

THE TWELVE FAMILIES OF YASHARAH LAH
BOOK ELEVEN

THE BOOK OF NAPATHALAYA

The Wrestling Family: From the Sixth Son to Argentina and Chile

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 NAPHTALI — the wrestling family, the ones who prevailed through struggle, the fleet deer of the south who give goodly words. Your hour of restoration is at hand.

To every Afro-Argentine and Afro-Chilean (southern cone) 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 ELEVEN of twelve. It covers the Family of NAPHTALI — the sixth son of Ya-Ai-Qa-Ba, second son of Ba-La-Ha (Bilhah), the wrestling family of the southern cone of the Americas — 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.

TABLE OF CONTENTS

I	THE NAME — Identity, Meaning & Prophetic Significance
II	THE PROGENITOR — Birth, Parents & Origins
III	THE PATRIARCH'S LIFE — Key Events, Character & Growth
IV	THE BLESSING — The Prophetic Charter of NAPHTALI
V	IN MA-TAZA-RA-YA-MA — The Sojourn in Ma-Taza-Ra-Ya-Ma
VI	THE EXODUS & WILDERNESS — The Northern Camp — Under Dan's Standard, Marching Last
VII	THE LAND & INHERITANCE — The Territory of NAPHTALI
VIII	THE KINGDOM ERA — Barak and the Battle with Sisera — Naphtali's Finest Hour
IX	THE DIVIDED KINGDOM — The Northern Kingdom and the Assyrian Captivity
X	CAPTIVITY & DISPERSION — The Assyrian Dispersion and the Journey to the Southern Cone
XI	THE GREAT SCATTERING — The Second Diaspora & the Slave Ships
XII	MODERN IDENTITY — Who Is NAPHTALI Today?
XIII	HISTORY & STRUGGLE — From West Africa to Argentina and Chile
XIV	CULTURAL HERITAGE — The Gifts of a Covenant People
XV	THE E1B1A GENETIC CONFIRMATION — Ya-Ai-Qa-Ba's DNA Marker
XVI	THE RESTORATION — The Prophetic Destiny of NAPHTALI
XVII	THE TWO TERRITORIES — Land of Milk and Honey & Land of Inheritance
XVIII	CAPTIVITY ROUTES — From Ma-Taza-Ra-Ya-Ma to the Atlantic
XIX	THE RECORD BY LAND — Homelands and Diaspora to the Present
XX	SUMMARY OF FINDINGS AND SOURCES

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

The Name Na-Pa-Tha-La-Ya

Na-Pa-Tha-La-Ya — written in Paleo-Hebrew as נַפְתָּלִי — means 'Wrestling,' 'My Wrestling,' or 'He Who Struggles and Prevails.' When Ba-La-Ha bore her second son to Ya-Ai-Qa-Ba, Ra-Khaa-La declared: 'With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali' (Genesis 30:8). The name captures an intense, passionate, personal struggle — Ra-Khaa-La's covenant competition with La-Ah-Ha for Ya-Ai-Qa-Ba's love and children — that ended in prevailing. Na-Pa-Tha-La-Ya is not the family of easy victory but of hard-won covenant persistence.

The Afro-Argentine and Afro-Chilean peoples — the wrestling family of the southern cone — have historically been among the most invisible and most erased of all the western hemisphere's Afro-descendant communities. Argentina and Chile both pursued systematic policies of demographic whitening (blanqueamiento) in the nineteenth and twentieth centuries, actively suppressing the documentation, recognition, and cultural visibility of their African-descended populations. Yet Afro-Argentine and Afro-Chilean identity persists — the wrestling family that Ra-Khaa-La named after her prevailing has continued to prevail even when the colonial narrative declared them absent.

