

THE DAYS OF THE WEEK IN ALL THE EUROPEAN LANGUAGES.

PREPARED BY H.H. PRINCE LOUIS LUCIEN BONAPARTE.

No.	LANGUAGE. (WHERE SPoken, READ, OR OTHERWISE USED.)	WEEK. (NAME OF THE CLUSTER, OR CYCLE, OF SEVEN DAYS.)	1.	2.	3.	4.	5.	6.	NAME OF SEVENTH DAY (WITH ETYMOLOGICAL EXPLANATIONS.)	
108	Basque. Spain and France.	Aste	Igande	Astelen	Astearte	Asteazken	Ostegun	Ostiral	(1) Larumbat (2) One Quarter (of the moon or lunation).	72
109	Finnish. Finland.	Viiikko	—	Maanantai	Tiistai	Keskiviikko	Tuorstai, Torstai	Perjantai	Lauantai, Lauanantai. Corruptions of Icelandic Laugardagur, g.v.	73
110	Estonian. Baltic Russia.	Nädal	Püha-päev	Esmas-päev	Teisi-päev	Kolma-päev, Kolm-nädal	Nelja-päev	Reede	Lau-päev (Bath-day). (The first part is a corruption of Icelandic Laugardagur, g.v.)	74
111	Livonian (Baltic Russia).	Nädil	Püva-päeva	Eczöm-päeva	Tuoisna-päeva	Kuolmõnd-päeva	Nellõnd päeva	Breidig, Breedig	Püöl-päeva (Half-day).	75
112	Lap. Norway.	Vakko	Sodnu-bæive	Vuosarg	Maueburg	Gaskvacko	Doresdak	Bæriadak, Fasto-bæivve	Lavardak Corruption of Icelandic Laugardagur, g.v.	76
113	Morduin. Russia.	Nedä	Nedä, Nedä či, Targa či	Ponedelnik	Vtornik	Sereda	Četvert	Pätnica, Päca	Subbota, Suota Sabbath.	77
114	Taheremianian. Russia.	Ärää	Ruä-ärä	Šařma	Koškožam	Vir-kečä	Iz-ärä	Kog-ärä	Kukä-kečä Dry-day (day without work).	78
115	Permian (Russia).	Šim-lun, Nedil	Vovzem, Kresče	Vil-vun	—	Sreda	Četvertok	Petnica	Subbota (Sabbath).	79
116	Votjak. Russia.	Ärä	Žuč-ärä, Ärä-nunal	Žuč-ärä-böre	Vordýškon-nunal	Vir-nunal	Pokci ärä, Četvertok-nunal	Biger-ärä-nunal, Pätnica	Köš-nunal, Ärä-bör, Dry-day (day without work), (Week-back). Šumat, Subbota (Sabbath).	80
117	Hungarian (Hungary).	Hét	Vasárnap	Hétő	Kedd	Szerda	Csütörtök	Péntek	Szombat (Sabbath).	81
118	Vogul (Russia).	Šat	Jelping-katel	Šat-pouk-katel	Mót-katel	Kormit-katel	Nelit-katel	Äit-katel	Katit-katel (Sixth-day).	82
119	Ostiac. Russia.	Šabyt, Šäbet, Šabyt-och.	Šabyt-och-chatl	Olyä-chatl	Kimet-chatl	Kulmet-chatl	Nelmet-chatl	Vetmet-chatl	Čhotmet-chatl, Ju-olyä-chatl (1) Sixth-day; (2) Hinder end-day.	82
120	Gaelic. Ireland.	Seachmhain	Dombnach	Dia Luain	Dia Máirt, Máirt	Dia céadaoine, Céadaoin	Dia dardaoín, Dardaoín	Aoine, Dia haoine	Sathurn, Dia Sathuín Saturn, day of Saturn.	83
121	Welsh (Wales).	Wythnos	Dydd Sul	Dydd Llun	Dydd Mawrth	Dydd Mercher	Dydd Iau	Dydd Gwener	Dydd Sadwrn (Day Saturn).	84
122	Cornish (Cornwall) (d.)	Seithun	De Zil	De Lin	De Merh	De Marhar	De Jeu	De Guenar	De Zadarn (Day Saturn).	85
123	Breton (France).	Sizun	Sól, Disól	Lún, Dilón	Meurs, Dimeurs	Merc'her, Dimercher	Iaou, Diziou, Diziau	Gwéner, Digwéner	Sadorn, Disadorn (Saturn, Day Saturn).	86
124	Greek (Greece) (d.)	Ἑβδομή	Κυριακή	Τῆς Σελήνης	Τοῦ Ἀποστόλου	Τοῦ Ἑρμοῦ	Τοῦ Διὸς ἡμέρα	Τῆς Ἀφροδίτης ἡμέρα	Σάββατον (Sabbath).	87
125	Modern Greek (Greece).	Ἑβδομάδα	Κυριακή	Δευτέρα	Τρίτη	Τετάρτη	Πέμπτη	Παρασκευή	Σάββατον (Sabbath).	88
126	Albanian (Turkish Albania).	Jave	Dile	Hanë	Marë	Meqkurë	Ëjte	Prende, Premte	Ëtunë (Saturn).	89
127	Latin. Italy	Hebdomas	Dies Solis, Dies Dominicus, ca	Dies Lunæ	Dies Martis	Dies Mercurii	Dies Jovis	Dies Veneris	Sabbatum, Dies Saturni Sabbath, Day of Saturn.	90
128	Italian (Italy).	Settimana	Domenica	Lunedì	Martedì	Mercoledì	Giovedì	Venerdì	Sabato, Sabato (Sabbath).	91
129	Spanish (Spain).	Semana	Domingo	Lunes	Martes	Miércoles	Jueves	Viernes	Sábado (Sabbath).	92
130	Portuguese (Portugal).	Semana	Domingo	Segunda feira	Terça feira	Quarta feira	Quinta feira	Sexta feira	Sábado (Sabbath).	93
131	French (France).	Semaine	Dimanche	Lundi	Mardi	Mercredi	Jeudi	Vendredi	Samedi (Sabbath-day).	94
