

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

Languages 51 through 100

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.

Greek appears in this volume. It is the language that rendered the Hebrew for the living creature at Day 3 verse 7 as a living soul, and eleven other languages in these volumes inherited that wording from it. It takes its seat here like any other.

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 51 to 100

Ten results, before the individual studies.

1 **The whole Bantu family inherited one name for the same cluster of stars, and it means to dig.**

Linguists reconstruct it to Proto-Bantu as **ki-dimida**, from the verb meaning to dig or cultivate. It survives across the family: Kilimia in Swahili, isilimela in Zulu and Xhosa, Selemela in Sotho and Tswana, Tshilimela in Venda, Shirimela in Tsonga, Lemila among the Nyasa of Malawi, Kelemera in Rwanda. A Swahili proverb reads the weather at its setting against the weather at its rising.

2 **That makes the star finding older than any of the traditions carrying it.**

A reconstructed Proto-Bantu word points back before the family separated, several thousand years ago. The lights given for signs and for seasons at Day 4 verse 2 meet a name for the season-marking stars that the Bantu peoples brought with them wherever they went.

3 **Greek is in this volume, and it made the choice the West inherited.**

The Septuagint rendered nephesh chayyah as psyche zosa at Day 3 verse 7. Latin followed with anima vivens, and from there it reached the Germanic, Slavic and Romance languages, and through missionary translation, much of Africa and Asia.

4 **Malagasy is an African language from Borneo.**

Its speakers crossed the Indian Ocean around fifteen hundred years ago. It is Austronesian, closest to a language of southern Borneo, spoken on an island off Africa. Its people keep the **famadihana**, in which the dead are lifted from the tomb, rewrapped in fresh cloth, and carried among the living before being laid back.

5 **Hungarian is not related to any of its neighbours.**

It is Uralic, its closest relatives spoken in Siberia. It has no grammatical gender and one pronoun for he and she, and its verbs change depending on whether the object is definite. Its older tradition holds a world tree with the sky above and a lower realm below.

- 6 Kurdish carries a tradition in which a peacock angel refuses to bow.**
Yazidi belief holds **Melek Taus**, who declined to bow before Adam and is honoured rather than condemned for it. A Kurdish reader may meet Day 6 verse 8 and what follows with an account running in a different direction from both the Christian and the Islamic reading.
- 7 Haitian Creole was made by people in bondage and became a nation's language.**
It took French words into an African grammar and is now spoken by twelve million people. Its own tradition holds **Bondye**, the good God, who is one and distant, with the lwa attending to daily things.
- 8 Five more Chinese varieties carry the same character for good.**
Hakka, Min Nan, Gan, Jinyu and Xiang together account for over a hundred million speakers. All write good as 好, woman beside child, and most have little or no scripture in their own spoken form.
- 9 The Akan account has a sky god who withdrew because of something small.**
Nyame is remembered as having been close, and as having drawn back upward after being struck repeatedly by an old woman's pestle as she pounded grain. A withdrawal caused by daily work rather than by a fall.
- 10 Three more languages here hold no creation account.**
Khmer, Sinhala and Isan are Theravada Buddhist, as Burmese and Thai are. Five of the languages in these volumes now meet Day 1 verse 1 without any account of a beginning behind them.

51. Saraiki

Speakers: about 26 million · **Family:** Indo-European, Indo-Aryan · **Where:** southern Punjab, Pakistan · **Bible:** limited

One What the language holds

Saraiki keeps implosive consonants, made by drawing air inward, which most Indo-Aryan languages lost. It is often counted as a dialect of Punjabi and has little written standard of its own.

Two What the tradition holds

Saraiki country holds a dense Sufi presence, with the shrines of Multan among the oldest in South Asia. Devotional verse is sung rather than read, and much of what the language carries has never been written.

Three At the seams

Largely unverified. The Quranic Adam stands behind most readers, so the crossing at Day 3 verse 21 into verse 22 meets a tree that is a test ending in forgiveness.

52. Malagasy

Speakers: about 25 million · **Family:** Austronesian · **Where:** Madagascar · **Bible:** 1835, among the earliest in Africa

One What the language holds

Malagasy is Austronesian, its closest relatives spoken in southern Borneo. Its speakers crossed the Indian Ocean about fifteen hundred years ago and settled an island off the coast of Africa. It is the westernmost Austronesian language by thousands of miles.

Its verbs, like Tagalog's, focus on which part of the sentence is in view rather than on who acts. Its basic word order puts the verb first.

The divine name is **Andriamanitra**, the fragrant lord, and **Zanahary**, the creator.

Two What the tradition holds

Razana, the ancestors, are the centre of Malagasy religious life. In the **famadihana**, the turning of the bones, the dead are lifted from the family tomb, rewrapped in fresh cloth, carried among the living, spoken to, and laid back. It is kept as a joyful occasion.

The tomb is often built more solidly than the house, because the living are passing through and the ancestors are staying.

Three At the seams

The crossing at Day 3 verse 2 into verse 3, into the genealogical record, meets a people for whom the line of ancestors is the organising fact of life, and who handle their dead directly.

The crossing at Day 3 verse 7 into verse 8 meets a tradition where a body is not finished with.

53. Northern Kurdish

Speakers: about 25 million · **Family:** Indo-European, Iranian · **Where:** Turkey, Syria, Iraq, Iran · **Bible:** from the 19th century

One What the language holds

Kurmanji marks grammatical gender and has a case system, both of which Persian lost. It is written in Latin script in Turkey and Arabic script in Iraq and Iran, and was banned from public use in Turkey for much of the twentieth century.

The divine name is **Xwede**, cognate with Persian Khoda.

Two What the tradition holds

An angel who did not bow

Yazidi belief, held by a Kurdish-speaking community, honours **Melek Taus**, the peacock angel, who declined to bow before Adam. In Yazidi teaching this is obedience to God alone rather than rebellion, and Melek Taus is chief of the angels.

The same refusal appears in the Quran attributed to Iblis and read as rebellion. A Kurdish reader may hold either account.

Newroz, the new day, is kept at the spring equinox with fires on the hills, and is remembered as the day a tyrant was overthrown by a blacksmith.

Three At the seams

The crossing at Day 6 verse 7 into verse 8, no helper found into Let Us make man, and on through the making of the man, meets a reader who may hold an account in which what happens next is a refusal to bow, honoured rather than condemned.

