

Cross Linguistic Study of the New Creation Story / Man on Day Three in Genesis

Languages 1 through 21

Read against 7 Days to Perfection, banner revision of September
7, 2026

Three studies for each language · compiled September 2026

Why Hebrew opens this volume

And not the measure the others are held against.

Revelation says that no one was found worthy to open the book,
or even to look inside it. Not the wise. Not the learned. Not the
people who had held the scriptures the longest.

That leaves no language holding a privileged reading. Hebrew
wrote the text. It does not follow that Hebrew held everything in it.

So Hebrew takes its own seat here, equal with every other — with
Zulu, with Warlpiri, with Navajo, with a language in the Amazon
that no one outside it has yet written down. It comes first in this
volume only because that is where the writing happened, and
that is the only sense in which it comes first.

Where another language reaches something Hebrew leaves out
of reach, that is not a departure to be corrected. It is that
language bringing what it holds.

The question this study is asking

What is God speaking — and do we have ears to hear?

The three studies

Each language gets all three.

One — what the language holds

What its grammar requires a speaker to specify. What a single word carries that English needs several for. What the translation in people's hands says at the verses that bear weight. This is about the language itself, and what it can bring to everyone else.

Two — what the tradition holds

Set against the declarations of good. Six times something is made and called good; once, at the end of Day 6, very good. The forming of a family is where the story is going, with children as the blessing being sought. Traditions are read against that.

Three — at the seams

Fourteen places where the reader crosses from one telling into the other. What the braid does to understanding the story in this language.

7 Days to Perfection



Pleading the Cause of the Poor,
the Needy, the Fatherless...
TO WIN IT...

"Is that not what it means
to know Me?" says Yahuah



"In the whole land," declares the LORD,
"two-thirds of the 'fetuses'
will be struck down and perish;
yet one-third will be left in it.
This third I will put into the fire
I will refine them like silver
and test them like gold.
Zechariah 13:7-9 • present day



The Revelation of Jesus Christ: Do Not Lay a Hand on Him! The Mystery of God's Will: to End all Sacrifice & Offerings that Father be Glorified Again! Genesis 22:10-12

Jesus returns again as a Man, in a body prepared for Him in the fulness of the Book. Also as God the Maker, who by the power of His presence causes Old Heaven and Earth to pass away. **His Eternal Word & Name: Yashuah, exalted above the Heavens.**
The Master returns in the First Resurrection, in the Spirit of Prophecy, on the 3rd Day when the Hour of Judgment has come. He is **the Beginning** of the New Creation, and **the End** of the Old.
The Good Shepherd and Teacher returns as a thief, suddenly, unexpectedly robbing all claims of authority from those who throughout history have supposed themselves worthy to speak for God.
The Bridegroom is seeking a Bride from His side who rejoices seeing Him. One who is desiring to bring forth the generation not yet created, precious jewels of Zion, who inherit eternal life.
The Overcomer. The ONLY one found worthy. It is NOT GOOD that He be alone. — Revelation 12:11 **...and they overcame...** not loving their own souls even unto death.



01 DAY ONE

Light of the World

1 In the beginning God created the Heaven and the Earth.
2 And the earth was without form, and void; and darkness was upon the face of the deep.
3 And the Spirit of God moved upon the face of the waters.
4 And God said, Let there be light: and there was light.
5 And God saw the light, that it was good.
6 And God divided the light from the darkness. And God called the light Day, and the darkness he called Night.
7 And the evening and the morning were the first day.

...we will no longer be infants, tossed back & forth by the waves & blown here & there by every wind of teaching & by the cunning & craftiness of people... speaking the truth in love, we will grow to become in every respect the mature body of Him who is the head, that is, Christ.

02 DAY TWO

Wisdom Above & Below

1 And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.
2 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.
3 And God called the firmament Heaven.
4 And the evening and the morning were the second day.



Looking for evidence for a God?
One whose existence is eternal & therefore being communicated with us beyond time & space?

The Little Scroll

Revelation 10 & 14:6-8 & 5:1-5...
Psalm 118:22-24 — Haggai 2:6-9

03 DAY THREE

Humility: the End of Pride
Old Creation Order Passes Away

1 And God said, Let the waters under the Heaven be gathered together unto one place, and let the dry land appear: and it was so.
2 And God called the Dry Land: Earth; and the gathering together of the waters called he Seas:



There was no one found worthy to open The Bible or even look inside. Not even anyone who claimed unbiased Science, Reason & Skepticism, nor Materialism & Atheism.

God set aside all arguments as proud, foolish & stupid, shaking up every claim of knowledge & authority throughout history. **Two unshakable things in His Word** — hidden in plain sight — **expose the blindness of proud institutions of men.** They have become worth less than nothing, for having despised the Day of small beginnings.



Great White Throne Lamb's Book of Life
Very Good Judgment
Most Names Expunged
God Justified & Glorified
Revelation 20:11-21:4



John wept & wept. The Little Scroll.
Mystery of God revealed. Knowledge passes away. Proud waves halt.
Must prophecy again.

03 THE MAN ON DAY 3

Making All Things New. **Rising** to Live Without Scars



3 This is the Genealogical Record of the Heavens and of the Earth when they were created, in the day that the LORD God made the Earth and the Heavens,
4 And every plant of the field before it was in the earth, and every herb of the field before it grew:
5 for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground.
6 But there went up a mist from the earth, and watered the whole face of the ground.
7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.
8 and God saw that it was good.
9 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his

kind, whose seed is in itself, upon the earth: and it was so.
10 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind.
11 And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.
12 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden,
13 and the tree of knowledge of good and evil.
14 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.
15 The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold;

16 And the gold of that land is good: there is bdellium and the onyx stone.
17 And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia.
18 And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.
19 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it:
20 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:
21 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.
22 and God saw that it was good.
23 And the evening and the morning were the third day.

