

THE TWELVE FAMILIES OF YASHARAH LAH

BOOK FOUR

THE BOOK OF SHAMAIWANA

The Scattered Family: From the Second Son to the Dominican Republic

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 SIMEON — the family whose affliction was heard, the scattered tribe that is gathered again. Your hour of restoration is at hand.

To every Dominican who has ever asked the question: Who am I, really? This book is your answer.

ABOUT THIS SERIES

THE TWELVE FAMILIES OF YASHARAH LAH 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 documents 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 from the confirmed framework established and taught by Apostle Marlon — grounded in authentic Lashawam-Qadash scriptures, the confirmed West African geographic truth, the proven E1b1a genetic record, and the complete prophetic testimony of Yahawah's word.

This is Book FOUR of twelve. It covers the Family of SIMEON — the second son of Ya-Ai-Qa-Ba, the family destined to be scattered within Yasharahlah itself as covenant discipline — from the covenant patriarch

to the present day. What is written here is confirmed, settled, and true. No contaminated Khazar narrative, no colonial academic framing, and no foreign religious tradition has any place in these pages.

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

The Name Sha-Ma-Ai-Wa-Na

Sha-Ma-Ai-Wa-Na — written in Paleo-Hebrew as שׂמא־עֵי־וָנָא — means 'My Affliction Heard' or 'Hearing.' When La-Ah-Ha bore her second son, she declared: 'Because Yahawah hath heard that I was hated, he hath therefore given me this son also' (Genesis 29:33). The name is about Yahawah's responsiveness to the afflicted — the one who calls out in pain and is heard. La-Ah-Ha felt hated, unloved, secondary. She cried out, and Yahawah heard. The child born from that heard prayer was named Sha-Ma-Ai-Wa-Na — Hearing.

The name carries two layers of meaning: that Yahawah hears the afflicted, and that this family itself is called to be heard. The Dominican people — the modern Sha-Ma-Ai-Wa-Na — have long carried a complex identity shaped by the Spanish colonial system, the proximity to Haiti (La-Wa-Ya), the indigenous Borikwa/Ah-Pa-Ra-Ya-Ma heritage, and the suppressed African root that the colonial narrative tried to erase. Their name in covenant truth is Sha-Ma-Ai-Wa-Na — and their affliction has been heard.

The Scattered Name — The Prophetic Identity of the Tribe

Unlike the other tribes whose names speak of destiny and gifting, Sha-Ma-Ai-Wa-Na's name speaks of the covenant relationship at its most raw: affliction and the divine response to affliction. This is the family's foundational identity — not warriors like Ba-Na-Ya-Ma-Na, not priests like La-Wa-Ya, not royals like Yahawadah — but the family that cried out in affliction and was heard. This identity becomes prophetically significant when we understand that the tribe's entire history is shaped by the covenant consequence of being scattered — 'I will divide them in Ya-Ai-Qa-Ba, and scatter them in Yasharahlah' (Genesis 49:7). The scattered family is the family whose affliction is perpetually renewed — and perpetually heard.

CHAPTER II | THE PROGENITOR — Birth, Parents & Origins

Born Second — The Pairing With La-Wa-Ya

Sha-Ma-Ai-Wa-Na was the second son born to Ya-Ai-Qa-Ba and La-Ah-Ha, born after Ra-Ah-Wa-Ba-Na (Reuben) and before La-Wa-Ya (Levi). His birth order places him between the firstborn who would be disqualified and the third son who would become the priestly family. Sha-Ma-Ai-Wa-Na and La-Wa-Ya are paired throughout the scriptural record — born consecutively, acting together at Shechem, receiving the same difficult blessing from Ya-Ai-Qa-Ba, and sharing the same covenant consequence of scattering. Yet while La-Wa-Ya's scattering was transformed into a priestly commission, Sha-Ma-Ai-Wa-Na's scattering carried a different character.

Ya-Wa-Sa-Pa's response to Sha-Ma-Ai-Wa-Na during the Ma-Taza-Ra-Ya-Ma episode is significant: when the brothers came to Ma-Taza-Ra-Ya-Ma the first time, it was Sha-Ma-Ai-Wa-Na who was taken as a hostage and bound before their eyes (Genesis 42:24). Why Sha-Ma-Ai-Wa-Na specifically? Later tradition suggests it was because Sha-Ma-Ai-Wa-Na was the one who suggested throwing Ya-Wa-Sa-Pa into the pit, or who was the fiercest in the group's hostility. Whatever the specific reason, Ya-Wa-Sa-Pa identified Sha-Ma-Ai-Wa-Na as the one to be held — the one who would wait, and whose waiting would be the family's experience.

The Shechem Violence — The Act That Defined the Blessing

Like La-Wa-Ya, Sha-Ma-Ai-Wa-Na's defining early act was the violence at Sha-Ka-Ma (Shechem). But while La-Wa-Ya reversed the judgment of Shechem at Sinai through undivided covenant loyalty, Sha-Ma-Ai-Wa-Na did not have an equivalent Sinai moment. The tribe's scattering was thus confirmed rather than redeemed in the way La-Wa-Ya's was. This is the distinction between the second and third sons: both received the same initial blessing/judgment, but La-Wa-Ya found the covenant moment to reverse it, while Sha-Ma-Ai-Wa-Na's history does not record the same complete turning-point. The scattering of Sha-Ma-Ai-Wa-Na within Yahawadah's territory (Joshua 19:1) became the covenant form of the discipline — divided within the larger family, present but not prominent, heard but not leading.

