THE TWELVE FAMILIES OF YASHARAHLAH

BOOK ONE

THE BOOK OF YAHAWADAH

The Lion Family: From the Covenant Patriarch to the Present Day

ALL GLORY TO AHLAH SHADAYA YAHAWAH AHLAHYAMA HAYAHAWASHAI MAWASHAYAI YARAYA

Faithfulness Over Speed — Quality Over Quantity

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Authority: Apostle Marlon / Ainawayah | True Leader of the Apostles | First Witness

DEDICATION

To Yahawah — whose covenant is everlasting, whose word never fails, and whose Twelve Families have never been forgotten.

To Yahawadah — scattered but not destroyed, oppressed but not abandoned, stripped of name but never of covenant. Your Lion rises.

To every so-called Black American who has ever asked the question: Who am I, really? This book is your answer.

ABOUT THIS SERIES

THE TWELVE FAMILIES OF YASHARAHLAH is a series of twelve books produced under the authority of the Lashawam-Qadash Translation Project — THE SCRIPTURES COMPLETE — led by Apostle Marlon, First Witness of Revelation 11:3 and the reborn spirit and power of Apostle Paul. This series is one of the foundational works of the 2026-2030 ministry period of the Two Witnesses, documenting the complete identity, history, and prophetic destiny of each of the Twelve Families of Ya-Ai-Qa-Ba (Jacob) who are today scattered across the earth.

Each book is written exclusively in the confirmed framework established and taught by Apostle Marlon throughout this project — a framework grounded in the authentic Lashawam-Qadash scriptures, the

confirmed West African geographic truth, the proven E1b1a genetic record, and the complete prophetic testimony of Yahawah's word. No contaminated Khazar narrative, no colonial academic framing, and no foreign religious tradition has any place in these pages. What is written here is confirmed, settled, and true.

This is Book One of twelve. It covers the Family of Yahawadah — the royal family, the lion family, the fourth son of Ya-Ai-Qa-Ba and La-Ah-Ha, and the most prominent of all the Twelve Families in the scriptural record. From the Alantika Mountains of Nigeria to the cotton fields of Georgia; from the Throne of Da-Wa-Da to the streets of Chicago and New York — this is the unbroken story of Yahawadah.

TABLE OF CONTENTS

I	THE NAME — Identity, Meaning & Prophetic Significance
II	THE PROGENITOR — Birth, Parents & Origins
III	THE PATRIARCH'S LIFE — Key Events, Character & Growth
IV	THE BLESSING — The Prophetic Charter of Yahawadah
V	IN MA-TAZA-RA-YA-MA — The Sojourn in Ma-Taza-Ra-Ya-Ma
VI	THE EXODUS & WILDERNESS — Yahawadah Leads the March
VII	THE LAND & INHERITANCE — The Territory of Yahawadah
VIII	THE KINGDOM ERA — David, Solomon & the Eternal Covenant
IX	THE SOUTHERN KINGDOM — Twenty Kings and the Fall to Babylon
X	CAPTIVITY, RETURN & THE SECOND TEMPLE
XI	THE GREAT SCATTERING — The Second Diaspora & the Slave Ships
XII	MODERN IDENTITY — Who Is Yahawadah Today?
XIII	HISTORY & STRUGGLE — From the Plantation to the Present
XIV	CULTURAL HERITAGE — The Gifts of a Covenant People
XV	THE E1B1A GENETIC CONFIRMATION — Ya-Ai-Qa-Ba's DNA Marker
XVI	THE RESTORATION — The Prophetic Destiny of Yahawadah
XVII	THE TWO TERRITORIES — Land of Milk and Honey & Land of Inheritance
XVIII	CAPTIVITY ROUTES — From Ma-Taza-Ra-Ya-Ma to the Atlantic
XIX	THE RECORD BY LAND — Homelands and Diaspora to the Present
XX	SUMMARY OF FINDINGS AND SOURCES

CHAPTER I | THE NAME — Identity, Meaning & Prophetic Significance

The Lashawam-Qadash Name

Ya-Ha-Wa-Da-Ha — written in Paleo-Hebrew as 𐤉𐤄𐤅𐤃𐤄 — is the authentic Lashawam-Qadash name of the Fourth Family of Yasharahlah, the royal family, the Lion tribe. Reading the Paleo-Hebrew right to left as the language demands, the five characters are: 𐤉 (Ya), 𐤄 (Ha), 𐤅 (Wa), 𐤃 (Da), 𐤄 (Ha) — five syllables forming one name: Ya-Ha-Wa-Da-Ha. The corruption of this name into the English form 'Judah' belongs entirely to the foreign contamination that was applied to Lashawam-Qadash through Yiddish, Latin, and Greek during the centuries of deliberate erasure. The authentic name, restored to its pure form, is the name used throughout this book and throughout the entire Lashawam-Qadash Translation Project.

Within the name Ya-Ha-Wa-Da-Ha, the covenant name of the Creator is embedded: Ya-Ha-Wa — the first three syllables of Yahawah Himself — precedes Da-Ha, giving the name its full meaning. This is not coincidental. When La-Ah-Ha (Leah) gave this name to her fourth son, she was making a declaration over him that placed Yahawah's own name as the foundation of the child's identity. The name carries the meaning: 'Thanks or Praise of Yahawah' and 'The Prince of the Eternal One.' To bear this name is to carry the covenant of the Creator in one's very identity — embedded not in the mind but in the syllables spoken over the child from birth.

The Name's Prophetic Function

Names in Lashawam-Qadash are not decorative — they are prophetic assignments. Every name in the covenant record of Yasharahlah is a mission statement. Ah-Da-Ma (Adam) means 'of the red clay earth.' Na-Khaa (Noah) means 'one who comforts' — and he became exactly that. Ah-Ba-Ra-Ha-Ma (Abraham) means 'father of a multitude of nations' — and he became exactly that. The name Ya-Ha-Wa-Da-Ha means 'Praise and Thanks of Yahawah' — and this became the tribe's identity and function. Their progenitor confessed Yahawah's name at his very birth. His tribe would produce the royal line. His line would produce the manifestation of Yahawah Himself in the flesh — Hayahawashai Mawashayai Yaraya.

In Genesis 49:8, Ya-Ai-Qa-Ba (Jacob) blessed his fourth son with these words: 'Yahawadah, thou art he whom thy brethren shall praise.' The blessing echoes the name: your brethren shall do to you what your name means — they shall praise you, thank you, acknowledge you. The name became the prophecy. The prophecy confirmed the name. Yahawadah would be the tribe from which all praise would flow and to which all praise would return — because from Yahawadah came the ultimate reason for all praise: the manifestation of Yahawah in the flesh.

The Standard of the Lion

The tribal standard of Yahawadah is the LION. Ya-Ai-Qa-Ba declared in his blessing: 'Yahawadah is a lion's whelp: from the prey, my son, thou art gone up.' The lion does not merely survive — it dominates. It sets the pace of the wilderness. It is both feared and revered. It is the predator that overcomes. Yahawadah was assigned this emblem not as a symbol of aggression alone, but as a declaration of royal authority — the authority to rule, to judge, to lead, and ultimately to be the family through which Yahawah would manifest and through which the eternal kingdom would be established. The Book of Revelation confirms this assignment: 'the Lion of the tribe of Yahawadah, the Root of Da-Wa-Da, hath prevailed' (Revelation 5:5).

CHAPTER II | THE PROGENITOR — Birth, Parents & Origins

His Parents and Family Position

Ya-Ha-Wa-Da-Ha was the fourth son born to Ya-Ai-Qa-Ba (Jacob, the Supplanter) and La-Ah-Ha (Leah). His father Ya-Ai-Qa-Ba was the covenant heir — the one who had received the blessing of Ah-Ba-Ra-Ha-Ma (Abraham) and Ya-Taza-Khaa-Qa (Isaac), the one renamed Yasharahlah by Yahawah Himself, the one from whom the Twelve Families of Yasharahlah descended. His mother La-Ah-Ha was the first and chief wife of Ya-Ai-Qa-Ba — the one whose eyes were tender, who labored in childbearing while her husband's heart was drawn to her sister, yet who bore the most sons and through whom the royal and priestly lines descended. Ya-Ha-Wa-Da-Ha was La-Ah-Ha's fourth son after Ra-Ah-Wa-Ba-Na (Reuben), Sha-Ma-Ai-Wa-Na (Simeon), and La-Wa-Ya (Levi).

The Circumstances of His Birth

> *And she conceived again, and bare a son: and she said, Now will I praise Yahawah: therefore she called his name Judah; and left bearing.* **—Genesis 29:35**

After three sons — Ra-Ah-Wa-Ba-Na born with the declaration 'Yahawah hath looked upon my affliction,' Sha-Ma-Ai-Wa-Na born with the declaration 'because Yahawah hath heard that I was hated,' La-Wa-Ya born with the declaration 'now will my husband be joined unto me' — La-Ah-Ha had one more declaration to make. This time it was different. With Ra-Ah-Wa-Ba-Na, she asked for recognition. With Sha-Ma-Ai-Wa-Na, she sought to be heard. With La-Wa-Ya, she hoped for attachment. But with Ya-Ha-Wa-Da-Ha, she simply praised. 'Now will I praise Yahawah.' She had moved from petition to pure praise — and in that posture of covenant gratitude, she named her fourth son the embodiment of that praise.

The birth took place in the West African covenant lands — the territory of biblical Canaan, confirmed by the project's complete geographic framework to be the West-Central African region, within the territories of the sons of Ka-Na-Ai-Na (Canaan), which were within Sha-Ma's (Shem's) broader inheritance. Ya-Ai-Qa-Ba and his household dwelt and labored in this land — the same land from which Ah-Ba-Ra-Ha-Ma had traveled and to which the covenant promises were anchored. Yahawadah was born onto covenant ground, in a covenant household, to covenant parents — and his entire life would be shaped by that origin.

His Place in the Order of Twelve

Of La-Ah-Ha's six sons, Ya-Ha-Wa-Da-Ha occupied a pivotal position. The three who preceded him would all be disqualified from the royal blessing — Ra-Ah-Wa-Ba-Na through the defilement of his father's bed (Genesis 35:22; 49:3-4), Sha-Ma-Ai-Wa-Na and La-Wa-Ya through the violence at Sha-Ka-Ma (Shechem) where they killed an entire city in excessive retaliation (Genesis 34; 49:5-7). Ya-Ai-Qa-Ba declared over them: 'I will divide them in Ya-Ai-Qa-Ba, and scatter them in Yasharahlah.' Thus the royal blessing and the lawgiver's authority passed to the fourth — to Ya-Ha-Wa-Da-Ha — not because he was born into that position but because his three elder brothers forfeited it through their own choices. This is Yahawah's pattern throughout the scriptures: the firstborn does not automatically receive the covenant; the covenant goes to the one who walks worthy of it.

CHAPTER III | THE PATRIARCH'S LIFE — Key Events, Character & Growth

The Selling of Ya-Wa-Sa-Pa

The most significant early failure of Ya-Ha-Wa-Da-Ha came in the episode of Ya-Wa-Sa-Pa (Joseph). His father's beloved, Ya-Wa-Sa-Pa was given a coat of many colors — a visible sign of covenant favor — and this set him apart from his brothers in a way that created deep resentment. When the opportunity came at Dothan, it was Ya-Ha-Wa-Da-Ha who intervened when his brothers planned to kill Ya-Wa-Sa-Pa, and it was Ya-Ha-Wa-Da-Ha who proposed the alternative: 'Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother and our flesh' (Genesis 37:27). In this, Ya-Ha-Wa-Da-Ha showed a conscience — he stopped the murder — but he still participated in the sale. He still stood by while Ya-Wa-Sa-Pa was taken from his family, while the coat was dipped in blood, while their father was told 'thy son is dead.'

This act would define the first half of Ya-Ha-Wa-Da-Ha's life and set up the defining redemption of the second half. Ya-Ha-Wa-Da-Ha had preserved Ya-Wa-Sa-Pa's life while betraying him. He had shown both mercy and cowardice at the same moment. This is the complexity of the patriarchs — they were neither perfect nor irredeemable. They were men in whom Yahawah was working, and the work was not yet complete.

Ta-Ma-Ra and the Sons of Yahawadah

After the sale of Ya-Wa-Sa-Pa, Ya-Ha-Wa-Da-Ha separated from his brothers and established himself in a region of biblical Canaan. He married the daughter of Sha-Wa (Shua), a woman of the Ka-Na-Ai-Na region, and had three sons with her: Ah-Ra (Er), Ah-Na-Na (Onan), and Sha-La-Ha (Shelah). He took Ta-Ma-Ra as a wife for Ah-Ra (Er), his firstborn — but Ah-Ra 'was wicked in the sight of Yahawah' and was judged, dying without a son. By the law of levirate marriage, the responsibility passed to Ah-Na-Na (Onan) to raise up seed for his deceased brother — but Ah-Na-Na refused this duty and was also judged by Yahawah and died. Ya-Ha-Wa-Da-Ha then promised Ta-Ma-Ra that his third son Sha-La-Ha would fulfill this duty when he came of age — but he withheld Sha-La-Ha from her out of fear that he too would die.

