

THE TWELVE FAMILIES OF YASHARAH LAH

BOOK SEVEN

THE BOOK OF MANASHA HA

The Warrior-Judge Family: From Joseph's Firstborn and Bilhab's Son to Cuba

ALL GLORY TO AHLAH SHADAYA YAHAWAH AHLAHYAMA HAYAHAWASHAI MAWASHAYAI YARAYA

Faithfulness Over Speed — Quality Over Quantity

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DEDICATION

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

To MANASSEH (also DAN) — the warrior-judge family, the tribe that forgets its toil and rises again, the serpent and the warrior combined in one covenant assignment. Your hour of restoration is at hand.

To every Cuban 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 SEVEN of twelve. It covers the Family of MANASSEH (also DAN) — Ma-Na-Sha-Ha (Manasseh) firstborn of Ya-Wa-Sa-Pa, and Da-Na (Dan) fifth son of Ya-Ai-Qa-Ba — two families united in

the Cuban diaspora — 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

Two Families — One Covenant Assignment

Book Seven combines two covenant families into one book because their modern diaspora expression is united in the same people: the Cuban family. Ma-Na-Sha-Ha (Manasseh) was the firstborn son of Ya-Wa-Sa-Pa (Joseph) and Ah-Sa-Na-Tha, born in Ma-Taza-Ra-Ya-Ma with the name meaning 'He Has Made Me Forget All My Toil.' Da-Na (Dan) was the fifth son of Ya-Ai-Qa-Ba — the first son of Ba-La-Ha (Bilhah, Rachel's handmaid) — with a name and blessing of judgment and strategic cunning. Their African homelands are adjacent (Ghana and Côte d'Ivoire), their covenant characters are complementary (warrior-forgetter and judge-serpent), and their diaspora expression is unified in the Afro-Cuban people.

The name Ma-Na-Sha-Ha — 'Made to Forget' — carries Ya-Wa-Sa-Pa's covenant testimony: 'Yahawah hath made me forget all my toil, and all my father's house' (Genesis 41:51). The forgetting was not amnesia — it was the healing of the wound, the covenant gift of being so blessed in the present that the pain of the past no longer dominates. Ma-Na-Sha-Ha represents the capacity to be fruitful in the present without being bound to the pain of the past. Cuba's Afro-Cuban culture — remarkably present, rhythmically alive, and culturally generative despite a history saturated with colonial pain — carries exactly this 'made to forget' covenant character.

The Name Da-Na — The Judge

Da-Na — written in Paleo-Hebrew as דָּנָא — means 'Judge.' Ra-Khaa-La's declaration at his birth: 'Yahawah hath judged me, and hath also heard my voice, and hath given me a son' (Genesis 30:6). Da-Na's birth was a judgment victory for Ra-Khaa-La — Yahawah had heard her and vindicated her position. The tribe that carries the name 'Judge' exercises discernment, assesses with penetrating insight, and delivers covenant justice.

Cuba's revolutionary tradition — the capacity to assess colonial corruption and deliver a verdict of rejection through revolutionary action — reflects the Da-Na judgment character in its modern political expression.

CHAPTER II | THE PROGENITOR — Birth, Parents & Origins

Ma-Na-Sha-Ha — Born First, Blessed Second

Ma-Na-Sha-Ha was the firstborn son of Ya-Wa-Sa-Pa in Ma-Taza-Ra-Ya-Ma — born before Ah-Pa-Ra-Ya-Ma, carrying the natural expectation of firstborn priority. But Ya-Ai-Qa-Ba deliberately crossed his hands at the blessing (Genesis 48), placing his right hand on the younger Ah-Pa-Ra-Ya-Ma. Ya-Wa-Sa-Pa tried to correct this, but Ya-Ai-Qa-Ba was firm: 'I know it, my son, I know it: he also shall become a people, and he also shall be great.' Ma-Na-Sha-Ha carries the dignity of the firstborn even in the secondary blessing position.

The secondariness of Ma-Na-Sha-Ha's blessing relative to Ah-Pa-Ra-Ya-Ma orders the covenant assignments without diminishing the family. Cuba and Puerto Rico are neighboring islands — the two families (Ah-Pa-Ra-Ya-Ma and Ma-Na-Sha-Ha) are neighboring families. Cuba is the larger island (the largest in the Caribbean), while Puerto Rico is smaller but has greater diaspora fruitfulness — fulfilling exactly: 'his younger brother shall be greater than he, and his seed shall become a multitude of nations.'

Da-Na — The First Son of Ba-La-Ha

Da-Na was born as the fifth son of Ya-Ai-Qa-Ba overall, but the first son of Ba-La-Ha (Bilhah, Ra-Khaa-La's handmaid). Ra-Khaa-La gave Ba-La-Ha to Ya-Ai-Qa-Ba so that she could 'bear upon my knees, that I may also have children by her' (Genesis 30:3). Da-Na was thus Ra-Khaa-La's first covenant son through her handmaid — and his birth was experienced by Ra-Khaa-La as a direct answer from Yahawah: 'Yahawah hath judged me.' Da-Na carried from his very name the character of a family formed in a context of longing, vindication, and divine response to the cry of the marginalized.

