

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

Languages 22 through 50

Read against 7 Days to Perfection, banner revision of September

7, 2026

Three studies for each language · compiled September 2026

Continuing

The same question, twenty-nine 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.

Each language here gets the same three studies. What the language holds. What its tradition holds, set against the declarations of good. And what the braid does at the fourteen seams.

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.

Genealogical Adam & Eve Genesis 2:4-25

not into temptation, but deliver us from evil.

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.

Chronological Day 1-7 Genesis 1:1-2:3

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Key findings across languages 22 to 50

Ten results, before the individual studies.

1 **Four more peoples say the first humans came out of a plant.**

Tagalog has a man and a woman emerging together from a single bamboo stalk pecked open by a bird. Germanic tradition has Ask and Embla, the first man and woman, made from two trees found on the shore. Persian tradition has Mashya and Mashyana growing as a rhubarb plant from the seed of the first man. Yoruba has Obatala plant a palm before he molds anybody.

2 **Yoruba runs Day 3 almost in order.**

The earth is covered in water. Obatala pours earth onto the surface and land appears. He plants a palm nut and a forest grows. He is lonely. He molds figures from clay and water in his own likeness. Olorun breathes life into them and they become living human beings.

3 **A lonely creator appears a second time, independently.**

Chinese has Nüwa making humans because she is alone. Yoruba has Obatala keeping a cat for company and still becoming lonely before he begins. Two unrelated traditions give loneliness as the reason humans are made, and Day 4 verse 1 says it is not good that the man should be alone.

4 **In Tagalog the man and the woman come out of one plant at the same moment.**

The bamboo splits and a man emerges from one side and a woman from the other. Filipino tradition reads it as saying the two are equal. For a reading in which the man is formed into male and female, this is the closest account found so far.

5 **Ethiopian Christianity holds books no other tradition has.**

The Ethiopian Orthodox canon includes Enoch and Jubilees. Jubilees retells the creation account with its own chronology, assigning what was made to which day. An Amharic reader may already hold a second ordering of the seven days.

6 **Three more languages force the Let Us decision, and one lost it.**

Tagalog, Malayalam and Javanese each have two words for we. Kannada, alone among the major Dravidian languages, merged the distinction and no longer forces it. The same family, and a different answer.

7 Polish marks a human and non-human boundary in its plurals.

Polish sorts plural nouns into one class for groups of men or of people, and another for everything else. Verbs and adjectives agree. At Day 6 verses 4 to 7, where the man names the animals and no helper is found, that boundary is being marked on every word.

8 Two languages here hold no creation account at all.

Burmese and Thai are Theravada Buddhist. Buddhist cosmology has no creator and no beginning; the world arises and passes away without end. A reader in those languages meets Day 1 verse 1 with nothing behind it to agree or disagree with, which is a different situation from every other language in these two volumes.

9 The star cluster continues to turn up, and Oromo runs a calendar on it.

The Borana Oromo keep a calendar read from the moon against a set of stars, the Pleiades among them. German calls it Siebengestirn, the seven-star. Persian calls it Parvin, also given to daughters. Thai calls it the hen and her chicks.

10 Bhojpuri keeps a festival addressed to the sun.

Chhath is among the few surviving observances anywhere directed to the sun itself, kept over four days with offerings made standing in water at sunset and sunrise. Day 4 verse 7 calls the greater light good.

22. Standard German

Speakers: about 76 million · **Family:** Indo-European, Germanic · **Where:** Germany, Austria, Switzerland
First written: 8th century · **Bible:** Luther 1534, revised many times

One What the language holds

German builds long compounds that carry a whole phrase in one word, so ideas English separates can arrive joined.

It distinguishes **du** from **Sie**, close and formal, in every act of address. The divine names hold apart as **Gott** and **Gott der HERR**. Day 3 verse 7 reads **lebendige Seele**. Day 6 verse 20 reads **sehr gut**.

Luther's wording is culturally fixed. A German reader knows the cadence of these verses by heart, and a departure from it is heard as a departure.

Two What the tradition holds

The first man and woman made from trees

Germanic tradition has **Ask** and **Embla**, found as two pieces of wood on the shore and made into the first man and woman. Odin gives breath, and the other two gods give mind and warmth and colour.

Before them is **Ginnungagap**, the yawning void, and **Ymir**, a primal being whose body is divided to make the world.

The seven-star

German calls the Pleiades **Siebengestirn**, the seven-star, and older farming lore timed work by it.

Three At the seams

The crossing at Day 3 verse 7 into verse 8 meets a reader whose own tradition has the first humans made from wood and given breath by a god. The material differs from dust; the breath does not.

The crossing into Day 4 verse 2 meets Siebengestirn. Elsewhere the seams read much as in English, with Luther's fixed cadence carrying them.