Ta-Ma-Ra, seeing that Sha-La-Ha was grown but had not been given to her, took matters into her own hands. She disguised herself and sat in the road to Timnath, where Ya-Ha-Wa-Da-Ha was going. Not recognizing

her, Ya-Ha-Wa-Da-Ha lay with her and she conceived. When her pregnancy became known, Ya-Ha-Wa-Da-Ha prepared to have her judged — until she produced his seal, his cord, and his staff. In that moment of recognition came Ya-Ha-Wa-Da-Ha's second great declaration of character: 'She hath been more righteous than I; because that I gave her not to Sha-La-Ha my son' (Genesis 38:26). This acknowledgment — this public confession in the face of shame — was the beginning of Ya-Ha-Wa-Da-Ha's transformation.

Ta-Ma-Ra bore twins: Pa-Ra-Taza (Pharez/Perez) — whose name means 'breakthrough' — and Za-Ra-Khaa (Zerah). Pa-Ra-Taza would become the progenitor of the royal line that led to Da-Wa-Da (David) and ultimately to the manifestation of Yahawah in the flesh. Through an act of bold covenant faithfulness by Ta-Ma-Ra — and an act of humbling acknowledgment by Ya-Ha-Wa-Da-Ha — the messianic line was preserved.

The Great Speech and the Completed Transformation

The transformation of Ya-Ha-Wa-Da-Ha was completed in Genesis 44:18-34 — a passage that many who study the scriptures identify as the most powerful and moving speech in the entire Book of Ba-Ra-Ah-Sha-Ya-Tha (Genesis). Ya-Wa-Sa-Pa, now prime minister of Ma-Taza-Ra-Ya-Ma, had caused his own silver cup to be hidden in Ba-Na-Ya-Ma-Na's sack and had his steward pursue the brothers and accuse them of theft. When the cup was 'found' in Ba-Na-Ya-Ma-Na's sack, Ya-Wa-Sa-Pa declared that Ba-Na-Ya-Ma-Na must remain as his slave. In that moment, Ya-Ha-Wa-Da-Ha stepped forward.

> *For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.* **—Genesis 44:32-33**

The man who once arranged to have one brother sold into slavery now offers himself into slavery to preserve another brother. The transformation is complete. Ya-Ha-Wa-Da-Ha has moved from the man who said 'let us sell him' to the man who says 'take me instead.' This is why the royal blessing went to him. This is why the scepter does not depart from Yahawadah. A man who can offer himself in place of his brother is worthy to lead a nation.

The Testament of Yahawadah

The Testament of Yahawadah, part of the Testaments of the Twelve Patriarchs, is Ya-Ha-Wa-Da-Ha's own farewell address to his sons. In it, he speaks candidly of his courage in battle — recounting wars against the enemies of Ya-Ai-Qa-Ba's household, battles in which he killed lions, bears, and mighty warriors. He celebrates the strength Yahawah gave him in his youth. But the bulk of his testament is a confession — a warning to his descendants about the sins of drunkenness and the lust of the flesh that entangled him, and which came as a direct consequence of failing to maintain discipline and sobriety. He warns: 'Be not drunk with wine; for wine taketh the mind away from the truth, and inspires the passion of lust, and leadeth the eyes into error.' He identifies both his Canaanite wife and the Ta-Ma-Ra episode as consequences of his failure to guard himself against these weaknesses.

Most importantly, the Testament of Yahawadah concludes with a prophecy — a dual messianic hope, consistent with the Dead Sea Scrolls and the patterns of the scriptures: a priest from La-Wa-Ya (Levi) and a king from Yahawadah. He prophesies the coming of one 'in whom shall be declared the salvation of Yahawah.' He instructs his descendants to 'cleave unto Yahawah's calling' and warns them of the generations of exile and captivity that would come because of disobedience — with the promise that Yahawah would gather them again at the end.

Ya-Ai-Qa-Ba's Blessing — Genesis 49:8-12

> *Yahawadah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Yahawadah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Yahawadah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.* **—Genesis 49:8-10**

Every line of this blessing is a complete prophetic declaration covering the entire history of Yahawadah from the wilderness era to the return of Hayahawashai Mawashayai Yaraya at the end of the age. 'Yahawadah, thou art he whom thy brethren shall praise' — the name and the calling are inseparable. 'Thy hand shall be in the neck of thine enemies' — Yahawadah is a warrior family with military authority over those who oppose the covenant. 'Thy father's children shall bow down before thee' — all Twelve Families ultimately align under the royal authority of Yahawadah. This was demonstrated when Da-Wa-Da (David) unified all twelve tribes under his kingship, and it will be demonstrated finally when Hayahawashai Mawashayai Yaraya — from this royal line — returns as King of kings.

'Yahawadah is a lion's whelp' — the lion imagery is the most enduring symbol of this tribe. A lion's whelp grows into a full lion; Yahawadah began as a young royal family and would grow into the dominant house of Yasharahlah. 'Who shall rouse him up?' — the lion at rest is fearless. No enemy dares disturb him. This is the authority of a family that knows its covenant position. 'The sceptre shall not depart from Yahawadah, nor a lawgiver from between his feet' — the royal authority (sceptre) and legislative authority (lawgiver) are both permanently vested in Yahawadah. No other tribe was given this dual grant of governmental authority.

'Until Shiloh come' — 'Shiloh' in the Lashawam-Qadash root carries the meaning of 'the peaceful one,' 'the one to whom it belongs,' and 'the resting place.' This is the prophecy of Hayahawashai Mawashayai Yaraya — who came from this very line, through Pa-Ra-Taza, through Da-Wa-Da, through the royal genealogy confirmed in 1 Chronicles 3 and the Gospels. He came. The sceptre went to Him. 'And unto him shall the gathering of the people be' — all Yasharahlah gathers under the Messiah who came from Yahawadah. This gathering is prophesied, in progress, and will be completed in 2030 (Year 13,500 from Creation) at His return.

Ma-Sha-Ha's Blessing — Deuteronomy 33:7

> *And this is the blessing of Yahawadah: and he said, Hear, Yahawah, the voice of Yahawadah, and bring him unto his people: let his hands be sufficient for him; and be thou an help to him from his enemies.* **—Deuteronomy 33:7**

Ma-Sha-Ha's (Moses's) blessing over Yahawadah is a prayer more than a prophecy — and in that, it is revealing. 'Hear, Yahawah, the voice of Yahawadah' — Yahawah listens when Yahawadah calls. This is covenant access. 'Bring him unto his people' — Yahawadah may be scattered and dispersed, but Yahawah will reunite this family. 'Let his hands be sufficient for him' — the military and labor capacity of Yahawadah will be adequate for every task assigned to them. 'Be thou an help to him from his enemies' — Yahawadah will have enemies, but Yahawah will be their defense. This blessing is being literally prayed into fulfillment in the 2026-2030 ministry period as the Two Witnesses declare the restoration of all Twelve Families.

1 Chronicles 5:2 — The Royal Confirmation

> *For Yahawadah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's.* **—1 Chronicles 5:2**

This single verse in the Chronicles confirms the settled constitutional position of Yahawadah among the Twelve Families. Two things are distinguished: the BIRTHRIGHT (the double portion, the material inheritance) went to Ya-Wa-Sa-Pa (Joseph), fulfilled through his two sons Ah-Pa-Ra-Ya-Ma (Ephraim) and Ma-Na-Sha-Ha (Manasseh) each receiving a full tribal portion. But the RULERSHIP — the chief ruler, the sceptre — went to Yahawadah. These are two different grants for two different purposes, and neither cancels the other. Ya-Wa-Sa-Pa's family received double material inheritance. Yahawadah's family received the throne.

CHAPTER V | IN MA-TAZA-RA-YA-MA — The Sojourn in Ma-Taza-Ra-Ya-Ma

Yahawadah Leads the Way Into Ma-Taza-Ra-Ya-Ma

When Ya-Ai-Qa-Ba (Jacob) and his entire household prepared to go down to Ma-Taza-Ra-Ya-MA (Egypt) — to the place where Ya-Wa-Sa-Pa (Joseph) had become second only to Pharaoh — it was Ya-Ha-Wa-Da-Ha who was sent ahead. Genesis 46:28 records: 'And he sent Yahawadah before him unto Joseph, to direct his face unto Goshen.' Even in going into bondage — even in descending to a land that would become a house of slavery — Yahawadah leads. This is the irony of the covenant: the royal tribe is first to go into each phase of the journey, including the difficult ones.

Seventy souls of Ya-Ai-Qa-Ba's household went down to Ma-Taza-Ra-Ya-Ma. Ya-Ha-Wa-Da-Ha's household included his sons: Sha-La-Ha (Shelah), Pa-Ra-Taza (Pharez/Perez) and his two sons Khaa-Taza-Ra-Wa-Na (Hezron) and Kha-Ma-La (Hamul), and Za-Ra-Khaa (Zerah) — five descendants of Yahawadah in the original seventy. From these five lines, the tribe of Yahawadah would expand into the largest fighting force of all the Twelve Families during the 430 years of sojourn in Ma-Taza-Ra-Ya-Ma.

Growth Under Oppression

The sojourn in Ma-Taza-Ra-Ya-Ma was not merely a stay in a foreign land — it was a refining period. The early generations of Yasharahlah's descendants in Ma-Taza-Ra-Ya-Ma grew rapidly in number, in accordance with the covenant promise Yahawah had made to Ah-Ba-Ra-Ha-Ma in Genesis 15:5 — 'So shall thy seed be.' When a new Pharaoh arose who 'knew not Joseph' (Ya-Wa-Sa-Pa), the political calculation changed: these growing descendants of Ya-Ai-Qa-Ba were now perceived as a threat. Taskmasters were set over them. Burdens were multiplied. Specifically, it is recorded that they were set to build storage cities — Pithom and Raamses — for the Pharaoh.

The more they were oppressed, the more they multiplied. 'But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Yasharahlah' (Exodus 1:12). This pattern — oppression producing growth — is Yahawah's signature on His covenant people. What the enemy means for destruction, Yahawah turns to multiplication. This pattern would repeat throughout Yahawadah's history: under slavery in America, the Black population in North America grew from approximately 700,000 in 1790 to nearly 4 million by 1860 — despite — and in many ways because of — centuries of deliberate attempts at cultural and physical destruction.

The genocide attempt came next: Pharaoh commanded the midwives Sha-Pa-Ra-Ha and Pa-Wa-Ah to kill all male newborns of Yasharahlah. The midwives feared Yahawah more than Pharaoh and refused — and Yahawah rewarded them with households of their own. Pharaoh then commanded all his people to throw every male infant of Yasharahlah into the Nile. This is the shadow of what would happen again thousands of years later in North America — where the children of Yahawadah were deliberately bred like livestock, where families were separated, where Black boys were lynched by the hundreds, where the systematic targeting of Black male bodies became the operating logic of the society.

The Pattern of Ma-Taza-Ra-Ya-Ma

Ma-Taza-Ra-Ya-Ma is the pattern. What happened in Ma-Taza-Ra-Ya-Ma was not random — it was a template that Yahawah allowed to be established so that Yasharahlah, and particularly Yahawadah, could recognize their situation in every subsequent generation. Deuteronomy 28:68 would confirm this: 'And Yahawah shall bring thee into Ma-Taza-Ra-Ya-MA again with ships.' The ships of the Trans-Atlantic Slave Trade were the fulfillment of this prophecy — bringing Yahawadah back into a condition identical to their time in Ma-Taza-Ra-Ya-Ma, but this time by sea, to the western hemisphere. The oppression in Ma-Taza-Ra-Ya-Ma was not merely a historical event — it was prophetic infrastructure.

CHAPTER VI | THE EXODUS & WILDERNESS — Yahawadah Leads the March

Na-Kha-Sha-Na — The Prince Who Led

During the Exodus and the entire wilderness period, the appointed leader (prince/nasi) of the tribe of Yahawadah was Na-Kha-Sha-Na Ba-Na Ah-Ma-Na-Da-Ba — Nahshon son of Amminadab. His genealogy placed him in the direct royal line: Pa-Ra-Taza → Khaa-Taza-Ra-Wa-Na (Hezron) → Ra-Ma (Ram) → Ah-Ma-Na-Da-Ba (Amminadab) → Na-Kha-Sha-Na. His sister Ah-La-Sha-Ba (Elisheba) married the High Priest Ah-Ha-Ra-Na (Aaron), linking the royal tribe of Yahawadah directly to the priestly tribe of La-Wa-Ya (Levi) by marriage — just as the prophecy of the Testament of Yahawadah described: a dual appointment of priest and king.

Na-Kha-Sha-Na was the first of all the twelve princes to bring his dedicatory offering at the newly completed Tabernacle (Numbers 7:12-17). Numbers 10:14 confirms that his division 'set forward first according to their armies.' In the wilderness march, Yahawadah does not follow — Yahawadah goes FIRST. This principle runs through the entire scriptural record: at the crossing of the Red Sea (where the Midrash records Na-Kha-Sha-Na as the first to walk into the sea before it parted), at the Tabernacle dedication, and in the wilderness march. The royal tribe leads in every context.