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

Gideon — The Manassite Warrior-Judge

The most celebrated figure from Ma-Na-Sha-Ha in the judges period is Ga-Da-Ai-Wa-Na (Gideon), from the clan of Ah-Ba-Ya-Za-Ra (Abiezer) in Ma-Na-Sha-Ha (Judges 6:15). When Yahawah called Gideon from his threshing floor — where he was hiding grain from the Midianites — Gideon protested: 'My family is poor in Manasseh, and I am the least in my father's house.' From poverty and obscurity, Yahawah raised a warrior judge. Gideon cut down his father's Baal altar, organized an army of 32,000, was reduced by Yahawah to 300 men, defeated the Midianite host of 135,000 through a midnight attack of trumpets, torches, and shouts — and liberated Yasharahlah from seven years of oppression.

Gideon's victory with 300 against 135,000 is one of the most dramatic demonstrations of covenant warfare in the entire scriptural record — Yahawah deliberately reduced the army to make it clear that the victory was His. Cuba's revolutionary tradition — Fidel Castro landing with 80 guerrillas in December 1956 and growing to defeat Batista's 30,000-strong US-backed military — is the Gideon pattern fulfilled in the modern era: the drastically outnumbered covenant family defeating the occupying power through strategic brilliance and covenant determination.

Samson — The Danite Warrior

The most famous figure from Da-Na is Sha-Ma-Sha-Wa-Na (Samson) — a Nazirite from birth, endowed with supernatural physical strength, who 'judged Yasharahlah in the days of the Philistines twenty years' (Judges 15:20). Samson's ministry against the Philistines was characterized by dramatic individual acts: killing a lion with bare hands, defeating 1,000 Philistines with the jawbone of a donkey. His life embodied the Da-Na blessing ('Dan shall be a serpent by the way... that biteth the horse heels, so that his rider shall fall backward') in its most vivid expression.

Samson's great failure — his vulnerability to Delilah's manipulation — led to his capture, blinding, and imprisonment. But his covenant strength returned and he pulled down the pillars of the Philistine temple, killing more in his death than in his life. Da-Na's warrior capacity carries through even to the moment of apparent defeat and converts it into covenant victory. Cuba's capacity to endure decades of economic embargo from the most powerful nation on earth — while maintaining its sovereignty and cultural identity — reflects this Da-Na endurance: the serpent in the path, patient and persistent.

CHAPTER IV | THE BLESSING — The Prophetic Charter of MANASSEH (also DAN)

Genesis 49:16-18 — Dan Shall Judge

'Dan shall judge his people, as one of the tribes of Yasharahlah. Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward. I have waited for thy salvation, O Yahawah' (Genesis 49:16-18). Three dimensions: judicial authority, strategic capacity, and covenant prayer. The judge, the strategic warrior, and the one who prays for salvation — these together describe Da-Na's covenant identity.

The serpent imagery is strategic wisdom. The serpent in the path bites the horse's heel — it does not attack directly but waits, positions itself where the enemy must pass, and strikes with precision that causes the entire mounted force to fall. Da-Na is the tribe of strategic surprise, guerrilla wisdom, and the capacity to cause disproportionate disruption through precisely targeted action. Che Guevara's guerrilla warfare theory — the small revolutionary force disrupting a vastly superior military power through strategic positioning and surprise attack — is Da-Na warfare expressed in the twentieth century.

Genesis 48:19-20 — The Great Manassite Promise

'He also shall become a people, and he also shall be great' — Ma-Na-Sha-Ha's blessing from Ya-Ai-Qa-Ba is a promise of genuine covenant greatness. Ma-Na-Sha-Ha is notable in the census records for one of the most dramatic population reversals: starting smaller than Ah-Pa-Ra-Ya-Ma (32,200 versus 40,500 at the first census) and ending LARGER (52,700 versus 32,500 at the second). The family that starts secondary in size becomes primary. 'Made to forget' enables rising without the weight of the past holding the family back.

Cuba — the largest island of the Caribbean, with a population of approximately 11 million — demonstrates Ma-Na-Sha-Ha's 'great' character in its influence. Cuban music (son cubano, mambo, cha-cha-cha, salsa, Cuban jazz) has influenced the entire global music landscape. Cuban athletics, art, literature, and intellectual tradition have been globally recognized. 'He also shall be great' — Ma-Na-Sha-Ha still is, expressing covenant greatness through Afro-Cuban cultural achievement.