04 DAY FOUR

Solving for Not Good

1 And the LORD God said, It is not good that the man should be alone. I will make him an help meet for him.
2 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:
3 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.
4 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.
5 And God set them in the firmament of the heaven to give light upon the earth.
6 And to rule over the day and over the night, and to divide the light from the darkness:
7 And God saw that it was good.
8 And the evening and the morning were the fourth day.

05 DAY FIVE

Restoring the Fish & Birds

1 And God said, Let the waters bring forth abundantly the moving creature that hath life, **2** and fowl that may fly above the earth in the open firmament of heaven.
3 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, **4** and every winged fowl after his kind:
5 and God saw that it was good.
6 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.
7 And the evening and the morning were the fifth day.



"Throw your net on the right side of the boat..." Even with 153 large fish, the net was not torn.
John 21:4-11

06 DAY SIX

Counting Mother AND Child 好 — **Valuing** Life AND Liberty — **The End of Child Sacrifice**

1 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.
2 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind:
3 and God saw that it was good.
4 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them:
5 and whatsoever Adam called every living creature, that was the name thereof.
6 And Adam gave names to all cattle, and to the fowl of the air; and to

every Beast of the field;
7 but for Adam there was not found an help meet for him.
8 And God said, Let us make man in Our image, after Our likeness:
9 and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the creeping thing that creepeth upon the earth.
10 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;
11 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.
12 So God created man in his own image, in the image of God created he

him; male and female created he them.
13 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.
15 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.
16 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.
[the child, at moment of conception; Malachi 2:15]
17 And they were both naked, the man and his wife, and were not ashamed.

18 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.
19 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.
20 And God saw every thing that he had made, and, behold, it was very good.
21 And the evening and the morning were the sixth day.



07 DAY SEVEN

Perfect Prince of Peace

1 Thus the heavens and the earth were finished, and all the host of them.
2 And on the seventh day God ended his work which he had made; and He rested on the seventh day from all His work which He had made.
3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Key findings across the twenty-one

Ten results, before the individual studies.

1 **One cluster of stars is named in fourteen of the twenty-one, and Hebrew is one of them.**

The Pleiades. Hebrew calls it **Kimah**, and it appears in Job 38:31 and Amos 5:8, where God is named as the one who made it. In the same speech in Job, twenty-four verses earlier, the morning stars sing together. Day 4 gives the lights for signs and for seasons, and in culture after culture this is the cluster that already does exactly that.

2 **Chinese writes the word for good as a woman beside a child.**

好 is made of 女, woman, and 子, child. Every creation verdict in a Chinese Bible carries it. A Chinese reader meets woman and child together each of the seven times the story says something was good.

3 **The Chinese account of the first humans runs the same three moves in the same order.**

Nüwa walks the new world and is alone, and her loneliness is the stated reason for making humans. She takes yellow clay, mixes it with water, shapes a figure in her likeness, and it comes alive. Then she divides the figures into male and female so they can bring forth their own offspring. Loneliness, clay, divided for the sake of children.

4 **A Han dynasty text gives a seven-day creation with humans made last.**

The Book of Divination by Dongfang Shuo, second or first century BC: chicken, dog, pig, sheep, cow, horse, and on the seventh day human beings. The eighth day is grain. The seventh is still kept as Renri, Human Day, the shared birthday of everyone alive, and in Japan as Jinjitsu.

5 **Four of the twenty-one cannot leave Let Us make man undecided.**

Tamil, Telugu, Marathi and Indonesian each have two words for we — one including the person spoken to, one excluding them. At Day 6 verse 8 the translator must choose, and the printed verse then says plainly whether the one being made stands inside that Us. English has never had to answer it. Three unrelated families force it.

6 Turkish requires the speaker to say how they know.

Every past-tense verb takes an ending that either vouches for direct knowledge or marks the account as received from elsewhere. There is no neutral form. A Turkish translation takes a position at every clause of the seven days.

7 Languages that reach the eternal at Day 3 verse 7 are reaching the man the verse is about.

Hebrew has *nephesh chayyah*, a living creature. Greek made it living soul, and Sanskrit offers *atma*, the self that is not the body. Those are not losses. The man formed on Day 3 is the one who rises, and a language that says eternal at that verse has hold of him.

8 Arabic forces a decision at male and female that Hebrew declines to make.

Arabic has a grammatical form for exactly two. At Day 6 verse 12 the translator picks the dual, pinning the verse to two individuals, or the plural, opening it to humanity. Hebrew has the same form available and uses the plural.

9 Vietnamese has no neutral word for I or you.

It uses kinship terms instead, so every exchange in the garden must state a family relation and a relative age. At Day 3 verses 20 and 21 God speaks to the man, and at Day 6 verse 13 the man speaks of the woman. Both take a stated relation.

10 Bengali and Indonesian carry male and female in one word.

Neither marks grammatical gender. There is one pronoun for he and she. At Day 6 verse 12, male and female created he them, the contrast rests on the nouns. For a reading in which the man is formed into male and female, a language that does not split them from the start may sit closer to it than one that does.

Hebrew

Speakers: about 9 million · **Family:** Afroasiatic, Semitic · **Where:** Israel

First written: about the 10th century BC · **Text:** the language the creation account was written in

One What the language holds

Narrative runs on a single letter

Hebrew story moves forward by a chain of verb forms each joined by **vav**. The letter is the and, and it is also the join. Its old picture is a peg or a hook, something driven in that holds two things together.

Every step of the seven days is one more link in that chain.

Two names for God, used differently

The seven-day account says **Elohim**. The genealogical account says **YHWH Elohim**. That alternation is the signal that makes the fourteen seams visible, and it belongs to Hebrew before it belongs to any translation.