23. Javanese

Speakers: about 69 million · **Family:** Austronesian · **Where:** Java, Indonesia
First written: inscriptions from the 4th century · **Bible:** from 1854

One What the language holds

Speech levels that change the words themselves

Javanese has **ngoko** and **krama**, and a middle range between them. These are not tones of voice but different vocabularies: many everyday words have two or three entirely separate forms depending on who is being addressed.

A Javanese translator does not choose a register once. Every sentence of the garden is built from a chosen vocabulary, and divine speech, human speech and narration each sit somewhere.

Two words for we

Javanese 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

A farming calendar run by the Pleiades

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

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

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

Dewi Sri governs rice, fertility and the earth. Rice is treated as a living gift, with observances at planting and harvest.

Three At the seams

The crossing out of Day 4 verse 1 into verse 2 lands on a reader whose planting and fishing both run on a star. This is among the strongest crossings anywhere in these two volumes.

The crossing at Day 6 verse 7 into verse 8 is answered by the language. The crossing at Day 3 verse 10 into verse 11, the plants into the garden, meets a reader for whom rice is a gift rather than a crop.

24. Iranian Persian

Speakers: about 65 million · **Family:** Indo-European, Iranian · **Where:** Iran
First written: Old Persian cuneiform, 6th century BC · **Bible:** from the 19th century

One What the language holds

Persian has no grammatical gender at all — no masculine or feminine nouns, and one pronoun covering he and she. At Day 6 verses 12 to 14 the contrast rests on the nouns.

It joins words with the **ezafe**, a small linking sound that binds a noun to what describes it. Persian is an Indo-European language written in Arabic script, carrying Arabic vocabulary inside a grammar unrelated to it.

The divine name is **Khoda**, from the older Iranian, alongside Allah.

Two What the tradition holds

Light against darkness, as the frame of everything

Zoroastrian tradition sets **Ahura Mazda**, the wise lord and the light, against the darkness. Day 1 verse 5 calls the light good and divides it from the darkness. No other tradition in these volumes makes that division the structure of the whole.

The first man, and a plant

Gayomart is the first man. At his death his seed is purified and from it grows a rhubarb plant, which becomes **Mashya** and **Mashyana**, the first couple.

A first human, then a plant, then a man and a woman out of it.

The star

Persian calls the Pleiades **Parvin**, which is also given to daughters as a name.

Three At the seams

The crossing at Day 3 verse 7 into verse 8 meets a reader holding Gayomart, and the crossing at Day 3 verse 10 into verse 11, into the garden, meets a reader for whom a plant stands between the first man and the first couple.

The crossing into Day 4 verse 2 meets Parvin. And Day 1 verse 5, the light divided from darkness, meets a tradition in which that division is the whole account.

25. Italian

Speakers: about 60 million · **Family:** Indo-European, Romance · **Where:** Italy, Switzerland
First written: 10th century · **Bible:** Diodati 1607; CEI 1971

One What the language holds

Italian distinguishes **tu** from **Lei**, and the formal form is grammatically third person — addressing someone formally means speaking about them. Divine address at Day 3 verses 20 and 21 takes one or the other.

The divine names hold apart as **Dio** and **Signore Dio**. Day 3 verse 7 reads **anima vivente**, closest of the living languages to the Latin it came from. Day 6 verse 20 reads **molto buona**.

Two What the tradition holds

Italian calls the Pleiades **le Pleiadi** and **le Sette Sorelle**. The Roman name **Vergiliae** came from the word for spring, and its rising marked the sailing season in the Mediterranean.

The older Italic and Etruscan material survives in fragments. What an Italian reader mostly holds is the Latin Christian inheritance in its oldest continuous form, and Dante, who put the whole cosmology into the vernacular.

Three At the seams

The seams read as in Latin, which is to say as the source of the Western tradition rather than a translation of it. Italian is the language in which the Latin decisions are least disguised.

26. Gujarati

Speakers: about 58 million · **Family:** Indo-European, Indo-Aryan · **Where:** Gujarat, India
First written: about the 12th century · **Bible:** from 1823

One What the language holds

Gujarati keeps three genders — masculine, feminine and neuter — with nouns, adjectives and verbs agreeing. Through Day 6 verses 12 to 14 the grammar marks gender continuously.

Address runs **tu**, **tame**, and a respectful third-person form. The word at Day 3 verse 7 may be **jiv** or **atma**, and the choice decides whether the man formed of dust carries something that does not die.

Two What the tradition holds

A Gujarati reader holds the pan-Indian material — the Nasadiya Sukta, Purusha divided, Manu and the fish, the Ashvattha with its roots above, Krittika in the sky.

Gujarat also carries a strong Jain presence, with a teaching of non-harm extended to all living things, and the Vaishnav devotional tradition alongside.

Three At the seams

The crossing at Day 6 verse 3 into verse 4, the beasts made then brought to be named, meets a Jain reader for whom every living thing carries a life not to be harmed.

The crossing at Day 3 verse 7 into verse 8 turns on which word for soul stands there. The crossing into Day 4 verse 2 meets the nakshatras.