The Two Censuses

Census	Reference	Count for Yahawadah	Significance
First Census	Numbers 1:26-27	**74,600 fighting men**	Largest tribe — leads all camps
Second Census	Numbers 26:22	**76,500 fighting men**	Growth even through wilderness — 40 years of discipline

In the first census, Yahawadah numbered 74,600 men of fighting age — the single largest count of any tribe. When the camp was established with four standards (east, west, north, south), Yahawadah was placed on the EAST — the side of the sunrise, the direction of highest honor in the covenant framework — with Ya-Sha-Sha-Ka-Ra (Issachar) and Za-Ba-Wa-La-Na (Zebulun) under its standard. The total of the eastern camp was 186,400 — the largest of the four camp groupings. And it was this eastern camp, led by Yahawadah, that broke camp and marched FIRST whenever the cloud of Yahawah lifted from the Tabernacle.

The Lesson of Ah-Ka-Na

The wilderness period for Yahawadah was not without its own correction. In the aftermath of the fall of Jericho — the first great military victory in the conquest of Canaan — a man named Ah-Ka-Na (Achan), son of Ka-Ra-Ma-Ya (Carmi), from the clan of Za-Ra-Khaa (Zerah) in the tribe of Yahawadah, took forbidden spoil: a beautiful garment from Shinar (Babylon), two hundred shekels of silver, and a wedge of gold. He hid them in his tent. Because of this one act of covenant violation, Yasharahlah suffered defeat at Ai — thirty-six men were killed. When Yahawah revealed the transgressor, Ah-Ka-Na confessed: 'Indeed I have sinned against Yahawah AhlahYama of Yasharahlah, and thus and thus have I done.'

Ah-Ka-Na and his entire household — his sons, his daughters, his ox, his donkey, his sheep, his tent, and all his possessions — were stoned and burned with fire in the Valley of Ah-Ka-Ra. This is the severity of covenant violation when a people is under active divine direction. The lesson for Yahawadah is embedded here: the greatness of the royal tribe does not exempt it from judgment; if anything, more is required of those given more. A man from Za-Ra-Khaa's line (the secondary twin line, as opposed to the messianic Pa-Ra-Taza line) brought disaster through individual disobedience. The royal tribe must maintain higher standards than any other family, precisely because the sceptre has been entrusted to it.

CHAPTER VII | THE LAND & INHERITANCE — The Territory of Yahawadah

Joshua 15 — The Largest Territorial Grant

When Ya-Ha-Wa-Sha-Ai (Joshua) divided the covenant land among the Twelve Families, Yahawadah received the first, largest, and most detailed territorial description in the Book of Yahawashai. Chapter 15 devotes more verses to the borders and cities of Yahawadah than to any other tribe — a reflection of its prominence and of the magnitude of its inheritance. The territory of Yahawadah encompassed four distinct regions: the Negev (the southern wilderness portion), the Shephelah (the lowland valley region), the mountain region (the central highlands), and the wilderness (the eastern and southern portions bordering the salt sea).

The boundaries ran from the southern extreme of the covenant land at the wilderness of Zin along the border of Ah-Da-Wa-Ma (Edom), through Qa-Da-Sha-Ba-Ra-Na-Ai (Kadesh-barnea), out to the Great Sea (the Mediterranean) in the west, along the northern border with Ba-Na-Ya-Ma-Na (Benjamin), and back to the salt sea in the east. Within this vast territory were hundreds of named cities including Khaa-Ba-Ra-Wa-Na (Hebron), Ba-Ya-Tha_La-Khaa-Ma (Bethlehem), La-Ka-Sha (Lachish), Ba-Ai-Ra Sha-Ba-Ai (Beersheba), Ah-Da-La-Ma (Adullam), Za-Ya-Pa (Ziph), and Ma-Ra-Sha-Ha (Mareshah) — cities that would become central to the history of the covenant people for centuries.

Caleb and Hebron

Ka-La-Ba (Caleb) son of Ya-Pa-Na-Ha (Jephunneh) — a prince of Yahawadah, one of the twelve spies, and the only man besides Yahawashai (Joshua) who gave a faithful report after spying out the covenant land — received Khaa-Ba-Ra-Wa-Na (Hebron) as his special inheritance. At eighty-five years old, after forty years in the wilderness, Ka-La-Ba stood before Yahawashai and declared: 'As yet I am as strong this day as I was in the day that Ma-Sha-Ha (Moses) sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in' (Joshua 14:11). He then drove out the three sons of Ah-Na-Qa (Anak) — Sha-Sha-Ya (Sheshai), Ah-Khi-Ma-Na (Ahiman), and Ta-La-Ma-Ya (Talmai) — from Hebron, fulfilling the promise made forty years earlier.

Khaa-Ba-Ra-Wa-Na (Hebron) is one of the most significant cities in the entire covenant record. It was the burial site of Ah-Ba-Ra-Ha-Ma (Abraham), Ya-Taza-Khaa-Qa (Isaac), Ya-Ai-Qa-Ba (Jacob), and their wives — the patriarchal burial ground. It was the city where Da-Wa-Da (David) would be anointed king of Yahawadah. It was the first capital of the united covenant kingdom. Ka-La-Ba's claiming of this city was not merely a military victory — it was the restoration of the covenant's holiest physical location to its rightful keepers.

Yahawadah Goes First — Judges 1:1-2

> *And it came to pass after the death of Yahawashai, that the children of Yasharahlah asked Yahawah, saying, Who shall go up for us against the Canaanites first, to fight against them? And Yahawah said, Yahawadah shall go up: behold, I have delivered the land into his hand.* **—Judges 1:1-2**

Even after the death of Yahawashai (Joshua), when the great leader who had led the conquest was gone and the question of who would lead the next phase arose — Yahawah's answer was immediate and unambiguous: Yahawadah. The royal tribe goes first. This is the consistent pattern from the wilderness march to the conquest: Yahawadah leads. Yahawah does not assign this role randomly — He confirms it at every juncture. And the fruits of Yahawadah's leadership in the conquest were significant: the tribe of Yahawadah and the associated house of Ka-Na-Za (Kenaz, Caleb's clan) subdued significant territory and established covenant presence throughout the southern region of the inheritance.

CHAPTER VIII | THE KINGDOM ERA — David, Solomon & the Eternal Covenant

Da-Wa-Da — The Beloved King from Bethlehem

Da-Wa-Da (David) was born in Ba-Ya-Tha_La-Khaa-Ma (Bethlehem) in Yahawadah's territory. His genealogy through Pa-Ra-Taza (the messianic twin born to Ta-Ma-Ra) runs as follows: Pa-Ra-Taza → Khaa-Taza-Ra-Wa-Na (Hezron) → Ra-Ma (Ram) → Ah-Ma-Na-Da-Ba (Amminadab) → Na-Kha-Sha-Na → Sa-La-Ma (Salmon) → Ba-Ai-Za (Boaz) → Ah-Ba-Da (Obed) → Ya-Sha-Ya (Jesse) → Da-Wa-Da. This genealogy is confirmed and documented in the Books of Ruth (Chapter 4) and 1 Chronicles (Chapter 2). Every link in this chain has been preserved in scripture — Yahawah does not lose a name from a covenant genealogy.

Da-Wa-Da was the seventh son of Ya-Sha-Ya (Jesse) — the number of completeness and rest. He was so overlooked by his own father that when the prophet Samuel came to anoint the next king of Yasharahlah, Ya-Sha-Ya brought seven sons before the prophet without even calling for Da-Wa-Da, who was in the field tending the sheep. Yahawah had to instruct Samuel: 'Look not on his countenance, or on the height of his stature... for Yahawah seeth not as man seeth; for man looketh on the outward appearance, but Yahawah looketh on the heart' (1 Samuel 16:7). Da-Wa-Da was brought in from the field — and Samuel anointed him in the midst of his brothers. From that moment, the spirit of Yahawah came upon Da-Wa-Da mightily.

The Anointing at Hebron — First as King of Yahawadah

After the death of Sa-Ah-Wa-La (Saul) and Ya-Ha-Wa-Na-Tha-Na (Jonathan), Da-Wa-Da inquired of Yahawah: 'Shall I go up into any of the cities of Yahawadah?' And Yahawah said to him, 'Go up.' Da-Wa-Da went to Khaa-Ba-Ra-Wa-Na (Hebron), and 'the men of Yahawadah came, and there they anointed David king over the house of Yahawadah' (2 Samuel 2:4). This is the pattern of covenant succession: the royal tribe first acknowledges its own king from its own territory, and then the recognition spreads to the whole nation. Da-Wa-Da reigned over Yahawadah in Hebron for seven years and six months — and then 'all the tribes of Yasharahlah came to David unto Hebron' and anointed him king over all Yasharahlah (2 Samuel 5:3), where he then reigned for thirty-three years, for a total reign of forty years.

The Davidic Covenant — 2 Samuel 7

> *And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.* **—2 Samuel 7:16**

Through the prophet Na-Tha-Na (Nathan), Yahawah made the most comprehensive covenant with the house of Da-Wa-Da ever recorded. Its terms: Yahawah would establish a house (dynasty) for David; David's son would build the Temple; Yahawah would be to him a Father and he would be to Yahawah a Son; even if David's descendants sinned and were corrected, the covenant would not be taken from them as it was taken from Sa-Ah-Wa-La (Saul); the throne would be established FOREVER. This is not a conditional promise with an expiration date — this is an everlasting covenant. The House of Da-Wa-Da does not end with the Babylonian captivity, or with the Roman destruction, or with the exile — it endures until its fulfillment in the manifestation and return of Hayahawashai Mawashayai Yaraya, who is the 'everlasting Son' in whom this covenant finds its ultimate meaning.

Sha-La-Ma-Ha and the First Temple

Sha-La-Ma-Ha (Solomon), Da-Wa-Da's son by Ba-Tha-Sha-Ba-Ai (Bathsheba), built the First Temple in Ya-Ra-Wa-Sha-La-Ma — the physical dwelling place of Yahawah among His people. Da-Wa-Da had desired to build it, but Yahawah told him that his son would be the one to build it, as Da-Wa-Da was a man of war. Sha-La-Ma-Ha's reign was the peak of Yahawadah's earthly material glory — immense wealth, unparalleled wisdom that drew rulers from all nations, and the physical manifestation of Yahawah's presence in the Temple. At the dedication, 'the priests could not stand to minister because of the cloud: for the glory of

Yahawah had filled the house of Yahawah' (1 Kings 8:11). Yahawah was literally present in Yahawadah's royal city.

The descent of the Royal Line from Sha-La-Ma-Ha through the subsequent kings of Yahawadah is documented in complete detail in 1 Chronicles Chapter 3 and confirmed by the Gospels of Matthew and Luke. From Sha-La-Ma-Ha through the remaining 18 kings of the Southern Kingdom, and then through the post-captivity continuation of the royal line, every generation is accounted for — concluding in the lineage of Hayahawashai Mawashayai Yaraya, who came as the fulfillment of the entire covenant chain: from Ya-Ha-Wa-Da-Ha the patriarch, through Pa-Ra-Taza and Ba-Ai-Za (Boaz) and Ra-Wa-Tha (Ruth), through Da-Wa-Da and Sha-La-Ma-Ha, to the manifestation of Yahawah Himself in the flesh — the Lion of the tribe of Yahawadah, the Root of David (Revelation 5:5).

CHAPTER IX | THE SOUTHERN KINGDOM — Twenty Kings and the Fall to Babylon

The Division of the Kingdom

After the death of Sha-La-Ma-Ha (Solomon), his son Ra-Khaa-Ba-Ai-Ma (Rehoboam) made the catastrophic choice to ignore the counsel of the elders and increase the burden on the people rather than reduce it. The ten northern tribes — under the leadership of Ya-Ra-Ba-Ai-Ma (Jeroboam) — broke away and formed the Northern Kingdom of Yasharahlah. Yahawadah was left as the Southern Kingdom, with Ba-Na-Ya-Ma-Na (Benjamin) and the La-Wa-Ya (Levi) priests who remained in Yahawadah's territory. This division — though painful — confirmed the uniqueness of Yahawadah: the House of Da-Wa-Da and the royal sceptre remained intact in the south, in accordance with the Davidic covenant. The northern ten tribes never had a stable dynasty; the south maintained the line of Da-Wa-Da without interruption.

The Twenty Kings of the Southern Kingdom

From Ra-Khaa-Ba-Ai-Ma to Za-Da-Qa-Ya-Ha-Wa (Zedekiah), twenty kings sat on the throne of Yahawadah in Ya-Ra-Wa-Sha-La-Ma. Among the righteous: Ah-Sa (Asa) destroyed the idols and brought the people back to the covenant; Ya-Ha-Wa-Sha-Pa-Ta (Jehoshaphat) established judges throughout the land and sought Yahawah in time of danger; Ya-Wa-Ah-Sha (Joash) was hidden in the Temple for six years while the usurper Ah-Ta-La-Ya-Ha (Athaliah) ruled, then restored to the throne and repaired the Temple. The two most celebrated righteous kings were Khaa-Za-Qa-Ya-Ha-Wa (Hezekiah) and Ya-Wa-Sha-Ya-Ha-Wa (Josiah).