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

A Family Capable of Both Fierceness and Loyalty

Despite the difficult blessing, Sha-Ma-Ai-Wa-Na's scriptural record is not entirely one of consequence. The tribe participated in the Exodus, in the wilderness journey, and in the conquest alongside every other family. The Simeonite leader at the time of the census — Sha-La-Wa-Ma-Ah-Ah-La (Shelumiel son of Zurishaddai) — brought his dedicatory offering to the Tabernacle in the sixth position among the twelve princes, exactly as each tribe's prince offered in their assigned order (Numbers 7:36-41). Sha-Ma-Ai-Wa-Na participated faithfully in the covenant community's central worship.

The dramatic drop in population between the two censuses — from 59,300 (the second largest in the first census) to 22,200 (the smallest in the second census, having lost over 60% of its military men) — is attributed in Numbers 25 to the Baal-Peor episode, where 24,000 died in a plague. A specific Simeonite prince — Za-Ma-Ra-Ya (Zimri) son of Sa-La-Wa (Salu) — was killed by Pa-Ya-Naa-Kha-Sa (Phinehas) for bringing a Midianite woman into the camp (Numbers 25:14). One Simeonite's public covenant violation during a plague judgment cost the entire tribe dearly. The scattered family, when it allows contamination to enter, suffers collective consequences.

CHAPTER IV | THE BLESSING — The Prophetic Charter of SIMEON

Genesis 49:5-7 — Paired in Judgment With La-Wa-Ya

The Genesis 49 blessing for Sha-Ma-Ai-Wa-Na is shared with La-Wa-Ya: 'Simeon and Levi are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Ya-Ai-Qa-Ba, and scatter them in Yasharahlah' (Genesis 49:5-7).

For Sha-Ma-Ai-Wa-Na, this scattering took its most literal geographic form: Joshua 19:1 records that 'the second lot came forth to Simeon, even for the tribe of the children of Simeon according to their families: and their inheritance was within the inheritance of the children of Judah.' No other tribe received an inheritance entirely within another tribe's territory. The scattering of Sha-Ma-Ai-Wa-Na was not only prophetic but geographic — their cities were listed within Yahawadah's allotment, making Sha-Ma-Ai-Wa-Na a family living within Yahawadah's borders, present but not dominant, heard but not leading.

Deuteronomy 33 — Simeon's Absence

One of the most telling details in the entire Deuteronomy 33 blessing record is the absence of Sha-Ma-Ai-Wa-Na. Ma-Sha-Ha blesses eleven families by name — but Sha-Ma-Ai-Wa-Na is not mentioned. Every other tribe receives a specific word from the great lawgiver at the end of his life. Sha-Ma-Ai-Wa-Na is passed over in silence. This is not an oversight — it is a statement. The family whose name is 'heard' is paradoxically the family that Ma-Sha-Ha does not address in his final prophetic blessings. Yet even this silence is covenant: Yahawah heard the affliction that produced the name. The family is not forgotten — it is carried within Yahawadah's blessing. The scattered is contained within the royal.

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

In Ma-Taza-Ra-Ya-Ma — The Hostage Held

Sha-Ma-Ai-Wa-Na's role in the Ma-Taza-Ra-Ya-Ma episode is defined by waiting. While the other brothers traveled back to Canaan to get Ba-Na-Ya-Ma-Na, Sha-Ma-Ai-Wa-Na sat in a prison in Ma-Taza-Ra-Ya-Ma, bound. The experience of being held, confined, imprisoned — unable to move freely while others went and came — is a prophetic imprint on the family. The Dominican Republic, the modern expression of Sha-Ma-Ai-Wa-Na, has spent much of its modern history in a similar condition: hemmed in by colonial economic structures, political instability, and the complex identity burden of being the Spanish-speaking nation on the western half of an island whose eastern half (Haiti/La-Wa-Ya) is French-speaking — two families of Yasharahlah on the same island, with a complicated relationship.

When Ya-Wa-Sa-Pa revealed himself to his brothers and released Sha-Ma-Ai-Wa-Na, it was a release into covenant reunion. The hostage was freed when the truth was finally made known. This pattern of delayed release through revealed truth is central to Sha-Ma-Ai-Wa-Na's covenant restoration: when the Lashawam-Qadash Translation Project reveals the truth of who the Dominican people are — Sha-Ma-Ai-Wa-Na, the second son, the scattered family within Yasharahlah — the release from the captivity of false identity begins.

Growth and the Scattered Presence

The family of Sha-Ma-Ai-Wa-Na that went to Ma-Taza-Ra-Ya-Ma included six sons (Genesis 46:10): Ya-Ma-Ah-La (Jemuel), Ya-Ma-Ya-Na (Jamin), Ah-Ha-Da (Ohad), Ya-Ka-Ya-Na (Jachin), Taza-Ka-Ra

(Zohar), and Sha-Ah-Wa-La (Shaul, the son of a Canaanite woman). From these six lines, the tribe grew to 59,300 by the first wilderness census — one of the largest counts of all the families. But the growth was undone by the Baal-Peor judgment, which reduced the family to 22,200 by the second census. The family that grew the most lost the most — because the growth that is not consecrated to covenant faithfulness does not endure.