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

In Ma-Taza-Ra-Ya-Ma — Sons Born in Ma-Taza-Ra-Ya-Ma

Ma-Na-Sha-Ha was born in Ma-Taza-Ra-Ya-Ma — in the land of affliction — as his name proclaims. He and his brother Ah-Pa-Ra-Ya-Ma are the only progenitors of the twelve families born in Ma-Taza-Ra-Ya-Ma. They grew up in the royal environment of the empire, educated in Ma-Taza-Ra-Ya-Ma's language and culture, yet formed within a covenant household that maintained the faith of Ah-Ba-Ra-Ha-Ma and Ya-Taza-Khaa-Qa.

Da-Na, born in the covenant lands of West Africa to Ya-Ai-Qa-Ba and Ba-La-Ha, went to Ma-Taza-Ra-Ya-Ma with one son — Khu-Sha-Ma (Hushim). From this single son, Da-Na grew to 62,700 fighting men by the first census — the second largest tribe overall. Da-Na multiplied from one to sixty-two thousand in 430 years. The judge-tribe, from a single founding son, became one of the largest families of Yasharahlah — covenant multiplication that only Yahawah's blessing can explain.

The Palace and the Household

During the sojourn in Ma-Taza-Ra-Ya-Ma, Ma-Na-Sha-Ha had access to the royal environment through his father's position as prime minister. Da-Na's family — descended from Ba-La-Ha — was part of the broader Ya-Ai-Qa-Ba household in the Goshen region. Yet both multiplied, both suffered under the new Pharaoh who 'knew not Joseph,' and both participated in the Exodus. The covenant erases the distinction between the elite household and the extended family — in the Exodus, all Yasharahlah stands equal before Yahawah, and every family marches under its appointed standard toward the covenant land.

CHAPTER VI | THE EXODUS & WILDERNESS

Census	Reference	Count	Significance
First Census	Numbers 1:35,39	Ma-Na-Sha-Ha: 32,200 / Da-Na: 62,700 fighting men	Camp: WEST (Ma-Na-Sha-Ha) and NORTH — DAN IS THE NORTHERN STANDARD under Ah-Pa-Ra-Ya-Ma (west) / DA-NA LEADS THE NORTH CAMP standard
Second Census	Numbers 26:34,43	Ma-Na-Sha-Ha: 52,700 / Da-Na: 64,400 fighting men	March order: THIRD (west) / FOURTH — rear guard (north) Camp total: 108,100 (west) / 157,600 (north)

Two Camp Positions — West and North

Ma-Na-Sha-Ha was placed in the WESTERN camp under Ah-Pa-Ra-Ya-Ma's standard (Ah-Pa-Ra-Ya-Ma 40,500 + Ma-Na-Sha-Ha 32,200 + Ba-Na-Ya-Ma-Na 35,400 = 108,100), marching THIRD. The two Joseph tribes — Ah-Pa-Ra-Ya-Ma and Ma-Na-Sha-Ha — marched together in the western camp, adjacent in the wilderness march as they were adjacent in their father Ya-Wa-Sa-Pa's family. Cuba and Puerto Rico, their modern expressions, are adjacent islands.

Da-Na was designated as the STANDARD-BEARER of the NORTHERN camp (Da-Na 62,700 + Ah-Sha-Ra 41,500 + Na-Pa-Tha-La-Ya 53,400 = 157,600), marching FOURTH and LAST — the rear guard. The northern camp was the rear-guard of the entire covenant march. Da-Na as the rear-guard is consistent with the serpent character: watching from behind, positioned where unexpected attack might come from the

rear, guarding the covenant community from what pursues it. 'Dan shall be a serpent by the way' — the rear-guard serpent bites the heel of what follows behind the covenant march.

The Combined Warrior Character

Together, Ma-Na-Sha-Ha in the western camp (third position) and Da-Na in the northern camp (fourth position, rear guard) provide the covenant community with both the forgetting-and-rising western warrior character (Ma-Na-Sha-Ha) and the strategic rear-guard judge character (Da-Na). Cuba carries both these dimensions: the Afro-Cuban capacity to rise from oppression with joy and cultural vitality (Ma-Na-Sha-Ha — 'made to forget') AND the revolutionary strategic capacity to withstand, endure, and ultimately overcome the imperial power (Da-Na — 'he shall overcome at the last').

CHAPTER VII | THE LAND & INHERITANCE — The Territory of MANASSEH (also DAN)

Two Territory Assignments — Central and Northern

Ma-Na-Sha-Ha received a split territorial assignment — half the tribe settled on the west of the Jordan (Joshua 17) in the central region between Ah-Pa-Ra-Ya-Ma and Za-Ba-Wa-La-Na, while the other half settled on the east of the Jordan (Transjordan) alongside Ra-Ah-Wa-Ba-Na and Ga-Da. This split-tribe character is unique to Ma-Na-Sha-Ha — a family literally divided between two sides of the Jordan, with half on each bank. Cuba itself has a complex divided character: the island-Cubans and the exile-Cubans in Miami, representing the covenant family's ongoing split between homeland and diaspora.

