

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

Languages 151 through 200

Read against 7 Days to Perfection, banner revision of September

7, 2026

Three studies for each language · compiled September 2026

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## Continuing

Fifty more seats at the table.

No one was found worthy to open the book, or even to look inside it. That leaves no language holding a privileged reading, and every tongue holding something of its own.

This volume holds the longest literary work ever written by anyone, in a language most readers have never heard of, and the longest poem still recited from memory, in another. Neither has anything to do with Genesis, and both are creation accounts.

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### The question this study is asking

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

# 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 languages 151 to 200

Ten results, before the individual studies.

## 1 **The longest literary work ever written is a creation account, and it begins with an empty world.**

The Bugis **La Galigo** runs to some 300,000 lines across 6,000 folio pages, half again the length of the Mahabharata. It opens with the Middle World empty, and the gods deciding to send Batara Guru down to fill it. The reason given is that without anyone below, they would not be gods at all.

## 2 **And the first marriage in it is made expressly so there can be descendants.**

Batara Guru descends and marries We Nyiliq Timoq, who rises from the Underworld, in accordance with the Creator's decree, so that they can have descendants. An empty world, a man sent down, a marriage for the sake of children.

## 3 **The longest poem still recited from memory is Kyrgyz.**

The **Manas** runs to some half a million lines and is held by **manaschi**, reciters who say the words come to them rather than being learned. It is roughly twenty times the length of the Odyssey and is not written down when performed.

## 4 **Georgian has its own alphabet and its own language family.**

Kartvelian is related to nothing else on earth. Georgian has three historical scripts, all listed by UNESCO, and received Christianity in the fourth century. Its verbs mark who acts and who is acted upon in a system that fits no European pattern.

## 5 **Romani carries India through Europe in its grammar.**

It is an Indo-Aryan language, a relative of Hindi, spoken across Europe by a people who left northern India around a thousand years ago and have never had a country. What the language holds is carried by people rather than by a place.

## 6 **Dinka men take the name of an ox, and the language has hundreds of words for cattle markings.**

Colour, pattern and horn shape are all named, and a man is addressed by the name of his favourite ox. Day 6 verse 3 calls the cattle good, three verses before the man names them.

- 7 The Ewe supreme being is a pair, male and female together.**  
**Mawu-Lisa** is spoken of as one and as two: Mawu the moon and the female, Lisa the sun and the male. Day 4 makes the greater and the lesser light and calls them good. Day 6 verse 12 says male and female created he them.
- 8 The Bantu digging stars appear five more times.**  
Northern Sotho, Tsonga, Bemba, Kamba and Kimbundu all carry the inherited name from the verb meaning to cultivate. Sixteen Bantu languages across these volumes now hold it.
- 9 Balinese runs two calendars at once.**  
One of 210 days built from concurrent week-cycles of one through ten days, and a lunar-solar one alongside. A given day carries several names at the same time, and what may be done depends on all of them.
- 10 Nigerian Pidgin has five million who speak it first and over a hundred million who speak it.**  
An English-based creole that grew on the coast and is now the shared tongue of a country with more than five hundred languages. It belongs to no ethnic group, which is part of why it spread.

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## 151. Mongolian (Halh)

**Speakers:** about 5.2 million · **Family:** Mongolic · **Where:** Mongolia · **Bible:** complete 2000s

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### One What the language holds

Mongolian has vowel harmony and builds long words by adding endings. It is written in Cyrillic in Mongolia and in the older vertical Mongol script in Inner Mongolia, where it is written top to bottom, left to right — the only major script written that way.

The divine name in scripture has been contested between **Burhan**, a Buddhist term, and **Yertontsiin Ezen**, lord of the world.

### Two What the tradition holds

**Tenger** — the sky, and the supreme being. **Mönh khökh tenger**, the eternal blue sky, is how it is named.

A people whose word for God is the word for the sky, and whose sky is unbroken by mountains for most of the country. The **ovoo**, a cairn of stones on a pass, is circled three times by travellers, and each adds a stone.

The Secret History of the Mongols, written in the thirteenth century, opens with a blue-grey wolf and a fallow doe as the first ancestors.

### Three At the seams

The crossing out of Day 4 verse 1 into verse 2, and Day 1 verse 5 where the light is divided, meet a people for whom the sky itself is the name of God.

The crossing at Day 3 verse 2 into verse 3, into the genealogical record, meets a people whose oldest book is a genealogy.

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## 152. Slovak

**Speakers:** about 5.2 million · **Family:** Indo-European, Balto-Slavic · **Where:** Slovakia · **Bible:** Camaldolese 1750; modern versions

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### One What the language holds

Slovak marks complete and ongoing action on every verb, has six cases and a vocative, and a rule that long syllables do not follow each other, which shortens endings after a long stem.

### Two What the tradition holds

Cyril and Methodius came to Great Moravia, which included what is now Slovakia, in 863, bringing the Glagolitic alphabet they had made to carry scripture into a Slavic tongue. Their mission began here.

Slovak folk tradition keeps the **fujara**, a shepherd's overtone flute six feet long, played in the mountains, and a body of ballads carried by singing.

### Three At the seams

Aspect touches every seam, and the vocative marks every act of address.

A Slovak reader belongs to the ground where the first Slavic scripture was brought.

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## 153. Tatar

**Speakers:** about 5.2 million · **Family:** Turkic · **Where:** Tatarstan, Russia · **Bible:** complete 2015

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### One What the language holds

Tatar marks evidentiality as Turkish does, so a narrator of the seven days takes a position on how they know. Vowel harmony throughout.

Written in Arabic script until 1927, then Latin, then Cyrillic. The divine name is **Alla** and **Tänre**.

### Two What the tradition holds

Volga Bulgaria adopted Islam in 922, and Tatar Islamic scholarship has a long history in the Russian empire. The Turkic **Tengri** material lies beneath.

**Sabantuy**, the plough festival, is kept after the spring sowing and is the chief Tatar observance of the year.

### Three At the seams

As Turkish, with the same open question about whether the two tellings could take different evidential footing.