27. Hausa

Speakers: about 58 million · **Family:** Afroasiatic, Chadic · **Where:** northern Nigeria, Niger
Script: Latin (boko) and Arabic (ajami) · **Bible:** from 1932

One What the language holds

Hausa marks grammatical gender, which is unusual among the languages of West Africa, and it is tonal, so pitch changes meaning.

It is also Afroasiatic — the same family as Hebrew and Arabic, reached from a long way off. Hausa shares the deep structure of root and pattern with them, at a distance.

The divine name is **Allah**. Hausa is written in Latin script officially and in Arabic script in Islamic use, so a reader may meet the text in either.

Two What the tradition holds

Hausa land is overwhelmingly Muslim, so the Quranic Adam stands behind a reader: formed from clay, taught the names of all things, and after the tree forgiven rather than fallen.

Older Hausa tradition survives in the **Bori** spirit practice and in the Bayajidda founding legend, and in a rich body of oral poetry and proverb.

Three At the seams

The crossing at Day 3 verse 21 into verse 22, the command into the verdict on all the plants and both trees, meets a reader for whom the tree is a test that ends in forgiveness. The verdict calls the whole garden good.

The crossing at Day 6 verses 4 to 7 meets a language marking gender on every noun, including the animals named.

28. Levantine Arabic

Speakers: about 55 million · **Family:** Afroasiatic, Semitic · **Where:** Syria, Lebanon, Jordan, Palestine
Bible: Van Dyck 1865, in Modern Standard Arabic

One What the language holds

Arabic has a grammatical form for exactly two, and it is compulsory. At Day 6 verse 12, male and female created he them, the translator picks the dual and pins the verse to two individuals, or the plural and opens it to humanity. Hebrew has the same form and uses the plural.

Arabic and Hebrew are cousins. **nafs** stands where Hebrew has nephesh; **tayyib** where Hebrew has tov. The Greek and Latin chain does not stand between them.

Levantine Arabic is spoken; Modern Standard Arabic is read. Scripture is in the written form.

Two What the tradition holds

The Quranic Adam: made from clay, taught the names, forgiven after the tree.

This is also the ground the account came from. Levantine Arabic is spoken where the Hebrew text was written, and a reader stands on the same land the four rivers and the garden were placed against.

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

Three At the seams

The crossing at Day 6 verse 11 into verse 12 forces the dual decision, which Hebrew declines to make.

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

The crossing at Day 3 verse 2 into verse 3, into the genealogical record, meets a language whose own genealogical tradition, the **nasab**, is unusually developed.

29. Bhojpuri

Speakers: about 53 million · **Family:** Indo-European, Indo-Aryan · **Where:** Bihar, Uttar Pradesh, and the Indian diaspora

Bible: partial; little complete work

One What the language holds

Bhojpuri has more speakers than Italian and is often treated as a dialect of Hindi rather than a language, so it has little scripture and little written standard of its own. A Bhojpuri speaker who reads, reads Hindi.

It travelled with indentured labourers to Mauritius, Fiji, Trinidad, Guyana and Suriname, where its descendants are still spoken. A language carried across oceans by people who did not choose to go.

Two What the tradition holds

A festival addressed to the sun

Chhath is kept over four days across Bhojpuri country. Offerings are made standing in water, at sunset and again at sunrise, to the sun itself and to Chhathi Maiya.

It is among the few observances anywhere still directed to the sun as such, rather than to a deity who governs it. Day 4 verse 7 calls the two great lights good.

The pan-Indian material stands alongside, and Bhojpuri folk song carries a great deal that has never been written.

Three At the seams

The crossing out of Day 4 verse 1 into verse 2, the empty house into the lights, meets a reader who stands in water at dawn to greet the greater light.

Elsewhere the crossings are largely unverified: there is little Bhojpuri scripture to examine.

30. Yoruba

Speakers: about 48 million · **Family:** Niger-Congo, Yoruboid · **Where:** Nigeria, Benin, Togo
First written: 19th century · **Bible:** Ajayi Crowther, completed 1884

One What the language holds

Yoruba is tonal, with three level tones, so pitch is part of every word. It has no grammatical gender, and one pronoun covering he and she.

The divine name is **Olorun** or **Olodumare**, both native rather than borrowed, and both names of the supreme being before any translation.

The Bible was translated by **Samuel Ajayi Crowther**, himself Yoruba, taken as a boy in the slave trade and freed — the first African Anglican bishop, and one of the few major translations of

this period made by a native speaker rather than a foreign missionary.

Two What the tradition holds

Day 3, nearly in order

The earth is an expanse of water. Obatala descends on a chain from the heavens carrying earth in a snail's shell, a hen, a cat and a palm nut.

He pours the earth onto the water and the hen spreads it, and **land appears**.

He plants the palm nut and **a forest grows**.

He keeps the cat for company, and **still becomes lonely**.

He begins to **mold figures from clay and water, in his own likeness**.

He calls to Olorun, saying he has made figures of clay but only Olorun can breathe life into them. **Olorun breathes, and they become living human beings**.