54. Dutch

Speakers: about 24 million · **Family:** Indo-European, Germanic · **Where:** Netherlands, Belgium, Suriname · **Bible:** Statenvertaling 1637

One What the language holds

Dutch distinguishes **je** from **u** in address. The divine names hold apart as **God** and **HEERE God**. Day 3 verse 7 reads **levende ziel**.

The Statenvertaling of 1637 was made directly from Hebrew and Greek and shaped the Dutch language itself, much as the King James shaped English. It is also the parent of the Afrikaans Bible, so what it decided travelled into southern Africa.

Two What the tradition holds

Dutch calls the Pleiades **het Zevengesternte**, the seven-star, as German does.

The Dutch Reformed tradition carried a strong covenant theology, and Dutch ships carried it to Indonesia, southern Africa, Ceylon and the Americas. Several of the translations in these volumes descend from Dutch decisions.

Three At the seams

The seams read as in German and English. Dutch matters here chiefly as a source: its choices reached Afrikaans, and its traders and ministers carried scripture across three continents.

55. Hakka Chinese

Speakers: about 24 million · **Family:** Sino-Tibetan, Sinitic · **Where:** southern China, Taiwan, diaspora · **Bible:** Hakka versions from 1883

One What the language holds

Hakka writes good as 好, woman and child, as all Chinese does.

The name means guest families: the Hakka are remembered as migrants from the north who kept their speech through centuries of movement.

Hakka preserves final consonants that Mandarin lost, and is one of the few Chinese varieties with a substantial history of its own Bible translation, including romanised editions.

Two What the tradition holds

The Chinese material stands: Pangu and the separation, Nüwa and the clay and the loneliness, the Renri order with humans on the seventh day, Fusang, Shennong.

Hakka communities built round earthen houses, tulou, holding whole clans within one wall, and keep genealogies with unusual care.

Three At the seams

The crossing at Day 3 verse 2 into verse 3, into the genealogical record, meets a people who keep clan genealogies as a matter of course.

The crossings at Day 4 verse 1 and Day 6 verse 3 meet the Nüwa and Renri material as in Mandarin.

56. Romanian

Speakers: about 24 million · **Family:** Indo-European, Romance · **Where:** Romania, Moldova · **Bible:** Bucharest Bible 1688; Cornilescu 1921

One What the language holds

Romanian is a Romance language surrounded by Slavic ones, and it kept things the others lost: a case system, and a neuter

gender that behaves as masculine in the singular and feminine in the plural.

It also puts the definite article on the end of the noun rather than before it, which its Slavic and Albanian neighbours do too and no other Romance language does.

Day 3 verse 7 reads **suflet viu**. The divine names hold apart as **Dumnezeu** and **Domnul Dumnezeu**.

Two What the tradition holds

Romanian Orthodoxy received its scripture through Church Slavonic and Greek rather than through Latin, so a Romance language carries an Eastern inheritance.

Romanian folk tradition calls the Pleiades **Closca cu pui**, the hen with chicks — the same image Thai uses, arrived at independently.

Three At the seams

The seams read cleanly. The hen and chicks at Day 4, standing next to the fowl of Day 5, is the one place Romanian adds something of its own.

57. Min Nan Chinese

Speakers: about 23 million · **Family:** Sino-Tibetan, Sinitic · **Where:** Fujian, Taiwan, Southeast Asia · **Bible:** Peh-oe-ji romanised, from 1873

One What the language holds

Min Nan preserves features older than Middle Chinese and is among the most conservative varieties in its sounds.

It has a written form of its own, **Peh-oe-ji**, a romanisation developed by missionaries and used widely enough in Taiwan that a full Bible, hymnals and newspapers were printed in it. For a time it was the ordinary written language of a Christian community that could not read characters.

Two What the tradition holds

The Chinese material stands. Min Nan communities also keep a strong seafaring tradition and the cult of **Mazu**, a young woman who died saving sailors and became the protector of those at sea.

Three At the seams

The crossing at Day 5, the waters bringing forth abundantly and the first blessing falling on fish and fowl, meets a seafaring people with a protector of the waters.

好 stands at every verdict, as in all written Chinese.

58. Gan Chinese

Speakers: about 22 million · **Family:** Sino-Tibetan, Sinitic · **Where:** Jiangxi · **Bible:** 19th-century work, little modern

One What the language holds

Gan has as many speakers as Romanian, no standard written form, and no place in schooling. Its speakers read and write standard Chinese.

好 stands at every verdict.

Two What the tradition holds

The Chinese material stands. Jiangxi holds Longhu Shan, a centre of Daoism, and the porcelain town of Jingdezhen, where earth has been shaped and fired for a thousand years.

Three At the seams

As Mandarin, met in a written form its speakers do not speak. Local Gan tradition has not been searched.

59. Jinyu Chinese

Speakers: about 22 million · **Family:** Sino-Tibetan, Sinitic · **Where:** Shanxi · **Bible:** none in Jin

One What the language holds

Jin keeps the entering tone, a short clipped syllable ending in a stop, which Mandarin lost. That single feature is why it is counted separately from Mandarin at all.

It has no written form of its own and no scripture. 好 stands at every verdict in the Chinese a Jin speaker reads.

Two What the tradition holds

The Chinese material stands. Shanxi holds some of the oldest surviving wooden buildings in China, and the Yungang cave temples.

Three At the seams

Unverified in the spoken language. A Jin speaker meets the seams entirely in standard Chinese.

60. Northern Pashto

Speakers: about 22 million · **Family:** Indo-European, Iranian · **Where:** Afghanistan, Pakistan · **Bible:** from 1818, partial

One What the language holds

Pashto marks grammatical gender and has a case system, and its verbs behave differently in past and present in a way that puts the object in the lead position for past events.

It has a long poetic tradition, above all **Khushal Khan Khattak** and **Rahman Baba**, whose verse is known by heart.

Two What the tradition holds

Pashtunwali is the code: hospitality to any who come, refuge for any who ask, the settling of disputes by assembly. It is held as older than Islam among the Pashtun and as binding alongside it.

The Quranic Adam stands behind a reader.

Three At the seams

The crossing at Day 3 verse 11 into the garden, where the man is put into a place prepared and given leave to eat freely of every tree, meets a people for whom hospitality given to a guest is the highest obligation.

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

61. Somali

Speakers: about 22 million · **Family:** Afroasiatic, Cushitic · **Where:** Somalia, Ethiopia, Kenya, Djibouti · **Script:** Latin since 1972

One What the language holds

Somali had no official script until 1972. Until then, one of the great oral poetic traditions of the world was carried entirely by memory and recitation.

