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# Chrononyms and the Time Identity

By Dr. Reginaldo Nascimento Neto

*Abstract-* This paper intends to argue that Chrononymy – the denomination of time divisions – have been only descriptive or designative, because time is still far from being understood. So, this study of Chrononymy focuses on the examination of the names of temporal phenomena, and its goal is to discover the initial motivation of a given chrononym as well as the moment and circumstances in which the primitive semantic layer was broken, redirecting a new fluid of meaning through new ramifications of meanings, or its semantic emptying. It is assumed that the Chrononymy, or way of naming the time, used by civilizations, reveals kinetic-astral, space environmental, religious and, metaphorical motivations. In this way, Chrononymy would envelop descriptions of these phenomena from the perspective of the paradigms of each epoch, which, when uncovered, rescues the basic scientific and anthropological reference of temporal identity eclipsed by continuous semantic emptying. It is sought a theoretical anchor in authors as Bakhtin (1990), Dick (1990, 1998), Piettre (1997), among others, and analyze etymology and historical-semantic flow for terms like second, minute, week, month, year, century, age, and its chrononimic subdivisions, with the purpose of identifying the nominee's motivations.

*Keywords: time, chrononymy, identity, etymology.*

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# Chrononyms and the Time Identity

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> Blessed is the one who invented the beautiful trick of the calendar, because the good thing about Monday, the 1st of the month and every new year is that they give us the impression that life does not continue, but just starts over… (Anonymous).

## I. Introduction

It can be principle, beginning, archē (ἀρχή) or rēʾšiyṯ (תי֫שְׁאֵר), but time is a mystery. To name it has only been to describe or measure it because it is still far from being understood.

In proving his theory of relativity, Albert Einstein (14 March 1879 - 18 April 1955) said that time and space are interdependent. For physics, time and place were originated or came into existence (cf. Hawking, 1988). Influenced by these postulates, Bakhtin (1990), when referring to the narrative, says that time materializes and incarnates and becomes artistically visible (BAKHTIN, 1990, p. 84). The universe is fascinating, so is time.

When considering that time is a physical phenomenon, which can be measured and named, it is urgent to ask what underlying influences had motivated the nominee in the naming of time manifested in chrononyms?

According to Browen Martin and Felizitas Ringham's Semiotics Dictionary (2000), "the term Chrononyms designates a specific length of time such as 'day', 'spring' or 'coffee break', while the Michaellis Online Dictionary defines a Chrononym as the name of the divisions of time: "denomination of time divisions in years, seasons, eras, months, days, morning, afternoon, night, and historical times".

Fiorin (2006) considers that "reality only exists for men when it is named" (FIORIN, 2006, p. 55), therefore agreeing with Dick (1998), when she says that "the act of naming permeates concepts, values and purposes, intentions and codes, not just impertinent arbitrary conventions. Eight years earlier, Dick (1990) already postulated that naming is a very significant activity for man:

> To become a name, the word goes through a selective and interpretive experiment, which presupposes the articulation by the nominator (or enunciator/emitter) of conventional concepts, values, intentions, codes and uses (DICK, 1998, p. 101).

> The act of naming as a human activity is inscribed as a very significant activity for man, often complementing the perfect understanding of the surrounding reality. (DICK, 1990, p. 29).

On that anchor, taking into account that it is not possible to enter the world of meaning without going through the gates of time and space, it is possible to suppose that chrononymy, or the way of naming time, employed by civilizations, reveals kinetic-astral, space-environmental, religious and, or metaphorical motivations.

Thus, the chrononyms envelop descriptions of these astral, sensory, mystical or scientific phenomena, which, when unveiled, rescue scientific and anthropological knowledge and ways of seeing.

Among others, a relevance that also can be attributed to chrononymy stems from the fact taken from Michel Holquist's quotation, *apud* Bemong (2015) defending the amalgamation between time and events:

> Chronology cannot be separated from events and vice versa: an event is always a dialogical unit, as much as a correlation: something only happens when something else with which it can be compared reveals a change in time and space (BEMONG, 2015, p. 19).

Language is heavily permeated by chrononomical aspects[1]. Although implicit, the statements of time and aspect of verbs in speech acts infer the dimensions of today, yesterday or tomorrow,

[1]Aspect of a verb is linked to the duration of the verbal process. For example, the verbs shake, bounce, spin, rotate and vibrate, among others, are activity verbs, as they have an internal dynamics, describe events that develop over time, without having a certain point of completion, and denote oscillatory, segmented, idiosyncratic actions, alternating, or intermittent.

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crystallizing a kairos[2] within the discursive chronos[3], that is, they mark a unique moment in the time when this statement occurred. Goethe saw this temporality as a real entity endowed with concrete historical significance.

In this way, this Chrononymy study focuses on examining the designative and descriptive names of temporal phenomena, and aims to unveil the initial motivation of a given chrononym as well as the moment and circumstances in which the primeval semantic layer was broken, redirecting a new flow of meaning for new ramifications of meanings, or its "semantic emptying" as called by Carvalhinhos (2007). That is, at what point or border strip does the name change from descriptive to just designative, and why do chrononyms have the name they have?

When the primary meaning of a name that describes a temporal phenomenon becomes a fossilized chrononym, it takes on a new meaning that, very often, buries, obliterates, or even falsifies descriptive elements enveloped in its etymology.

If the understanding of a chrononomic lexicon accommodates itself to a purely synchronous[4] sphere, without discerning the attributes embedded in that name from its etymology and semantic path, its semasiological and referential sphere is minimized. That is, the pontifical material that paves the gap between the sign and the referent is drastically reduced.

For example, from the chronological lexicon *year*, one can mechanically target only one number (2018, for example), without, however, rescuing the encyclopedic, philosophical and scientific knowledge that surrounds this term.

## II. Time and Its Fingerprints

Humanity marks time, groups it chronologically and names it. Society always tells its stories linked to the variants of "once upon a time". Analogies and metaphors of time are frequently associated with paths. For this reason, present (from lat. Praesens and praeesse - at hand, immediately, just ahead), past (from lat. Passus, praeteritus - leave behind or already covered) and future (lat. Futurus - everything that is still ahead) signify a metaphorically spatial demarcation. However, time also narrates its version of the facts, and imposes its presence, wedging an indelible mark on whose repetitive basis, clocks and counters of their cycles are invented.

Although repetitive cycles have been relevant to the functionality of clocks, they are not their only operational method. The law of entropy reveals that continuous processes towards states of gradual disorganization and loss of energy are the inexorable vector of all things, including time.