A word for living creature that is used of animals too

nephesh chayyah — at Day 3 verse 7 the man becomes this. The same phrase is used of the sea creatures and of the beasts.

A dual that is available and not used

Hebrew has a grammatical form for exactly two. At Day 6 verse 12, male and female created he them, it uses the plural instead.

The untranslated mark

נ, aleph-tav, stands twice in Day 1 verse 1, marking the direct object and carrying no sound into English. First letter and last.

Two What the tradition holds

The seven days are themselves the tradition

The week, and the seventh day set apart, come from this account. No other tradition in this volume takes its calendar from the creation story it holds.

Hebrew names the same cluster of stars

Kimah — the Pleiades. Job 38:31 asks whether the sweet influences of Kimah can be bound. Amos 5:8 names God as the one who made it.

In the same speech in Job, twenty-four verses before Kimah is named, the morning stars sing together at the founding of the earth.

The first man from the ground

Adam from **adamah**, the man from the ground. The name carries the material.

Three At the seams

Hebrew makes the seams most visible of all twenty-one, because the alternation of divine names is native rather than a translation convention.

It is also where the one live objection to the Day 3 placement sits. The vav chain that carries the seven days breaks at Day 3 verses 5 and 6, where the clauses step out of the sequence and into background. That break is in the same letter that does the joining everywhere else.

Mandarin Chinese

Speakers: about 988 million · **Family:** Sino-Tibetan · **Where:** China, Taiwan, Singapore
First written: oracle bones, about 1200 BC · **Bible:** Chinese Union Version, 1919

One What the language holds

The word for good is a woman and a child

好 hao — good. 女 woman and 子 child, side by side.

Every one of the seven verdicts carries it. Whether the ancient writers meant the picture is argued; the two pieces are there and a Chinese reader sees them.

Brightness is the sun and the moon together

明 ming, bright, is 日 sun and 月 moon. Day 1 verse 5 calls the light good; Day 4 verse 7 calls the two great lights good. Chinese writes the second into the word for the first.

Verbs do not change for time

Order in time is carried by particles, adverbs and the sequence of sentences. The day formulae hold the seven days together; at the seams nothing in the grammar marks the crossing.

Two names for God, unsettled

Chinese Bibles come in two editions, one using 神 Shen and one using 上帝 Shangdi. The dispute has run since the first Protestant translations.

Two What the tradition holds

The same three moves, in the same order

Nüwa walks the newly made world and finds herself alone. Loneliness is the stated reason for making humans.

She kneels at the riverbank, takes yellow clay, mixes it with water and shapes a figure in her own likeness. When she sets it down it comes alive.

She grows tired of making them one by one, and solves it another way: she divides the figures into male and female, so they can bring forth their own offspring and humanity continues.

Loneliness, a figure of clay, divided for the sake of children. That is the run from Day 4 verse 1 to Day 6 verse 20.

Seven days, animals first, humans last

The Book of Divination, Western Han: chicken, dog, pig, sheep, cow, horse, then on the seventh day humans, and grain on the eighth. Still kept as **Renri**, Human Day, the shared birthday of everyone alive.

The separation, the tree, and the fish

Pangu breaks the dark formless egg; the light parts rise as sky, the heavy sink as earth. That is Day 2, which receives no verdict in Genesis and is the centre of creation here.

Fusang is a giant mulberry at the eastern edge from which the suns rise. **Shennong** tasted hundreds of herbs to learn which healed. And 魚 fish sounds like 餘 surplus, so fish is eaten at New Year for abundance in the year to come.

Three At the seams

The crossing into Day 4 verse 1, not good to be alone, and out again at verse 2 into the lights, lands on a reader who may hold Nüwa's loneliness and a sky divided into twenty-eight mansions and twenty-four agricultural terms.

The crossing at Day 6 verse 3 into verse 4, beasts made then brought to be named, lands on a reader who may hold the Renri order.

The crossing at Day 6 verse 15 into verse 16, the blessing into one flesh, lands on a reader whose own account divides male from female precisely so that there would be children.

Against that, the divine names are unsettled, so the signal that makes the seams visible is weaker here than in English.

Spanish

Speakers: about 487 million · **Family:** Indo-European, Romance · **Where:** Spain, Latin America
First written: 10th century · **Bible:** Reina-Valera, 1569

One What the language holds

Spanish distinguishes **tu** from **usted**, close and formal, and a speaker cannot address anyone without choosing. At Day 3 verses 20 and 21, where God tells the man about the trees, Reina-Valera uses the close form.

The divine names stay distinct as **Dios** and **Jehova Dios**. Day 3 verse 7 reads **alma viviente**. Day 6 verse 20 reads **muy bueno**.

Spanish is also the language through which scripture reached most of indigenous Latin America, and most of those translations use the loanword Dios rather than a native term.

Two What the tradition holds

Spanish folk astronomy calls the Pleiades **las Cabrillas**, the little goats, and rural tradition in Spain and Latin America used its rising to time sowing.

The wider inheritance is Latin and Christian rather than pre-Christian. Where a Spanish reader meets something older, it is usually through an indigenous language alongside.

Three At the seams

The seams read much as they do in English. The divine names hold apart, the mid-verse splits are clean, and the sequence is carried by tense as it is in English.

The one thing Spanish adds is the address at Day 3 verses 20 and 21, where the close form sets the register for every word God says to the man afterward.

English

Speakers: about 372 million · **Family:** Indo-European, Germanic · **Where:** worldwide
First written: about the 600s · **Bible:** King James Version, 1611

One What the language holds

The King James translators set the divine name in small capitals, LORD, and left plain God elsewhere. That convention is what makes the two tellings visibly distinct on the printed banner.

