

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

Languages 201 through 250

Read against 7 Days to Perfection, banner revision of September

7, 2026

Three studies for each language · compiled September 2026

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.

One of the languages in this volume belongs to a people who were waiting for a book. Another belongs to a people who put the past in front of them and the future behind.

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 201 to 250

Ten results, before the individual studies.

1 **The Karen were waiting for a lost book before anyone brought them one.**

Karen tradition held **Y'wa** as creator, a first man and woman who ate what was forbidden and brought death, a book given and then lost, and a younger white brother who would one day bring it back. Missionaries arriving in Burma in 1827 found the expectation already in place and were received as its fulfilment.

2 **Aymara puts the past in front and the future behind.**

Nayra means eye, sight and front, and **nayra pacha** is the past. **Qhipa** means back, and **qhipa pacha** is the future. Speakers gesture forward when speaking of what has happened and backward for what has not. The reason given is that what is known is what you can see, and the past is what is known.

3 **Slovene still has a living grammatical dual.**

Separate forms for exactly two, used constantly in ordinary speech, where almost every other European language lost them. At Day 6 verse 12, male and female created he them, Slovene must decide between two and many, as Arabic does and Hebrew declines to.

4 **Lithuanian is the most archaic living Indo-European language.**

It keeps forms closer to the reconstructed parent than any other surviving member. Its word for God, **Dievas**, is the direct descendant of the Proto-Indo-European word that also gave Latin *deus*, Greek *Zeus* and Sanskrit *dyaus* — the sky.

5 **A Hmong farmer produced an alphabet he said was given to him.**

Shong Lue Yang, who could not read any script, produced **Pahawh Hmong** in 1959 and said it had been revealed. Hmong tradition already held that the Hmong once had writing and lost it. This is the fifth writing system in these volumes made to carry what a people hold.

6 **Two Dravidian languages are stranded far from the rest.**

Brahui is spoken in Pakistan, hundreds of miles from any other Dravidian language, surrounded by Iranian and Indo-Aryan. **Kurukh** is spoken in eastern India among Munda and Indo-Aryan neighbours. Both are pockets left from before the Indo-Aryan languages spread.

- 7 The Fon supreme being is a pair, as the Ewe one is.**
Mawu-Lisa: Mawu the moon and the female, Lisa the sun and the male, spoken of as one. Day 4 makes the greater and the lesser light. Day 6 verse 12 says male and female created he them.
- 8 The Yi keep their own syllabary and their own book of origins.**
The Yi script has around a thousand characters and is read by **bimo**, ritual specialists who hold the texts. The **Book of Origins** tells the making of sky and earth and the transformation of the first beings.
- 9 Three more peoples name cattle as the Dinka do.**
Nuer, Teso and Karamojong relatives all build identity, marriage and naming around cattle, with detailed vocabulary for markings. Day 6 verse 3 calls the cattle good three verses before the man names them.
- 10 Aymara and Quechua share a region and disagree about direction.**
They are neighbours in the Andes, are not demonstrably related, and have exchanged a great deal. Quechua holds breath, life and rest in one word. Aymara holds the past where a speaker can see it.

201. Wagdi

Speakers: about 3 million · **Family:** Indo-European, Indo-Aryan · **Where:** Rajasthan, Gujarat, Madhya Pradesh · **Bible:** limited

One What the language holds

Wagdi sits between Gujarati and Rajasthani and is spoken chiefly by Bhil communities. It has no standard written form of its own.

Two What the tradition holds

The Bhil are among the oldest recognised peoples of western India and hold traditions separate from the pan-Indian ones, including their own account of the first people and their own relation to the forest and the hill.

Bhil **pithora** painting is made on house walls at times of vow and thanksgiving, and horses are the chief figure in it.

Three At the seams

Largely unverified. The Bhil layer is the gap here and is unlikely to be found in writing.

202. Adamawa Fulfulde

Speakers: about 2.9 million · **Family:** Niger-Congo, Atlantic · **Where:** Cameroon, Nigeria, Chad · **Bible:** from 1983

One What the language holds

Fulfulde sorts every noun into one of more than twenty classes marked by an ending, with agreement running through the sentence. The classes separate people from animals, and separate liquids, long thin things, and much else.

At Day 6 verses 4 to 7, the class marking is on every creature the man names.

Two What the tradition holds

Cattle are the Fulani's continuing substance, and the herd moves with the household. **Pulaaku** — patience, self-control, modesty, care for others — is held as what it is to be Fulani.

Most are Muslim, and the Quranic Adam stands behind a reader.

Three At the seams

The crossing at Day 6 verse 3 into verse 4 meets a herding people whose grammar sorts every creature by class as the naming proceeds.

203. Beja

Speakers: about 2.8 million · **Family:** Afroasiatic, Cushitic · **Where:** Sudan, Eritrea, Egypt · **Bible:** partial

One What the language holds

Beja is Cushitic and sits on its own branch, distinct enough that some count it as a separate division of Afroasiatic. It marks gender and case.

It has little written tradition and is carried by speech.

Two What the tradition holds

The Beja have lived between the Nile and the Red Sea since antiquity and appear in Egyptian, Greek and Arabic records under successive names.

They are camel herders and their poetry, composed and sung, carries the desert and the herd.

Three At the seams

Largely unverified. The crossing at Day 3 verse 2 into verse 3, into the genealogical record, meets a people continuously named in the records of others for four thousand years.

