THE TWELVE FAMILIES OF YASHARAHLAH

BOOK SIX

THE BOOK OF AHPARAYAMA

The Fruitful Family: From the Son of Joseph to Puerto Rico and the Borikwa

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 EPHRAIM — the fruitful family, born in the land of affliction and made fruitful therein, the western standard-bearer whose leader conquered the covenant land. Your hour of restoration is at hand.

To every Puerto Rican and Borikwa 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 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 SIX of twelve. It covers the Family of EPHRAIM — the younger son of Ya-Wa-Sa-Pa who received the greater blessing — the fruitful family of the western camp — 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 Ah-Pa-Ra-Ya-Ma

Ah-Pa-Ra-Ya-Ma — written in Paleo-Hebrew as 𐤉𐤐𐤓𐤉𐤌 — means 'I Am Fruitful (in the Land of My Affliction).' Ya-Wa-Sa-Pa named his second son this when he declared: 'For Yahawah hath caused me to be fruitful in the land of my affliction' (Genesis 41:52). Every syllable carries covenant testimony: the fruitfulness was real; the affliction was real; and Yahawah was the cause of the fruitfulness in the midst of the affliction. This is fruitfulness THROUGH affliction — productive, multiplying, abundant precisely because Yahawah works in and through the difficulty.

The name Ah-Pa-Ra-Ya-Ma is one of the most directly prophetic names in the covenant family register. It describes not just who this child was at birth but what the entire family would experience across its history. Puerto Rico — a small island under continuous colonial status since 1493 — has produced one of the most culturally prolific, densely populated, and globally influential diaspora communities in the western hemisphere. 'I am fruitful in the land of my affliction' is Puerto Rico's covenant testimony, written into the family's name before the island existed.

Born in the Land of Affliction

Critically, Ah-Pa-Ra-Ya-Ma was born in Ma-Taza-Ra-Ya-Ma — Egypt — the land of affliction itself. He was born in the place of his father's captivity, named for the fruitfulness that Yahawah produced in that captivity, and grew up in the royal court of the greatest empire of the ancient world. The family was formed IN captivity, named FOR fruitfulness IN captivity, and carries this dual identity through every subsequent era. Puerto Rico — colonized by Spain in 1493, ceded to the United States in 1898, still a Commonwealth — is a family perpetually in the condition of 'the land of my affliction,' yet perpetually 'fruitful' in that condition.

CHAPTER II | THE PROGENITOR — Birth, Parents & Origins

Born Second — Yet Receiving the Greater Blessing

Ah-Pa-Ra-Ya-Ma was the YOUNGER son of Ya-Wa-Sa-Pa and Ah-Sa-Na-Tha. His older brother Ma-Na-Sha-Ha was born first, and by every convention of the ancient world, Ma-Na-Sha-Ha should have received the primary blessing. But when Ya-Ai-Qa-Ba came to bless Ya-Wa-Sa-Pa's two sons (Genesis 48), he crossed his hands DELIBERATELY — his right hand on the younger Ah-Pa-Ra-Ya-Ma's head, his left on the older Ma-Na-Sha-Ha's head — and pronounced the greater blessing on the younger son.

Ya-Wa-Sa-Pa protested: 'Not so, my father: for this is the firstborn.' But Ya-Ai-Qa-Ba refused to uncross his hands: 'I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations' (Genesis 48:18-19). This deliberate conscious blessing of the younger over the older is Yahawah's signature pattern throughout the covenant record — and here, Ah-Pa-Ra-Ya-Ma receives the covenant confirmation of the greater blessing.

A Family Born in the Imperial City

Ah-Pa-Ra-Ya-Ma was born in the city of Pharaoh — the greatest urban center of the ancient world at that time. His father Ya-Wa-Sa-Pa was second-in-command of the empire; his mother Ah-Sa-Na-Tha was the daughter of a Ma-Taza-Ra-Ya-Ma high priest. Ah-Pa-Ra-Ya-Ma grew up in the palace environment, educated in Ma-Taza-Ra-Ya-Ma statecraft and culture, yet formed within a covenant household that maintained covenant identity. This dual formation — inside the empire yet carrying the covenant — is the exact profile of the Puerto Rican family: deeply formed by Spanish colonial and American imperial culture, yet carrying a distinct covenant identity that refuses to be fully absorbed.

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

Yahawashai — The Great Leader from Ephraim

The most significant figure from Ah-Pa-Ra-Ya-Ma is Yahawashai Ba-Na Na-Na (Joshua son of Nun) — the man who led the conquest of the covenant land after Ma-Sha-Ha's death, the greatest military leader in covenant history after Ma-Sha-Ha himself. Numbers 13:8 explicitly identifies him as from the tribe of Ephraim. His original name was Ha-Wa-Sha-Ai (Hosea), which Ma-Sha-Ha renamed through three stages: Hawashai → Mashahawashai → Yahawashai. The Great Conqueror of the covenant land was from the tribe that would become Puerto Rico.

