

Naming the Days: The Influence of Ancient Astronomy on Modern Religious and Cultural Practices

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Abstract:

A rich interplay of astronomy, religion, and mythology is reflected in the naming of days across cultures, providing insights into how societies organized time and perceived the universe. This study focuses on Ethiopia's distinctive calendar and religious influence while examining the cultural importance of weekday naming customs in other countries. The goal is to scrutinize how astronomical observations and antiquated customs from Mesopotamia, Egypt, Asia, and Ethiopia combine to influence modern timekeeping. This study tracks the development of day-naming customs throughout multiple civilizations by analyzing historical documents, linguistic trends, and religious writings using a comparative cultural analysis approach. The findings demonstrate that while many cultures, including Ethiopians, name their days after solar or lunar events, religious beliefs also play a significant role, particularly in Ethiopian Orthodox Christian traditions. Day naming is a valuable tool for tracking time and a representation of cultural identity, according to the study, which finds that day name is heavily influenced by mythology and religion. It is suggested that conventional timekeeping methods be preserved via digital preservation and teaching and that interdisciplinary study be encouraged to delve deeper into these relationships.

Keywords:

Timekeeping; Astronomy; Ethiopian Calendar; Cultural Identity; Religion.

I. Introduction

The practice of tracking time, particularly the seven-day workweek, dates back to ancient societies. This system is generally recognized in diverse civilizations and religions based on astronomical observations of celestial bodies, including the Sun, Moon, and planets. These observations have shaped day names over time, incorporating astrological, cultural, and religious ideas into the very fabric of global communities. The days of the week still have cultural and spiritual significance today, impacting everything from work schedules to worship rituals.

Comprehending the historical inception and the theological and cultural ramifications of day naming offers a valuable understanding of how traditional beliefs persist in persuading contemporary civilizations. This study investigates how the naming of the days of the week was inspired by ancient astronomy and how this has affected religious and cultural customs in various times and places.

According to Talbott (2000), the origins of the seven-day workweek may be traced back to ancient Mesopotamia, where astronomers from Babylon divided time according to their observations of the seven visible celestial bodies: the Sun, Moon, Mars, Mercury, Jupiter,

Venus, and Saturn. Other ancient nations, such as the Greeks and Romans, were influenced by the Babylonians and adopted and adapted their system. Many modern languages still retain their old roots in their day names; examples are Sunday, the day of the Sun, and Monday, the day of the Moon.

The week was also significantly defined by religious customs. The day of rest and worship is known as the Sabbath (Saturday, the seventh day) in Judaism (Genesis 2:2-3, New International Version). Christianity and Islam adopted comparable customs; in Christianity, Sunday is now the day of worship, while in Islam, Friday is a particular day (Esposito, 1998). In many different countries, these religious observances still affect contemporary workweeks and cultural patterns.

The historical evolution of the seven-day week has received considerable attention, but the question of how these antiquated naming traditions continue to influence contemporary religious and cultural rituals has received less attention. This research seeks to close that gap by concentrating on the relationship between historical astronomical observations and their continuing influence on modern life.

1.1 Statement of the Problem

The naming of days and the seven-day workweek have become quite popular. Research should connect the historical roots of these customs to their contemporary religious and cultural importance is lacking. There is a lack of knowledge about the connections between these elements because the mainstream of the material written so far concentrates on the historical evolution of the religious and cultural consequences separately.

Even while the seven-day workweek is widely used in many different cultures and religious traditions, academic discussions sometimes ignore the historical, cultural, and spiritual importance of the day names. Numerous societies have created distinctive systems for designating the days of the week, each closely linked to their astronomical observations, cultural customs, and religious beliefs. Comparing and comprehending the impact of these systems on contemporary religious observances, cultural identities, and societal institutions has, however, received little study attention.

The names of the days of the week in Western cultures are a combination of celestial, Norse, and Roman influences. In contrast, the names and meanings of the days are more directly associated with religious rituals and social gatherings in Ethiopian Orthodox and Islamic traditions. Furthermore, if you're looking for a different method of keeping track of time that is more cyclical and firmly based on community responsibilities, consider indigenous systems like the Oromo Geda system. Nevertheless, there aren't studies that show how these various naming systems interact with contemporary activities and shape cultural identities in the present age.

Furthermore, the region's social norms and work schedules are greatly influenced by the Harar Islamic community's adherence to the conventional Islamic week structure, which places a sturdy focus on Friday (Jumu'ah) as the day of congregational prayer. However, there is a lack of research on the interactions between contemporary science and these diverse timekeeping customs, particularly related to productivity, health, and communal well-being.

By performing a comparative investigation of the cultural and religious significance of day naming among various groups, including Western, Islamic, Ethiopian Orthodox, Oromo,

and Harar Islamic traditions, this study seeks to close these gaps. This study aims to demonstrate the long-lasting influence of ancient activities on contemporary social structures and cultural identities.

1.2 Research questions

This study addresses the following questions:

- a. How did ancient astronomical observations influence the naming of the days of the week?
- b. How do the religious and cultural practices associated with specific days (e.g., Sunday, Friday, Saturday) continue to influence modern societies?
- c. What is the ongoing significance of the days of the week in shaping cultural identities and religious observances?

1.3 Objectives of the Study

a. General Objective

The general objective of this study was to examine the influence of ancient astronomy on the naming of the days of the week and its impact on modern religious and cultural practices.

b. Specific Objectives

The specific objectives of this study were to

- 1) To trace the historical origins of the seven-day week and its connection to ancient astronomical observations.
- 2) To analyze the influence of the naming of days on religious observances in Judaism, Christianity, and Islam.
- 3) To explore how modern cultural practices continue to reflect the ancient naming of days.
- 4) To assess the role of the seven-day week in shaping cultural identities and social structures in contemporary societies.

1.4 Significance Of The Study

This study can help us better understand how religious and cultural traditions from antiquity have influenced contemporary cultures. By relating the historical roots of the seven-day week to contemporary religious and cultural practices, this study provides insights into the continuing significance of ancient timekeeping systems.

Additionally, this research adds to multidisciplinary conversations about the relationship between astronomy, religion, and culture. Academics studying astronomy, history, anthropology, and religious studies may find it helpful. This research also contributes to a better understanding of how ancient civilizations endure to inspire present cultural and spiritual practices by emphasizing the significance of old traditions in contemporary circumstances.

II. Research Methods

Using a multidisciplinary approach, this study explores how ancient astronomy impacted the names of the days of the week and how these names still affect contemporary religious and cultural practices. Interpretive examination of religious texts and social practices, historical analysis, and qualitative data collection will all be incorporated into the research technique.

2.1 Research design

The naming of the days of the week is the subject of a historical and cultural examination in this research, which uses a qualitative design. The research will trace the development of the seven-day workweek by examining historical records, religious texts, and cultural artifacts. Furthermore, an interpretive methodology was employed to comprehend how the custom influenced ancient astronomical thought.

2.2 Data Collection Methods

Data collection will be carried out in two phases: historical document analysis, religious text interpretation, cultural analysis, and interviews.

2.3 Historical document analysis

The first stage will entail studying historical documents, such as literature from ancient Babylonian, Roman, and Hebrew cultures, which shed light on the practice of naming days after celestial bodies. The influence of astronomy on timekeeping methods will be traced through an analysis of pertinent primary sources, including early astronomical charts and cuneiform tablets. We'll also use secondary sources, such as academic publications and journal articles about the calendar's past.

Works by historians like Anthony Aveni (2001), who has written extensively on ancient astronomy, and materials on the history of timekeeping in ancient civilizations will be important sources for historical data (Hannah, 2005). These resources will help create a precise chronology and background for the evolution of the seven-day workweek.

2.4 Religious text interpretation

The second data collection phase will analyze religious texts from Judaism, Christianity, and Islam to explore how the naming of days is linked to religious observances. The Bible, the Quran, and other religious commentaries will be examined to understand the significance of specific days, such as the Sabbath (Saturday), Sunday, and Friday, in these religious traditions (Esposito, 1998).

Texts such as the Book of Genesis (Genesis 2:2-3) and Islamic commentaries on Surah Al-Jumu'ah (62:9) will provide essential references for this section. Interpretative methods, including hermeneutics, will be used to analyze how these days are observed in contemporary religious practices and their connection to ancient traditions.