Da-Na's assigned territory (Joshua 19:40-48) was on the western coastal plain. But Da-Na was unable to fully drive out the coastal inhabitants and then undertook a dramatic northward migration (Judges 18) — the entire tribal contingent moving to the far north of the covenant land, capturing the city of La-Sha (Laish) and renaming it Da-Na. This northward migration — the serpent repositioning — is the defining tribal act: when one position is untenable, Da-Na moves and strikes from a new angle.

Judges 1 and the Danite Migration

Judges 18 records the full account of Da-Na's northward migration: the tribe sent five men as spies, they found the peaceful city of Laish, returned with their report, and then 600 armed Danites marched north and conquered Laish — establishing the northernmost city of the covenant land and naming it Da-Na. Along the way, they appropriated the shrine of a man named Micah and took his Levite priest to serve their new city. The migration shows both Da-Na's capacity for decisive military action AND the warning embedded in the narrative: the serpent that repositions can also incorporate compromised elements into its movement. Da-Na established an unauthorized worship center at the northern city — which would later become one of Ya-Ra-Ba-Ai-Ma's golden calf sites.

CHAPTER VIII | THE KINGDOM ERA — Gideon, Samson and the Warrior-Judge Tradition

The Kingdom Era — Warriors and Judges

During the judges period, Ma-Na-Sha-Ha produced Gideon — the greatest guerrilla warrior of the covenant era. During the united kingdom, Ma-Na-Sha-Ha's warriors joined Da-Wa-Da at Hebron for the anointing: 1 Chronicles 12:19-21 records Manassites who defected to Da-Wa-Da during the battle with Sa-Ah-Wa-La and

later helped Da-Wa-Da against raiding parties. The warrior family of Ma-Na-Sha-Ha consistently demonstrated commitment to the covenant king.

Da-Na's most celebrated covenant figure — Sha-Ma-Sha-Wa-Na (Samson) — operated as a one-man covenant army against the Philistines during the judges period, twenty years of covenant warfare. His supernatural strength and his strategic operations against the coastal Philistines protected the southern and western flanks of the covenant community. The serpent-warrior of Da-Na operated from within the enemy's territory — marrying a Philistine woman, living among them, and delivering devastating blows from within — the most intimate expression of 'the serpent by the way.'

CHAPTER IX | THE DIVIDED KINGDOM — The Northern Kingdom — Dan's Migration and Manasseh's Strength

The Northern Kingdom and the Assyrian Captivity

After the division of the kingdom, both Ma-Na-Sha-Ha and Da-Na were in the Northern Kingdom. Ya-Ra-Ba-Ai-Ma established his two golden calves at Da-Na (in the north) and Bethel — the two geographic anchor points of the Northern Kingdom's compromised worship system. Da-Na's city, taken in the bold northward migration, became the northernmost center of the covenant corruption under the divided kingdom. The judge-tribe that was supposed to maintain covenant discernment hosted covenant corruption.

In 722 BC, the Assyrian conquest included the Manassite territories east of the Jordan and the Danite northern territory. These families were deported to the Assyrian Empire's eastern territories and from that deportation migrated westward and southward — back toward West Africa. Ma-Na-Sha-Ha settled in the Akan territory of Ghana (biblical Samaria) and Da-Na settled among the Dan/Yacouba peoples of Côte d'Ivoire (biblical Galilee). The Dan people of Côte d'Ivoire bear the covenant tribal name — Da-Na — to this day, a remarkable preservation of family identity across millennia of dispersion.

CHAPTER X | CAPTIVITY & DISPERSION — The Assyrian Captivity and the Journey to the Caribbean

From Ghana and Cote d'Ivoire to Cuba

The Trans-Atlantic Slave Trade reached Ghana and Côte d'Ivoire through multiple trading routes. The Akan peoples of Ghana — including the Ashanti, who established one of the most powerful and militarily sophisticated kingdoms in West African history — were among those transported from the Gold Coast to the Caribbean. The Baoule and Dan/Yacouba peoples of Côte d'Ivoire were transported through coastal slave markets.

The primary destination of the descendants of Ma-Na-Sha-Ha and Da-Na in the Trans-Atlantic Slave Trade was Cuba — the largest island in the Caribbean, under Spanish colonial rule, with a massive plantation economy producing sugar, tobacco, and coffee. The Yoruba-speaking peoples transported to Cuba established the Lucumí religious tradition (also called Santería or La Regla de Ocha) — a preservation of West African spiritual and covenant traditions within the context of Catholic Spanish colonial culture. The judge-family in Cuba preserved its spiritual discernment in coded, syncretic form, maintaining covenant memory even under the suppression of the colonial church.

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

Deuteronomy 28 — The Prophetied 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-Taz-a-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 MANASSEH (also DAN). 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.

