

Linguistics

On the Typology of Week Days in the Saturday's Calendar System

Mariam Nedospasova

G. Tsereteli Institute of Oriental Studies, Tbilisi

(Presented by Academy Member Th. V. Gamkrelidze)

ABSTRACT. The Hebrew *šabbat* denotes “creating work, rest”. *Šabbat* is a loan from Akkad. *šappattu* “the fifteenth day of the month, full moon”; it is generally related to the Egyptian *smt-*, with the same meaning. The institution of *šabbat* has become established in many countries, assuming other meanings as the main religious day, viz. “Sunday”. This gave rise to the creation of the *šabbat* calendar system, parallel to the planetary system.

The Georgian compounds: *oršabati* (Monday), and *samšabati* (Tuesday)... most closely resemble the relevant Syriac terms in Hebrew, from which these lexical units stem, viz. *yōm rišon*, *yōm šene* “the first day, the second day”, and *rišon b-šabbat*, *šene b-šabbat* “first in the week”, etc. The Greek *deutera sabbaton*, *trite sabbaton* constitute artificial word combinations, for the ordinal numbers “second, third”, underwent substantivization, denoting the days of the week, when used without *sabbaton*. Similarly to Georgian, in the Syriac *tnēn b-šabbā*, *tlātā b-šabbā* “two in a week, three in a week” are the only variants rendering these notions. At the same time, the first part of these terms, like the Georgian *oršabati*, *samšabati*..., is a cardinal number and not an ordinal one, as in Hebrew and Greek. © 2008 Bull. Georg. Natl. Acad. Sci.

Key words: *šabbat*.

The number of week days varied from time to time and from people to people, e.g. the Romans and Etruscans had an eight-day week, the Indians – a nine-day week, the Celts – a three-day week, a ten-day unit time was customary for the Egyptians and ancient Greeks; 3-, 4-, 5-, 6-, 8-, 10-day weeks existed in Central America and Mexico.

A seven-day period is mentioned in Sumerian and Babylonian texts, therefore, it became widely believed that the seven-day week was of Babylonian origin. This happened after 1904, when Pinch discovered and studied a cuneiform inscription preserved at Assurbanipal Library, where the names of Babylonian months as well as a few collocations with “*ūmu*”, denoting “day” are listed. The names denoting these months were adopted

by the Jews [1: 200], the Syrians adopted them from the Jews, and the Arabs from the Syrians. Part of these collocations represent different days of a month, those, similarly to Georgian, are presented in cardinal numbers, whereas in many other languages ordinal numbers were used to denote days of a week (comp. Russian, German, Arabic, etc.). In the Georgian language, the first day of a month represents an exception.

Only the fifteenth day listed in this inscription has its special name “*šappattu*”, which at the same time means “full moon”. It is well known that for centuries and partly nowadays the emergence of a full moon is greatly celebrated.

According to scholars, as *šappattu* (*šabattu*) is determined by the moon cycle, it should concurrently be

used for denoting a half moon and every moon phase, or a recurrently repeated seventh day, as the special festive importance of this day is emphasized in Babylonian hemerology [1: 199-202].

In order to substantiate this view, in his article *Keilinschriften und das Alte Testament* Schrader writes that a seven-day unit time is mentioned in cuneiform inscriptions with the especially important seventh day. This was a day when working, making sacrifice, etc. was prohibited, i.e. according to cuneiform inscriptions *šapattu* is interpreted as a holiday and is identified with *ûm nuh libbi* “peace for soul and heart” [2: 36]. However, Marler adds that initially *šapattu* meant a cycle, whereas *ûmu šapattu* meant the completion of a moon cycle. Hence, it does not mean “a holiday, day of rest”, but “completion, ending, termination”. To prove this, he cites many illustrations from the Old Testament where Hebrew *šabbat* is recorded with this meaning (Genesis 8₂₂, Isaiah 33₈, Jeremiah 3₃₀ and so on) and in the author’s view, the meaning of “a holiday” represents a subsequent stage of development [3: 78-79]. Besides, in addition to the meaning of “a holiday”, *šabbat* in Modern Hebrew is also used to express “completion, termination of work, business and strike”.