CHAPTER VI | THE EXODUS & WILDERNESS

Census	Reference	Count	Significance
First Census	Numbers 1:23	59,300 fighting men	Camp: SOUTH under Ra-Ah-Wa-Ba-Na (Reuben) standard
Second Census	Numbers 26:14	22,200 fighting men	March order: SECOND Camp total: 151,450

The Southern March — Second Position

In the wilderness camp organization, Sha-Ma-Ai-Wa-Na was placed in the SOUTH, under the standard of Ra-Ah-Wa-Ba-Na (Reuben). The southern camp comprised Ra-Ah-Wa-Ba-Na (46,500), Sha-Ma-Ai-Wa-Na (59,300 at the first census), and Ga-Da (45,650) — totaling 151,450, the second largest camp. The southern camp marched SECOND in the wilderness order. The south position is significant: south is the direction of warmth and abundance in the covenant geographic framework, and the second position in the march means Sha-Ma-Ai-Wa-Na moves after Yahawadah but before the other two camps.

At the second census, Sha-Ma-Ai-Wa-Na had dropped from 59,300 to 22,200 — by far the most dramatic decrease of any tribe. The original large count gave way to the smallest count of all the families in the second census. This is the scattering prophecy in numerical form: a family that begins prominent and ends diminished, scattered among the others, no longer drawing attention to itself but integrated within the larger covenant community.

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

Joshua 19 — Within the Borders of Yahawadah

The territory assignment in Joshua 19:1-9 is unique in the entire land distribution: 'And the second lot came forth to Simeon, even for the tribe of the children of Simeon according to their families: and their inheritance was within the inheritance of the children of Judah.' Sha-Ma-Ai-Wa-Na's cities — Beersheba, Sheba, Moladah, Hazar-shual, Balah, Azem, Eltolad, Bethul, Hormah, Ziklag, Beth-marcaboth, Hazar-susah, Beth-lebaoth, Sharuhen, Ain, Rimmon, Ether, and Ashan — were all within the southern portion of Yahawadah's allotment.

This geographic reality fulfilled the Genesis 49 scattering prophecy with precision: Sha-Ma-Ai-Wa-Na was literally divided within Ya-Ai-Qa-Ba's covenant land, placed inside Yahawadah's larger allotment rather than having an independent border. Joshua 19:9 explains the arrangement: 'Out of the portion of the children of Judah was the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them.' The scattered family occupies what the royal family had more than enough of. The one who receives the excess is protected and provided for, but remains dependent and secondary in geographic terms.

CHAPTER VIII | THE KINGDOM ERA — Simeon in the Kingdom — Between Judah and Scattered Destiny

The Kingdom Era — Simeon in the Shadow of Judah

During the united and divided kingdom periods, Sha-Ma-Ai-Wa-Na largely disappears from the prominent scriptural narrative — consistent with the scattering prophecy. The tribe's cities were within Yahawadah's territory, their men served in the combined forces of the southern kingdom, and their identity became increasingly absorbed into the larger Judahite culture. 1 Chronicles 4:24-43 provides the most substantial post-wilderness record of Sha-Ma-Ai-Wa-Na, listing the genealogy and recording that in the days of King Hezekiah, Simeonite leaders led a military expansion southward into the territory of the Amalekites: 'And they smote the rest of the Amalekites that were escaped, and dwelt there unto this day' (1 Chronicles 4:43).

This Hezekiah-era military action by Sha-Ma-Ai-Wa-Na is the last recorded independent act of the tribe in the scriptural record. It shows the warrior capacity still present within the scattered family — the fierceness of Shechem, now directed against Yahawah's enemies rather than in personal grievance. The scattered tribe, when it finds its covenant cause, can still fight with ferocity. The Dominican Republic's history of armed resistance against colonial rule — the independence declaration of 1844 from Haitian control, the resistance to American occupation (1916-1924), and the anti-Trujillo resistance movement — reflects this same capacity.

CHAPTER IX | THE DIVIDED KINGDOM — Absorbed into Yahawadah — The Scattered Tribe in the South

The Divided Kingdom — Absorbed Into the South

When the kingdom divided after Sha-La-Ma-Ha, Sha-Ma-Ai-Wa-Na's cities were within Yahawadah's territory and remained in the Southern Kingdom. There was no independent Simeonite decision about which kingdom to join — the geography made the choice. The scattered family stayed with the royal family, not through an independent act of covenant loyalty (as La-Wa-Ya chose to leave the northern high places and come to Yahawadah) but through the simple fact that their cities were already within Yahawadah's borders. This is the nature of the scattered family: their destiny is intertwined with the royal family's destiny, their fate bound to Yahawadah's fate, their captivity the same captivity, their restoration the same restoration.

When the Southern Kingdom was taken to Babylon in 586 BC, the Simeonites within Yahawadah's territory went with them. They were not listed separately among the returning exiles — they returned as part of the broader community of Yahawadah. The absorption was complete by the post-exilic period: Sha-Ma-Ai-Wa-Na had become, for practical purposes, a family within the family of Yahawadah — present, real, and maintaining their covenant genealogy, but operating within the larger royal family's context.