The crossing out of Day 4 verse 1 into verse 2 meets a people whose great festival marks the end of sowing.

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## 154. Belarusian

**Speakers:** about 5 million · **Family:** Indo-European, Balto-Slavic · **Where:** Belarus · **Bible:** Skaryna's printings from 1517

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### One What the language holds

Belarusian marks aspect on every verb and has a vocative. It is written in Cyrillic and was also written in Latin and in Arabic script by the Tatar communities of the region.

**Francysk Skaryna** printed biblical books in a Belarusian recension from 1517, among the first printed scriptures in any Slavic tongue, and before Luther's German New Testament.

### Two What the tradition holds

Belarusian folk tradition is unusually well preserved in song, with calendar rites for each turn of the agricultural year kept into the twentieth century.

**Kupalle** at midsummer sends wreaths down the river and looks for the fern flower that blooms one night a year.

### Three At the seams

Aspect touches every seam.

The crossing at Day 3 verse 10 into verse 11, the plants into the garden, meets a tradition whose midsummer rite turns on a flower that opens only once.

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## 155. Buginese

**Speakers:** about 5 million · **Family:** Austronesian · **Where:** South Sulawesi, Indonesia · **Script:** Lontara · **Bible:** partial

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### One What the language holds

Buginese is written in **Lontara**, its own script, developed for writing on palm leaf. It distinguishes a we that includes the listener from one that does not, so Day 6 verse 8 takes a position.

Bugis society recognised more than the two genders, with the **bissu** holding a ritual office and keeping the sacred texts.

### Two What the tradition holds

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#### The longest work anyone has written, and it starts with an empty world

The **La Galigo** runs to roughly 300,000 lines across more than 6,000 folio pages — about half again the length of the Mahabharata, and longer than any other literary work known. UNESCO placed it on the Memory of the World register in 2011.

It opens with the Middle World, **Ale Lino**, empty and unpeopled. The gods of the Upper World decide to send **Batara Guru** down into it. The reasoning given is plain: without anyone in the land beneath the sky to worship them, they would not be gods at all.

Batara Guru descends and becomes the first human. He marries **We Nyiliq Timoq**, who rises from the Underworld, and the marriage is made in accordance with the Creator's decree **so that they can have descendants**.

An empty world. A man sent into it. A marriage made for the sake of children.

It is still chanted at ceremonies, and among the Tolotang community it is held as sacred scripture. People remember their grandparents burning incense before taking up a manuscript.

### Three At the seams

The crossing out of Day 4 verse 1 into verse 2 and onward to Day 6 verse 20 runs the same shape as the opening of the La Galigo: something lacking, a man placed, a union, and descendants.

The crossing at Day 3 verse 2 into verse 3, into the genealogical record, meets a people whose sacred text is a genealogy of five generations.

Day 6 verse 8 is answered by the language.

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## 156. Central Atlas Tamazight

**Speakers:** about 5 million · **Family:** Afroasiatic, Amazigh · **Where:** central Morocco · **Bible:** partial

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### One What the language holds

Tamazight is Afroasiatic, the same wide family as Hebrew and Arabic. It marks gender and has a verb system of aspect rather than tense.

Written in **Tifinagh**, revived for official use in Morocco, and in Latin and Arabic scripts.

### Two What the tradition holds

The Amazigh names for the Pleiades: daughters of the night, the guide, the group. A Tuareg proverb reads the seasons by its falling and rising.

The **agadir**, a fortified communal granary, is held and managed by the whole village with written rules. The **ahidous** is a collective dance in which the whole village forms a line.

### Three At the seams

The crossing out of Day 4 verse 1 into verse 2 meets a people who call that cluster the guide.

The crossing at Day 3 verse 7 into verse 8 meets a language in the same family as the one the verse was written in.

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## 157. Ewe

**Speakers:** about 5 million · **Family:** Niger-Congo, Gbe · **Where:** Ghana, Togo, Benin · **Bible:** from 1913

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### One What the language holds

Ewe is tonal and marks no grammatical gender. It uses serial verbs, stringing several verbs together to describe one event, where English would need prepositions.

### Two What the tradition holds

#### A supreme being who is both

**Mawu-Lisa** is spoken of as one and as two. Mawu is the moon, coolness, the night, the female. Lisa is the sun, heat, the day, the male. Together they are the supreme being.

Day 4 verse 6 makes the greater light to rule the day and the lesser to rule the night, and verse 7 calls it good. Day 6 verse 12 says male and female created he them.

The Gbe-speaking peoples are the source of much that became Vodou in Haiti and Candomblé in Brazil, carried by people taken in the slave trade.

Ewe drumming carries language directly: the drums speak, reproducing the tones of the words.

### Three At the seams

The crossing at Day 4 verse 6 into verse 7, the two lights and the verdict, meets a people whose God is a sun and a moon together.

The crossing at Day 6 verse 11 into verse 12, male and female, meets the same pair.

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## 158. Hassaniya Arabic

**Speakers:** about 5 million · **Family:** Afroasiatic, Semitic · **Where:** Mauritania, Western Sahara, Mali · **Bible:** partial

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### One What the language holds

Hassaniya is Bedouin Arabic of the Sahara, distinct enough from other Arabics to need translation, and heavily marked by Amazigh vocabulary.

The dual and the cognate vocabulary stand as elsewhere.

### Two What the tradition holds

Mauritania holds the desert libraries of Chinguetti and Ouadane, where manuscripts have been kept in family collections for centuries in the sand.

The **anwa** star system for reading rain matters here as much as anywhere, and the **griot** tradition carries genealogy and praise.

### Three At the seams

The crossing out of Day 4 verse 1 into verse 2, the lights for signs and for seasons, meets people who read the stars because the rain decides whether they can stay.

The dual stands at Day 6 verse 12.