132	Roman (Spain, Catalonia).	Semmana	Diumenge	Dilluns	Dinars	Dimecres	Dijous	Divendres	Dissapte (Day-Sabbath).	95
133	Rhetian. Canton des Grisons, Switzerland.	Jamna, Emna	Dumeingia	Lindischgis	Marsgis	Mezziamma, Mezemna	Gievgia	Vendergis	Sonda Corruption of High German Sonnabend, g.v.	96
134	Wallachian. Roumania or Wallachia.	Septimăna	Duminică	Luni	Marți	Miercuri	Joi	Vineri	Sâmbătă Sabbath.	97
135	Gothic (Moesia) (d.)	Vikō	—	—	—	—	—	—	—	98
136	Old High German. South Germany.	Wūcha	Sunnun tag	Mānetag	Ziestac	Mittawēchā	Toniris tac	Friadag	Sunnun āband, Sambatag (1) Sun(day's) eve; (2) Sabbath's day.	99
137	Old Low German. North Germany.	Wica	Sunnun dag	—	—	—	—	—	—	100
138	Anglo-Saxon. England.	Wice, Weoce, Wuce, Wōcce	Sunnan dæg	Mōnan dæg	Tiwes dæg	Wōdnes dæg	Þunres dæg	Frige dæg	Saternesdæg, Saterdæg (1) Saturn's day; (2) Saturday.	101
139	Frisian. Holland.	Wike	Sunnandi	Monandi	Tiesdi	Werniadei	Thunredi	Frigendi	Saterdi, Saturday; Snevend. Corruption of High German Sonnabend, g.v.	102
140	High German. Germany.	Woche	Sonntag	Montag	Dienstag	Mittwoch,—che	Donnerstag	Freitag	Sonnabend, Samstag (1) Sun(day's) eve; (2) Sabbath's day.	103
141	Low German. North Germany (Holstein).	Week	Sundag	Maandag	Dingsdag	Midweek	Donnerdag	Freedag	Sunnabend Sun(day's) eve.	104
142	Dutch (Holland).	Week	Zondag	Maandag	Dingsdag	Woensdag	Donderdag	Vrijdag	Zaturdag (Saturday).	105
143	Modern Frisian. Holland.	Wike	Snein	Moandei	Tisdei	Wansdei	Thungersdei	Fredei	Sniënd Corruption of High German Sonnabend, g.v.	106
144	English (England).	Week	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday (Saturn-day).	107
145	Icelandic (Iceland).	Vika	Sunnudagur	Mánudagur	Þriðjudagur	Miðvikudagur	Fimmtudagur	Þostudagur	Laugardagur (of bath-day).	108
146	Swedish. Sweden.	Vecka	Söndag	Måndag	Tisdag	Onsdag	Torsdag	Fredag	Lördag Corruption of Icelandic Laugardagur, g.v.	109
147	Danish. Denmark.	Uge	Søndag	Mandag	Tirsdag	Onsdag	Torsdag	Fredag	Lørdag Corruption of Icelandic Laugardagur, g.v.	110
148	Old Slave (Bulgaria) (d.)	Sedmica, Sedmīna	Nedjelja, Voskresenje	Ponedjeljnik	Vtornik	Sreda	Četvrtak, Četvertok	Pjatak	Subbota (Sabbath).	111
149	Russian (Russia).	Nedjelja	Voskresenje	Ponedjeljnik	Vtornik	Sreda	Četvertok	Pjatica	Subbota (Sabbath).	112
150	Illyrian (Dalmatia, Servia).	Nedjelja	Nedjelja	Ponedjeljak	Utorak, Vtornik	Srieda	Četvrtak	Petak	Subota (Sabbath).	113
151	New Slovenian. Illyria, in Austria.	Tjeden, Tjeden, Keden	Nedela	Ponedeljek	Tork, Vtork	Sreda	Četrtak	Petek	Subota Sabbath.	114
152	Bulgarian (Bulgaria).	Nedjelja	Nedjelja	Ponedjelnik	Vtornik	Srijeda	Četvrtak	Petak	Subbota (Sabbath).	115
153	Polish (Poland).	Tydzień, Niedziele, pl.	Niedziela	Poniedziałek	Wtorek	Środa	Czwartek	Piątek	Sobota (Sabbath).	116
154	Bohemian (Bohemia).	Týden, Neděle, pl.	Neděle	Pondělek	Úterek	Středa	Čtvrtek	Pátek	Sobota (Sabbath).	117
155	Lusatian (Saxony).	Tydsch, Njedsch, pl.	Njedschela	Pondschele	Wutora	Srijeda	Štwórtk	Pjatk	Sobota (Sabbath).	118
156	Polabic. (d.) Borders of the Elbe.	Nedela	Nedela	Pnedela, Pnedila, Pnedil	Tdrf	Sreda	Perundān	Skōpŷ	Subota Sabbath.	119
157	Lithuanian (Prussian Lithuania).	Nedela, Nedela	Nedela	Pnedelis	Utarminkas	Fereda	Ketwigas	Petnyctia	Subata (Sabbath).	120
158	Prussian (Prussia) (d.)	Nedele	Nadele	Ponadele	—	Possissawaite	Ketwirtire	Pentinx	Sabatico (Sabbath).	121
159	Letish (Baltic Russia).	Nedela	Swēdina	Pirmidina	Ōtrdina	Treschdina	Zetturdina	Pikdina	Sedina (Sixth-day of work).	122
160	English Bible	Week.	The First Day.	The Second Day	The Third Day.	The Fourth Day	The Fifth Day.	The Sixth Day	The Seventh Day, The Sabbath.	123