The language is tonal and marks gender, and has a definite article that attaches to the end of the noun. The older divine name is **Waaq**, the sky, cognate with the Oromo Waaqa; the name in use now is Allah.

Two What the tradition holds

Somali poetry is composed, memorised and transmitted without writing, in forms with strict alliteration running through every line of a poem. Poets held public standing and poems carried arguments between clans.

A camel-herding tradition, with the camel at the centre as cattle are elsewhere. The Quranic Adam stands behind a reader.

Three At the seams

The crossing at Day 3 verse 2 into verse 3, into the genealogical record, meets a people who recite their descent by name through many generations as a matter of ordinary introduction.

A tradition carried by memory rather than by page meets a text whose seams are visible on the page and vanish when read aloud.

62. Lingala

Speakers: about 21 million · **Family:** Niger–Congo, Bantu · **Where:** DR Congo, Republic of Congo · **Bible:** 20th century, through French

One What the language holds

libota — family, the kin group. A person without their libota is not a whole person.

lipamboli — blessing, carrying the sense of increase: more family, more children, more.

Lingala is a trade language of the Congo River with simplified Bantu morphology — fewer noun classes and less agreement than Zulu. It received scripture through French and carries French's decisions.

Two What the tradition holds

The Pleiades name descends from the Proto-Bantu word meaning to dig.

In the Congo the Milky Way is called God's clock, lying east to west in the wet season and north to south in the dry. Many families keep one animal as a protector and will not eat it.

The neighbouring Kongo hold that the world began as an emptiness with power moving inside it, and describe a line of water separating the living from the dead.

Three At the seams

The crossing out of Day 4 verse 1, not good to be alone, meets libota. The crossing at Day 6 verse 15 into verse 16, the blessing into one flesh, meets lipamboli, where blessing already means children.

Day 5, the waters bringing forth abundantly, meets a river people.

63. Xiang Chinese

Speakers: about 21 million · **Family:** Sino-Tibetan, Sinitic · **Where:** Hunan · **Bible:** none in Xiang

One What the language holds

Old Xiang preserves voiced initial consonants that most Chinese varieties lost, as Wu does. No written form of its own, no scripture. 好 stands at every verdict in the standard Chinese a Xiang speaker reads.

Two What the tradition holds

The Chinese material stands. Hunan is also where the **Chu** culture flourished, whose poetry — the Chu Ci, including the Questions of Heaven — asks directly about the beginning: who told of the times before the sky and earth were formed, and how it can be known.

Three At the seams

The crossing into Day 1 verse 2, the earth without form and void, meets a regional literary tradition whose oldest poem asks who could have reported such a thing.

64. Cebuano

Speakers: about 20 million · **Family:** Austronesian · **Where:** central and southern Philippines · **Bible:** from 1917

One What the language holds

Cebuano has two words for we, one including the listener and one excluding them, so Day 6 verse 8 takes a position.

It has more first-language speakers than Tagalog in some counts, and is the language of the Visayas rather than of Manila.

Two What the tradition holds

The Visayan account has **Sicalac** and **Sicavay**, the first man and woman, emerging from a bamboo — the same motif as the Tagalog Malakas and Maganda, recorded earlier and independently.

Cebu is also where Christianity first reached the Philippines in 1521, and the Santo Niño kept there is the oldest Christian image in the islands.

Three At the seams

The crossing at Day 6 verse 11 into verse 12, the woman brought to the man into male and female, meets a people whose own account has both come out of one plant.

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

65. Malay

Speakers: about 20 million first language · **Family:** Austronesian · **Where:** Malaysia, Brunei, Singapore · **Bible:** from 1733

One What the language holds

Malay has **kami** and **kita**, excluding and including the listener, so Day 6 verse 8 takes a position. It marks no gender and no tense.

The name for God is **Allah**, and in Malaysia the courts have been involved in whether Christians may use it. A study of what the divine names do at the seams meets a setting where the name itself is contested at law.

Two What the tradition holds

Malay tradition holds **adat**, customary law, running alongside Islamic law, and in some Malay societies inheritance passes through the mother.

The Malay world was Hindu-Buddhist before it was Muslim, and both layers remain in the vocabulary and in the court traditions.

Three At the seams

The crossing at Day 6 verse 7 into verse 8 is forced by the language. The divine-name signal that makes the fourteen seams visible is weaker, since one name serves.

66. Nepali

Speakers: about 19 million · **Family:** Indo-European, Indo-Aryan · **Where:** Nepal, India, Bhutan · **Bible:** from 1821

One What the language holds

Nepali has three levels of address and marks gender lightly. It is the language of a country that was never colonised, so its scripture came late and by other routes.

Two What the tradition holds

Nepal holds Hindu and Buddhist traditions side by side in the same families, with the Buddha born at Lumbini within its borders.

The pan-Indian material stands, with the nakshatras. The Himalaya itself is held as the dwelling of the divine rather than as scenery.

Three At the seams

The crossing into Day 4 verse 2 meets the nakshatras. A Nepali reader may bring both an account with a creator and one without, from the same household.

67. Chhattisgarhi

Speakers: about 18 million · **Family:** Indo-European, Indo-Aryan · **Where:** Chhattisgarh, India · **Bible:** limited

One What the language holds

Chhattisgarhi has more speakers than Dutch and is often treated as a dialect of Hindi. Little scripture, little written standard.

Two What the tradition holds

Chhattisgarh holds a large Adivasi population whose traditions are their own rather than pan-Indian: Gond, Halbi and others, with their own accounts of the beginning and their own relation to the forest.

The **Pandwani** tradition tells the Mahabharata in performance, sung by a single narrator with a stringed instrument.

Three At the seams

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

68. Khmer

Speakers: about 17 million · **Family:** Austroasiatic · **Where:** Cambodia · **First written:** 7th century · **Bible:** from 1954

One What the language holds

Khmer has no tones, which is unusual in the region, and does not change verbs for time. Its script is the oldest still in use in Southeast Asia, and Thai and Lao scripts descend from it.

It has separate vocabularies for speaking to monks and to royalty, so a translator chooses a register with real social weight.

Two What the tradition holds

Theravada Buddhism, with no creator and no first moment. Before it, Angkor was built to a Hindu cosmology, and Angkor Wat is laid out as the world mountain with the ocean around it.

So a Khmer reader stands in a country whose greatest monument is a model of a cosmos, built by ancestors who held a different account from the one now kept.