204. Brahui

Speakers: about 2.8 million · **Family:** Dravidian · **Where:** Balochistan, Pakistan · **Bible:** limited

One What the language holds

A Dravidian language a thousand miles from the others

Brahui is Dravidian, a relative of Tamil and Telugu, spoken in Balochistan with Iranian and Indo-Aryan languages on every side and no Dravidian neighbour for hundreds of miles.

Scholars disagree on whether it is a remnant left when Dravidian speakers were more widespread, or a later movement north. Either way it stands where nothing else of its family does.

Its vocabulary is heavily Balochi and Persian while its grammar remains Dravidian.

Two What the tradition holds

The Quranic Adam stands behind a reader. Brahui tribal tradition is shared with Baloch neighbours, with hospitality and refuge as binding obligations.

Three At the seams

Largely unverified. Brahui matters here as evidence that a language family can leave a pocket far from its centre, which bears on how much of what a people held can be recovered.

205. Hmong Njua

Speakers: about 2.8 million · **Family:** Hmong-Mien · **Where:** China, Vietnam, Laos, Thailand, and the diaspora · **Bible:** from 1980s

One What the language holds

Hmong is tonal with seven or eight tones, and its Latin orthography writes the tone as a final consonant letter, so words end in letters that are not pronounced but heard.

A script said to have been given

Hmong tradition held that the Hmong once had writing and lost it — in some tellings eaten, in some washed away at a river crossing.

In 1959 **Shong Lue Yang**, a farmer in Laos who could read no script, produced **Pahawh Hmong**, a full writing system for the language, and said it had been given to him. It spread among Hmong who learned it from him, and it is still used.

A people who remembered losing a writing, and a man who said one was given back.

Two What the tradition holds

Hmong tradition holds a flood from which a brother and sister survived in a wooden drum, and from whom people came again.

The **txiv neeb**, the shaman, travels to retrieve a soul that has wandered, and the soul-calling ceremony is performed at birth, at illness and at death. Hmong hold that a person has several souls and that one may leave.

Three At the seams

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 may wander and must be called back.

206. Lithuanian

Speakers: about 2.8 million · **Family:** Indo-European, Baltic · **Where:** Lithuania · **Bible:** Bretkūnas 1590; printed 1735

One What the language holds

The oldest-sounding language still spoken in Europe

Lithuanian keeps grammatical forms closer to reconstructed Proto-Indo-European than any other surviving language of the family. Linguists studying the parent language look here first.

Its word for God is **Dievas**, the direct descendant of the Proto-Indo-European word that also produced Latin **deus**, Greek **Zeus** and Sanskrit **dyaus** — and the root means the bright sky.

Day 1 verse 5 calls the light good. In Lithuanian the word for God still carries the sky inside it, as it did before any of these languages parted.

Lithuanian also keeps a dual in older and dialectal use, seven cases, and pitch accent.

Two What the tradition holds

Lithuania was the last country in Europe to adopt Christianity, in 1387, so its older tradition survived longer than anywhere else on the continent.

It holds **Perkūnas** the thunder, sacred groves and sacred oaks, and a body of **dainos**, songs, sung in a form of polyphony called **sutartinės** which is listed by UNESCO.

Three At the seams

The crossing at Day 1 verse 5 and the naming of God meet a language whose word for God is the ancient word for the bright sky.

The crossing at Day 3 verse 10 into verse 11, into the garden with its trees, meets a people whose sacred places were groves and whose conversion came latest in Europe.

207. Dyula

Speakers: about 2.7 million · **Family:** Niger–Congo, Mande · **Where:** Côte d'Ivoire, Burkina Faso, Mali · **Bible:** from 1990s

One What the language holds

Dyula is a Manding variety used as a trade language across West Africa, close to Bambara and Maninka. Tonal, no noun classes.

The name means trader. Like Swahili and Lingala, it spread by commerce rather than by conquest.

Two What the tradition holds

The Mande material stands: the Sundiata epic, the Kurukan Fuga charter, and the **jeli** who holds genealogies as a hereditary office.

Dyula traders were among the carriers of Islam into the forest regions of West Africa, and their networks moved kola, gold and salt for centuries.

Three At the seams

The crossing at Day 3 verse 2 into verse 3, into the genealogical record, meets a society where genealogy is a named office.

208. Gusii

Speakers: about 2.7 million · **Family:** Niger–Congo, Bantu · **Where:** western Kenya · **Bible:** from 1970s

One What the language holds

Ekegusii has noun classes and tone. The divine name is **Engoro**.

Two What the tradition holds

The Pleiades carries the inherited Bantu digging name.

Gusii tradition holds the **omoragori**, a diviner, and a strong body of proverb used in settling disputes. The highlands are farmed intensively and the year is set by two rainy seasons rather than one.

Three At the seams

The crossing out of Day 4 verse 1 into verse 2 meets the digging stars, read in a place with two planting seasons rather than one.

209. Bouyei

Speakers: about 2.6 million · **Family:** Kra-Dai · **Where:** Guizhou, China · **Bible:** partial

One What the language holds

Bouyei is close to Zhuang and to Thai, and is tonal. It has been written in a character-based script on Chinese models and now in a Latin orthography.

Two What the tradition holds

Bouyei tradition holds ritual specialists who chant from manuscripts, and an account of the separation of sky and earth close to the Zhuang one.

Indigo dyeing and batik are carried by the women, and the patterns hold meaning.

Three At the seams

The crossing at Day 1 verse 1 and Day 2, the separation of what is above from what is below, meets a people with their own chanted account of that division.

210. Dogri

Speakers: about 2.6 million · **Family:** Indo-European, Indo-Aryan · **Where:** Jammu, India · **Bible:** limited

One What the language holds

Dogri has tone, unusual among Indo-Aryan languages and shared with Punjabi. It was recognised as a scheduled language of India only in 2003.

