

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

Languages 301 through 350

Read against 7 Days to Perfection, banner revision of September

7, 2026

Three studies for each language · compiled September 2026

Continuing

Fifty more seats at the table.

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

This volume holds the Popol Vuh, and it carries more that stands beside the braided account than anything else found in three hundred languages.

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 301 to 350

Ten results, before the individual studies.

1 **In the Popol Vuh the women are made while the men are asleep.**

The four first men are formed from ground maize. They see too much and their sight is dimmed. Then, while they sleep at night, four women are placed beside them, and they wake and are amazed. Day 6 verse 10 says the LORD God caused a deep sleep to fall upon Adam, and he slept.

2 **And the whole Popol Vuh opening runs the same order.**

Only sky and sea, silence and darkness. The gods speak and the land rises out of the water. Animals are made and cannot name their makers. A first humanity of mud dissolves. A second of wood has no heart and no memory. The third, of maize ground and mixed with water, holds — and the book ends in a genealogy.

3 **Clay that failed to hold now appears twice, in unrelated traditions.**

The Santal say Thakur Jiu's clay figures were destroyed before breath could be given. The K'iche' say the mud people dissolved and could not hold together. Neither people knew the other existed.

4 **The Khasi say people could once reach heaven by a tree, and the tree was cut.**

A golden ladder or a great tree joined the earth to the sky, and people went up and came back. It was cut down, and the way was lost. The Akan, Dinka and Maasai all hold a version of the same separation.

5 **Sardinian is the Romance language closest to Latin.**

It kept sounds and forms that Italian, Spanish and French all changed, so a Sardinian sentence stands nearer to what the Vulgate sounded like than anything else still spoken.

6 **Chuvash is the last of its branch.**

Every other Turkic language belongs to one group. Chuvash alone descends from a separate branch, Oghur, whose other members are extinct. A Chuvash speaker cannot understand Turkish at all.

7 **The Mon gave their alphabet to Burmese and to Thai.**

Mon is now spoken by under a million people. The scripts of Myanmar, Thailand and Laos all descend from the one the Mon were using first.

8 The Iban take their weaving patterns from dreams.

A woman weaving a **pua kumbu** is held to receive the pattern in a dream, and the most powerful designs may only be woven by women who have received them. A textile tradition whose authority is revelation.

9 Three matrilineal peoples appear together.

The Garo and Khasi of Meghalaya and the Chopi of Mozambique all pass name and property through the mother. Day 6 verse 16 says a man shall leave his father and his mother and cleave unto his wife.

10 The digging stars reach the last of the Bantu languages in this volume.

Chagga, Masaba, Chokwe, Songe, Bulu and Chopi all carry the inherited name from the verb to cultivate. Thirty-one Bantu languages across these volumes now hold it.

301. Batak Simalungun

Speakers: about 1.2 million · **Family:** Austronesian · **Where:** North Sumatra · **Bible:** from 1950s

One What the language holds

Simalungun is one of the Batak languages, written in its own variety of **Surat Batak**. It has two words for we, so Day 6 verse 8 takes a position.

Two What the tradition holds

Batak tradition holds **Mula Jadi Na Bolon**, the great beginning, and a world in three tiers. Descent runs through the father in named clans, and a Batak establishes clan relation before anything else on meeting a stranger.

The **pustaka**, bark books folded like a concertina, carry divination and medicine and were kept by ritual specialists.

Three At the seams

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

302. Dan (Gio)

Speakers: about 1.2 million · **Family:** Niger-Congo, Mande · **Where:** Côte d'Ivoire, Liberia · **Bible:** partial

One What the language holds

Dan is tonal, with as many as five level tones in some varieties — among the most in Africa.

Two What the tradition holds

Dan masks are held to be living beings rather than objects, each with a name, a personality and a role: some judge disputes, some entertain, some keep order. A mask may be retired or may rise in status.

The **go master** tradition places authority in the mask rather than in a person, so judgment comes from something worn.

Three At the seams

The crossing at Day 6 verses 4 to 7, where the man gives names and the naming is authoritative, meets a people among whom a named thing holds office.

303. Fur

Speakers: about 1.2 million · **Family:** Nilo-Saharan, its own branch · **Where:** Darfur, Sudan · **Bible:** partial

One What the language holds

Fur forms a branch of Nilo-Saharan on its own, with no close relatives. The region is named for its speakers: Darfur means the home of the Fur.

Two What the tradition holds

The Fur sultanate lasted from the seventeenth century until 1916 and kept its own records in Arabic script. Islam is layered over older practice, with rainmaking and mountain shrines remembered.

The people have been displaced and killed in large numbers in recent decades, and much of what the language holds is now carried in camps.

Three At the seams

Largely unverified. A people whose land is named after them and who have been driven off it meet a text about a garden given and lost.

304. Pangasinan

Speakers: about 1.2 million · **Family:** Austronesian · **Where:** Luzon, Philippines · **Bible:** from 1900s

One What the language holds

Pangasinan has two words for we, so Day 6 verse 8 takes a position. The name means place of salt, from the salt beds of the coast.

Two What the tradition holds

Pangasinan tradition holds **Ama-Gaolay** as the supreme being, and the Philippine bamboo account of the first man and woman stands.

The language has lost ground steadily to Tagalog and Ilocano and is classed as vulnerable.