Aristotle certainly derives his conception of time, as a uniform reality endowed with movement, from the Platonic postulate that considers time the "moving image of eternity" (BRAGUE, 1982, p. 15), when he says:

> He resolved to make a moving image of Eternity, and as He set in order the heaven He made this eternal image having a motion according to number, while Eternity rested in unity; and this is what we call Time (PLATO, 1950, p. 37).

Agreeing with Reis's postulate (1996, p. 143) that "there is only time where and when there is movement because before and after already presuppose it, Puente (2014) presents the idea of the impossibility of tautochrony of instants because they are as points on the dashed line of a straight line:

> Indeed, if it (the present moment) is each time different, and in no way distinct parts from each other can be simultaneous in time [...] then, neither are the present moments simultaneous with each other. [...] it is impossible for the present moments to be contiguous in relation to each other, as it is also impossible for one point to be contiguous in relation to the other point (PUENTE, 2014, p. 24, 25)[5].

It follows that, as the wheel of a car rotates cyclically around its axis while moving the vehicle in a spatial displacement, the time cyclic is also straight.

There are many aspects that associate movement with time. For example, when you see the full moon shining in the sky, you actually see what it was 1.2 seconds ago. This is because there is a time that has elapsed in the path from the time the light was emitted until it was observed. This implies that if the sun, which is 149,600,000 kilometers from Earth, supposedly went out at this moment, its brightness would continue to be seen for another eight minutes. Given the astronomical distances, when looking at Alpha Centauri now, you can see its past, that is, what this star system was 4,367 years ago.

Likewise, reading the remaining amount of Carbon-14 and the 9,192,631,770 radioactive

[2] Kairos (καιροσ) is a fleeting time when an opportunity presents itself and must be faced with strength and dexterity for success to be achieved (WHITE, 1987, p. 13).

[3] Chronos (Κρόνος) is the chronological, or measurable sequential time that is associated with the linear movement of earthly things (WHITE, 1987, p. 13).

[4] The linguistic Ferdinand Saussure's concept of synchrony refers to the study of language from the perspective of a specific moment. He postulated that the speaker's only linguistic reality was language at work. He postulated that the speaker's only linguistic reality was the working language. This is in opposition to the concept of Diachrony, common at his time, which addressed the study of language considering the passage of time, its etymology and semantic evolution.

[5] Author translation. Com efeito, se ele (o agora) é a cada vez diverso e de modo algum partes distintas entre si podem ser simultâneas no tempo [...] então, tampouco os agoras serão simultâneos entre si. [...] é impossível que os agoras sejam contíguos uns em relação aos outros, como também é impossível que um ponto o seja em relação ao outro ponto (PUENTE, 2014, p. 24, 25).

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oscillations of the Cesium-133 atom pulsating in one second can be described as clocks.

Also, a bucket, containing six liters of water, has been placed empty under a tap that leaks 60 drops of 0.05 ml every minute, indicates that, if there was no change in flow or volume in this drip, a period of three hours elapsed since the first moment the bucket was placed there.

Gray hair and wrinkles in aging are cyclical indications of the straightness of time. The number of circles and rings that exist on the trunk of a tree date its age. The measurements of energy loss, and the unique radioactive signals left in nature, such as the radio halos produced by the glowing decomposition of Polonium-218 are vestiges of the passage of time.

It is postulated here that Chrononyms are also an identity sign, or even monuments erected in time, which show the onomasiological motivations of each etymology, addendum, alteration or semantic neologism carried out in the circumscription of different diachronic paradigms of society, culture, political power, or physics during the process of the name fossilization of each temporal greatness, which is perceived as reality.

In this way, Chrononyms also leave continuous marks like fingerprints, which allow inferring the basic referential identity of each named chronological measure.

Therefore, in line with Virgil, in Georgica p. 2.490, who says "happy is the one who comes to know the causes of things", - Felix qui potuit rerum cognoscere causes - from now on, etymologies of chrononyms will be presented, with the purpose of searching for secrets of the language buried by time, because, according to Pereira (2018), "a word, dug into its fossil records, can unfold into magnificent images for the understanding of the history of thought and the arts".

For the Online Etymology Dictionary, "etymologies are not definitions; they are explanations of what our words had meant 600 or 2000 years ago". However, the etymologies presented here will not be a limiting factor. In some analyzes, semantic references, history, astronomy, and discussions of social paradigms and imagery relevant to chrononyms will be addressed.

## III. Calendar: Astral Tracking

The calendar, according to Ferreira (2001), is the measurement system that, based on astronomical phenomena or on a set of specific rules, divides time into days, weeks, months and years.

The word calendar comes from the Latin calendarium, and referred to the Roman accounting books. Calendarium comes from calendars, which referred to the first day of the Roman month, when debts were collected. The root PIE[6] (proto-European) * kel-4, fossilized in the words cry, declare, proclaim, among others, composes the word calare, cognata of calendars and means to shout, to announce, because those who came to collect the bills acted.

According to the Encyclopaedia Britannica (1911), in Rome, the collegiate of priests was responsible for the promulgation of the calendar, establishing holidays, election dates, etc. This gave them a power that soon became abusive in the sense of serving political purposes, such as prolonging the term of office of a magistrate, or postponing the annual election.

To put an end to this priestly binge, Caesar summoned the assistance of astronomer Sosigenes of Alexandria, who set the count of the year extension to 365 ¼ days and the fourth year to 366 days.

During the Republic, the beginning of the year coincided with the tenure of new magistrates and the current year was named with the name of the elected consul. The Romans counted the years from the founding of Rome, for example, 1 ad. U.C. (1 ab - Urbe Condita - 1 year after the founding of Rome) that is, 753 B.C., and the month, from the new moon.

The first month of the year was March, as perceived by the names September (7) October (8), November (9), December (10). But in the establishment of the Julian calendar, in 46 BC, or 708 ad. U.C., started on January 1st, when the equinox fell on March 25th.

In that calendar, the regulation of intercalation every four years of an extra day in February was misunderstood by the priests, alternating it every three years, i/o four.

August, after being informed about the mistake, tried to repair it, however, the astronomical extent of the year had not been well determined. The non-computed 11 minutes and 14 seconds of each year took the equinox of the year 1582 to March 11, therefore, a discrepancy of one day in every 128 years.