Beyond it, English requires very little. No tag on nouns for what kind of thing they are. No choosing how close you stand to the person addressed. No marking of how you know what you are

saying. Where other languages force a choice, English lets it stay open.

Day 3 verse 7 reads living soul, as it has since Tyndale. Day 6 verse 20 reads very good, using a word that also carries everyday work.

Two What the tradition holds

English folk tradition calls the Pleiades the Seven Sisters, and older English farming lore timed sowing and reaping by its rising and setting.

Otherwise the inheritance is Latin and Christian. English readers meet the creation account with no older account of their own standing behind it.

Three At the seams

English makes the seams visible through its typography and adds little else. It is the language the banner is written in, which makes it the hardest one to see clearly, and it is the reason the questions in this volume went unasked for four centuries.

Hindi

Speakers: about 347 million · **Family:** Indo-European, Indo-Aryan · **Where:** northern India
Script: Devanagari · **Bible:** from 1811, Serampore

One What the language holds

jiv — a living being. **atma** — soul or self, and the central term of Vedanta, where it names the eternal self that is not the body.

Which of these stands at Day 3 verse 7 decides a great deal. Where atma stands there, Hindi says that the man formed of dust has something in him that does not die.

Hindi has three words for you — **tu**, **tum** and **aap** — rising in respect, and every act of address requires one.

Two What the tradition holds

An older account of the empty beginning

The **Nasadiya Sukta** of the Rig Veda says there was neither existence nor non-existence, neither air nor sky beyond, and that darkness was hidden by darkness. It ends by asking who truly knows. Day 1 verse 2 has the earth without form and empty, darkness on the face of the deep.

A first man divided, and a fish that saves him

The **Purusha Sukta** has a primal man divided, and the world made from his body. Separately, **Manu** is the first man of the flood account, saved by a fish called **Matsya** that warns him and tows his boat.

A tree with its roots above

The **Ashvattha**, the sacred fig, is described in Bhagavad Gita 15.1 with its roots above and its branches below.

The stars

The sky is divided into twenty-seven **nakshatras**, and the Pleiades is **Krittika**, the cutters — six mothers who nursed the war god, and in some ancient systems the starting point of the zodiac.

Three At the seams

The crossing at Day 3 verse 7 into verse 8, the man into the held verdict, is where Hindi brings the most. Where atma stands at that verse, the verdict good falls on a man who carries something eternal.

The crossing into Day 4 verse 2, the lights for signs and seasons, meets a reader holding Krittika and a sky ordered for the calendar.

The crossing at Day 6 verse 12 into verse 13, male and female into bone of my bones, meets a reader who may hold **Ardhanarishvara**, a single form male on one side and female on the other.

Portuguese

Speakers: about 252 million · **Family:** Indo-European, Romance · **Where:** Brazil, Portugal, Angola, Mozambique
First written: 12th century · **Bible:** Almeida, 1681

One What the language holds

Portuguese has **tu** and **voce**, but the split runs by country: in Portugal **tu** is the close form, while in most of Brazil **voce** has taken over ordinary use. The same translated verse is heard differently on the two sides of the Atlantic.

Day 3 verse 7 reads **alma vivente**. Day 6 verse 20 reads **muito boa**. The divine names hold apart as **Deus** and **SENHOR Deus**.

Portuguese carried its wording into Angola and Mozambique, shaping translations into Umbundu, Kimbundu and Makhuwa.

Two What the tradition holds

Portuguese calls the Pleiades **Sete-Estrelo**, the seven stars, and Portuguese farming lore used it for timing as Spanish did.

In Brazil the inheritance is layered: a Portuguese reader may also hold Tupi and Guarani material, and in Angola and Mozambique the Bantu traditions stand alongside.

Three At the seams

As in Spanish, the seams read much as they do in English, with the address at Day 3 verses 20 and 21 as the one place Portuguese requires a decision.

Its wider significance for this study is downstream: what Portuguese decided at the seams travelled into the Bantu languages of Lusophone Africa.

Bengali

Speakers: about 232 million · **Family:** Indo-European, Indo-Aryan · **Where:** Bangladesh, West Bengal
First written: about the 10th century · **Bible:** William Carey, 1809

One What the language holds

No grammatical gender anywhere

Bengali does not mark nouns, adjectives or verbs for gender, and has one third-person pronoun covering he and she alike.

At Day 6 verse 12, male and female created he them, and at verse 14, she shall be called Woman because she was taken out of Man, the contrast rests on the nouns. A language that does not split male from female in its grammar carries them in one word.

Four levels of address

tui, **tumi** and **apni** rise in respect, and a separate set of verb forms is used in poetry and scripture.

The first modern Indian Bible

Carey's translation of 1809 was the first complete Bible into a modern Indian language, and what it decided travelled outward to the translations that followed.

Two What the tradition holds

A Bengali reader may hold the pan-Indian material — the Nasadiya Sukta, Purusha, Manu and the fish, Krittika in the sky. Bengal also has its own strong devotional and folk traditions alongside.

The Bengali regional tradition has not been searched for this volume and is a gap worth filling.

Three At the seams

The crossings at Day 6 verses 11 to 14, the woman brought to the man and then named, are carried entirely by nouns in Bengali. For a reading in which the man is formed into male and female, that

may sit closer than a language that separates them grammatically from the first mention.

The crossing into Day 4 verse 2 meets a reader holding the nakshatras.

Russian

Speakers: about 133 million · **Family:** Indo-European, Balto-Slavic · **Where:** Russia and the former Soviet states
First written: 11th century · **Bible:** Synodal, 1876

One What the language holds

Every verb declares whether the act is complete

Russian verbs come in pairs. One form presents an action as finished and whole; the other as ongoing or repeated. A speaker cannot use a verb without choosing.