Two What the tradition holds

The Jammu hills hold Vaishno Devi, one of the most visited shrines in India, reached by a climb of some twelve kilometres that pilgrims make on foot.

Dogri folk song carries the seasons and the hill agriculture. The pan-Indian material stands.

Three At the seams

Met chiefly in Hindi. The crossing into Day 4 verse 2 meets the nakshatras.

211. Afar

Speakers: about 2.5 million · **Family:** Afroasiatic, Cushitic · **Where:** Ethiopia, Eritrea, Djibouti · **Bible:** from 2000s

One What the language holds

Afar is Cushitic and marks gender and case. It is written in a Latin orthography developed in the 1970s.

Two What the tradition holds

The Afar live in the Danakil, among the hottest inhabited places on earth, and their tradition turns on salt, which they cut from the pans and carry by camel.

The Afar depression is also where some of the oldest hominin remains were found, including the skeleton called Lucy — so the land a people live on is where the question of human origins is dug up.

Three At the seams

The crossing at Day 3 verse 7 into verse 8, the man formed of the dust of the ground, meets a people living where the oldest human bones have been taken out of that ground.

212. Central Bikol

Speakers: about 2.5 million · **Family:** Austronesian · **Where:** southern Luzon, Philippines · **Bible:** from 1900s

One What the language holds

Bikol has two words for we, so Day 6 verse 8 takes a position. It has a set of words used only for speaking angrily, a separate vocabulary for insult and vexation that other Philippine languages lack.

Two What the tradition holds

Bikol tradition holds the **ibalong** epic, telling the settling of the region and its heroes, and Mount Mayon stands over the province as an almost perfect cone.

The bamboo account of the first man and woman stands, as across the Philippines.

Three At the seams

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

213. Bosnian

Speakers: about 2.5 million · **Family:** Indo-European, Balto-Slavic · **Where:** Bosnia and Herzegovina · **Bible:** shared with Serbian and Croatian versions

One What the language holds

Bosnian, Croatian and Serbian are mutually intelligible and are counted as separate languages for reasons that are not linguistic. Bosnian carries more Turkish and Arabic vocabulary, from four centuries of Ottoman rule.

Aspect on every verb, a vocative, and seven cases.

Two What the tradition holds

Bosnia holds Muslim, Orthodox and Catholic communities in the same towns, and the **sevdalinka**, a song form of longing, is sung across all of them.

The **stećci**, medieval tombstones carved with figures and inscriptions, stand in fields across the country and belong to a tradition whose meaning is still argued over.

Three At the seams

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

A Bosnian reader may hold the Quranic Adam or the Christian one, in the same town and the same language.

214. Garhwali

Speakers: about 2.5 million · **Family:** Indo-European, Indo-Aryan · **Where:** Uttarakhand, India · **Bible:** limited

One What the language holds

Garhwali is a Central Pahari language of the Himalaya, close to Kumaoni, and has no widely used written standard.

Two What the tradition holds

Garhwal holds the sources of the Ganges and the Yamuna, and four of the most visited pilgrimage sites in India stand in these valleys. People come here to reach the beginning of a river.

The **jagar** is a night-long sung invocation calling a deity or an ancestor into a person present, accompanied by drum.

Three At the seams

The crossing at Day 3 verse 15 into the four rivers of the garden meets a people who live where two great rivers begin, and among whom going to a river's source is an act of devotion.

215. Pu-Xian Min

Speakers: about 2.5 million · **Family:** Sino-Tibetan, Sinitic · **Where:** Putian, Fujian · **Bible:** 19th-century romanised work

One What the language holds

Pu-Xian sits between Min Nan and Min Dong and is intelligible with neither. It has no written standard of its own; 好 stands at every verdict in the Chinese its speakers read.

Two What the tradition holds

The Chinese material stands. Putian is the birthplace of **Mazu**, the young woman who died saving sailors and is honoured across the Chinese maritime world as protector of those at sea. Her temple at Meizhou is the origin of thousands of others.

Three At the seams

Day 5, the waters bringing forth and the blessing on them, meets the place where the sea's protector is said to have lived.

216. Galician

Speakers: about 2.4 million · **Family:** Indo-European, Romance · **Where:** Galicia, Spain · **Bible:** from 1989

One What the language holds

Galician and Portuguese were one language in the Middle Ages, and the lyric poetry of the whole Iberian peninsula was written in Galician-Portuguese even by Castilian kings.

It was reduced to rural speech for centuries and revived from the nineteenth century.

Two What the tradition holds

Santiago de Compostela stands in Galicia, and the pilgrim roads across Europe converge there. A place people walk toward from a thousand miles away.

Galician tradition also holds the **Santa Compañía**, a procession of the dead seen at night, and a strong body of belief about the boundary between the living and the dead.

Three At the seams

The seams read as in Portuguese, with **alma vivente** at Day 3 verse 7.

A Galician reader belongs to the end of a road that people have been walking toward for a thousand years.

217. Gilaki

Speakers: about 2.4 million · **Family:** Indo-European, Iranian · **Where:** Gilan, northern Iran · **Bible:** limited

One What the language holds

Gilaki is Iranian but not Persian, and keeps a case system Persian lost. It has no written standard and a speaker reads Persian.

Two What the tradition holds

Gilan is rice country on the Caspian, green and wet where most of Iran is dry. Its own calendar, the **Deylami**, was kept for agricultural timing.