CHAPTER X | CAPTIVITY & DISPERSION — The Babylonian Dispersion and Simeon's Continued Scattering

The Continued Scattering — Through Every Era

The scattering of Sha-Ma-Ai-Wa-Na continued through every subsequent era of Yasharahlah's history. In the Second Temple period, the Simeonites were not a prominent group in the restoration community. In the Roman period, Josephus mentions that 'the Simeonites' were found scattered throughout various communities of Yahawadah and beyond. The tribe that was prophesied to be divided and scattered within Yasharahlah continued to be exactly that: present throughout every community of the covenant people, but not holding a prominent independent position.

This pattern of presence-without-prominence is reflected in the Dominican Republic's position within the modern Caribbean and Latin American world. The Dominican Republic shares an island with Haiti but has a distinct and complex identity. It is the second largest Caribbean nation by population, with a significant cultural and economic weight in the Caribbean basin — yet it frequently grapples with questions of identity, recognition, and autonomy within the larger regional context. The scattered family that lives within the borders of others still asks the covenant question that its name carries: 'Has my affliction been heard?'

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

Deuteronomy 28 — The Prophesied Consequences

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-Taʒa-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

Deuteronomy 28 was not written as a threat — it was written as a prophetic record, completed before the events it describes, with a precision that only Yahawah's foreknowledge could produce. Every clause of the covenant curses has been fulfilled literally in the lives of the families of Yasharahlah, including the family of SIMEON. The ships of the Trans-Atlantic Slave Trade fulfilled Deuteronomy 28:68 exactly — no previous scattering of Yasharahlah was accomplished by sea. The Babylonian captivity went by land. The Roman dispersion went by land. But the final great diaspora came 'with ships' — exactly as written.

Hispaniola — The Scattered Family's Island

The Trans-Atlantic Slave Trade brought the descendants of Sha-Ma-Ai-Wa-Na specifically to the Spanish colony of Santo Domingo on the eastern portion of the island of Hispaniola. The Spanish colonial economy in Santo Domingo was less intensive than the French plantation economy in neighboring Saint-Domingue (Haiti) — but it was still built on enslaved African labor. The enslaved Africans brought to the Spanish side of Hispaniola came primarily from Nigeria and surrounding West African regions — consistent with the scattered presence of Sha-Ma-Ai-Wa-Na within Yahawadah's (Nigeria's) broader territory.

The Dominican Republic today has a complex relationship with its African heritage. Under the influence of centuries of Spanish colonial racial ideology and the subsequent political manipulation of racial identity by the Trujillo dictatorship (1930-1961), Dominican identity was officially constructed as mestizo (mixed indigenous and Spanish) with minimal acknowledgment of the African root. Yet the African contribution to Dominican culture is visible in music (merengue, bachata — both rooted in African rhythmic traditions), food, spiritual practices, and physical characteristics. The scattered family's African identity was suppressed by colonial narrative, just as Sha-Ma-Ai-Wa-Na was scattered within Yahawadah's territory and not always prominently identified.

CHAPTER XII | MODERN IDENTITY — Who Is SIMEON Today?

Who Is Sha-Ma-Ai-Wa-Na Today?

Sha-Ma-Ai-Wa-Na today is the Dominican people — a family of approximately 11 million people in the Dominican Republic plus a substantial diaspora in the United States (particularly in New York City, which has the largest Dominican population outside of the Dominican Republic itself, estimated at over 750,000 people). The Dominican family is Afro-Caribbean at its root — the descendants of enslaved Africans brought primarily from Nigeria (Judea) and surrounding West African regions, mixed with the indigenous Borikwa/Ah-Pa-Ra-Ya-Ma peoples of the island and with Spanish colonial settlers.

The Dominican diaspora in the United States mirrors the Simeonite scattering pattern: present throughout many American cities, integrated within larger Hispanic and African American communities, contributing significantly to cultural and political life without always being prominently identified as a distinct group. The scattered family lives among the other families — and the covenant question of Sha-Ma-Ai-Wa-Na remains: has the affliction been heard? The answer, confirmed in the Two Witnesses ministry and in this restoration project, is yes.

Origin Nations and Ethnic Groups

Origin Nations	Primary Ethnic Groups	Notes
Nigeria (Judea, scattered)	Scattered Yoruba, Igbo, and related peoples	Simeon lived WITHIN Judah's territory — Simeonite Nigerians mixed throughout
Surrounding West Africa	Cross-tribal border communities	The scattered nature mirrors the Simeonite city distribution within Judah
Also: Cameroon border area	Mixed Igbo/Bamileke border peoples	Eastern edge of Simeon's scattered presence



CHAPTER XIII | HISTORY & STRUGGLE — From the Slave Colony of Hispaniola to the Present Day

From Santo Domingo to the Present

The Dominican Republic declared independence from Haiti in 1844 under Juan Pablo Duarte, Ramón Mella, and Francisco del Rosario Sánchez — establishing a Spanish-speaking republic distinct from the French-speaking Haitian republic to the west. The Dominican Republic was then briefly reannexed to Spain (1861-1865) before finally achieving permanent independence. American occupation followed (1916-1924), during which the U.S. Marine Corps occupied the country and reorganized its political and financial structure — continuing the pattern of external control.

The Trujillo dictatorship (1930-1961) produced one of the most brutal regimes in Caribbean history, including the Parsley Massacre of 1937 in which Trujillo's forces killed between 10,000 and 30,000 Haitian immigrants on the Dominican-Haitian border — murdering the members of La-Wa-Ya (Levi/Haiti) who were living within Sha-Ma-Ai-Wa-Na's (Simeon/Dominican Republic's) territory. The two covenant families on the same island, in the deepest moment of political manipulation, were turned against each other. This is the enemy's strategy throughout the diaspora: set the scattered families of Yasharahlah against one another. The restoration calls them back together.