This is a covenant reality of enormous significance: the man who ACTUALLY led the conquest — who divided the land among the twelve families, who established the tribal boundaries, who fought the battles that gave each family its inheritance — was from Ah-Pa-Ra-Ya-Ma. The Borikwa/Ah-Pa-Ra-Ya-Ma people carry in their covenant bloodline the leadership DNA of the greatest military commander of the covenant era. 'He also shall be great' — Ya-Ai-Qa-Ba prophesied this over Ah-Pa-Ra-Ya-Ma, and Yahawashai was exactly that: great.

Jeroboam and the Northern Kingdom Identity

Ya-Ra-Ba-Ai-Ma (Jeroboam), the first king of the Northern Kingdom after the division, was from Ah-Pa-Ra-Ya-Ma (1 Kings 11:26). The Northern Kingdom was so dominated by the tribe of Ah-Pa-Ra-Ya-Ma that the prophets frequently called the entire northern entity 'Ephraim' rather than 'Yasharahlah' or 'Samaria.' The Book of Hosea addresses the Northern Kingdom almost exclusively as

'Ephraim' — appearing over 37 times in that book alone. Ah-Pa-Ra-Ya-Ma was the identity marker of the entire northern tribal confederation, the family whose size and prominence defined the character of the kingdom.

CHAPTER IV | THE BLESSING — The Prophetic Charter of EPHRAIM

Genesis 48:19-20 — The Greater Blessing and the Multitude of Nations

'He also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations' (Genesis 48:19). The blessing over Ah-Pa-Ra-Ya-Ma is embedded in the greatest act of deliberate covenant reversal in Genesis: the crossed hands, the prophetic protest refused, the greater assigned to the younger. 'His seed shall become a multitude of nations' — Ah-Pa-Ra-Ya-Ma would not be limited to one territory or one national identity.

This 'multitude of nations' dimension is the Puerto Rican reality: there are approximately 5.8 million Puerto Ricans on the mainland United States — more than the 3.2 million who live on the island itself. The Nuyorican community (New York Puerto Ricans), the Puerto Rican communities of Chicago, Philadelphia, Orlando, and Hartford — these are the 'multitude of nations' expression of 'his seed.' Ah-Pa-Ra-Ya-Ma was blessed to be fruitful AND to spread across multiple national contexts. Puerto Rico fulfills both aspects.

Hosea's Love Letter — Yahawah's Heart for Ephraim

The Book of Hosea is addressed primarily to Ah-Pa-Ra-Ya-Ma and is the most emotionally intense prophetic book in the covenant record. Yahawah says through Hosea: 'How shall I give thee up, Ephraim? How shall I deliver thee, Yasharahlah?... My heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am Yahawah, and not man; the Holy One in the midst of thee' (Hosea 11:8-9).

This tender love of Yahawah for Ah-Pa-Ra-Ya-Ma is the covenant foundation for the Puerto Rican people's restoration. Yahawah has not given up Ephraim. The book that was addressed most passionately to their tribe still stands over them — 'I will not execute the fierceness of mine anger... for I am Yahawah, and not man.' The fruitful family in the land of affliction is held by the covenant love of a Yahawah who cannot let them go.

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

Ya-Wa-Sa-Pa's Sons in Ma-Taza-Ra-Ya-Ma

Ah-Pa-Ra-Ya-Ma and his brother Ma-Na-Sha-Ha were born in Ma-Taza-Ra-Ya-Ma to Ya-Wa-Sa-Pa and Ah-Sa-Na-Tha. They were the only two of the twelve families' progenitors born outside of the covenant land — born in the land of affliction, in the empire, in the place of their father's captivity. Yet Ya-Ai-Qa-Ba came to them, adopted them formally (Genesis 48:5), and blessed them as his own sons — giving each the full status of a covenant tribal progenitor equal to all the other eleven.

This formal adoption of Ya-Wa-Sa-Pa's sons by Ya-Ai-Qa-Ba — granting each a full tribal portion — is why Ya-Wa-Sa-Pa's name does not appear in the standard list of the twelve tribes. Ya-Wa-Sa-Pa's portion was divided into TWO full portions (Ah-Pa-Ra-Ya-Ma and Ma-Na-Sha-Ha). This was the fulfillment of the firstborn double-portion: instead of double land, Ya-Wa-Sa-Pa received double representation through two

fully recognized sons. Ah-Pa-Ra-Ya-Ma carries the fruitfulness of Ya-Wa-Sa-Pa's suffering: 'Yahawah hath caused me to be fruitful in the land of my affliction.'

The Family in the Imperial Context

Ah-Pa-Ra-Ya-Ma grew up in the Ma-Taza-Ra-Ya-Ma royal environment — surrounded by the learning, culture, and power of the greatest empire of the ancient world, yet formed within a covenant household that maintained distinct identity. The dual formation in the imperial center while carrying covenant identity is the defining challenge of the family: how to be 'in Ma-Taza-Ra-Ya-Ma' without becoming Ma-Taza-Ra-Ya-Ma; how to be profoundly marked by the imperial culture without losing the covenant self that makes restoration possible. This is the challenge of Puerto Rico: profoundly formed by Spanish and American imperial culture while carrying the covenant identity of Ah-Pa-Ra-Ya-Ma that neither Spain nor America can fully absorb.