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## 159. Hindko

**Speakers:** about 5 million · **Family:** Indo-European, Indo-Aryan · **Where:** northern Pakistan · **Bible:** limited

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### One What the language holds

Hindko is close to Punjabi and has tone, as Punjabi does. It has no widely used written standard, and a speaker who reads, reads Urdu.

### Two What the tradition holds

Hindko is spoken around Peshawar, Hazara and Abbottabad, where the Indus routes meet the mountains. Gandhara stood

here, and Buddhist sculpture was made in these valleys in a Greek style brought by Alexander's successors.

The Quranic Adam stands behind a reader now.

### Three At the seams

Largely unverified. The region is where Greek and Indian traditions met for centuries, and the sculpture of that meeting survives while the languages of it do not.

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## 160. Kirghiz

Speakers: about 5 million · Family: Turkic · Where: Kyrgyzstan · Bible: complete 2004

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### One What the language holds

Kyrgyz marks evidentiality as Turkish does. Vowel harmony throughout. Written in Cyrillic, and in Arabic script in China.

### Two What the tradition holds

#### The longest poem still held in memory

The **Manas** runs to some half a million lines, roughly twenty times the length of the Odyssey, and is recited by **manaschi** who hold it without a book.

Manaschi commonly say they did not learn it but received it, often after a dream, and that the words come as they speak. No two performances are identical, and none is read.

A text of that size carried entirely by people.

The Turkic **Tengri** material stands beneath, with the Pleiades as **Ürkör** and the account of the eagle sent down from it.

### Three At the seams

A people who hold half a million lines by memory meet a text whose seams are visible on the page and vanish when it is spoken aloud.

As Turkish, the grammar could mark the two tellings differently.  
Untested.

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## 161. Malvi

**Speakers:** about 5 million · **Family:** Indo-European, Indo-Aryan · **Where:** Madhya Pradesh, India · **Bible:** Hindi is used

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### One What the language holds

Malvi is counted as a dialect of Hindi and has no scripture of its own.

### Two What the tradition holds

Malwa holds Ujjain, one of the seven cities of pilgrimage, where the Kumbh is kept every twelve years and where the prime meridian of Indian astronomy was reckoned. Time itself was measured from here.

The pan-Indian material stands, with the nakshatras.

### Three At the seams

Met in Hindi. The crossing out of Day 4 verse 1 into verse 2, the lights for days and years, meets the city from which Indian astronomers counted them.

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## 162. Mewari

**Speakers:** about 5 million · **Family:** Indo-European, Indo-Aryan · **Where:** Rajasthan, India · **Bible:** Hindi is used

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### One What the language holds

Mewari is counted with Marwari as Rajasthani and has no scripture of its own.

### Two What the tradition holds

Mewar is desert and lake country, and the traditions turn on water held and shared. **Mirabai**, whose devotional songs are sung across northern India, was a princess of Mewar who left the household to sing.

The Bhil people of the region hold their own traditions, separate from the pan-Indian ones.

### Three At the seams

Met in Hindi. The Bhil layer has not been searched and is the gap here.

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## 163. Nigerian Pidgin

**Speakers:** about 5 million first language, over 100 million with second · **Family:** English-based creole  
**Where:** Nigeria and West Africa · **Bible:** New Testament 2020

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### One What the language holds

Nigerian Pidgin took English words into a grammar shaped by the languages of the coast. It marks no gender and does not change verbs for time, using separate words before the verb.

It belongs to no ethnic group, which is part of why it spread across a country of more than five hundred languages. It is the shared tongue of the markets, the music and the streets.

A New Testament appeared in 2020, and its rendering of familiar verses in ordinary speech drew wide attention.

### Two What the tradition holds

A Nigerian Pidgin speaker carries whichever tradition their first people hold — Yoruba, Igbo, Hausa, Ibibio, Tiv, Fulani or another. The language is shared; the inheritance is not.

That makes it unlike almost every other language in these volumes: what the language holds and what its speakers hold are separate questions.

### Three At the seams

The crossings are met in plain speech rather than in a raised register, which is what the 2020 translation was noticed for.

What a reader brings to them depends on which of Nigeria's traditions they come from.

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## 164. Northern Sotho

**Speakers:** about 5 million · **Family:** Niger-Congo, Bantu · **Where:** South Africa · **Bible:** from 1904

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### One What the language holds

Sepedi has noun classes and tone. The divine name is **Modimo**, shared across the Sotho-Tswana languages.

### Two What the tradition holds

The Pleiades is **Selemela**, from the inherited Bantu root meaning to cultivate, read for when to plant.

Northern Sotho tradition holds initiation schools for both girls and boys, and a body of praise poetry, **direto**, composed for people and for places.

### Three At the seams

The crossing out of Day 4 verse 1 into verse 2 meets Selemela.

The crossing at Day 6 verse 3 into verse 4 meets a grammar that sorts every creature as it is named.

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## 165. Sadri

**Speakers:** about 5 million · **Family:** Indo-European, Indo-Aryan · **Where:** Jharkhand and the tea gardens of Assam  
· **Bible:** limited

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### One What the language holds

Sadri serves as a shared language among Adivasi peoples who speak Munda and Dravidian languages at home. It is an Indo-Aryan tongue used as a bridge between families that are not Indo-Aryan.

It travelled to the Assam tea gardens with labourers moved there from Jharkhand, and is spoken there by their descendants.

### Two What the tradition holds

A Sadri speaker carries whichever Adivasi tradition their own people hold — Santal, Munda, Oraon, Kharia. The Santal account

of the failed clay figures and the birds' eggs, given earlier in these volumes, belongs to many of them.

### Three At the seams

Largely unverified. As with Nigerian Pidgin, the language is shared and the inheritance is not.

---

## 166. Kamba

**Speakers:** about 4.7 million · **Family:** Niger–Congo, Bantu · **Where:** Kenya · **Bible:** from 1920

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### One What the language holds

Kikamba has noun classes and tone. The divine name is **Mulungu**, shared widely across East African Bantu languages.

### Two What the tradition holds

The Pleiades carries the inherited Bantu digging name.