CHART OF THE WEEK [BS-27-28] - PART TWO - Page FOUR of four 11" x 17" pages - TRAIL GUIDES - Altamont, TN 37301

1 - SOME FACTS ABOUT THE BIBLE SABBATH —

At the close of Creation Week (Gen. 1) God rested on the seventh-day and hallowed and blessed it (Ex. 2:1-3). This is God's own day—His special day—the Lord's day. Jesus Christ created all things (Col. 1:16; John 1:3; Heb. 1:1-3), and He calls Himself the Lord of the Sabbath (Mark 2:28). It is His day, the Lord's Day, Jesus' Day. He made it for man—all mankind—(Mark 2:27) and not just for the Jewish race, which (in Abraham) came into existence 4,000 years after the Sabbath was given in Eden.

The Sabbath was given to man at the Creation of the World (Gen. 2:1-3), and His followers kept it (Ex. 16) before it was proclaimed on Mount Sinai (Ex. 20:8-11). It is the seal of the law and the sign that He is our Creator (Ex. 31:17), our Redeemer (Ezek. 20:12), and that we belong to Him (Ezek. 20:20).

While here on earth, Jesus gave us a careful example of obedience to the Sabbath law He had given mankind (Luke 4:16) and rebuked man-made changes in His laws (Matt. 15:9, 6). He magnified the law and made it honorable (Isa. 42:21).

Just before His death He predicted the destruction of Jerusalem 39 years later, in A.D. 70, and the end of the world (Matt. 24). He told His followers to continue to keep the Sabbath when those terrible events would happen years, and even centuries, later (Matt. 24:20).