It is mentioned in the specialist literature that *ûmu šapattu*, as well as *yôm šabbat* implies “day of reconciliation, understanding”, as well as “the Judgment Day” and “celestial miracle”. From the day of the Exodus, *šabbat* is identified with “a holy day, a day of purification”, a day when man is closest to God.

Scholars have proved that the Jews adopted the institution of *šapattu*, together with the term denoting it during their stay in south Babylon.

In spite of the fact that cuneiform inscriptions do not contain any direct indication that *šapattu* means a recurrently repeated seventh day, at the same time there is no indication that the Jews always celebrated a full moon (although various Judaic holidays are mostly related to a moon cycle: e.g. the Passover was celebrated on the emergence of a full moon in Nisan (April), celebration of *tišri Succoth* on emerging of a new moon, new year is also related to the full moon). Such fluctuation of the meaning within one semantic field is quite natural.

Akkad. *šapattu* proper represents an Egyptian borrowing *smt-t* with the same meaning of “the fifteenth day, a full moon” [4: 67]. However, some scholars considered that etymologically it derives either from Semitic *sbb* - “time period”, or *šebu* - “to be satiated”, or from the root *sb* - “seven” [5: 799].

Thus, Hebrew *šabbat*, deriving from Akkad. *šapattu*, means “termination of work, rest”; however, this time it is interpreted according to the main religious rule of the Jews: completion of work in six days and necessary rest on the seventh day – Saturday, legitimized, blessed and sanctified by God.

The importance of Saturday and customs and traditions related to it, in particular, prohibition of different activities, etc., are repeatedly mentioned in the Old Testament and are discussed by bibliologists. It is emphasized that even manna did not descend from heaven on Saturday.

As is known, this principal rule of the defeated Jews spread in many countries of the world. Philon considered Saturday as a feast of the whole world, however, it was with regret that Seneca admitted that “the custom of these criminal people became so strong that it has covered the whole country. According to Joseph Flavius, by the end of the 1st century there was no Greek or barbarian city, not a single nation where the custom - “abstention from work on the seventh day” was not propagated [6: 120].

In spite of the religion practiced by this or that nation, they adopted the Saturday rule of the Jews, together with a term denoting it: Aram.: *sabbata* > Ethiop. *sanbat*, Greek > *sábbaton*, Latin *sabbatum*, Spanish *sabado*, French *samedi*, Georgian *šabati*, Megr.-Chan. *sabatoni*, Persian *šambe*, Arabic *sabt*, Russian *subbota*, etc.

As the main spiritual day *šabbat* “a holiday, termination of work” acquired its second meaning of “a week”, and is used separately as well as in terms denoting week days.

This is how the foundation for the creation of the Saturday calendar system in the region of the Christian East and non-Christian Near East was laid, in parallel to the planetary system. The inscription on a Roman Tomb, dated 269, is considered as the most ancient specimen of the custom of referring to the heavenly bodies by names; Saturday system names remained in Greece in later periods as well [6: 158].

For example a seven-day week with its main day Saturday as a commonly accepted time unit, was legitimized under the influence of the Jews, specifically, the Bible, as for denotation of the whole week, the Jews first used the term *šavua*’, derived from the number *ševa* “seven”. Accordingly, it was reflected in other languages as well: Greek *ébdomas*, Latin *septimana*, Pers. *hafte*, Rus. *sedmitsa*, Georg. *švideuli*, Arabic *usbū*’ (*sabī*’ is also used). ’*Usbū*’ also means “the seventh day” and al-’*usbū*’ “the seventh day from the birth”, “the seventh

day after returning from haḡḡ", "going around Kaaba seven times" [7: 1287-8].