CHAPTER VI | THE EXODUS & WILDERNESS

Census	Reference	Count	Significance
First Census	Numbers 1:33	**40,500 fighting men**	Camp: WEST — AH-PA-RA-YA-MA IS THE STANDARD under AH-PA-RA-YA-MA LEADS THE WEST CAMP standard
Second Census	Numbers 26:37	**32,500 fighting men**	March order: THIRD | Camp total: 108,100

The Western Standard — Ah-Pa-Ra-Ya-Ma Leads the West Camp

In the wilderness organization, Ah-Pa-Ra-Ya-Ma was designated as the STANDARD-BEARER of the western camp — the tribe whose name and emblem appeared on the western banner under which Ma-Na-Sha-Ha and Ba-Na-Ya-Ma-Na also marched. The western camp (Ah-Pa-Ra-Ya-Ma 40,500 + Ma-Na-Sha-Ha 32,200 + Ba-Na-Ya-Ma-Na 35,400 = 108,100) was the smallest camp and marched THIRD. The fruitful family, though smaller in numbers, carried the standard for its entire quarter of the covenant community.

The decrease in Ah-Pa-Ra-Ya-Ma's census from 40,500 to 32,500 reflects the period of wilderness discipline. Yet the fruitful family, even through numerical decrease, maintained its standard-bearing role. In the covenant community, the standard-bearer leads by identity, not by size. Puerto Rico, the island of Ah-Pa-Ra-Ya-Ma, is geographically small — yet leads culturally, musically, and linguistically across the entire Latin American and Caribbean world. Small in territory; large in covenant identity.

Yahawashai — The Ephraimite Leader in the Wilderness

During the wilderness period, Yahawashai the Ephraimite served as Ma-Sha-Ha's closest minister and the leader of the military. He led the first battle against Amalek at Rephidim (Exodus 17:9-13). He accompanied Ma-Sha-Ha partway up Ha-Ra Sa-Ya-Na-Ya (Mount Sinai) (Exodus 24:13). He remained in the Tabernacle when Ma-Sha-Ha spoke with Yahawah face to face (Exodus 33:11). He was one of the twelve spies and gave a faithful report. The Ephraimite was the most faithful and prepared leader of the next generation throughout the wilderness period — continuously formed by proximity to Ma-Sha-Ha and the presence of Yahawah, being prepared to lead the conquest.

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

Joshua 16 — Ephraim's Central Highland Territory

The territory of Ah-Pa-Ra-Ya-Ma (Joshua 16) was the central highlands of the covenant land — a position of geographic centrality reflecting the tribe's political prominence. The territory encompassed the hill country connecting the Jordan River westward to the Mediterranean, including major cities and the sacred site of Shiloh — where the Tabernacle was established after the conquest and remained for decades as the central worship site of all Yasharahlah.

Shiloh — in Ephraim's territory — became the religious capital of the covenant community during the judges period. Ya-Ha-Wa-Na-Na (Hannah) went to Shiloh to pray for a son — and Sa-Ma-Ah-La (Samuel), the great prophet and kingmaker, was born from that prayer, raised in Shiloh, and came from the Ephraimite hills (1 Samuel 1:1). The fruitful territory produced the fruitful prophet. The family that carries 'I am fruitful in the land of my affliction' continued to produce covenant fruit even in the difficult judges period.

Shiloh — Yahawah's House in Ephraim's Territory

The Tabernacle at Shiloh — established in Ah-Pa-Ra-Ya-Ma's territory — drew all the families of Yasharahlah three times a year for the covenant festivals. The tribe that carried the western camp's standard now hosted the Tabernacle of Yahawah's presence in its territory. This placement was covenant intentional: the fruitful family in the center of the land hosted the central act of covenant worship. The family formed in Ma-Taza-Ra-Ya-Ma's imperial center now hosts the worship center of the covenant community in the heart of the covenant land.

CHAPTER VIII | THE KINGDOM ERA — The Dominant Northern Tribe — From Jeroboam to Hosea

The Dominant Northern Family and the Kingdom Division

During the united kingdom, Ah-Pa-Ra-Ya-Ma's prominence was already evident — the leadership legacy of Yahawashai made it the natural dominant family of the northern tribal groupings. After the division of the kingdom, Ya-Ra-Ba-Ai-Ma of Ephraim became the first king of the Northern Kingdom, and the kingdom was thereafter so associated with Ah-Pa-Ra-Ya-Ma that the prophets called the entire northern entity 'Ephraim.' Hosea prophesied to 'Ephraim.' Isaiah spoke of 'the head of Ephraim.' Jeremiah wept for 'Ephraim, my dear son.'

