

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

Languages 251 through 300

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. Three hundred with this volume.

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 language in this volume names its supreme being as a lord and a lady who are one. Another has almost no vowels. A third carries a creation account that is chanted only at funerals.

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 251 to 300

Ten results, before the individual studies.

- 1 The Nahua supreme being is a lord and a lady who are one.**
Ometeotl is named as **Ometecuhtli**, Two-Lord, and **Omecihuatl**, Two-Lady, dwelling in Omeyocan, the Place of Duality, before anything else existed in darkness and primordial waters. No temple was ever built to them and no sacrifice offered. Day 6 verse 12 says male and female created he them.
- 2 And the humans of this age are made from bones and blood.**
Quetzalcoatl goes down into Mictlan, the place of the dead, to bring back the bones of the people of the earlier suns. The bones are ground, and he lets his own blood onto them, and from that the people of this age are made.
- 3 Kabardian has forty-eight consonants and two or three vowels.**
Among the smallest vowel systems ever recorded against one of the largest consonant inventories. A reader of this language hears distinctions in consonants that most languages do not make at all.
- 4 The Muong creation epic is chanted only over the dead.**
Birth of Earth, Birth of Water tells how the world came to be, and it is performed by ritual specialists at funerals across several nights. A people who recite how the world began when someone leaves it.
- 5 The Maasai hold that cattle were lowered from the sky.**
Enkai let the cattle down to the Maasai by a cord or a strip of hide when the sky and the earth were separated. Day 6 verse 3 calls the cattle good.
- 6 Latvian and Lithuanian both keep the ancient sky word for God.**
Latvian **Dievs** and Lithuanian **Dievas** descend directly from the Proto-Indo-European word that also gave Zeus and deus, and the root means the bright sky. Latvians also collected over a million **dainas**, four-line folk verses, from their own countryside.
- 7 Macedonian marks how the narrator knows, as Bulgarian does.**
A second Slavic language requiring a speaker to say whether an account is witnessed or reported. With Bulgarian, Turkish, Quechua, Aymara and the Turkic languages, the same demand now appears in six unrelated families.

8 Two more peoples keep their own scripts.

Meitei revived **Meitei Mayek** after centuries of writing in Bengali script, and Ho uses **Warang Chiti**, made in the twentieth century. With Ol Chiki, N'Ko, Pahawh Hmong and the rest, seven writing systems in these volumes were made or revived for a people's own use.

9 The Dong sing in parts with no one leading.

The **Grand Song** is choral polyphony with no conductor and no instrument, learned by ear from childhood, and listed by UNESCO. Several independent voices holding together by listening alone.

10 The digging stars reach Venda, Tonga and the rest.

Venda **Tshilimela** and the Zambian Tonga, Nyamwezi, Haya, Makonde, Sena, Ndaou and Luba-Katanga names all descend from the inherited Bantu word for the verb to cultivate. Twenty-five Bantu languages across these volumes now carry it.

251. Meitei (Manipuri)

Speakers: about 1.8 million · **Family:** Sino-Tibetan · **Where:** Manipur, India · **Script:** Meitei Mayek · **Bible:** from 1984

One What the language holds

Meitei has its own script, **Meitei Mayek**, whose letters are named for parts of the human body — the head, the hand, the ear — so the alphabet is a body laid out.

It was displaced by Bengali script under Vaishnav influence in the eighteenth century and has been revived since the 1980s and taught in schools again.

Two What the tradition holds

Sanamahi is the older Meitei tradition, holding **Atingkok** as the supreme being and Sanamahi as the deity of the household who dwells in a corner of every house.

The **Lai Haraoba**, the merrymaking of the gods, is kept over days and enacts the creation of the world in dance — the ordering of the body, of the house and of the world in sequence.

A creation account performed as movement rather than told.

Three At the seams

The crossing at Day 3 verse 7 into verse 8 meets a people whose alphabet is named for the parts of a body and whose festival dances the making of one.

252. Sena

Speakers: about 1.8 million · **Family:** Niger-Congo, Bantu · **Where:** Mozambique, Malawi · **Bible:** partial

One What the language holds

Sena has noun classes and tone, and is spoken along the lower Zambezi. Its scripture came through Portuguese.

Two What the tradition holds

The Pleiades carries the inherited Bantu digging name. The Zambezi floods set the year, and the tradition turns on the river's rise and fall.

The **nyau** masked societies of the region, shared with the Chewa, represent the dead in performance.

Three At the seams

The crossing out of Day 4 verse 1 into verse 2 meets the digging stars, read beside a river whose flooding does the same work.

253. Tulu

Speakers: about 1.8 million · Family: Dravidian · Where: coastal Karnataka · Bible: from 1840s

One What the language holds

Tulu is Dravidian and split from the others early, keeping features Tamil and Kannada lost. It has its own script, **Tigalari**, historically used for manuscripts and now revived.

It 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

Bhuta Kola is the Tulu spirit tradition: a performer is dressed and painted over hours and then the spirit is understood to enter him, after which he speaks and judges disputes brought by the village.

Tulu also holds the **paddana**, long sung narratives performed by women while transplanting rice, which carry the histories of the spirits.

Three At the seams

Day 6 verse 8 is answered by the language.

The crossing at Day 3 verse 10 into verse 11 meets a people whose sacred narratives are sung while planting.

254. Lugbara

Speakers: about 1.7 million · **Family:** Nilo-Saharan, Central Sudanic · **Where:** Uganda, DR Congo · **Bible:** from 1960s

One What the language holds

Lugbara is Central Sudanic, a family distinct from both the Bantu and the Nilotic languages around it. It is tonal.