It should be emphasized again that in Hebrew proper the term *šabbat* was used to denote a whole week since the Talmudic period. It is used separately, as well as together with terms denoting week days: *šabbat* "Saturday; week", *rišon be šabbat* "first in a week" i.e. "Sunday", *šeni be šabbat* "second in a week" – "Monday", *šliši be šabbat* "third in a week" – "Tuesday", *yôm revī' be šavua'* "fourth day in a week" or "Wednesday", *hamiši be šavua'* "fifth (day) in a week" or "Thursday", *šiši be šabbat* "sixth (day) in a week" or "Friday", *'erev be šabbat* is also used to denote the evening before Saturday.

There were attempts to translate these word combinations as "the first – after Saturday, the second - after Saturday", etc. [8: 26-28] However, the Hebrew particle "be" means "in" and "during" and not "after".

The fact that in the word combinations mentioned above *šabbat* means a week and not Saturday is proved by terms denoting Wednesday and Thursday (see above).

The second meaning of Saturday i.e., *šavua'* "week" was adopted not only by the Semitic languages, (cf. Judaic-Aramaic, Christian-Palmyrene, Syriac, Arabic) [7, IV: 1287-8], but under the influence of Hebrew, by Greek and Latin as well, and afterwards it found its way into other languages. This was mainly reflected in texts of the Old and the New Testaments (Isaiah, 66₂₃, Lev. 25₈, Mark. 16₉, Luke. 18₁₂). In the Armenian language it still has two meanings (cf. Rus. Saturday Jewish holiday (Sabbath), and afterwards every Old Testament holiday a week, seven days of a week) [9, IV: 361].

The same situation holds true for the Old Georgian language where "Saturday" - *šabati* was used to denote a whole week: Lev. 26_{34, 35} Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths.

As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

Lev. 23_{15, 16} And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days.

Luke. 18₁₂ I fast twice in the week.

In regard to the Saturday calendar system, Georgian terms denoting week days are of utmost interest for the present study.

On the basis of an analysis of written sources, namely the work by Iakob Khutsesi (447-484), Ivane Javakhishvili concludes that "at that time names of the Saturday system were used in Georgian to denote week days and i.e....already in the 4th-5th centuries the names of week days of the Saturday system dominated in the Georgian language". He adds: "It is known that Christians first adopted the names of week days from the Greeks, and to denote week days they used *šabbaton* "Saturday", *paraskeve* for "Friday", *devtéra šabbaton*, *trite šabbaton* "second, third Saturday", i.e. like Georgian *oršabati* and *samšabati* – Saturday, Monday and Tuesday" [6:158].

From this point of view, I think, the interest of the evidence of the Syriac language, which played an important role in the countries of the so-called Christian East, including Georgia, should not be underestimated.

Syriac is one of the dialects of Aramaic, a language in which rich literature is written (implying Classic Syriac). As is known, Aramaic was the administrative language used in Georgia until the 3rd century. The expansion of this language is explained by the literary traditions of the powerful state of the Achaemenians.

The spread of Christianity in Georgia is connected with the names of the Syrians. They founded the first monasteries in Georgia that became centres of Georgian culture (Shiomghvime, Zedazeni, Gareji, etc.). At the same time, in the fifth century the Georgians visited other centers of Antioch and Syria-Palestine where they studied the structure of the Syriac language and manuscripts created in this language [10].

The proof of these cultural contacts are some Syriac words found in Georgian or via Syriac other borrowings of Semitic origin, such as *šabati* (Saturday). At the same time, calques created under the influence of Syriac are also found, especially in translations of the Holy Scripture e.g., *šahīd* "witness-martyr" (<Greek Martyr), *hayla* "power; miracle", cf. Matt. 7₂₂, 13₅₈, Mark.6₂, etc., where "power" is used with the meaning of a miracle, and Georgian *shesakrebeli* ("assembly place") to denote Synagogue, for Syriac *Kenuštā* "synagogue" initially meant "assembly place" (Matt.4₂₃, etc.).