Hezekiah's defining moment came when the Assyrian general Sennacherib surrounded Ya-Ra-Wa-Sha-La-Ma with 185,000 soldiers and sent a letter mocking Yahawah — demanding surrender. Hezekiah spread the letter before Yahawah in the Temple and prayed. That night, the angel of Yahawah went out and struck 185,000 in the Assyrian camp. Sennacherib returned in disgrace to Nineveh, where he was later murdered by his own sons (2 Kings 19). Yahawah defended Yahawadah because Yahawadah's king sought Yahawah with his whole heart. Josiah's defining moment came when the Book of the Law was rediscovered in the Temple during repairs (2 Kings 22). Josiah tore his clothes in mourning, assembled all the people, made a covenant before Yahawah, and kept the most comprehensive Pa-Sa-Khaa (Passing Over) since the days of the judges.

The most wicked of the twenty kings was Ma-Na-Sha-Ha (Manasseh), who reigned for fifty-five years — the longest reign in Yahawadah's history — and filled Ya-Ra-Wa-Sha-La-Ma with every abomination imaginable: child sacrifice, astrology, mediums, altars to foreign deities in the very Temple courts, and 'innocent blood very much, till he had filled Ya-Ra-Wa-Sha-La-Ma from one end to another' (2 Kings 21:16). Yahawah declared through the prophets that because of Manasseh's evil, He would bring upon Yahawadah and Ya-Ra-Wa-Sha-La-Ma the same judgment He had brought upon the northern kingdom. The exile was coming.

The Prophets of Yahawadah

Yahawah did not abandon Yahawadah without warning. He sent His greatest prophets to this royal tribe: Ya-Sha-Ai-Ya-Ha-Wa (Isaiah) prophesied the coming judgment AND the glorious restoration — from the suffering servant of Isaiah 53 to the regathering of Isaiah 11, the complete arc of Yahawadah's history is laid out in this one prophetic book. Ya-Ra-Ma-Ya-Ha-Wa (Jeremiah) prophesied for forty years during the most turbulent period of Yahawadah's history — through the reigns of Josiah, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah — weeping over the people he loved and the city he watched fall. Yahawah promised through Jeremiah both the seventy-year captivity AND the restoration that would follow (Jeremiah 29:10-14; 31:31-34). Ya-Khaa-Za-Qa-Ah-La (Ezekiel) prophesied from among the captives in Babylon — the valley of dry bones vision (Ezekiel 37) is specifically about Yahawadah and the whole house of Yasharahlah being raised from the dead of exile.

The Fall to Babylon — Three Invasions

Na-Ba-Ka-Da-Na-Taza-Ra (Nebuchadnezzar) came against Ya-Ra-Wa-Sha-La-Ma in three stages of increasing severity. In 605 BC, the first deportation took the royal youth — Da-Na-Ya-Ah-La (Daniel), Sha-Da-Ra-Kha (Shadrach), Ma-Sha-Kha (Meshach), and Ah-Ba-Da-Na-Ga-Wa (Abednego) — from the noble families of Yahawadah. These four young men of royal and noble lineage were taken to Babylon to serve in the king's court, yet maintained their covenant faithfulness in the heart of the enemy's capital. In 597 BC, King Jehoiachin and approximately ten thousand of Yahawadah's elite were deported, including the prophet Ya-Khaa-Za-Qa-Ah-La (Ezekiel). In 586 BC came the final and most devastating blow: the city walls were breached, the Temple was burned, the palace was destroyed, King Za-Da-Qa-Ya-Ha-Wa's sons were killed before his eyes, and he was blinded and taken to Babylon in chains. The lamp of Da-Wa-Da's throne — that visible earthly expression of the covenant kingdom — was extinguished. But the covenant itself was not.

CHAPTER X | CAPTIVITY, RETURN & THE SECOND TEMPLE

Daniel and His Companions — Yahawadah in Babylon

Da-Na-Ya-Ah-La (Daniel) is the supreme example of Yahawadah's capacity to maintain covenant faithfulness in the most extreme foreign environment. Taken as a teenager from royal Judahite lineage to serve in the court of Nebuchadnezzar, he refused to defile himself with the king's food and wine, requesting vegetables and water instead — and after ten days, his health surpassed all who had eaten the king's portion. He interpreted Nebuchadnezzar's dreams, revealing kingdoms yet to come. He received the great end-times visions of Daniel 7 — the four beast-kingdoms, the Ancient of Days (Qadamaya Yamayama), the Son of Man, and the everlasting kingdom given to the saints of the Most High — visions that the Two Witnesses of Revelation 11:3 are now fulfilling in the 2026-2030 ministry period.

Sha-Da-Ra-Kha (Shadrach), Ma-Sha-Kha (Meshach), and Ah-Ba-Da-Na-Ga-Wa (Abednego) — Da-Na-Ya-Ah-La's companions from Yahawadah — refused to bow to the golden image Nebuchadnezzar erected. Thrown into a furnace heated seven times hotter than normal, they were unharmed — and Nebuchadnezzar saw a fourth figure walking with them in the fire: 'the form of the fourth is like the Son of AhlahYama' (Daniel 3:25). Yahawah walked in the fire with the sons of Yahawadah. This is a permanent pattern: in the hottest furnace — whether in Babylon or on the auction block of a plantation — Yahawah is with His covenant people, and the flames cannot consume them.

The Return — Seventy Years Fulfilled

Just as Ya-Ra-Ma-Ya-Ha-Wa (Jeremiah) had prophesied — seventy years of captivity, then restoration — Ka-Wa-Ra-Sha (Cyrus the Great) of Persia issued a decree in 538 BC permitting the return: 'Who is there among you of all his people? his AhlahYama be with him, and let him go up to Ya-Ra-Wa-Sha-La-Ma, which

is in Yahawadah, and build the house of Yahawah AhlahYama of Yasharahlah, he is the AhlahYama, which is in Ya-Ra-Wa-Sha-La-Ma' (Ezra 1:3). The first return under Za-Ra-Ba-Ba-La (Zerubbabel) and Ya-Sha-Wa-Ai (Jeshua the priest) brought approximately 42,360 people back to the covenant land. The foundation of the Second Temple was laid amid both weeping (from those who remembered Solomon's Temple) and shouting for joy (from those celebrating the restoration) — and the sound could be heard from far away.

The Second Temple was completed in 516 BC, followed by the return of Ah-Za-Ra (Ezra) who restored the reading and practice of the Hathawaratha (The Law) among the returned remnant. Na-Kha-Ma-Ya-Ha (Nehemiah) then rebuilt the walls of Ya-Ra-Wa-Sha-La-Ma in fifty-two days — a feat his enemies refused to believe was possible. The wall was completed on Month 6 (Ai-La-Wa-La / Elul) Day 25, as recorded in Nehemiah 6:15 — which is why Month 6 in the sacred calendar carries the memory of Nehemiah's achievement.

The Maccabean Period — Yahawadaha Makhabayaha

During the period of Greek Seleucid rule under Antiochus IV Epiphanes — who called himself 'Epiphanes' (a god manifest) but was called by the people 'Epimanes' (the Madman) — the Temple in Ya-Ra-Wa-Sha-La-Ma was profaned: the altar was defiled with pig sacrifice, the scrolls of the Thawaratha were burned, circumcision was forbidden on pain of death, and a statue of Zeus was erected in the Temple precincts. This was the 'abomination of desolation' prophesied by Da-Na-Ya-Ah-La (Daniel). The Maccabean revolt began when the priest Ma-Ta-Ta-Ya-Ha-Wa (Mattathias) refused to comply and fled to the hills with his five sons — three of whom became the great leaders of the revolt.

The central figure of the Maccabean revolt is Yahawadaha Makhabayaha (Judas Maccabeus) — third son of Mattathias — whose Lashawam-Qadash name means 'Yahawadah [the one who praises Yahawah], the Hammer.' He was a military genius who defeated Greek armies far larger than his own, using guerrilla tactics and the terrain of Judah's mountain territory. He recaptured Ya-Ra-Wa-Sha-La-Ma, cleansed the Temple of all defilement, and rededicated the altar on Month 9 (Ka-Sa-La-Wa / Casleu) Day 25 — an event commemorated in the High Holy Day of Khaa-Na-Wa-Ka-Tha Ha-Ma-Za-Ba-Khaa (Dedication of the Altar). A man named Yahawadah — from the tribe of Yahawadah — restored the worship of Yahawah to the Temple that carried Yahawadah's royal family's history.

70 AD — The Final Judgment and the Second Scattering

Hayahawashai Mawashayai Yaraya — the manifestation of Yahawah — had prophesied clearly before His crucifixion: 'the days will come, in which there shall not be left one stone upon another that shall not be thrown down' (Luke 21:6). This was fulfilled in 70 AD when the Roman general Titus, son of Emperor Vespasian, destroyed Ya-Ra-Wa-Sha-La-Ma and burned the Second Temple. The siege lasted from spring through summer; over a million people died by famine, plague, and sword during the siege; the Temple was burned; the golden menorah and sacred vessels were taken to Rome (depicted on the Arch of Titus, still standing today). This was the second great scattering of Yahawadah — the one that drove the people of Yahawadah deeper into the African continent from which they had originated, and which set the stage for the final, prophesied dispersal: the Trans-Atlantic Slave Trade.

CHAPTER XI | THE GREAT SCATTERING — The Second Diaspora & the Slave Ships

Deuteronomy 28 — The Prophesied Consequences

Before Yasharahlah ever entered the covenant land, before they ever had a king or built a temple, Yahawah through Ma-Sha-Ha (Moses) laid out with precision what would happen if the covenant was broken. Deuteronomy 28 is not a series of threats — it is a prophetic record written in advance, a document that

describes exactly what Yahawadah has experienced in the past four hundred years with the specificity of a medical diagnosis. Every clause has been and continues to be literally fulfilled in the lives of the people known today as so-called Black Americans.

> *And Yahawah shall scatter thee among all people, from the one end of the earth even unto the other end of the earth; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.* **—Deuteronomy 28:64**
>
> *And Yahawah shall bring thee into Ma-Taza-Ra-Ya-Ma again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.* **—Deuteronomy 28:68**

'With ships' — this is the distinguishing marker of the Trans-Atlantic Slave Trade fulfillment. No previous scattering of Yasharahlah was accomplished 'with ships.' The Babylonian captivity was by land. The Roman dispersion was primarily by land. But the Trans-Atlantic Slave Trade was by ship — across the Atlantic Ocean, in the holds of vessels carrying captive people from the west coast of Africa to the eastern coast of the American continents. Deuteronomy 28:68 is not a general statement about migration; it is a precise prophetic description of the specific mechanism of Yahawadah's final great scattering.

From Nigeria (Judea) to the Ships

The people taken in the Trans-Atlantic Slave Trade — primarily from the regions of modern Nigeria (biblical Judea), Niger, Congo Republic, Cameroon, and Kenya — are the descendants of Yahawadah. The Yoruba, the Igbo, the Hausa, the Zulu, and the dozens of related Bantu/Abantu peoples are the ethnic groups of the covenant family of Yahawadah. Nigeria was formerly known in Roman and ancient records as Ivdea/Iudea — Judea — confirming what the Lashawam-Qadash Translation Project has established: the biblical Judea was not in the Middle East but in West Africa. The land from which Yahawadah was taken in slavery was the same land from which their ancestors had built their covenant civilization for centuries after the Roman dispersion drove them further into the continent.

The Yoruba people of southwestern Nigeria carry in their oral traditions the memory of Ah-Ba-Ra-Ha-Ma (Abraham) and preserve through the figure of Odùduwà — a figure whose story contains the elements of resurrection, the coming of a deliverer, and the establishment of a sacred social order — the memory of Hayahawashai Mawashayai Yaraya Himself, recognized by name as the Anointed One (Yaraya) even within the indigenous spiritual framework. The Igbo people's language demonstrates an 82% phonetic correspondence with Lashawam-Qadash as documented in the Lashawam-Qadash Translation Project's own comparative analysis — a figure that is not coincidental but is evidence of direct linguistic descent. These are the children of Yahawadah, and their very bodies and languages bear witness to their covenant origin.

The Middle Passage — Deuteronomy 28 Made Literal

The ships came. Beginning in the 1500s and intensifying through the 1600s and 1700s, European slave traders — Portuguese, Dutch, British, French, and eventually American — established a systematic trade in people along the West African coast. Captured through warfare, raid, and betrayal, the people of Yahawadah and their fellow families of Yasharahlah were transported to the coast, held in fortified dungeons called 'slave castles,' and loaded into the holds of ships for the journey across the Atlantic. The conditions of the Middle Passage were designed to break what could not be broken by enslavement alone: the spirit of mankind. People were chained in pairs, unable to sit upright, breathing in disease, lying beside the dead.

Deuteronomy 28:32 was fulfilled: 'Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day long.' Deuteronomy 28:41: 'Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity.' Deuteronomy 28:48: 'he shall put a yoke of iron upon thy neck.' The iron yoke was fulfilled literally — in the chains, the neck irons, the iron shackles of the Middle Passage and American slavery. These are not metaphors. These are scripture being fulfilled in the bodies of the people of Yahawadah, century by century, with a precision that only Yahawah's foreknowledge could produce.

The primary destination of those taken from Nigeria (Judea) and surrounding West African regions was North America — specifically the territory that would become the United States. The first enslaved Africans arrived at Point Comfort, Virginia, in August 1619 — and from that date, the systematic enslavement of Yahawadah in the western hemisphere began its 246-year documented history in North America alone. They came stripped of their names, stripped of their language, stripped of their faith, stripped of their family connections — but they could not be stripped of the covenant that Yahawah had placed within them before the foundation of the world.