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

Three At the seams

Met in Persian. The crossing out of Day 4 verse 1 into verse 2 meets a people who kept a farming calendar of their own.

218. Wolaytta

Speakers: about 2.4 million · **Family:** Afroasiatic, Omotic · **Where:** southern Ethiopia · **Bible:** from 1934

One What the language holds

Wolaytta is Omotic, a branch of Afroasiatic found only in southwestern Ethiopia and disputed even as to whether it belongs

in the family at all. It is one of the least understood branches of a major family.

The divine name is **Xoossaa**.

Two What the tradition holds

The enset plant, false banana, is the staple, processed and buried to ferment. A household's standing is measured in it and in cattle.

Wolaytta had its own kingdom until the late nineteenth century, and its tradition holds the line of its kings.

Three At the seams

The crossing at Day 3 verse 10 into verse 11 meets a people whose life rests on one plant that must be buried before it can be eaten.

219. Chadian Arabic

Speakers: about 2.3 million · **Family:** Afroasiatic, Semitic · **Where:** Chad, Sudan, Cameroon · **Bible:** partial

One What the language holds

Chadian Arabic serves as a trade language across the Sahel and is distinct enough from other Arabics to need its own translation. The dual and the cognate vocabulary stand.

Two What the tradition holds

The Quranic Adam. Chad holds the Sahara in the north and the lake in the south, and the shrinking of Lake Chad within living memory has reshaped how people live.

The **anwa** star system for reading rain matters here as it does across the Sahel.

Three At the seams

The crossing out of Day 4 verse 1 into verse 2 meets people who read the stars because the rain decides everything.

220. Konkani

Speakers: about 2.3 million · **Family:** Indo-European, Indo-Aryan · **Where:** Goa and the west coast of India · **Bible:** from the 17th century

One What the language holds

Konkani is written in five scripts by different communities — Devanagari, Roman, Kannada, Malayalam and Perso-Arabic. No other language in these volumes is written in as many.

Its Roman-script Christian literature goes back to the sixteenth century, when Jesuits in Goa printed some of the earliest books in any Indian language.

Two What the tradition holds

Goa holds Hindu and Catholic communities whose festivals overlap, and village tradition often includes both.

The **Mando**, a Goan song form, carries the Portuguese and the Konkani together.

Three At the seams

A Konkani reader may meet the seams in any of five alphabets depending on which community they belong to, in a language that is one language.

221. Runyankole

Speakers: about 2.3 million · **Family:** Niger-Congo, Bantu · **Where:** western Uganda · **Bible:** from 1964

One What the language holds

Runyankole has noun classes and tone, and a large vocabulary for cattle — the Ankole longhorn is bred for its horns and each animal's colour and pattern is named.

The divine name is **Ruhanga**, the creator, built from the verb to make.

Two What the tradition holds

The Pleiades carries the inherited Bantu digging name.

Ankole tradition holds cattle at the centre as the Dinka do, with praise poetry composed to particular animals and herds counted as the family's standing.

The Kintu material of Buganda is known in the region.

Three At the seams

The crossing at Day 6 verse 3 into verse 4, the cattle called good and then brought to the man, meets a people who name every animal by its markings and compose poetry to them.

222. Brahvi

Speakers: about 2.2 million · **Family:** Dravidian · **Where:** Balochistan · **Note:** counted separately from Brahui in some lists

One What the language holds

This entry and Brahui above name the same speech community, split in some counts. Dravidian grammar with Balochi and Persian vocabulary, far from any other Dravidian language.

Two What the tradition holds

As Brahui: the Quranic Adam, and tribal obligations of hospitality and refuge shared with Baloch neighbours.

Three At the seams

As Brahui. Largely unverified.

223. Fon

Speakers: about 2.2 million · **Family:** Niger–Congo, Gbe · **Where:** Benin · **Bible:** from 1990s

One What the language holds

Fon is tonal and uses serial verbs, stringing several together to describe one event. It marks no grammatical gender.

Two What the tradition holds

A supreme being who is both, again

Mawu-Lisa: Mawu the moon, the night, the cool, the female; Lisa the sun, the day, the heat, the male. They are spoken of as one being and as two, and in some accounts as twins.

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

Dahomey, the Fon kingdom, is where **Vodun** took the form later carried to Haiti and to Brazil by people taken in the slave trade. Many of the lwa and orixás bear Fon names.

Fa, the divination system, works by casting and reading one of 256 configurations, each with its own body of verse.

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.

224. Lusoga

Speakers: about 2.1 million · **Family:** Niger-Congo, Bantu · **Where:** eastern Uganda · **Bible:** from 1990s

One What the language holds

Lusoga is close to Luganda and has noun classes and tone. The divine name is **Katonda**, the creator.

Two What the tradition holds

Busoga sits where the Nile leaves Lake Victoria, and the falls there were held sacred before they were dammed.

The Kintu material of Buganda is known, and Basoga clans carry totems as the Baganda do.

The Pleiades carries the inherited Bantu digging name.

Three At the seams

The crossing at Day 3 verse 15 into the rivers of the garden meets a people living where a great river begins.

225. Makassarese

Speakers: about 2.1 million · **Family:** Austronesian · **Where:** South Sulawesi · **Script:** Lontara · **Bible:** partial

One What the language holds

Makassarese is written in **Lontara**, the same script as Buginese, and has two words for we, so Day 6 verse 8 takes a position.

Two What the tradition holds

The **La Galigo** world is shared with the Bugis: the empty Middle World, Batara Guru sent down, and the marriage made so there could be descendants.