2.5 Cultural analysis and interviews

A limited number of semi-structured interviews with religious experts and cultural historians will be conducted to comprehend how the names of the days still impact contemporary spiritual practices. This qualitative approach makes it possible to investigate the significance of the seven-day workweek from the perspectives of people with diverse religious and cultural backgrounds.

The interviewees will comprise religious academics from the Islamic, Christian, and historians who work in ancient civilizations. Their viewpoints will provide insightful opinions on how historical customs are carried out or have changed in the present (Creswell & Poth, 2018).

2.6 Data analysis

The data collected through historical records, religious texts, and interviews will be analyzed thematically. This approach will identify key themes and patterns related to the

naming of the days and their cultural and religious significance.

Historical Data Analysis: Historical sources will be coded based on periods, regions, and astronomical influences. This will provide a chronological understanding of the development of the seven-day week and its cultural dissemination across different civilizations (Hannah, 2005).

Religious Text Interpretation: Religious texts will be analyzed using thematic coding, focusing on references to specific days and their meanings. Themes related to worship, rest, and cosmic symbolism will be explored in detail (Esposito, 1998).

The data obtained from interviews will be transcribed and subjected to qualitative content analysis to find recurrent themes regarding contemporary perspectives on the naming of the week. These will be contrasted with insights from religion and history to make linkages between historical practices and current concepts.

2.7 Reliability and validity

In qualitative research, reliability and validity are ensured by meticulous attention to detail and consistency. Interviews, religious texts, and historical documents will be carefully sourced and cross-checked with secondary literature to increase reliability. The triangulation process is employed to enhance the validity of the interpretations by contrasting the results from other data sources, such as interviews, historical documents, and religious texts (Patton, 2015).

2.8 Ethical Considerations

All research involving interviews with scholars will adhere to ethical guidelines, including obtaining informed consent from participants. Confidentiality will be maintained for all interviewees, and their participation will be voluntary. There are no foreseeable risks for participants, as the research focuses on historical and cultural analysis without sensitive personal data.

2.9 Limitations of the Study

The accessibility of historical documents and records, especially those from ancient civilizations, may limit the research. One potential constraint may be the subjective nature of interpretation, particularly in scrutinizing sacred writings. However, offering a variety of viewpoints, expert interviews, and triangulation will assist in alleviating these constraints.

III. Results and Discussions

3.1 Religious Text Interpretations from Judaism: The Name of the Days

In Judaism, the naming of the days of the week is closely tied to the religious and cultural practices of the Jewish people. Unlike many Western languages that use names derived from celestial bodies or deities, the days of the week in Hebrew are numbered, reflecting a different approach to the calendar and timekeeping.

a. The Hebrew Calendar and Days of the Week

In Hebrew, the days of the week are referred to by their ordinal numbers, except the Sabbath. The week starts with Sunday, which is called "Yom Rishon" (first day), followed by Monday as "Yom Sheni" (second day), Tuesday as "Yom Shlishi" (third day), and so on until

Saturday, which is "Yom Shabbat" (sabbath day). This naming convention is rooted in the Torah and reflects a specific theological perspective Friedman, (2008).

b. The Sabbath (Shabbat)

The Sabbath, or Shabbat, is the most significant day in the Jewish week. It begins at sundown on Friday and ends at nightfall on Saturday. According to the Torah, the Sabbath is a day of rest and spiritual enrichment, rooted in the creation story in Genesis.

c. Scriptural Basis

Genesis 2:2-3 (New International Version): "By the seventh day God had finished the work he had been doing; so, on the seventh day he rested from all his work. Then God blessed the seventh day and made it holy because on it he rested from all the work of creating that he had done."

Interpretation: Jewish scholars interpret the Sabbath as a divine commandment to cease work and engage in rest and worship. It is viewed as a covenant between God and the Jewish people, commemorating both the creation of the world and the liberation from Egyptian slavery Kugel, (2007).

d. The days leading up to the sabbath

The days of the week leading up to the Sabbath do not have specific religious connotations beyond their sequential order. Each day is considered a preparation for the Sabbath, a time to engage in activities that honor God and contribute to the spiritual and physical preparation for the holy day.

Interpretation: In Jewish tradition, the days of the week are seen as a period of spiritual preparation and anticipation for the Sabbath. The focus is on maintaining a rhythm of work and rest that aligns with the divine commandment. This approach emphasizes a cycle of productivity and sanctification culminating in the Sabbath Telushkin, (2000).

e. Influence of Ancient Astronomical Observations

The Hebrew calendar is impacted by astronomical observations in other ways, such as the lunar calendar, even though it does not name the days after celestial bodies. The Jewish calendar is primarily lunar; religious holidays and observances are based on the new Moon, which marks the beginning of each month Goldschmidt, (2004).

In summary, the names of the days focus on the Sabbath as a major component of religious life in Jewish tradition. Rather than emphasizing heavenly influences, the use of ordinal numbers highlights the weekly schedule leading up to the Sabbath. This reflects a cultural and theological perspective that values the Torah's prescribed schedule for work and rest.

The significance of the Sabbath and its place in Jewish believers' religious and cultural lives are underscored by the Jewish understanding of the days of the week. By grasping these interpretations, one can understand how religious beliefs affect everyday actions and how time is seen.

f. Religious Text Interpretations from Islam: The Name of the Days

The Arabic names for the days of the week have particular theological and cultural connotations in Islam. Like the Jewish week, the Islamic week sets Friday apart as a special

day for communal prayer, thus using a numbered system for days. This illustrates how religious observances are included in the weekly schedule.

In Arabic, the days of the week are named as follows: Sunday: Yawm al-Ahad (Day of One), Monday: Yawm al-Ithnayn (Day of Two), Tuesday: Yawm al-Thalatha (Day of Three), Wednesday: Yawm al-Arba'a (Day of Four), Thursday: Yawm al-Khamis (Day of Five), Friday: Yawm al-Jum'ah (Day of Gathering), and Saturday: Yawm al-Sabt (Day of Sabbath). The Arabic names for the days reflect a straightforward numeric sequence, except for Friday, which holds particular significance in Islamic tradition Ahmad, (2005).

Friday is the holiest day of the week in Islam. It is also referred to as Yawm al-Jum'ah. It is Jumu'ah, the day of collective prayer. Within the Islamic tradition, the Friday prayer is given greater significance than the everyday prayers and is associated with a particular venue.

Textual Bass: Surah Al-Jumu'ah (62:9): "O you who have believed, then go to the remembrance of Allah and forsake trade when the call to prayer is made for the Friday prayer. If you only knew, that would be better for you."

Interpretation: Friday is viewed as a day of worship and spiritual reflection. The Jumu'ah prayer replaces the regular Dhuhr (noon) prayer on this day. It is also a day for Muslims to listen to a sermon (khutbah) and engage in communal prayer. This practice reinforces the importance of community and collective worship in Islam.

g. The Days Leading Up to Friday

Apart from their numerical names, the days of the week that precede Friday have no particular religious significance. Nonetheless, the Islamic custom ready for the Friday prayer revolves around these days. Friday is the weekly cycle's climax when specific group and individual worship occurs.

Interpretation: While the other days of the week are not endowed with specific religious significance, they are part of the broader structure of Islamic timekeeping, which emphasizes regular prayer and spiritual mindfulness throughout the week. Friday's preparation includes increased devotion and readiness for the Jumu'ah prayer.

h. Influence of Ancient Astronomical Observations

Islamic calendars are lunar, with the months following the Moon's cycles. Religious holidays and celebrations based on the lunar calendar, like Ramadan and the Hajj, are impacted by the usage of lunar months. The calendar's structure is influenced by astronomical observations, representing a combination of practical and spiritual factors, even though the days of the week are numbered Hegazy, (2012).

i. Religious Text Interpretations from Catholic Christianity: The Name of the Days

Biblical customs and the historical evolution of Christian liturgical practices affect the naming of the days of the week in Catholic Christianity. The religious significance of the English names of the day stems from the celebration of particular feasts and saints' days in Catholicism. In contrast, the names originated in Old English and Latin.

j. The Catholic Week and Days

In English, the days of the week are called Sunday, The Day of the Lord, and Monday, the Moon Day. Tuesday is the Day of Tiw, followed on Wednesday by the Days of Woden and Thor, and Friday by the Days of Frigg and Saturn on Saturday. Although the English

names for the days originate from ancient pagan gods, Sunday is a special day for Christian devotion in Catholicism, John (2010).

k. Sunday (the Lord's Day)

For Catholics, Sunday, the Lord's Day, is an essential day of the week. It is recognized as a day for prayer, relaxation, and introspection. The resurrection of Jesus Christ, regarded as the first event that laid the groundwork for Christianity, is celebrated on Sunday.