So every act of the seven days is marked as either a completed thing or an unfolding one. Nothing in English forces that.

Greek through Church Slavonic rather than through Latin

Russian scripture inherits the vocabulary of Church Slavonic, translated from Greek in the ninth century. Day 3 verse 7 reads **dusha zhivaya**.

The divine names hold apart as **Bog** and **Gospod Bog**. Address splits between **ty** and **vy**.

Two What the tradition holds

Russian folk tradition calls the Pleiades **Stozhary**, and its rising was used to time the harvest. This should be confirmed with a Russian source before it carries weight.

Slavic pre-Christian material survives in fragments and later reconstruction rather than in a continuous account, which makes it harder to use than the Chinese or Indian material.

Three At the seams

Russian aspect touches every seam. Each crossing moves between clauses that have each declared whether their action is finished, so the reader is carried across on a stronger current of completion than English provides.

Whether the two tellings could take different aspectual profiles, making the seams audible in the grammar, has not been tried.

Japanese

Speakers: about 124 million · **Family:** Japonic · **Where:** Japan

First written: 8th century · **Bible:** Meiji 1887; Shinkaiyaku 1970; Shinkyodo 1987

One What the language holds

The word used for God already names a host

kami — the word Japanese Bibles use for God. Also the ordinary word for the gods of Shinto, spoken of as the **yaoyorozu no kami**, the eight million gods.

The verb comes last and carries the stance

Japanese puts the verb at the end, and its ending encodes how the speaker stands toward the listener. Every sentence of narration takes a position.

Japanese also chains clauses with connective forms marking how one event relates to the next — sequence, cause, simultaneity, concession — more finely than English can. Whether those could distinguish the two tellings has not been tried.

Two What the tradition holds

Light withdrawn and light restored

Amaterasu withdraws into a cave and the world goes dark. The other gods draw her out with a mirror and a dance, and light returns.

The beginning, and the star that gathers

The Kojiki of 712 opens when heaven and earth first parted, with the land young and drifting like oil, floating like a jellyfish.

The Pleiades is **Subaru**, meaning to unite or gather together, and also **Mutsuraboshi**, six stars, a name found in the Kojiki itself.

Seven herbs on the seventh day

Japan keeps **Jinjitsu**, Human Day, on the seventh day of the first month — the same day as the Chinese Renri, and one of the five seasonal festivals of the imperial calendar. Seven herbs are eaten in porridge for health in the coming year.

Three At the seams

The crossing at Day 3 verse 2 into verse 3, into the genealogical record, meets a reader whose own oldest text is itself a genealogical record of the gods.

The crossing into Day 4 verse 2 meets Subaru. The crossing at Day 6 verse 3 into verse 4 meets the Renri order, kept in Japan as Jinjitsu.

Against that, kami names many rather than one, so the divine-name signal does less work here than in English.

Western Punjabi

Speakers: about 90 million · **Family:** Indo-European, Indo-Aryan · **Where:** Pakistan
Script: Shahmukhi · **Bible:** mainly in Gurmukhi, for Eastern Punjabi

One What the language holds

Western Punjabi has more speakers than French or Italian and very little written of its own. Urdu serves as the written language of Pakistan, so a Punjabi speaker who reads, reads Urdu.

It is the only major Indo-Aryan language with contrastive tone: words that differ only in pitch have different meanings. A family resemblance does not tell you what a language has.

Punjabi in India is written in Gurmukhi by a largely Sikh community; Punjabi in Pakistan is written in Shahmukhi by a largely Muslim one. Bible translation has gone into Gurmukhi.

Two What the tradition holds

Punjabi folk tradition is rich and largely oral, and has not been searched for this volume. A Punjabi reader in Pakistan also holds the Quranic account of Adam, formed from clay and taught the names of all things.

Three At the seams

Unverified throughout. Much of what Western Punjabi holds has never been written down, and there is no scripture in the script its speakers read.

This is the largest gap in the twenty-one, and it is a gap of documentation rather than of the language.

Turkish

Speakers: about 86 million · **Family:** Turkic, Oghuz · **Where:** Turkey, Cyprus, Germany

First written: Old Turkic runes, 8th century · **Bible:** from 1666; modern versions 1989 and after

One What the language holds

Turkish requires the speaker to say how they know

Every past-tense verb takes an ending. **-di** says the speaker witnessed it or vouches for it. **-mis** says the speaker did not — it was reported, inferred or learned afterward. There is no neutral form.

A translator cannot narrate one past event in Genesis without taking a position on how it is known.

Turkish convention attaches **-mis** to stories handed down. Mark the seven days that way and the account stands with legend. Mark them with **-di** and the narrator claims to have seen what no one saw.

The genealogical record of the Genesis 2 stream may take different footing from the seven days. If so, all fourteen seams would become audible in the grammar itself. No translation has attempted it.

Two names for God

Tanrı is the old Turkic word, used before Islam. **Allah** is the Arabic word. Turkish Bibles have used both.

Two What the tradition holds

A bird sent from the stars

The Pleiades is **Ulker**. Turkic tradition holds that the creator met the Sky Spirits there and sent down an eagle as the first shaman — the original point of contact between earth and what is above.

Day 4 gives the lights, and Day 5 gives the birds. Turkic tradition joins them.

A wolf as ancestor

Asena, a grey she-wolf, stands as ancestor in Turkic accounts.

Three At the seams

Turkish is the one language in the twenty-one where the grammar could in principle mark every seam. That possibility is real and untested, and it should be read as a question rather than a finding.

The same feature appears in Quechua, in an unrelated family on the other side of the world, which is reason to pursue it rather than set it aside.