Three At the seams

Day 1 verse 1 arrives without a competing account. The crossing at Day 6 verse 3 into verse 4 meets a reader for whom animals are in the same cycle of rebirth as people.

69. Sinhala

Speakers: about 17 million · **Family:** Indo-European, Indo-Aryan · **Where:** Sri Lanka · **Bible:** from 1823

One What the language holds

Sinhala is an Indo-Aryan language on an island surrounded by Dravidian ones, carried there from northern India more than two thousand years ago and separated ever since.

It separates spoken and written forms sharply — the written language uses verb agreement the spoken one has dropped entirely.

Two What the tradition holds

Theravada Buddhism, preserved in Sri Lanka in the Pali canon, which was first written down there. No creator, no beginning.

The **Mahavamsa**, the great chronicle, records the island's history in verse from the Buddha's time onward and is among the longest unbroken historical records anywhere.

Three At the seams

Day 1 verse 1 arrives without a competing account, as in Burmese, Thai and Khmer.

The crossing at Day 3 verse 2 into verse 3, into the genealogical record, meets a people who have kept a continuous chronicle for two millennia.

70. Chittagonian

Speakers: about 16 million · **Family:** Indo-European, Indo-Aryan · **Where:** southeastern Bangladesh · **Bible:** none complete

One What the language holds

Chittagonian is not mutually intelligible with Bengali, though it is counted as a dialect of it and has no written standard. It has tone, which Bengali does not.

A speaker who reads, reads Bengali.

Two What the tradition holds

Chittagong is a port, and the region holds Muslim, Hindu, Buddhist and Christian communities together with the Chakma and other hill peoples whose languages and traditions are separate again.

Three At the seams

Unverified throughout. There is no scripture in the language and little written record of what it holds.

71. Iraqi Arabic

Speakers: about 16 million · **Family:** Afroasiatic, Semitic · **Where:** Iraq · **Bible:** Modern Standard Arabic

One What the language holds

The dual and the cognate vocabulary as in the other Arabics.
Iraqi Arabic carries an Aramaic substrate heavier than most,
since Aramaic was spoken there before Arabic and is still spoken
by some communities.

Two What the tradition holds

The ground the four rivers are named for

Day 3 verse 18 names Hiddekel, which goes toward the east of Assyria, and Euphrates.
Those are the Tigris and the Euphrates, and they run through Iraq.

An Iraqi reader crosses that passage reading the names of rivers they may have stood
beside.

Iraq also holds the oldest written literature anywhere — Sumerian
and Akkadian, including a flood account older than the Hebrew
one, and Eridu, among the oldest cities on earth.

The Mandaeans of southern Iraq still speak a form of Aramaic
and hold their own account of Adam.

Three At the seams

The crossing at Day 3 verse 10 into verse 11 and on through the
rivers meets a reader on the ground being described.

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

72. Swahili

Speakers: about 16 million first language, some 90 million with second · **Family:** Niger-Congo, Bantu · **Where:** Tanzania, Kenya, Uganda, DR Congo · **Bible:** from 1868

One What the language holds

Swahili sorts nouns into classes marked by prefixes, with agreement running through the sentence, and the classes separate people from animals from things. At Day 6 verses 4 to 7 the class marking is on every animal named.

It is a Bantu language with heavy Arabic vocabulary, grown on the coast where the trade routes met. The divine name is **Mungu**, and **Mwenyezi Mungu**, God almighty.

More people speak Swahili as a second language than a first by a wide margin, which makes it a carrier language across East Africa.

Two What the tradition holds

Kilimia, the digging stars

Swahili calls the Pleiades **Kilimia**, from the verb meaning to dig or cultivate. Its appearance is the sign to prepare the ground, because the rain is near.

A Swahili proverb: if the digging stars set in sunny weather they rise in rain, and if they set in rain they rise in sunny weather.

The name is reconstructed to Proto-Bantu as **ki-dimida** and survives across the whole family — isiLimela in Zulu, Selemela in Sotho, Tshilimela in Venda, Lemila in Malawi, Kelemera in Rwanda.

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

Swahili coastal culture is Muslim, so the Quranic Adam stands behind many readers, with Bantu traditions of the interior alongside.

Three At the seams

The crossing out of Day 4 verse 1 into verse 2 meets a people whose name for the season-marking stars is the verb for digging.

The crossing at Day 6 verse 3 into verse 4 meets the noun classes sorting every creature as it is named.

73. Zhuang

Speakers: about 16 million · **Family:** Kra-Dai · **Where:** Guangxi, China · **Bible:** partial

One What the language holds

Zhuang is the largest minority language in China and is related to Thai and Lao rather than to Chinese. It is tonal, with six tones.

It was written in **sawndip**, characters built on Chinese models but not readable by a Chinese reader, and a Latin script was introduced in the 1950s.

Two What the tradition holds

Buluotuo is the Zhuang creator and first ancestor, whose epic is chanted by ritual specialists from written manuscripts. The account tells of the separation of sky and earth, the ordering of the world, and the making of fire, rice and cattle.

A creation epic in a minority language inside China, kept in its own script and still performed.

Three At the seams

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

The crossing at Day 3 verse 10 into verse 11 meets a tradition in which rice itself is part of what the creator gave.

74. Assamese

Speakers: about 15 million · **Family:** Indo-European, Indo-Aryan · **Where:** Assam, India · **Bible:** from 1833

One What the language holds

Assamese is the easternmost Indo-Aryan language, spoken where Tibeto-Burman and Austroasiatic languages meet it on three sides. It has a sound the other Indo-Aryan languages lack, a velar fricative, and words absorbed from its neighbours.

Two What the tradition holds

Assam holds **Kamakhya**, a temple where the goddess is worshipped without an image, at a spring in a cave, and where the annual observance marks the earth's own menstruation and the temple closes for three days.

A tradition that reads the earth itself as fertile and cyclical, and keeps a festival for it.

Sankardev's devotional movement shaped Assamese literature and gave the region its own form of worship through song and drama.

Three At the seams

The crossing at Day 6 verse 15 into verse 16, the blessing into one flesh, and on toward the verdict at verse 20, meets a tradition that keeps a festival for the fertility of the earth itself.

75. Dari

Speakers: about 15 million · **Family:** Indo-European, Iranian · **Where:** Afghanistan · **Bible:** from the 20th century

One What the language holds

Dari is Persian as spoken in Afghanistan, with older forms preserved that Iranian Persian has changed. No grammatical gender, one pronoun for he and she.