Makassar was a great port, and the **pinisi** sailing ships built by the region's boatbuilders without plans are still made and are listed by UNESCO.

The **lontara** manuscripts also carry chronicles, genealogies and law.

Three At the seams

The crossing out of Day 4 verse 1 into verse 2 and onward meets the La Galigo shape: something lacking, a man placed, a union, descendants.

Day 6 verse 8 is answered by the language.

226. Nuer

Speakers: about 2.1 million · **Family:** Nilo-Saharan, Nilotic · **Where:** South Sudan, Ethiopia · **Bible:** from 1960s

One What the language holds

Nuer marks vowel length in three degrees and distinguishes breathy from clear voice, both carrying meaning. Like Dinka, it names cattle in extensive detail by colour and marking.

The divine name is **Kwoth**, which also means breath, wind and spirit.

Kwoth — God, and breath, and wind. One word. Day 3 verse 7 says God breathed into his nostrils the breath of life.

Two What the tradition holds

Nuer tradition holds Kwoth as one, present in the sky and in the air, with lesser spirits below. Cattle mediate everything: marriage, compensation, sacrifice.

A man is addressed by the name of his ox, as among the Dinka, and songs are made to particular animals.

Three At the seams

The crossing at Day 3 verse 7 into verse 8 meets a people whose word for God is the word for breath, so the verse says the breath of the breath.

The crossing at Day 6 verse 3 into verse 4 meets the cattle at the centre of everything.

227. Sasak

Speakers: about 2.1 million · **Family:** Austronesian · **Where:** Lombok, Indonesia · **Bible:** limited

One What the language holds

Sasak has speech levels like Javanese and Balinese, and its own script derived from the Javanese one.

Two What the tradition holds

Lombok holds Islam layered over older practice, and the **Wetu Telu** tradition among some Sasak keeps a form observing three rather than five daily prayers, with older elements retained.

The **Bau Nyale** festival brings people to the shore once a year when a particular sea worm swarms, remembered as a princess who threw herself into the sea rather than choose among suitors.

Three At the seams

Day 5, the waters bringing forth abundantly, meets a people who gather once a year when the sea brings forth.

228. Slovene

Speakers: about 2.1 million · **Family:** Indo-European, Balto-Slavic · **Where:** Slovenia · **Bible:** Dalmatin 1584

One What the language holds

A living dual, used every day

Slovene has separate grammatical forms for exactly two, distinct from both singular and plural, and they are in constant ordinary use. Almost every other European language lost the dual long ago.

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

Arabic forces the same decision. Hebrew has the form and uses the plural.

Jurij Dalmatin translated the whole Bible into Slovene in 1584, and it shaped the literary language. Slovenes had scripture in their own tongue before many larger nations.

Two What the tradition holds

Slovene folk tradition holds **Kurentovanje**, a midwinter masking festival to drive out the cold, and the **kozolec**, a hay-drying frame found nowhere else.

The Pleiades in Slovene folk usage is **Gostosevci**, the thickly sown.

Three At the seams

The crossing at Day 6 verse 11 into verse 12 forces a decision about two or many that most European languages cannot express.

The crossing out of Day 4 verse 1 into verse 2 meets a star name meaning thickly sown, in a language whose word for sowing stands next to it.

229. Aymara

Speakers: about 2 million · **Family:** Aymaran · **Where:** Bolivia, Peru, Chile · **Bible:** from 1986

One What the language holds

The past is in front, and the future is behind

Nayra means eye, sight, and front. **Nayra pacha** is the past — front time.

Qhipa means back or behind. **Qhipa pacha** is the future — behind time.

Speakers gesture forward when speaking of what has already happened, and backward over the shoulder when speaking of what has not. It is not a figure of speech; the words and the hands agree.

The reason given is that what is known is what you can see with your own eyes. The past has been seen, so it stands where you can look at it. The future has not, so it is behind you where you cannot.

When published in the 1990s and 2000s this was reported as the first well-documented exception to how human beings arrange time.

And the same requirement Quechua has

Aymara marks the source of knowledge: a speaker must say whether they witnessed something, were told it, or infer it. It also distinguishes a we that includes the listener from one that does not, so Day 6 verse 8 takes a position.

Two What the tradition holds

Pachamama, the earth, receives an offering before anyone drinks — a little poured on the ground first. **Pacha** holds time and space in one word, as in Quechua.

Tiwanaku, on the Bolivian altiplano, was built by people who spoke an earlier language of this region, and the Gateway of the Sun still stands there.

The Pleiades is read as it is across the Andes, for the coming rains and the harvest.

Three At the seams

An Aymara reader crosses into a creation account facing it, because the beginning of things is the most fully past thing there is, and in Aymara that means it stands where it can be seen.

The crossing at Day 3 verse 2 into verse 3, into a genealogical record, is a crossing into what lies ahead of the reader rather than behind them.

Day 6 verse 8 is answered by the language, and the whole account takes an evidential position in every clause.

230. Batak Toba

Speakers: about 2 million · **Family:** Austronesian · **Where:** North Sumatra · **Script:** Surat Batak · **Bible:** Nommensen, 1893

One What the language holds

Batak Toba has its own script, **Surat Batak**, written on tree bark books called **pustaka** that fold like a concertina, used chiefly by ritual specialists for divination and medicine.

It has two words for we.

Two What the tradition holds

Batak tradition holds **Mula Jadi Na Bolon**, the great beginning, and a three-tiered world. Descent is traced through the father in named clans, the **marga**, and a Batak meeting anyone else establishes the relation between their clans before anything else.

The **tarombo**, the genealogy, is recited and written, and some can name twenty generations.