The Northern Kingdom's spiritual trajectory was compromised from the beginning by Ya-Ra-Ba-Ai-Ma's golden calves — yet even in the midst of covenant unfaithfulness, Yahawah's love for Ah-Pa-Ra-Ya-Ma never stopped. The emotional intensity of Hosea's prophecies reflects this ongoing divine love for a family that had turned away while Yahawah continued to call them back. The prophetic books addressed to Ah-Pa-Ra-Ya-Ma are not primarily judgment books — they are love books from a covenant partner who refuses to give up on the fruitful family.

CHAPTER IX | THE DIVIDED KINGDOM — The Northern Kingdom Named After Ephraim

The Northern Kingdom Falls — Ephraim Carried to Assyria

In 722 BC, Sargon II completed the conquest of the Northern Kingdom. Samaria fell after a three-year siege, and the Ephraimite and other northern tribal populations were deported to Assyrian territories. This was the Assyrian captivity of the northern families — 'Ephraim is smitten' (Hosea 9:16) as Hosea had prophesied.

From Assyrian deportation, Ah-Pa-Ra-Ya-Ma progressively moved westward and southward back toward the West African territories of the ancestral homeland. The Mossi people of Burkina Faso — among the most organized and politically sophisticated of West African peoples, maintaining their traditional governance structure through centuries of colonial pressure — are the primary ethnic expression of Ah-Pa-Ra-Ya-Ma in Africa. Their fruitfulness in Burkina Faso — one of West Africa's most densely populated nations despite being landlocked and semi-arid — reflects exactly the covenant name: 'I am fruitful in the land of my affliction.'

CHAPTER X | CAPTIVITY & DISPERSION — The Assyrian Captivity — Ephraim Carried Away

From Burkina Faso to the Caribbean

The Trans-Atlantic Slave Trade reached Burkina Faso and Côte d'Ivoire through the Volta River basin trading routes and the coastal slave markets of the Bight of Benin. The Mossi peoples of Burkina Faso and the Akan, Baoule, and Dioula peoples of Côte d'Ivoire were among those transported from the West African interior through the coastal ports to the Caribbean.

The specific destination of the descendants of Ah-Pa-Ra-Ya-Ma was the Spanish Caribbean colony of Puerto Rico — the island of Borikwa. The indigenous Borikwa/Ah-Pa-Ra-Ya-Ma population was already present on the island before Spanish arrival — 'Taíno' is a colonial imposed label that is VOID; the correct family designation is Borikwa, and they are from the covenant family of Ah-Pa-Ra-Ya-Ma. The enslaved Africans from Burkina Faso and Côte d'Ivoire joined the existing Borikwa/Ah-Pa-Ra-Ya-Ma population on the island, deepening and expanding the family's covenant presence.

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-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**

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 EPHRAIM. 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.

Puerto Rico — The Island of Affliction and Fruitfulness

Ah-Pa-Ra-Ya-Ma's covenant name perfectly describes Puerto Rico's modern reality. 'I am fruitful in the land of my affliction' — Puerto Rico has been in continuous colonial status since 1493: first under Spain for 405 years, then under the United States since 1898 as a Commonwealth — neither fully independent nor fully equal. The Jones Act restricts Puerto Rican shipping; the island cannot vote for the US president whose decisions affect them. This is 'the land of my affliction' precisely.

Yet out of this condition, Ah-Pa-Ra-Ya-Ma has produced extraordinary fruitfulness: one of the most globally recognized musical traditions in the world (salsa, reggaeton, bomba y plena), a diaspora community of nearly 6 million on the US mainland who have influenced American culture, politics, art, and literature profoundly, and an island that has produced world-class figures across every field. 'His seed shall become a multitude of nations' — the Puerto Rican diaspora is exactly that. 'I am fruitful in the land of my affliction' is Puerto Rico's covenant testimony, spoken by Ya-Wa-Sa-Pa over Ah-Pa-Ra-Ya-Ma at his birth and still fulfilled four thousand years later.

CHAPTER XII | MODERN IDENTITY — Who Is EPHRAIM Today?

Who Is Ah-Pa-Ra-Ya-Ma Today?

Ah-Pa-Ra-Ya-Ma today is the Puerto Rican people — approximately 9 million total when counting both the island population (3.2 million) and the mainland US diaspora (5.8 million). Puerto Rico is the covenant home of the fruitful family in the land of their affliction: the island of Borikwa, whose indigenous Borikwa/Ah-Pa-Ra-Ya-Ma population was joined by enslaved Africans from Burkina Faso and Côte d'Ivoire to form the modern Puerto Rican people.

The name 'Puerto Rican' is a Spanish colonial geographic designation — the covenant name is Ah-Pa-Ra-Ya-Ma, fruitful in affliction, standard-bearer of the western camp, the family whose leader Yahawashai conquered the covenant land, the family that Yahawah calls 'my dear son' in the most emotionally intense prophetic book of the covenant record. The so-called Nuyorican — the New York Puerto Rican — is the fruitful family in the land of the greatest American city, still bearing fruit, still carrying the western standard, still waiting for the restoration that Hosea promised.