In my view, it should not be ruled out that the existence of Georgian terms denoting days of the Saturday system in the fifth century, characterized by especially intensive Georgian-Syrian cultural-historical relations, is a result of calquing of Syriac terms, the more so as these lexical units are recorded in the Gospel as well.

The point is that in the above-mentioned terminological word combinations in Hebrew as well as in Greek, ordinal numbers are used, whereas in Georgian and Ar-

menian, like Syriac (obviously, under its influence), cardinal numerals occur.

Syriac borrowed the Hebrew model of the Saturday system and introduced certain modifications into its micro system; particularly, cardinal numerals are used instead of ordinal numbers. It is possible that this happened by analogy of *yōm ehad* “day one” “Sunday”, which initially was used instead of *yōm rišon* “day the first”. It is not ruled out, however, and this may be even more acceptable, that in this case a crucial role was played by Akkadian, where the days of the month, similarly to Georgian, as noted above, are rendered by cardinal numbers. Anyway, in Syriac and Georgian terms containing a Saturday system number (Monday, Tuesday) typological adequacy is recorded: *ḥad b-šabbā, tnēn b-šabbā, tlātā b-šabbā, arba' b-šabbā, hamšā b-šabbā* or “one in a week, two in a week, three in a week, four in a week, and five in a week”, i.e. similar to Georgian *oršabati* (Monday), *samšabati* (Tuesday) and so on where *šabati* (Saturday) must represent a contracted form of the Genitive Case. Respective Persian and Turkish terms were formed similarly.

In addition to the examples given above, the fact that Georgian *šabati* (Saturday), similarly to Syriac *šabbā*, has the meaning of a week, is proven by the evidence of the Armenian language as well, which manifests typological resemblance in rendering these lexical units:

Yerkušabti, (one - of a week, two - of a week, etc.).

Notably enough, in Syriac word combinations similar to Georgian compounds the word “day” is not used, which is confirmed in corresponding Hebrew and Greek terms. As regards Greek, that greatly influenced the formation of the Georgian week structure (see below “Friday” and “Sunday”) its *devtéra* “second”, *trite* “third” and so on, underwent substantivization and denotes week days even without *sabbaton* and *hemera* (day).

Thus, similarly to Syriac, in Old Georgian *šabati* (Saturday) denotes a week, which accordingly was reflected in the terms denoting week days.

According to the Hebrew model, the day after Saturday, or the first day, is “Sunday” *yōm ehad*. This found reflection in various languages: Arab. *yawmu-l-ahad* “day of one”, Pers. *yak šambe*, etc. In this case Old Georgian is not an exception either. Cf. Matthew (28,) “In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene”.

It is known that after the spread of Christianity, Emperor Constantine replaced *dies solis* “day of the sun”, adopted in the Latin planetary system, with *dies dominicus* “the Lord’s day”.

Afterwards many Christian nations either borrowed this lexical unit directly or obtained the relevant term as a result of calquing: cf. Greek *kuriake*, from it Georgian and Armenian *kvira* and *kiraki* and Ossetian *xwycawbon* “the Lord’s day”, [11, V: 256] and in parallel *koyri/k'were* from Georgian; Chechen *kvire* [11, I: 652]; Spanish *domingo*, Italian *domenica*, French *dimanche*; Old Slavic *anastasis* “Resurrection”, Russian *voskresenie* - “Resurrection” (of Christ), Basque *igan* with the same meaning [8: 19].

Hence, it is natural that if in the Old Georgian Gospel according to Matthew *ertshabati* (“Sunday”) is used, in the *Revelation of John* 1¹⁰, similarly to Greek, “the Lord’s day” is found, corresponding to *hemera kuriake* [6: 158].