In order to bring the equinox to its first place, Pope Gregory XIII ordered that 10 days should be deducted from the calculation in October 1582. From then on, the Gregorian calendar was introduced, which had a new interleaving system.

Unlike the solar, the Hebrew calendar is dated from creation as being 3760 years and 3 months b.C. It is a lunisolar year and consists of 12 or 13 lunar[7] months with 29 or 30 days, which results in an ordinary year of

[6] PIE - Proto-European. According with Auroux (2000), PIE is hypothetically a common ancestral language of Indo-European languages. Like Albanian, Anatolian, Armenian, Baltic, Celtic, Dacian, Germanic, Greek, Illyric, Indo-Iranian, Italic, Phrygian, Slavic, Thracian, Tocarian. The term was coined by Thomas Young, a British physician and Egyptologist in 1813. Franz Bopp's comparative grammar made these studies an academic discipline.

[7] Lunation is assumed to be 29 days, 12 hours, 44 minutes and 3 1/2 seconds.



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354 days and an embolistic[8] year of 384 days, occurring in each 19-year cycle.

The Muslim calendar, on the other hand, is dated from the 1st day of the month preceding the flight from Muhammad from Mecca to Medina - (Al Madinah Al Munawwarah) - that is July 15, 622 AD, the years of Hegira are lunar and have 12 lunar months and begin with the new moon.

With regard to the calculation of dates and counting of time in ancient history, modern scholars use sources such as the Canon of Ptolemy, Babylonian tablets and Egyptian papyri. It is observed that, impressively, the methods of recording the time used by these primitive peoples had almost no errors.

In Assyria (cf. Packer, 1995), for example, the Limmu or eponymous name was used, which was the granting of the name of the officer in charge for the year of his regency. Lists were produced with the sequence of these names, where events that occurred during that period were also recorded. Thus, with the information that on June 15, 763 B.C., there was an eclipse of the sun that is recorded in the eponym of Bur-Sagale[9], it was possible to correlate dates with our modern calendar from 911 B.C. to 648 B.C.

Also, lists with names of kings, as well as the synchronization of the reports of events of other peoples with whom they related, shed light on Assyrian history since 2000 BC (cf. Silva, 2008).

In the second century BC, the Egyptians recognized the 24-hour period, each with 60 minutes as the duration of a day, but it was the Babylonians who, long ago, when observing the movements of the stars accurately, developed a very accurate calendar with a year of 360 days divided into 12 months of 30 days each. According to Piettre (1997):

> This division, having the number 12 as a base, had its origin in Babylon. The Babylonians understood the year to be composed of 360 days, counted in 12 months of 30 days and, every 6 years, they added a month to resume the path of the sun (PIETTRE, 1997, p. 18).

## IV. Chrononyms and the Identity of Time

In the onomasiological process of chrononymy, or way of naming time, the intention of describing the kinetic-astral, space-environmental, religious and, or metaphorical conception of the nominator is revealed in his quest to grant an identity to it, according to nominator's conceptions and uses of power. That intention can be unveiled by studying the naming terms of time as we intend to see below.

Given the limitations of this article, a brief analysis of chrononyms related to the shortest times, which are subdivided in the sphere of the second, minute, hour, day, month and year (1 - 7), will be presented.

1. *Second*

The word second comes from the Latin *secundus-a-um*, and is an archaic participle of *sequor* and *sequi*, which meant to follow. When a minute was divided into 60 parts, each of these parts was given the name *pars minuta secunda*, that is, the second part was reduced, as this followed the first. In Latin, who follows is the smallest.

2. *Minute*

The word minute comes from the Latin *minutus* which is the perfect participle of the verb *minuere* composed with the root PIE * mei-2 (small) and meant reduced, diminished, small, insignificant, shrunk, very brief. As seen earlier, in dividing the hour by 60 parts, each of these parts was called *pars minuta prima*, that is, the first minute part. In both cases, there is a dimensional description of the time resulting from a division carried out in the second century b.C. by the Egyptians when they recognized the 24-hour period, each 60 minutes long, as being the length of a day.

Another aspect unfolded in this chrononym is the mystical aspect of the sexagenal in Babylonian religiosity. Sixty was the number of Anu or Marduk, their very high divinity in the course of their history.

3. *Hour*

The Babylonians had used, as previously seen, a duodecimal (12) and sexagenal (60) number system. Given their need for smaller fractions of the day, they used the shadow path of a stake produced by the sun and fragmented it into 12 parts, also reproducing them for the night. So they divided the day into 24 parts (12x2), and each part in 60.



*Source: https://www.quora.com/Where-does-the-word-hour-come-from*

*Figure 1:* Sundial

The word *hour* is found in the Greek in the form of Ὧραι – horai, and was used to designate any time limitations within a year, such as seasons. He is a descendant of the PIE * yor-a, which in English, composed the word year. St. Isidore of Seville (560-636) presents a pun of words surrounded by the sound resemblance between Ωρα in Greek and hour in Latin.

[8] That was added days to coincide with the solar calendar.

[9] The phrase used - shamash ("the sun") akallu ("obscured") - has been interpreted as a reference to a solar eclipse since the first decipherment of the cuneiform in the mid-19th century. The name Bur-Sagale (also translated as Bur-Saggile, Pur-Sagale or Par-Sagale) is the name of the limmu official in the eponymous year. https://books.google.com.br/books?id=L5dTAAAAcAAJ&pg=PA660&redir_esc=y#v=onepage&q&f=true.



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Although both come from different PIE roots, they are an illustration of a common aspect in the time reference, as follows:

> Hour is a Greek name, yet it seems Latin. Hour is in fact, a time limit, just as the edge is a limit of the sea, the rivers and the clothes[10].

Greek astronomers supposedly appropriated the concept of dividing the day into 12 parts from the Babylonians and called it a time limiting piece.

4. *Day*

Day derives from the Latin word dies which uses the root PIE * dei meaning to shine, and * dyeu, when there is light. In Sanskrit dyāuh means luminous sky. In reality, only the etymology of this term already makes an obvious allusion to the clear period in a given hemisphere of the planet, however, day can be applied to mean what is transitory, as inferred from the Greek word hemera (ήμέρα), which has originated the word ephemeral (ephémeros - ἐφήμερα, that is, επι *–to*, and ᶜμερα – day) or what lasts only one day.

This word is used to name the insects known as *ephemeris* of *Ephemeroptera*[11] order, (ephemero - which lasts a day, and pterón - feather or wing), as the dayfly, because these adult insects live only one day. In order to avoid ambiguity of the term, there is the use of nychthemeron (νυχθμερον) - in the sense of 24 hours.