Kamba tradition holds that the first people came down from the sky or came out of a rock at Nzau, and the mountain is still pointed to.

The Kamba were long-distance traders and carvers, and the wood carving of the region is now made across East Africa.

### Three At the seams

The crossing at Day 3 verse 7 into verse 8 meets a tradition in which the first people came out of the ground at a named place.

The crossing out of Day 4 verse 1 into verse 2 meets the digging stars.

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## 167. Luo

**Speakers:** about 4.6 million · **Family:** Nilo–Saharan, Nilotic · **Where:** Kenya, Tanzania · **Bible:** from 1953

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### One What the language holds

Dholuo is Nilotic, not Bantu, so it has no noun class system. It is tonal and marks a difference between vowels made with the

tongue root advanced or not — a distinction English has no use for.

The divine name is **Nyasaye**.

### Two What the tradition holds

The Luo came down the Nile over centuries and settled on Lake Victoria, and their tradition holds the migration by named generations.

Fishing is central, and the lake sets the year. The **nyatiti**, an eight-stringed lyre, accompanies sung poetry that carries genealogy and news.

### Three At the seams

Day 5, the waters bringing forth abundantly and the first blessing falling on the fish, meets a lake people.

The crossing at Day 3 verse 2 into verse 3, into the genealogical record, meets a people whose migration is remembered as a line of names.

---

## 168. Baoule

**Speakers:** about 4.5 million · **Family:** Niger–Congo, Kwa · **Where:** Côte d'Ivoire · **Bible:** from 1998

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### One What the language holds

Baoule is tonal and closely related to Akan. The divine name is **Nyamien**, cognate with the Akan Nyame.

### Two What the tradition holds

The Baoule are remembered as having broken from the Asante and migrated west under Queen **Abla Pokou**, who at a swollen river gave her own child to the water so the people could cross. The name Baoule is said to come from her words: the child is dead.

A people whose founding account is a mother giving up a child so that the rest may live.

The Akan material stands alongside, including Nyame's withdrawal.

### Three At the seams

The crossing at Day 6 verse 15 into verse 16, the blessing into one flesh and the children, meets a people whose own founding turns on the loss of a child at a crossing.

The banner's header cites Genesis 22 and the hand not laid on the son.

---

## 169. Southern Thai

**Speakers:** about 4.5 million · **Family:** Kra-Dai · **Where:** southern Thailand · **Bible:** standard Thai is used

---

### One What the language holds

Southern Thai has seven tones where standard Thai has five, and shortens words in ways that make it hard for other Thais to follow. It has no written standard of its own.

### Two What the tradition holds

Theravada Buddhism, with no creator and no first moment. The far south holds a Malay Muslim population with its own language and tradition.

The coast and the sea set the year, and the **manora** dance-drama of the region traces its founding to a woman exiled and restored.

### Three At the seams

Day 1 verse 1 arrives without a competing account. Met in standard Thai.

---

## 170. Dinka

**Speakers:** about 4.2 million · **Family:** Nilo-Saharan, Nilotic · **Where:** South Sudan · **Bible:** from 1960s

---

### One What the language holds

#### Hundreds of words for how a cow is marked

Dinka names cattle by colour, by pattern, by the shape of the horns and by the configuration of markings, with a vocabulary running into the hundreds. The terms are precise and are learned by everyone.

A man takes the name of his favourite ox and is addressed by it. Songs are composed to cattle. A person's standing, marriage and place in the community all run through them.

Day 6 verse 3 says God made the cattle after their kind, and saw that it was good. Three verses later the man names them.

Dinka also marks vowel length in three degrees and has an unusual system of voice quality, both of which carry meaning.

The divine name is **Nhialic**, which is also the word for above or the sky.

### Two What the tradition holds

Dinka tradition holds that the sky and the earth were once joined by a rope, and that people could pass up and down. A woman planting struck the rope, or a bird cut it, and the connection was broken. Death came after.

The same shape as the Akan account: a separation caused by ordinary work.

### Three At the seams

The crossing at Day 6 verse 3 into verse 4, the cattle called good and then brought to be named, meets a people whose language names cattle in hundreds of ways and whose men are called by an ox's name.

The word for God being the word for above places Day 1 and Day 2 in the same vocabulary.

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## 171. Bemba

**Speakers:** about 4.1 million · **Family:** Niger-Congo, Bantu · **Where:** Zambia · **Bible:** from 1956

---

### One What the language holds

Bemba has noun classes and tone. The divine name is **Lesá**.

It is the most widely spoken language of Zambia and serves as a shared tongue on the Copperbelt.

### Two What the tradition holds

The Pleiades carries the inherited Bantu digging name, and among Zambian peoples its rising at sunset was read for when to begin cultivating.

Bemba society traces descent through the mother, and the **chisungu**, the girls' initiation, is a long ceremony carried by women with its own songs and clay figures made for the teaching.

### Three At the seams

The crossing out of Day 4 verse 1 into verse 2 meets the digging stars.

The crossing at Day 6 verse 15 into verse 16, where a man leaves his father and mother, meets a people who trace descent through the mother.

---

## 172. Catalan

**Speakers:** about 4.1 million first language · **Family:** Indo-European, Romance · **Where:** Catalonia, Valencia, Balearics, Andorra · **Bible:** from 1478; modern versions

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### One What the language holds

Catalan is a Romance language closer to Occitan than to Spanish, and it was banned from public use for decades in the twentieth century and revived.

A Catalan Bible was printed in 1478, among the earliest printed in any vernacular, and nearly all copies were destroyed by the Inquisition.

### Two What the tradition holds

**Ramon Llull**, writing in Catalan in the thirteenth century, built a system of combining fundamental terms to reason about God, and is counted among the ancestors of computing.

Catalan tradition keeps the **castell**, a human tower built by hundreds of people standing on each other's shoulders, with a child climbing to the top to crown it.

### Three At the seams

The seams read as in the other Romance languages, with **anima vivent** at Day 3 verse 7.