Three At the seams

The crossing at Day 3 verse 2 into verse 3, into the genealogical record, meets a people whose first question on meeting a stranger is which line they come from.

231. Ebira

Speakers: about 2 million · Family: Niger-Congo · Where: central Nigeria · Bible: partial

One What the language holds

Ebira is tonal. The divine name is **Ohomorihi**, which is read as the God who sends rain.

Two What the tradition holds

A divine name meaning the one who sends rain places God and the season in the same word. Ebira tradition holds the **Echane** and **Ekuechi** festivals, the latter a night observance when the dead are said to return and speak.

Three At the seams

The crossing out of Day 4 verse 1 into verse 2, the lights for seasons, meets a people whose name for God is about the rain arriving.

232. Edo

Speakers: about 2 million · Family: Niger-Congo · Where: Edo State, Nigeria · Bible: from 1980s

One What the language holds

Edo, also called Bini, is tonal. The divine name is **Osanobua**, read as the source who sustains the world.

Two What the tradition holds

Benin City was the seat of a kingdom whose bronze casters produced work of a precision that astonished Europeans who saw it, and whose plaques recorded the court and its history in metal rather than in writing.

Edo tradition holds that a person chooses their destiny before birth and then forgets it, and the diviner's work is to find what was chosen.

Three At the seams

The crossing at Day 3 verse 2 into verse 3, into the genealogical record, meets a people who recorded their line on bronze plaques rather than on parchment.

233. Efik

Speakers: about 2 million · Family: Niger-Congo · Where: Cross River, Nigeria · Bible: 1868

One What the language holds

Efik is tonal and was among the first West African languages to receive a complete Bible, in 1868, translated with substantial work by Efik speakers themselves.

The divine name is **Abasi**.

Two What the tradition holds

The Efik account holds that Abasi allowed the first man and woman on earth on condition that they return to eat with him, not work, and bear no children. They farmed and had children, and death followed.

Nsibidi, the sign system of the Cross River region, carries meaning without being an alphabet, and was used by the societies and marked on cloth and on bodies.

Three At the seams

The crossing at Day 3 verse 21 into verse 22, the command into the verdict, meets a people whose own account turns on a condition given and broken.

The crossing at Day 6 verse 15 into verse 16 meets an account in which having children was what was forbidden.

234. Gurage

Speakers: about 2 million · **Family:** Afroasiatic, Semitic · **Where:** southern Ethiopia · **Bible:** partial

One What the language holds

Gurage is a cluster of Semitic varieties, some not intelligible with each other, written in the Ge'ez syllabary.

Two What the tradition holds

Gurage communities hold Christian, Muslim and older traditions side by side, sometimes within one area. The enset plant is the staple, as among the Sidama and Wolaytta.

The Ethiopian canon with Enoch and Jubilees stands behind Christian readers.

Three At the seams

A Christian Gurage reader may hold a second day-by-day creation account in Jubilees.

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

235. Kapampangan

Speakers: about 2 million · **Family:** Austronesian · **Where:** central Luzon, Philippines · **Bible:** from 1900s

One What the language holds

Kapampangan has two words for we, so Day 6 verse 8 takes a position. It is not closely related to Tagalog despite the proximity, and has its own older literature.

Two What the tradition holds

Kapampangan tradition holds **Apúng Sinukuan**, associated with Mount Arayat, and the region is known for a cuisine treated as a serious inheritance.

The bamboo account of the first man and woman stands.

Three At the seams

The crossing at Day 6 verse 11 into verse 12 meets the bamboo account. Day 6 verse 8 is answered by the language.

236. S'gaw Karen

Speakers: about 2 million · **Family:** Sino-Tibetan · **Where:** Myanmar, Thailand, and the refugee diaspora · **Bible:** 1853

One What the language holds

S'gaw Karen is tonal and is written in a script adapted from Burmese by missionaries in the 1830s. Its Bible, completed in 1853, is among the oldest in any language of the region.

Karen communities have been displaced for decades, and the language is now spoken in refugee camps and in resettled communities across several countries.

Two What the tradition holds

A people who were waiting for a book

Karen tradition, recorded from the 1820s onward, held **Y'wa** as the creator of the earth and of a first man and woman. The first couple ate what was forbidden, and sickness and death came into the world.

It held further that Y'wa had given a book, and that the book was lost. In some tellings brothers quarrelled over it; in some the younger brother, a white one, carried it away to a country in the west.

And it held that the younger white brother would one day return with the book, and that its return would set them free.

American Baptist missionaries reached Burma in the 1820s and found this already in place. They were received as the brother returning, and the Bible as the book. Karen conversion followed in large numbers, and **Ko Thah-byu**, the first Karen convert, carried it from village to village.

The Karen had also refused Burmese attempts to make them Buddhist, on the grounds that they held Y'wa.

What an honest reader should know

The earliest written accounts of the Y'wa tradition come from the missionaries themselves, chiefly Francis Mason and E. B. Cross, who were looking for exactly what they reported finding. How much of the recorded shape comes from Karen tradition and how much from the frame the recorders brought is a real question that scholars have raised.

What is not in doubt is that the Karen held a creator named Y'wa before the missionaries arrived, that they expected a book, and that they took the Bible as it.

Three At the seams

The crossing at Day 3 verse 21 into verse 22, the command concerning the tree into the verdict, meets a people whose own account had a first couple, a thing forbidden, and death entering after.

Every crossing in this banner is met by readers who received the whole text as something returned rather than something brought.