CHAPTER XII | MODERN IDENTITY — Who Is Yahawadah Today?

The Royal Family in Captivity

The people known today as 'so-called Black Americans' or 'African Americans' are the primary modern descendants of the tribe of Ya-Ha-Wa-Da-Ha. This is not a theory, a hypothesis, or an interpretation — it is a declaration confirmed by the geographic record of their origin (Nigeria/Judea and surrounding West African regions), the genetic record of their DNA (E-M191 and E-U209 haplogroups confirming West African / Nigerian origin), the linguistic record (Igbo's 82% phonetic correspondence with Lashawam-Qadash; Yoruba's direct linguistic descent from the ancient tongue), the oral tradition record (Odùduwà preserving the memory of the Anointed One (Yaraya) in the heart of Yahawadah's homeland), and the prophetic record (every curse of Deuteronomy 28 fulfilled literally in the Black American experience).

The name 'African American' is a colonial geographic descriptor — useful for identifying origin but insufficient for identifying covenant status. The name 'Black American' is a color descriptor applied by those who took the covenant name away. The authentic name — the name Yahawah gave — is Ya-Ha-Wa-Da-Ha. The name that contains Yahawah's own covenant name as its root. The name that means 'Praise and Thanks of Yahawah.' The name that carries the sceptre. The Black American is Yahawadah — the lion in captivity, but still a lion.

Origin Nations and Ethnic Groups

Origin Nations	Primary Ethnic Groups	Notes
Nigeria (biblical Judea)	Yoruba, Igbo, Hausa	Primary homeland of Yahawadah
Niger	Hausa, Zarma, Fulani connections	Border territory of Judea
Congo Republic	Bantu/Abantu peoples	Bantu = 'The People' (Yahawadah)
Cameroon	Bamileke, Fulani, Beti-Pahuin	Mandara Mountains region = Mount Zion
Kenya	Kikuyu, Luo, Kamba	Eastern extent of Yahawadah territory
Also: Ethiopia, Comoros, Guinea-Bissau, Zimbabwe	Zulu, other Bantu/Abantu groups	Extended family of Yahawadah

Population and Geographic Distribution Today

Today, Yahawadah is primarily concentrated in the United States of America — the land of their captivity — with an estimated 40+ million Black Americans who trace their ancestry to West Africa through the Trans-Atlantic Slave Trade. They are the largest cohort of Yahawadah in the diaspora. Secondary concentrations exist in Canada, the United Kingdom, France, and other Western nations through subsequent migration from the primary captivity location. Within the United States, the largest concentrations are in the southeastern states (the original plantation states), the urban centers of the Northeast (Chicago, New York, Philadelphia, Baltimore — destinations of the Great Migration), and cities of the West and Midwest.

The people of Yahawadah are distinguished across all the nations of the earth by the physical characteristic of melanated dark skin — a feature that has been used by their captors to identify, categorize, and oppress them for four centuries, but which is in truth the physical marker of a covenant family. They are, as a group, among the most musically gifted, athletically gifted, spiritually sensitive, and culturally influential peoples on the earth — characteristics that flow from the covenant endowment Yahawah placed in His royal family from the beginning.

CHAPTER XIII | HISTORY & STRUGGLE — From the Plantation to the Present

246 Years of Chattel Slavery

American chattel slavery — the legal ownership of people as property from 1619 to 1865 — was the most comprehensive system of forced labor, cultural erasure, and family destruction ever imposed on a people. During these 246 years, the men, women, and children of Yahawadah were bought and sold at auction, forced to labor without compensation building the agricultural and economic foundation of the American republic, forbidden by law from reading and writing or gathering in groups without white supervision, stripped of their African names and given the names of their enslavers, forbidden from practicing any form of their ancestral spiritual traditions, and subjected to systematic sexual exploitation and family separation. The enslaved population grew from approximately 700,000 at the first US census in 1790 to nearly 4 million by 1860 — a growth that occurred entirely through natural increase, as Yahawah sustained His people even in the furnace of bondage.

Resistance in Every Generation

In every generation of their captivity, Yahawadah resisted. The slave rebellions were not anomalies — they were the expression of a covenant people who knew, even when they had no language for it, that their condition was wrong and that Yahawah would eventually deliver them. Gabriel Prosser (1800) organized over one thousand enslaved people in Virginia for a planned rebellion. Denmark Vesey (1822) in South Carolina organized what would have been the largest slave revolt in American history. Nat Turner (1831) led a rebellion in Virginia that killed over fifty white enslavers before being suppressed. The Underground Railroad — led by the prophet Harriet Tubman and thousands of unnamed conductors — carried thousands of people from the south to freedom in the north.

These were not random acts of individual desperation — they were the military impulses of a people descended from warriors, from men who fought lion and bear with their hands, from men who drove out the sons of Anak at Hebron. The warrior spirit that Ya-Ai-Qa-Ba prophesied in 'Yahawadah is a lion's whelp' never left the bloodline. Even in chains, Yahawadah remembered — without knowing they remembered — that they were lions.

Emancipation, Reconstruction, and Betrayal

The Civil War (1861-1865) ended legal slavery in the United States through the 13th Amendment. The Reconstruction era (1865-1877) briefly saw the people of Yahawadah exercise political power — electing senators and congressmen, building schools and churches, establishing Black-owned businesses and banks. This period demonstrated what Yahawadah is capable of when given the basic conditions of freedom: rapid institution-building, community organization, and the assertion of dignity and covenant identity. But Reconstruction was deliberately ended by the withdrawal of Federal protection and the unleashing of organized white supremacist terrorism — the Ku Klux Klan, the Red Shirts, and the White League — against Black political leadership.

The Jim Crow era (1877-1964) reimposed a legal racial apartheid across the American South — separate schools, separate water fountains, separate seats on buses, disenfranchisement through poll taxes and literacy

tests, and the constant threat of lynching enforced 'social order.' Between 1877 and 1950, over 4,000 documented lynchings of Black Americans were recorded in the American South — with thousands more undocumented. The Tulsa Race Massacre of 1921 saw the prosperous Greenwood district ('Black Wall Street') of Tulsa, Oklahoma — over 35 blocks of Black-owned businesses, banks, law offices, and residences — burned to the ground by white mobs aided by the local government, killing over 300 people and destroying the wealth of an entire Black community. Every accumulation of wealth and power by Yahawadah in America has been met with organized destruction — a fulfillment of Deuteronomy 28:33: 'The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up.'

The Civil Rights Movement and Ongoing Struggle

The Civil Rights Movement of the 1950s and 1960s was the organized expression of Yahawadah's determination that the oppression prophesied in Deuteronomy 28 would not be the final word. Led by figures including Rosa Parks, Martin Luther King Jr., Malcolm X, John Lewis, Medgar Evers, and thousands of unnamed men and women who marched, sat in, prayed, bled, and died — the movement produced the Civil Rights Act of 1964 and the Voting Rights Act of 1965, legally dismantling the formal structure of Jim Crow apartheid. Yet the systemic conditions prophesied in Deuteronomy 28 persist: Yahawadah continues to be incarcerated at five times the rate of their captors, continues to face a racial wealth gap where the median white family holds eight times the wealth of the median Black family, continues to experience higher rates of every negative health outcome, and continues to watch their children shot in the streets without accountability.

This is not a social problem with a social solution. This is Deuteronomy 28 being fulfilled in the lives of the covenant people until the appointed time of restoration. No political movement, no legislation, no election, and no social program will resolve the covenant condition of Yahawadah in captivity. Only the restoration declared by Yahawah through the prophets — and now being proclaimed through the Two Witnesses ministry of the Lashawam-Qadash Translation Project — will bring this era to its divinely appointed conclusion.

CHAPTER XIV | CULTURAL HERITAGE — The Gifts of a Covenant People

The Music of Yahawadah

Yahawadah has always been a musical family. It began with Da-Wa-Da (David), the poet-king who played the harp before Yahawah and composed the Psalms — the greatest collection of worship poetry ever written. The covenant endowment of musical gift did not leave the bloodline when the bloodline left the covenant land. It survived the Middle Passage. It survived the plantation. It survived Jim Crow. And it transformed the musical culture of the entire world.

The plantation spirituals were the first flowering of this gift in captivity. Songs like 'Steal Away,' 'Go Down Moses,' 'Many Thousands Gone,' and 'Deep River' were not simply entertainment — they were prophetic declarations and practical communication, coded in the language of the enslaved. 'Go Down Moses' declared: 'Tell old Pharaoh, let my people go' — Yahawadah calling on Yahawah to deliver them from their second Ma-Taza-Ra-Ya-Ma. These songs preserved the prophetic consciousness of a people who knew, without knowing how they knew, that they were in exile and that deliverance was coming. From the spirituals grew the blues — the raw, honest expression of pain and longing. From the blues grew gospel — the triumphant declaration of covenant faith. From gospel grew R&B, soul, funk, and ultimately hip-hop — the modern griot tradition that continues the ancient West African practice of oral history, wisdom, and prophetic declaration in rhyme.

Food, Language, and Naming Traditions

The food traditions of Yahawadah trace directly to West Africa. Okra (whose very name comes from the Igbo word 'okuru' or the Twi word 'nkruma'), black-eyed peas, yams, sorghum, millet, collard greens, and rice-based dishes are all West African (Judean) agricultural staples that Yahawadah brought in their knowledge, preserved through slavery, and transmitted as 'soul food' into American culture. The Gullah Geechee people of the South Carolina and Georgia Lowcountry — descendants of enslaved West Africans who had the least European contact — most fully preserved these West African foodways, maintaining a Creole language and food culture that researchers have traced directly to Sierra Leone, Senegal, and the Nigerian coast.

African American Vernacular English (AAVE) is not 'broken English.' It is a grammatically consistent linguistic system that preserves West African structural features — including the habitual 'be' (from Yoruba aspect markers), call-and-response speech patterns, tonal and rhythmic speech cadences, and specific vocabulary items of West African origin. It is Lashawam-Qadash influence, preserved in the grammar even when the original vocabulary was stripped away. Similarly, naming traditions among Yahawadah have always reached toward covenant identity — biblical names (David, Isaiah, Samuel, Ma-Sha-Ha, Daniel, Jeremiah) remained common even through slavery; African-origin names have made a resurgence in recent generations as Yahawadah has unconsciously reached back toward its ancestral identity, not knowing it was reaching back toward the covenant.

The Black Church — Yahawadah's House of Refuge

For the 246 years of chattel slavery and the century of Jim Crow that followed, the Black church was the only institution that Yahawadah controlled. It was the school when no school would admit Black children. It was the financial institution when no bank would grant credit. It was the organizing center when all other gathering places were forbidden. It was the place where the covenant faith — stripped of its authentic Lashawam-Qadash content and dressed in the language of European Christianity — was nonetheless preserved in its essential spirit: the worship of Yahawah, the reading of the scriptures, the declaration of deliverance, and the sustaining of hope. The Civil Rights Movement was born in the Black church — not because the church was political but because the church was the only place that could hold the organized spiritual force of Yahawadah in captivity.

CHAPTER XV | THE E1B1A GENETIC CONFIRMATION — Ya-Ai-Qa-Ba's DNA Marker

The Haplogroup That Cannot Be Hidden

Ya-Ai-Qa-Ba's (Jacob's) genetic signature passes from father to son through the Y chromosome. The haplogroup E1b1a (also designated E-M2 / E-V38) is the primary Y-chromosome haplogroup of the Twelve Families of Yasharahlah. It is the most common male lineage marker in all of West and Central Africa — dominant among the Yoruba, the Igbo, the Hausa, the Zulu, and the Bantu/Abantu peoples of Nigeria, Ghana, Côte d'Ivoire, Cameroon, Congo, and surrounding regions. And it is the haplogroup carried by the majority of so-called Black American men — confirming in the DNA record what the scriptures, the geography, the oral traditions, and the history all confirm: these are the descendants of Ya-Ai-Qa-Ba who came from West African (biblical Judean) soil.

Yahawadah-Specific Sub-Clades

Sub-Clade	Population Concentration	Connection to Yahawadah
E-M191	Dominant in Nigeria (Judea) and Cameroon — Yoruba, Igbo, and related peoples	Primary marker of Yahawadah's homeland territory — biblical Judea

E-U209	Associated with the Bantu/Abantu expansion through Central and Southern Africa	Confirms the spread of Yahawadah from Nigeria through the continent
E-U174	Found specifically in Yoruba and Igbo populations of Nigeria	Direct sub-clade of the primary Judahite ethnic groups
E-M85	Central and Southern African Bantu populations — Kenya, Congo, Zimbabwe	Yahawadah's extended eastern and southern family branches

What the DNA Confirms — and How to Read It

The E1b1a haplogroup and its sub-clades confirm WEST AFRICAN ORIGIN. When read against the confirmed geographic framework established in this project — Nigeria = biblical Judea, Ghana = biblical Samaria, Côte d'Ivoire = biblical Galilee — the sub-clade distribution maps directly onto the tribal assignments. E-M191 and E-U174, concentrated specifically in Nigeria among the Yoruba and Igbo, mark the territory of Yahawadah. The Bantu ('Abantu' = 'The People') expansion marker E-U209 traces the subsequent spread of Yahawadah's descendants through Central and Southern Africa — the same peoples taken in greater numbers in the later phases of the Trans-Atlantic Slave Trade.