Three At the seams

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

305. Surjapuri

Speakers: about 1.2 million · **Family:** Indo-European, Indo-Aryan · **Where:** Bihar, West Bengal · **Bible:** limited

One What the language holds

Surjapuri sits between Bengali, Maithili and Assamese and has no written standard. Its speakers read Hindi or Bengali.

Two What the tradition holds

The region is the Kishanganj corridor, where Bengali, Maithili and Nepali traditions meet. Folk song and the local Sufi shrines carry most of what is held.

Three At the seams

Largely unverified. Met in Hindi or Bengali.

306. Temne

Speakers: about 1.2 million · **Family:** Niger-Congo, Atlantic · **Where:** Sierra Leone · **Bible:** from 1960s

One What the language holds

Temne sorts nouns into classes marked by prefixes, as Bantu does, though it belongs to the Atlantic branch. The divine name is **Kuru**.

Two What the tradition holds

The **Poro** and **Bondo** societies hold initiation and authority, the latter for women.

Temne tradition holds Kuru as remote, with the ancestors and the **krifi**, spirits of place, as the ordinary means of approach.

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 who distinguish the remote from the near in their own practice.

307. Central Tibetan

Speakers: about 1.2 million · **Family:** Sino-Tibetan · **Where:** Tibet, Nepal, India · **Bible:** from 1948

One What the language holds

Tibetan writing preserves consonant clusters that Lhasa speech no longer pronounces, so a Tibetan reads letters that are no longer said. The written language has been stable for over a thousand years while the spoken has moved a long way from it.

It has an honorific vocabulary: separate words for eating, sleeping, going, used when speaking of a respected person.

Two What the tradition holds

Tibetan Buddhism holds no creator and no first moment. **Bon**, older, does hold cosmogonic accounts, including a world formed from an egg and a primordial pair.

The Tibetan account of the people's origin has a monkey, an emanation of Avalokiteshvara, and a rock ogress as the first parents, and their children as the first Tibetans.

Three At the seams

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

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

308. Dagaare

Speakers: about 1.1 million · Family: Niger-Congo, Gur · Where: northern Ghana, Burkina Faso · Bible: from 1990s

One What the language holds

Dagaare is tonal and sorts nouns into classes marked by suffixes, as the Gur languages do. The divine name is **Naangmin**.

Two What the tradition holds

The **tendaana**, the earth-priest, holds authority over the land rather than the chief, and is of the people who were there first. Land cannot be given by a ruler.

The **gyil**, a wooden xylophone with gourd resonators, is played at funerals, and its music is understood to speak — the instrument reproduces the tones of the language.

Three At the seams

The crossing at Day 3 verse 11, where the man is put into the garden to dress it and to keep it, meets a people among whom the earth itself has a priest and the land is not owned.

309. Estonian

Speakers: about 1.1 million · **Family:** Uralic · **Where:** Estonia · **Bible:** 1739

One What the language holds

Estonian is Uralic, closely related to Finnish and to nothing else nearby. It has no grammatical gender and one pronoun for he and she, fourteen cases, and three degrees of sound length where most languages have two.

It marks evidentiality: a verb form saying that what follows is reported rather than witnessed. A narrator of the seven days may take a position.

Two What the tradition holds

The **regilaul**, the old runic song, was sung in a form shared with Finland and Karelia, and Estonians collected hundreds of thousands of them.

The Estonian Song Festival gathers tens of thousands of singers, and the singing of forbidden songs in the 1980s is remembered as how the country came free.

Kalevipoeg, compiled in the nineteenth century, is the national epic.

Three At the seams

The reported form means Estonian can mark the seven days as received rather than witnessed, joining Turkish, Quechua, Aymara, Bulgarian and Macedonian in that demand.

310. Garo

Speakers: about 1.1 million · **Family:** Sino-Tibetan · **Where:** Meghalaya, India; Bangladesh · **Bible:** from 1924

One What the language holds

Garo is Tibeto-Burman and is not tonal, unusually for the family. It is written in Latin script and is one of the most Christianised languages of India by proportion.

Two What the tradition holds

Property and name pass through the mother

Among the Garo, inheritance runs from mother to a chosen daughter, the **nokna**, and a husband moves into his wife's household.

Day 6 verse 16 says a man shall leave his father and his mother and cleave unto his wife. Among the Garo that is the ordinary arrangement.

Songsarek, the older Garo tradition, holds **Tatara-Rabuga** as the creator and **Misi Saljong** as the giver of crops, with the **Wangala** festival kept at harvest with a hundred drums.

Three At the seams

The crossing at Day 6 verse 15 into verse 16 meets a people for whom the verse describes what they do.

311. Gbaya

Speakers: about 1.1 million · **Family:** Niger-Congo · **Where:** Central African Republic, Cameroon · **Bible:** partial

One What the language holds

Gbaya is tonal. The divine name is **So**.

Two What the tradition holds

Gbaya tradition holds the **soré**, a plant whose sap is used in reconciliation: when a dispute is settled, the sap is sprinkled and the matter is not to be raised again.

A plant used to end a quarrel and put it out of reach.

Gbaya storytelling and song were studied in detail by the missionary-linguists who worked there, and the material is unusually well recorded for a language of this size.

Three At the seams

The crossing at Day 3 verse 10 into verse 11, the plants into the garden, meets a people for whom one particular plant is what ends a quarrel.