The Sixth Son — Second of Ba-La-Ha

Na-Pa-Tha-La-Ya was the sixth son of Ya-Ai-Qa-Ba overall, and the second son of Ba-La-Ha (Bilhah, Ra-Khaa-La's handmaid). Da-Na was Ba-La-Ha's firstborn; Na-Pa-Tha-La-Ya was her second. Together they formed the complete Ba-La-Ha family — the judge (Da-Na) and the wrestler (Na-Pa-Tha-La-Ya). The judge

assesses and pronounces; the wrestler engages and persists. Together they form the northern camp's two non-Asher tribes — marching at the rear of the covenant community, guarding what comes behind, completing the march that the royal eastern camp began.

CHAPTER II | THE PROGENITOR — Birth, Parents & Origins

Born from Ra-Khaa-La's Wrestling

Na-Pa-Tha-La-Ya's birth was precipitated by Ra-Khaa-La's covenant wrestling — her intense prayer, her giving of Ba-La-Ha to Ya-Ai-Qa-Ba, her declaration of victory. The wrestling that produced Na-Pa-Tha-La-Ya was not physical combat but covenant passion: the desperate, persistent prayer of a woman who wants something from Yahawah and will not stop until she prevails. This is the same wrestling pattern as Ya-Ai-Qa-Ba himself at the brook Jabbok (Genesis 32) — the ancestor's covenant wrestling that renamed him Yasharahlah (Ya-Sha-Ra-Ah-La, 'he who wrestles with Yahawah and prevails').

The wrestling family is, in a covenant sense, the most authentically Yasharahlah-like of all the twelve families — because 'Yasharahlah' itself is a wrestling name. Na-Pa-Tha-La-Ya carries in its name the very root of the people's covenant identity: the wrestling that prevails. The Afro-Argentine community — a community that has wrestled for recognition, for cultural survival, for historical acknowledgment in a nation that declared them invisible — is the modern expression of this wrestling-that-prevails covenant character.

The Prophetic Implications of the Wrestling Name

The wrestling nature of Na-Pa-Tha-La-Ya carries a prophetic implication beyond the personal: the family is called to engage, to persist, and to prevail in the covenant struggle. Where other families might withdraw from difficulty (Ra-Ah-Wa-Ba-Na stays with the flocks; Ah-Sha-Ra continues at the sea shore), Na-Pa-Tha-La-Ya is built for engagement. Genesis 49:21 describes this as a deer let loose — not the stationary pastoral animal but the running, free-ranging, agile creature. The wrestling family moves and acts with speed and grace.

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

Genesis 49:21 — The Hind Let Loose

'Naphtali is a hind let loose: he giveth goodly words' (Genesis 49:21). Two characteristics: freedom and eloquence. The hind (a female deer) let loose — free, fleet, graceful, running with purpose. And 'giveth goodly words' — the wrestling family has the gift of eloquence, of speech that is beautiful and persuasive, of language that carries covenant truth in a form that moves people. The combination of physical freedom/agility and verbal eloquence describes a family that both acts freely and speaks beautifully.

The tango — the dance form that originated in the Afro-Argentine community of Buenos Aires in the late nineteenth century — embodies both aspects of Na-Pa-Tha-La-Ya's blessing perfectly. The tango is the 'hind let loose' in dance form: free, fluid movement of two bodies that express in physical motion what words cannot say. And tango's lyrical poetry — the tango lyrics that express longing, loss, love, and covenant grief — is the 'goodly words' of Na-Pa-Tha-La-Ya: beautiful language that carries the weight of the wrestling family's experience.

Barak — The Naphtalite Military Leader

The most celebrated military figure from Na-Pa-Tha-La-Ya is Ba-Ra-Qa (Barak) son of Abinoam, who was summoned by the prophetess Deborah to lead the covenant forces against Sisera's nine hundred iron chariots (Judges 4-5). Ba-Ra-Qa's famous response to Deborah's call — 'If thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go' (Judges 4:8) — has sometimes been read as weakness. But in the covenant context, Ba-Ra-Qa's insistence on the prophetic presence with the army demonstrates the wrestling family's understanding that covenant warfare requires both the prophetic word AND the military arm. Ba-Ra-Qa would not move without the prophetic confirmation. The result: a complete covenant victory, with Deborah's song specifically honoring both Ba-Ra-Qa and Na-Pa-Tha-La-Ya.