Vietnamese

Speakers: about 86 million · **Family:** Austroasiatic, Vietic · **Where:** Vietnam

Script: Latin, from 17th-century missionary work · **Bible:** 1926

One What the language holds

There is no neutral word for I or for you

Vietnamese uses kinship terms instead of pronouns. Older brother, younger sibling, uncle, grandmother, child. Speaking to anyone requires a term that states the relationship and the relative age.

Every line of dialogue in the garden takes a position on who stands where. At Day 3 verses 20 and 21 God addresses the man. At Day 6 verse 13 the man speaks of the woman. A translator must decide what relation each of those is, and a reader hears it every time.

Verbs do not change for time. The divine name is **Duc Chua Troi**, built from words for lord and heaven rather than borrowed.

Two What the tradition holds

Lac Long Quan, a dragon lord of the waters, marries **Au Co** of the mountains. She bears a sack of a hundred eggs. The children divide, half going to the sea with the father and half to the mountains with the mother. Vietnamese trace their descent from them.

Vietnam keeps the twelve-animal zodiac, with the cat where the others have the rabbit — the single place the twelve diverge.

Three At the seams

The crossing at Day 6 verse 12 into verse 13, male and female into bone of my bones, is where Vietnamese brings the most. The man speaks, and the language makes him state his relation to her in the act of speaking.

The crossing at Day 3 verse 21 into verse 22, the command into the verdict on the plants, also carries a stated relation, because the command itself required one.

Yue Chinese (Cantonese)

Speakers: about 85 million · **Family:** Sino-Tibetan, Sinitic · **Where:** Guangdong, Hong Kong, Macau, diaspora
Bible: Cantonese Bible 1894; modern Cantonese versions from 1997

One What the language holds

Cantonese writes good as 好, woman and child, as Mandarin does. Every verdict carries it.

It has six tones where Mandarin has four, and a written vernacular of its own using characters Mandarin does not use. Most Chinese Bibles are in standard written Chinese, which a Cantonese reader reads but does not speak — reading aloud means converting as you go.

Cantonese kept final consonants Mandarin lost, so classical Chinese poetry rhymes in Cantonese where it does not in Mandarin. A Cantonese reader stands closer to the older written tradition.

Two What the tradition holds

The Chinese material stands: Pangu and the separation, Nüwa and the clay, the Renri order, Fusang, Shennong, the fish that means abundance. Cantonese-speaking regions keep Renri with

their own observances, including a seven-vegetable soup in Chaoshan.

Three At the seams

As Mandarin, with one addition: a Cantonese reader crossing the seams in standard written Chinese is reading a form they do not speak, so the crossings are met at one remove.

Egyptian Arabic

Speakers: about 83 million · **Family:** Afroasiatic, Semitic · **Where:** Egypt

Bible: Van Dyck, 1865, in Modern Standard Arabic

One What the language holds

A grammatical form for exactly two

Beyond singular and plural, Arabic has a dual, used when there are two of something and only two. It is compulsory.

At Day 6 verse 12, male and female created he them, a translator must choose. The dual pins the verse to two individuals. The plural opens it to humanity.

Hebrew has a dual too, and uses the plural here. Arabic asks the question Hebrew does not.

A cousin of Hebrew

Where Hebrew has **nephesh** at Day 3 verse 7, Arabic has the cognate **nafs**. Where Hebrew has **tov**, Arabic has **tayyib**. The Greek and Latin chain that reshaped the European translations does not stand between Arabic and the Hebrew.

Read in one form, spoken in another

Egyptians speak Egyptian Arabic and read Modern Standard Arabic, which nobody speaks natively.

Two What the tradition holds

The Quran says man was made from **tin**, clay, and from an extract of clay. Adam is taught the names of all things, the angels are told to bow, and after the tree he repents and is forgiven. There is no doctrine of inherited fallenness.

Quran 24:35 says God is the light of the heavens and the earth, building an image of a lamp in a niche lit from a blessed tree.

The Pleiades is **al-Thurayya**, from a root tied to wealth and abundance, and the **anwa** system read the risings and settings of stars for the coming of rain.

The **sidrat al-muntaha**, the lote tree of the utmost boundary, marks the furthest limit.

Three At the seams

The crossing at Day 3 verse 7 into verse 8 meets a reader for whom clay is already the material, in cognate vocabulary.

The crossing at Day 3 verse 21 into verse 22, the command into the verdict on all the plants and both trees, meets a reader who does not hold the tree as a trap. The verdict calls the whole garden good, and that arrives without friction.

The crossing at Day 6 verse 11 into verse 12 forces the dual decision.

Against that, Arabic has Allah with no standing counterpart, so the alternation of divine names does less work than in English.

Marathi

Speakers: about 83 million · **Family:** Indo-European, Indo-Aryan · **Where:** Maharashtra
First written: about the 11th century · **Bible:** from 1805, Serampore

One What the language holds

Two words for we

aamhi means we and not you. **aapan** means we including you. A speaker must choose.

At Day 6 verse 8, Let Us make man in Our image, after Our likeness, a Marathi translator cannot leave it open. The printed verse says whether the one being made stands inside that Us.

Three genders where most of the family has two

Marathi keeps masculine, feminine and neuter, which Sanskrit had and most modern Indo-Aryan languages lost. Nouns, adjectives and verbs all agree, so the grammar marks gender continuously through Day 6 verses 12 to 14.

Two What the tradition holds

A Marathi reader may hold the pan-Indian material: the Nasadiya Sukta, Purusha divided, Manu and the fish, the Ashvattha with its roots above, Krittika in the sky, and Ardhanarishvara, one form male on one side and female on the other.

Maharashtra also keeps its own devotional tradition, the Varkari, centred on Pandharpur.