The divine name is **Khuda** alongside Allah.

Two What the tradition holds

The Persian poetic tradition belongs here as much as in Iran — Rumi was born in Balkh, in what is now Afghanistan, and the Masnavi opens with the reed cut from the reed bed, crying for the bed it was cut from.

A reed separated from its source, whose cry is the music. The older Zoroastrian material stands behind, with Gayomart and the plant from which the first couple grew.

Three At the seams

The crossing at Day 3 verse 7 into verse 8, the man formed and given breath, meets a tradition whose most famous poem begins with something cut from a plant and given voice.

76. Isan

Speakers: about 15 million · **Family:** Kra-Dai · **Where:** northeastern Thailand · **Bible:** Lao scripture; limited Isan

One What the language holds

Isan is Lao spoken inside Thailand, written in Thai script, and officially treated as a dialect of Thai. Its speakers outnumber the population of Laos.

A language of fifteen million with no standard of its own, because the border fell where it did.

Two What the tradition holds

Theravada Buddhism, with no creator. Alongside it, Isan keeps the **Bun Bang Fai**, the rocket festival, where rockets are fired into the sky at the start of the wet season to ask for rain.

The **phi**, local spirits, are attended to in daily practice, and the **bai sri su khwan** ceremony calls a person's spirit back to them at times of change.

Three At the seams

Day 1 verse 1 arrives without a competing account.

The crossing out of Day 4 verse 1 into verse 2, and the whole matter of seasons, meets a people who send rockets up to bring the rain down.

77. Bavarian

Speakers: about 14 million · **Family:** Indo-European, Germanic · **Where:** Bavaria, Austria, South Tyrol · **Bible:** none; Standard German is used

One What the language holds

Bavarian is not mutually intelligible with Standard German for most northern Germans, and has more speakers than Greek or Czech. It has no written standard and no scripture.

It keeps a separate set of pronouns and verb forms, including a distinct plural you that Standard German lost.

Two What the tradition holds

Bavarian Catholic tradition is unusually continuous, and the alpine calendar is marked by observances tied to the farming year. Older Germanic material survives in custom rather than in an account — the Perchten processions at midwinter, and the Krampus.

Three At the seams

A Bavarian reader meets the seams in Standard German, in Luther's fixed cadence, in a language they do not speak at home.

78. Kazakh

Speakers: about 14 million · **Family:** Turkic · **Where:** Kazakhstan, China, Mongolia · **Bible:** from 2010 complete

One What the language holds

Kazakh marks the source of knowledge as Turkish does, distinguishing what the speaker witnessed from what was reported. A narrator of the seven days takes a position.

It has changed script three times in a century and is changing again, from Cyrillic to Latin.

Two What the tradition holds

Tengri, the eternal blue sky, is the older Turkic supreme being, and the sky itself is the name. Kazakh tradition holds the Pleiades as **Urker**, cognate with the Turkish Ülker, where the creator met the Sky Spirits and sent an eagle down as the first shaman.

The **shanyrak**, the wooden crown at the top of the yurt through which the sky is seen, stands on the national flag and is passed to the youngest son.

Three At the seams

The crossing out of Day 4 verse 1 into verse 2 meets a people whose word for God is the word for sky, and who look up through a hole in the roof to see it.

As with Turkish, the grammar could mark every seam. Untested.

79. Madurese

Speakers: about 14 million · **Family:** Austronesian · **Where:** Madura and East Java · **Bible:** partial

One What the language holds

Madurese has speech levels as Javanese and Sundanese do, with separate vocabularies by whom one addresses. It distinguishes a we that includes the listener from one that does not.

Two What the tradition holds

Madura is strongly Muslim, with a dense network of Islamic boarding schools. The **karapan sapi**, bull racing, is the island's best-known custom, and cattle are bred and kept with unusual care.

The Javanese Pranata Mangsa calendar is known in the region.

Three At the seams

The crossing at Day 6 verse 3 into verse 4, the cattle made then brought to be named, meets a people who keep cattle with particular attention.

Day 6 verse 8 takes a position in the language.

80. Najdi Arabic

Speakers: about 14 million · **Family:** Afroasiatic, Semitic · **Where:** central Saudi Arabia · **Bible:** Modern Standard Arabic

One What the language holds

Najdi is among the more conservative Arabic varieties, retaining forms closer to classical Arabic than the coastal dialects.

The dual and the cognate vocabulary stand as elsewhere.

Two What the tradition holds

The Quranic Adam. Najd is the interior of Arabia, and the Bedouin poetic tradition there, **nabati** poetry, is composed and transmitted orally in a language closer to the spoken than the classical.

The **anwa** star system for reading the coming of rain belongs to this tradition, and it matters more where water is scarce.

Three At the seams

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

The dual stands at Day 6 verse 12.

81. South Azerbaijani

Speakers: about 14 million · **Family:** Turkic · **Where:** northwestern Iran · **Bible:** partial

One What the language holds

South Azerbaijani marks evidentiality as Turkish does, so a narrator of the seven days takes a position on how they know.

It is written in Arabic script in Iran and has no official standing there, while its northern counterpart is a state language written in Latin. The same language, two situations.

Two What the tradition holds

The Turkic material stands, including Ülker and the eagle sent from the stars. The Persian and Shia Islamic inheritance stands alongside, and Tabriz has been a centre of both.

Three At the seams

As Turkish, with the added situation that a reader has no scripture in the script and standard they use daily.

82. Chewa

Speakers: about 13 million · **Family:** Niger–Congo, Bantu · **Where:** Malawi, Zambia, Mozambique · **Bible:** from 1922

One What the language holds

Chewa, also called Nyanja, sorts nouns into classes with agreement throughout, separating people from animals from things. At Day 6 verses 4 to 7 that sorting runs through the naming.

The divine name is **Chauta**, the great one of the bow — the rainbow — and **Mulungu**.

Two What the tradition holds

The Pleiades is **Lemila**, from the Proto-Bantu name meaning to dig.

The **Nyau** society keeps masked dances in which the dancers represent the spirits of the dead and of animals, and the masks are understood as the beings themselves rather than as costume.

Chewa society traces descent through the mother, and a husband traditionally moves to his wife's village.

Three At the seams

The crossing at Day 6 verse 15 into verse 16, where a man leaves his father and his mother and cleaves to his wife, meets a people among whom the husband does move to the wife's place. The verse describes their practice rather than reversing it.