312. Manga Kanuri

Speakers: about 1.1 million · Family: Nilo-Saharan · Where: Niger, Nigeria · Bible: partial

One What the language holds

Manga is a Kanuri variety of the Niger side of the border, counted separately in some lists. Nilo-Saharan, unrelated to the Niger-Congo and Afroasiatic languages around it.

Two What the tradition holds

The Quranic Adam. The Kanem-Bornu inheritance of Islamic scholarship across the Sahara stands, and Lake Chad's shrinking is within living memory.

Three At the seams

As Kanuri. The Quranic reading of the tree stands at Day 3 verse 21 into verse 22.

313. Maguindanao

Speakers: about 1.1 million · Family: Austronesian · Where: Mindanao, Philippines · Bible: limited

One What the language holds

Maguindanao has two words for we, so Day 6 verse 8 takes a position. It is written in Latin and historically in **Jawi**, Arabic script.

Two What the tradition holds

The Maguindanao are Muslim, and the Quranic Adam stands behind a reader, in a country that is otherwise overwhelmingly Christian.

The **kulintang**, a row of tuned gongs, is the region's chief music, played across the southern Philippines and into Indonesia.

The **tarsila**, written genealogies of the sultanates, trace descent and were kept as legal documents.

Three At the seams

The crossing at Day 3 verse 2 into verse 3, into the genealogical record, meets a people whose written genealogies established the right to rule.

314. Maranao

Speakers: about 1.1 million · Family: Austronesian · Where: Lanao, Mindanao · Bible: limited

One What the language holds

Maranao means people of the lake. It has two words for we, so Day 6 verse 8 takes a position.

Two What the tradition holds

The **Darangen** is the Maranao epic, running to seventeen cycles and some seventy-two thousand lines, chanted at weddings and gatherings. UNESCO lists it.

The **sarimanok**, a stylised bird holding a fish, is the best-known Maranao figure and appears on houses and in cloth.

The Quranic Adam stands behind a reader.

Three At the seams

Day 5, the birds above and the fish below both called good in one verdict, meets a people whose emblem is a bird carrying a fish.

315. Masaba

Speakers: about 1.1 million · Family: Niger-Congo, Bantu · Where: eastern Uganda · Bible: partial

One What the language holds

Lumasaba has noun classes and tone, and is spoken on the slopes of Mount Elgon.

Two What the tradition holds

The Pleiades carries the inherited Bantu digging name.

The **imbalu**, the Bagisu initiation, is held every second year and is the defining institution of the people, timed by the calendar and marked across the whole region.

The mountain itself is held as the origin of the people, who trace descent from Masaba.

Three At the seams

The crossing out of Day 4 verse 1 into verse 2 meets the digging stars and a people whose chief ceremony comes on a fixed cycle.

316. Mundari

Speakers: about 1.1 million · **Family:** Austroasiatic, Munda · **Where:** Jharkhand, Odisha, West Bengal · **Bible:** from 1900s

One What the language holds

Mundari is Munda, close to Santali and Ho, and unrelated to the languages around it. It has a dual — a form for exactly two — as Santali does.

At Day 6 verse 12, male and female created he them, Mundari has a form that says exactly two.

Two What the tradition holds

The Munda account of the beginning runs close to the Santal one: water everywhere, a creator, birds, earth brought up from below by a tortoise and an earthworm, and the first man and woman.

Singbonga, the sun, is the supreme being. The **sarna**, the sacred grove, is where the village makes its offerings, and there is no image.

The **sasandiri**, burial stones, are laid flat over graves and some are very large, marking the lineages of a village.

Three At the seams

The crossing at Day 6 verse 11 into verse 12 meets a language with a form for exactly two.

The crossing at Day 3 verse 7 into verse 8 meets the account of earth brought up from under the water before anyone could be made.

317. Q'eqchi'

Speakers: about 1.1 million · **Family:** Mayan · **Where:** Guatemala, Belize · **Bible:** from 1960s

One What the language holds

Q'eqchi' is Mayan and is among the fastest-growing indigenous languages of the Americas, its speakers having expanded across the Guatemalan lowlands and into Belize.

It marks the source of knowledge and uses ergative alignment, treating the subject of an intransitive verb like the object of a transitive one — a pattern unlike anything in European languages.

Two What the tradition holds

The Popol Vuh world is shared: the sea and sky alone, the raising of the land, the failed mud and wood peoples, and the making of people from maize.

Tzuultaq'a, the mountain-valley, is the Q'eqchi' name for the powers of the land, and permission is asked before planting or cutting. The mountain owns what grows on it.

The Maya calendar of 260 days, the **cholq'ij**, is still kept by daykeepers, who count it and read it.

Three At the seams

The crossing at Day 3 verse 10 into verse 11, the plants into the garden, meets a people who ask the mountain before they plant.

The crossing out of Day 4 verse 1 into verse 2, the lights for days and years, meets a people still counting a calendar of their own.

318. Shina

Speakers: about 1.1 million · **Family:** Indo-European, Dardic · **Where:** Gilgit-Baltistan, Pakistan · **Bible:** limited

One What the language holds

Shina is Dardic, a branch sitting between Indo-Aryan and Iranian and keeping features older than both. It has tone, and no widely used written standard.

Two What the tradition holds

The Gilgit valleys held Buddhist kingdoms, and rock carvings and inscriptions along the Indus route record pilgrims passing for a thousand years.

Older Shina practice included mountain fairies and a reverence for the high peaks, held alongside Islam.