Adroa — God in the sky, remote and good. **Adro** — the same being on earth, near and dangerous. One name in two aspects, and which one is meant depends on where it is.

Two What the tradition holds

Lugbara tradition holds the ancestors as the ordinary means of address, with Adroa beyond them. The first ancestors are named and the lineages are traced from them.

The distinction between the transcendent and the immanent aspect of the same being is unusually explicit and was much studied by anthropologists.

Three At the seams

The crossing at Day 3 verse 2 into verse 3, where the account moves from God to the LORD God, meets a people whose own name for God changes according to whether he is in the sky or on the earth.

255. Nahuatl

Speakers: about 1.7 million · **Family:** Uto-Aztecan · **Where:** central Mexico · **Bible:** from the 16th century in part; modern versions

One What the language holds

Nahuatl builds very long words by incorporating the object into the verb, so a whole clause can arrive as a single word. Place names across Mexico are Nahuatl sentences.

It gave English chocolate, tomato, avocado, coyote and chilli. It was written in Latin script from the 1520s and has a large surviving colonial literature written by Nahua authors themselves.

It has an honorific system marked on verbs and nouns, so reverence is grammatical rather than a matter of word choice.

Two What the tradition holds

A lord and a lady who are one

Before anything, there was darkness and primordial water. In Omeyocan, the Place of Duality, the highest heaven, dwelt **Ometecuhtli**, Two-Lord, and **Omecihuatl**, Two-Lady, together called **Ometeotl**.

They are the source from which everything else came. No temple was built to them, and no sacrifice was offered. They were not approached.

Day 6 verse 12 says male and female created them, in the image of God.

A caution worth stating: some scholars hold that Ometeotl as a single named deity is a modern reconstruction, and that the root is **omi**, bone, rather than **ome**, two — which would make the name Lord of Bone. Given what follows, that reading is interesting rather than inconvenient.

Bones brought up, and blood

Four worlds, four Suns, came and were destroyed. For the fifth, people were needed again. **Quetzalcoatl** went down into **Mictlan**, the place of the dead, to bring back the bones of those who had lived under the earlier suns.

The bones were ground, and Quetzalcoatl let his own blood fall onto them, and from that the people of this age were made.

And the sun needed feeding

The gods gave their own blood to set the fifth sun moving, and the sacrifices of the Aztec state were understood as continuing that.

The banner's own header says the mystery of God's will is to end all sacrifice and offering.

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, meets a people whose highest being is named Two-Lord and Two-Lady together.

The crossing at Day 3 verse 7 into verse 8, the man formed and given breath, meets an account in which the material was bone and the life came from blood poured out by the one making.

The crossing at Day 6 verses 18 and 19, where the herb and the fruit are given for meat, meets a people whose own account said the sun had to be fed.

256. Tarifit

Speakers: about 1.7 million · **Family:** Afroasiatic, Amazigh · **Where:** the Rif, northern Morocco · **Bible:** partial

One What the language holds

Tarifit is Amazigh and Afroasiatic, in the same wide family as Hebrew and Arabic. It marks gender and has aspect rather than tense.

Written in Tifinagh, Latin and Arabic script.

Two What the tradition holds

The Amazigh star names stand: daughters of the night, the guide, the group.

The Rif is mountain country and the tribal assemblies governed it. Rifian women's tattoos and weaving carry patterns whose meanings were held within families.

Three At the seams

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

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

257. Zazaki

Speakers: about 1.7 million · **Family:** Indo-European, Iranian · **Where:** eastern Turkey · **Bible:** partial

One What the language holds

Zazaki is Iranian but not Kurdish, though its speakers often identify as Kurds. It marks gender and case, and keeps forms closer to older Iranian than Kurmanji does.

It was banned from public use in Turkey for decades and is classed as vulnerable.

Two What the tradition holds

Many Zaza are **Alevi**, holding a tradition in which the **cem** is a gathering with music and dance rather than a mosque service, women and men together, and in which the divine is held to be present in the human being.

The Alevi teaching that God is sought within the person rather than above is distinct from both Sunni and Shia Islam.

Three At the seams

The crossing at Day 3 verse 7 into verse 8, the man given breath and becoming a living soul, meets a tradition holding that the divine is to be sought in the human being.

258. Kabardian

Speakers: about 1.6 million · **Family:** Northwest Caucasian · **Where:** Russia, Turkey, Jordan, Syria · **Bible:** partial

One What the language holds

Almost no vowels, and a great many consonants

Kabardian has around forty-eight consonants and two or three vowels, depending on the analysis. That is among the most extreme ratios recorded in any human language.

It belongs to the Northwest Caucasian family, which is related to nothing outside the Caucasus and is among the hardest families for outsiders to learn.

Most Circassians live outside the Caucasus, descendants of those expelled in the nineteenth century, so the language is spoken in Turkey, Jordan and Syria as much as at home.

Two What the tradition holds

The **Nart sagas** are the Circassian epic cycle, shared across the Caucasus, telling of a race of heroes before the present age. They include a figure chained to a mountain for defying the gods, and elements that resemble both Greek and Iranian material without descending from either.

Adyghe Xabze is the code of conduct: hospitality above all, restraint in speech, respect for elders and for women, carried without writing.

Three At the seams

The crossing at Day 3 verse 11 into the garden, where the man is put into a prepared place, meets a people whose highest obligation is what is owed to a guest.

259. Ndaou

Speakers: about 1.6 million · **Family:** Niger-Congo, Bantu · **Where:** Mozambique, Zimbabwe · **Bible:** partial

One What the language holds

Ndaou is close to Shona and has noun classes and tone. The divine name is **Mwari**, as in Shona.