Other languages also use different words for the day, as a clear part, or as a 24-hour period, including Polish, Russian, Hebrew, Swedish, Dutch.

The day is measured by the Earth rotation, which rotates around its own imaginary axis, causing any point on the planet to be led east, from sunlight to darkness, with a rotation of the hemispheres in the reception of light and darkness.

Some ancient peoples like the Babylonians and the Hebrews began to count the day from the sunset. With regard to this semantic aspect of the word day, The Online Etymology Dictionary says that:

> Meaning originally, in English, "the daylight hours;" expanded to mean "the 24-hour period" in late Anglo-Saxon times. The day formerly began at sunset, hence Old English Wodnesniht was what we would call "Tuesday night."[12]

Other peoples, like the Egyptians, counted it from dawn. The custom of considering midnight as the border between day and night comes from the Romans.

In this perspective, *today*, from the Latin word *hodie*, comes from hoc die, that is, this day.

*a) Wee hours (Small hours before dawn)*

Ferreira (2001) calls wee hours (*madrugada* in Portuguese), as the period between midnight and dawn. The Collins English Dictionary (2000) defines this term as "the early hours of the morning, after midnight and before dawn". This word is synonymous with dawn - (prima lux) - and probably comes from the Latin verb maturare, which, in addition to having a sense of rushing, also means to mature, or to become mature (maturus), also forming the word morning . It follows from this the establishment of a metaphorical idea in the denomination at dawn as the stage in which the day matures.

*b) Dawn/aurora*

Dawn (*alba* in Italian, *albe* in French, *amanecer* in Spanish, *alvorecer* in Portuguese) comes from the Latin word *albor*, which means whiteness, and *albus* - white, and designates, according to Ferreira (2001) the morning twilight, that is, the period in which a gloom, half-light or undecided light precedes the sunrise.

The English word Dawn (dawn) comes from dagung in Old English and from PIE * agh - one day and also brings the sense of increasing light or becoming day.

*c) Morning*

Morning, the start time of the day, comes from Maneana, Mane, manus (good), maturus (mature) and Matuta (morning goddess), Latin words derived from PIE * meh-2, whose root is related to the idea of maturing , sparkle, or shine, and also gave rise to the Anglo-Saxon word Morgan, which became morning in English. In this way, it is possible to understand morning as the period of the day when the sparkling glow is ripe.

The word *amanhã* in Portuguese (tomorrow) comes from the Latin construction ad maneana, as the starting time of the day, of course, meaning next day.

It was not possible to find the PIE root of the word *tomorrow*, although it seems to have etymological relationship with the Old English word *morgen,* upward root of *morning*, after accommodating itself as Morrow. So as it is employed in *to*-day, to-morrow start to refer *the next morning, i/e, tomorrow.*

*d) Afternoon/Eve*

The Portuguese word *tarde* is derived from its Latin counterpart (*tarde*), which in turn comes from *tardus* to designate what is slow, time consuming. Hence the verb *tardar* (delay - slow) to refer to what happens at a later time, an inherent idea of delaying, late, etc.

The reason for evening (lat. Vespertinus) being the adjective related to the afternoon is because, in Greek mythology Hesperides (Εσπεροσ) was a deity

[10] *Hora graecum est nomen, et tamen latinum sonat. Hora enim finis est temporis, sicut et orae sunt fines maris, fluuiorum, et vestimentorum.* Opera Omnia, tomus III- Etymologiarium - Book 10 prioris, vol. 3 chapter 29 - De momentis, et horis. p. 218. Available at: https://play.google.com/books/reader?id=S8skJ9Z46mEC&printsec=frontcover&output=reader&hl=pt_BR&pg=GBS.PR3.

[11] (HYATT & ARMS, 1891).

[12] Available at: https://www.etymonline.com/word/day access in jul. 23, 2018.



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personified by the planet Venus, visible also in the evening and therefore called vesper star.

As already mentioned in the considerations about the chrononym *day*, some peoples understood that the sunset marked the beginning of the new day, considering therefore, the first hours after sunset were considered the following day.

Similarly, the word *vesper*, or the day before is also associated with dusk coming from the root PIE *wesperos* (WATKINS, 2011).

*e) Night*

In contrast to the day (light part), the night is the period in which a hemisphere of the Earth, due to its rotation movement, finds itself without the reflection of sunlight. *Noctem* from Latin and *night* in English have their origins from Greek nux, (νυξ), nuktos (νυκτοσ) which means night/darkness. The PIE root nek-t- (black, black, dark, gloomy) is present in words such as *nictophobia* (fear of night or darkness) and *equinox* (Aequus - equal and nox, noctis - night) to designate the phenomenon of day and night having the same duration.

In this context, yesterday in a Latin expression is ad noctem, that is, last night, The PIE root: *dhgh (y) es, according to Watkins, is derived from the nominal stem gho- added to the word dyes - day, forming (dh) ghester - yester plus day raising the word yesterday to mean the past day.*

*f) Week*

The week (lat. Septimana) computed in a seven-day cycle has been a legacy of the Hebrew people since long before the planetary week was agreed. The British Encyclopedia says:

> The week is a period of seven days, having no reference whatever to the celestial motions, a circumstance to which it owes its unalterable uniformity. Although it did not enter into the calendar of the Greeks, and was not introduced at Rome till after the reign of Theodosius, it has been employed from time immemorial in almost all eastern countries; and as it forms neither an aliquot part of the year nor of the lunar month, those who reject the Mosaic recital will be at a loss, as Delambre remarks, to assign it to an origin having much semblance of probability. Available. at: https://archive.org/details/encyclopaediabri04chisrich.

For Babylonians and Greeks, astronomy had been a focus of interest since its inception. While observing the firmament closely, at a time when the lights of large cities did not overshadow the sidereal nocturnal spectacle, they performed calculations that, from the perspective on Earth, led them to understand the apparent distance between the seven stars visible on the cosmic screen conventionalizing the sequence Saturn, Jupiter, Mars, Sun, Venus, Mercury and Moon.

The Babylonian mythological influence, which saw planets as deities, as well as the advances of Greek Mathematics and Astronomy establish the paradigm under which favorable conditions were created to designate the names of these seven celestial bodies, one for each day of the weekly cycle.