Three At the seams

Largely unverified. The crossing at Day 3 verse 15 into the rivers meets a people living where the Indus comes down out of the mountains.

319. Tausug

Speakers: about 1.1 million · **Family:** Austronesian · **Where:** Sulu, Philippines; Sabah · **Bible:** limited

One What the language holds

Tausug means people of the current. It has two words for we, so Day 6 verse 8 takes a position, and is written in Latin and in **Jawi**.

Two What the tradition holds

The Sulu sultanate was the oldest Muslim polity in the Philippines, and the Quranic Adam stands behind a reader.

The **parang sabil** tradition of ballads tells of those who died resisting, and the **tarsila** genealogies trace the sultans.

Three At the seams

The crossing at Day 3 verse 2 into verse 3, into the genealogical record, meets a people whose written genealogies carried the right to rule.

320. Tigre

Speakers: about 1.1 million · **Family:** Afroasiatic, Semitic · **Where:** Eritrea, Sudan · **Bible:** from 1902

One What the language holds

Tigre is Semitic, descended from Ge'ez alongside Tigrinya, and is written in the Ge'ez syllabary. Most Tigre speakers are Muslim, unlike their Tigrinya neighbours.

Two What the tradition holds

The Tigre are largely pastoral, keeping camels and cattle in the Eritrean lowlands, and their poetry, composed and sung, carries the herd and the season.

A Tigre reader may hold the Quranic Adam, while the Christian tradition of the highlands with its Enoch and Jubilees stands nearby.

Three At the seams

The crossing at Day 3 verse 7 into verse 8 meets a Semitic language whose vocabulary is cognate with the Hebrew at the load-bearing words.

321. Turkana

Speakers: about 1.1 million · **Family:** Nilo-Saharan, Nilotic · **Where:** northwestern Kenya · **Bible:** from 1990s

One What the language holds

Turkana is Nilotic, related to Maasai and Karamojong, and marks gender. The divine name is **Akuj**, the God above.

Two What the tradition holds

Cattle, camels and goats set everything, and a man is known by his ox as among the Dinka and Nuer. Turkana poetry is composed to animals.

The shore of Lake Turkana has produced some of the oldest hominin fossils found anywhere, including the most complete early skeleton.

Three At the seams

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

The crossing at Day 6 verse 3 into verse 4 meets a people who name themselves by their cattle.

322. Zande

Speakers: about 1.1 million · **Family:** Niger–Congo, Ubangian · **Where:** DR Congo, South Sudan, Central African Republic · **Bible:** from 1970s

One What the language holds

Zande is Ubangian, a branch of Niger–Congo distinct from Bantu, and is tonal. The divine name is **Mbori**.

Two What the tradition holds

Zande tradition holds **Ture**, the trickster spider, whose tales carry the teaching.

The Azande were the subject of one of the most influential works of anthropology, in which the study of their oracles and reasoning showed that a system of explanation can be internally coherent and fully rational within its own terms.

Three At the seams

The crossing at Day 3 verse 21 into verse 22, the command and what follows from it, meets a people whose reasoning about cause and consequence was studied closely enough to change how outsiders think about reasoning.

323. Avar

Speakers: about 1 million · **Family:** Northeast Caucasian · **Where:** Dagestan, Russia · **Bible:** partial

One What the language holds

Avar is Northeast Caucasian, related to nothing outside the Caucasus. It has a large consonant inventory with ejectives, and noun classes marked on verbs.

Dagestan holds some thirty languages in an area smaller than Scotland, and Avar serves as a shared tongue among several of them.

Two What the tradition holds

Avar villages were built as stone terraces on mountainsides, each house's roof the next one's yard, and each village kept its own customary law.

Rasul Gamzatov, the Avar poet, wrote a poem about cranes carrying the souls of dead soldiers that became one of the best-known songs in the Soviet Union, sung in Russian by millions who did not know it was Avar.

Three At the seams

Day 5, where the fowl are made and blessed, meets a people whose most widely known verse is about birds carrying the dead.

324. Berom

Speakers: about 1 million · **Family:** Niger-Congo · **Where:** Plateau State, Nigeria · **Bible:** partial

One What the language holds

Berom is tonal and belongs to the Plateau group, one of the most linguistically dense regions on earth — central Nigeria holds hundreds of languages in a small area.

Two What the tradition holds

The Berom hold **Dagwi** as the supreme being, and the **Nzem Berom** festival marks the harvest.

The Jos plateau is where the Nok terracotta heads were found, made two thousand years ago and among the oldest sculpture in sub-Saharan Africa — figures of fired clay taken out of that ground.

Three At the seams

The crossing at Day 3 verse 7 into verse 8, the man formed of the dust, meets a place where clay figures of people were made and fired two millennia ago and are still being dug up.

325. Chagga

Speakers: about 1 million · **Family:** Niger-Congo, Bantu · **Where:** Kilimanjaro, Tanzania · **Bible:** partial

One What the language holds

Chagga is a cluster of Bantu varieties on the slopes of Kilimanjaro, some not intelligible with each other. Noun classes and tone.

Ruwa — the Chagga name for God, and also the word for the sun.

Two What the tradition holds

The Pleiades carries the inherited Bantu digging name.

The Chagga built irrigation furrows down the mountain, some of them centuries old and still running, carrying meltwater to the banana groves. The mountain's water is the mountain's gift and is managed by rule.

Three At the seams

The crossing at Day 1 verse 5 and at Day 4 verse 7 meet a people whose word for God is the word for the sun.