Water, then land, then plants, then loneliness, then clay in his likeness, then the breath, then living beings. Day 3 on the banner runs: waters gathered and dry land appearing, the man formed of dust, breath in his nostrils, a living soul, then the grass and the herb and the tree.

And Obatala shapes every child

Yoruba tradition holds that Obatala molds every child in the womb, and the customary blessing for a pregnant woman asks that he fashion a good work. The one who made the first humans is the one still at work on each new one.

A flood in answer

Olokun, ruler of the waters, was not consulted, and sends wave after wave across the land.

Three At the seams

The crossing at Day 3 verse 2 into verse 3, out of the waters gathered and the dry land named, and on through verse 7 into the held verdict, is the closest correspondence found in these two

volumes. A Yoruba reader crosses those seams holding an account that moves in the same order.

The crossing out of Day 4 verse 1, not good to be alone, meets a tradition where loneliness is why anyone was made at all.

The crossing at Day 6 verse 15 into verse 16, the blessing into one flesh, meets a people whose creator is understood to shape each child.

31. Kannada

Speakers: about 44 million · **Family:** Dravidian, South · **Where:** Karnataka, India
First written: inscriptions from the 5th century · **Bible:** from 1831

One What the language holds

The one Dravidian language that let the distinction go

Tamil, Telugu and Malayalam all keep two words for we, one including the listener and one excluding them. Kannada merged them into a single form.

So at Day 6 verse 8, Let Us make man in Our image, Kannada leaves the question open where its closest relatives cannot. The same family, and a different answer.

Kannada has a literary tradition from the ninth century, including the **vachana** poems of the Lingayat movement, short direct verses that rejected temple and caste and were written by men and women of every trade.

Two What the tradition holds

The pan-Indian material stands, including Kritika and the nakshatras.

The Lingayat tradition of Karnataka teaches a personal relation to the divine without priest or intermediary, and holds work itself as worship. The Dravidian layer beneath has not been searched separately.

Three At the seams

The crossing at Day 6 verse 7 into verse 8 is left open in Kannada, as in English. Placing it beside Tamil and Telugu shows that a family resemblance does not decide what a language will force.

The crossing into Day 4 verse 2 meets the nakshatras.

32. Sudanese Arabic

Speakers: about 43 million · **Family:** Afroasiatic, Semitic · **Where:** Sudan

Bible: Modern Standard Arabic; some Sudanese Arabic work

One What the language holds

The dual and the cognate vocabulary as in the other Arabics. Sudanese Arabic carries vocabulary from Nubian and from the other languages of the region, and sits at a meeting point rather than in a heartland.

Two What the tradition holds

The Quranic Adam stands behind most readers. Beneath it are older Nubian and Nilotic traditions: Nubia held Christian kingdoms for some eight hundred years, and the Nubian language has its own liturgical history.

The Nilotic peoples of the south hold cattle at the centre of life in a way comparable to the Zulu and the Fulani, and the Dinka and Nuer accounts of the divine and the first people are their own.

Three At the seams

The crossing at Day 6 verse 11 into verse 12 forces the dual, and at Day 3 verse 7 the cognate vocabulary stands.

The crossing at Day 6 verse 3 into verse 4 meets a region where cattle are counted, named and sung about. Much here is unverified and would repay a speaker's attention.

33. Moroccan Arabic

Speakers: about 40 million · **Family:** Afroasiatic, Semitic · **Where:** Morocco

Bible: Modern Standard Arabic; some Darija work

One What the language holds

Moroccan Arabic, **Darija**, is far enough from Modern Standard Arabic that speakers of other Arabics often cannot follow it. It carries a heavy Amazigh substrate in vocabulary and in sound.

The dual and the cognate vocabulary stand as elsewhere.

Two What the tradition holds

Beneath the Arabic layer is the Amazigh, older in North Africa than Arabic by a long way. Tachelhit, Kabyle and Central Atlas Tamazight are spoken alongside, with their own accounts and their own names for the stars.

Morocco also holds a long Jewish presence, and the Judeo-Arabic of that community carried the Hebrew text in an Arabic form for centuries.

Three At the seams

As with the other Arabics, with the addition that a Moroccan reader may hold an Amazigh layer that has not been searched here.

The crossing at Day 3 verse 2 into verse 3 meets a region where the Hebrew text was read in Arabic by Jewish communities for a thousand years.

34. Polish

Speakers: about 40 million · **Family:** Indo-European, Balto-Slavic · **Where:** Poland
First written: 12th century · **Bible:** Wujek 1599; Millennium Bible 1965

One What the language holds

Polish sorts plurals into people and not-people

In the plural, Polish separates groups that include men or people from everything else — animals, objects, and groups of women or children alike. The two classes take different endings, and verbs and adjectives agree.

At Day 6 verses 4 to 7, where the man names the cattle and the fowl and every beast and no helper is found, the grammar is marking that boundary on every word.