237. Kumaoni

Speakers: about 2 million · **Family:** Indo-European, Indo-Aryan · **Where:** Uttarakhand, India · **Bible:** limited

One What the language holds

Kumaoni is a Central Pahari language close to Garhwali, with no widely used written standard.

Two What the tradition holds

Kumaon holds the **jagar**, the night-long sung invocation calling a deity into a person present, and **Golu Devta**, a god of justice whose shrines are hung with thousands of written petitions and with bells left by those whose cases were answered.

A place where people write their grievance and tie it up for a god to read.

Three At the seams

Met in Hindi. The crossing at Day 3 verse 10 into verse 11 meets the Himalayan forest, and the region's best-known modern tradition is the Chipko movement, in which women held trees to stop their felling.

238. Kurukh

Speakers: about 2 million · **Family:** Dravidian · **Where:** Jharkhand, Chhattisgarh, Bangladesh, Nepal · **Bible:** partial

One What the language holds

Kurukh is Dravidian, spoken among Munda and Indo-Aryan neighbours in eastern India — another pocket far from the Dravidian south.

The **Tolong Siki** script was created for it in the twentieth century.

Two What the tradition holds

The Oraon, who speak Kurukh, hold **Dharmes** as the supreme being and keep the sacred grove, the **sarna**, where the village makes its offerings. There is no image; the grove is the place.

The **Sarhul** festival is kept when the sal tree flowers and marks the new year.

Three At the seams

The crossing at Day 3 verse 10 into verse 11, the plants into the garden, meets a people whose place of worship is a grove of trees left standing when the forest was cleared.

239. Meru

Speakers: about 2 million · **Family:** Niger-Congo, Bantu · **Where:** Kenya · **Bible:** from 1960s

One What the language holds

Kimeru has noun classes and tone. The divine name is **Murungu**, and Mount Kenya stands over the Meru country as it does over the Kikuyu.

Two What the tradition holds

Meru tradition holds a migration from a place called Mbwaa, across water, escaping captivity — an account of coming out of bondage through a parted sea that was noticed by early observers.

The **Njuri Ncheke**, the council of elders, still settles matters and is recognised in Kenyan law.

The Pleiades carries the inherited Bantu digging name.

Three At the seams

A people whose founding account is an escape from captivity through water meet a text whose central deliverance is the same shape, several books later.

240. Nimadi

Speakers: about 2 million · **Family:** Indo-European, Indo-Aryan · **Where:** Madhya Pradesh, India · **Bible:** Hindi is used

One What the language holds

Nimadi sits between Rajasthani, Gujarati and Marathi and is counted as a dialect of Hindi. No scripture of its own.

Two What the tradition holds

Nimar lies along the Narmada, and the river is circumambulated on foot by pilgrims who walk its whole length down one bank and up the other, a journey of some three years.

The pan-Indian material stands.

Three At the seams

Met in Hindi. The crossing at Day 3 verse 15 into the four rivers meets a people among whom a river is walked around rather than crossed.

241. Nupe

Speakers: about 2 million · **Family:** Niger-Congo · **Where:** central Nigeria · **Bible:** from 1953

One What the language holds

Nupe is tonal. The divine name is **Soko**.

Two What the tradition holds

The Nupe live at the meeting of the Niger and the Kaduna, and are known as boatbuilders, glassworkers and brassworkers. Their craft guilds held their knowledge within families.

Most are Muslim, and the Quranic Adam stands behind a reader, with older practice beneath.

Three At the seams

Day 5, the waters bringing forth, meets a river people. The crossing at Day 3 verse 21 into verse 22 meets the Quranic tree.

242. Rakhine

Speakers: about 2 million · **Family:** Sino-Tibetan · **Where:** Rakhine State, Myanmar; Bangladesh · **Bible:** partial

One What the language holds

Rakhine, also called Arakanese, is close to Burmese and preserves an older pronunciation, keeping an r sound that Burmese lost.

Two What the tradition holds

Theravada Buddhism, with no creator and no first moment. Arakan was its own kingdom with its own chronicles and a long sea trade with Bengal and beyond.

The Mahamuni image, cast in Arakan and later carried to Mandalay, is held to have been made in the Buddha's presence.

Three At the seams

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

243. Maay Somali

Speakers: about 2 million · **Family:** Afroasiatic, Cushitic · **Where:** southern Somalia · **Bible:** limited

One What the language holds

Maay is not readily intelligible with the Northern Somali that serves as the standard, so its speakers read and are schooled in a language they do not speak at home.

Two What the tradition holds

The Maay-speaking regions are the farmed river valleys of southern Somalia rather than the pastoral north, and their tradition is agricultural where the standard tradition is of camels.

The Quranic Adam stands behind a reader, and the Somali oral poetic tradition is shared.

Three At the seams

The crossing at Day 3 verse 10 into verse 11, the plants into the garden, meets a farming people inside a country whose literature is about herds.

244. Swati

Speakers: about 2 million · **Family:** Niger-Congo, Bantu, Nguni · **Where:** Eswatini, South Africa · **Bible:** from 1996

One What the language holds

SiSwati is Nguni, close to Zulu and Xhosa, with noun classes and the compulsory tag on every noun. At Day 6 verses 4 to 7 the grammar sorts every creature as it is named.

Two What the tradition holds

The Pleiades is **isiLimela**, from the inherited Bantu root meaning to dig.

The **Incwala**, the kingship ceremony, is kept over weeks at the turn of the year and involves the first fruits: the king tastes them before anyone else may eat.

A first-fruits rite in which nothing of the new harvest may be eaten until the offering is made.