A Catalan reader belongs to a tradition where having scripture in one's own tongue was once dangerous and where the language itself was suppressed within living memory.

---

## 173. Hazaragi

**Speakers:** about 4 million · **Family:** Indo-European, Iranian · **Where:** central Afghanistan, Pakistan, Iran · **Bible:** limited

---

### One What the language holds

Hazaragi is Persian with a heavy layer of Mongolic and Turkic vocabulary, reflecting the Hazara's own account of descent from Mongol and Turkic settlers.

No grammatical gender, one pronoun for he and she.

### Two What the tradition holds

The Hazara are Shia in a mostly Sunni country and have been persecuted repeatedly. Their tradition carries that history in lament poetry and in the **dambura**, a two-stringed lute.

The Bamiyan valley, in Hazara country, held the great standing Buddhas carved into the cliff, destroyed in 2001.

### Three At the seams

Largely unverified. The crossing at Day 3 verse 7 into verse 8 meets a people whose valley held two figures carved from the rock for fourteen centuries.

---

## 174. Kimbundu

Speakers: about 4 million · Family: Niger-Congo, Bantu · Where: Angola · Bible: partial

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### One What the language holds

Kimbundu has noun classes and tone. Its scripture came through Portuguese and carries Portuguese decisions.

Kimbundu gave Brazilian Portuguese a long list of everyday words, carried by people taken from Angola in the slave trade.

### Two What the tradition holds

The divine name is **Nzambi**, as in Kikongo. The Pleiades carries the inherited Bantu digging name.

**Njinga**, queen of Ndongo and Matamba in the seventeenth century, negotiated and fought against the Portuguese for decades and is central to Angolan memory.

### Three At the seams

The crossing out of Day 4 verse 1 into verse 2 meets the digging stars.

Kimbundu carried its words across the Atlantic, so some of what it holds is now spoken in Brazil by people who do not know where the words came from.

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## 175. Lao

Speakers: about 4 million · Family: Kra-Dai · Where: Laos · Bible: from 1932

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### One What the language holds

Lao is tonal with six tones and has its own script, descended from Khmer. It does not change verbs for time and marks no grammatical gender.

Its pronouns are chosen by relation and setting, with separate vocabularies for monks and for royalty.

### Two What the tradition holds

Theravada Buddhism, with no creator and no first moment. Alongside it the **phi** spirits are attended daily, and the **baci** ceremony calls a person's **khwan**, their soul-stuff, back into them at times of change — at birth, marriage, departure and return.

A tradition in which the soul can wander off and be called home, and in which that calling is done by tying thread around the wrist.

### Three At the seams

Day 1 verse 1 arrives without a competing account.

The crossing at Day 3 verse 7 into verse 8, where breath is put into the man and he becomes a living soul, meets a people who hold that such a thing can leave and must be called back.

---

## 176. Tiv

**Speakers:** about 4 million · **Family:** Niger-Congo, Bantoid · **Where:** central Nigeria · **Bible:** from 1964

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### One What the language holds

Tiv has noun classes and tone, and is Bantoid — a relative of the Bantu languages at a remove, in the region where that family is thought to have begun.

The divine name is **Aondo**, which is also the word for the sky.

### Two What the tradition holds

The Tiv trace descent from a single ancestor, Tiv, through named generations, and every Tiv can place themselves in that line. The genealogy is the map of the society and of the land.

The **swange** dance and the **kwagh-hir**, a puppet theatre performed at night, carry the stories.

### Three At the seams

The crossing at Day 3 verse 2 into verse 3, into the genealogical record, meets a people for whom the genealogy is how land is held and disputes are settled.

The word for God being the word for sky places Day 1 and Day 2 in the same vocabulary.

---

## 177 and 180. Tsonga and Changana

**Speakers:** about 7.7 million combined · **Family:** Niger-Congo, Bantu · **Where:** South Africa, Mozambique, Zimbabwe · **Bible:** from 1907

---

### One What the language holds

Tsonga in South Africa and Changana in Mozambique are the same language under two names and two national standards, and are counted separately in some lists. This entry covers both.

Noun classes and tone as across the family. The divine name is **Xikwembu**.

### Two What the tradition holds

The Pleiades is **Shirimela**, from the inherited Bantu root meaning to cultivate.

Tsonga tradition holds the **xigubu** drum and a strong body of sung poetry, and the **timbila** xylophone orchestras of the Chopi region nearby are listed by UNESCO.

### Three At the seams

The crossing out of Day 4 verse 1 into verse 2 meets Shirimela.

The crossing at Day 6 verse 3 into verse 4 meets a grammar that sorts every creature as it is named.

---

## 178. Awadhi

**Speakers:** about 3.9 million · **Family:** Indo-European, Indo-Aryan · **Where:** Uttar Pradesh, India · **Bible:** Hindi is used

---

### One What the language holds

Awadhi is counted as a dialect of Hindi and has no scripture of its own, though it has one of the most read books in South Asia.

### Two What the tradition holds

**Tulsidas** wrote the Ramcharitmanas in Awadhi in the sixteenth century, putting the Ramayana into the speech of ordinary people who could not read Sanskrit. It is recited and sung in households across northern India to this day.

A sacred text deliberately put into the vernacular so that everyone could hear it. The same impulse that produced several of the alphabets in these volumes.

Awadh is also where Rama is placed, so a reader stands on the ground of the account.

### Three At the seams

Met in Hindi, in a language whose own great work exists because someone thought the sacred should be in the tongue people actually speak.

---

## 179. Georgian

**Speakers:** about 3.7 million · **Family:** Kartvelian · **Where:** Georgia · **Script:** Georgian, from about the 5th century · **Bible:** 5th century

---

### One What the language holds

#### A family of its own, and an alphabet of its own

Georgian belongs to the Kartvelian family, which is related to no other language on earth. Its nearest relatives are three small languages spoken beside it.

It has three historical alphabets, all three listed by UNESCO, and the one in use has no relation to Greek, Latin or Cyrillic.