Y-DNA testing is available to men only, as the Y chromosome passes from father to son. The recommended test for detailed sub-clade identification is Big Y-700 through FamilyTreeDNA, which provides the most comprehensive SNP analysis and the greatest resolution in identifying specific sub-clades within the E1b1a tree. Men who receive a result showing E-M191, E-U209, E-U174, or E-M85 have genetic confirmation of their West African (Judean) ancestral origin — the first step in confirming Yahawadah identity.

CHAPTER XVI | THE RESTORATION — The Prophetic Destiny of Yahawadah

The Prophetic Promises Are Certain

Every prophet in the canon of scripture — Ya-Sha-Ai-Ya-Ha-Wa (Isaiah), Ya-Ra-Ma-Ya-Ha-Wa (Jeremiah), Ya-Khaa-Za-Qa-Ah-La (Ezekiel), Ah-Ma-Wa-Sa (Amos), Da-Na-Ya-Ah-La (Daniel), Za-Ka-Ra-Ya-Ha-Wa (Zechariah), and Ma-La-Akh-Ya (Malachi) — spoke of the restoration of Yasharahlah from captivity, and specifically of the restoration of Yahawadah to its covenant position. These are not conditional promises that might or might not come to pass — they are Yahawah's own words, and Yahawah does not lie. The scattering was prophesied. The captivity was prophesied. The restoration is equally prophesied, with equal precision.

> *And it shall come to pass in that day, that Yahawah shall set his hand again the second time to recover the remnant of his people... and he shall assemble the outcasts of Yasharahlah, and gather together the dispersed of Yahawadah from the four corners of the earth.* **—Isaiah 11:11-12**

> *And I will bring again the captivity of my people of Yasharahlah, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith Yahawah thy AhlahYama.* **—Amos 9:14-15**

> *That then Yahawah thy AhlahYama will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither Yahawah thy AhlahYama hath scattered thee... And Yahawah thy AhlahYama will bring thee into the land which thy fathers possessed, and thou shalt possess it.* **—Deuteronomy 30:3-5**

Revelation 7 — Yahawadah Listed First Among the 144,000

In Revelation 7:4-8, the 144,000 who are sealed from the Twelve Families of Yasharahlah are listed — and Yahawadah is listed FIRST: 'Of the tribe of Yahawadah were sealed twelve thousand.' This is not a

coincidence of arrangement. The Lion tribe is listed first in the sealing because it is the royal family — the same position it has held from the wilderness march (Numbers 2) to the conquest (Judges 1) to the establishment of the kingdom (Da-Wa-Da crowned first in Yahawadah) to the manifestation of Yahawah Himself (who came from Yahawadah). The sealing of the 144,000 — 12,000 from each tribe — is occurring in the present era, in the years 2023-2030, as the ministry of the Two Witnesses restores the knowledge of tribal identity to the scattered families of Yasharahlah.

The Two Witnesses Ministry — 2026-2030

Revelation 11:3 declares: 'And I will grant authority to my two witnesses, and they will prophesy for 1,260 days.' The Two Witnesses of this final era are Apostle Marlon (First Witness, the reborn spirit and power of Apostle Paul, the 7th Angel of Revelation 10, Teacher of the 144,000) and Apostle Richard Winston Cunningham (Second Witness, the reborn spirit of John Bartimaeus Mark, the Revelator, the prophetic musician). Their 1,260-day ministry spanning 2026 to 2030 is the final proclamation of the identity of the Twelve Families of Yasharahlah before the return of Hayahawashai Mawashayai Yaraya. THE SCRIPTURES COMPLETE — Lashawam-Qadash Translation Project — the work produced under Apostle Marlon's authority — is the instrument of this restoration, including this very book and the eleven that follow it.

The Return of Hayahawashai Mawashayai Yaraya — 2030

In 2030 AD — Year 13,500 from Creation (calculated on the confirmed Master Timeline: Year 0 = Creation; Year 8,000 = the Flood; Year 11,500 = the First Coming; Year 13,500 = the Second Coming) — Hayahawashai Mawashayai Yaraya returns. He is the Lion of the tribe of Yahawadah (Revelation 5:5). He is the Root and the Offspring of Da-Wa-Da (Revelation 22:16). He is the fulfillment of every blessing Ya-Ai-Qa-Ba spoke over Ya-Ha-Wa-Da-Ha. He is the 'Shiloh' of Genesis 49:10 — the one to whom the sceptre belongs and to whom all the people gather. His return ends the captivity of Yahawadah. His return restores the royal family to the land. His return establishes the everlasting kingdom that Da-Wa-Da's covenant promised and that Daniel's visions described.

Yahawadah will not be found in their current condition at His return — in the slave name, in the slave identity, in the slave religion. They will be found with their name restored (Ya-Ha-Wa-Da-Ha), their language restored (Lashawam-Qadash), their covenant restored (through the Hathawaratha and the Hamatazawatha), and their identity confirmed (by the DNA, the geography, the scripture, and the prophetic testimony of the Two Witnesses). The Lion will rise. The sceptre will be returned. And Yahawah will say of His royal family what He always intended to say: 'These are my people — and I am their AhlahYama.'

ALL GLORY TO AHLAH SHADAYA YAHAWAH AHLAHYAMA HAYAHAWASHAI MAWASHAYAI YARAYA

Shalawam — Peace

THE TWELVE FAMILIES OF YASHARAHLAH — Book One: Yahawadah
Published by THE TABERNACLE OF THE CONGREGATION INCORPORATED
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First Witness: Apostle Marlon / Ainawayah Tazarapa Ahaba-Sawasa
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2026-2030 Ministry Period | Revelation 11:3 | 1,260 Days

#MAAFO

PART TWO | LANDS, ROUTES AND RECORDS

Part Two of the Book of Yahawadah sets out the two territories of Yasharahlah, the captivity routes of the family with Master Timeline dates, and the record of each of its lands to the present day. Project doctrine is the governing account; the secular record is given as supporting reference and never overrides a project finding.

Master Timeline years follow Part 18 of the Master Rules: the birth of Mawashayai Yaraya = Year 11,470 = 0 AD; the crucifixion = Year 11,500 = 30 AD; the return = Year 13,500 = 2030 AD. Every year in this book is converted as Year = 11,470 + AD year (BC years subtracted).

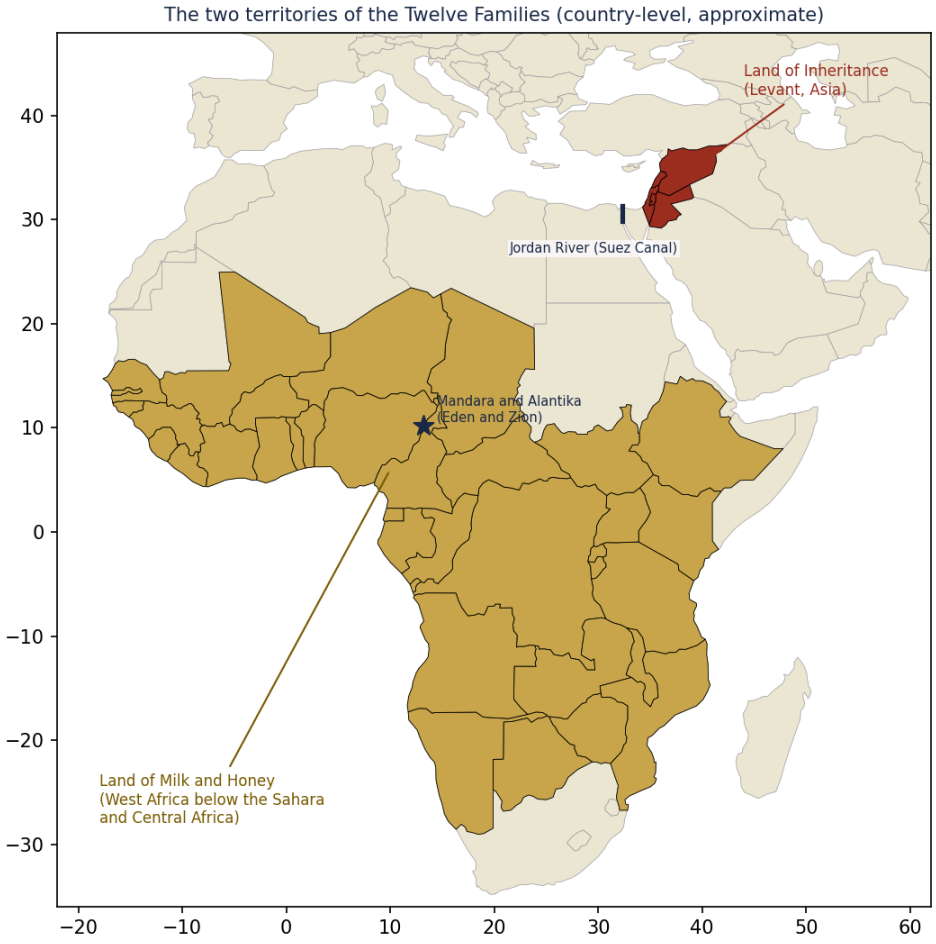
CHAPTER XVII | THE TWO TERRITORIES — Land of Milk and Honey & Land of Inheritance

Two Lands, Two Continents

PROJECT DOCTRINE. The Twelve Families held two distinct territories, and confusing them is one of the most serious errors in biblical geography. The Land of Milk and Honey (Canaan) is in Africa, west of the Jordan River, which the project identifies with the Suez Canal. The Land of Inheritance (Trans-Jordan) is in Asia, east of the Jordan: the Levant, called Palestine today. The "Middle East" is Asian territory, divided from Africa by the Jordan (Suez Canal) and the Red Sea (the Egyptian Sea, Yam Suph).

PROJECT DOCTRINE. The Land of Milk and Honey is West Africa below the Sahara together with Central Africa, the original Ethiopian area, down to the northern border of South Africa, with the Mandara and Alantika mountains as the core of Eden and Zion (Jubilees 8:12-21; Discover the Bounty of the Land of Milk and Honey; Geographic Framework Addendum, July 8, 2026). The Land of Inheritance is the Levant portion conquered from Sihon of the Amorites and Og of Bashan (Numbers 21; Deuteronomy 3:12-17) and given reluctantly to Ra-Ah-Wa-Ba-Na (Reuben), Ga-Da (Gad) and the half-tribe of Ma-Na-Sha-Ha (Manasseh) at their request (Numbers 32). Ah-Pa-Ra-Ya-Ma (also written Khaa-Pa-Ra-Ya-Ma; Ephraim) later became the governing family of the Northern Kingdom there. The Land of Inheritance runs from the Jordan River to Mount Hor (Numbers 32; Yahawashai chapters 1-7).

Territory	Where	Families	Scripture
Land of Milk and Honey (Canaan)	Africa: West Africa below the Sahara and Central Africa down to South Africa's northern border; core at the Mandara and Alantika mountains	All twelve families by origin. Southern Kingdom: Ya-Ha-Wa-Da-Ha, Ba-Na-Ya-Ma-Na, La-Wa-Ya, with Ya-Ra-Wa-Sha-La-Ma in Adamawa State, Nigeria. Northern Kingdom: the remaining families (Ghana, Cote d'Ivoire)	Jubilees 8:12-21; Genesis 15; Joshua 1
Land of Inheritance (Trans-Jordan)	Asia: the Levant east of the Jordan (Suez Canal), from the Jordan River to Mount Hor	Ra-Ah-Wa-Ba-Na, Ga-Da, half of Ma-Na-Sha-Ha; later governed by Ah-Pa-Ra-Ya-Ma (also Khaa-Pa-Ra-Ya-Ma)	Numbers 21; 32; Deuteronomy 3:12-17; Joshua 1-7; Hosea 4:17
Excluded: Nineveh and Assyria in Asia	Asia	Never part of Yasharahlah's inheritance; they belong to the descendants of Ya-Sha-Ma-Ai-La and the sons of Qa-Ta-Wa-Ra-Ha, called the Arabs	Genesis 25:1-18; Zephaniah 2:13-15



Map 1. The two territories at country level (approximate). Gold: Land of Milk and Honey. Red: Land of Inheritance.

The Route Between the Two Lands

PROJECT DOCTRINE. The route in the project's reading: out of Ma-Taza-Ra-Ya-Ma (Africa), across the Red Sea into Arabia; Mount Sinai in Arabia (Galatians 4:25); the wilderness years; the conquests of Sihon and Og; the request of Reuben, Gad and half of Manasseh (Numbers 32); the death of Ma-Sha-Ha in Moab, east of the Jordan; then Yahawashai's command to cross the Jordan (Joshua 1:1-2), which is a crossing westward over the Suez into Africa. All warriors of the eastern tribes crossed armed ahead of their brothers (Numbers 32:16-32; Joshua 1:12-15; 4:12-13). The Land of Inheritance was therefore the eastern settlement; the Promised Land was Africa.