The crossing at Day 3 verse 1, the waters gathered together, meets a people whose life runs on channels they cut for water.

326. Chokwe

Speakers: about 1 million · **Family:** Niger–Congo, Bantu · **Where:** Angola, DR Congo, Zambia · **Bible:** partial

One What the language holds

Chokwe has noun classes and tone. The divine name is **Nzambi**.

Two What the tradition holds

The Pleiades carries the inherited Bantu digging name.

The **sona** are sand drawings made with a continuous line traced around a grid of dots, drawn while a story is told, and the more complex ones are made in a single unbroken stroke. Mathematicians have studied them for their structure.

A teaching tradition in which the whole figure is one line that does not lift.

Three At the seams

A people whose stories are drawn as a single unbroken line meet a text braided from two lines that never break their own order.

327. Chuvash

Speakers: about 1 million · **Family:** Turkic, Oghur · **Where:** Chuvashia, Russia · **Bible:** complete 2009

One What the language holds

The last of its branch

Every other Turkic language belongs to the Common Turkic group. Chuvash alone descends from a different branch, Oghur, whose other members — the language of the Volga Bulgars and others — are gone.

A Chuvash speaker cannot understand Turkish or Kazakh at all. Where they say *r*, the other Turkic languages say *z*, and that single correspondence is how the split is traced.

The divine name is **Turǎ**, cognate with the Turkic Tengri, the sky.

Two What the tradition holds

The Chuvash kept their older tradition later than most of their neighbours, and some communities keep it still — offerings in sacred groves, a supreme being named for the sky, and a calendar of observances tied to the farming year.

Chuvash embroidery carries patterns whose elements are named and read.

Three At the seams

The crossing out of Day 4 verse 1 into verse 2 meets a people whose word for God is the ancient word for the sky, in the last language of a branch that is otherwise gone.

328. Dangme

Speakers: about 1 million · Family: Niger-Congo, Kwa · Where: southeastern Ghana · Bible: from 1977

One What the language holds

Dangme is tonal and closely related to Ga. The divine name is **Mawu**, the same word the Ewe use for the female half of their paired supreme being.

Two What the tradition holds

The **Ngmayem** festival marks the millet harvest, and no one eats the new grain until the rites are done.

The **Dipo** is the girls' initiation, kept publicly and marking the passage into womanhood, one of the most visible such rites in Ghana.

Three At the seams

The crossing at Day 3 verse 10 into verse 11 meets a people who do not eat the new harvest until the offering is made.

329. Fang

Speakers: about 1 million · **Family:** Niger-Congo, Bantu · **Where:** Gabon, Equatorial Guinea, Cameroon · **Bible:** from 1900s

One What the language holds

Fang has noun classes and tone. The divine name is **Nzame**.

Two What the tradition holds

The **mvet** is the Fang epic, performed by a bard playing a stick zither of the same name, telling of a people who cannot die and their wars with a people who can. The performances run through the night.

The **byeri** reliquary figures were carved to sit on boxes holding ancestral skulls, guarding them. These carvings, taken to Europe, influenced Picasso and the painters around him.

Bwiti, a later tradition, uses a root bark in ceremonies intended to bring the participant to the ancestors.

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 people whose epic is about a race who do not die and a race who do.

330. Gorontalo

Speakers: about 1 million · **Family:** Austronesian · **Where:** northern Sulawesi · **Bible:** partial

One What the language holds

Gorontalo has two words for we, so Day 6 verse 8 takes a position. It is not closely related to the Bugis and Makassar languages to the south.

Two What the tradition holds

Gorontalo is strongly Muslim and holds the saying that custom rests on religion and religion rests on the Book.

The **Walima** festival marks the Prophet's birth with towers of decorated eggs carried to the mosque.

Three At the seams

Day 6 verse 8 is answered by the language, and the Quranic Adam stands behind a reader.

331. Jukun

Speakers: about 1 million · **Family:** Niger–Congo · **Where:** Taraba State, Nigeria · **Bible:** partial

One What the language holds

Jukun is tonal. The divine name is **Chido**, which also means the sky and the day.

Two What the tradition holds

The Kwararafa confederacy, associated with the Jukun, was a power in central Nigeria for centuries and is remembered though its history is largely unwritten.

Jukun kingship was sacred, with the king's health held to bear on the health of the land, and his movements restricted by rule.

Three At the seams

A word for God that is also the word for sky and for day meets Day 1 verse 6, where God calls the light Day.

332. K'iche'

Speakers: about 1 million · **Family:** Mayan · **Where:** Guatemala · **Bible:** from 1940s · **Text:** Popol Vuh, written down about 1554

One What the language holds

K'iche' is ergative: the subject of an intransitive verb is treated like the object of a transitive one, a pattern that does not occur in any European language. It also marks the source of knowledge.

Maya writing was a full script, able to record any sentence, and is one of only a handful of writing systems invented independently

anywhere. Most of the books were burned in the sixteenth century; four survive.

The **Popol Vuh** itself was written down in K'iche' in Latin letters around 1554 by people who had held it orally, and it survives because a priest copied it in the 1700s.

Two What the tradition holds

The whole opening, in order

In the beginning there is only the sky and the sea. Silence. Darkness. Nothing stirs, and nothing has a name.

The Framer and the Shaper, in the water, speak together. They say Earth, and **the land rises out of the water.**

They make the animals. But the animals cannot speak the names of their makers, only squawk and howl, and they are told they will be eaten.