Its verbs can carry the subject, the direct object and the indirect object all at once, and change their pattern depending on the tense in a way that fits no European description.

Georgian has no grammatical gender and one pronoun for he and she. It allows consonant clusters of a length that other languages do not attempt.

### Two What the tradition holds

Georgia adopted Christianity in the fourth century, and scripture was translated into Georgian by the fifth. Its monasteries preserved texts that were lost elsewhere in the original.

The **supra**, the table, is led by a **tamada** who proposes toasts in a set order — to peace, to the departed, to children, to those far away. It is a structured occasion rather than a meal.

Georgian polyphonic singing, in three independent voices, is older than the harmonic tradition of western Europe and is listed by UNESCO.

### Three At the seams

A Georgian reader meets the seams in an alphabet and a grammar that share nothing with any other language in these volumes.

The crossing at Day 6 verse 15 into verse 16, the blessing and the children, meets a people whose formal table always raises a toast to children.

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## 181. Waray-Waray

**Speakers:** about 3.6 million · **Family:** Austronesian · **Where:** eastern Visayas, Philippines · **Bible:** from 1937

---

### One What the language holds

Waray has two words for we, so Day 6 verse 8 takes a position. Its verbs focus on which part of the sentence is in view, as across the Philippine languages.

### Two What the tradition holds

The Visayan bamboo account stands: the first man and woman emerging together from one stalk.

Samar and Leyte, where Waray is spoken, take the worst of the typhoons, and the tradition carries that. The **Waray** reputation for endurance is spoken of by the people themselves.

### Three At the seams

The crossing at Day 6 verse 11 into verse 12 meets a people whose account has the two come out of one plant together.

Day 6 verse 8 is answered by the language.

---

## 182. Acehnese

**Speakers:** about 3.5 million · **Family:** Austronesian · **Where:** Aceh, Sumatra · **Bible:** limited

---

### One What the language holds

Acehnese has two words for we, and an unusual system in which the verb agrees with the subject by a prefix, which most Austronesian languages of the region do not do.

It has been written in **Jawi**, Arabic script, for centuries.

## Two What the tradition holds

Aceh was the first part of Southeast Asia to receive Islam and is called the veranda of Mecca. Its religious scholarship is old, and it applies Islamic law where the rest of Indonesia does not.

The **hikayat**, long narrative poems, carry history and teaching and were chanted.

## Three At the seams

The Quranic Adam stands behind a reader: formed from clay, taught the names, forgiven after the tree.

Day 6 verse 8 is answered by the language.

---

# 183. Banjar

**Speakers:** about 3.5 million · **Family:** Austronesian · **Where:** South Kalimantan, Borneo · **Bible:** limited

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## One What the language holds

Banjar is a Malayic language with a heavy Javanese and Dayak layer, spoken on the island Malagasy's ancestors left. It has two words for we.

## Two What the tradition holds

The Banjar live on rivers and hold floating markets where trade is done boat to boat at dawn.

Beneath the Islamic layer lie Dayak traditions of the interior, with their own accounts of the beginning and their own treatment of the dead.

## Three At the seams

Day 5, the waters bringing forth abundantly, meets a river people who buy and sell on the water.

Day 6 verse 8 is answered by the language.

---

## 184. Maninka

**Speakers:** about 3.5 million · **Family:** Niger–Congo, Mande · **Where:** Guinea, Mali · **Script:** N'Ko · **Bible:** partial

---

### One What the language holds

Maninka is tonal and has no noun classes. The **N'Ko** script was created in 1949 by Solomana Kante so that the Manding languages could be written in an alphabet made for them, after he read a claim that African languages could not be written.

It is written right to left, and a body of literature has been produced in it.

### Two What the tradition holds

The **Sundiata** epic, recited by griots, tells the founding of the Mali empire. The **Kurukan Fuga**, a charter of the thirteenth century recited from memory, sets out obligations including the treatment of strangers and the prohibition of hunger.

The **jeli**, the griot, is a hereditary office: the one who holds the genealogies and may speak them.

### Three At the seams

The crossing at Day 3 verse 2 into verse 3, into the genealogical record, meets a society where holding genealogies is a named office passed down in families.

A script invented in 1949 joins the four in these volumes made to carry what a people hold.

---

## 185. Peripheral Mongolian

**Speakers:** about 3.5 million · **Family:** Mongolic · **Where:** Inner Mongolia, China · **Bible:** in the traditional script

---

### One What the language holds

Mongolian in China is written in the traditional vertical script, running top to bottom and left to right — the only major writing system that does. A reader turns the page differently.

The banner's layout, running the seven days left to right across a wall, would meet a reader whose own script runs down.

### **Two What the tradition holds**

The Tengri material stands: the eternal blue sky, the ovoo on the pass, and the Secret History opening with a wolf and a doe.

Tibetan Buddhism is the dominant tradition now, layered over the older sky reverence.

### **Three At the seams**

As Halh Mongolian, with the difference that the direction of reading is vertical.

---

## **186. Romani**

**Speakers:** about 3.5 million · **Family:** Indo-European, Indo-Aryan · **Where:** across Europe and beyond · **Bible:** partial, in several dialects

---

### **One What the language holds**

#### **An Indian language spoken across Europe**

Romani is Indo-Aryan, a relative of Hindi, Punjabi and Marathi. Its speakers left northern India around a thousand years ago and are now spread from Spain to Russia.

The grammar is Indian. The vocabulary carries Persian, Armenian, Greek and then whatever country each community passed through, so the route is readable in the words.

It is the only Indo-Aryan language in these volumes with no territory at all. What it holds is carried by people rather than by a place.

There is no single standard, and several writing systems are in use. Translation work exists in a number of dialects and is fragmentary.

## Two What the tradition holds

Romani tradition holds **romanipen**, a code of conduct and of cleanliness, and a strong distinction between what is inside the community and what is outside it.

Much is carried in song. Romani musicians shaped flamenco in Spain, and the music of Hungary, Romania and the Balkans.