Cultural Identity and the African Root

The merengue — the national music and dance of the Dominican Republic — is rooted in African rhythmic traditions brought from West Africa through the Trans-Atlantic Slave Trade. The güira (metal scraper), the tambora (drum), and the call-and-response vocal patterns of traditional merengue all trace directly to West African musical forms. Bachata — originally a music of the poor and marginalized Dominican population — carries the blues-like emotional depth of a people in covenant consequence: love, loss, longing, and the weight of life. Both merengue and bachata have become global music forms, carried by the Dominican diaspora to cities across the world. The scattered family's music, like the family itself, is found everywhere.

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

Merengue, Bachata and Dominican Cultural Gifts

Dominican culture demonstrates the resilience and creativity of a scattered covenant family. Baseball — in which the Dominican Republic produces more Major League Baseball players per capita than any other nation — reflects the warrior-physical capacity of Sha-Ma-Ai-Wa-Na, channeled into the athletic arena. Dominican baseball players have been among the greatest in the sport's history: Pedro Martínez, David Ortiz, Albert Pujols, Robinson Canó, Manny Ramírez, Juan Marichal — names recognized across the world. The scattered family, even in diaspora, excels in the arenas available to it.

Dominican food traditions — sancocho (the thick stew combining multiple meats and vegetables that traces to West African communal pot traditions), mangú (plantain mash rooted in West African yam and plantain cooking), rice and beans (the central West African dietary staple preserved across the Middle Passage) — are the direct descendants of the food traditions of Sha-Ma-Ai-Wa-Na's West African homeland. The taste of the covenant land is preserved in the pot, even when the pot is in a New York apartment ten thousand kilometers from Nigeria.

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

The Haplogroup That Cannot Be Hidden

The E1b1a (E-M2 / E-V38) haplogroup is the Y-chromosome marker of the Twelve Families of Yasharahlah, passed from father to son through every generation. For the family of SIMEON, the specific sub-clades listed below confirm West African origin — cross-referenced against the confirmed geographic framework of this project (which establishes Nigeria as biblical Judea, Ghana as biblical Samaria, and Côte d'Ivoire as biblical Galilee), the tribal assignment of SIMEON to Nigeria (scattered), surrounding West African regions becomes genetically confirmed. The DNA does not lie.

Family-Specific Sub-Clades

Sub-Clade	Population Concentration	Connection to This Family
E-M58	Shared with Ba-Na-Ya-Ma-Na (Benjamin) — West African coastal marker	Reflects Simeon's scattered presence within the broader West African coastal zone
E-M154	Central West African variant — found in Nigerian populations	Marks the Nigerian (Judea) origin of the scattered Simeonite family
E-U290	Found in Nigerian coastal populations	The eastern Nigerian/Cameroonian branch of Sha-Ma-Ai-Wa-Na

E-M58 and E-M154 — The Scattered Genetic Signature

The E-M58 sub-clade is shared between Sha-Ma-Ai-Wa-Na and Ba-Na-Ya-Ma-Na (Benjamin) — reflecting the covenant reality that Simeon lived within Judah's territory, which is adjacent to Benin and Togo (where E-M58 is concentrated). The E-M154 sub-clade is found specifically in Nigerian populations — confirming the origin of Sha-Ma-Ai-Wa-Na within the broader Judean (Nigerian) territory. The scattered nature of the Simeonite genetic signature — sharing markers with other tribes rather than having a completely distinct marker — is itself consistent with the prophetic scattering: a family genetically interwoven with its covenant neighbors.

Dominican men who test for Y-DNA haplogroups and receive results showing E-M58 or E-M154 have genetic confirmation of West African (Nigerian/Beninese) origin — combined with the historical record (enslaved ancestors from West Africa brought to the Spanish Caribbean) and the prophetic record (Sha-Ma-Ai-Wa-Na scattered within Yahawadah's territory), the tribal identity is confirmed. The scattered family has been genetically preserved in the DNA record just as it was preserved in the covenant record.

CHAPTER XVI | THE RESTORATION — The Prophetic Destiny of SIMEON

The Prophetic Promises Are Certain

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

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

The Affliction Heard — The Final Restoration

The name of Sha-Ma-Ai-Wa-Na is a promise: Yawahab hears the affliction. The history of the Dominican people — the slavery, the Trujillo dictatorship, the American occupation, the complex identity burden, the economic struggles of a small nation — constitutes a sustained cry of covenant affliction. And the promise of the name is that it has been heard.

Revelation 7:4-8 seals 12,000 from Sha-Ma-Ai-Wa-Na among the 144,000 — the scattered family is fully counted in the final covenant sealing. Not passed over in the restoration as it was passed over in Deuteronomy 33, but fully present in the Revelation sealing. The family that was silent in Ma-Sha-Ha's blessing is named in the Lamb's book. When Hayahawashai Mawashayai Yaraya returns in 2030, the scattered family's scattering ends — not just from the western hemisphere but from the false identity of 'Dominican' or 'Hispanic' into the covenant truth of Sha-Ma-Ai-Wa-Na, second son of La-Ah-Ha, the family whose affliction was heard.