With the day division into 24 hours, Egypt devoted each hour to a certain star, so, the day was named after the one to whom referred to his first hour. When the cycle was completed, the eighth day should be Saturn's again, because, for them, this was when the week was supposed to start, differently from the Hebrews, who named the days of the week with ordinal numerals, and Saturday was the last day.

There are, in several languages of the world, as can be attested below, vestigial evidence of the influence of these two forms with which, the days of the week were named, that are, the numerical and the planetary. In both, religious reasons are involved.

*Board 1:* The names of the days of the week in some languages

| Portuguese | Hebrew | Latim | English | German | Spanish | Saxon |
|---|---|---|---|---|---|---|
| Domingo | Yom rishon (1º) | Solis Dies | Sunday | Sonntag | Domingo | Sun's Day |
| Segunda-feira | Yom sheni (2º) | Lunae Dies | Monday | Montag | Lunis | Moon's Day |
| Terça-feira | Yom shlishi (3º) | Martis Dies | Tuesday | Dienstag | Martes | Twi's Day |
| Quarta-feira | Yom revi'i (4º) | Mercurii Dies | Wednesday | Mittwoch | Miércoles | Wonden's Day |
| Quinta-feira | Yom hamishi (5º) | Jovis Dies | Thursday | Donnerstag | Jueves | Thor' Day |
| Sexta-feira | Yom shishi (6º) | Veneris Dies | Friday | Freytag | Viernes | Friga's day |
| Sábado | Shabbat | Saturni Dies | Saturday | Samstag | Sábado | Saterne's Day |

As far as the planetarium is concerned, Greco-Roman pantheism associated the Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn with their deities, since it was thought that deities ruled the planets. There was also a parity of the gods in the processes of transculturation. For example, in Saxon, Tiw, Woden, Thor, and Friga were equivalent to Mars, Mercury, Jupiter, and Venus respectively.



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Another observable aspect is the integrity of the weekly cycle. According to Smith (1875), in their archaeological excavations, the same weekly cycle was recorded by the Assyrians:

> In the year 1869, I discovered among other things a curious religious calendar of the Assyrians, in which every month is divided into four weeks, and the seventh days, or "Sabbaths," are marked out as days on which no work should be undertaken. During 1870, I was engaged in preparing for publication my large work on the history of Assurbanipal, in which I gave the cuneiform texts, transcriptions, and translations of the historical documents historical documents of this important reign (SMITH, 1875, p. 12-13).

One more source that highlights the uninterrupted regularity of the weekly cycle is Nature (1931) when publishing that:

> [...] some of these (the Jews and also many Christians) accept the week as of divine institution, with which it is unlawful to tamper; others, without these scruples, still feel that it is useful to maintain a time-unit that, unlike all others, has proceeded in an absolutely invariable manner since what may be called the dawn of history (NATURE, *Our Astronomical Column,* June, 06, 1931, V. 127, p. 869).

According to Odom (1965), when talking about the planetary week, the important Hellenistic astrologer of Antioch named Vettius Valens (120 - c. 175) presents in his work Anthology of ten volumes a chapter where he tells how to find the day of the week when a certain date of birth had fallen:

> And concerning the week and [the] sabbatical day [the formula is] thus: Taking [the number of full years and the [number of] intercalations from [the commencement of the Era of] Augustus, add also the [number of] days from [the first day of] Thoth to the birth date, and subtract from [the total of] these [numbers] seven as many times as possible, and [count] the remaining (days) from [that of the] Sun [Sunday]. And in this manner you may reckon the [planetary] star to which the day belongs. And the order of the [planetary] stars in relation to the days [of the week] holds thus: Sun, Moon, Mars, Mercury, Jupiter, Venus, [and] Saturn. But the arrangement of their orbits [around the earth is] thus: Jupiter, Mars, Sun, Venus, Mercury, [and] Moon. Moreover, by this [same] arrangement the hours [of each day] are designated; and by means of the hours [is indicated the] day of the next [planetary] star (ODOM, 1965, p. 113).

It is known that the hebdomadal week has been uninterrupted for almost two millennia even in spite of the Gregorian, Juliana and Alexandrian changes in the calendar. According to Neugebauer (2017), the date of Easter Sunday can be traced through the many tables of calculations to the primitive Alexandrian table, beginning with the Easter of 311 A.D.

From what can be seen, the weekly cycle has remained uninterrupted; however, some attempts at change have already occurred in history. For example, in the Soviet Union in 1929, Lenin decreed a five-day week excluding Saturdays and Sundays, with six weeks for each of the twelve months of the year, adding five days as national holidays to complete the 365 days of the year. In 1932, the calendar was changed again to 60 six-day weeks, and in 1940, it was returned to the Gregorian calendar.

i. *Sunday*

The original meaning of the first day of the week designating the day of the sun is preserved in several languages as can be seen in the table above. However, the ecclesiastical interest in liturgical syncretism, the need for political adequacy on the part of Constantine (*Flavius Valerius Constantinus - 272 - 337 A.D.*) and also the feeling of anti-Semitism promoted the change of name to *Dies Dominicus* or the Lord's Day.

As Flavius Josephus attests in his work *Against Apion*, the principle of resting on the seventh day had been taken by Jews everywhere: *"For there is not any city of the Grecians, nor any of the barbarians, nor any nation whatsoever, whither our custom of resting on the seventh day hath not come"* (WHISTON, 1895, p. 280)[13], but Constantine's edict promulgated on March 7, 321 AD ordered that everyone should rest on the venerable day of the sun. Gibbon (1776, p. 331) says that *Constantine styles the Lord 's Day dies solis, a name which could not offend the ears of his pagan subjects.*[14] Constantine called "*Dies Solis*" (day of the sun) the "day of the lord" a name that could not offend the ears of his pagan subjects.

The council of Laodicea (A.D. 363-364), motivated by Constantine's decree, decided in Canon 29 to establish the sacredness of Sunday and to condemn the Sabbath holiday as follows:

> Christians shall not judaize and be idle on Saturday, but shall work on that day; but the Lord's Day they shall especially honour, and, as being Christians, shall, if possible, do no work on that day. If however, they are found judaizing, they shall be shut out from Christ (HEFELE, 1875, p. 316).[15]

ii. *Monday*

The term *feira* (fair) coupled on the ordinal weekdays in Portuguese (segunda-*feira*, terça-*feira*, quarta-*feira*, quinta-*feira*, and sexta-*feira*) derives from the Latin *feria* - singular from feriae - from which the words vacation and holiday were formed, and referred, in principle, to the days of rest, precedent to Easter Sunday, promulgated by Bishop Martinho de Braga.