Scriptural Basis: Acts 20:7 (New International Version): "On the first day of the week we came together to break bread. Paul spoke to the people and, because he intended to leave the next day, kept on talking until midnight."

Interpretation: Sunday is a day for the celebration of the Eucharist and participation in the Holy Mass. It is a day of communal worship and spiritual rejuvenation, reflecting the resurrection of Christ and the new creation it represents. The observance of Sunday as a day of rest and worship is rooted in the early Christian practice and is reinforced by the Third Commandment, which calls for keeping the Sabbath day holy (Exodus 20:8-11) Catholic C, (1994).

Feast Days and Saints' Days: Feast days and saints' days are designated days of the week on which individual saints are honored in Catholic tradition throughout the year. These celebrations are frequently connected to noteworthy occasions in saints' lives or essential occasions on the Christian calendar McGowan, (2014).

l. Influence of Ancient Astronomical Observations

The Catholic naming of the days does not precisely correspond to celestial bodies, in contrast to certain other civilizations where astronomical influences are present in the day names. On the other hand, moving feasts like Easter, which are decided by moon cycles, are calculated according to the Christian liturgical calendar, which incorporates astronomical observations Johnson, (2009).

To sum up, Sunday is the central religious holiday in Catholicism because it symbolizes the importance of group worship and the resurrection of Jesus Christ. The Catholic practice of observing Sunday and other essential feast days emphasizes their spiritual and liturgical features, while the English naming of the days of the week has pagan roots. The combination of these rituals emphasizes how religious devotion shapes the Christian calendar, both weekly and yearly.

3.2 Religious Text Interpretations from Ethiopian Orthodox Christianity: The Name of the Days

Ethiopian Orthodox Christianity's days of the week have unique names in Ge'ez, the church's liturgical language. These names combine ecclesiastical customs with traditional religious meanings and incorporate astronomical elements.

Days of the Week in Ethiopian Orthodox Calendar: In Ethiopian Orthodox Christianity, the names of the days of the week are as follows: Day of Rest: Sunday: Ehued or Senbet; Day of Work: Monday; Day of Work: Segno; Day of Tuesday; Day of Work: Maksegno; Day of Wednesday: Erob; Day of Thursday: Hamus; Day of Friday: Arab; and Day of Saturday: Kidame Senbet (Old Sabbath). These names exhibit an unusual method of

measuring time within the Ethiopian Orthodox Church by fusing customary naming practices with religious devotion Tadesse, (2009).

Sunday (Ehued or Senbet): In Ethiopian Orthodox tradition, Sunday, also known as Ehued or Senbet, holds great religious significance. It is a day of rest and worship, reflecting the Christian idea of the Sabbath and Christ's resurrection.

Biblical Foundation: Acts 20:7 (New International Version): "We gathered to break bread on the first day of the week." Paul talked to the crowd till midnight because he planned to depart the following day."

Interpretation: Sunday is dedicated to the Divine Liturgy and communal worship. It is a day for spiritual reflection, prayer, and participation in the Eucharist. The name Ehued emphasizes the day's rest and sanctity, aligning with broader Christian traditions of observing Sunday as a day of rest and spiritual renewal.

a. The Days Leading Up to Friday

The names for the days leading up to Friday are more descriptive and reflect a straightforward approach to timekeeping: Monday (Segho), Tuesday (Maksegho), Wednesday (Erob), and Thursday (Hamus)

Although each day is a part of the larger context of preparation for the significant weekly observances, their titles have no particular religious meanings beyond their place in the weekly cycle.

Interpretation: These days are essential to the weekly rhythm of living and worship in the Ethiopian Orthodox faith, even though they do not have the same liturgical significance as Sunday or Friday.

Friday (Areb)

Friday (Areb) is a day of fasting and preparation for the Sabbath that has particular significance in the Ethiopian Orthodox Church.

The New International Version of Matthew 27:62 provides the scriptural basis for this statement: "The chief priests and the Pharisees went to Pilate the next day, the one after Preparation Day."

Interpretation: Fasting and penitence are observed on Fridays before the Sabbath (Saturday). This day is linked to introspection and ready for the Sabbath's liturgical activities. The significance of the day in the weekly fasting and spiritual preparation routine is reflected in the name.

b. Saturday (Kidame Senbet)

Saturday, or Kidame Senbet (Old Sabbath), is the day that precedes Sunday and is considered a continuation of the Sabbath observance.

Scriptural Basis: Exodus 20:8-11 (New International Version): "Remember the Sabbath day by keeping it holy."

Interpretation: Saturday is an extension of the Sabbath, which focuses on relaxation and getting ready for church on Sunday. The name Kidame Senbet emphasizes the Sabbath's importance as a day of rest and spiritual preparation, reflecting the tradition's continued practice.

3.3 Interpretation of Genesis 2:2-3 and Surah Al-Jumu'ah (62:9): Cultural and Scientific Perspectives

a. Genesis 2:2-3: Biblical Context and Interpretative Methods

Genesis 2:2-3 (New International Version): "By the seventh day God had finished the work he had been doing; so, on the seventh day he rested from all his work. Then God blessed the seventh day and made it holy because on it he rested from all the work of creating that he had done."

Interpretation and Cultural Impact: Genesis 2:2–3 describes the completion of creation and the sanctification of the seventh day, known as the Sabbath. This passage establishes the Sabbath as a day of rest has profound cultural and religious implications within Judaism and Christianity.

b. Cultural Significance

Judaism and Christianity: The Sabbath, observed on the seventh day of the week, is set apart for rest and worship. This practice reflects the divine example in Genesis, emphasizing the importance of rest and spiritual reflection. It has influenced societal structures, including work schedules and communal worship practices.

Historical Context: The institution of the Sabbath as a day of rest has shaped Jewish and Christian traditions and has influenced Western cultural norms related to the workweek and the importance of setting aside time for spiritual and physical rejuvenation.

The concept of a regular day of rest aligns with contemporary understandings of work-life balance and health. Research supports the notion that frequent rest intervals are good for general health, improving physical and mental well-being (Kabat-Zinn, 2013).

Surah Al-Jumu'ah 62:9 (The Qur'an): "O you who have believed, when the call to prayer is heard on the day of Jumu'ah, then proceed to the remembrance of Allah and leave trade. That is better for you if you only knew."

The interpretation and cultural impact of Surah Al-Jumu'ah (62:9) are that Muslims are instructed to give up worldly pursuits and attend the Friday congregational prayer, or Jumu'ah. This passage highlights the significance of Friday prayers and contemplation on Islam's holiest day of the week.

c. Cultural Significance

Islamic Practice: The observance of Jumu'ah is central to Islamic worship and community life. It provides a designated time for communal prayer and reflection, reinforcing the spiritual and social aspects of the Muslim community.

Societal Impact: The practice of Jumu'ah influences the structure of the workweek in many Muslim-majority countries, where Friday is often a day of reduced work hours or a day off. This reflects the integration of religious practices into daily life and societal organization.

Comparative Analysis and Synthesis

Cultural Integration: The importance of set hours for relaxation and spiritual activity is emphasized in Surah Al-Jumu'ah (62:9) and Genesis 2:2–3. In Genesis, the Sabbath is accentuated as a day of rest and introspection; Surah Al-Jumu'ah emphasizes the significance

of Friday prayers and the spiritual acts of stopping trade. Cultural values that have precedence on community involvement, worship, and rest are reflected in these traditions.