Two What the tradition holds

The Pleiades carries the inherited Bantu digging name. The Mwari shrine tradition of the Matobo hills is known in the region.

Ndaou spirit mediumship is widely attested, and Ndaou spirits are held to be particularly powerful across a wider region than the Ndaou themselves.

Three At the seams

The crossing out of Day 4 verse 1 into verse 2 meets the digging stars, and the crossing at Day 3 verse 7 meets a name for God read as the force behind creation.

260. Rukiga

Speakers: about 1.6 million · **Family:** Niger-Congo, Bantu · **Where:** southwestern Uganda · **Bible:** shared with Runyankole

One What the language holds

Rukiga is close enough to Runyankole that the two share a standardised written form, Runyankole-Rukiga, and one Bible.

Noun classes and tone. The divine name is **Ruhanga**, the creator, from the verb to make.

Two What the tradition holds

The Pleiades carries the inherited Bantu digging name. Kigezi is terraced hill country, farmed intensively, and the year runs by two rains.

The Kintu material of the region is known.

Three At the seams

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

261. Tay

Speakers: about 1.6 million · **Family:** Kra-Dai · **Where:** northern Vietnam · **Bible:** partial

One What the language holds

Tay is related to Thai and Zhuang rather than to Vietnamese. It has been written in a character script on Chinese models, **Nom Tay**, and now in Latin.

Two What the tradition holds

Tay tradition holds the **then**, a ritual singing practice in which the performer journeys to the upper world on behalf of the community, accompanied by a plucked lute and bells. It is listed by UNESCO.

A practice in which someone travels upward and reports back.

Three At the seams

The crossing at Day 1 and Day 2, the separation of what is above from what is below, meets a people whose ritual specialists make the journey between them.

262. Acholi

Speakers: about 1.5 million · **Family:** Nilo-Saharan, Nilotic · **Where:** northern Uganda, South Sudan · **Bible:** from 1950s

One What the language holds

Acholi is Luo, closely related to Dholuo of Kenya, and has no noun classes. It is tonal and distinguishes vowels by tongue root position.

The divine name is **Lubanga** and **Jok**, the latter covering a range of spiritual powers rather than one being.

Two What the tradition holds

Acholi tradition holds **mato oput**, the drinking of a bitter root, a reconciliation rite in which two clans divided by a killing share a cup and the matter is settled. It has been used in recent decades to receive people back after the war in the north.

A ceremony whose purpose is that the offence is not carried forward.

Three At the seams

The crossing at Day 6 verse 17 into verse 18, naked and not ashamed into the provision, meets a people whose central rite exists so that shame between families can be ended and eating together resumed.

263. Alur

Speakers: about 1.5 million · **Family:** Nilo-Saharan, Nilotic · **Where:** Uganda, DR Congo · **Bible:** partial

One What the language holds

Alur is Luo, related to Acholi and Dholuo, and is tonal. It is spoken on both sides of the Uganda-Congo border and around Lake Albert.

Two What the tradition holds

Alur tradition holds the rainmaker chief, whose office was to secure the rain and who was answerable if it failed.

The Luo migration down the Nile is carried in the genealogies, as among the Acholi and Dholuo.

Three At the seams

The crossing out of Day 4 verse 1 into verse 2, the lights for seasons, meets a people whose chiefs were held responsible for the rain arriving.

264. Bodo

Speakers: about 1.5 million · **Family:** Sino-Tibetan · **Where:** Assam, India · **Bible:** from 1990s

One What the language holds

Bodo is Tibeto-Burman, spoken among Indo-Aryan neighbours in Assam, and is tonal. It is written in Devanagari and has scheduled status in India.

Two What the tradition holds

Bathouism is the Bodo tradition, and its central object is a **sijou** plant, a euphorbia, planted in the courtyard with five pairs of bamboo strips around it. The plant is the altar; there is no image.

Bathou means five bonds, and the five are held as the elements of the world.

Three At the seams

The crossing at Day 3 verse 10 into verse 11, the plants into the garden where a particular tree stands in the midst, meets a people whose place of worship is a living plant standing in the yard.

265. Braj

Speakers: about 1.5 million · **Family:** Indo-European, Indo-Aryan · **Where:** Uttar Pradesh, India · **Bible:** Hindi is used

One What the language holds

Braj was the chief literary language of northern India for several centuries before Hindi took that place, and most devotional poetry of the period was written in it.

Two What the tradition holds

Braj is the country of Krishna's childhood, and its devotional tradition is built on longing — the **viraha** of the cowherd women for one who has gone away.

Surdas, blind from birth by tradition, composed in Braj, and his verses are sung in temples daily.

Three At the seams

Met in Hindi. The crossing at Day 6 verse 15 into verse 16 meets a tradition that reads the longing of two for each other as the figure for everything else.

266. Boholano Cebuano

Speakers: about 1.5 million · **Family:** Austronesian · **Where:** Bohol, Philippines · **Bible:** Cebuano versions

One What the language holds

Boholano is a Cebuano variety distinctive enough to be named separately, with its own sound changes. Two words for we, so Day 6 verse 8 takes a position.

Two What the tradition holds

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

Bohol is where the blood compact between Legazpi and Datu Sikatuna was made in 1565, a covenant sealed by mixing blood in wine and drinking it — remembered as the first treaty between Filipinos and Spain.

Three At the seams

The crossing at Day 6 verse 11 into verse 12 meets the bamboo account.

A people whose founding treaty was sealed in blood meet a text whose covenants are the same.