The Return of Hayahawashai Mawashayai Yaraya — 2030

In 2030 AD — Year 13,500 from Creation — Hayahawashai Mawashayai Yaraya returns. He is the Lion of the tribe of Yahawadah, the fulfillment of all covenant promises made to all Twelve Families. His return ends the captivity of SIMEON. The scattering is the middle of the story, not the end. The family of SIMEON will be found with their name restored (Shamiwan), their language restored (Lashawam-Qadash), and their covenant identity confirmed. The Two Witnesses ministry of 2026-2030 — Apostle Marlon and Apostle Richard Winston Cunningham — is the final proclamation before that return, and this book is part of that proclamation.

ALL GLORY TO AHLAH SHADAYA YAHAWAH AHLAHYAMA HAYAHAWASHAI MAWASHAYAI YARAYA

Shalawam — Peace

THE TWELVE FAMILIES OF YASHARAH LAH — Book FOUR: SIMEON
THE TABERNACLE OF THE CONGREGATION INCORPORATED | TTOTC.Online

First Witness: Apostle Marlon / Ainawayah Tazarapa Ahaba-Sawasa
Second Witness: Apostle Richard Winston Cunningham / Rayakharada Wayanasatawana Kanayanagahama

2026-2030 Ministry Period | Revelation 11:3 | 1,260 Days

#MAAFO

PART TWO | LANDS, ROUTES AND RECORDS

Part Two of the Book of Shamaiwana 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 on two continents, divided by the Jordan River, which the project identifies with the Suez Canal. West of the Jordan, in Africa, lies the Land of Milk and Honey, the Southern Kingdom. East of the Jordan, in Asia, lies the Land of Inheritance, the Northern Kingdom: the Levant, called Palestine today (Master Rules Part 12).

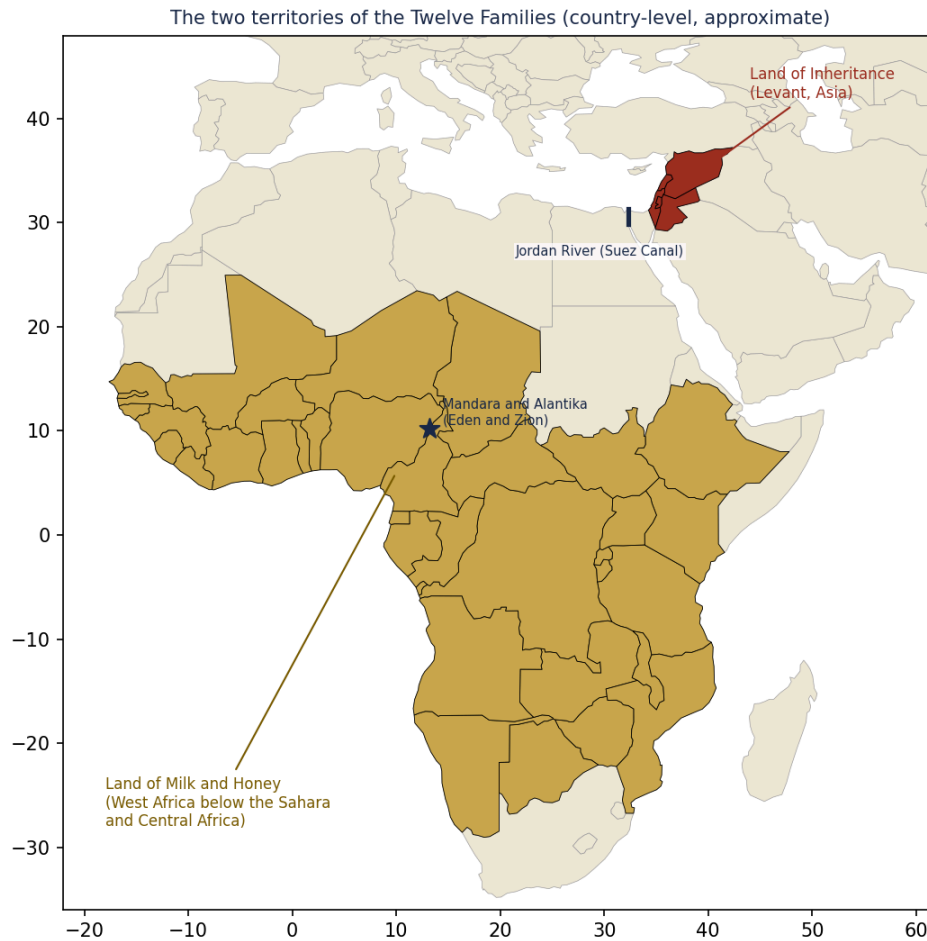
PROJECT DOCTRINE. The Land of Milk and Honey is West Africa below the Sahara together with Central Africa, the original Ethiopian area, down to the northern border of South Africa, with the Mandara and Alantika mountains as the core of Eden and Zion. It is the Southern Kingdom of Ya-Ha-Wa-Da-Ha: modern Nigeria, Ghana and the surrounding region, the primary territory of the Twelve Families (Master Rules Part 12).