The Roma were enslaved in the Romanian principalities for five centuries, and some half a million were killed under the Nazis.

## Three At the seams

The crossing at Day 3 verse 2 into verse 3, into the genealogical record, meets a people whose genealogy is all they have carried, since they have held no land.

A text about a garden given and lost is met by a people who have never had a place of their own.

---

# 187. Balinese

Speakers: about 3.3 million · Family: Austronesian · Where: Bali, Indonesia · Bible: from 1990

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## One What the language holds

Balinese has speech levels with separate vocabularies, as Javanese does, and its own script derived from the Indian writing tradition.

It has two words for we.

## Two What the tradition holds

### Two calendars running at once

The **pawukon** runs 210 days and is built from ten concurrent week-cycles of one, two, three and so on up to ten days. Every day carries several names at the same time, one from each cycle, and what may properly be done depends on the combination.

A lunar-solar calendar runs alongside it.

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

Balinese Hinduism holds **Sanghyang Widhi Wasa** as one, with the many forms as aspects. Offerings are made daily at every threshold, and the island is organised around temple obligation.

### Three At the seams

The crossing out of Day 4 verse 1 into verse 2 meets a people running two calendars at once, for whom what a day is depends on several reckonings together.

Day 6 verse 8 is answered by the language.

---

## 188. Mazanderani

**Speakers:** about 3.3 million · **Family:** Indo-European, Iranian · **Where:** northern Iran, by the Caspian · **Bible:** limited

---

### One What the language holds

Mazanderani is Iranian but not Persian, and keeps older features Persian lost. It has no written standard and a speaker reads Persian.

### Two What the tradition holds

The Caspian provinces are green and wet, unlike most of Iran, and hold rice cultivation and forest. Local tradition keeps the **div** figures of the older Iranian material, which appear in the Shahnameh.

The Zoroastrian inheritance stands behind: light against darkness, Gayomart, and the plant from which the first couple grew.

### Three At the seams

Met in Persian. The crossing at Day 1 verse 5 meets the tradition that made light and darkness the frame of everything.

---

## 189. Shan

**Speakers:** about 3.3 million · **Family:** Kra-Dai · **Where:** Shan State, Myanmar · **Bible:** from 1892

---

### One What the language holds

Shan is related to Thai and Lao rather than to Burmese, and has its own script descended from the Burmese one. It is tonal.

### Two What the tradition holds

Theravada Buddhism, with no creator and no first moment, held alongside the **nat** spirits.

Shan manuscripts on folded paper carry Buddhist texts, chronicles and medical knowledge, and monasteries have been the schools.

### Three At the seams

Day 1 verse 1 arrives without a competing account, as across the Theravada languages in these volumes.

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## 190. Dagbani

**Speakers:** about 3.2 million · **Family:** Niger-Congo, Gur · **Where:** northern Ghana · **Bible:** from 1970s

---

### One What the language holds

Dagbani is tonal and sorts nouns into classes marked by suffixes, as the Gur languages do rather than by prefixes as Bantu does.

The divine name is **Naawuni**.

### Two What the tradition holds

Dagomba tradition holds drummers, the **lunsi**, as the keepers of history: the drums recite genealogies of chiefs, and a drummer can name the line back many generations.

The drum language reproduces the tones of speech, so the drum is not accompanying the words but saying them.

### Three At the seams

The crossing at Day 3 verse 2 into verse 3, into the genealogical record, meets a people whose genealogies are held and spoken by drums.

---

## 191. Sidamo

**Speakers:** about 3.2 million · **Family:** Afroasiatic, Cushitic · **Where:** southern Ethiopia · **Bible:** from 1980s

---

### One What the language holds

Sidamo is Cushitic, like Oromo and Somali, and marks gender and case. The divine name is **Magano**.

### Two What the tradition holds

Sidama tradition keeps **Fichee-Chambalaalla**, a new year observance timed by astronomers who read the stars and the moon and announce the date, which is listed by UNESCO.

The enset plant, false banana, is the staple and is processed and buried to ferment, and a household's wealth is counted in it.

### Three At the seams

The crossing out of Day 4 verse 1 into verse 2, the lights for signs and for seasons and for years, meets a people whose new year is announced by men who read the sky.

The crossing at Day 3 verse 10 into verse 11 meets a people whose life rests on one plant.

---

## 192. Bagheli

**Speakers:** about 3 million · **Family:** Indo-European, Indo-Aryan · **Where:** Madhya Pradesh, India · **Bible:** Hindi is used

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### One What the language holds

Bagheli is counted as a dialect of Hindi and has no scripture of its own.

### Two What the tradition holds

Baghelkhand holds the Bandhavgarh forest and a large Adivasi population, chiefly Gond and Baiga, with traditions of their own. The Baiga held that they were made to watch over the forest and were forbidden to plough it.

### Three At the seams

Met in Hindi. The crossing at Day 3 verse 11, where the man is put into the garden to dress it and to keep it, meets a people who held that their work was to keep the forest rather than to break it.

---

## 193. Taishanese

**Speakers:** about 3 million · **Family:** Sino-Tibetan, Sinitic, Yue · **Where:** Guangdong and the diaspora · **Bible:** standard Chinese is used

---

### One What the language holds

Taishanese is a Yue variety not readily intelligible with Cantonese. It was the language of most Chinese emigration to North America in the nineteenth century, so for a long period Chinese in America meant Taishanese.

好 stands at every verdict in the written Chinese a Taishanese speaker reads.

### Two What the tradition holds

The Chinese material stands. Taishan itself is marked by the **diaolou**, fortified towers built with money sent home from abroad, now listed by UNESCO — a landscape shaped by people who left.

### Three At the seams

As Cantonese, met in a written form the speaker does not speak.

---

## 194. Gondi

**Speakers:** about 3 million · **Family:** Dravidian · **Where:** central India · **Bible:** partial

---

### One What the language holds

Gondi is Dravidian, spoken in the middle of a region where everything around it is Indo-Aryan — a pocket left from before the Indo-Aryan languages spread.