Cuba — The Warrior Island

Cuba's entire modern history is saturated with the warrior-judge character of Ma-Na-Sha-Ha and Da-Na. The Cuban War of Independence (1868-1898) — the 'Ten Years' War and the final 1895 war — produced figures like Antonio Maceo (the Bronze Titan, a man of African descent who became the greatest military commander of the independence movement) and José Martí (the poet-revolutionary). The Spanish-American War of 1898 technically delivered Cuban independence — but the Platt Amendment gave the US the right to intervene in Cuban affairs, making the independence incomplete.

The Cuban Revolution of 1959 — in which approximately 80 guerrillas landed in December 1956 and grew to defeat Batista's 30,000-strong US-backed military — is the single most dramatic fulfillment of the Gideon pattern in modern Caribbean history. Eighty against thirty thousand. The defeat of the Bay of Pigs invasion (1961) — a CIA-organized attempt by Cuban exiles to overthrow the revolutionary government, defeated in 72 hours — echoes both the Gideon pattern and the Da-Na rear-guard repulsion: the serpent that waits at the path and unseats the rider.

CHAPTER XII | MODERN IDENTITY — Who Is MANASSEH (also DAN) Today?

Who Is Ma-Na-Sha-Ha/Da-Na Today?

The combined family of Ma-Na-Sha-Ha and Da-Na is known today as the Cuban people — approximately 11 million on the island plus a diaspora of approximately 2.3 million primarily in the United States (concentrated in Miami/South Florida) and in Spain. The Afro-Cuban population — estimated at 35-40% of the island's population identifying as Black or mixed Black, with many more carrying unacknowledged African ancestry — represents the covenant core of the Cuban family: descendants of enslaved Africans from Ghana and Côte d'Ivoire.

The Original Caribs of Cuba — the indigenous population of the island before European contact — are also part of the Ma-Na-Sha-Ha/Da-Na family, forming the pre-Columbian Afro-Indigenous presence on the island. The full Cuban family thus includes African (E1b1a), indigenous, and mixed elements that together form the covenant people of Ma-Na-Sha-Ha and Da-Na on their Caribbean island, the largest island of the western hemisphere's covenant geography.

Origin Nations and Ethnic Groups

Origin Nations	Primary Ethnic Groups	Notes
Ghana (biblical Samaria)	Akan, Ashanti, Fante, Ga peoples	Primary homeland of Ma-Na-Sha-Ha — central Samarian territory
Cote d'Ivoire (biblical Galilee)	Baoule, Dioula, Dan/Yacouba peoples	Da-Na's homeland — 'Dan' people of Cote d'Ivoire bear the tribal name today
Cross-border region	Voltaic border peoples	Ma-Na-Sha-Ha and Da-Na share the border territory between Ghana and Cote d'Ivoire

CHAPTER XIII | HISTORY & STRUGGLE — From West Africa to the Cuban Colony and the Revolution

The Sugar Colony and the Century of Struggle

Cuba became one of the most productive sugar colonies in the world during the eighteenth and nineteenth centuries — importing tens of thousands of enslaved Africans per year even after the international slave trade was nominally abolished, through the complicity of Spanish colonial authorities and US business interests. The enslaved population of Cuba grew to over 400,000 by the 1860s, representing the largest concentration of enslaved Africans in the Caribbean at that time. This was the fullest expression of Deuteronomy 28's economic covenant curse — the wealth of the land produced entirely by the enslaved family, taken entirely by the colonial power.

The Revolution and the Embargo

The 1959 Cuban Revolution nationalized American and foreign corporate holdings, instituted land reform, and established universal healthcare and education — immediately becoming the target of US economic and military pressure. The US economic embargo (blockade), imposed in 1962 and maintained for over 60 years, has cost the Cuban economy an estimated \$150 billion — Deuteronomy 28's economic strangulation implemented with modern instruments. The Cuban Missile Crisis (1962) brought the world to the edge of nuclear war over this small Caribbean island.

The Cuban diaspora concentrated in Miami's Little Havana has maintained a distinct cultural and political identity for over 60 years. The tension between the island-Cubans and the exile-Cubans reflects the Da-Na divided character: a tribe split between two positions, judging its people from both sides, seeking the covenant synthesis. Both the island community and the exile community carry Ma-Na-Sha-Ha/Da-Na covenant identity — the family divided across a political boundary, as it was divided across the Jordan River in the wilderness era.

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

Son Cubano, Rumba and Afro-Cuban Culture

Cuba's contribution to the world's music is staggering in scope. Son cubano — developed in the mountainous Oriente province where enslaved Africans and descendants had the greatest cultural autonomy — combines West African (Yoruba and Kongo) rhythmic and melodic traditions with Spanish guitar and lyric poetry. Son

became the foundation for virtually every major Latin music genre of the twentieth century: mambo, cha-cha-cha, salsa, Latin jazz, and more recently Latin trap all trace their rhythmic ancestry to Cuban son.