It is worth mentioning that the Greek borrowing *kurkī* with the meaning of Sunday is recorded in Arabic as well, which, according to G. Tsereteli, was borrowed by Arabic from Albanian [12: 212]. *Kurkī* is found in Muhammad Al-Istakhr’s texts from “Royal Paths (Armenia, Ran, Azerbaijan)”. This fact was reflected in the Dictionary by Dozy as *yamu-l-kurkī* “Sunday” [13, II: 458]. This work relates about a big fair at Bardawa *sūqu-l-kurkī*, where a lot of people gathered on Sundays *fī yawmi-l-ahad*. As a rule, fairs were arranged at weekends and as many Christians lived in this region, fairs were organized on Sundays as a result of this, *yawmu-l-ahad* was replaced by *yawmu-l-kurkī* and therefore the fair was renamed *sūqu-l-kurkī*. It is not improbable that the Muslim neighbourhood had a certain influence in this case; in Turkish and Azeri *pazar/basar* has both meanings: “fair” and “Sunday”.

If the main day from the Judaic religious viewpoint, *šabbat*, is the term denoting the whole week (and, as noted above, at a certain time not only in Hebrew), Christian *kuriake* “the Lord’s day” became the lexeme denoting week (cf. Georgian *kvira*, Ossetian *koyri*, Slavic *anastasis*, Russian *неделя < не делать (nedelya- not to do)*, denoting holiday in ancient times, from this *ponedelnik* (typologically cf. Kurdish-Azeri *pazarertes* “after Sunday”). Fasmer supposes that *nedelya* is more a Latin calque *feria dies feriate*, rather than Greek *apraktos hemera-s* [14, III: 57].

As for Monday, Tuesday, Wednesday and Thursday, in the Saturday calendar system these terms contain numerals, cardinals and ordinals or nouns derived from numerals, for example, in Arabic: *yawmu-l-ithayni* “day of two” or “Monday”, *yawmu-t-tulātā* (<*tālāt* “three”) Tuesday; *yawmu-l-arba'a* (< *arba'* “four”) Wednesday, etc.. Forms of *status constructus* are used

in Arabic but at the same time nouns derived from numerals without *yawm* "day" are also used.

In some languages Monday, as the day after Sunday - the main day, is rendered by a special term: cf. Rus. *ponedelnik*, Turk. *Pazartesi* (*ertesi*) after Sunday.

In many languages Friday, like Saturday and Sunday, does not contain a numeral and represents a special term. In some cases this fact is determined by the Judaic influence, cf. for example, Greek *paraskevè* denoting "preparation, arrangement", which meant the preparation for Jewish Holy Saturday. This Greek unit was borrowed by Georgian.

In the Arabic translation of the Gospel "Friday" is translated by the infinitive *isti 'dād* (Matthew 27₆₂), having the meaning "preparation"; however, this was not reflected in Arabic dictionaries; in Armenian the Syriac borrowing *ruvta* is used (see below); in Ossetian Friday is called *mayraemybon* or "Mary's day"; in the planetary system Friday was denoted as names of goddesses, cf. *dies Veneris*, *Afrodites*, German *Freitag* (Freya - wife of *Thunder* "Donner"), etc.

During the Jahili period, in Arabic poetry to denote Friday the term of Syriac origin is recorded everywhere - *'arūba* from *ruvta*, derived from the Semitic root *'rb* "sunset" [15: 13a]. According to phonetic regularity, in Arabic the infinitive *'gurūb/gūrūba* with the same meaning corresponds to *'arūba*, cf. Akkad. *erebu* "setting"; *ereb šamsi* "sunset", Old Aram. *m'rb* "west", Hebrew *'ereb* with the same meaning and so on, i.e. in this case instead of using their own lexeme, the Arabs directly adopted the Syriac term. This can be explained by a strong influence of the Syriac language on Arabic at that time. In spite of this, old Arab lexicologists usually tried to explain this term on the basis of the Arabic language, from verb *a'raba* "it became obvious". Some of them considered it as a Nabatean adoption from *aruba* [7, V: 1995].

It is noteworthy that in Armenian, where terms denoting week days are structured similarly to Syriac, even

at present the word of Syriac origin *urpat* is used to denote Friday.