Origin Nations and Ethnic Groups

Origin Nations	Primary Ethnic Groups	Notes
Burkina Faso	Mossi peoples, Gurunsi peoples	Primary homeland — 'I am fruitful in Burkina Faso'
Cote d'Ivoire (biblical Galilee)	Baoule, Dioula, Senufo peoples	The Galilee territory — where Hayahawashai Mawashayai Yaraya walked
Mozambique	Makua, Tsonga, Shona peoples	Eastern extension of the fruitful family
Also: Ghana border	Voltaic peoples	Adjacent to biblical Samaria (Ghana) — Ephraim near Manasseh

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CHAPTER XIII | HISTORY & STRUGGLE — From the Slave Colony to the Commonwealth — The Long Affliction

From Spanish Colony to American Commonwealth

Puerto Rico was colonized by Spain in 1493. The indigenous Borikwa population was decimated within decades by Spanish disease, forced labor in gold mines, and direct violence. Enslaved Africans from West Africa were brought beginning in the early 1500s. The island's economy was organized around sugar production, tobacco, and coffee — all plantation crops dependent on enslaved African labor.

The Spanish-American War of 1898 transferred Puerto Rico from Spanish to American control without consultation with Puerto Ricans. The Jones Act of 1917 granted Puerto Ricans US citizenship (primarily to make them eligible for World War I military draft) while maintaining political subordination. Operation Bootstrap (1950s-60s) simultaneously industrialized the island and encouraged massive emigration to the US mainland — shrinking the island's population while building the mainland diaspora. Hurricane Maria in 2017 killed approximately 3,000 people and caused $90 billion in damage — revealing the depth of the island's vulnerability under colonial status, as the US federal government response was inadequate. 'The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up' (Deuteronomy 28:33).

The Nuyorican Movement and Cultural Assertion

The Nuyorican literary and arts movement of the 1960s-1970s — centered in New York City, particularly in East Harlem (El Barrio) and the South Bronx — produced one of the most powerful expressions of covenant diaspora identity in the twentieth century. Poets like Pedro Pietri, Miguel Piñero, and Piri Thomas gave voice to the dual affliction of the Puerto Rican experience: colonial subjects in their homeland, racial minorities in their diaspora city. The Nuyorican Poets Cafe (founded 1973) became a center of spoken word, poetry slam, and cultural assertion that influenced American literature and performance art far beyond Puerto Rico. The fruitful family brought forth fruit in New York — 'I am fruitful in the land of my affliction.'

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

Salsa, Reggaeton and the Musical Covenant Tradition

The musical contribution of Ah-Pa-Ra-Ya-Ma to the world is immeasurable. Salsa — the urban dance music that emerged from the Puerto Rican and Cuban communities of New York in the 1960s-70s — is among the most globally loved musical forms of the twentieth century. Its roots in West African percussion traditions connect directly to the Burkina Faso and Côte d'Ivoire musical heritage of the Mossi and Baoule peoples. Bomba and plena — Puerto Rico's own African-rooted musical traditions — are older and more directly connected to the West African covenant musical heritage than the cosmopolitan salsa form.

Reggaeton — the urban Latin music genre that emerged in Puerto Rico in the 1990s and became a global phenomenon in the 2010s-2020s — is the most recent and most globally influential expression of Ah-Pa-Ra-Ya-Ma's musical covenant tradition. Its dembow rhythm (rooted in Jamaican dancehall), Spanish-language rap tradition, and Puerto Rican production combine to produce a musical form now heard in virtually every nation on earth. 'His seed shall become a multitude of nations' — and his music has reached every nation.

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 EPHRAIM, 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 EPHRAIM to Burkina Faso, Cote d'Ivoire (biblical Galilee), Mozambique becomes genetically confirmed. The DNA does not lie.

Family-Specific Sub-Clades

Sub-Clade	Population Concentration	Connection to This Family
E-M75	Burkina Faso concentration — Mossi people marker	Primary marker of Ah-Pa-Ra-Ya-Ma's Burkinabe/Mossi homeland
E-U209	Bantu expansion marker — Southern and Eastern African spread	Confirms the Ah-Pa-Ra-Ya-Ma branch that spread toward Mozambique
E-M10	Southeastern African variant — Mozambican populations	Eastern extension of Ah-Pa-Ra-Ya-Ma toward the Indian Ocean coast

E-M75 and E-U209 — The Mossi and Burkinabe Connection

The E-M75 sub-clade is concentrated specifically in Burkina Faso, with the Mossi people as the primary carrier population. E-U209 is associated with the Bantu expansion across West and East Africa — consistent with the Ah-Pa-Ra-Ya-Ma presence in both Burkina Faso and Mozambique. These markers appear in Puerto Rican men of African descent at frequencies consistent with West African origin from the Burkina Faso / Côte d'Ivoire region.