Three At the seams

The crossing at Day 6 verse 7 into verse 8, no helper found into Let Us make man, is where Marathi brings the most. The language forces the answer the crossing raises.

The crossing at Day 3 verse 7 into verse 8 brings atma where it stands there. The crossing into Day 4 verse 2 meets Kritika and the nakshatras.

Telugu

Speakers: about 83 million · **Family:** Dravidian, South-Central · **Where:** Andhra Pradesh, Telangana
First written: inscriptions from the 6th century · **Bible:** from 1818

One What the language holds

Two words for we

memu excludes the listener. **manamu** includes them. The distinction is old and stable in Dravidian and is not optional. Day 6 verse 8 takes a position in Telugu.

Gender that follows humanity rather than sex

Telugu sorts nouns in a way that groups human beings together and non-human beings together. The boundary between human and not-human is marked in the grammar itself.

At Day 6 verses 4 to 7 the man names the animals and no helper is found among them.

A family of its own

Dravidian languages are not related to Sanskrit or to the Indo-Aryan languages around them. A Telugu reader is not a Hindi reader with a different script; the grammar is built differently and part of the inheritance is its own.

Two What the tradition holds

Telugu shares the pan-Indian material, including Kritika and the nakshatras, alongside Dravidian traditions of its own.

The distinctly Dravidian layer has not been searched separately for this volume and is a gap worth filling.

Three At the seams

Telugu brings something at two crossings at once. At Day 6 verse 3 into verse 4, beasts made then brought to be named, the grammar has already been sorting human from non-human on every noun. At verse 7 into verse 8, no helper into Let Us, the language then forces the clusivity decision.

Those two crossings stand four verses apart, and Telugu speaks at both.

Wu Chinese

Speakers: about 83 million · **Family:** Sino-Tibetan, Sinitic · **Where:** Shanghai, Jiangsu, Zhejiang
Bible: 19th-century Shanghainese and Ningbo versions; little modern work

One What the language holds

Wu, whose best-known variety is Shanghainese, has as many speakers as Marathi or Telugu, no standard written form, and no place in schools. Its speakers read and write standard Chinese.

It preserves a three-way distinction in consonants that Mandarin and Cantonese lost, standing closer to Middle Chinese in that respect.

Written Chinese is shared, so 好 stands at every verdict for a Wu reader as for any other.

Two What the tradition holds

The Chinese material stands throughout. Local Wu-speaking tradition has not been searched separately and is a gap.

Three At the seams

As Mandarin, met in a written form its speakers do not speak. Nineteenth-century missionaries produced Shanghainese and Ningbo scriptures, some in romanised script, and modern work is limited.

Korean

Speakers: about 82 million · **Family:** Koreanic · **Where:** North and South Korea
Script: Hangul, designed 1443 · **Bible:** 1911; Revised Korean Version 1961

One What the language holds

A name for God made for the purpose

Hananim, used by Protestants, is built from the word for one or for heaven with an honorific. Unlike Chinese Shen or Japanese kami, it was not an existing name for a god, which places it differently for a reader.

Every sentence takes a stance toward the listener

Korean speech levels are built into verb endings. A speaker cannot end a sentence without indicating the relation to the person addressed, so narration sits at a chosen level throughout.

A script with a known author and purpose

Hangul was designed and promulgated in 1443 so that ordinary people could read. Very few writing systems have a recorded inventor and stated purpose, and this one was made to put reading within reach of everyone.

Two What the tradition holds

A bear and a tiger ask to become human. They are told to stay in a cave a hundred days eating garlic and mugwort. The tiger gives up; the bear endures, becomes a woman, and bears **Dangun**, who founds the first Korean kingdom.

Korea shares the Chinese sky: the twenty-eight lunar mansions, the twelve-animal zodiac, and Renri. The **samjoko**, a three-legged crow, appears on Goguryeo tomb paintings.

Three At the seams

The crossing at Day 6 verse 3 into verse 4 meets a reader holding the Renri order and the zodiac. The crossing into Day 4 verse 2 meets the shared Chinese sky.

Korean holds the divine names apart cleanly, so the signal that makes the seams visible is as strong here as in English.

Tamil

Speakers: about 79 million · **Family:** Dravidian, South · **Where:** Tamil Nadu, Sri Lanka, Singapore, Malaysia
First written: inscriptions from about 300 BC · **Bible:** Ziegenbalg 1715, the first into an Indian language

One What the language holds

Two words for we

naangal excludes the listener. **naam** includes them. Day 6 verse 8 takes a position in Tamil.

A literary tradition of its own, two thousand years deep

Tamil has continuous literature from the Sangam period, and modern readers can read it. The Tolkappiyam, an early grammar, is itself ancient. A Tamil reader brings an inheritance that does not pass through Sanskrit, Greek or Latin.

High and low forms

Tamil keeps a formal literary register and a spoken one that differ considerably. Scripture is in the literary form, so what is read and what is said are not the same.

Two What the tradition holds

The Pleiades is **Karthigai**, giving its name to a month and to **Karthikai Deepam**, when lamps are lit on hills and in doorways. Day 1 calls the light good; Tamil keeps a festival of lamps named for a cluster of stars.

Sangam poetry organises the world into **tinai**, landscapes, each with its own flower, its own season and its own kind of love. A Tamil reader holds a tradition in which plants, seasons and human relation are classified together.

The pan-Indian material stands alongside.

Three At the seams

The crossing at Day 6 verse 7 into verse 8 forces the clusivity decision.

The crossing at Day 3 verse 10 into verse 11, the plants into the garden, meets a reader whose own tradition sorts landscapes by their plants and seasons.

The crossing into Day 4 verse 2 meets Karthigai.

