada, The Enchantress of Numbers" (5). In spite of this, the legacy of Lord

Byron is based on speaking truth and the motto of the family says, "Crede Byron"!

Before closing, I may note that current numerological account in connection with Lord Byron should be revisited and revised. As for the study of Byron's symbolism through numerology, it obviously calls for promotion and further analysis.

ფილოლოგია

რიცხვების მისტიციზმი ლორდ ბაირონის ცხოვრებასა და შემოქმედებაში

ი. მერაბიშვილი

აკადემიის წევრი, ივანე ჯავახიშვილის სახ. თბილისის სახელმწიფო უნივერსიტეტი, ჰუმანიტარულ მეცნიერებათა ფაკულტეტი, თბილისი, საქართველო

„დონჟუანის“ მე-17 სიმღერაში, საკუთრივ, მე-9 ნაწილში, ლორდ ბაირონი ბრძანებს:

*თუ პითაგორა, ლოკი, სოკრატე
ხალხს სიცოცხლეში თავს აბეზრებდა,
კვალი დატოვებს იმდენად მძლავრი,
რომ მათი ღვაწლი არ დაბერდება.*

პითაგორა იყო პირველი, ვინც საკუთარ თავს ფილოსოფოსი უწოდა, და ვინც დიდი გავლენა მოახდინა ჯერ არისტოტელესა და პლატონზე, ხოლო შემდეგ მთელს დასავლურ ფილოსოფიაზე. ამავე დროს, პითაგორა იყო „რიცხვების მამად“ წოდებული მათემატიკოსი, რომელმაც დიდი წვლილი შეიტანა არა მხოლოდ მათემატიკის, არამედ ასტრონომიის, მუსიკის თეორიისა და, ზოგადად მეცნიერების განვითარებაში. ჩვენს წელთაღრიცხვამდე VI საუკუნეში მან დაარსა საზოგადოება „პითაგორიანელები“, რომელთაც სწამდათ, რომ სამყარო აგებულია რიცხვების ძალაზე, რაც ქმნის ერთიან მისტიკურ სისტემას. XIX საუკუნეში მეცნიერულმა აღმოჩენებმა სამყარო ამაში კიდევ ერთხელ დაარწმუნა, განსაკუთრებით მაშინ, როდესაც ბაირონის ქალიშვილმა ადა ლავლეისმა დააფუძნა პირველი გამოთვლითი მანქანა და ამ ქალბატონს „რიცხვების ჯადოქარი“ ეწოდა. წინამდებარე ნაშრომი ყურადღებას მიაპყრობს რიცხვების, საკუთრივ, რიცხვის 6 შესაძლებელ გავლენას ბაირონის ცხოვრებასა და შემოქმედებაზე, მით უმეტეს, რომ პოეტი იყო მე-6 ლორდ ბაირონი. ნაშრომში გამოვლენილი და

აღწერილია 30-მდე შემთხვევა იმისა, თუ როგორ იმუშავა ამ რიცხვმა ბაირონთან. ამასთანავე, ნაშრომი მიზნად ისახავს კიდევ უფრო მნიშვნელოვან საკითხს: თუ მოეხსენებოდა ბაირონს რიცხვების მაგიური ძალა და, თუ მიმართა ამ ძალას თავის შემოქმედებაში? პასუხი დადებითია, რადგან პოემაში „დონ ჟუანი“ პოეტი რიცხვს „6“ საგანგებოდ წინ წამოსწევს, განსაკუთრებით მაშინ, როდესაც ჟუანისა და ჯულიას სასიყვარულო შეხვედრას 6 ივნისს გვთავაზობს, ე.ი. მე-6 თვის 6 რიცხვში. კვლევა საყურადღებოა იმ თვალსაზრისითაც, რომ ბაირონოლოგია რიცხვების მისტიციზმით აქამდე არ დაინტერესებულა, თუმცა სტატიის ავტორმა ამ თემაზე მოხსენება წაიკითხა ბაირონის საერთაშორისო კონფერენციაზე პოლონეთში 2015 წელს, ხოლო ამის საფუძველზე ბაირონის საზოგადოების მიწვევით – ლონდონში 2018 წლის 15 თებერვალს.

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