Telugu marks a human and non-human boundary too, in an unrelated family on another continent.

Polish verbs also come in pairs marking whether an action is complete or ongoing, as in Russian, so every act of the seven days declares which it is.

The divine names hold apart as **Bog** and **Pan Bog**.

Two What the tradition holds

Polish calls the Pleiades **Plejady** and, in folk usage, **Baby**, the women. Slavic pre-Christian material survives in fragments and in later reconstruction rather than in a continuous account.

Poland's Catholic tradition is unusually continuous, and the Marian devotion at Czestochowa holds a place in national memory that is hard to separate from the religious one.

Three At the seams

The crossing at Day 6 verse 3 into verse 4, and on to verse 7 where no helper is found, is where Polish brings the most. The grammar has been separating people from everything else throughout the naming.

Aspect touches every seam, as in Russian.

35. Amharic

Speakers: about 39 million · **Family:** Afroasiatic, Semitic · **Where:** Ethiopia
Script: Ge'ez syllabary · **Bible:** Ge'ez from the 4th century; Amharic 1840 and after

One What the language holds

Amharic is Semitic, a cousin of Hebrew and Arabic, written in a syllabary of its own rather than an alphabet — each character carries a consonant and a vowel together.

The divine name is **Egziabher**, and the liturgical language is **Ge'ez**, which stands to Amharic roughly as Latin stands to Italian.

Ethiopian Christianity is among the oldest anywhere, older than most of Europe's, and it has never passed through Latin or through the Reformation.

Two What the tradition holds

Books no other canon holds

The Ethiopian Orthodox canon includes **Enoch** and **Jubilees**, which no other major tradition holds as scripture.

Jubilees retells the creation account with its own reckoning, assigning what was made to which day and counting the years in weeks of years. An Amharic reader may already hold a second ordering of the seven days.

Enoch holds the Watchers, the stars called by name, and a great deal about the heavens that Genesis does not say.

Ethiopia also holds the Kebra Nagast and the tradition of the Ark, and an unbroken liturgical calendar of its own.

Three At the seams

Amharic is the one language in these volumes where a reader may bring another day-by-day account of creation to the

crossing. Whether Jubilees agrees with the banner's order at any given seam is a real question and a checkable one.

The crossing into Day 4 verse 2, the lights for signs, meets a reader who may hold Enoch's account of the courses of the luminaries.

36. Malayalam

Speakers: about 37 million · **Family:** Dravidian, South · **Where:** Kerala, India
First written: about the 9th century · **Bible:** from 1841

One What the language holds

Malayalam keeps two words for we — **njangal** excluding the listener, **nammal** including them — so Day 6 verse 8 takes a position.

It has an unusually large consonant inventory and a long tradition of borrowing from Sanskrit while keeping Dravidian structure.

Two What the tradition holds

Christianity older than most of Europe's

The Saint Thomas Christians of Kerala trace their founding to the first century. They used Syriac in worship for most of their history, which means a Malayalam Christian reader stands in a line that reached India without passing through Rome, Greece or the Reformation.

Syriac is the closest surviving relative of the Aramaic Jesus spoke.

And the rest

The pan-Indian material stands, with Krittika and the nakshatras. Kerala also keeps Onam, a harvest festival that remembers a righteous king whose reign is described as a time when all were equal and none went hungry.

Three At the seams

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

Malayalam is also where the Syriac reading of Day 3 verse 7 may stand closest to hand. Syriac has the cognate of *nephesh*, and a tradition that never passed through the Greek and Latin chain.

37. Algerian Arabic

Speakers: about 36 million · **Family:** Afroasiatic, Semitic · **Where:** Algeria
Bible: Modern Standard Arabic; limited Darja work

One What the language holds

The dual and the cognate vocabulary as in the other Arabics, with a heavy Amazigh substrate and a layer of French from the colonial period.

Two What the tradition holds

The Quranic Adam stands behind most readers. The Amazigh layer beneath is older and still living: **Kabyle** is spoken by millions in Algeria and has its own accounts and its own names for the stars.

North Africa also held a Latin-speaking Christianity for centuries — Augustine was from what is now Algeria — which has left almost nothing in the living languages.

Three At the seams

As the other Arabics. The Amazigh layer has not been searched here and is the gap worth filling in this row.

38. Northern Uzbek

Speakers: about 35 million · **Family:** Turkic · **Where:** Uzbekistan, Afghanistan
Script: Arabic, then Latin, then Cyrillic, now Latin again · **Bible:** from 1992

One What the language holds

Uzbek marks the source of knowledge as Turkish does: verb endings distinguish what the speaker witnessed from what was reported or inferred. A narrator of the seven days takes a position.

The divine name is **Alloh** or **Xudo**, the latter from Persian.

Uzbek has changed script four times in a century — Arabic, Latin, Cyrillic, Latin again. A reader's grandparents may be unable to read what the grandchildren write.