Indonesian

Speakers: about 78 million first language, far more as second · **Family:** Austronesian

Where: Indonesia · **Bible:** Leydekker 1733; Terjemahan Baru 1974

One What the language holds

Two words for we, in universal daily use

kami excludes the listener. **kita** includes them. Unlike the Chinese pair, these are ordinary everyday words and scripture uses them.

Day 6 verse 8 is therefore already decided in the Indonesian Bible. Whichever word stands there, the text says plainly whether humanity is inside the Us.

No tense, and no grammatical gender

Verbs do not change for time, and there is one word for he and she. At Day 6 verses 12 to 14 the male and female contrast rests on the nouns.

The name for God is a matter of law

Indonesian Christians use **Allah**, the same word Indonesian Muslims use. In neighbouring Malaysia the courts have been involved in whether Christians may use it.

A language chosen rather than inherited

Indonesian was selected as the national language in 1928 and built from Malay, a trade language, rather than from Javanese,

which had far more speakers. It was chosen partly because it belonged to no single group.

Two What the tradition holds

A farming calendar run by the Pleiades

Javanese calls the cluster **Lintang Kartika**, from the Sanskrit Krittika. When it stands fifty degrees above the horizon, the season called **Mangsa Kapitu** begins and rice seedlings go to the main field.

This is **Pranata Mangsa**, a solar farming calendar in use for over a thousand years and passed on by speech rather than writing. Fishermen use it too, to know not only when to fish but what they will catch.

Day 4 verse 2 gives the lights for signs and for seasons.

Dewi Sri governs rice, fertility and the earth, and rice is treated as a living gift rather than a crop.

Three At the seams

The crossing out of Day 4 verse 1 into verse 2 is the strongest in this language: the empty house, then the lights for signs and seasons, met by a reader whose planting and fishing both run on a star.

The crossing at Day 6 verse 7 into verse 8 is answered by the language itself.

The crossings at Day 6 verses 11 to 14 are carried in one word covering male and female.

Urdu

Speakers: about 78 million · **Family:** Indo-European, Indo-Aryan · **Where:** Pakistan, India
Script: Perso-Arabic, Nastaliq · **Bible:** from 1843

One What the language holds

Spoken Urdu and spoken Hindi are largely the same and speakers understand each other. They are written in different scripts, draw formal vocabulary from different sources — Persian and Arabic for Urdu, Sanskrit for Hindi — and belong to different communities. The same verse may be mutually intelligible when spoken and unreadable across the two when written.

Khuda, from Persian, and **Allah**, from Arabic, both appear. Urdu scripture sits closer to Islamic religious language than Hindi scripture does to Hindu religious language.

Three levels of address: **tu**, **tum**, **aap**. And Urdu is written right to left in a flowing style where letters change shape by position, so the banner's left-to-right layout across a wall would have to be rebuilt.

Two What the tradition holds

An Urdu reader holds the Quranic Adam: formed from clay, taught the names of all things, and after the tree, repentant and forgiven rather than fallen.

The Pleiades comes through Persian and Arabic as **Surayya**, a name also given to daughters.

Three At the seams

The crossing at Day 3 verse 21 into verse 22, the command into the verdict on all the plants and both trees, meets a reader for whom the tree is a test that ends in forgiveness. The verdict calls the whole garden good, and that arrives without friction.

The crossing at Day 3 verse 7 into verse 8 meets a reader for whom the clay is already agreed.

The right-to-left script means the physical crossings on the banner run the other way.

French

Speakers: about 80 million first language, far more as second · **Family:** Indo-European, Romance · **Where:** France, Canada, Belgium, Switzerland, and across Africa

First written: the Strasbourg Oaths, 842 · **Bible:** Olivétan 1535; Louis Segond 1880, revised 1910

One What the language holds

Two words for you, and a choice every time

French has **tu** and **vous**, and nobody can be addressed without choosing. At Day 3 verses 20 and 21, where God speaks to the man about the trees, the translator decides how near God stands, and every word God says afterward carries that decision.

Shame that others can see

honte — shame, carrying the weight of standing before others rather than a private feeling.

Day 6 verse 17, naked and not ashamed, says in French that there was nothing to hide from anyone.

The long inheritance, and where it went

Day 3 verse 7 reads **âme vivante**, living soul — the Latin anima vivens, which is the Greek psyche zōsa. French then carried that wording outward: French missionaries translated into Lingala, Kikongo, Malagasy, Ewe, Fon and dozens of other languages, so French decisions sit inside scriptures across a continent.

The divine names hold apart as **Dieu** and **l'Éternel Dieu**. Segond's choice of the Eternal for the divine name is itself a reading: it names God by what does not pass away.

Two What the tradition holds

French folk tradition calls the Pleiades **la Poussinière**, the brood of chicks — a hen and her chicks, the same image found

independently in Thai, Romanian, Hungarian, Czech and Bulgarian.

The inheritance is chiefly Latin and Christian, and through Calvin, who wrote his Institutes in French, a Reformed reading in which the not-good at Day 4 verse 1 is a lack of covenant partner rather than of company.

Before either, Gaul held Celtic traditions that survive mostly in what Roman writers reported of them.

Three At the seams

The crossing at Day 3 verse 19 into verses 20 and 21 forces the choice between tu and vous.

The crossing at Day 3 verse 2 into verse 3 meets Segond's l'Éternel Dieu, so in French the genealogical record opens by naming God as the Eternal.

And French matters beyond itself: what it decided at these seams travelled into much of Africa.

Cross Linguistic Study of the New Creation Story / Man on Day Three in Genesis — languages 1 through 21
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Verse references follow the banner revision of September 7, 2026. Hebrew opens the volume unnumbered; its
ranked place is 102. The languages that follow are ranked 1 to 21 by speakers. Native speaker and specialist
review welcome throughout.