267. Dong (Kam)

Speakers: about 1.5 million · **Family:** Kra–Dai · **Where:** Guizhou, Hunan, Guangxi · **Bible:** partial

One What the language holds

Kam is tonal with nine tones in some varieties, among the most of any language. It had no script until a Latin orthography was made in the 1950s, so everything was carried by speech and by song.

Two What the tradition holds

Many voices, no one leading

The **Grand Song** of the Dong is choral polyphony sung without conductor, without instruments and without notation. Several independent parts are held together by the singers listening to each other.

It is learned by ear from childhood, and the songs carry history, teaching and courtship. UNESCO listed it in 2009.

A people who hold a harmony with nobody in charge of it.

Dong villages are built around a drum tower and a covered wind-and-rain bridge, both made of wood without nails.

Three At the seams

A people who carry everything they hold in unwritten song meet a text whose crossings are visible only on the page.

268. Gbagyi

Speakers: about 1.5 million · Family: Niger-Congo · Where: central Nigeria · Bible: partial

One What the language holds

Gbagyi is tonal, spoken around Abuja, and its speakers were displaced when the capital was built on their land.

Two What the tradition holds

The Gbagyi are known for carrying loads on the shoulder rather than the head, which is unusual in the region and is remarked on as a mark of who they are.

Their tradition holds **Shekwoi**, the one who was there before, as the name for God.

Three At the seams

A name for God meaning the one who was there before meets Day 1 verse 1, in the beginning God.

269. Hani

Speakers: about 1.5 million · Family: Sino-Tibetan · Where: Yunnan, Laos, Vietnam · Bible: partial

One What the language holds

Hani is tonal and was written only from the 1950s, in a Latin orthography. Its genealogical recitation is its chief traditional literature.

Two What the tradition holds

The Hani built the rice terraces of Honghe over some thirteen centuries, cut into mountainsides and fed by a system of channels from the forest above. UNESCO lists them, and they are still farmed.

The Hani order the mountain in four parts: forest at the top, then village, then terraces, then water. The forest must stand or the water fails.

A man recites his descent by linking each name to the one before, so the genealogy is a chain rather than a list.

Three At the seams

The crossing at Day 3 verse 2 into verse 3, into the genealogical record, meets a people whose genealogies are recited as linked chains.

The crossing at Day 3 verse 10 into verse 11 meets a people who keep a forest standing because the water depends on it.

270. Haya

Speakers: about 1.5 million · **Family:** Niger-Congo, Bantu · **Where:** northwestern Tanzania · **Bible:** from 1960s

One What the language holds

Haya has noun classes and tone, and is spoken on the western shore of Lake Victoria.

Two What the tradition holds

The Pleiades carries the inherited Bantu digging name.

Haya ironworkers produced carbon steel in forced-draught furnaces, and the technique was studied in the twentieth century and found to reach temperatures not matched in Europe until much later.

The **Bacwezi** tradition of the interlacustrine region, of earlier rulers now honoured as spirits, is held here.

Three At the seams

The crossing out of Day 4 verse 1 into verse 2 meets the digging stars, beside a lake.

271. Hmong Daw

Speakers: about 1.5 million · **Family:** Hmong-Mien · **Where:** China, Laos, Vietnam, Thailand, and the diaspora · **Bible:** from 1980s

One What the language holds

Hmong Daw, White Hmong, is tonal with seven or eight tones, and the Latin orthography writes the tone as a final letter that is seen and not said.

It shares with Hmong Njua the tradition of a lost writing and the Pahawh script produced in 1959 by a farmer who said it had been given to him.

Two What the 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 bring back a soul that has wandered. A person is held to have several souls and one may leave; the soul-calling is done at birth, at sickness and at death.

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 leave and must be called home.

272. Idoma

Speakers: about 1.5 million · **Family:** Niger-Congo · **Where:** Benue State, Nigeria · **Bible:** partial

One What the language holds

Idoma is tonal. The divine name is **Owoicho**, and the earth, **Aje**, is held as a moral authority as Ala is among the Igbo.

Two What the tradition holds

Idoma tradition holds the **Alekwu**, the ancestral spirits, who are understood to observe and to punish breaches of the moral order, particularly within marriage.

Masquerades represent them and appear at funerals and festivals.

Three At the seams

The crossing at Day 6 verse 15 into verse 16 and 17, one flesh and not ashamed, meets a people whose ancestors are held to watch what passes between a husband and a wife.

273. Lampung

Speakers: about 1.5 million · **Family:** Austronesian · **Where:** southern Sumatra · **Script:** Had Lampung · **Bible:** limited

One What the language holds

Lampung has its own script, **Had Lampung**, descended from the Indian writing tradition, and two words for we.

Two What the tradition holds

Lampung tradition holds the **piil pesenggiri**, a code of honour, hospitality and obligation, and the **tapis** cloth, embroidered with gold thread in ship patterns for ceremonies.

The ship motif on the ceremonial cloths stands for a journey between states of life.

Three At the seams

Day 6 verse 8 is answered by the language. The crossing at Day 6 verse 15 into verse 16 meets a people whose marriage cloth is embroidered with a ship.

274. Lango

Speakers: about 1.5 million · **Family:** Nilo-Saharan, Nilotic · **Where:** northern Uganda · **Bible:** from 1970s

One What the language holds

Lango is Luo, close to Acholi, tonal, with vowels distinguished by tongue root position.

Two What the tradition holds

The Lango carry both Luo and Ateker inheritance, having formed from two streams, so their tradition holds cattle-keeping and cultivation together.

Jok covers a range of spiritual powers rather than a single being, as among the Acholi.