Scientific Insights: The ideas presented in both publications are consistent with research on the advantages of regular relaxation and group activities. Modern conceptions of health and well-being are congruent with the Sabbath and Jumu'ah, which both promote regular breaks from labor and stress the value of social and spiritual interaction Emmons and McCullough, (2003).

Finally, the spiritual practices in Genesis 2:2–3 and Surah Al-Jumu'ah (62:9) emphasize the value of relaxation and group worship. The ongoing relevance of religious teachings is demonstrated by these activities, which have their roots in ancient spiritual traditions and resonate with modern scientific understandings of health and social well-being.

d. Cultural Analysis of Naming the Day of the Week

The naming of days across different cultures reflects a fascinating blend of astronomy, mythology, and linguistic traditions. For centuries, human civilizations have looked to the heavens to structure their time, with celestial bodies like the Sun, Moon, and planets serving as markers for the passage of days. These astronomical entities were often associated with deities, leading to the naming of days in honor of gods and goddesses, each representing specific natural or cosmic forces. From the early Mesopotamians and Egyptians, who divided their time based on solar and lunar cycles, to the Greeks and Romans, who further embedded mythology into the weekly calendar, cultures worldwide have crafted unique systems of day-naming that reveal their worldview and values. In Asia, particularly in China, Japan, Korea, and India, the names of the days incorporate a similar celestial pattern but are deeply intertwined with local religious and philosophical traditions. These cultural approaches to naming days showcase the universal human desire to connect the rhythms of life on Earth with the movements of the cosmos, thus highlighting the shared yet diverse nature of humanity's relationship with time and the universe.

e. Greek and Roman Influence on the Days of the Week

Ancient Greek and Roman culture, as well as later influences, are the origins of the names given to the days of the week. Drawing on their knowledge of astronomy and mythology, the Greeks assigned a planetary order to each day of the week, along with a corresponding celestial body and deity. The Romans modified this system and later transmitted it to other European cultures, which is how our modern names came to be.

The Sun, Moon, and five visible planets were among the seven known celestial bodies that the Greeks named after their gods, and they also called each day of the week after one of them. These match up with:

Linked to the Sun (Greek: ἥλιος, Helios) is Sunday. The Greeks honored this day as a day dedicated to Helios, the sun god who was thought to ride his chariot across the sky, bringing daylight. The Romans translated this as "Dies Solis," which translates to "Day of the Sun" (Williams 2002).

Monday: The name Monday originated from the Moon, or Selene (Greek: Σελήνη). The moon goddess Selene was said to light up the night sky, inspired by the name Monday. The Roman equivalent, "Dies Lunae," depicts the influence of the Moon with a similar theme (Lang, 2013).

Tuesday: Named after Ares (Greek: Ἄρης, Ares), the god of war, associated with the planet Mars. The Greeks dedicated this day to Ares, who symbolized conflict and warfare. The Romans, similarly, named it "Dies Martis" after Mars, the god of war (Rüpke, 2007).

Wednesday: Named for Hermes (Greek: Ἑρμῆς, Hermes), the messenger god and associated with the planet Mercury. Hermes was the god of commerce, communication, and travelers. The Romans called it "Dies Mercurii" after Mercury, the swift planet (Campbell, 2012).

Thursday: Linked to Zeus (Greek: Ζεὺς, Zeus), king of the gods and ruler of the sky, associated with the planet Jupiter. Zeus, known for wielding thunderbolts, was honored on this day. The Romans called it "Dies Iovis," after Jupiter, the king of the gods (Lang, 2013).

Friday is associated with Aphrodite (Greek: Ἀφροδίτη, Aphrodite), the goddess of love and beauty, and the planet Venus. The Greeks honored Aphrodite on this day, linking it to beauty and attraction. The Romans named it "Dies Veneris" after Venus, the goddess of love (Rüpke, 2007).

Saturday: Dedicated to Cronus (Greek: Κρόνος, Kronos), the god of time, and associated with the planet Saturn. In Greek mythology, Cronus was the father of Zeus, and the Romans followed suit by naming the day "Dies Saturni" after Saturn, the god of time and agriculture (Campbell, 2012).

f. Astronomical Connections

The Greeks associated these deities with specific celestial bodies based on their apparent speed and position in the night sky. The order of days was connected to the geocentric model, where the Earth was at the center, and the known planets, Moon, and Sun revolved around it. Each day's god was also linked to these celestial bodies, reinforcing the connection between mythology and astronomy.

g. Mesopotamian Influence on Days of the Week

The emergence of timekeeping, especially the naming of the days of the week, was greatly influenced by the Mesopotamians, who are regarded as the forerunners of early astronomy and astrology. Due to their knowledge of celestial movements and religious beliefs, days were associated with heavenly bodies and deities. Later cultures, including the Greeks and Romans, were heavily inspired by this naming system, which ultimately determined the contemporary names of the days of the week.

Using a base-60 (sexagesimal) system, the Mesopotamians created one of the earliest known time division systems, dividing the day into 24 hours and a seven-day week. They held that the Sun, Moon, Mercury, Venus, Mars, Jupiter, and Saturn were the seven "wandering stars" that may be seen with the unaided eye and that these bodies ruled the days.

Sunday: The Sun (Akkadian: Shamash, Sumerian: Utu) was revered on this day by the Mesopotamians. The sun god Utu, also known as Shamash, was revered as the source of justice and truth, lighting up the sky and the ground. The day bears the name of this potent celestial entity, which is said to control daylight and provide birth (Hunger & Pingree, 1999).

Monday: Associated with the Moon (Akkadian: Sin; Sumerian: Nanna). The Moon, represented by the god Nanna/Sin, was a crucial component in Mesopotamian timekeeping; she was in charge of the night and the calendar. According to Black and Green (1992), this deity was essential to the agricultural cycles and the management of festivals.

Tuesday: Honored with a dedication to Mars, the Sumerian deity of war, destruction, and death (Nergal). Mars, a planet connected to war and bloodshed due to its reddish hue, was identified with Nergal. Mesopotamians associated this day with warfare since they felt that Nergal had the most significant impact on this day (Bottéro, 2001).

Wednesday: Linked to Mercury, the deity of writing and intelligence (Sumerian: Nabu). Nabu was associated with wisdom and communication and was thought to be a scribe of the gods. Mercury, the planet with the quickest velocity in the sky, was once connected to intelligence and speed. This day was dedicated in honor of Nabu by the Mesopotamians, emphasizing the value of learning (Oppenheim, 1977).

Thursday: Associated with Jupiter, the principal deity of Babylon (Sumerian: Marduk). The god of storms and thunder, Marduk, was revered as the king of the gods and the protector of Babylon. Marduk's great power in Mesopotamian cosmology was reflected in his association with Jupiter, the giant and most potent planet (Hunger & Pingree, 1999).

Friday: Honored to Venus, the goddess of love, beauty, fertility, and war (Akkadian: Ishtar, Sumerian: Inanna). Venus, the star with the most excellent brightness in the night sky, represented both desire and devastation. On this date, people worshiped Ishtar, who represented the opposing forces of love and conflict (Black & Green, 1992).

Saturday: Connected to the deity of agriculture, healing, and hunting, Saturn (Sumerian: Ninurta). Ninurta was a warrior goddess and the patroness of farmers; she was associated with the sluggish planet Saturn, a representation of perseverance, accountability, and diligence. Because of this link, Saturday became a day to consider both the resilience of the human spirit and agricultural output (Bottéro, 2001).

h. Astronomical and Cultural Connections

Because of their adept astronomy, the Mesopotamians' timekeeping and cultural customs were influenced by their observations of the Sun, Moon, and the other five visible planets, or the seven classical planets. Their religious beliefs, according to which a different deity symbolizing a celestial body controlled each day, and their understanding of astronomy are intimately related to the division of the week into seven days. The Mesopotamian origin of this system was fundamental, even though the Greeks and Romans adopted it and changed the names to honor their gods.

i. Egyptian Timekeeping and the Influence of Astronomy

The astronomical and temporal systems the ancient Egyptians created profoundly impacted their cultural customs, including day-naming. Despite not following a seven-day week like the Mesopotamians and later Western societies, the Egyptians' understanding of astronomy and their pantheon of gods greatly influenced how they managed time. Although the ancient Egyptian calendar was based on a 10-day week system called a "decade," the gods and heavenly bodies continued to have a significant impact on the customs and rituals connected to each day of the week.