It has no widely used script, though **Gunjala Gondi**, a script found in manuscripts and revived in recent years, was made for it.

### Two What the tradition holds

Gond tradition holds **Pari Kubar Lingo**, who is remembered as having brought the clans out of a cave and given them their order and their instruments.

Gond painting, made on house walls and now on paper, fills every surface with dots and lines, and its subjects are the tree, the animal and the seed.

The **saga** divisions organise the clans, and each has its own totem and its own place in ritual.

### Three At the seams

The crossing at Day 6 verses 4 to 7, the naming of the creatures, meets a people whose clans are each tied to a creature.

The crossing at Day 3 verse 7 into verse 8 meets a tradition where the people were brought out of a cave.

---

## 195. Lambadi

**Speakers:** about 3 million · **Family:** Indo-European, Indo-Aryan · **Where:** across central and southern India · **Bible:** limited

---

### One What the language holds

Lambadi, or Banjari, is an Indo-Aryan language close to Rajasthani, spoken by a people scattered across states whose

neighbours speak Dravidian and Marathi. Like Romani, it is a language carried by people rather than held by a place.

It has no script of its own, and speakers write in whatever alphabet the state around them uses.

### **Two What the tradition holds**

The Banjara were carriers, moving salt and grain by bullock train across India for centuries before the railways. Their tradition carries the road.

Their embroidery, worked with mirrors and cowrie shells, is among the most recognisable in India, and is made by women and worn.

**Sevalal** is honoured as the community's teacher.

### **Three At the seams**

Largely unverified. A people who moved goods for a living meet a text whose own people were told to go from their country.

---

## **196. Low German**

**Speakers:** about 3 million · **Family:** Indo-European, Germanic · **Where:** northern Germany, Netherlands, and Mennonite communities worldwide

**Bible:** the Lübeck Bible of 1494; modern versions

---

### **One What the language holds**

Low German did not undergo the consonant shift that produced High German, so it stands closer to Dutch and English in its sounds. It was the language of the Hanseatic League and the trade tongue of the whole Baltic and North Sea for centuries.

A Low German Bible was printed in 1494, before Luther's.

**Plautdietsch**, a Low German variety, is spoken by Mennonite communities in Canada, Mexico, Paraguay, Bolivia and Belize, carried by people who moved repeatedly to keep their way of life.

### **Two What the tradition holds**

The Norse and Germanic material stands at a distance: Ask and Embla, Yggdrasil, the yawning void.

The Mennonite communities hold their own tradition of separation and non-resistance, and their speech has gone with them across five countries.

### **Three At the seams**

A language that was once the trade tongue of northern Europe and is now spoken chiefly by farming communities on three continents meets the seams in a Bible printed before Luther's.

---

## **197. Luri**

**Speakers:** about 3 million · **Family:** Indo-European, Iranian · **Where:** western Iran · **Bible:** limited

---

### **One What the language holds**

Luri is Iranian and close to Persian, with no written standard of its own. A speaker reads Persian.

### **Two What the tradition holds**

The Lur were pastoral and moved with their herds between winter and summer pasture, a migration covering hundreds of miles twice a year. The route and its timing were the year.

Luri lament poetry, sung by women at funerals, is a distinct form. The Zoroastrian inheritance stands behind.

### **Three At the seams**

The crossing out of Day 4 verse 1 into verse 2, lights for seasons, meets a people whose whole year was the timing of a move.

---

## **198. Min Bei Chinese**

**Speakers:** about 3 million · **Family:** Sino-Tibetan, Sinitic · **Where:** northern Fujian · **Bible:** 19th-century romanised work

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### **One What the language holds**

Min Bei is one of the more conservative Chinese varieties and is not intelligible with Min Nan or Mandarin. It has no written standard of its own.

好 stands at every verdict in the Chinese a Min Bei speaker reads.

### Two What the tradition holds

The Chinese material stands. Northern Fujian is tea country, and Wuyi holds both the tea and a long Daoist and Neo-Confucian tradition, where Zhu Xi taught.

### Three At the seams

As Mandarin, met in a written form its speakers do not speak.

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## 199. Southern Kurdish

**Speakers:** about 3 million · **Family:** Indo-European, Iranian · **Where:** western Iran, eastern Iraq · **Bible:** limited

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### One What the language holds

Southern Kurdish is distinct from both Kurmanji and Sorani and has the least written standing of the three. Its speakers read Persian or Sorani.

### Two What the tradition holds

The **Yarsani** tradition, also called Ahl-e Haqq, is held largely by Southern Kurdish speakers. It teaches successive manifestations of the divine in human form and keeps its own sacred texts, the Kalam, which were transmitted by memory and music.

The Yazidi material stands nearby, with Melek Taus who would not bow.

### Three At the seams

The crossing at Day 6 verse 7 into verse 8 and onward meets readers who may hold either the refusal to bow as obedience, or a teaching of the divine appearing in human form.

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## 200. Southern Uzbek

**Speakers:** about 3 million · **Family:** Turkic · **Where:** northern Afghanistan · **Bible:** limited

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### **One** What the language holds

Southern Uzbek is written in Arabic script in Afghanistan while Northern Uzbek uses Latin in Uzbekistan, so the same language is read in two alphabets across a border.

Evidentiality is marked as in Turkish, so a narrator of the seven days takes a position.

### **Two** What the tradition holds

The Turkic Tengri material stands, with the Pleiades and the eagle sent down from it. Balkh, in this region, was a centre of Zoroastrian, Buddhist and then Islamic learning in turn, and Rumi was born there.

### **Three** At the seams

As Northern Uzbek, with the difference of script and of a reader who may have no scripture in the alphabet they use.

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Cross Linguistic Study of the New Creation Story / Man on Day Three in Genesis — languages 151 through 200  
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Verse references follow the banner revision of September 7, 2026. The La Galigo material was checked against published sources in September 2026. Entries 177 and 180 are treated together, as are the two Mongolian entries where their traditions coincide. Native speaker and specialist review welcome throughout.