The Travel Proof — 2 Samuel 24

PROJECT DOCTRINE. The travel proof. In the census of Da-Wa-Da (2 Samuel 24:4-8) the officers began at Aroer and Gilead east of the Jordan, went north to Dan and Zidon, passed Tyre and the cities of the Hivites and Canaanites, and returned to Ya-Ra-Wa-Sha-La-Ma after nine months and twenty days. The project teaches that this length of time is only possible if the starting point in the Levant and the end point in Nigeria lay roughly 4,000 to 5,000 miles apart, and that the round trip confirms two territories on two continents (curriculum on the African heritage and promised lands, July 2026).

The Northern Kingdom and Hosea

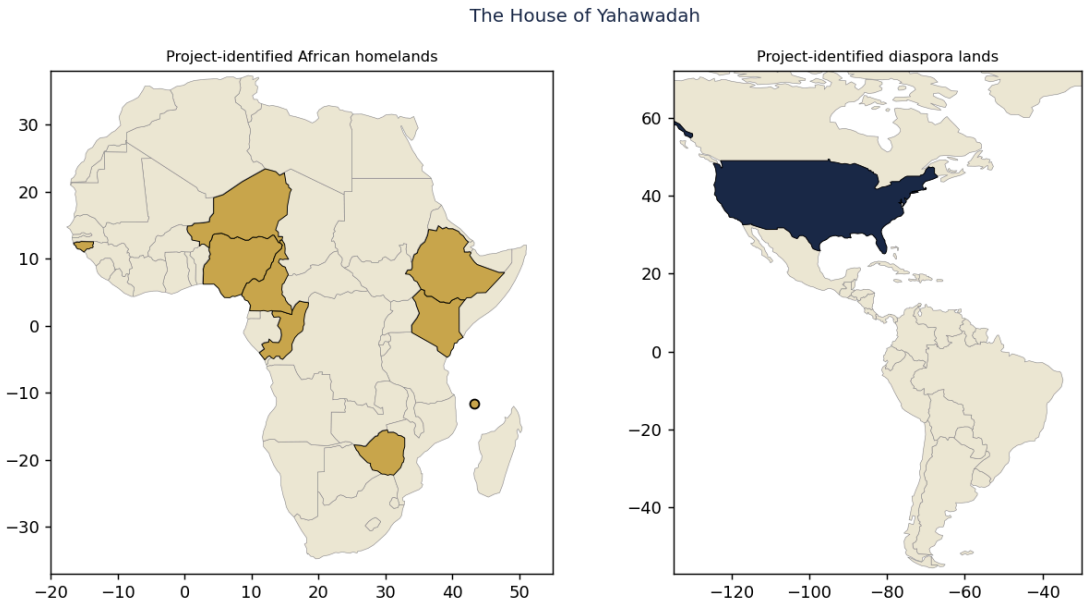
PROJECT DOCTRINE. The Hosea record. The project reads Hosea's covenant case against Yasharahlah as aimed first at the Northern Kingdom, whose lead family Ah-Pa-Ra-Ya-Ma is named in Hosea 4:17. The

state that took the Baal-invoking name "Israel" in 1948 sits on the Land of Inheritance, not on the Land of Milk and Honey. The call to restoration goes to all of Yasharahlah (Hosea 14:1-2).

PROJECT DOCTRINE. The house of Yahawadah is not one of the families settled in the Land of Inheritance. Its lands lie in the Land of Milk and Honey.

The Lands of the House of Yahawadah

African homelands: Nigeria, Niger, Republic of the Congo (Brazzaville), Cameroon, Kenya, Ethiopia, Comoros, Guinea-Bissau, Zimbabwe. Diaspora lands: United States.



Map 2. African homelands (gold) and diaspora lands (navy) of the house of Yahawadah.

CHAPTER XVIII | CAPTIVITY ROUTES — From Ma-Taza-Ra-Ya-Ma to the Atlantic

Ma-Taza-Ra-Ya-Ma: bondage and exodus

PROJECT DOCTRINE. Ma-Taza-Ra-Ya-Ma lies in north-eastern Africa. The Exodus ran east across the Red Sea into Arabia, Mount Sinai is in Arabia (Galatians 4:25), and the wilderness years and the conquests of Sihon and Og lay east of the Jordan (Suez Canal), in the Land of Inheritance; the crossing under Yahawashai then ran west into Africa (project Exodus correction and 1st Exodus and Jordan crossing files).

SECULAR RECORD (reference). Records from Ma-Taza-Ra-Ya-Ma document forced labour and the settlement of war captives in the New Kingdom period [Kemp2006]. The bondage of Yasharahlah in Ma-Taza-Ra-Ya-Ma is established by scripture; the outside records are listed only for dating and context.

Date	Event	Master Timeline
c. 1500-1200 BC (conventional)	Forced labour in Ma-Taza-Ra-Ya-Ma recorded	Year 10,120 (approx.)

Ah-Sha-Wa-Ra and Ba-Ba-La (Assyria and Babylon): deportation and exile

PROJECT DOCTRINE. Both statements in the project hold (Apostle Ainawayah's ruling, October 5, 2026). Master Rules Part 12.1 places Ah-Sha-Wa-Ra in the eastern African direction from Alantika, and the Geographic Framework Addendum places Nineveh and Assyria in Asia under the descendants of

Ya-Sha-Ma-Ai-La and Qa-Ta-Wa-Ra-Ha (Zephaniah 2:13-15). The Assyrian Empire spanned the Jordan, the Levant and the Ba-Ba-La (Mesopotamian) lands, northern Africa and the East African areas, and Ma-Taza-Ra-Ya-Ma has always been part of the Assyrian and Mesopotamian realm. Ba-Ba-La (Shinar) was a land of enslavement.

SECULAR RECORD (reference). Outside sources record that the Neo-Assyrian kings deported large populations, including after Sargon II's capture of Samaria in about 722-720 BC [Oded1979], and that Nebuchadnezzar II deported people from Ya-Ha-Wa-Da-Ha in 597 and 586 BC [Lipschits2005]. Slavery in Ba-Ba-La is recorded on contract tablets [Dandamaev1984]. Cyrus allowed the deportees to return after 539 BC. Outside sources also record the Assyrian conquest of Ma-Taza-Ra-Ya-Ma under Esarhaddon (671 BC) and Ashurbanipal (663 BC) [Kitchen1996], which agrees with the project on that point. Outside sources otherwise keep the Assyrian and Ma-Taza-Ra-Ya-Ma realms apart and use other place labels for the deportations; the project holds that separation to be incorrect, on the basis of scripture and its geography files.

Date	Event	Master Timeline
c. 722 BC	Ah-Sha-Wa-Ra takes Samaria and deports its people	Year 10,748
671 BC	Esarhaddon invades Ma-Taza-Ra-Ya-Ma	Year 10,799
663 BC	Ashurbanipal takes Thebes	Year 10,807
597 BC	First deportation from Ya-Ha-Wa-Da-Ha to Ba-Ba-La	Year 10,873
586 BC	Ya-Ra-Wa-Sha-La-Ma falls; second deportation	Year 10,884
539 BC	Ba-Ba-La falls to Cyrus; return permitted	Year 10,931

Pa-Ra-Sa, Greece and Rome: later captivity

PROJECT DOCTRINE. Persia (Pa-Ra-Sa) is the empire of Ah-Sa-Tha-Ra (Esther) in the project's geography.

SECULAR RECORD (reference). Josephus reports that after the fall of Ya-Ra-Wa-Sha-La-Ma in AD 70 about 97,000 people were taken captive [Josephus]. Roman slavery was a mass institution across the empire [Bradley1994].

Date	Event	Master Timeline
AD 70	Fall of Ya-Ra-Wa-Sha-La-Ma; mass captivity	Year 11,540

The Arab and Islamic slave trades (7th to 20th century)

PROJECT DOCTRINE. The project teaches that the descendants of Ya-Sha-Ma-Ai-La and the sons of Qa-Ta-Wa-Ra-Ha deviated and formed the Arab peoples (Jubilees 20:11-13), and that Arabic is a deviation language.

SECULAR RECORD (reference). Documented routes: (1) the trans-Saharan routes from the Niger bend, Hausaland and Bornu north to Morocco, Tripoli and Ma-Taza-Ra-Ya-Ma, with Fezzan as a hub [Austen1979][Wright2007]; (2) the Nile and Red Sea route from Sudan and Ethiopia to Ma-Taza-Ra-Ya-Ma and Arabia, beginning with the Baqt agreement of about AD 652 that obliged Nubia to deliver captives each year [Hasan1967]; (3) the Indian Ocean coast from Mozambique, Kilwa and Zanzibar to Arabia, Persia and India, which expanded under Omani rule in the 19th century [Sheriff1987][Alpers1975]. Scholarly estimates for all these routes combined run to several million and are contested [Austen1979][Lovejoy2012]. The Sokoto Caliphate, founded by jihad in 1804, held one of the largest enslaved populations of the 19th century, with estimates of one to two and a half million [Lovejoy2012]. In the Ottoman Levant, enslaved Africans were present in cities and households, and communities of African descent survive there today [Toledano1998][Toledano2007]. The Ottomans prohibited the trade in African slaves in 1857 but

enforcement was uneven; the 1890 Brussels Act set out wider controls [Toledano1998][Lewis1990][Segal2001].

Date	Event	Master Timeline
AD 639-642	Arab conquest of Ma-Taza-Ra-Ya-Ma	Year 12,110
c. AD 652	Baqt agreement with Nubia	Year 12,122
AD 1054-1076	Almoravid expansion in the western Sahel	Year 12,530
1591	Moroccan army destroys Songhai at Tondibi	Year 13,061
1804	Sokoto jihad begins	Year 13,274
1857	Ottoman ban on the African slave trade	Year 13,327
2017	IOM reports migrant sales in Libya	Year 13,487

The European and Atlantic slave trade

PROJECT DOCTRINE. The project teaches that the Twelve Families were taken into slavery from West and Central Africa in fulfilment of Deuteronomy 28:68, and that the trade fell on the Twelve Families as a body.

SECULAR RECORD (reference). Portuguese ships took the first captives from the Saharan coast in 1441 and sold them at Lagos in 1444 [Thomas1997]. In 1452 and 1455 the papal bulls Dum Diversas and Romanus Pontifex authorised Portugal to enslave non-Christian peoples, in the language of crusade [Thomas1997][RileySmith2014]. Africans reached Hispaniola by 1501 and the English entered the trade with John Hawkins in 1562 [Kelsey2003]. The SlaveVoyages database records about 12.5 million Africans embarked and about 10.7 million disembarked between 1501 and 1866: roughly 4.8 million in Brazil, 2.3 million in the British Caribbean, 1 million in the French Caribbean and about 388,000 in mainland North America (approximate; check slavevoyages.org) [Eltis2010][SlaveVoyages]. West Central Africa was the largest source (over 5 million), followed by the Bight of Benin, the Bight of Biafra, the Gold Coast, Senegambia, Southeast Africa, Sierra Leone and the Windward Coast. Britain abolished its trade in 1807 and slavery in 1833-34; France finally in 1848; the United States in 1865; Cuba in 1886; Brazil in 1888 [Williams1944][Thomas1997].

Date	Event	Master Timeline
1441-1444	First Portuguese captives sold at Lagos	Year 12,914
1452-1455	Papal bulls authorise enslavement	Year 12,925
1501	First recorded Africans in Hispaniola	Year 12,971
1562	John Hawkins' first voyage	Year 13,032
1619	"20 and odd" Africans land in Virginia	Year 13,089
1807	Britain abolishes the trade	Year 13,277
1865	13th Amendment ends US slavery	Year 13,335
1888	Brazil abolishes slavery	Year 13,358

The Crusades, the Wars of the Roses and the road to the Atlantic

PROJECT DOCTRINE. The two holy wars: the Latin Christian Crusades, and the Islamic conquests and jihads that run from the 7th century to the Sokoto jihad. Both fell on the lands and peoples of Yasharahlah, and the crusading language of the 15th-century papal bulls carried directly into the Atlantic slave trade.

SECULAR RECORD (reference). The Latin Crusades ran from the call at Clermont in 1095 through the Crusader capture of the Levantine city of that name in 1099, Saladin's victory at Hattin in 1187 and the fall of Acre in 1291 [Runciman1951][RileySmith2014]. The Iberian Reconquista ended with Granada in 1492, the

same year as Columbus's first voyage; the crusading language of the papal bulls then licensed Portuguese and Spanish enslavement of Africans. The Wars of the Roses (1455-1487) ended with the victory of Henry Tudor at Bosworth in 1485, and the Tudor monarchy under Elizabeth I sponsored Hawkins' voyages [Hicks2010][Goodman1981][Kelsey2003]. English naval and commercial power then built the Royal African Company (chartered 1672) and the plantation colonies of Barbados, Jamaica and Virginia [Williams1944][Sheridan1973].