The heliacal rising of the star Sirius (Egyptian: Sopdet), which signaled the yearly flooding of the Nile River, an essential occasion for their agrarian civilization, was the basis for the ancient Egyptians' timekeeping system. Their year was made up of twelve thirty-day months, which were separated into three seasons to represent the planting, harvest, and

flooding of the Nile. Unlike the seven-day week eventually adopted by other cultures, each month was divided into three 10-day weeks (decades) (Parker, 1974).

However, the Egyptians were very knowledgeable in astronomy and had a strong connection between their gods and particular celestial bodies. These gods oversaw various facets of existence, the universe, and customs. The connection of gods with celestial entities had a comparable function in their religious and cultural setting, even though they did not allocate days of the week to particular deities in the same way as the Greeks or Romans.

Celestial Deities and Their Influence on Daily Life

Ra, the Sun: Sun deity Ra was a key figure in Egyptian cosmology and religion, representing monarchy, creation, and life. Ra was said to pass through the underworld at night and traverse the sky during the day. Many daily ceremonies were timed to coincide with the rising and lowering of the Sun, and his voyage symbolized the daily cycle of life and death (Hornung, 1982). Ra was the ruler of the sky, and although the Egyptians did not assign him a specific day, his significance was similar to Sunday, being associated with the Sun in later cultures.

Thoth (the Moon): The Moon was intimately connected to Thoth, the deity of writing and wisdom. The phases of the Moon were utilized as a timekeeper and to commemorate significant religious holidays. According to Budge (1904), the Egyptians saw the Moon as the Sun's opposite, ruling the night and signifying knowledge and the passage of time. Thoth was omnipresent, yet he was especially revered on specific days during certain phases of the Moon. Horus, also known as "the Sky," was associated with the Sun and the Moon. He was frequently shown as a falcon. Horus was essential in everyday royal rites and festivities because he was a god of protection and royalty. Because of his connection to the sky, the Egyptians revered him as a god when observing the heavens (Griffiths, 1980).

Osiris: The God of the Underworld and Resurrection: Osiris had a close relationship with the agricultural cycles of the Nile. Though Osiris was not as closely associated with a particular celestial body as Ra or Thoth, his ideas about rebirth, death, and life influenced the agricultural calendar and seasonal celebrations (Hornung, 1999).

Isis (Sirius): Sirius, the brightest star in the sky, was closely associated with Isis, the goddess of magic and maternity. One of the most significant dates in the Egyptian calendar was the heliacal rising of Sirius, which denoted the start of the yearly Nile flood. Anduealem and Goshu (2023). This celestial event was associated with festivals honoring Isis and the flood (Parker, 1974).

Set (the Desert and Chaos): Disorder and strife were symbolized by Set, the god of chaos, storms, and the desert. Although Set was unrelated to any celestial entity, ceremonies were carried out to conciliate him during natural disasters like storms and droughts (Griffiths, 1980).

j. Asian people's cultural impacts on naming the day of the week

In many Asian civilizations, the naming of days reflects a complex interaction between language traditions, mythology, and astronomy. Many Asian societies share a joint impact from ancient Chinese cosmology and the adoption of the seven-day week from the West; however, the specifics can vary widely across different areas and cultures. Here is a summary of some well-known Asian cultures' names for and conceptions of days:

k. China Peoples' Culture

In traditional Chinese culture, the seven-day week was not initially used. Instead, time was divided using a ten-day cycle called a "decade" (旬, xún). The influence of Buddhism and the adoption of the seven-day week later introduced the use of the days of the week, which were influenced by the Western system but retained some traditional elements.

Chinese Day Names (Influenced by Western System)

Sunday: 星期天 (xīngqī tiān) or 星期日 (xīngqī rì). "Tian" or "Ri" means "day," reflecting the Sun's significance as a celestial body. The traditional term "Tian" (天) means "heaven" or "sky," connecting it to the Sun's dominance in the sky.

Monday - 星期一 (xīngqī yī). "Yi" means "one," representing the first day of the week. The traditional Chinese calendar did not initially have specific names for days but was influenced by the seven-day week system.

Tuesday: 星期二 (xīngqī èr). "Er" means "two," following the sequence of days.

Wednesday - 星期三 (xīngqī sān). "San" means "three," continuing the sequence.

Thursday - 星期四 (xīngqī sì). "Si" means "four."

Friday - 星期五 (xīngqī wǔ). "Wu" means "five."

Saturday - 星期六 (xīngqī liù). "Liu" means "six."

l. Japan Peoples' Culture

The Japanese names for the days of the week derive from the Chinese system and incorporate elements from astronomy and Shinto-Buddhist traditions. Japanese Day Names (Derived from Chinese Influence):

Sunday: 日曜日 (Nichiyōbi). "Nichi" (日) means "Sun," and "Yōbi" (曜日) means "day of the week."

Monday: 月曜日 (Getsuyōbi). "Getsu" (月) means "Moon."

Tuesday: 火曜日 (Kayōbi). "Ka" (火) means "fire," associated with the planet Mars.

Wednesday: 水曜日 (Suiyōbi). "Sui" (水) means "Water," related to the planet Mercury.

Thursday: 木曜日 (Mokuyōbi). "Moku" (木) means "Wood," connected to the planet Jupiter.

Friday: 金曜日 (Kinyōbi). "Kin" (金) means "gold," associated with the planet Venus.

Saturday: 土曜日 (Doyōbi). "Do" (土) means "Earth," related to the planet Saturn.

Korean People's Culture

Korean names for the days of the week also reflect Chinese influences but have unique linguistic elements. Korean Day Names:

Sunday - 일요일 (Ilyo-il). "Il" (일) means "Sun."

Monday: 월요일 (Wol-yo-il). "Wol" (월) means "Moon."

Tuesday: 화요일 (Hwa-yo-il). "Hwa" (화) means "fire," connected to Mars.

Wednesday - 수요일 (Su-yo-il). "Su" (수) means "Water," linked to Mercury.

Thursday: 목요일 (Mok-yo-il). "Mok" (목) means "Wood," associated with Jupiter.

Friday - 금요일 (Geum-yo-il). "Geum" (금) means "gold," tied to Venus.

Saturday: **토요일** (To-yo-il). "To" (**토**) means "Earth," related to Saturn.

Indian Culture

The names of the days of the week are derived from Hindu mythology and heavenly bodies, according to traditional Indian culture. The seven-day workweek system was significantly impacted by Vedic astrology and celestial movements. Indian Holiday Titles:

Sunday: **रविवार** (Ravivāra). Named after Ravi, the Sun god.

Monday: **सोमवार** (Somavāra). Named after Chandra (Soma), the Moon god.

Tuesday: **मंगलवार** (Maṅgalavāra). Named after Mangala, the god of Mars.

Wednesday: **बुधवार** (Budhavāra). Named after Budha, the god of Mercury.

Thursday: **गुरुवार** (Guruvāra). Named after Brihaspati, the god of Jupiter and teacher of the gods.

Friday: **शुक्रवार** (Shukravāra). Named after Shukra, the god of Venus.

Saturday - **शनिवार** (Śanivāra). Named after Shani, the god of Saturn.

3.4 Impacts of Naming of the Day of the Week from Ethiopian People's Culture

In Ethiopia, the naming of weekdays is deeply rooted in religious traditions, particularly the influence of Ethiopian Orthodox Christianity, which has shaped the country's cultural and temporal framework for centuries. The Ethiopian calendar, distinct from the widely-used Gregorian calendar, follows a solar system and consists of 12 months of 30 days, with an additional "13th month" of five or six days. While the names of the days in Ethiopia follow a numerical pattern, starting with Sunday as the first day of the week, religious significance plays a central role in shaping the perception of time Goshu and Abdi, (2024). Sunday, known as Ehud, is considered sacred and devoted to worship, reflecting Christian belief in rest and spiritual reflection on the seventh day. Likewise, various holidays and fasting days are observed throughout the week, with the influence of religious practices marking specific days for prayer, rest, or community gatherings. The Ethiopian naming system thus integrates both practical timekeeping and profound spiritual significance, reflecting the intertwining of religion, culture, and daily life in the country's unique temporal worldview.