Two What the tradition holds

Uzbekistan holds Samarkand and Bukhara, which were centres of learning for the Islamic world and before that for Zoroastrian and Buddhist traditions along the Silk Road.

Turkic tradition holds **Tangri**, the sky, and the account of the creator meeting the Sky Spirits in the Pleiades and sending down an eagle as the first shaman.

Three At the seams

As with Turkish, the grammar could in principle mark every seam by giving the two tellings different footing. Untested.

The crossing out of Day 4 verse 1 into verse 2, and on toward the birds of Day 5, meets the Turkic account of a bird sent from the star cluster.

39. Odia

Speakers: about 35 million · **Family:** Indo-European, Indo-Aryan · **Where:** Odisha, India
First written: about the 10th century · **Bible:** from 1815

One What the language holds

Odia is one of the classical languages of India, with a continuous literature and an alphabet of rounded forms developed for writing on palm leaf, where a straight stroke would split the leaf. The shape of the script comes from what it was written on.

Two What the tradition holds

Odisha holds the **Jagannath** tradition at Puri, where the images are made of wood and are remade every twelve to nineteen years in a rite called the Nabakalebara — the new body. The old images are buried and new ones carved from a tree identified by signs.

A tradition in which the divine image is wooden, dies, is buried, and is renewed in a new body.

The pan-Indian material stands alongside, with Krittika and the nakshatras.

Three At the seams

The crossing at Day 3 verse 7 into verse 8, the man formed and the verdict, meets a reader whose tradition renews a body from a tree at intervals.

The crossing into Day 4 verse 2 meets the nakshatras. Much else here is unverified.

40. Maithili

Speakers: about 34 million · **Family:** Indo-European, Indo-Aryan · **Where:** Bihar and Nepal
Script: Devanagari, formerly Tirhuta · **Bible:** limited

One What the language holds

Maithili has more speakers than Dutch and little scripture of its own. It was long treated as a dialect of Hindi and gained separate recognition in India only in 2003.

Its verbs agree not only with the subject but with the person addressed and the person spoken about, marking several relations at once in a single form.

Two What the tradition holds

Mithila is the homeland of **Sita** in the Ramayana, and the region keeps its own account of her — found in a furrow while the king was ploughing, a daughter of the earth itself.

Mithila painting is made by women on the walls of houses, traditionally at marriage, with images of the sun, the fish, the bamboo and the lotus. A visual tradition carried on domestic walls rather than in temples.

Three At the seams

The crossing at Day 3 verse 7 into verse 8 meets a tradition where a daughter comes up out of the ploughed ground.

Little scripture exists to examine, so most crossings are unverified.

41. Burmese

Speakers: about 33 million · **Family:** Sino-Tibetan · **Where:** Myanmar
First written: 11th century · **Bible:** Adoniram Judson, 1835

One What the language holds

Burmese is tonal, verb-final, and marks social relation heavily in its pronouns and particles. It has no grammatical gender.

Judson's translation of 1835 is still in use, and its language is by now archaic in the way the King James is in English.

Two What the tradition holds

A tradition with no creation

Theravada Buddhism holds no creator and no first moment. Worlds arise and dissolve without beginning, in cycles too long to count, and the question of who made it is set aside as not leading anywhere useful.

A Burmese reader meets Day 1 verse 1 with no account of their own to set beside it — not a competing account, but the absence of the question.

This is a different situation from every language in Volume One, where something always stood behind the reader.

Alongside Buddhism, Burmese keeps the **nat** spirits, thirty-seven of them, most remembered as people who died badly and are now propitiated.

Three At the seams

Day 1 verse 1 and the whole frame of a beginning arrive as news rather than as a variant.

The crossing at Day 6 verse 3 into verse 4, the beasts made then brought to be named, meets a reader for whom animals are beings in the same cycle of rebirth as people, which places the naming differently.

42. Sindhi

Speakers: about 33 million · **Family:** Indo-European, Indo-Aryan · **Where:** Pakistan, India
Script: Arabic in Pakistan, Devanagari in India · **Bible:** from 1825

One What the language holds

Sindhi keeps sounds no neighbouring language has — implosive consonants made by drawing air inward — and a large inherited vocabulary that other Indo-Aryan languages lost.

It is written in two scripts by two communities separated in 1947, so a Sindhi in Karachi and a Sindhi in Mumbai speak the same language and cannot read each other.

Two What the tradition holds

Sindh holds a strong Sufi tradition, above all **Shah Abdul Latif Bhittai**, whose verse is sung at his shrine nightly and is known by heart across the province. His poetry uses the longing of women in folk tales as the figure for the soul seeking God.

Beneath that is the Indus valley, among the oldest settled regions on earth, whose script has never been read.

Three At the seams

The crossing at Day 6 verse 15 into verse 16, the blessing into one flesh, meets a tradition that has spent centuries reading the union of two people as a figure for something further.