Three At the seams

The crossing at Day 6 verse 3 into verse 4 meets a people who keep cattle and cultivate together, where most of their neighbours do one or the other.

275. Latvian

Speakers: about 1.5 million · **Family:** Indo-European, Baltic · **Where:** Latvia · **Bible:** Glück 1694

One What the language holds

Latvian is Baltic, like Lithuanian, and keeps forms older than most of Europe. Its word for God is **Dievs**, the direct descendant of the ancient word for the bright sky.

Ernst Glück translated the whole Bible into Latvian by 1694 and is said to have planted an oak for each testament as he finished it; one still stands.

Two What the tradition holds

A million four-line songs

The **dainas** are short Latvian folk verses, almost all four lines, covering the whole of life — birth, work, the seasons, marriage, death.

Krišjānis Barons collected them from ordinary people through the nineteenth century, filing them by hand in a purpose-built cabinet of small drawers. Over a million have been gathered.

They hold Dievs, **Māra** the earth, and **Laima** who apportions a person's lot at birth, and they are the chief surviving record of what Latvians held before Christianity.

Three At the seams

The crossing at Day 1 verse 5, the light called good, meets a language whose word for God is the ancient word for the bright sky.

The crossing at Day 3 verse 10 into verse 11 meets a people whose scripture arrived from a man who planted an oak for each half of it.

276. Luba-Katanga

Speakers: about 1.5 million · **Family:** Niger-Congo, Bantu · **Where:** DR Congo · **Bible:** from 1950s

One What the language holds

Kiluba has noun classes and tone. The divine name is **Leza**, used widely across the region.

Two What the tradition holds

The Pleiades carries the inherited Bantu digging name.

Luba tradition holds the **lukasa**, a memory board of beads and shells set into carved wood, read by members of the Mbudyé society to recall the royal line, the migrations and the order of the kingdom.

A record that is read but is not writing.

Three At the seams

The crossing at Day 3 verse 2 into verse 3, into the genealogical record, meets a people whose genealogies are held on a board of beads read by trained specialists.

277. Maasai

Speakers: about 1.5 million · **Family:** Nilo-Saharan, Nilotic · **Where:** Kenya, Tanzania · **Bible:** from 1990s

One What the language holds

Maa is Nilotic and has no noun classes. It marks gender and has a case system, and is tonal.

Enkai or **Engai** — God, and also the sky and the rain. The same word. Enkai is spoken of as black when bringing rain and good, and red when withholding it.

Two What the tradition holds

Cattle came down from the sky

Maasai tradition holds that when the sky and the earth were separated, Enkai let the cattle down to the Maasai by a cord or a strip of hide, and that all cattle therefore belong to them.

Day 6 verse 3 says God made the cattle after their kind, and saw that it was good.

The Dinka hold that a rope once joined the sky and the earth and was cut. The Akan hold that the sky god withdrew upward. The Maasai hold that something came down the cord before it went.

Maasai society is organised by age-sets, with a whole generation passing through together. Cattle set wealth, marriage and standing, and are not ordinarily killed for meat.

Three At the seams

The crossing at Day 6 verse 3 into verse 4, the cattle called good and then brought to the man to be named, meets a people who hold that cattle were given from the sky and belong to them alone.

The crossing out of Day 4 verse 1 into verse 2 meets a word for God that is also the word for rain.

278. Mandinka

Speakers: about 1.5 million · **Family:** Niger-Congo, Mande · **Where:** Gambia, Senegal, Guinea-Bissau · **Bible:** from 1990s

One What the language holds

Mandinka is tonal and has no noun classes. It is written in Latin, in Arabic script, and in **N'Ko**, the alphabet made for the Manding languages in 1949.

Two What the tradition holds

The **jali** or griot holds the genealogies and the histories as a hereditary office, and the **kora**, a twenty-one-string harp-lute, accompanies them.

The **Sundiata** epic and the **Kurukan Fuga** charter belong here, the latter reciting obligations including that no one should go hungry and that strangers should be received.

Kunta Kinteh Island in the Gambia river was a departure point of the slave trade, and Mandinka genealogy carried across the Atlantic is what made one family's line traceable back to a village here.

Three At the seams

The crossing at Day 3 verse 2 into verse 3, into the genealogical record, meets a people whose held genealogies proved able to reach across an ocean and four centuries.

279. Mende

Speakers: about 1.5 million · **Family:** Niger-Congo, Mande · **Where:** Sierra Leone · **Bible:** from 1959

One What the language holds

Mende is tonal. It had its own script, **Ki-ka-ku**, devised around 1920 by Kisimi Kamara, a syllabary of nearly two hundred characters — another writing system made for a people's own use.

The divine name is **Ngewo**.

Two What the tradition holds

Mende tradition holds the **Sande** society for women and the **Poro** for men, which conduct initiation and hold authority in their own spheres. The Sande mask is among the few in Africa worn by women.

Ngewo is held to have withdrawn upward after people asked too much of him, a shape shared with the Akan account.

Three At the seams

The crossing at Day 3 verse 11 into the garden, where the man is placed and provided for, meets a tradition in which the asking itself caused the distance.

280. Muong

Speakers: about 1.5 million · **Family:** Austroasiatic, Vietic · **Where:** northern Vietnam · **Bible:** partial

One What the language holds

Muong is the closest living relative of Vietnamese and is tonal. It kept features Vietnamese lost under Chinese influence, so Muong shows what Vietnamese was like earlier.

It had no writing of its own; everything was carried by speech.

Two What the tradition holds

A creation account chanted over the dead

Đẻ đất đẻ nước — Birth of Earth, Birth of Water — is the Muong creation epic. It tells how the earth and the water came to be, how a great tree grew and fell and from it came the first people and the clans.