[13] Flavius Josephus. The Works of Flavius Josephus. Translated by. William Whiston, A.M. Auburn and Buffalo. John E. Beardsley, 1895.
[14] *Available at: http://www.limpidsoft.com/galaxy8/declinefall2.pdf p. 331*
[15] Available at: <https:// archive.org/stream/ahistoryofthecou02hefeuoft#page/n331>



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However, in 563, this Episcopal, presiding over a council of the Catholic Church in that Portuguese city, obtained the decision to permanently change the ordinances to five of the seven days of the week, arguing that they paid homage to pagan deities.

However, Monday in English - Monday, comes from the archaic mo̅nandæg - day of the moon, a translation of dies Lunae.

According to Hall (1985), the moon in Sumerian mythology was the deity Inanna and symbolized the personification of wisdom. The main sanctuary of Nanna in Ur was called E-gish-shir-gal, that is, the house of great light.

It was in Ur that, according to this author, the role of the priestess (En) developed. It was an extremely powerful role played by Princess Enheduanna, daughter of King Sargon of Acadia, that is, she was responsible for the cult of Nanna - the moon goddess.

Innana was equivalent to the Ishtar of the Acadians, Astarte of the Philistines, Isis of the Egyptians, and Astarte of the Phoenicians.[16]

iii. *Tuesday*

The planet Mars is known as the red planet, and in fact it is because of its soil being covered by regolith - a dust rich in iron oxide - and the oxidation of magnetite. This pigmentary characteristic perceptible to the observers' scrutiny evoked the metaphor of blood and war, which was attributed to the divinity of combat and heroism in Norse mythology and Germanic polytheism. The day attributed to this deity is noted in the chrononym Tuesday in English derived from Old English tiwesdaeg and means day of Tyr, or day of Mars, the Roman god of war - dies Martis in Latin.

iv. *Wednesday*

In the onomasiological system of the planetary week, this fourth day is a tribute to the god of Norse mythology called Woden, or Odin, whose name meant in archaic Norwegian fury and excitement. It is a deity equivalent to Mercury from the Greco-Roman pantheon and Lupus from Celtic.

Hence the chronological Wednesday in English that derives from wodnesdaeg, or the same as dies Merculii in Latin, that is, the day of Mercury, or Onsdag in Swedish - Odin's day. However, the name for that fourth day is referred to as Mittwoch - middle of the week, in German, and keskiviikko (keski - middle, viikko - week) in Finnish.

v. *Thursday*

The planet Jupiter was the representative planet of Thor, the god of thunder, was used to designate the fifth day of the week. This homage is verified in the name dies jovis - day of jupiter, and in English Thursday - day of Thor.

vi. *Friday*

In ancient polytheism, the name of the goddess of love and beauty Frigga can vary in Freya, Freija, Frejya, Freyia, Fröja, Frøya, Frøjya, Freia, Freja, Frua and Freiya and means lady. She was Odin's wife. The sixth day of the week was named as Frīġedæġ or Frigga day, as perceptible in English Friday, and in Latin dies veneris - Venus day.

vii. *Saturday*

The lexical primitive that gave rise to the word Saturday is shabbat (תבש), from Hebrew, a noun for the verb shavat (תבַשׁ) - to rest, to cease work - being sabbaton in Greek (Σάββατον) and sabatum in Latin, it kept a distinct parallel name to the planetary week still maintaining its etymological meaning of rest in many modern languages as shown below:

*Board 2:* Saturday in some modern languages

| Language | Term | Language | Term |
|---|---|---|---|
| Portuguese | Sábado | English | Sabbath/Saturday |
| Spanish | Sábado | Romenian | Sâmb ă t ă |
| Italian | Sabato | Swedish | Lördag – bath Day |
| French | Samedi | Danish | Lørdag – bath Day |
| German | Samstag | Finnish | Lauantai – bath Day |

When looking at history, politics as well as the social and civil aspects involved with this chrononym, it is possible glimpse an ideological-religious dispute that has been periodically fought, as shown in the excerpts from the *Commentary on Psalms* of Eusebius and also in Hefele (1875) respectively:

> The *Logos* has transferred by the New Alliance the celebration of the Sabbath to the rising of the light. He has given us a type of the true rest in the saving day of the Lord, the first day of light […] In this day of light, first day and true day of the sun, when we gather after the interval of six days, we celebrate the holy and spiritual Sabbaths […]. All things, whatsoever, that were prescribed for the Sabbath, *we* have transferred them to the Lord's day, as being more authoritative and more highly regarded and first in rank, and more honorable than the Jewish Sabbath […] Verily, all the

[16] *Dicionário das Mitologias Européias e Orientais*. *(Dictionary of European and Eastern Mythologies)* [S.l.]: Cultrix. 1973. p. 126-127; 141.

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rest, all that was prescribed for the Sabbath, we have transferred to the Lord's Day, inasmuch as it is the most important, the one which dominates, the first and the one who has more value than the Sabbath of the Jews (*του Ιουδαικοσ σαββατου τιμιοτερασ*) (EUSEBIUS, p. 23, 1169-1172). [17]

Christians shall not Judaize and be idle on Saturday, but shall work on that day; but the Lord's Day, they shall especially honor, and, as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing, they shall be shut out from Christ (HEFELE, 1875, p. 316 Can. 29).[18]

These impositions followed the custom reported by Socrates, the ecclesiastical (379-440) and Sozomen (c. 440-443) respectively:

Although almost all churches throughout the world celebrate the sacred mysteries on the Sabbath of every week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition, have ceased to do this (SOCRATES, 439, p. 132).[19]

[…] the people of Constantinople, and almost everywhere, assemble together on the Sabbath, as well as on the first day of the week,' such a 'custom is never observed at Rome or at Alexandria (SOZOMEN, c. 440-443, p.390).[20]

Far from being a purely historical-religious issue, even today, even in a modern, plural and Western world of freedom, political and commercial advances still occur in order to make decisions to unify the days of holidays in which the trade, industry and unions may or may not work, and with penalties for dissenting or dissenting minorities.

*g) Month*

When calculating the arithmetic mean between the 27.3 days of the orbital lunar cycle and the 29.5 days of the phasic, we obtain 28.4 days as the period for the translation of the moon around the Earth.

It follows that the lunar computation for the month used by ancient peoples like the Hebrews, is considerably practical. The Hebrew word for month chódesh means new moon, and contains the radical Chadash (שדח) which means new, thus making obvious reference to that phase of the moon, and is what determines its first day - Rosh chódesh.