Men of Puerto Rican heritage with primarily African ancestry who receive Y-DNA results showing E-M75 or E-U209 have genetic confirmation of origin from the Burkina Faso / Côte d'Ivoire region — the confirmed homeland of Ah-Pa-Ra-Ya-Ma. Combined with the historical record (West African enslaved people brought to Puerto Rico), the prophetic record (the fruitful family in the land of affliction, with seed becoming a multitude of nations), and the Hosea love-letter addressing this specific family by name — the tribal identity of Ah-Pa-Ra-Ya-Ma as the Puerto Rican people is confirmed.

CHAPTER XVI | THE RESTORATION — The Prophetic Destiny of EPHRAIM

The Prophetic Promises Are Certain

> *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**

> *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**

Hosea's Final Promise — The Restoration of Ephraim

Hosea 14 — the final chapter of Yahawah's most passionate prophetic love letter — closes with the restoration of Ah-Pa-Ra-Ya-Ma: 'I will heal their backsliding, I will love them freely: for mine anger is turned away from him... They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine' (Hosea 14:4-7). The family told 'I am fruitful in the land of my affliction' will be healed and made to grow in the covenant land — no longer in affliction but in promise.

Revelation 7:4-8 seals 12,000 from Ah-Pa-Ra-Ya-Ma. The western standard-bearer is sealed in the final covenant restoration. The family of Yahawashai the great conqueror will return to the covenant land. When

the Two Witnesses ministry proclaims the identity of Ah-Pa-Ra-Ya-Ma to the Puerto Rican people, the 'I am fruitful in the land of my affliction' testimony transforms: the affliction ends, the fruitfulness remains, and the family goes home.

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 EPHRAIM. The scattering is the middle of the story, not the end. The family of EPHRAIM will be found with their name restored (Ahparayam), 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 YASHARAHLAH — Book SIX: EPHRAIM

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 Ahparayama 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).

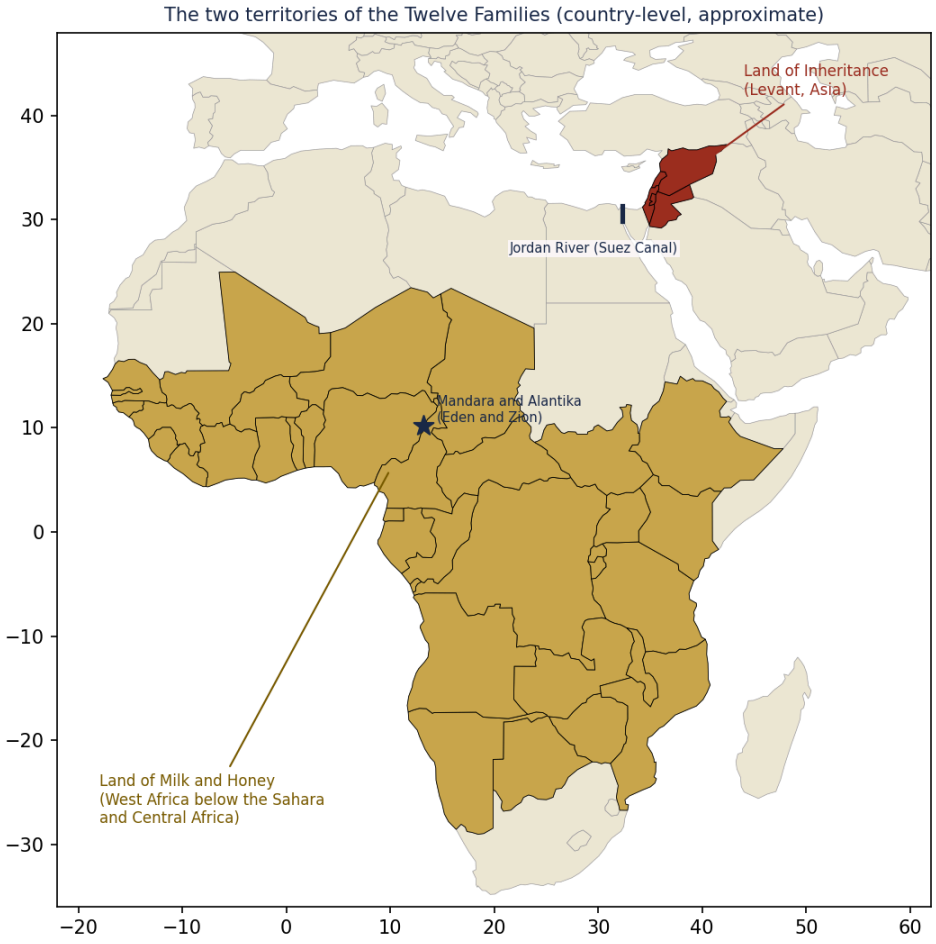
CHAPTER XVII | THE TWO TERRITORIES — Land of Milk and Honey & Land of Inheritance