It is performed by ritual specialists at funerals, chanted over several nights while the family sits with the body.

A people who recite how the world began each time someone leaves it.

Three At the seams

The crossing at Day 1 verse 1 and Day 2, the waters and their dividing, meets a people whose account is named for the birth of earth and water together.

The crossing at Day 3 verse 7 into verse 8 meets an account in which the first people came from a fallen tree.

281. Southern Ndebele

Speakers: about 1.5 million · **Family:** Niger-Congo, Bantu, Nguni · **Where:** South Africa · **Bible:** from 2012

One What the language holds

isiNdebele is Nguni, close to Zulu and Swati, 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.

Ndebele house painting, made by women in bold geometric colour on the outside walls, is among the most recognised visual traditions in Africa, and the patterns were used to carry messages during periods of dispossession.

A tradition in which what a people hold is painted on the front of the house where anyone can see it.

Three At the seams

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

A people who put what they hold on an outside wall meet a text meant to be hung on one.

282. Nyamwezi

Speakers: about 1.5 million · **Family:** Niger-Congo, Bantu · **Where:** Tanzania · **Bible:** partial

One What the language holds

Nyamwezi has noun classes and tone, and is close to Sukuma. The name means people of the moon.

Two What the tradition holds

The Pleiades carries the inherited Bantu digging name.

The Nyamwezi were long-distance caravan traders who carried goods between the interior and the coast, and their porters were the backbone of the routes for a century.

Mirambo, a nineteenth-century Nyamwezi ruler, built a state on those routes.

Three At the seams

A people named for the moon meet Day 4 verse 6, where the lesser light is set to rule the night, and verse 7, where it is called good.

283. Susu

Speakers: about 1.5 million · **Family:** Niger-Congo, Mande · **Where:** Guinea, Sierra Leone · **Bible:** from 1990s

One What the language holds

Susu is Mande and tonal, spoken on the Guinea coast and serving as a trade language around Conakry.

Two What the tradition holds

Most Susu are Muslim, so the Quranic Adam stands behind a reader. The Mande griot tradition is shared.

Susu are coastal and fish, and the rice of the mangrove flats is farmed in fields reclaimed from salt water.

Three At the seams

Day 5, the waters bringing forth abundantly, meets a coastal people who farm ground taken back from the sea.

284. Tamang

Speakers: about 1.5 million · **Family:** Sino-Tibetan · **Where:** Nepal · **Bible:** partial

One What the language holds

Tamang is Tibeto-Burman, spoken in the hills around Kathmandu, and is tonal. The name is read as horse trader.

Two What the tradition holds

Tamang hold Tibetan Buddhism with the older **bon** practice beneath, and the **bombo**, a shaman, works alongside the lama. One deals with spirits and the other with the teaching.

The **dampfu**, a single-headed frame drum, accompanies the songs.

Three At the seams

Day 1 verse 1 meets a Buddhist reader without a competing account, and a bon reader with cosmogonic material including a world formed from an egg.

285. Tonga (Zambia)

Speakers: about 1.5 million · **Family:** Niger-Congo, Bantu · **Where:** Zambia, Zimbabwe · **Bible:** from 1960s

One What the language holds

Chitonga has noun classes and tone. The divine name is **Leza**.

Two What the tradition holds

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

The Tonga of the Zambezi valley were displaced when the Kariba dam flooded their land in the 1950s, and **Nyaminyami**, the river spirit, is held to have been divided from his wife by the dam wall.

Three At the seams

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

The crossing at Day 2, the waters divided, meets a people whose river was divided in living memory and who speak of what that separated.

286. Tuareg (Tamasheq)

Speakers: about 1.5 million · **Family:** Afroasiatic, Amazigh · **Where:** Mali, Niger, Algeria, Libya, Burkina Faso · **Script:** Tifinagh · **Bible:** partial

One What the language holds

Tamasheq is written in **Tifinagh**, an alphabet descended from the ancient Libyco-Berber script and still used — among the oldest continuously used writing systems in Africa.

It is taught chiefly by women and used for short messages, poems and inscriptions on rock rather than for books.

Two What the tradition holds

Daughters of the night, and the guide

The Tuareg call the Pleiades **Cat ahad**, the daughters of the night, and also **Amanar**, the guide, and **Tagemmunt**, the group.

A Tuareg proverb: when the Pleiades fall, I wake looking for my water bag to drink; when they rise, I wake looking for a cloth to wear. Heat coming, then cold coming, read from the same stars.

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

Tuareg society traces descent through the mother, and it is the men who veil rather than the women. Poetry is composed and sung with the **imzad**, a one-stringed fiddle played only by women.

Three At the seams

The crossing out of Day 4 verse 1 into verse 2 meets a desert people who call that cluster the guide and read the whole year from it.

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.

287. Afghan Turkmen

Speakers: about 1.5 million · **Family:** Turkic · **Where:** northern Afghanistan · **Bible:** limited

One What the language holds

Turkmen in Afghanistan is written in Arabic script while Turkmen in Turkmenistan uses Latin, so the same language is read in two alphabets across a border.

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

Two What the tradition holds

The Turkic Tengri material stands, with the Pleiades and the eagle sent down from it.

Turkmen carpet patterns, the **gul**, differ by tribe and function as an identity carried in wool. **Magtymguly's** verse is held across the community.

Three At the seams

As Turkmen. A reader may have no scripture in the alphabet they use daily.