3.5 The Naming of Days in the Oromo Geda System: Cultural and Astronomical Significance

The Geda system, an indigenous socio-political system of the Oromo people in Ethiopia, provides a unique structure for organizing time, governance, and social responsibilities. The system is based on an eight-year cycle of leadership and societal roles, but it also incorporates daily cycles of astronomical and agricultural events. Unlike the Gregorian or Islamic calendars, which follow a strict seven-day week cycle based on religious or historical contexts, the Oromo Geda calendar focuses more on long-term cyclical events and age-grade systems. However, the Oromo people also have a traditional system for naming the days of the week that reflects their connection to nature, culture, and the cosmos.

a. The Geda Calendar's Naming System for Days

The names given to the days of the week in Oromo tradition represent both natural and spiritual elements. These names are connected to the more extensive Geda system and its impact on daily life rather than being as strictly specified as in other calendars.

Sunday (Duriisaa): The name Duriisaa is linked to the idea of rebirth or starting over. This signifies the beginning of the workweek and preparing for workplace and community tasks. Sundays are used in Oromo culture to plan the upcoming week, focusing on community meetings and other customary get-togethers (Hassen, 1994).

Monday (Waxabajji): Monday is Waxabajji in the agricultural cycle. This day is frequently associated with preparing land for farming, and it is seen as the best day to plan agrarian activities or launch new ventures in various Oromo communities (Kassam, 1994). The Geda system, which places a high value on community obligations and well-being, is characterized by the relationship between agriculture and day-to-day living.

Tuesday (Qibxii): Qibxii denotes Tuesday and is frequently linked to fortitude and efficiency. According to Hussein (2008), Tuesdays are traditionally excellent days to perform physically intensive duties like constructing, plowing, or community work. The Oromo people, who place vital importance on communal labor, use Tuesdays as the best day for community-building group activities.

Wednesday (Roobii): Roobii, the Oromo term for Wednesday, is associated with rain. For the Oromo people, who rely heavily on cattle and agriculture, rain is both a boon and a necessary resource. Wednesday is customarily a day to prepare for future farming chores that depend on sufficient water supplies and to gratitude nature, particularly rainfall (Hassen, 1994).

Thursday (Kamiisa): Thursday, also known as Kamiisa, is frequently seen as a day that transitions into the weekend. Thursdays are occasionally employed in Oromo culture for introspection or taking care of spiritual concerns. Additionally, it could be used as a day for small-scale community rituals or get-togethers so that the neighborhood is ready for more significant festivities later in the week (Kassam, 1994).

Jimaata, often known as Friday, is a significant day for traditional and Islamic Oromo communities. While Friday is a day for congregational prayers (Jumu'ah) for Muslims, it can also be used by non-Muslims to prepare for significant gatherings or weekend celebrations (Kassam, 1994). Friday fulfills religious and cultural purposes, integrating Islamic and indigenous Oromo customs in certain districts.

Saturday is Sanbata, and it is particularly significant as a day for relaxation and social gatherings. In many Oromo communities, Saturdays are spent relaxing with family and going to local markets. In the Geda system, Saturdays are traditionally used to settle conflicts and deal with neighborhood problems (Hussein, 2008). The more significant objectives of the Geda system are reflected in the emphasis on social peace and communal well-being.

b. Significance of the Days in Oromo Culture

The rhythms of the natural world and communal life are intimately linked to the names of the days in the Oromo Geda system. Every day has its own practical and cultural significance.

The significance of agriculture can be seen in the several occasions associated with agriculture, especially Waxabajji (Monday) and Roobii (Wednesday). This illustrates the Oromo people's strong ties to the land and dependence on agriculture and cattle. The purpose of naming days is to remind people of their duties to the environment and agriculture (Kassam, 1994).

Activities Related to Spirituality and Community: Days like Sanbata (Saturday) and Jimata (Friday) have spiritual and community significance. These days emphasize the Oromo people's emphasis on preserving spiritual well-being and social togetherness, whether through communal problem-solving, religious observances, or rest (Hassen, 1994).

c. Astronomical and Environmental Influences

The Oromo Geda system's calendar and the naming of the days are influenced by astronomy and environmental cycles.

Lunar and Solar Cycles: Although the Geda system is not strictly lunar like the Islamic calendar, it does incorporate lunar phases for certain ceremonies and agricultural practices. The phases can influence the timing of planting, harvesting, and communal events (Hussein, 2008). Additionally, solar cycles and the seasons play a critical role in the Geda calendar, particularly regarding agricultural significance on certain days.

Environmental Awareness: The names of particular days, such as Roobii (Wednesday), emphasize the Oromo people's reliance on natural resources like rain. This day's association with rainfall reflects the community's awareness of environmental cycles and their impact on agriculture and daily life. The Geda system encourages sustainable agricultural practices and respect for natural resources (Kassam, 1994).

d. The Naming of Days among the Amhara and Tigray Peoples

The Amhara and Tigray peoples of Ethiopia, two of the largest ethnic groups in the country, have rich cultural traditions deeply influenced by their religious, historical, and astronomical practices. Both groups follow the Ethiopian calendar, which has unique features and differs from the Gregorian calendar. The Ethiopian calendar is primarily based on the Coptic Christian calendar, which has 13 months, with 12 months having 30 days and the 13th month, Pagumē, having five—or six days Goshu and Abdi (2024).

The names of the days of the week in Amharic and Tigrigna and the languages of the Amhara and Tigray peoples reflect religious and historical significance and cultural practices linked to the Ethiopian Orthodox Christian tradition. The Ethiopian calendar, which is solar-based, closely aligns with agricultural and astronomical cycles, reflecting the integration of the cosmos into everyday life.

e. The Naming of Days in Amhara and Tigrigna Culture

The Amhara and Tigray peoples share similar naming conventions for the days of the week due to their shared Ethiopian Orthodox Christian heritage. The names of the days in both Amharic and Tigrigna languages have religious connotations, mainly reflecting the Christian tradition of the Ethiopian Orthodox Church.

Amhara (Amharic) Names of the Days: Sunday: Ehud (እሁድ) or Sena Bet (ሰንበት), Monday: Segno (ሰኞ), Tuesday: Maksegno (ማክሰኞ), Wednesday: Erob (ረቡዕ), Thursday: Hamus (ሐምስ), Friday: Arb (አርብ), Saturday: Kidame (ቅዳሜ). These names are nearly identical across both groups because they follow the same religious and historical conventions tied to Ethiopian Orthodox Christianity. The key differences are minor linguistic variations.

f. The Significance of the Days in Amhara and Tigray Cultures Sunday (Ehud or Sena Bet)

Religious Significance: Sunday, or Ehud (sometimes called Senbet, meaning "Sabbath"), is the most important day of the week in Ethiopian Orthodox Christianity. It is dedicated to church services and communal worship. Traditionally, it is seen as a day of rest and spiritual reflection, commemorating the resurrection of Jesus Christ.

g. Cultural and Astronomical Significance:

Sunday marks the end of the weekly cycle and is associated with renewal. For many Amhara and Tigray communities, the day revolves around attending mass and participating in communal religious activities. It is a day for family gatherings and reflection, where agricultural or business activities are halted.

h. Monday (Segno)

Religious Significance: Monday holds less religious importance than Sunday, but it is still part of the rhythm of daily prayers and work. In Orthodox Christian tradition, Monday is the first workweek, when people return to their agricultural, business, or domestic responsibilities.

Cultural and Astronomical Significance: Monday signifies a return to productivity, and in many rural Amhara and Tigray communities, it is the day for starting or continuing agricultural tasks. The Ethiopian calendar follows solar cycles, and the beginning of the week reflects the integration of work and nature, especially in farming communities where the season dictates daily activities (Asfaw, 1997).

i. Tuesday (Maksegno)

Religious Significance: Tuesday, known as Maksegno, is also part of the workweek and has no particular religious observances in the Ethiopian Orthodox calendar. However, daily prayers and church rituals remain consistent, as religious life permeates all days in these communities.

j. Cultural and Astronomical Significance: The Tigray and Amhara peoples often associate Tuesday with the middle of the agricultural cycle, as it falls early enough in the week to focus on planting or cultivating crops, particularly in regions dependent on rainfall and solar cycles (Gebre, 2001).

k. Wednesday (Erob)

Religious Significance: Wednesday, or Erob, holds a minor religious significance in Ethiopian Orthodox Christianity. It is traditionally a fasting day, during which the faithful abstain from food and drink until late afternoon or evening. Fasting is a way to purify oneself spiritually, and many Orthodox Christians observe this practice.