They make people of **mud**. The mud will not hold; it softens and dissolves and the figures come apart.

They make people of **wood**. These multiply and speak, but they have no heart, no mind, and no memory of who made them, and they are destroyed.

Then four animals lead them to **Paxil**, the Split Place, where white and yellow maize grow inside a mountain. The grandmother **Xmucane** grinds the maize nine times and mixes the meal **with water**, and from the dough four men are shaped.

These see everything, to the edges of the earth and into the sky. They give thanks. But their sight is the sight of gods, so a mist is breathed over their eyes and what they can see is brought near.

Then, while the men are sleeping, four women are placed beside them. The men wake and are amazed.

From those four couples the lineages descend, and the Popol Vuh ends with the generations named.

What stands beside the braided account

Water and sky only, then land raised at a word. Day 3 verse 1.

A making from earth mixed with water. Day 3 verse 7.

Clay that would not hold, before a making that did. The Santal say the same, half a world away.

Knowing too much, and the knowing taken back. Day 3 verses 13 and 21.

A deep sleep, and the woman there on waking. Day 6 verse 10 and verse 11.

And a genealogical record closing the whole account, which is what Day 3 verse 3 opens.

Three At the seams

The crossing at Day 6 verse 9 into verse 10, dominion into the deep sleep, and on into verse 11, is the one place in these volumes where another people's account runs the same two moves in the same order.

The crossing at Day 3 verse 7 into verse 8 meets a people whose own account tried earth first and had to try again.

The crossing at Day 3 verse 2 into verse 3, into the genealogical record, meets a book that ends in one.

333. Kabiye

Speakers: about 1 million · Family: Niger-Congo, Gur · Where: Togo · Bible: from 1990s

One What the language holds

Kabiye is tonal and sorts nouns into classes marked by suffixes. The divine name is **Esoo**.

Two What the tradition holds

The Kabiye farm terraced hillsides in the north of Togo and are known for having made poor land productive by hand.

Evala is the initiation for young men, a wrestling contest held over days, after which a man may marry and hold a voice in the community.

Three At the seams

The crossing at Day 3 verse 11, where the man is put into the garden to dress it and to keep it, meets a people whose identity is bound to working difficult ground.

334. Khasi

Speakers: about 1 million · Family: Austroasiatic · Where: Meghalaya, India · Bible: from 1891

One What the language holds

Khasi is Austroasiatic — related to Khmer and Vietnamese — spoken in a corner of India surrounded by Tibeto-Burman and Indo-Aryan languages. It is written in Latin script.

Khasi society is matrilineal: property passes to the youngest daughter and a husband moves to his wife's household.

Two What the tradition holds

The way up was cut

Khasi tradition holds that people once lived in heaven and came down to the earth by a golden ladder, or in some tellings a great tree, at Sohpetbneng, the navel of heaven. They went up and came back freely.

Then the way was cut, and people were left on the earth, and the path was lost.

The Akan say the sky god withdrew upward. The Dinka say a rope was cut. The Maasai say cattle came down before the separation. The Khasi say a tree was felled.

The Khasi also build **living root bridges**, training the roots of rubber fig trees across rivers over decades until they carry weight. A bridge made of a living tree, grown rather than built, maintained by generations.

U Blei is the Khasi name for God, and the older tradition, **Niam Khasi**, holds the sacred groves where nothing may be removed.

Three At the seams

The crossing at Day 3 verse 10 into verse 11 and the tree of life in the midst of the garden meets a people whose own account turns on a tree that joined earth to heaven and was cut, and who grow bridges out of living trees.

The crossing at Day 6 verse 15 into verse 16 meets a people who trace descent through the mother.

335. Lisu

Speakers: about 1 million · **Family:** Sino-Tibetan · **Where:** Yunnan, Myanmar, Thailand, India · **Bible:** 1968

One What the language holds

Lisu is tonal and is written in the **Fraser alphabet**, made in the early twentieth century using upright and upside-down Latin capitals, so tone is written with rotated letters. It is unlike any other script in use.

A large proportion of Lisu are Christian, and the Bible in the Fraser alphabet is central to literacy among them.

Two What the tradition holds

Older Lisu tradition holds spirits of place and a flood account with a brother and sister surviving, as among the Hmong.

Lisu four-part singing, adopted into Christian hymnody, is sung in harmony without instruments and is known across the region.

Three At the seams

A people reading in an alphabet built from turned Latin letters meet the seams in a script made for them within living memory.

336. Nung

Speakers: about 1 million · **Family:** Kra-Dai · **Where:** northern Vietnam · **Bible:** partial

One What the language holds

Nung is close to Tay and to Zhuang across the border in China. It was written in a character script on Chinese models and now in Latin.

Two What the tradition holds

The **then** ritual singing is shared with the Tay: a journey to the upper world made on behalf of the community, with lute and bells.

Nung villages keep the **Long Tong** festival at the start of the farming year, going down to the fields with offerings.

Three At the seams

The crossing out of Day 4 verse 1 into verse 2, the lights for seasons, meets a people who open the year by going down to the field together.

337. Sardinian

Speakers: about 1 million · **Family:** Indo-European, Romance · **Where:** Sardinia · **Bible:** partial

One What the language holds

The Romance language closest to Latin

Sardinian kept the Latin vowel system where every other Romance language changed it, and kept hard consonants where Italian and Spanish softened them. Latin **centum** stayed with a k sound in Sardinian while Italian made it ch and French made it s.