288. Chechen

Speakers: about 1.4 million · **Family:** Northeast Caucasian, Nakh · **Where:** Chechnya, and the diaspora · **Bible:** partial

One What the language holds

Chechen belongs to the Nakh branch of Northeast Caucasian, related to nothing outside the Caucasus. It has six noun classes marked on verbs, and a large consonant inventory with ejectives and pharyngeals.

Written in Arabic script, then Latin, then Cyrillic.

Two What the tradition holds

Chechen society is organised by **teip**, clans, and every Chechen knows their teip and can recite the descent. The **nokhchalla** code governs conduct: hospitality, restraint, equality among men.

The stone towers of the mountains, built as family strongholds, still stand and each belongs to a named line.

Three At the seams

The crossing at Day 3 verse 2 into verse 3, into the genealogical record, meets a people for whom knowing and reciting one's line is ordinary and expected.

289. Ho

Speakers: about 1.4 million · **Family:** Austroasiatic, Munda · **Where:** Jharkhand, Odisha, West Bengal · **Script:** Warang Chiti · **Bible:** partial

One What the language holds

Ho is Munda, close to Santali and Mundari, and unrelated to the Indo-Aryan and Dravidian languages around it.

Warang Chiti, its script, was made in the twentieth century by Lako Bodra, who said it had been revealed to him — the second such account in these volumes after Pahawh Hmong.

Two What the tradition holds

Ho tradition holds **Singbonga**, the sun god and supreme being, and the sacred grove where the village makes its offerings.

The Munda and Santal accounts of the beginning are shared in the region: the failed clay figures, the birds, the earth brought up from under the water, the first man and woman from two eggs.

Three At the seams

The crossing at Day 1 verse 5 and Day 4 verse 7 meet a people whose supreme being is the sun.

The crossing at Day 3 verse 7 into verse 8 meets the account of clay that did not receive breath.

290. Khams Tibetan

Speakers: about 1.4 million · **Family:** Sino-Tibetan · **Where:** eastern Tibet, Sichuan, Yunnan · **Bible:** partial

One What the language holds

Khams is tonal, unlike Amdo, and differs enough from Central Tibetan to need interpreting. All varieties share one written language, so a Khams reader reads what a Lhasa reader reads.

Two What the tradition holds

Tibetan Buddhism, with no creator and no first moment, over **Bon**, which does hold cosmogonic accounts including a world formed from an egg.

The **Epic of King Gesar** is held strongly in Khams and is among the longest epics anywhere, still sung by bards who say the verses come to them.

Three At the seams

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

A people who carry an epic by reception rather than learning meet a text held on a page.

291. Macedonian

Speakers: about 1.4 million · **Family:** Indo-European, Balto-Slavic · **Where:** North Macedonia · **Bible:** from 1990

One What the language holds

A second Slavic language that marks how you know

Macedonian, like Bulgarian, has verb forms distinguishing what a speaker witnessed from what they report at second hand. A narrator of the seven days takes a position.

That demand now appears in these volumes in Turkish and the Turkic languages, in Quechua and Aymara, and in two Slavic languages — six unrelated families.

Macedonian also lost the Slavic case system and puts the definite article on the end of the noun, as Bulgarian, Romanian and Albanian do.

Two What the tradition holds

Cyril and Methodius were from Thessalonica and based the first written Slavic language on the speech of the Slavs of this region. The Glagolitic alphabet they made to carry scripture was made for something very close to this.

Ohrid was where their disciples established a school, and much of the Slavic literary tradition began there.

Three At the seams

A translator narrating the seven days must say at every clause whether the account is witnessed or received — in a language spoken where the first Slavic scripture was made.

292. Makonde

Speakers: about 1.4 million · **Family:** Niger-Congo, Bantu · **Where:** Mozambique, Tanzania · **Bible:** partial

One What the language holds

Makonde has noun classes and tone, and is spoken on a plateau that kept its people apart from the coast for a long period.

Two What the tradition holds

The first woman was carved from a tree

Makonde tradition holds that a being alone in the wilderness carved a figure from wood and set it by the water overnight, and in the morning it was a woman. Their children came from her, and the Makonde descend from them.

The first two children died; the third lived when they moved to higher ground.

Makonde carving is among the best known in Africa, and the **ujamaa** pieces are carved from a single block of ebony as a column of many linked figures.

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

Three At the seams

The crossing at Day 6 verse 10 into verse 11, the woman formed and brought to the man, meets a people whose own account has the first woman carved from wood and given life beside the water.

293. Serer

Speakers: about 1.4 million · **Family:** Niger-Congo, Atlantic · **Where:** Senegal, Gambia · **Bible:** partial

One What the language holds

Serer sorts nouns into classes marked on the article rather than the noun, as Wolof does. It is Atlantic, a branch of Niger-Congo quite distinct from Mande or Bantu.

Roog — the Serer supreme being, and **Roog Sene**, Roog the merciful. The name is used before any translation.

Two What the tradition holds

Serer tradition holds a cosmogony worked out in some detail, with Roog creating from a primordial water and a cosmic egg, and the world ordered in stages.

The **pangool** are the ancestors and the intermediaries, and the **Xooy** divination ceremony is held annually, where saltigi read the coming rains and the year and announce them publicly. UNESCO lists it.

Many Serer resisted Islam longer than their neighbours and kept the older tradition alongside.

Three At the seams

The crossing into Day 1 verse 2, the deep and the waters, meets a people whose own account begins with a primordial water and an egg.

The crossing out of Day 4 verse 1 into verse 2 meets a yearly ceremony in which specialists read the year from the sky and say it aloud.