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

43. Tagalog

Speakers: about 33 million · **Family:** Austronesian · **Where:** Philippines

First written: Baybayin script, before 1500 · **Bible:** from 1905; Magandang Balita 1973

One What the language holds

Tagalog has two words for we — **kami** excluding the listener, **tayo** including them — so Day 6 verse 8 takes a position, as in Indonesian and Malayalam.

It marks no grammatical gender, and its verbs focus on which part of the sentence is in view rather than on who is doing what, so the same event can be told from the doer, the thing done, the tool, or the place.

Two What the tradition holds

A man and a woman from one bamboo

Sky and Sea are in conflict, and islands are thrown up on the surface of the water. The wind, in the form of a bird, flies between them until they are reconciled.

As a sign of friendship, **Bathala** plants a seed beneath the ocean floor. It grows into a bamboo reed standing at the edge of the sea.

The bird hears voices inside asking to be let out, and pecks the reed until it splits. **A man comes out of one side and a woman out of the other.**

They are named **Malakas**, strong, and **Maganda**, beautiful, and Filipinos trace their descent from them. The tradition is read as saying the two are equal, having come out of the same stalk at the same moment.

Bathala himself was identified with a small blue bird, the **tigmamanukin**, in the earliest Spanish accounts.

Three At the seams

The crossing at Day 6 verse 11 into verse 12, the woman brought to the man into male and female created he them, is where Tagalog

brings the most. Its own account has them emerge together from one plant.

The crossing at Day 3 verse 10 into verse 11, the plants into the garden, meets a reader for whom a plant is where people come from.

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

44. Ukrainian

Speakers: about 33 million · **Family:** Indo-European, Balto-Slavic · **Where:** Ukraine
First written: 11th century · **Bible:** Kulish 1903; Ohiyenko 1962

One What the language holds

Ukrainian verbs come in pairs marking complete or ongoing action, as in Russian and Polish, so every act of the seven days declares which it is.

It has a vocative case, a separate form of a noun used only for addressing someone. When God calls to the man, Ukrainian uses a form that exists for nothing else.

The divine names hold apart as **Boh** and **Hospod Boh**.

Two What the tradition holds

Ukrainian folk tradition calls the Pleiades **Volosozhary** or **Stozhary**, and its position was read for the season.

The **pysanka**, the written egg, carries symbols of the sun, of wheat, of the endless line, and is made in spring. The egg as the world's beginning is a Slavic motif that survives in the practice rather than in a told account.

Kyiv was where the Slavic world received Christianity in 988, and the Church Slavonic translated from Greek is the root of the scriptural vocabulary.

Three At the seams

The vocative gives every act of divine address a form of its own, so the crossings at Day 3 verses 20 and 21 and at Day 6 verse 8 carry a grammatical mark English has no equivalent for.

Aspect touches every seam.

45. Sundanese

Speakers: about 32 million · **Family:** Austronesian · **Where:** West Java, Indonesia
First written: Old Sundanese script, 14th century · **Bible:** from 1891

One What the language holds

Sundanese has speech levels like Javanese, with separate vocabularies for addressing those above, level with, or below the speaker. Every sentence of the garden is built from a chosen set of words.

It has two words for we, including and excluding the listener.

Two What the tradition holds

Sunda Wiwitan is the older Sundanese tradition, still kept by communities in West Java. It holds a supreme being and a reverence for the forest and the mountain.

Nyi Pohaci Sanghyang Asri is the rice goddess, and the account tells that rice and the other food plants grew from her body after her death. The plants that feed people come from a body given up.

Three At the seams

The crossing at Day 3 verse 10 into verse 11 and on through the garden meets a reader for whom the food plants came from a body.

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

46. Igbo

Speakers: about 31 million · **Family:** Niger-Congo · **Where:** southeastern Nigeria
First written: 19th century · **Bible:** from 1913

One What the language holds

Igbo is tonal, and pitch distinguishes words that are otherwise identical. It has no grammatical gender.

Chineke — a name for God in Igbo, commonly read as the one who creates. **Chukwu** — the great Chi, the supreme being.

Chi is a personal spirit or portion given to each individual, and much Igbo thought turns on the relation between a person and their chi. The divine name carries that word inside it.

Two What the tradition holds

Ala is the earth, held as the greatest of the spirits after Chukwu, the owner of the land and the guardian of morality and of fertility. Offences are offences against Ala.

The kola nut is broken and shared at every meeting of consequence, with the words that he who brings kola brings life.

The yam has its own festival, the New Yam, kept when the first yams are ready and no one may eat before 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 at Day 3 verse 7 into verse 8 meets a tradition in which each person holds a portion of the divine given to them alone.

The crossing at Day 6 verse 15 into verse 16, the blessing into one flesh, meets Ala, whose care is the fertility of the land and the people together.

47. Nigerian Fulfulde

Speakers: about 30 million across the Fula lands · **Family:** Niger-Congo, Atlantic
Where: across the Sahel from Senegal to Sudan · **Bible:** partial, various dialects

One What the language holds

More than twenty noun classes

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, and long thin things, and small things, and much else.