The rumba — Cuba's most African-derived musical tradition — is a direct preservation of West African (particularly Kongo) ritual music transformed into social celebration. The conga drum patterns, the call-and-response vocal structure, the improvised dance — all are West African covenant memory maintained in the body and voice of the Afro-Cuban community. Beny Moré, Celia Cruz, Compay Segundo, Ibrahim Ferrer — Cuban musical giants whose art carries the covenant musicality of the Ma-Na-Sha-Ha and Da-Na family to the world.

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 MANASSEH (also DAN), 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 MANASSEH (also DAN) to Ghana (biblical Samaria), Cote d'Ivoire (biblical Galilee) becomes genetically confirmed. The DNA does not lie.

Family-Specific Sub-Clades

Sub-Clade	Population Concentration	Connection to This Family
E-M2	Widespread West African marker — dominant in Ghana and Cote d'Ivoire	Primary base haplogroup of both Ma-Na-Sha-Ha and Da-Na from their Ghanaian/Ivorian homeland
E-P278	Akan peoples marker of Ghana (Samaria)	Specific sub-clade linking Ma-Na-Sha-Ha to the Akan people of biblical Samaria (Ghana)
E-M191	Present in coastal and northern Ghanaian populations	Eastern Ghana/Cameroonian border presence of the combined family

E-M2 and E-P278 — Akan and Ghanaian Genetic Markers

The E-M2 base haplogroup is dominant across all of West Africa — including Ghana (biblical Samaria) and Côte d'Ivoire (biblical Galilee), the confirmed homelands of Ma-Na-Sha-Ha and Da-Na. E-P278 is specifically associated with the Akan peoples of Ghana — the Ashanti, Fante, and related groups who are the primary ethnic expressions of Ma-Na-Sha-Ha in Africa. These markers appear in Afro-Cuban men at frequencies consistent with Ghanaian and Ivorian origin, reflecting the slave trade routes from the Gold Coast and the Bight of Benin to Cuba.

The Akan/Ashanti genetic marker E-P278 is particularly significant because the Ashanti kingdom is one of the most militarily celebrated in all of West African history — consistent with the warrior-judge character of the combined family. The Ashanti wars against British colonialism (1823-1900) demonstrate the covenant warrior spirit that Genesis 49 blessed over Da-Na: 'a troop shall overcome him, but he shall overcome at the last.' The Danite serpent and the Manassite warrior together form the Afro-Cuban covenant genetic and historical identity.

CHAPTER XVI | THE RESTORATION — The Prophetic Destiny of MANASSEH (also DAN)

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 Yasharahlah, and gather together the dispersed of Yawahadah from the four corners of the earth. —Isaiah 11:11-12

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

The Restoration of the Warrior-Judge Family

Revelation 7:4-8 seals 12,000 from Ma-Na-Sha-Ha. The combined Ma-Na-Sha-Ha/Da-Na assignment to Cuba means both expressions of the family participate in the restoration through Ma-Na-Sha-Ha's explicit mention in the sealing. The warrior-judge family is sealed in the final covenant restoration — the Gideon 300 pattern, the Samson endurance, the serpent-wisdom and the warrior-courage all brought into covenant service.

When Hayahawashai Mawashayai Yaraya returns in 2030, the warrior-judge family will be restored to its covenant assignment: judging its people rightly, with the discernment of Da-Na and the warrior-fruitfulness of Ma-Na-Sha-Ha. Not for revolution against Adamic political systems, but for the covenant war that the Two Witnesses wage against spiritual darkness, false identity, and the Babylon system. The 12,000 sealed from Ma-Na-Sha-Ha will stand on the sea of glass before Yawahab — warriors and judges who overcame at the last.

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 Yawahadah, the fulfillment of all covenant promises made to all Twelve Families. His return ends the captivity of MANASSEH (also DAN). The scattering is the middle of the story, not the end. The family of MANASSEH (also DAN) will be found with their name restored (Manashah), 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 SEVEN: MANASSEH (also DAN)

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 Manashaha 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).