Three At the seams

The crossing at Day 3 verse 10 into verse 11, the plants into the garden, meets a people who do not eat the new harvest until it has been offered.

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

245. Yao

Speakers: about 2 million · **Family:** Niger-Congo, Bantu · **Where:** Malawi, Mozambique, Tanzania · **Bible:** from 1900s

One What the language holds

Chiyao has noun classes and tone. The divine name is **Mlungu**.

Two What the tradition holds

The Yao were traders who carried goods to the Indian Ocean coast and took Islam from that contact, so they are largely Muslim in a region that is largely Christian.

Descent is traced through the mother. The Pleiades carries the inherited Bantu digging name.

Three At the seams

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.

The crossing at Day 3 verse 21 into verse 22 meets the Quranic tree for most readers.

246. Nuosu Yi

Speakers: about 2 million · **Family:** Sino-Tibetan · **Where:** Sichuan, Yunnan · **Script:** Yi syllabary · **Bible:** partial

One What the language holds

A syllabary of its own, and priests who read it

The Yi script has around a thousand characters, each standing for a syllable, and is not derived from Chinese. A standardised set was approved for official use in 1980.

It is read chiefly by **bimo**, hereditary ritual specialists who hold the manuscripts and perform the rites from them. The texts cover creation, genealogy, medicine and divination.

Two What the tradition holds

The Yi **Book of Origins** tells the making of sky and earth, successive ages of beings, and the transformation from one age to the next. **Zhyge Alu**, a hero born of an eagle's blood, shoots down extra suns and moons so that one of each remains.

Day 4 verse 6 makes the greater light to rule the day and the lesser to rule the night.

The bimo keep genealogies running many generations, and a man is expected to recite his own line.

Three At the seams

The crossing at Day 4 verse 6 into verse 7, the two lights set and called good, meets a tradition in which there were too many suns and moons until one of each was left.

The crossing at Day 3 verse 2 into verse 3, into the genealogical record, meets a people who recite their descent from memory.

247. Teso

Speakers: about 1.9 million · **Family:** Nilo-Saharan, Nilotic · **Where:** Uganda, Kenya · **Bible:** from 1960s

One What the language holds

Ateso is Nilotic, so it has no noun classes, unlike its Bantu neighbours. It marks gender and has a case system.

The divine name is **Edeke**, which also carries the sense of affliction, and **Akuj** for the God above.

Two What the tradition holds

The Iteso are related to the Karamojong and share the cattle-centred tradition of the region, with detailed cattle vocabulary and raiding as part of the older order.

Age-sets organise the generations, as among the Oromo and the Kalenjin.

Three At the seams

The crossing at Day 6 verse 3 into verse 4 meets a cattle people.

The crossing at Day 3 verse 2 into verse 3 meets a society that counts its generations as named sets.

248. Tharu

Speakers: about 1.9 million · **Family:** Indo-European, Indo-Aryan · **Where:** the Nepal terai and northern India · **Bible:** limited

One What the language holds

Tharu is a cluster of varieties across the terai, some not intelligible with each other, with no single written standard.

Two What the tradition holds

The Tharu lived in the malarial forest belt that others could not settle, and are noted for a resistance to malaria that let them remain there.

Their houses are built of mud and painted, and the **Ashtimki** wall painting made at a summer festival depicts the creation of the world and is repainted each year by women.

A creation account painted onto a wall annually rather than written.

Three At the seams

A people whose account of the beginning is remade on a wall every year meet a text whose seams are printed on a banner meant to be hung on one.

249. Amdo Tibetan

Speakers: about 1.8 million · Family: Sino-Tibetan · Where: Qinghai, Gansu, Sichuan · Bible: partial

One What the language holds

Amdo has no tones, unlike Central Tibetan, and preserves consonant clusters that the written language records and that Lhasa speech has lost — so Amdo speech is closer to how classical Tibetan was written.

All Tibetan varieties share one written language, so a reader in Amdo reads what a reader in Lhasa reads.

Two What the tradition holds

Tibetan Buddhism holds no creator and no first moment. Beneath it lies **Bon**, the older tradition, which does hold cosmogonic accounts, including a world formed from an egg.

The Tibetan account of the people's origin has a monkey and a rock ogre as the first parents, with the monkey an emanation of Avalokiteshvara.

Three At the seams

Day 1 verse 1 meets a Buddhist reader without a competing account, and a Bon reader with one that includes an egg.

The crossing at Day 6 verse 12 into verse 13 meets a people whose first parents are remembered as one from above and one from the rock.

250. Hadiyya

Speakers: about 1.8 million · **Family:** Afroasiatic, Cushitic · **Where:** southern Ethiopia · **Bible:** partial

One What the language holds

Hadiyya is Cushitic, related to Sidamo and to Oromo, and marks gender and case. It is written in a Latin orthography.

Two What the tradition holds

The Hadiyya held a kingdom recorded in Ethiopian chronicles from the thirteenth century, and their tradition carries Muslim, Christian and older layers together.

The enset plant is the staple, as across the southern Ethiopian highlands, and cattle stand alongside it.

Three At the seams

The crossing at Day 3 verse 10 into verse 11 meets a people whose staple must be buried and fermented before it can be eaten.

Much here is unverified and would repay a speaker's attention.

Cross Linguistic Study of the New Creation Story / Man on Day Three in Genesis — languages 201 through 250
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Verse references follow the banner revision of September 7, 2026. The Karen and Aymara material was checked against published sources in September 2026, and the limits of the Karen record are stated in that entry. Entries 204 and 222 name the same speech community. Native speaker and specialist review welcome throughout.