At Day 6 verses 4 to 7, where the man names the cattle and the fowl and every beast, the class marking is on every name he gives.

The Fula are spread across more countries than almost any other African people, and the language varies considerably from Senegal to Sudan.

Two What the tradition holds

Cattle are at the centre of Fulani life as they are for the Zulu, but differently: the Fulani are herders who move with the animals, and the herd is the household's continuing substance rather than an exchange made at marriage.

Pulaaku is the code of conduct — patience, self-control, modesty, care for others — held as what it means to be Fulani rather than merely to speak the language.

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

Three At the seams

The crossing at Day 6 verse 3 into verse 4, the beasts made then brought to be named, meets a herding people whose grammar sorts every creature by class as the naming proceeds.

The crossing at Day 3 verse 21 into verse 22 meets the Quranic reading of the tree.

48. Sa'idi Arabic

Speakers: about 30 million · **Family:** Afroasiatic, Semitic · **Where:** Upper Egypt

Bible: Modern Standard Arabic

One What the language holds

The dual and the cognate vocabulary as in the other Arabics. Sa'idi is distinct enough from Cairene Egyptian Arabic to be treated separately, and carries a heavier Coptic substrate.

Two What the tradition holds

Upper Egypt holds the largest Coptic Christian population in the country, and **Coptic** is the last stage of the Egyptian language — the tongue of the pharaohs, written in Greek letters, still used in the liturgy though no longer spoken.

Egyptian tradition also holds the oldest recorded creation accounts of any people: the Ogdoad, the primeval waters of Nun, and the mound rising out of them on which the creator stands.

Day 1 verse 2 has darkness upon the face of the deep. Day 3 verse 1 has the waters gathered and the dry land appearing.

Three At the seams

The crossing at Day 3 verse 1 into verse 2 and on into verse 3, the dry land out of the waters and then the genealogical record, meets a people whose oldest account has exactly that mound rising from the water.

The dual stands at Day 6 verse 12, and the cognate vocabulary at Day 3 verse 7.

49. Thai

Speakers: about 27 million first language · **Family:** Kra-Dai · **Where:** Thailand
First written: 13th century · **Bible:** from 1894

One What the language holds

Thai is tonal with five tones, has no grammatical gender, and does not change verbs for time.

Its pronouns are many and are chosen by social relation, age and setting. There is a whole separate vocabulary for speaking to or about royalty, and another for speaking to or about monks. A Thai translator choosing how God speaks and how God is spoken of is choosing among registers that carry real social weight.

Two What the tradition holds

Theravada Buddhism holds no creator and no first moment. A Thai reader meets Day 1 verse 1 without a competing account, and without the question having been asked.

Alongside it Thailand keeps spirit houses, and a layer of Hindu material in its royal ceremony and in the Ramakien.

Thai calls the Pleiades **Dao Luk Kai**, the chick stars — a hen and her chicks. That image for the same cluster turns up independently in several parts of the world.

Three At the seams

As with Burmese, the frame of a beginning arrives as news.

The crossing into Day 4 verse 2 meets a sky in which the same cluster is a mother bird and her young, which sits oddly close to Day 5 and the fowl.

50. Oromo

Speakers: about 26 million · **Family:** Afroasiatic, Cushitic · **Where:** Ethiopia, Kenya
Script: Latin (Qubee) since 1991 · **Bible:** from 1899

One What the language holds

Oromo is Cushitic, in the same wider family as Hebrew and Arabic but far from them. It marks gender, and has a case system.

The divine name is **Waaqa**, the sky and the supreme being, a native word used before any translation.

Oromo was suppressed as a written language for much of the twentieth century and adopted a Latin script only in 1991. Most of what it holds was carried by speech.

Two What the tradition holds

A calendar read from the stars

The Borana Oromo keep a calendar that works by reading the position of the moon against a fixed set of stars and star groups, the Pleiades among them.

It requires no writing and no instrument. Specialists watch the sky and announce the month, and the ritual year is set by it.

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

Gadaa is the Oromo system of age-sets, in which men pass through grades in eight-year cycles and authority is handed on at fixed intervals rather than held. A society organised in periods of years, with power transferred on a schedule.

Waaqeffanna, the older tradition, holds Waaqa as one and the sky as his, with **safuu** as the moral order that holds things in their proper places.

Three At the seams

The crossing out of Day 4 verse 1 into verse 2 is among the strongest anywhere in these volumes. A Borana reader does not have to imagine what it means for the lights to be for signs and for seasons and for years; the year itself is read from them.

The crossing at Day 3 verse 2 into verse 3, into the genealogical record, meets a people who keep their generations by a counted cycle.

Cross Linguistic Study of the New Creation Story / Man on Day Three in Genesis — languages 22 through 50
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Verse references follow the banner revision of September 7, 2026. The Yoruba, Tagalog and Pleiades material
was checked against published sources in September 2026. Native speaker and specialist review welcome
throughout.