A Sardinian sentence stands nearer to how Latin actually sounded than anything else still spoken.

It is classed as endangered, and its speakers are mostly older.

Two What the tradition holds

Sardinia holds the **nuraghe**, some seven thousand stone towers built from about 1800 BC, and the giants' tombs beside them. Nobody knows what language their builders spoke.

The **cantu a tenore** is four-part singing in which one voice carries the words and three make a sound described as the wind, the sheep and the cow. UNESCO lists it.

Three At the seams

A reader whose speech stands closest to Latin meets the seams in the language nearest to the Vulgate's, on an island covered in towers whose builders left no words at all.

338. Cebaara Senufo

Speakers: about 1 million · Family: Niger-Congo, Senufo · Where: Côte d'Ivoire, Mali · Bible: partial

One What the language holds

Senufo is tonal and sorts nouns into classes marked by suffixes. The divine name is **Kolotyolo**, the one who created.

Two What the tradition holds

Senufo tradition holds the **Poro** society and a long initiation in a sacred grove, running in stages over many years.

The **kponyungo** helmet masks and the great carved hornbill figures, the **porpianong**, stand among the best known sculpture of West Africa. The hornbill is held as one of the first creatures.

Three At the seams

Day 5, where the fowl are made and the first blessing falls on them, meets a people whose carved bird is among their central figures and is held to be among the first made.

339. Songe

Speakers: about 1 million · **Family:** Niger–Congo, Bantu · **Where:** DR Congo · **Bible:** partial

One What the language holds

Songe has noun classes and tone, and is close to the Luba languages. The divine name is **Efile Mukulu**.

Two What the tradition holds

The Pleiades carries the inherited Bantu digging name.

The **kifwebe** masks, carved with fine parallel grooves over the whole surface, are among the most recognisable in central Africa and belong to a society that held judicial authority.

Three At the seams

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

340. Talysh

Speakers: about 1 million · **Family:** Indo–European, Iranian · **Where:** Azerbaijan, Iran · **Bible:** limited

One What the language holds

Talysh is Iranian, related to the Caspian languages rather than to Persian directly, and keeps a case system Persian lost. It is classed as vulnerable.

Two What the tradition holds

The Talysh mountains hold long-lived communities that were much studied in the Soviet period. The Zoroastrian inheritance stands behind: light and darkness, Gayomart, and the plant from which the first couple grew.

Three At the seams

Largely unverified, met in Azerbaijani or Persian.

341. Chopi

Speakers: about 900,000 · **Family:** Niger-Congo, Bantu · **Where:** southern Mozambique · **Bible:** partial

One What the language holds

Chopi has noun classes and tone. Descent is traced through the mother.

Two What the tradition holds

The Pleiades carries the inherited Bantu digging name.

The **timbila** orchestras play xylophones of several sizes together, with composed pieces running to many movements and with sung verses that comment on current events and on those in authority. UNESCO lists it.

A tradition in which a large ensemble plays composed music and the words hold the community's complaint.

Three At the seams

The crossing at Day 6 verse 15 into verse 16 meets a people who trace descent through the mother.

342. Frafra

Speakers: about 900,000 · **Family:** Niger-Congo, Gur · **Where:** northern Ghana · **Bible:** partial

One What the language holds

Frafra, or Gurene, is tonal with noun classes marked by suffixes. The divine name is **Wine**.

Two What the tradition holds

The **tindana**, the earth-priest, holds the land rather than the chief, as among the Dagaare and the Mossi.

The painted houses of Sirigu are decorated by women with geometric patterns in earth colours, renewed each year.

Three At the seams

The crossing at Day 3 verse 11, the man put into the garden to keep it, meets a people among whom the earth has a priest and the land is held rather than owned.

343. Kachin (Jingpho)

Speakers: about 900,000 · Family: Sino-Tibetan · Where: Myanmar, China, India · Bible: 1927

One What the language holds

Jingpho is tonal and written in Latin script. A large proportion of Kachin are Christian.

Two What the tradition holds

Kachin tradition holds long genealogical recitations tracing the people back to the first ancestors and to the place of origin, performed by a **jaiwa**, a ritual chanter, who may recite for hours.

The **Manau** festival is danced around tall carved posts, with the whole community following a leader in a winding line, and the posts carry the patterns of the route.

Kachin society was the subject of an influential anthropological study of how a people move between two forms of political order without either being final.

Three At the seams

The crossing at Day 3 verse 2 into verse 3, into the genealogical record, meets a people whose central ritual is a recited descent from the beginning.

344. Kafa

Speakers: about 900,000 · **Family:** Afroasiatic, Omotic · **Where:** southwestern Ethiopia · **Bible:** partial

One What the language holds

Kafa is Omotic, the branch of Afroasiatic found only in southwestern Ethiopia and disputed as to whether it belongs in the family.

Two What the tradition holds

Kafa is where coffee comes from — the word itself is generally traced to the region — and the wild coffee forest is still standing and is a UNESCO biosphere reserve.

The Kafa kingdom lasted until 1897 and kept its own line of kings and its own ritual order.

The coffee ceremony, in which the beans are roasted, ground and brewed in front of the guests over an hour, is the ordinary form of hospitality across Ethiopia and begins here.

Three At the seams

The crossing at Day 3 verse 10 into verse 11, the plants into the garden, meets the forest where one of the world's most traded plants still grows wild.