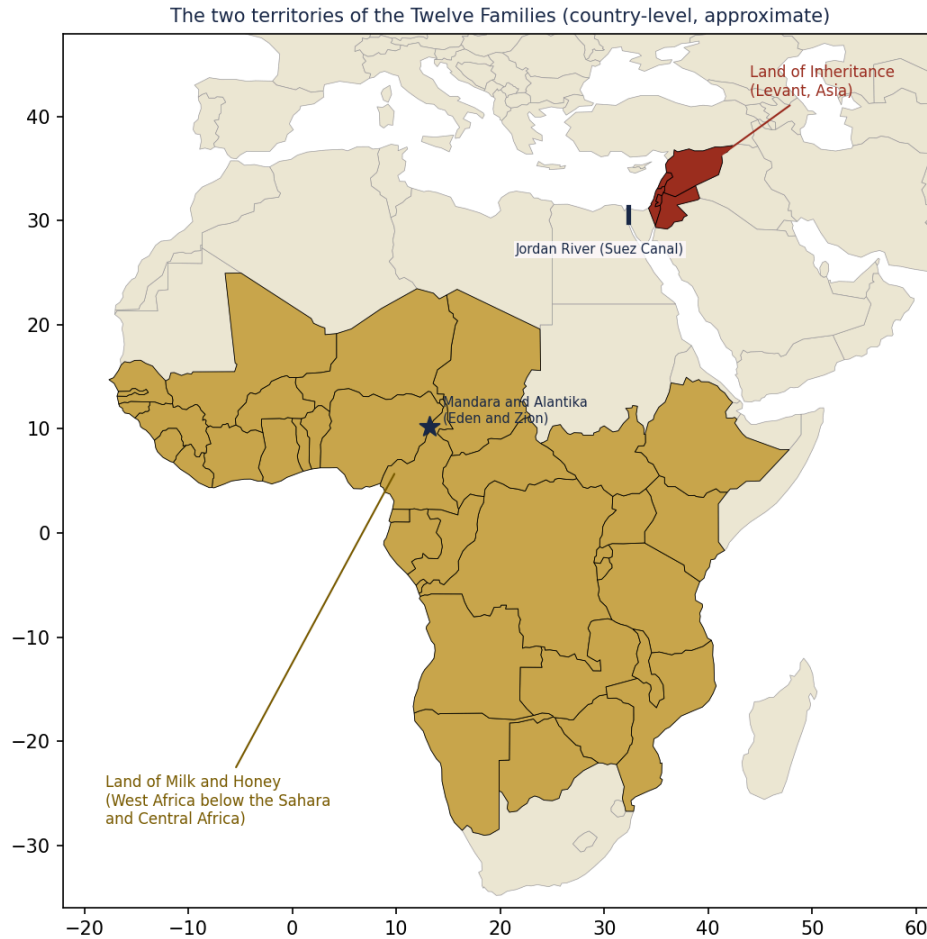
PROJECT DOCTRINE. The Land of Milk and Honey is West Africa below the Sahara together with Central Africa, the original Ethiopian area, down to the northern border of South Africa, with the Mandara and Alantika mountains as the core of Eden and Zion. It is the Southern Kingdom of Ya-Ha-Wa-Da-Ha: modern 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

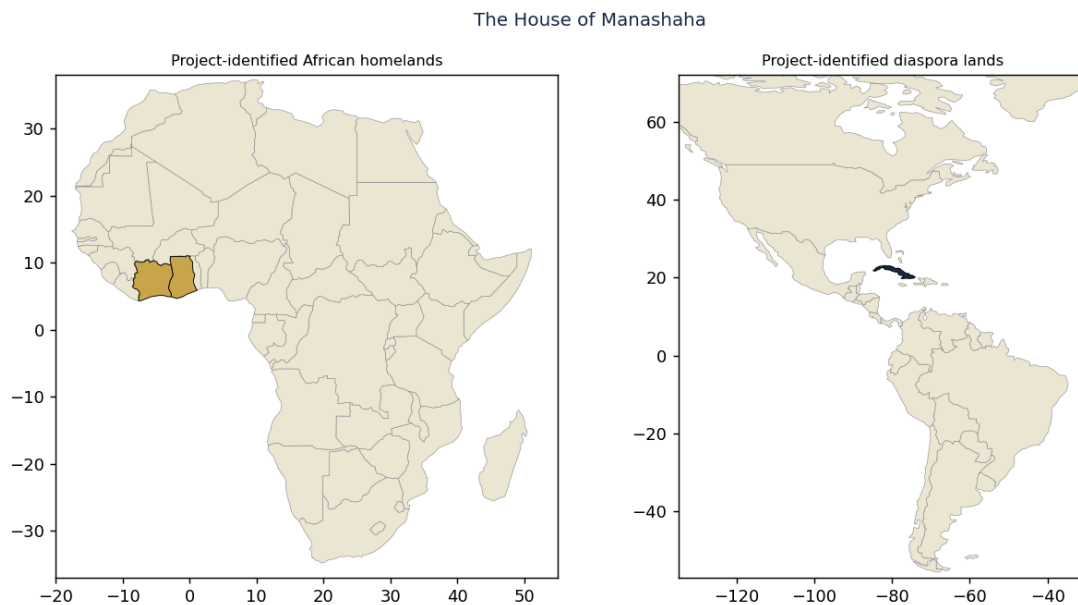
PROJECT DOCTRINE. The Hosea record. Hosea's covenant case against Yasharahlah is aimed first at the Northern Kingdom, whose governing family Ah-Pa-Ra-Ya-Ma is named throughout (Hosea 4:17; 5:3; 7:8). The state that took the Baal-invoking name "Israel" in 1948 sits on the Land of Inheritance, not on the Land of Milk and Honey. The call to return goes to all of Yasharahlah (Hosea 14:1-2).