Cultural and Astronomical Significance: It's the start of the week and getting closer to Friday, the more significant fasting day. Though some may be less intense than at the beginning of the week to accommodate religious devotion, agricultural operations nonetheless take place.

l. Thursday (Hamus)

Religious Significance: Thursday, or Hamus, is another regular workday, but it has no specific religious events associated with it beyond the regular prayers. However, for many, it is considered a preparatory day for Friday's more intense fasting and religious observances.

Cultural and Astronomical Significance: In Amhara and Tigray communities, Thursday is sometimes a day to prepare for communal activities or religious gatherings over the weekend. This day also marks the mid-point between critical religious observances.

m. Friday (Arb)

Religious Significance: Friday, or Arb, is a significant fasting day in the Ethiopian Orthodox Church. Like Wednesday, it is a day of abstinence from food, observed in memory

of Jesus Christ's crucifixion. Many Orthodox Christians fast on Fridays, and there are additional prayers and church services.

Cultural and Astronomical Significance: Due to fasting and religious obligations, Fridays are usually a lighter workday in rural farming areas. According to Asfaw (1997), the Ethiopian Orthodox Church emphasizes spiritual discipline, and fasting is a kind of sacrifice.

n. Saturday (Kidame)

Religious Significance: Saturday, or Kidame, is sometimes called the "Old Sabbath" and holds a special place in the Ethiopian Orthodox tradition. It is a day of rest and preparation for Sunday, the primary day of worship. In some areas, religious celebrations honoring saints or prayers are held on Saturday nights.

Cultural and Astronomical Significance: Saturday often marks the end of the agricultural or business week, and the focus shifts toward family, rest, and religious preparation for Sunday. The integration of spiritual reflection on Saturday aligns with the broader Ethiopian Orthodox belief in sanctifying the week's end (Gebre, 2001).

o. Astronomical and Cultural Influences on Timekeeping

The Amhara and Tigray peoples adhere to the Ethiopian calendar, which is based on solar cycles and is strongly connected to agricultural operations. Critical religious holidays like Timkat (Epiphany) and Meskel (the Finding of the True Cross) are linked to particular times of the year, which frequently correspond with seasonal changes, indicating harmony between the cosmos and religious life.

Solar and Seasonal Cycles: The Ethiopian calendar, with its 13 months and solar structure, reflects the close relationship between people's daily lives and the natural environment. The agricultural seasons, especially the planting and harvesting seasons, affect the division of days and the emphasis on fasting and religious observances (Asfaw, 1997).

p. Naming and Significance of the Other Six Days in Harar Islamic Culture

The days of the week are named according to conventional Islamic practice in Harar, a city steeped in Islamic history. Each day is named after its Arabic sequence. Every day has religious and cultural significance, but Friday (Yawm al-Jumu'ah) is considered the holiest day. The remaining six days of the week affect how everyday life is organized, especially with employment, social structure, and religious rituals. The names of the remaining six days and their spiritual and scientific significance are examined below in the Islamic culture of Harar.

q. Sunday, the first day of Yawm al-Ahad

Yawm al-Ahad, which translates to "the Day of One" in Arabic, is named for its significance as the first day of the week. Sunday, which is essentially a workday in Harar and many other places with a majority of Muslims, is the first day of the counting in Islamic tradition.

Religious Significance: Unlike Friday, Sunday has no particular religious significance in Islamic culture. Still, like all other days in the Islamic calendar, it starts with the Fajr (dawn) prayer. Everyday prayers are part of the same religious ritual that lasts the entire week; Sunday is not associated with any particular religious responsibilities.

Scientific and cultural significance: In many Islamic societies, including Harar, Sunday is the first day of the workweek. Setting the tone for the remainder of the week's structure and productivity on this day is essential. Sunday's significance in Harar is not based on astronomical observation but on the pragmatic concerns of community life. Following Friday's spiritual repose, trade and agriculture frequently resume on Sunday (Mohammed, 2015).

r. Monday, the second day of Yawm al-Ithnayn

Name and Meaning: Monday is "the Day of Two" since it is the second day of the week. Yawm al-Ithnayn is an acronym for this.

Religious Significance: In Islamic culture, Monday has a certain amount of spiritual significance. Many Muslims, especially those in Harar, prefer to fast on Mondays in remembrance of the Prophet Muhammad's alleged Monday birth (Abdullahi, 2018). Due to its spiritual advantages, fasting on Mondays is advised and is regarded as a Sunnah (voluntary practice).

Significance for science and culture: Research has connected fasting to health advantages, such as enhanced metabolism and mental acuity (Kandhari, 2019). Monday fasting is a tradition in Harar that can also be used to develop self-discipline, improve communal health, and harmonize spiritual and physical practices.

s. Tuesday, or Day of Three (Yawm al-Thulatha)

Name and Significance: The Arabic phrase "the Day of Three" is Yawm al-Thulatha. Similar to Sunday, Tuesday has no religious importance outside of regular prayers and rituals. Without performing any extra religious rites, it is just another ordinary workday for the residents of Harar, who shop, cultivate, and engage in other activities (Mohammed, 2015).

Scientific and cultural significance: Tuesday is seen as a regular aspect of life and plays a role in the uniform organization of the workweek in Harar. The five daily prayers provide a framework of discipline and spiritual thought necessary for maintaining a balanced and productive life, even though this day has no particular religious significance.

Wednesday, or Day of Four (Yawm al-Arba'a)

Yawm al-Arba'a is a name whose meaning is "the Day of Four."

Religious Significance: In Islam, Wednesday is just another day with five daily prayers and the option for voluntary devotion. However, it does not have any particular religious significance. On this day, residents in Harar do their daily business and participate in communal events in preparation for the impending day of Jumu'ah (Friday).

Scientific and cultural significance: Due to its midweek location, Wednesday is frequently used as a break between the busier workdays of Monday and Tuesday and the Friday preparations. The divided week represents Islamic society's emphasis on striking between work and religion (Mohammed, 2015).

Thursday, the fifth day of Yawm al-Khamis

Yawm al-Khamis translates to "the Day of Five."

Religious Significance: Thursday is a day of preparation for Friday (Yawm al-Jumu'ah), and it has a moderate amount of spiritual significance in Islamic tradition. Following the Prophet Muhammad's Sunnah, who frequently fasted on Mondays and Thursdays, many

Muslims in Harar and those in other Islamic cultures observe a fast on Thursdays (Abdullahi, 2018).

Scientific and cultural significance: Thursday fasting is linked to physical and spiritual advantages, much as Monday fasting. Muslims use it as a means of self-purification and spiritual and mental preparation for Friday's communal devotion. Additionally, there are physiological benefits to this practice of fasting, which combines spiritual discipline with scientific research on the benefits of intermittent fasting (Kandhari, 2019).

Saturday is the Day of the Sabbath or Yawm al-Sabt.

Name and Significance: Yawm al-Sabbat translates to "the Day of Sabbath."

Religious Significance: Yawm al-Sabt, Saturday, is essential since it is the day that Jews keep as their Sabbath according to Islamic custom. Saturday is a Jewish holy day, according to the Qur'an, even though Muslims do not observe it as a day of rest. Though Muslims in Harar treat Saturday as a regular workday, there is recognition of the day's cultural and religious significance for other Abrahamic faiths (Mohammed, 2015).