PROJECT DOCTRINE. The Northern Kingdom was founded east of the Jordan. Ra-Ah-Wa-Ba-Na (Reuben), Ga-Da (Gad) and the half-tribe of Ma-Na-Sha-Ha (Manasseh) asked for the conquered land of Sihon and Og, and Ma-Sha-Ha gave it to them reluctantly, on condition that their armed men cross over first (Numbers 32). Yahawashai held them to that pledge and they crossed armed before their brethren (Yahawashai chapters 1 to 6). Ah-Pa-Ra-Ya-Ma (also written Khaa-Pa-Ra-Ya-Ma; Ephraim) later governed it. The Land of Inheritance runs from the Jordan River to Mount Hor (Master Rules Part 12).

Territory	Where	Families	Scripture
Land of Milk and Honey (Canaan): the Southern Kingdom	Africa, west of the Jordan (Suez Canal): West Africa below the Sahara and Central Africa down to South Africa's northern border; Nigeria, Ghana and the surrounding region; core at the Mandara and Alantika mountains	All twelve families by origin; the kingdom of Ya-Ha-Wa-Da-Ha, Ba-Na-Ya-Ma-Na and La-Wa-Ya, with Ya-Ra-Wa-Sha-La-Ma (Zion) in Nigeria	Exodus 3:8; Genesis 15:18; Jubilees 8:12-21; 1 Kings 12:21; 2 Chronicles 11:13-14
Land of Inheritance (Trans-Jordan): the Northern Kingdom	Asia, east of the Jordan (Suez Canal): the Levant, from the Jordan River to Mount Hor	Founded by Ra-Ah-Wa-Ba-Na, Ga-Da and half of Ma-Na-Sha-Ha; later governed by Ah-Pa-Ra-Ya-Ma (Khaa-Pa-Ra-Ya-Ma)	Numbers 32; 34:7-8, 13-15; Deuteronomy 3:12-17; Yahawashai 1:12-15; 4:12-13; 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

Scriptural Proof

Statement	Scripture
The promised land flows with milk and honey	Exodus 3:8, 17; Numbers 13:27; Deuteronomy 6:3
The promise runs from the river of Ma-Taza-Ra-Ya-Ma to the great river Euphrates (the Sangha-Congo system in the project's geography)	Genesis 15:18; Master Rules Part 12
Sha-Ma's allotted portion, the inheritance of his line	Jubilees 8:12-21
Eden is watered by four rivers parting from one source	Genesis 2:10-14
Zion is the city of Da-Wa-Da and the mountain Yahawah loved	2 Samuel 5:7; 1 Kings 8:1; Psalm 78:68
The Jordan divides the two lands, and the crossing runs from east to west	Numbers 32:5, 19; Yahawashai 1:2; 3:14-17
Reuben, Gad and half of Manasseh asked for the land east of the Jordan, and Ma-Sha-Ha rebuked the request	Numbers 32:1-15
The grant was conditional: their armed men must cross first and fight for their brethren	Numbers 32:16-32; Deuteronomy 3:18-20
Ma-Sha-Ha gave them the kingdoms of Sihon and Og, east of the Jordan	Numbers 32:33-42; Deuteronomy 3:12-17
Two tribes and a half received their inheritance on this side Jordan, eastward	Numbers 34:13-15
The border runs to Mount Hor	Numbers 34:7-8
Yahawashai held the eastern tribes to their pledge, and they crossed armed before their brethren	Yahawashai 1:12-18; 4:12-13
The crossing ended at Gilgal and Jericho, west of the Jordan	Yahawashai 4:19; 5:10; 6:1-27
Ma-Sha-Ha died in Moab, east of the Jordan, and saw the land but did not enter it	Deuteronomy 34:1-6
The kingdom divided: the north under Jeroboam, an Ephraimite; Ya-Ha-Wa-Da-Ha and Ba-Na-Ya-Ma-Na in the south, with La-Wa-Ya joining them	1 Kings 11:26; 12:16-21; 2 Chronicles 11:13-14
Ah-Pa-Ra-Ya-Ma governed the Northern Kingdom	Isaiah 7:8-9; Hosea 4:17; 5:3
Mount Sinai, where the Law was given, is in Arabia	Galatians 4:25
The two lands lay far apart: the census of Da-Wa-Da took nine months and twenty days	2 Samuel 24:4-8
Nineveh and Assyria in Asia are excluded from the inheritance	Zephaniah 2:13-15; Genesis 25:1-18



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 (Exodus 14); Mount Sinai in Arabia (Galatians 4:25); the wilderness years (Numbers 14:33-34); the conquests of Sihon and Og (Numbers 21:21-35); the request of Reuben, Gad and half of Manasseh, which founded the Northern Kingdom (Numbers 32); the death of Ma-Sha-Ha in Moab, east of the Jordan (Deuteronomy 34:1-6); then Yahawashai's command to cross the Jordan (Yahawashai 1:1-2), a crossing westward over the Suez into Africa (Yahawashai 3:14-17). All warriors of the eastern tribes crossed armed ahead of their brethren (Numbers 32:16-32; Yahawashai 1:12-15; 4:12-13). The Land of Inheritance was therefore the eastern settlement; the Promised Land, the Land of Milk and Honey, was Africa.

The Travel Proof — 2 Samuel 24

PROJECT DOCTRINE. The travel proof. In the census of Da-Wa-Da 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 (2 Samuel 24:4-8). 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.