This is the only phase of the moon that can be precisely determined by simple naked observation, because in its fullness, the moon disappears completely, and the next day, just after sunset, a whitish stripe is present in the horizon.

Also, the words mensis from Latin and mene (μενε) from Greek have the same PIE root men / mon (mē-2) - moon (cf. Watkins), from which month derives. That is, month implies a lunar cycle.

This root is embedded in the words month in English, masah (moon/month) in Sanskrit, mond (moon) in German, maan (moon) in Dutch and Mah (moon) in Persian. The Greek deity of the moon - Selene (saddles - light) is also called Mene cf. Smith (1873).[21]

As the numerical names of the months Quintilis (5th), Sextilis (6th), September (7), October (8), Nouember (9) and December (10) well indicate, the year in ancient Rome began in March, or Mars - the name given in honor of the god Martius of war and war marches, represented by the planet Mars.

In the year 44 BC, the name Quintilis referring to the 5th month of the year was replaced by Iulius to honor the emperor Julius Caesar, and in the year 8 BC the same happened to Sextilis to honor Augustus Caesar, and the month was renamed Augustus.

Until 153 B.C., the year began on March 15, when agricultural activities of the year also began. The winter period in that region, currently the months of January and February, was ignored until its inclusion in the century VII b.C., supposedly made by Numa Pompilius, a Roman king who succeeded Romulus.

Morris (1976) and O'Neil (1975) present the origins of the names of the months of the western year, recalling that *January* was dedicated to honor Janus - a sculpted deity with two opposite faces to represent entrances and exits. *February*, as a result of februalia, a necrolatrous festival in Rome.

*April* is the Spring season in the Northern hemisphere. This word comes from Latin *aperire* - to open, referring to the time when the flowers opened. *May* would be a tribute to the goddess Maya, Roman deity supposedly responsible for the growth of plants, while *June* is appropriately named Juno, protector of married women. The other months kept the name of the ordinal description: *September* - seven, *October* - eight, *November* - nine, and *December* - ten.

The names of the Jewish months were all ordinal, however, with the exile in Babylon, the names coming from the Akkadian were adopted and describe events and characteristics of nature in that season as can be seen below.

Tisri - יֹרִשְׁתִּ' - means start and is your first month on the civil calendar. Before exile, his name was Etanim - perseverance. The month of Cheshvan - וָוֹשְׁחֶ - refers to flood or rain, while Kislev - וּלֵסְכִּ - comes from a Hebrew root לסכּ meaning hope. The word Tevet - תבֵטֵ - implies sinking, probably referring to the mud left by the rain, and Shevat - טבָשְׁ - means new tree. Adar - רדָאֲ - is

[17] Eusebius, Commentary on the Psalmos 91, PG 23, 1169-1172

[18] HEFELE, Karl Joseph Von . CLARK William R. A History of the Councils of the Church: From the Original Documents; Volume 2 Creative Media Partners, LLC, Edinburgo: 2018. Available at: *https://archive.org/stream/ahistoryofthecou02hefeuoft#page/n331.*

[19] Ecclesiastical History, book v, chapter 22, *in* Nicene and Post-Nicene Fathers, 2nd series, vol II, pag. 132. Also

[20] Sozomen, Ecclesiastical History 7, 19, NPNF 2nd, II, p. 390.

[21] SMITH, William. Dictionary of greek and Roman biography and mythology. John Murray. Spottiswoode and co. London: 1873. E https://pantheon.org/articles/s/selene.html.



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strength and Abib / Nissan - וְסִינִ - means spring, first fruits, buds, shoots, it is the beginning of spring in the northern hemisphere. The month of Yar - רְיָיאִ - refers to the blooming, blooming, and is also known as Ziv - light. Sivan - וְוִיסִ - means season or time, while Tammuz - זוּמּתַ - is to connect, Av - באָ - father and Elul - לוּלֶאָ - search and harvest, that is, a time of harvest.

The Islamic calendar, on the other hand, has as its starting point the Hegira (c. 622 AD) and was introduced in c. A.D. 638 Your months are lunar and begin at sunset on your first day. Its meaning is historical and religious as Ilyas quotes (1984):

> All events in Islamic history, especially those that happened during the life of the Holy Prophet and later, are mentioned based on the calendar of the Hegira (ILYAS, 1984).

Thus, the names of his months have the following meanings: *Muharram* - his first month, means forbidden or sacred, and *Saphar*, empty. *Rabia* I and *Rabia* II refer to the first and second spring respectively, while *Jumada* I and *Jumada* II refer to the first and second drought or frost. *Rajb* means abstinence and *Shaaban* germination. The month of *Ramadan* refers to heat and summer, it is the month in which fasting is performed. *Xaual* is the time for the animals to mate; *Dulcaada* means rest and *Dulrija*, pilgrimage.

During the French revolution (1789-1799), Charles Gilbert Romme (1750-1795) and Fabre d'Eglantine (1755-1794) instigated and elaborated a decimal-based calendar, which, having the names of the months changed, was a strategy anarchic and de-Christianizing. André Thouin (1747-1824), a gardener at the National Museum of Natural History, helped the poet d'Eglantine to redenominate these chrononyms by making each month mention aspects of the French climate. Thus, this calendar ran from 1792 to 1806 and had the following names for the months:

*Board 3:* Names of the Months proposed by the French Revolution

| Chrononym | Period | Latim | Meaning |
|---|---|---|---|
| *Vendémiare* | 22/09 a 21/10 | *Vindemia* | Grape crop |
| *Brumaire* | 22/10 a 20/11 | *Bruma* | Foggy |
| *Frimaire* | 21/11 a 20/12 | *Frimas* | Fog – Frost |
| *Nivôse* | 21/12 a 19/01 | *Nivosus* | With snow |
| *Pluviôse* | 20/01 a 18/02 | *Pluviosus* | Rainny |
| *Ventôse* | 19/02 a 20/03 | *Ventosus* | When windy |
| *Germinal* | 21/03 a 19/04 | *Germinalis* | Germinate |
| *Floreal* | 20/04 a 19/05 | *Florus* | Flowery |
| *Prairial* | 20/05 – 18/06 | *Pratum* | Meadow |
| *Messidor* | 19/06 a 18/07 | *Messis* | Crop |
| *Thermidor* | 19/07 a 17/08 | *Thermos* | Heat |
| *Fructidor* | 18/08 a 16/09 | *Fructus* | Fruit |

*h) Year*

The Earth surrounds the sun in 365 days, 5 hours, 48 minutes and 46 seconds (BOCZKO, 1984). For this time spent on translation, it is called a year. That term is derived from the Latin *anus* and means ring, circle, which in turn can come from the root PIE *h-enkos, which means curve, transmitted to the ancient Greek word ánkós (ἄγκος).