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

83. Deccan

Speakers: about 13 million · **Family:** Indo-European, Indo-Aryan · **Where:** the Deccan plateau, India · **Bible:** Urdu is used

One What the language holds

Deccani is a southern form of Urdu that developed at the Deccan courts, carrying Marathi, Telugu and Kannada vocabulary inside an Urdu frame. It has an older literature than northern Urdu.

A speaker reads standard Urdu, so the language's own character does not reach the page.

Two What the tradition holds

The Deccan courts held a syncretic culture where Persian, Indic and Dravidian material met, and the Sufi shrines of the region are attended by Muslims and Hindus together.

Three At the seams

Met in Urdu. The Quranic Adam stands behind most readers.

84. Greek

Speakers: about 13 million · **Family:** Indo-European, Hellenic · **Where:** Greece, Cyprus · **First written:** Linear B, about 1400 BC · **Texts:** Septuagint, 3rd century BC; New Testament, 1st century AD

One What the language holds

Greek made the choice the West inherited

At Day 3 verse 7 the Hebrew has **nephesh chayyah**, a living creature, a phrase used of animals in the same chapter. The Septuagint translators rendered it **psyche zosa**, a living soul.

Latin followed with *anima vivens*. From there it passed into the Germanic, Slavic and Romance languages, and through missionary translation into Chinese, Japanese, Korean, Lingala and much else.

Eleven of the languages in these volumes hold that wording because Greek chose it.

And a second choice, at the header

At Day 3 verse 3, the genealogical record of the heavens and of the earth, Greek rendered the Hebrew *toledot* as **biblos geneseos**, the book of origins. Matthew opens his Gospel with the same phrase.

The word for good

kalos — the word standing at each verdict in the Septuagint. It means good, and it also means beautiful, and Greek does not separate them the way English does.

What the language itself carries

Greek has a definite article and uses it in ways English cannot copy, including before abstract nouns and before names. It has a middle voice, between active and passive, for something done to or for oneself. It had a dual, and by the time of the Septuagint had largely lost it.

Greek has the longest continuously recorded history of any living language, some thirty-four centuries.

Two What the tradition holds

Hesiod's Theogony begins with Chaos, then Earth, then Eros, and proceeds by generations — a genealogical account of the gods, with the older order displaced by the younger.

Prometheus, whose name means forethought, is said in some accounts to have formed the first humans from clay and water, and to have given fire against the will of Zeus, for which he was bound.

The Pleiades are the seven daughters pursued by Orion. The name comes from the verb to sail, because their rising marked the safe sailing season, and Hesiod's Works and Days tells the farmer to plough when they set and to harvest when they rise.

Three At the seams

The crossing at Day 3 verse 2 into verse 3, into the genealogical record, is where Greek gave the phrase that Matthew took up.

The crossing at Day 3 verse 7 into verse 8, the man into the held verdict, is where Greek said soul, and where most of the world says soul because Greek did.

The crossings at the verdicts carry kalos, in which good and beautiful are one word.

85. Hungarian

Speakers: about 13 million · **Family:** Uralic · **Where:** Hungary, Romania, Slovakia, Serbia · **Bible:** Karoli 1590

One What the language holds

Hungarian is not related to any language around it. Its relatives are spoken in Siberia and the far north, and a Hungarian speaker shares no ancestry of speech with German, Slovak, Romanian or Croatian.

It has no grammatical gender and one pronoun covering he and she. It builds long words by adding endings, with eighteen or more cases depending on the count.

And its verbs change depending on whether the object is definite: the form for I see a house and the form for I see the house are different conjugations. A translator choosing how to render a phrase decides whether the thing in view is already known.

Two What the tradition holds

Older Hungarian tradition holds the **életfa**, the tree of life, with the upper world in its branches and the lower in its roots, climbed by the **táltos**, the shaman.

The **turul**, a bird of prey, appears in the founding account of the Hungarian people, and the Pleiades is **Fiastyúk** — the hen with chicks, the same image as Romanian and Thai.

Three At the seams

The definite conjugation touches every clause: the language keeps asking whether what is spoken of is already known to the hearer.

The crossing at Day 3 verse 10 into verse 11, into the garden with the tree of life in the midst, meets a tradition whose world is organised around such a tree.

86. Magahi

Speakers: about 13 million · **Family:** Indo-European, Indo-Aryan · **Where:** Bihar and Jharkhand · **Bible:** limited

One What the language holds

Magahi is spoken where Magadhi Prakrit was spoken, the language the Buddha is thought to have preached in. It is treated as a dialect of Hindi and has little written standard.

Its verbs mark the status of the person addressed and the person spoken about as well as the subject.

Two What the tradition holds

The region holds Bodh Gaya, where the Buddha is said to have been enlightened under a tree, and Nalanda, among the oldest universities anywhere.

Chhath, the festival addressed to the sun, is kept here as in Bhojpuri country.

Three At the seams

The crossing at Day 3 verse 10 into verse 11, into the garden where a particular tree stands in the midst, meets a region whose most visited place is a tree.

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

87. Haitian Creole

Speakers: about 12 million · **Family:** French-based creole · **Where:** Haiti · **Bible:** from 1985 complete

One What the language holds

Haitian Creole was formed among people brought from West and Central Africa in bondage, taking French vocabulary into a grammar shaped by African languages. It is now the language of a nation and is official alongside French.

It marks no gender and does not change verbs for time, using separate words before the verb instead. Its definite article follows the noun.

The divine name is **Bondye**, from the French for good God.

Two What the tradition holds

Haitian Vodou holds **Bondye** as one, supreme and distant, with the **lwa** attending to the daily business of living. Many of the lwa carry names traceable to Dahomey and Kongo.

The Kongo material stands behind: the world beginning as an emptiness with power inside it, and a line of water separating the living from the dead which souls cross.

Haiti is also the first nation to be founded by people who freed themselves from slavery.

Three At the seams

The crossing at Day 3 verse 2 into verse 3, into the genealogical record, meets a people whose genealogies were deliberately

broken, and who rebuilt an account of where they came from out of what survived the crossing.

The crossing at Day 2, the waters divided, meets the Kongo line of water and the ocean that was crossed.

88. Kinyarwanda

Speakers: about 12 million · **Family:** Niger-Congo, Bantu · **Where:** Rwanda · **Bible:** from 1954

One What the language holds

Kinyarwanda has sixteen noun classes with agreement throughout, and it is tonal. It is spoken by essentially the entire population of one country, which is rare in Africa.