345. Wa

Speakers: about 900,000 · **Family:** Austroasiatic · **Where:** Myanmar, China · **Bible:** from 1930s

One What the language holds

Wa is Austroasiatic — related to Khmer, Vietnamese and Khasi — and is not tonal. It was written in a Latin orthography made by missionaries in the 1930s.

Two What the tradition holds

The people came out of a gourd

Wa tradition holds that the first people emerged from a gourd at a place called Sigang, and a tadpole or a bird opened it for them. From there the peoples of the region spread out, the Wa first.

The **Sigangli** account is still recited, and the place is named.

Wa villages kept wooden drums in their own houses, understood as the voice of the village, and the older practice included headhunting at planting, now long abandoned.

Three At the seams

The crossing at Day 3 verse 7 into verse 8, the first man coming into being, meets a people whose own account has people coming out of a plant, as the Zulu, Tagalog, Norse and Persian accounts do.

346. Mon

Speakers: about 850,000 · **Family:** Austroasiatic · **Where:** Myanmar, Thailand · **Bible:** partial

One What the language holds

A language that gave its alphabet to its neighbours

The Mon were writing before the Burmese and the Thai, and the scripts of Myanmar, Thailand and Laos all descend from the one the Mon were using.

Mon is now spoken by under a million people, while the writing systems that came from it are used by well over a hundred million.

Mon is Austroasiatic and not tonal, using voice quality instead where its neighbours use tone.

Two What the tradition holds

The Mon brought Theravada Buddhism into the region and their inscriptions are among the oldest records of it in Southeast Asia.

Theravada holds no creator and no first moment, so a Mon reader meets Day 1 verse 1 without a competing account.

Three At the seams

Day 1 verse 1 arrives without a competing account.

A people whose letters are read by a hundred million who do not know where they came from meet a text whose own transmission ran the same way.

347. Newar

Speakers: about 850,000 · **Family:** Sino-Tibetan · **Where:** Kathmandu valley, Nepal · **Bible:** partial

One What the language holds

Newar, or Nepal Bhasa, is Tibeto-Burman but has absorbed a great deal of Sanskrit vocabulary and has its own literature going back to the fourteenth century.

It is written in Devanagari and in older Newar scripts such as **Ranjana**, used for sacred texts across the Himalaya and in Tibet.

Two What the tradition holds

Newar tradition holds that the Kathmandu valley was a lake, and that **Manjushri** cut the hills with a sword to let the water out, making the valley habitable. Geologists have since established that the valley was indeed a lake.

Day 3 verse 1 says let the waters be gathered together unto one place and let the dry land appear.

Newar Buddhism is the only surviving Sanskrit-based Buddhist tradition with a married priesthood, and the Newar keep their own calendar era.

Three At the seams

The crossing at Day 3 verse 1 into verse 2, the waters gathered and the dry land appearing, meets a people whose own account says exactly that about the ground they live on, and whose account turns out to be true.

348. Bulu

Speakers: about 800,000 · **Family:** Niger-Congo, Bantu · **Where:** southern Cameroon · **Bible:** 1930s

One What the language holds

Bulu has noun classes and tone, and is close to Fang. It served as a church and trade language across southern Cameroon, so its Bible reached well beyond its own speakers.

Two What the tradition holds

The **mvet** epic tradition is shared with the Fang: the people who cannot die and the people who can, performed through the night with a stick zither.

The Pleiades carries the inherited Bantu digging name.

Three At the seams

The crossing at Day 3 verse 7 into verse 8 meets a people whose epic turns on the difference between dying and not dying.

349. Halbi

Speakers: about 800,000 · **Family:** Indo-European, Indo-Aryan · **Where:** Chhattisgarh, Odisha · **Bible:** partial

One What the language holds

Halbi is a bridge language between Indo-Aryan Marathi and Odia and the Dravidian and Munda languages of Bastar, used between peoples who do not share a first language.

Two What the tradition holds

Bastar holds the **Dussehra** kept over seventy-five days, the longest such observance in India, centred on the goddess

Danteshwari and drawing the Adivasi communities of the whole region.

The Gond, Muria and Bhatra traditions stand behind the speakers.

Three At the seams

Largely unverified. A bridge language meets a text braided from two.

350. Iban

Speakers: about 800,000 · **Family:** Austronesian · **Where:** Sarawak, Borneo · **Bible:** complete 1988

One What the language holds

Iban is Malayic and has two words for we, so Day 6 verse 8 takes a position. A complete Bible exists and is widely used, since most Iban are Christian.

Two What the tradition holds

The pattern comes in a dream

The **pua kumbu** is the Iban ceremonial cloth, woven by women. The pattern is held to be received in a dream, and the most powerful designs may be woven only by a woman to whom they have been given.

Weaving them was spoken of as the women's warpath, carrying the same weight as what the men did.

Iban tradition holds the **petara**, and the hornbill as messenger. Dreams are consulted before planting, travelling and building, and omen birds are watched on the way.

The longhouse holds many families under one roof, each with its own door onto a common gallery.

Three At the seams

The crossing out of Day 4 verse 1 into verse 2 meets a people who read the sky and the birds before they act.

A tradition in which the authority of a pattern comes from its having been given rather than devised meets a text whose braid claims the same.

Cross Linguistic Study of the New Creation Story / Man on Day Three in Genesis — languages 301 through 350
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