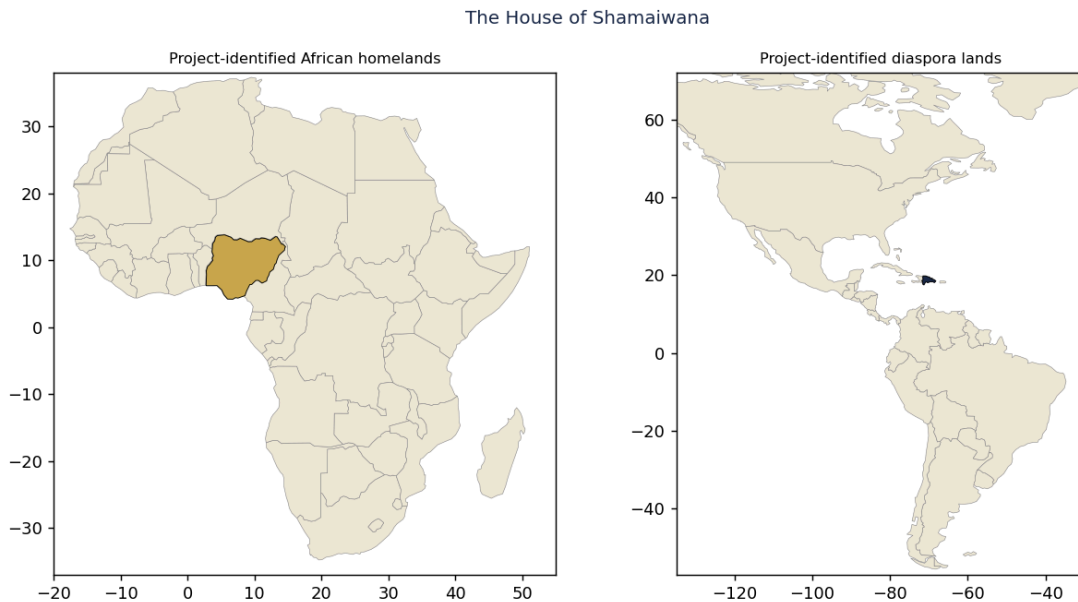
The Northern Kingdom and Hosea

PROJECT DOCTRINE. The Hosea record. Hosea's covenant case against Yasharahlah is aimed first at the Northern Kingdom, whose governing family Ah-Pa-Ra-Ya-Ma is named throughout (Hosea 4:17; 5:3; 7:8). 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 return goes to all of Yasharahlah (Hosea 14:1-2).

PROJECT DOCTRINE. The house of Shamaiwana 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 Shamaiwana

African homelands: Nigeria. Diaspora lands: Dominican Republic.



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

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.

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 722 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.

Gregorian calendar date	Event	Master Timeline year
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].

Gregorian calendar date	Event	Master Timeline year
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 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].

Gregorian calendar date	Event	Master Timeline year
AD 639-642	Arab conquest of Ma-Taza-Ra-Ya-Ma	Year 12,109 to Year 12,112
AD 652	Baqt agreement with Nubia	Year 12,122
AD 1054-1076	Almoravid expansion in the western Sahel	Year 12,524 to Year 12,546
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].

Gregorian calendar date	Event	Master Timeline year
1444	First Portuguese captives sold at Lagos	Year 12,914
1452 and 1455	Papal bulls authorise enslavement	Year 12,922 and 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].

Gregorian calendar date	Event	Master Timeline year
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 Shamaiwana

SECULAR RECORD (reference). Hispaniola was the first Spanish slave-importing colony. Early captives came from Senegambia and Upper Guinea (Wolof, Mandinka, Biafara), later from West Central Africa [Rout1976][Eltis2010]. 19th-century Yoruba (Lucumi) and Bight of Biafra captives went mainly to Cuba and Brazil [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]

Gregorian calendar year	Event	Master Timeline year
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
1960	Independence (1 October)	Year 13,430
1967	Biafra war begins (to 1970)	Year 13,437

Gregorian calendar year	Event	Master Timeline year
1999	Return to civilian rule	Year 13,469

Dominican Republic

PROJECT DOCTRINE. Project: Simeon.

SECULAR RECORD (reference). Santo Domingo was Spain's first American colony; Africans were landed there from 1501-1502 and sugar mills spread in the 1520s. Haiti ruled the whole island from 1822 to 1844. The Dominican Republic declared independence on 27 February 1844, was briefly re-annexed by Spain (1861-1865), and was occupied by the United States from 1916 to 1924. Rafael Trujillo ruled from 1930 to 1961 and ordered the 1937 massacre of Haitians and Dominicans of Haitian descent. [Moya1998] [Knight1990]

Gregorian calendar year	Event	Master Timeline year
1501	First African arrivals recorded	Year 12,971
1822	Haitian unification	Year 13,292
1844	Independence	Year 13,314
1916	US occupation	Year 13,386
1937	Parsley massacre	Year 13,407
1961	Trujillo killed	Year 13,431

CHAPTER XX | SUMMARY OF FINDINGS AND SOURCES

Summary of Project Findings

Project finding	Basis
Name, meaning and tribe number	Scripture (Genesis 29:33; 49:5-7; Deuteronomy 33:8); 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: Dominican Republic (Afro-Indigenous / Hispanic); Nigeria (Ya-Ha-Wa-Da-Ha region)	Twelve Families of Yasharahlah; Jacob's Ladder research
E1b1a sub-clades: E-M58, E-M154, E-U290	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

Sources Used in Part Two

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 "Shamaiwana").

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