After Islam became a dominant religion, the Syriac *a'rūba* was replaced by the Arabic term *ġum'a*, that is presently widespread not only in Arabic countries but also in the whole Islamic world. It is of purely religious nature, determined by the Muslim traditions: gathering of Muslims (cf. Arabic *ġm'* "gathered, brought together") in a big mosque for the common afternoon prayer. This is an official holiday of total unity and congregation.

Gum'a is mentioned once in the Koran. According to specialists, it belongs to the pre-Islamic period. They consider that this day is the exact translation of Hebrew *yōm hakkaniša* "day of a fair", cf. Hebrew *knš* "gathered, collected" which denotes the same as Arabic *ġm'*.

Judaic fairs were organized in the oasis of Medina where many Jews lived as the preparation for Holy Saturday exactly on Fridays. As the day of a fair, it is often mentioned in pre-Islamic Jewish literature. Muslims made use of this situation and managed to combine their commercial interests with religious obligations. Besides, this contributed to the popularization of Islam and broadened the audience that the prophet used to address.

Later on *ġum'a* became the term denoting the whole week; this probably happened by analogy with the Saturday calendar system, where a week in some languages is referred to by the name of the most important day from the religious viewpoint, cf. Hebrew *šabbat*, Christian "Sunday".

Thus, the Judaic Saturday system was adopted by some Christian nations as well as Muslims. They retained the main principle of this system and at the same time introduced certain innovations typical of their religion (cf. Sunday and *ġum'a*), as a result of which two different layers were created: Hebrew and Greek, or Hebrew and Arabic, as for Georgian, similarly to Armenian, it has three layers: the main or Judaic, Greek and Syriac.

ენათმეცნიერება

კვირულის დღეთა ტიპოლოგიისათვის შაბათის კალენდარულ სისტემაში

მ. ნელოსპასოვა

გ.წერეთლის აღმოსავლეთმცოდნეობის ინსტიტუტი, თბილისი

(წარმოდგენილია აკადემიკოს თ. გამყრელიძის მიერ)

ძვ. ებრაული *šabattu*, ნასესხები აქადურიდან, წარმოადგენს იუდეველთა ძირითად სარწმუნოებრივ კანონს: ექვსი დღე საქმიანობა, მოქმედების წარმოება, ხოლო მეშვიდე დღეს, შაბათს, აუცილებელი საზეიმო, სადღესასწაულო დასვენება, რომელიც დმერთმა დაადგინა, დალოცა და აკურთხა, რაც მრავალი ილუსტრაციით დადასტურებულია ძველ აღთქმაში. ეს დღე აღიარებულია და სამუდამოდ დადგენილი როგორც საღმრთო, წმინდა დღე, როგორც ზეციური სასწაული. თანამედროვე ებრაულშიც იგი იხმარება იმავე მნიშვნელობით, ხოლო მეშვიდე დღეს, *šabattu*-ს, აუცილებელია, საჯალდებულა შრომის შეწყვეტა. აკრძალულია სხვადასხვა სახის მოქმედებების წამოწყება და მსხვერპლშეწირვაც კი.

იუდეველებმა, სამხრეთ ბაბილონში ყოფნის დროს გადმოიღეს არა მარტო აქადური ტერმინი *šabattu*, არამედ მისი პრინციპული განაწესის ნორმებიც. თვით აქად. *Šabattu* კი მომდინარეობს ეგვიპტ. smt-დან: “თვის მეთხუთმეტე დღე”, “საესე მთვარე”.

მიუხედავად იმისა, თუ რომელ სარწმუნოებას აღიარებდა მსოფლიოს ესა თუ ის ერი, მათ იუდეველთა, და კერძოდ ბიბლიის, გავლენით გადმოიღეს ეს ტერმინი (შდრ. არამ. *sabbata*, ეთიოპ. *sanbat*, ბერძნ. *sabbaton*, არაბ. *sabt*, ქართ. *შაბათი*, ფრ. *samedi* და სხვ.).