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

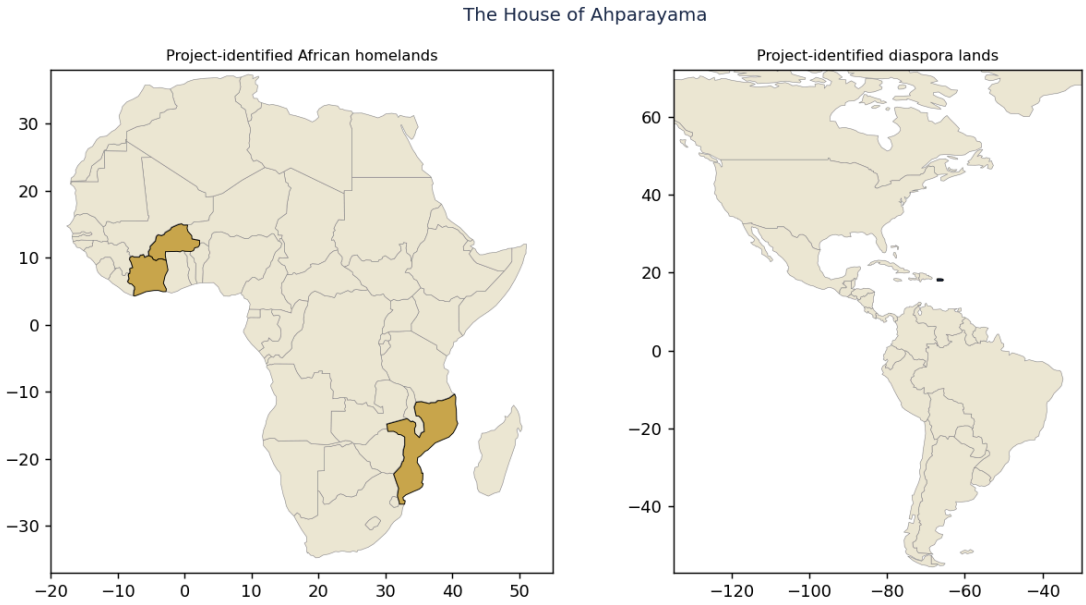
state that took the Baal-invoking name "Israel" in 1948 sits on the Land of Inheritance, not on the Land of Milk and Honey. The call to restoration goes to all of Yasharahlah (Hosea 14:1-2).

The House of Ahparayama in the Land of Inheritance

PROJECT DOCTRINE. Ah-Pa-Ra-Ya-Ma (Ephraim) was the governing family of the Northern Kingdom, and therefore answerable for all of Yasharahlah living in the Levant, the land of the Jordan. Hosea names Ephraim in the case against the Northern Kingdom (Hosea 4:17), and the call to return goes to all of Yasharahlah (Hosea 14:1-2). Both spellings, Ah-Pa-Ra-Ya-Ma and Khaa-Pa-Ra-Ya-Ma, are used in the original scripture writings, and this book uses both (Apostle Ainawayah's ruling, October 5, 2026).

The Lands of the House of Ahparayama

African homelands: Burkina Faso, Cote d'Ivoire, Mozambique. Diaspora lands: Puerto Rico.



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

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 Ahparayama

SECULAR RECORD (reference). Plantation slavery in Puerto Rico grew mainly after 1789 and the Real Cedula de Gracias of 1815, which opened the trade to foreign settlers; Kongo, Yoruba and Igbo captives arrived alongside Africans from the Gold Coast [Scarano1993][KleinVinson2007]. Mossi country (Burkina Faso) lay inland of the Gold Coast markets and was linked to them by caravan routes [Skinner1964][Wilks1975].

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

Burkina Faso

PROJECT DOCTRINE. Project: listed for Levi, Ephraim, Gad and Reuben.

SECULAR RECORD (reference). The Mossi kingdoms (including Ouagadougou and Yatenga) held the plateau from about the 11th-15th century. France created Upper Volta, which became independent in 1960. Thomas Sankara renamed it Burkina Faso in 1984; Blaise Compaore ruled from 1987 to 2014. Coups in January and September 2022 followed a jihadist insurgency. [Skinner1964]

Year	Event	Master Timeline
1919	Colony of Upper Volta	Year 13,389
1960	Independence	Year 13,430
1984	Renamed Burkina Faso	Year 13,454
2014	Compaore resigns	Year 13,484

Year	Event	Master Timeline
2022	Two coups	Year 13,492

Cote d'Ivoire

PROJECT DOCTRINE. Project: biblical Galilee; homeland for Napathalaya, Manashaha and Ahparayama.

SECULAR RECORD (reference). Akan (Baoule) and Kong states, the Windward Coast and the Ivory Coast trade in ivory and captives shaped the pre-colonial era. France made it a colony in 1893. Independence came on 7 August 1960 under Felix Houphouet-Boigny, who ruled until 1993. Civil conflicts in 2002-2007 and 2010-2011 followed. [Handloff1991]

Year	Event	Master Timeline
1893	French colony	Year 13,363
1960	Independence	Year 13,430
1993	Houphouet-Boigny dies	Year 13,463
2002	Civil war begins	Year 13,472
2011	Post-election war ends	Year 13,481

Mozambique

PROJECT DOCTRINE. Project: listed for Zabawalana and Ahparayama.