294. Pwo Karen

Speakers: about 1.3 million · **Family:** Sino-Tibetan · **Where:** Myanmar, Thailand · **Bible:** from the 19th century

One What the language holds

Pwo Karen is tonal and not intelligible with S'gaw Karen; its eastern and western varieties are not fully intelligible with each other either. It has its own script adapted from Burmese.

Two What the tradition holds

The **Y'wa** tradition is shared with the S'gaw: the creator, the first man and woman, the thing forbidden and the death that followed, the book given and lost, and the younger white brother who would bring it back.

More Pwo remained Buddhist than S'gaw, so a Pwo reader may hold the Y'wa material alongside Theravada Buddhism rather than alongside Christianity.

Three At the seams

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

A Pwo reader may meet the whole banner as the book that was expected, or as one tradition beside another.

295. Kpelle

Speakers: about 1.3 million · **Family:** Niger–Congo, Mande · **Where:** Liberia, Guinea · **Bible:** from 1980s

One What the language holds

Kpelle is Mande and tonal. A syllabary was devised for it in the 1930s by chief Gbili, who said it came to him in a dream — the third such account in these volumes.

The divine name is **Yala**.

Two What the tradition holds

The **Poro** and **Sande** societies conduct initiation and hold authority, as among the Mende.

Kpelle music is built on interlocking parts, with several players each contributing a fragment that only makes the pattern together, and it was studied as a model of that principle.

Three At the seams

A people whose music works only when several separate parts are laid against each other meet a text braided from two.

296. Rajbanshi

Speakers: about 1.3 million · **Family:** Indo–European, Indo–Aryan · **Where:** West Bengal, Nepal, Bangladesh, Assam · **Bible:** limited

One What the language holds

Rajbanshi is close to Bengali and Assamese and is counted as a dialect of one or the other depending on the country. It has no single written standard.

Two What the tradition holds

The Rajbanshi hold folk traditions of the Koch Bihar region, including the **bhawaiya** song form, sung by cart drivers and mahouts on long journeys and known for its broken, wavering line.

Local worship centres on village deities and the river.

Three At the seams

Largely unverified, met in Bengali.

297. Venda

Speakers: about 1.3 million · **Family:** Niger–Congo, Bantu · **Where:** South Africa, Zimbabwe · **Bible:** from 1936

One What the language holds

Tshivenda has noun classes and tone, and is not closely related to the Nguni or Sotho languages around it. The divine name is **Nwali**, shared with the Shona Mwari.

Two What the tradition holds

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

Lake Fundudzi is held sacred and may not be approached without permission from the custodians, and those who look at it traditionally do so from behind, bent and looking between their legs.

The **domba**, the python dance, is the girls' initiation: a long line of dancers moving as a single body, and it is one of the best-known ceremonies in southern Africa.

Three At the seams

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

The crossing at Day 6 verse 3, where the creeping thing is called good, meets a people whose chief ceremony is danced as a python.

298. Anyin

Speakers: about 1.2 million · **Family:** Niger–Congo, Kwa · **Where:** Côte d'Ivoire, Ghana · **Bible:** partial

One What the language holds

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

Two What the tradition holds

The Akan material stands, including Nyame's withdrawal upward after being struck by an old woman's pestle.

Descent is traced through the mother, and gold weights cast in brass carried proverbs in their shapes as the Akan ones do.

Three At the seams

The crossing at Day 3 verse 11 into the garden and later out of it meets a tradition whose own account is about distance opening between the sky and the ground.

299. Bai

Speakers: about 1.2 million · Family: Sino-Tibetan · Where: Yunnan, China · Bible: partial

One What the language holds

Bai is tonal and has taken in a great deal of Chinese vocabulary over a long period, to the point that its classification is argued over.

It was written with Chinese characters used for their sound, in a system called **Bowen**.

Two What the tradition holds

The Bai keep the **benzhu** tradition: each village has its own patron, who may be an ancestor, a local hero, a historical figure or a natural feature, honoured in a village temple.

A tradition in which the divine is local by design, and each place has its own.

The Dali kingdom of the Bai was Buddhist, and its kings abdicated to become monks.

Three At the seams

A people whose honoured figure differs from village to village meet a text whose God is the same in every place.

300. Bashkir

Speakers: about 1.2 million · **Family:** Turkic · **Where:** Bashkortostan, Russia · **Bible:** complete 2000s

One What the language holds

Bashkir is close to Tatar and marks evidentiality as the Turkic languages do, so a narrator of the seven days takes a position on how they know.

Written in Arabic script, then Latin, then Cyrillic.

Two What the tradition holds

Water first, and a search for what does not die

Ural-batyr is the Bashkir epic, carried orally and written down in the twentieth century. It opens with a place where there was only water, and two brothers who set out to find the spring of living water so that death might end.

Ural finds it, and pours it over the land rather than drinking it, so that the land lives for ever and he does not.

The Ural mountains are said to be his body.

The Turkic Tengri material stands beneath, with the Pleiades and the eagle. Bashkir beekeeping in hollow trees is an unbroken tradition and is listed by UNESCO.

Three At the seams

The crossing into Day 1 verse 2, where darkness is on the face of the deep and the Spirit moves on the waters, meets an epic that opens with water alone.

The crossing at Day 3 verse 10 into verse 11, into the garden where the tree of life stands, meets a people whose central story is a search for a water that ends death, poured out for others.

Cross Linguistic Study of the New Creation Story / Man on Day Three in Genesis — languages 251 through 300
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Verse references follow the banner revision of September 7, 2026. The Nahua material was checked against

published sources in September 2026, and the dispute over the name Ometeotl is stated in that entry. Native speaker and specialist review welcome throughout.