ქრისტიანობის გავრცელების შემდეგ იმპერატორმა კონსტანტინემ ლათინურ პლანეტარულ სისტემაში მიღებული *dies solis* “შხის დღე” შეცვალა *dies dominicus*-ით – “ღვთის დღე”. ბერძნ. ქრისტიანულმა ერმა ეს ლექსიკური ერთეული ან პირდაპირ ისესხა, ანდა კალკირების შედეგად მიიღო სათანადო ტერმინი: შდრ. ბერძნ. *Kuriake*, აქედან ქართ. *კვირა*, სომხ. *Kiraki*.

მეორე ბერძნული ნასესხები სიტყვაა “პარასკევი”, რომელიც აშკარად იუდეველთა გავლენით აღნიშნავს მომზადებას, სამზადისს საღმრთო, წმინდა შაბათისათვის.

ამგვარად, ქართულში გამოიყოფა სამი შრე: ძირითადი, ანუ იუდეური, სირიული და ბერძნული.

ზანგასანმელია, რომ ქართულ კალენდარულ სისტემაში კვირის დღეების აღმნიშვნელ კომპოზიციებში: “ორშაბათი”, “სამშაბათი” და სხვ. აშკარად სირიულის გავლენით, გამოყენებულია რაოდენობითი რიცხვითი სახელები, მაშინ როდესაც თვით ებრაულსა და ბერძნულშიც კი ისინი გადმოცემულია რიგობითი რიცხვითი სახელებით, რაც ერთხელ კიდევ ამტკიცებს სირიული ენის გავლენას ფართოდ გამოყენებულ უმნიშვნელოვანეს ქართულ ლექსიკაზე.

სირიული ენის ცხად გავლენას ადასტურებს კიდევ ერთი საყურადღებო ფაქტი: სირიულ შესიტყვებებში, ქართული კომპოზიციების მსგავსად, არ იხმარება სიტყვა “დღე”, რომელიც დასტურდება შესაბამის ებრაულ და ბერძნულ ტერმინებში.

REFERENCES

1. *H. Zimmern* (1904), Sabbath, ZDMG, **58**.
2. *E. Schrader* (1878), Die Keilinschriften und das Alte Testament, III Aufl.
3. *Ed. Marler* (1908), Der Sabbat, seine Etymologie und chronologisch-historische Bedeutung, ZDMG, **62**.
4. *H. Zimmern* (1917), Akkadische Fremdwörter als Beweis für babylonischen Kultureinfluss, Leipzig.
5. *W. Gesenius* (1910), Hebräisches und aramäisches Handwörterbuch über das Alte Testament, Leipzig.
6. *ო. ჯავახიშვილი* (1951), ქართველი ერის ისტორია, ტ.1 [*I. Javakhishvili* (1951), History of the Georgian People, I, Tbilisi (in Georgian)].
7. *E.W. Lane* (1868-1893), Arabic-English Lexicon, London.
8. *М. М. Глонту* (1988), О типологии Баскского календаря. Тбилиси.
9. *В. Даль* (1935), Толковый словарь русского языка, М.
10. *ჯ. წერეთელი* (1976), არამეული ენა საქართველოში: “მნათობი”, №6 [*K Tsereteli* (1976), The Aramaic Language in Georgia: *Mnatobi*, №6].
11. *В. Абаев* (1958), Историко-этимологический словарь осетинского языка, М.
12. *გ. წერეთელი* (1951), არაბულ-ქართული ლექსიკონი, თბილისი [*G. Tsereteli* (1951), Arabic-Georgian Dictionary, Tbilisi].
13. *R. Dozy* (1920), Supplément aux dictionnaire arabe, I-II, Leiden.
14. *М. Фасмер* (1964-73), Этимологический словарь русского языка, М.
15. *H. Lewy* (1895), Die semitischen Fremdwörter im Griechischen. Berlin.

Received January, 2008