Imana — the divine name, used before any translation and taken up by it. The proverb says Imana spends the day elsewhere and comes to sleep in Rwanda.

Two What the tradition holds

The Pleiades in the region is **Kelemera**, from the Proto-Bantu name meaning to dig.

Ubwiru was the body of secret royal ritual, memorised and transmitted by specialists, governing the kingdom's calendar and its observances. **Ubupfura**, integrity and dignity of conduct, stands as the Rwandan code.

Cattle held a central place, with the gift of a cow establishing a bond between giver and receiver.

Three At the seams

The crossing out of Day 4 verse 1 into verse 2 meets Kelemera and a ritual calendar held by memory.

The crossing at Day 6 verse 3 into verse 4 meets a people for whom a cow given is a relationship made.

89. North Azerbaijani

Speakers: about 12 million · **Family:** Turkic · **Where:** Azerbaijan · **Bible:** complete, modern

One What the language holds

Evidentiality as in Turkish: a narrator of the seven days must say whether the account is witnessed or received.

Written in Latin script since independence, after Arabic and then Cyrillic. The divine name is **Allah** and **Tanrı**.

Two What the tradition holds

The Turkic material stands, with Ülker and the eagle. Zoroastrian fire temples remain at Baku, where natural gas has burned from the ground for centuries, and the country's name is often linked to fire.

The **ashiq** tradition carries epic and love poetry sung to a stringed instrument, memorised rather than read.

Three At the seams

As Turkish. The crossing at Day 1 verse 5, the light called good and divided from darkness, meets a land with fires that have burned out of the ground since before anyone counted.

90. Tunisian Arabic

Speakers: about 12 million · **Family:** Afroasiatic, Semitic · **Where:** Tunisia · **Bible:** Modern Standard Arabic

One What the language holds

Tunisian carries an Amazigh substrate and a heavy layer of French and Italian, and is far enough from Modern Standard Arabic that a reader is reading a different language from the one they speak.

The dual and the cognate vocabulary stand.

Two What the tradition holds

The Quranic Adam. Tunisia is also Carthage, and Phoenician was spoken here — a Semitic language close to Hebrew, in which the same words for God and for the living creature would have been recognisable.

Augustine studied and taught here, and the Latin Christianity of North Africa left its literature and none of its speakers.

Three At the seams

As the other Arabics. The crossing at Day 3 verse 7 into verse 8 meets a place where a language nearly identical to the Hebrew was once ordinary speech.

91. Zulu

Speakers: about 12 million · **Family:** Niger–Congo, Bantu, Nguni · **Where:** South Africa · **Bible:** 1883, revised 1959 and 1997

One What the language holds

Every noun is sorted, and the tag cannot be left off

Zulu puts every noun into one of fifteen or more classes by a compulsory prefix. People take class 1; animals take class 9. At Day 6 verses 4 to 7, where the man names the cattle and the fowl and every beast, every name carries its class tag.

The word for soul is built from the verb to breathe

umphefumulo — usually translated soul, built from **ukuphefumula**, to breathe. Alongside it **umoya**, breath, wind and spirit.

Zulu also holds several words for parts of a person — the body, the heart, the mind, the shadow that becomes the ancestral spirit. It is a larger account than the Greek one rather than a simpler one.

Two What the tradition holds

The first man came out of a plant

Zulu tradition holds that uNkulunkulu sprang from **uhlanga**, a bed of reeds, and that people broke off from the reeds after him. The word means both a reed bed and a source.

On the banner the man is formed on Day 3, the day the grass and the herb and the tree come up.

The digging stars

isiLimela, from the Proto-Bantu name meaning to dig. Their first appearance at dawn in June opens the Zulu year and the planting season, and among the Nguni the month was held to mean new life in man.

Cattle, and snakes

Cattle are wealth and are what a man gives to marry. And a person who has died may appear as a snake: pythons and puff adders are spoken of this way, and seeing one at a ceremony can mean the ancestors are present.

Day 6 verse 3 says the creeping things were good. There is also a Zulu account of how death first came, turning on a chameleon sent with life and a lizard arriving first with death.

Three At the seams

The crossing at Day 6 verse 3 into verse 4 and on to verse 7 runs through a naming in which the grammar tags every creature, and ends where no helper is found.

The crossing at Day 3 verse 7 into verse 8 meets umphefumulo, breath inside the word for soul, and a tradition where the first man came out of reeds.

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

92. Akan

Speakers: about 11 million · **Family:** Niger-Congo, Kwa · **Where:** Ghana, Côte d'Ivoire · **Bible:** Twi from 1871

One What the language holds

Akan is tonal and marks no grammatical gender. The divine names are **Nyame** and **Onyankopon**, the greater Nyame, both native and both older than any translation.

Akan naming gives every child a day name according to the day of the week they were born, so a person's name says when they arrived. Kofi is a Friday boy; Akosua a Sunday girl.

Two What the tradition holds

The sky god drew back

Nyame is remembered as having been near the earth. An old woman pounding grain struck him repeatedly with her pestle as she worked, and he withdrew upward out of reach.

The people piled mortars one on another to reach him, and were one short, and pulled the bottom one out to place on top, and the whole thing fell.

A separation caused by daily work rather than by a fall, and an attempt to reach up that collapses.

Adinkra symbols carry proverbs in visual form, including **Gye Nyame**, except for God, which stands for the supremacy of God and is among the most used symbols in Ghana.

Anansi, the spider, is the great figure of Akan storytelling and carried to the Caribbean in the slave trade. Akan society traces descent through the mother.

Three At the seams

The crossing at Day 3 verse 11 into the garden, where the man is placed in a prepared place, and later out of it, meets a tradition whose account is about distance opening between the sky and the ground.

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's line.

93. Czech

Speakers: about 11 million · **Family:** Indo-European, Balto-Slavic · **Where:** Czech Republic · **Bible:** Kralice 1613

One What the language holds

Czech verbs come in pairs marking whether an action is complete or ongoing, so every act of the seven days declares which it is. It has seven cases and a vocative used only for addressing someone.

The Kralice Bible of 1613 was translated from Hebrew and Greek by the Unity of the Brethren and shaped the Czech literary language. It was printed abroad in exile after the Brethren were suppressed.

Two What the tradition holds

Czech tradition holds **Jan Hus**, burned in 1415 for preaching in the vernacular and for insisting that scripture be available to ordinary people, a century before Luther.