The word *year* makes up *anniversary*, which according to Cunha (2010) comes from the Latin anniversarius, - (annus - year e vertere - that comes back or comes back) - thus meaning what comes back every year. This word is related to the custom in ancient Greece to honor the goddess Artemis with candles on a moon-shaped honey cake (LINTON; LINTON, 1952).

In this translational cycle, the solstices (lat. Solstitium - from PIE * sawel - sun, and the root sistere - stay, impose), the equinoxes (lat. Equinoxium composed of aequus - equal, and nox, noctis - night, this is, day and night with equal duration), and the hot and cold seasons, whose peculiarities, such as: the size of the shadow at noon on the sundial was much larger in the cold season than in the hot one; the difference in the variety of stars visible in the cold and hot seasons; and the relationship between river floods and droughts with the seasons, according to BOCZKO (1984, p. 6), was soon perceived by the ancients.

These seasons (Latin satio - de serere, to plant, to seed) are called Spring - from the Latin primo vere - beginning of the good season, summer - veranum tempus - time of fruiting, Autumn - of obscure etymological ancestry, but which can be derived from the root PIE * $h_3$ewǵ- for cold, and winter - tempus hibernus - sleeping time.

In the ideogram system used by the Japanese called Kanji, according to Papinot (1989), the pictograms that represent the four seasons, Haru - spring (春), Natsu - summer (夏), Aki - autumn (秋), and Fuyu - winter (冬) describe, respectively, the seed germinated in the middle of plants and robust shoots under the sun, a naked body in search of refreshment; rice already harvested and fire for its preparation, and frozen water.

As can be seen, the chrononyms reveal the reading of the realities experienced by the nominator.



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## V. Final Considerations

When listing the proscenium of approaches mentioned above, it is understood that the movements of the Earth, transporting humanity at 107,000 km/h through the cyclical path called time, in the middle of a synchronous cosmic traffic, have always fascinated the curiosity of all generations.

This relationship of man with time possibly stems from the realization that time is an inexorable chain of unbreakable chains in the face of the finitude of all things.

The recognition of the importance of the name to portray/disrupt, reinforce/neutralize, establish and/or annihilate ideologies, social customs, worldview, ways of thinking, admiring, reputing and judging, individual and/or collective, results in the constant struggle for supremacy in style to perpetuate.

The inlays and fossilizations of entropic elements of this dismantling can bring a new meaning to the affected chrononyms, in a way, burying, obliterating, or even falsifying their original descriptive properties, sometimes enveloped in their etymology, and can interfere with identity, culture, or awareness of social groups. It can be seen between the lines of history that the establishment of holidays, and the manipulation of time by means of their chrononyms are an action of power or pretension to power, so that the ideological force embedded in time is used to validate this exercise, demarcating, in the temporal dimension, a territory destined to the erection of monuments that give prestige to the power.

However, incrustations and ideological alterations of the chrononyms are likely to bring incompatibilities, as seen, in the calculation of agricultural, economic, social and mental cycles.

Lipp (2001) associates stress disease with mental health. According to Tanure, Neto, Santos & Patrus (2014, p. 1), a mistaken perception of time causes stress, a disease of time, which destroys the individual's quality of life, taking away from him the adequate time to carry out his responsibilities and develop his affective relationships.

These psychic disorders seem to stem from the Oddball effect, which reports a different perception of the passage of time, according to the circumstance of pleasure or pain in which an individual is subjected. That is, a three-day stay at a luxurious resort on a paradise tropical beach spends more than half an hour on a painful medical procedure.

Chronological changes change the perception of spatial and temporal reality. Different concepts, coming from different perspectives, do different things. Although fossilized vestigial marks of primeval meaning are present in many chrononyms, the redenomination of time changes the reading of space, place and time itself.

Chrononymy, or way of naming time, seems to reveal the kinetic-astral, spatial-environmental, metaphorical, and also religious conception of the nominator, in his quest to grant time an identity that reflects his worldview. However, from a critical point of view, one should take into account the instilling character of ideologies as the nominator's aspiration to perpetuate it in the future, in addition to being one of the socially engineered instruments for the establishment, sanction, reinforcement and perpetuation of the practice of power, because in the establishment of holidays, deliberations about when to work, when to rest, when to trade and what to trade from time to time is a presupposition of the action of power.

It is evident that the study of Chrononymy can not only unveil the remaining vestiges of the denominator's intentions and pretensions in the time name changes carried out during history, but also point out that society's temporal coding has been associated with the developed techniques for social control and management mentioned by Foucault (1979/2008), since “human behavior is a symbolic action”, and “the importance of culture, also focuses on what is being transmitted with its occurrence (GEERTZ, 1989, p. 20).

It is curious to note that on December 31, 2019, a new agent of the Corona virus was discovered causing a disease called COVID-19, and is characterized by respiratory infections. This new mutation of the Corona virus, and its main epidemic focus, occurred in the city of Wuhan - China.

Due to its rapid transmission, not only from animal to human, but from human to human, the whole world recorded an overwhelming number of cases and, to the detriment of this situation, the WHO - World Health Organization - considered it a worldwide pandemic, which has brought chaos to health services in all countries.

In an attempt to contain the spread of the pandemic, governments have decreed the confinement of their citizens. In countries most seriously affected by the disease, such as Italy and the United States, it has become a crime to leave home. A quarantine or holiday with no end date had been enacted. Tourist spots, highways, museums, concert halls, shopping centers, and other places of commercial activities, had become deserts.

In just 15 days after this confinement, despite the outbreak still being contained, some data on environmental improvement are evident. For example, air and water pollution levels in large cities have dropped dramatically. Could it be possible to give rise to the thought that, for a good cause, even if freedom is suppressed, the ends would justify the means?

In this way, could a deliberation on the establishment of a new model of working hours or fixed breaks pause to start sculpting in the speeches and ideological impregnations, an image of power in time?



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To regain control of what can or cannot be done in a given time, with force of law, without considering different ways of seeing and living would become a dictatorship that would execrate minorities.

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