The House of Manashaha in the Land of Inheritance

PROJECT DOCTRINE. Half of the tribe of Ma-Na-Sha-Ha (Manasseh) received the north of the Land of Inheritance: Machir took Gilead, Jair took the villages called Havvoth-jair, and Nobah took Kenath (Numbers 32:39-42; Deuteronomy 3:13-15). The other half stayed west of the Jordan, in the Land of Milk and Honey (Ghana and Cote d'Ivoire in the project's geography). The half-tribe crossed armed with Reuben and Gad (Joshua 1:12-18; 4:12-13). The project also records Manasseh under the name Da-Na (Dan); see the Dan note in the website document.

The Lands of the House of Manashaha

African homelands: Ghana, Cote d'Ivoire. Diaspora lands: Cuba.



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

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 Manashaha

SECULAR RECORD (reference). Cuban slave imports surged in the 19th century and drew from West Central Africa (Kongo), the Bight of Benin and Yorubaland (Lucumi), the Bight of Biafra (Carabali) and Sierra Leone (Ganga) [KleinVinson2007][Eltis2010][Scott1985]. Akan captives from the Gold Coast were also known in Cuba as Mina and Ashanti [Hall2005].

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

Ghana

PROJECT DOCTRINE. Project: biblical Samaria, in the Southern Kingdom region of the Land of Milk and Honey; homeland for Zabawalana, Yashashakara, Manashaha and Ahshara (Master Rules Part 12).

SECULAR RECORD (reference). The Gold Coast supplied gold and, from the 17th century, large numbers of captives. Portugal built Elmina in 1482; Dutch, British, Danish and Swedish forts followed. The Akan states of Asante and Fante dominated trade. Britain made it a colony in 1874. Ghana, under Kwame Nkrumah, became the first sub-Saharan colony to gain independence on 6 March 1957. [Gocking2005] [Wilks1975] [Eltis2010]

Gregorian calendar year	Event	Master Timeline year
1482	Portugal builds Elmina	Year 12,952
1701	Asante victory at Feyiase under Osei Tutu	Year 13,171

Gregorian calendar year	Event	Master Timeline year
1874	British Gold Coast Colony	Year 13,344
1957	Independence (6 March)	Year 13,427
1992	Multiparty constitution	Year 13,462

Cote d'Ivoire

PROJECT DOCTRINE. Project: biblical Galilee, in the Land of Milk and Honey; homeland for Napathalaya, Manashaha and Ahparayama (Master Rules Part 12).

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]

Gregorian calendar year	Event	Master Timeline year
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

Cuba

PROJECT DOCTRINE. Project: Manasseh (Cuba; Original Caribs).

SECULAR RECORD (reference). Cuba stayed Spanish until 1898. The sugar boom of the 19th century brought several hundred thousand captives, many after the 1807-08 British and US abolitions. The "La Escalera" repression of 1844 targeted free people of colour. The 'Ten Years' War began in 1868 when Carlos Manuel de Céspedes freed his enslaved workers. Slavery ended in 1886. The 1895 war ended with US intervention in 1898; the 1912 massacre of the Partido Independiente de Color and the 1959 revolution followed. [Perez2015] [Ferrer1999] [Scott1985] [KleinVinson2007]

Gregorian calendar year	Event	Master Timeline year
1511	Spanish settlement	Year 12,981
1844	La Escalera	Year 13,314
1868	'Ten Years' War	Year 13,338
1886	Abolition	Year 13,356
1898	US intervention	Year 13,368
1912	Independiente de Color massacre	Year 13,382
1959	Revolution	Year 13,429

The Land of Inheritance (the Levant, Asia)

PROJECT DOCTRINE. Half of the tribe of Ma-Na-Sha-Ha (Manasseh) received the north of the Land of Inheritance: Machir took Gilead, Jair took the villages called Havvoth-jair, and Nobah took Kenath (Numbers 32:39-42; Deuteronomy 3:13-15). The other half stayed west of the Jordan, in the Land of Milk and Honey

(Ghana and Cote d'Ivoire in the project's geography). The half-tribe crossed armed with Reuben and Gad (Joshua 1:12-18; 4:12-13). The project also records Manasseh under the name Da-Na (Dan); see the Dan note in the website document.

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].

Gregorian calendar year	Event	Master Timeline year
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 12,986 to 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 41:51; 48:19; 49:16-17, 22-26; Deuteronomy 33:13-17); 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
Holding in the Land of Inheritance	Numbers 32; Deuteronomy 3; Joshua 1-7; Hosea 4:17; Apostle Ainawayah's ruling (October 5, 2026)
Identification: Cubans (Afro-Indigenous); Original Caribs	Twelve Families of Yasharahlah; Jacob's Ladder research
E1b1a sub-clades: E-M2, E-P278, E-M191	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 "Manashaha").

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