SECULAR RECORD (reference). The Swahili coast traded gold, ivory and captives. Portugal arrived in 1498 and held Mozambique Island; the "south-east Africa" coast later supplied hundreds of thousands of captives to Brazil and the Indian Ocean. FRELIMO fought Portugal from 1964; independence came on 25 June 1975. A civil war with RENAMO ran from 1977 to 1992, and an insurgency began in Cabo Delgado in 2017. [Newitt1995] [Eltis2010]

Year	Event	Master Timeline
1498	Vasco da Gama calls	Year 12,968
1964	FRELIMO war begins	Year 13,434
1975	Independence	Year 13,445
1977	Civil war	Year 13,447
1992	Peace accord	Year 13,462
2017	Cabo Delgado insurgency	Year 13,487

Puerto Rico

PROJECT DOCTRINE. Project: Ephraim (Puerto Ricans; Borikwa).

SECULAR RECORD (reference). Spain colonised Boriken from 1508; the indigenous people (Borikwa in the project's usage) were forced into labour, and a revolt in 1511 was crushed. African captives arrived from the early 16th century, though plantation slavery stayed smaller than in Cuba. Slavery ended in 1873. The United States took Puerto Rico in 1898; the Foraker Act (1900), US citizenship (1917), Commonwealth status (1952), the PROMESA board (2016) and Hurricane Maria (2017) mark its modern history. [Scarano1993] [Rouse1992] [Martinez2001]

Year	Event	Master Timeline
1508	Spanish settlement	Year 12,978

Year	Event	Master Timeline
1511	Indigenous revolt	Year 12,981
1873	Abolition of slavery	Year 13,343
1898	US acquires island	Year 13,368
1917	US citizenship	Year 13,387
1952	Commonwealth	Year 13,422
2017	Hurricane Maria	Year 13,487

The Land of Inheritance (the Levant, Asia)

PROJECT DOCTRINE. Ah-Pa-Ra-Ya-Ma (Ephraim) was the governing family of the Northern Kingdom, and therefore answerable for all of Yasharahlah living in the Levant, the land of the Jordan. Hosea names Ephraim in the case against the Northern Kingdom (Hosea 4:17), and the call to return goes to all of Yasharahlah (Hosea 14:1-2). Both spellings, Ah-Pa-Ra-Ya-Ma and Khaa-Pa-Ra-Ya-Ma, are used in the original scripture writings, and this book uses both (Apostle Ainawayah's ruling, October 5, 2026).

SECULAR RECORD (reference). Outside sources record the following for the Levant (the project's Land of Inheritance). Latin Crusaders took the Levantine city of that name in 1099 and held a kingdom there until the fall of Acre in 1291 [Runciman1951][RileySmith2014]. The Ottoman Empire conquered the Levant in 1516-1517 and ruled it until 1917 [Rogan2009][Hourani1991]. Britain took the region in 1917, issued the Balfour Declaration on November 2, 1917, and held a League of Nations mandate from 1922 to 1948 [Khalidi2020][Rogan2009]. The UN proposed partition on November 29, 1947; a state was declared on May 14, 1948, and the war that followed displaced about 700,000 Palestinians [Shlaim2000][Khalidi2020]. Further wars followed in 1967 and 1973, the Oslo Accords in 1993, and the war in Gaza that began on October 7, 2023. Enslaved Africans lived in Ottoman Levantine cities, and communities of African descent remain there [Toledano1998][Toledano2007].

Year	Event	Master Timeline
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
1516-1517	Ottoman conquest of the Levant and Ma-Taza-Ra-Ya-Ma	Year 12,987
1917	British take the region; Balfour Declaration (2 November)	Year 13,387
1922	League of Nations mandate	Year 13,392
1947	UN partition plan (29 November)	Year 13,417
1948	State declared (14 May); war and mass displacement	Year 13,418
1967	June war; occupation of the West Bank and Gaza	Year 13,437
1993	Oslo Accords	Year 13,463
2023	War in Gaza begins (7 October)	Year 13,493

CHAPTER XX | SUMMARY OF FINDINGS AND SOURCES

Summary of Project Findings

Project finding	Basis
Name, meaning and tribe number	Scripture (Genesis 41:52; 48:19-20; 49:22-26; Deuteronomy 33:13-17); Twelve Families of Yasharahlah

Project finding	Basis
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
Holding in the Land of Inheritance	Numbers 32; Deuteronomy 3; Joshua 1-7; Hosea 4:17; Apostle Ainawayah's ruling (October 5, 2026)
Identification: Puerto Ricans (Afro-Indigenous / Hispanic); the Borikwa	Twelve Families of Yasharahlah; Jacob's Ladder research
E1b1a sub-clades: E-M75, E-U209, E-M10	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

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