The Pleiades is **Kuratka**, the chicks — the hen and chicks again, arrived at independently.

Three At the seams

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

A Czech reader meets a text in a translation made by people who were driven out for making it.

94. Hijazi Arabic

Speakers: about 11 million · **Family:** Afroasiatic, Semitic · **Where:** western Saudi Arabia · **Bible:** Modern Standard Arabic

One What the language holds

Hijazi is the Arabic of Mecca, Medina and Jeddah, shaped by pilgrims from everywhere, so it carries vocabulary from across the Muslim world. The dual and the cognate vocabulary stand.

Two What the tradition holds

The Quranic Adam, on the ground where the Quran was first recited. Hijaz is also where the pilgrimage brings people from every language in these volumes to the same place at the same time.

The **anwa** star system for reading rain belongs here.

Three At the seams

As the other Arabics. A Hijazi reader stands where the account of Adam that most of the Muslim world holds was first given.

95. Rundi

Speakers: about 11 million · Family: Niger-Congo, Bantu · Where: Burundi · Bible: from 1967

One What the language holds

Rundi is close enough to Kinyarwanda that speakers understand each other, with noun classes and tone as in the rest of the family. The divine name is **Imana**.

Two What the tradition holds

The Pleiades carries the Proto-Bantu digging name.

The **ingoma**, the royal drums, were sacred objects rather than instruments, kept in their own sanctuaries and beaten only at appointed times. Drumming remains the most recognisable Burundian tradition.

Cattle held the same bonding role as in Rwanda, with the gift of a cow making a relationship.

Three At the seams

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

The crossing at Day 6 verse 3 into verse 4 meets a people for whom a cow given makes a bond.

96. Shona

Speakers: about 11 million · **Family:** Niger-Congo, Bantu · **Where:** Zimbabwe, Mozambique · **Bible:** from 1949

One What the language holds

Shona has noun classes with agreement throughout, and tone. It is unusually rich in ideophones — words that carry a manner or quality directly in their sound, where English would need a phrase.

Mwari — the divine name, taken by the Shona to mean the force behind creation, and used before any translation.

Two What the tradition holds

The Pleiades carries the Proto-Bantu digging name.

Mwari was addressed at the shrine at Matonjeni in the Matobo hills, where a voice was said to answer from the rock, and where petitions concerned rain above all.

The **mbira** is played to call the ancestors at a bira ceremony, and the music is understood to do the calling rather than to accompany it.

Great Zimbabwe, built in dry stone without mortar, stands as the largest ancient structure south of the Sahara.

Three At the seams

The crossing out of Day 4 verse 1 into verse 2, lights for signs and seasons, meets a tradition whose highest petitions concerned rain.

The crossing at Day 3 verse 7 into verse 8 meets a name for God that the people say means the force behind creation.

97. Sylheti

Speakers: about 11 million · **Family:** Indo-European, Indo-Aryan · **Where:** northeastern Bangladesh, and the British diaspora · **Bible:** limited

One What the language holds

Sylheti is not readily intelligible with Bengali and is usually counted as a dialect of it. It has tone, which Bengali does not, and it had its own script, **Sylheti Nagri**, used for devotional literature and now nearly extinct.

Most Bangladeshis in Britain are Sylheti speakers, so the language has a large community living in a country whose scripture is in another language entirely.

Two What the tradition holds

Sylhet holds the shrine of Shah Jalal and a strong Sufi tradition. The Sylheti Nagri literature was largely devotional verse, written for people who did not read Bengali.

Three At the seams

Largely unverified. A Sylheti reader meets the text in Bengali or in English, in neither case in their own tongue.

98. Uyghur

Speakers: about 11 million · **Family:** Turkic · **Where:** Xinjiang, China · **Bible:** from 1950

One What the language holds

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

It is written in a modified Arabic script and has vowel harmony. Its speakers sit on the old Silk Road between the Chinese and Persian worlds.

Two What the tradition holds

Before Islam the Uyghurs held Manichaeism and Buddhism, and the caves at Bezeklik and the manuscripts of Turfan preserve texts in several religions and scripts from the same sites.

Manichaeism was built entirely on a division of light from darkness, and had its own creation account in which light is caught in matter and must be released.

The Turkic Tengri material stands beneath, with Ülker and the eagle.

Three At the seams

The crossing at Day 1 verse 5, the light called good and divided from the darkness, meets a region where a religion organised wholly around that division was held for centuries.

As Turkish, the grammar could mark every seam. Untested.

99. Yemeni Arabic

Speakers: about 11 million · **Family:** Afroasiatic, Semitic · **Where:** Yemen · **Bible:** Modern Standard Arabic

One What the language holds

Sanaani Arabic retains features lost elsewhere and sits closest of the living dialects to some older forms. The dual and the cognate vocabulary stand.

Two What the tradition holds

Yemen held the Sabaean kingdom, whose language was South Semitic and whose queen is remembered in the Hebrew scriptures as coming to Solomon. Ethiopian tradition traces its royal line to that meeting.

A Jewish community lived in Yemen for some two thousand years, keeping a distinct pronunciation of Hebrew and a manuscript tradition that scholars consider among the most careful anywhere.

Terraced agriculture on the mountainsides has been worked for millennia, and the rain that fills it is read from the season.

Three At the seams

The crossing at Day 3 verse 7 into verse 8 meets a place where Hebrew was read continuously for two thousand years alongside Arabic, by neighbours.

The dual stands at Day 6 verse 12.

100. Haryanvi

Speakers: about 10 million · **Family:** Indo-European, Indo-Aryan · **Where:** Haryana, India · **Bible:** Hindi is used

One What the language holds

Haryanvi is counted as a dialect of Hindi and has no scripture of its own. It is spoken in the region around Delhi and differs enough in sound to be immediately recognisable.

Two What the tradition holds

Haryana holds Kurukshetra, where the Mahabharata places its battle and where the Bhagavad Gita is set — including the verse describing the cosmic tree with its roots above and branches below.

The region is agricultural and its folk tradition is carried in song, with the **ragini** sung at gatherings.

Three At the seams

Met in Hindi. The crossing at Day 3 verse 10 into verse 11, the plants into the garden with its trees, meets a region where the inverted cosmic tree was described.

Cross Linguistic Study of the New Creation Story / Man on Day Three in Genesis — languages 51 through 100
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Verse references follow the banner revision of September 7, 2026. The Proto-Bantu star name and the African material were checked against published sources in September 2026. Native speaker and specialist review welcome throughout.