Scientific and cultural relevance: Saturday's significance stems mainly from capping the workweek and setting the stage for Sunday, the start of the following week. Saturday is typically a continuation of the regular rhythm of life in Harar, showing the community's integration of Islamic timekeeping into a well-balanced cycle of labor and prayer, unlike in other Islamic communities where it might be a rest day after Jumu'ah.

t.Group discussions and Interviews with religious leaders in the Ethiopian Orthodox Church

The name of the days is given in the Ethiopian Orthodox church. The stars are mainly used to name the days. Consequently, the planets comprise five of the seven stars, with the Moon and Sun making up the other two. When they are discussed in detail, they are referred to as the Sun (Shimsh), the Moon (Qumar), Merin, Atard, Mashteri, Zhura, and Zuhul.

Ethiopian religious fathers, or several fathers, have assigned the following days to the seven stars. Zuhul stands for the first, Shemesh for Sunday, Kurama for Monday, Sunui in Gezu, Merih for Selus, Atard for Wednesday, Shetara for Thursday, and Zuhr for Friday. The names of the day of the week, Sunday, include the following: Shemesh, Jaber, Sun, Tomasus, Omar, and Oriyares.

This picture is mainly based on the idea that God will be light on Sunday, and we will also be light (Genesis: 1-3). But since the Sun is blazing so brightly on this day of the dream, the light God made is split into the divine light and given to the Sun.

Monday is the second day, and the Moon is its symbol. This day, God said, let there be a division in space between water and water. On Monday, God created space and divided the oceans under and above us in space. (Genesis: 6:7).

Tuesday, the red planet Merah is the day's object. According to Genesis 1:11, this day will see the emergence of seed-bearing grass, sprouts, and a tree that bears fruit based on its seed. This day saw the transformation of dry terrain that was not near water into a location for plants, crops, and vegetables; as a result, the day's produce was consumed the next day.

On Thursday, Jupiter makes its fifth day of manifestation. According to their nature, God created all flying birds, the water, and the huge beasts on this day (Genesis 1:21). Therefore, God was able to have the day with this name be a manifestation for him because Jupiter is a large and unique planet. Friday is a symbol of human creation, and the day it was made.

Friday is a symbol of human creation, and the day it was made. Venus, the planet of Venus, gives it the name Friday, the sixth day. God created males and females from the grass on the sixth day or Friday. Genesis 1:26-27: In this way, He made Adam and Eve, who were both clothed in light and shone with light. The day was dubbed Friday as a result.

On the seventh day, God finished the work he had started. After all of his labor, he rested (Gen 2:1). As a result, the seventh day is associated with rest and is considered its precursor.

Religious authorities in the Ethiopian Orthodox faith have long highlighted the close relationship between numerical representations and the Ethiopian alphabet (Ge'ez script). Each of the 26 Ge'ez letters has a numerical value between 1 and 800, and they serve as a linguistic symbol, according to Ethiopian religious writings like the Abushaker. The way that language and mathematics interact is essential to understanding sacred writings. In the past, Ethiopian philosophers believed that the correspondence between letters and numbers was a divine code that enabled a more profound and esoteric interpretation of sacred texts. This interpretation bears similarities to contemporary Artificial Intelligence (AI) methods, including deep learning, which convert textual data into numerical graphics and vice versa.

Ethiopian religious academics utilized the numerical system of the Ge'ez alphabet to decipher secret meanings within sacred texts. Similarly, deep learning models in today's AI applications may transform text into images and images into numerical data. This shows that early Ethiopian religious leaders used a kind of pre-AI thinking, interpreting large amounts of spiritual information through the use of letters and numbers. Their symbolic system can be compared to contemporary neural networks that employ patterns of numbers to associate specific texts or images with meaning (Goodfellow et al., 2016).

For instance, the biblical symbols were deciphered using the numeral arrangement of the Ethiopian script. Religious scholars may associate biblical passages with particular numbers, which could result in mystical interpretations of the scriptures that defy literal interpretation. This approach resembles how contemporary AI encodes texts as numerical data to identify patterns and deeper meanings. Despite using computers, the Ethiopian intellectuals' methods anticipated contemporary AI approaches that leverage textual data processing for pattern detection.

Ethiopian religious leaders were ahead of their time, using an abstract reasoning technique similar to how artificial intelligence extracts, processes, and decodes data today. This age-old style of interpretation highlights the universal human drive to understand complicated systems, whether through religious texts or modern technology.

IV. Conclusions

In Islamic tradition, the days of the week are designated according to a numerical sequence, except Friday, which has special religious significance as the day of congregational prayer. This arrangement emphasizes Friday as a day of worship and community, reflecting a pragmatic method of timekeeping. Knowledge about the Islamic interpretation of the days of the week can help one understand daily and weekly rituals influenced by religious executions. In Ethiopian Orthodox Christianity, the naming of the days of the week integrates traditional and religious elements, with specific significance given to Sunday as a day of worship and rest. The days leading up to Sunday and the day of preparation reflect the unique liturgical and cultural practices of the Ethiopian Orthodox Church.

The ancient Greeks' system of naming days based on gods and celestial bodies profoundly influenced Western culture. This practice blended mythology, religion, and early astronomical understanding, leaving a lasting impact on the way we name and understand the days of the week. Roman adoption and modification of this system further spread these names across Europe, where they evolved into the modern-day names used in many languages.

The Mesopotamians' naming of the days of the week was a complex fusion of mythology and astronomy. Their system was based on the seven classical celestial bodies and established the foundation for the timekeeping techniques used by following civilizations. The seven-day workweek is how Mesopotamian astronomy and religion continue to shape modern development.

The ancient Egyptians arranged their calendar on a 10-day week and the motions of heavenly bodies, especially the Sun, Moon, and Sirius, rather than following a seven-day week system like other societies did. Their pantheon of gods impacted the annual rituals and celebrations; each god was connected to a particular element or celestial phenomenon. Like the Greeks and Romans, particular days after their gods, their everyday lives and religious rituals were strongly linked to their gods' relationship with astronomy.

In various Asian cultures, the naming of days reflects a blend of astronomical observations and religious or mythological significance. While some cultures, like the Chinese and Japanese, adopted a seven-day week influenced by Western systems, they retained elements of their traditional cosmological and religious beliefs. Others, like the ancient Indian civilizations, integrated their day names deeply with their astrological and spiritual frameworks. This diverse heritage highlights the significant role that astronomy and mythology play in the structuring of time across different cultures.

In summary, the method used by the Oromo Geda system to name the days of the week exhibits a distinctive fusion of agricultural, spiritual, and cultural traditions. The names of the days are associated with natural cycles, group duties, and introspection. The Geda system of timekeeping is distinct from both Islamic and Western systems. Nonetheless, it is centered around allocating time to promote environmental sustainability and society's welfare. The Geda system's day names and meanings shed light on the Oromo people's interactions with their surroundings and attempts to preserve social cohesion and cultural continuity.

In conclusion, the days of the week among the Amhara and Tigray peoples reflect a deep connection between religious tradition, cultural practices, and astronomy. Each day has

its significance, primarily shaped by Ethiopian Orthodox Christian beliefs. Some days are dedicated to fasting and religious observance, while others focus on work and communal activities. The Ethiopian calendar, solar in nature, integrates these religious practices with the natural rhythms of life, reflecting a strong bond between the cosmos, agriculture, and spirituality.

In summary, the names and meanings associated with the days of the week in Harar demonstrate how Islamic teachings are easily incorporated into everyday life. Friday (Yawm al-Jumu'ah) is the most important religious day due to congregational prayer. Monday (Yawm al-Ithnayn) and Thursday (Yawm al-Khamis) are less critical because they are associated with fasting. Maintaining the order of work and worship during the other days is crucial to a well-rounded life.

Recommendations

Following a thorough analysis of the Amhara and Tigrayan peoples' day-naming practices, several proposals for additional research and cultural preservation emerge:

Preservation of Cultural Heritage: The customary name of days and their cultural importance should be documented and preserved.

Integration with Education: It is essential to incorporate the Ethiopian calendar and the meaning of the days of the week into official education programs, especially those that emphasize religious studies, cultural heritage, and regional history.

Study on Astronomical Influence: More investigation should be done into how Ethiopian calendars centered on the Sun affect spiritual and agricultural customs in rural areas of the country.

Culture and Spiritual Tourism: By promoting culture tourism that emphasizes the Ethiopian calendar and related religious customs like Timkat and Meskel, more people may become aware of Ethiopia's rich history. Such programs would help local communities economically and preserve traditions.

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