He carefully instructed His disciples to keep His day holy, for He wanted them to keep it after His sacrifice on Calvary. His followers faithfully kept it after His death (Luke 23:56) and later in their missionary work (Acts 13:14-16, 40-46; 16:12-15; 17:1-4). They declared that we ought to obey God rather than men (Acts 5:29), and Paul could sincerely say, "Do we make void the law through faith? God forbid: yea, we establish the law" (Rom. 3:31). The promise of God was being fulfilled, that Gentiles would keep the Sabbath the Jews were desecrating (Isa. 56:3-7).

The Bible predicted that a church-state power would arise in later centuries that would seek to destroy the atonement and God's laws from among His people (Dan. 7:3, 20-21, 25; 8:9-12). The attempt by

this power to change God's laws, and especially His time law—the Sabbath—was specifically predicted in Daniel 7:25. Only God can change the law, and so Paul predicted the rise of a man who would call himself god (2 Thess. 2:3-4). This organization would pretend to sit in God's temple calling itself god (2 Thess. 2:4) and boastfully admitting its change in God's law from the seventh day to the first—and declare that this act was the Mark of its authority! And, indeed, is it not?

"Whom ye obey, his servants ye are" (Rom. 6:16). God's word declares that obedience to this man-made god by keeping his counterfeit—substitute—day of worship while knowing that there is not one word or hint in all of Scripture to support such worship—will soon bring upon oneself the Mark of the Beast (Rev. 13:16-17; 14:6-12). Only the remnant people of God in the last days, who keep the commandments of God and the faith of Jesus, will at that time resist it (Rev. 13:8; 14:6-12; 12:17). In fact, the Bible predicts a return to the true Sabbath as God's people will rebuild the torn-out place in the law of God—by again keeping His true Sabbath (Isa. 58:13-14). And, thank God, the assuring prophecy is given that the saved of all ages will, one day soon, honor the holy Sabbath of God for all eternity in the new earth (Isa. 66:22-23).

Sunday is never called sacred or holy anywhere in the Bible. It is never called the Sabbath or the Lord's Day. Sunday is mentioned only eight times in the Bible; and none of them is a command by the God of heaven, transferring the Sabbath sacredness to the first day of the week (Gen. 1:5; Matt. 28:1; Mark 16:1-2, 9; Luke 24:1; John 20:1, 19).

The seventh-day Sabbath is the Day of the Lord—the Lord's Day (Rev. 1:10; Ex. 16:23, 25; 31:15; 35:2; Ex. 20:10; Lev. 23:3; Deut. 5:14). It is His own day (Isa. 58:13) which He wants to share with you. He plans to keep it with you through all eternity to come (Isa. 66:22-23). Come worship Him on the best day—His day—the only day of weekly worship your God ever gave to you!

2—SOME FACTS ABOUT THE WEEKLY CYCLE—

Is the seventh day of the week today the same as in the time of Christ and Moses? This is very important. The seven-day week, as well

as the Bible Sabbath that terminates it, had a common origin in history. Both originated at the Creation of our world. Scientists, historians, and astronomers affirm that the seven-day weekly cycle has continued uninterrupted on down to our own day.

BIBLE—God has had faithful worshippers who have kept the Sabbath on down from the beginning of the world. But if time had been lost, the Divine Lawgiver would have set the matter aright when the Ten Commandments were given on Mount Sinai (1450 B.C., Ex. 20). The experience, in Exodus 16, which occurred before Sinai, illustrates the importance of keeping the Bible Sabbath. If the Sabbath had been lost, Jesus would have found it for His followers. The events of the crucifixion help fix the Sabbath (Luke 23:54-56; Mark 15:42).

THE CALENDAR—The Julian calendar was in use when Jesus was on earth. The calendar, which continued in use for 15 centuries was not accurate in the length of its year, for it was a quarter hour too long. By 1582, it was 10 days off. The Gregorian calendar was started in that year for some of the nations of Europe. Others did not change over for 200 years thereafter; but, all that time, the weekly cycle continued unchanged. The length of the year was changed, but the week was not.

SCIENTISTS, HISTORIANS, AND ASTRONOMERS—We do not have space to discuss the evidence here, but researchers in these fields support the continuity of the seven-day weekly cycle since earliest times. See "No Time Lost" in our book, BEYOND PITCAIRN, for much more information on this.

THE JEWISH RACE—Our heavenly Father has given us more than scientific and historical evidence. He has given us the Jewish race! Every other Near East ethnic group has disappeared—the Hittites, Sumarians, Babylonians, Assyrians, Moabites, Philistines; but the Jews remain and, with them, the seventh-day Sabbath. They have faithfully kept it since the time of Moses, 3,400 years ago. Any Jew will tell you that the seventh day is the Sabbath—and that it falls on the Saturday of each week.

The commands of God are simple and require obedience.

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