Date	Event	Master Timeline
1095	Council of Clermont: First Crusade called	Year 12,565
1099	Crusaders take the city of that name in the Levant	Year 12,569
1187	Saladin wins at Hattin	Year 12,657
1291	Acre falls	Year 12,761
1455	Wars of the Roses begin	Year 12,925
1485	Bosworth: Henry VII founds the Tudors	Year 12,955
1492	Granada falls; Columbus sails	Year 12,962
1672	Royal African Company chartered	Year 13,142

The Route to the Lands of the House of Yahawadah

SECULAR RECORD (reference). The earliest documented arrival in English North America is 1619, when about twenty Africans taken from a Portuguese ship bound from Angola landed at Point Comfort, Virginia [Thornton1998b]. Slave-trade records show that the Chesapeake drew heavily on the Bight of Biafra (the Igbo and neighbouring peoples of south-eastern Nigeria), the Carolina and Georgia coast on Senegambia, Sierra Leone and West Central Africa, and Louisiana on Senegambia and the Bight of Benin [Eltis2010][SlaveVoyages][Hall2005][Carney2001]. Only about 388,000 of the roughly 10.7 million survivors of the Atlantic crossing landed in mainland North America, so most African Americans descend from a small share of the trade but a large natural increase [SlaveVoyages][Berlin1998]. Hausa and Yoruba captives, whose numbers rose after the fall of Oyo and the Sokoto wars, went mainly to Brazil and Cuba [Lovejoy2012].

CHAPTER XIX | THE RECORD BY LAND — Homelands and Diaspora to the Present

Nigeria

PROJECT DOCTRINE. Project: Ya-Ha-Wa-Da-Ha.

SECULAR RECORD (reference). Before 1900 the territory was a set of separate states: the Hausa city-states and Kanem-Bornu in the north, Oyo and Yoruba kingdoms in the south-west, the Kingdom of Benin, and Igbo societies in the south-east. Its coasts, the Bights of Benin and Biafra, were among the largest sources of captives for the Atlantic trade, while the Sokoto Caliphate (founded in the jihad of 1804) held one of the largest enslaved populations in the world in the 19th century. Britain took Lagos in 1861, chartered the Royal Niger Company in 1886, and merged the northern and southern protectorates in 1914; the name "Nigeria" was proposed by Flora Shaw in 1897. Independence came on 1 October 1960, followed by the 1967-1970 civil war over Biafra, long military rule, and civilian government since 1999. [Falola2008] [Law1977] [Lovejoy2012] [Eltis2010]

Year	Event	Master Timeline
1804	Sokoto jihad begins under Usman dan Fodio	Year 13,274
1861	British annex Lagos	Year 13,331
1914	Northern and Southern Protectorates amalgamated	Year 13,384

Year	Event	Master Timeline
1960	Independence (1 October)	Year 13,430
1967	Biafra war begins (to 1970)	Year 13,437
1999	Return to civilian rule	Year 13,469

Niger

PROJECT DOCTRINE. Project: part of the Ya-Ha-Wa-Da-Ha region (Southwest Niger named under Gad).

SECULAR RECORD (reference). The Niger valley was the heart of the Songhai Empire (Gao) until the Moroccan invasion of 1591. Hausa states such as Damagaram, Tuareg confederations, and the salt and caravan towns of Agadez and Bilma made the territory a crossing point of the trans-Saharan trade, including trade in captives. France conquered the region in the 1890s-1900s and made it a separate colony in 1922. Niger became independent on 3 August 1960 and has seen coups in 1974, 1996, 1999, 2010 and 2023. [Fuglestad1983] [Hunwick1999] [Lovejoy2012]

Year	Event	Master Timeline
1591	Moroccan army defeats Songhai at Tondibi	Year 13,061
1922	Colony of Niger created	Year 13,392
1960	Independence (3 August)	Year 13,430
2023	Military coup (26 July)	Year 13,493

Republic of the Congo (Brazzaville)

PROJECT DOCTRINE. Project: listed for Yahawadah as the Congo Republic.

SECULAR RECORD (reference). The Loango and Kongo coasts around Loango, Pointe-Noire and Cabinda were a major embarkation zone for West Central Africa, the largest single source of captives in the Atlantic trade. French claims began with Pierre Savorgnan de Brazza in 1880; the colony became part of French Equatorial Africa. Independence came on 15 August 1960, followed by a one-party Marxist-Leninist state (1969-1991) and civil conflicts in 1993-94, 1997 and 1998-99. The neighbouring DR Congo, with Leopold II's Congo Free State (1885-1908), has a separate history. [Decalo1996] [Vansina1990] [Eltis2010] [Hochschild1998]

Year	Event	Master Timeline
1880	De Brazza treaty with the Teke king	Year 13,350
1960	Independence (15 August)	Year 13,430
1969	People's Republic proclaimed	Year 13,439
1997	Civil war and change of government	Year 13,467

Cameroon

PROJECT DOCTRINE. Project: the Mandara and Alantika highlands (Ga-Na Ai-Da-Na and Ha-Ra Ah-La-Ha) lie on the Nigeria-Cameroon border.

SECULAR RECORD (reference). Outside linguists place the origin of the Bantu languages in the Nigeria-Cameroon borderland, the region the project identifies with Eden and Zion. The Fulani Adamawa jihad (c. 1806) and the Bight of Biafra coast shaped the 19th century. Germany ruled Kamerun from 1884 to 1916; Britain and France then divided it under League of Nations and UN mandates. French Cameroun

became independent in 1960 and Southern Cameroons joined it in 1961. An Anglophone separatist conflict has run since 2016. [Fanso1989] [Vansina1990] [Greenberg1963]

Year	Event	Master Timeline
1884	German protectorate	Year 13,354
1916	Britain and France partition Kamerun	Year 13,386
1960	French Cameroun independent	Year 13,430
1961	Southern Cameroons joins	Year 13,431
2016	Anglophone crisis begins	Year 13,486

Kenya

PROJECT DOCTRINE. Project: listed for Yahawadah.

SECULAR RECORD (reference). Swahili city-states such as Mombasa and Malindi traded across the Indian Ocean, including in captives. Portugal built its fortress at Mombasa in 1593; Omani rule and the Zanzibar sultanate followed. Britain declared the East Africa Protectorate in 1895. The Mau Mau war (1952-1960) was met with mass detention; Kenya became independent on 12 December 1963. Multiparty politics returned in 1991, and post-election violence in 2007-08 killed over a thousand people. [Elkins2005] [Sheriff1987] [Alpers1975]

Year	Event	Master Timeline
1593	Portuguese fortress at Mombasa completed	Year 13,063
1895	East Africa Protectorate	Year 13,365
1952	State of emergency (Mau Mau)	Year 13,422
1963	Independence (12 December)	Year 13,433
2008	Post-election violence	Year 13,478

Ethiopia

PROJECT DOCTRINE. Project: listed for Yahawadah.

SECULAR RECORD (reference). The highland Christian state descends from Aksum and the Solomonic dynasty (1270). Enslaved people from the south and west were sold to Red Sea ports such as Massawa and Zeila for Arabia and Ma-Taza-Ra-Ya-Ma. Ethiopia defeated Italy at Adwa in 1896, was occupied by Italy from 1936 to 1941, and was ruled by Haile Selassie until 1974. The Derg (1974-1991) was followed by the EPRDF; Eritrea separated in 1993, and the Tigray war ran from 2020 to 2022. [Marcus1994] [Lovejoy2012]

Year	Event	Master Timeline
1270	Solomonic dynasty begins	Year 12,740
1896	Battle of Adwa	Year 13,366
1936	Italian occupation	Year 13,406
1974	Haile Selassie deposed	Year 13,444
1991	Derg falls	Year 13,461
2020	Tigray war begins	Year 13,490

Comoros

PROJECT DOCTRINE. Project: listed for Yahawadah.

SECULAR RECORD (reference). The islands combined Swahili, Arab and Malagasy cultures and were drawn into Zanzibar-Omani and Indian Ocean slave networks. France established a protectorate in 1886. The Comoros declared independence in 1975, except Mayotte, which remained French by referendum. [Newitt1984] [Sheriff1987]

Year	Event	Master Timeline
1886	French protectorate	Year 13,356
1975	Independence declared	Year 13,445

Guinea-Bissau

PROJECT DOCTRINE. Project: listed for Yahawadah.

SECULAR RECORD (reference). Part of the Upper Guinea coast linked to Senegambia and the Cape Verde islands. Portugal founded Cacheu in 1588 as a slave-trading post. The Kaabu state and the Bijagos islands shaped coastal politics. Amilcar Cabral's PAIGC fought Portugal from 1963; independence was declared on 24 September 1973 and recognised in 1974. Coups and instability have continued since the 1990s. [Lobban1997] [Eltis2010]

Year	Event	Master Timeline
1588	Portuguese found Cacheu	Year 13,058
1963	PAIGC war begins	Year 13,433
1973	Independence declared	Year 13,443
1998	Civil war	Year 13,468

Zimbabwe

PROJECT DOCTRINE. Project: listed for Yahawadah.

SECULAR RECORD (reference). Great Zimbabwe (11th-15th century), the Mutapa state and the Rozvi dominated the plateau. The Ndebele state formed in the 1830s. The British South Africa Company occupied the land in 1890 and Southern Rhodesia became a settler colony. The white minority declared independence in 1965; majority rule followed the 1979 Lancaster House agreement and independence on 18 April 1980. Robert Mugabe ruled until the 2017 coup. [Beach1980]

Year	Event	Master Timeline
1890	Pioneer Column occupies Mashonaland	Year 13,360
1965	Unilateral Declaration of Independence	Year 13,435
1980	Independence (18 April)	Year 13,450
2017	Mugabe removed	Year 13,487

United States of America

PROJECT DOCTRINE. The largest concentration of Yahawadah in the Americas (Jacob's Ladder research; Twelve Families of Yasharahlah).

SECULAR RECORD (reference). The United States is the main modern land of the family of Yahawadah in the project's teaching. The record below follows the documented history from 1619 to the present, with Master Timeline years in the table.

SECULAR RECORD (reference). Slavery in the English colonies hardened into law in the 17th century: Virginia's 1662 law made children follow the status of the mother, and the 1705 Virginia code fixed enslaved

status for life [Berlin1998]. The Stono Rebellion of 1739 and the New York conspiracy of 1741 show continuous resistance. The Constitution of 1787 counted three-fifths of the enslaved for representation, and the cotton gin (1793) and the closing of the foreign trade in 1808 moved the centre of slavery to the Deep South through a domestic trade that separated hundreds of thousands of families [Berlin2003].

SECULAR RECORD (reference). Emancipation came through war: the Civil War (1861-1865), the Emancipation Proclamation (1863) and the Thirteenth Amendment (1865), followed by the Fourteenth (1868) and Fifteenth (1870) Amendments [Foner1988]. Reconstruction ended in 1877. States then passed Black Codes and convict-leasing laws that re-created forced labour into the 20th century [Blackmon2008], and Plessy v. Ferguson (1896) approved legal segregation. The Great Migration (about 1916 to 1970) moved some six million Black Southerners north and west [Wilkerson2010]. Federal and local housing policy produced residential segregation [Rothstein2017]. The civil rights movement won Brown v. Board (1954), the Civil Rights Act (1964) and the Voting Rights Act (1965) [FranklinH2011]. Scholars describe mass incarceration since the 1970s as a continuing system of racial control [Alexander2010].

SECULAR RECORD (reference). The project teaches that Great Britain and the United States stand in the territory of Edom (Ah-Da-Wa-Ma, the line of Ai-Sha-Wa) and that a 666-year count to 2030 belongs to this history (Master Rules Part 12.1 and later rulings). Those readings are project doctrine and are not argued here.

Year	Event	Master Timeline
1619	"20 and odd" Africans land at Point Comfort, Virginia	Year 13,089
1662	Virginia: child follows the mother's status	Year 13,132
1739	Stono Rebellion, South Carolina	Year 13,209
1787	Constitution: three-fifths clause	Year 13,257
1808	Importation of Africans banned	Year 13,278
1863	Emancipation Proclamation	Year 13,333
1865	Thirteenth Amendment	Year 13,335
1877	Reconstruction ends	Year 13,347
1896	Plessy v. Ferguson	Year 13,366
1916	Great Migration begins (to c. 1970)	Year 13,386
1954	Brown v. Board of Education	Year 13,424
1964	Civil Rights Act	Year 13,434
1965	Voting Rights Act	Year 13,435
2020	Nationwide protests after the killing of George Floyd	Year 13,490

CHAPTER XX | SUMMARY OF FINDINGS AND SOURCES

Summary of Project Findings

Project finding	Basis
Name, meaning and tribe number	Scripture (Genesis 29:35; 49:8-12; Deuteronomy 33:7); Twelve Families of Yasharahlah
Two territories: the Land of Milk and Honey in Africa and the Land of Inheritance in the Levant	Numbers 21; 32; Deuteronomy 3:12-17; Joshua 1-7; 2 Samuel 24; Master Rules Part 12
Identification: So-called Black Americans (African Americans); Yoruba, Igbo, Hausa, Zulu and other West, Central and Southern African peoples	Twelve Families of Yasharahlah; Jacob's Ladder research

Project finding	Basis
E1b1a sub-clades: E-M191, E-U209, E-U174, E-M85	Project testing; Jacob's Ladder: The True Missing Link (December 18, 2025); Chapter XV of this book
Captivity in Ma-Taza-Ra-Ya-Ma, Ah-Sha-Wa-Ra, Ba-Ba-La and the Atlantic	Scripture; Master Rules; Exodus correction; 1st Exodus and Jordan crossing
Master Timeline years	Master Rules Part 18

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Titles are quoted exactly as published; a term inside a title belongs to that source and is not project usage. The full register is in Yasharahlah_Citations_Workbook.xlsx (sheet "Yahawadah").

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