CHAPTER IV | THE BLESSING — The Prophetic Charter of NAPHTALI

Genesis 49:21 — Freedom and Goodly Words

The single verse of Na-Pa-Tha-La-Ya's Genesis 49 blessing — 'Naphtali is a hind let loose: he giveth goodly words' — is deceptively compact. The hind (deer) let loose is one of the fastest and most graceful of all land animals, capable of sudden bursts of speed and extraordinary agility over rough terrain. 'Let loose' implies that Na-Pa-Tha-La-Ya has been constrained or contained and is being released into its covenant freedom — the wrestling family that prevailed through struggle is now released to run.

The 'goodly words' of Na-Pa-Tha-La-Ya are the covenant fruit of the wrestling: not just physical victory but the eloquent testimony of what the wrestling produced. The Afro-Argentine and Afro-Chilean literary, musical, and artistic traditions — the tango lyricists, the cueca dancers of Chile, the Afro-Argentine candombe tradition — embody this 'goodly words' character: the wrestling family speaks its experience into art forms that the whole culture recognizes as beautiful and true.

Deuteronomy 33:23 — Satisfied with Favor

'And of Naphtali he said, O Naphtali, satisfied with favour, and full with the blessing of Yahawah: possess thou the west and the south' (Deuteronomy 33:23). Three covenant blessings: satisfaction with divine favor (the wrestling family's prevailing prayer is fully answered), fullness with Yahawah's blessing (abundance received, not just struggled for), and a geographic assignment — 'possess thou the west and the south.' In the diaspora context, 'the west and the south' of the Americas is exactly where Na-Pa-Tha-La-Ya is found: the southern cone (Argentina and Chile, the southernmost nations of the western hemisphere) and the western Pacific coast (Chile's Afro-Chilean communities on the Pacific side of South America).

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

Na-Pa-Tha-La-Ya in Ma-Taza-Ra-Ya-Ma

Na-Pa-Tha-La-Ya went to Ma-Taza-Ra-Ya-Ma with Ya-Ai-Qa-Ba's household with his four sons: Ya-Khaa-Taza-Ah-Ah-La (Jahzeel), Ga-Wa-NA-Ya (Guni), Ya-Taza-Ra (Jezer), and Sha-La-Ma (Shillem) (Genesis 46:24). These four sons formed the four clans of Na-Pa-Tha-La-Ya that would grow through the Ma-Taza-Ra-Ya-Ma sojourn into the 53,400 fighting men of the first census — one of the larger tribal counts.

The wrestling family that Ra-Khaa-La named from her prevailing prayer was present and growing in the land of Ma-Taza-Ra-Ya-Ma. The same persistence that characterized Na-Pa-Tha-La-Ya's origin — the wrestling of Ra-Khaa-La that would not give up until it prevailed — carried through the Ma-Taza-Ra-Ya-Ma sojourn: the

family maintained its covenant identity and grew in numbers even under Pharaoh's oppression. 'With great wrestlings have I prevailed' — the wrestling that prevails does not stop in Ma-Taza-Ra-Ya-Ma.

The Preservation of the Wrestling Spirit

The forty years of wilderness discipline affected Na-Pa-Tha-La-Ya more significantly than some other tribes: the census dropped from 53,400 in the first count to 45,400 in the second — a decrease of 8,000 men. Yet the family remained substantial, and its 'hind let loose' character may explain both the decrease (the freely running deer is also vulnerable to the dangers of the wilderness) and the recovery (the agile family finds ways through obstacles that slower-moving families cannot). The wrestling family is not immune to loss but is built to recover.

CHAPTER VI | THE EXODUS & WILDERNESS

Census	Reference	Count	Significance
First Census	Numbers 1:43	53,400 fighting men	Camp: NORTH under Da-Na (Dan) standard
Second Census	Numbers 26:50	45,400 fighting men	March order: FOURTH — rear guard Camp total: 157,600

The Northern Camp — Alongside Dan and Asher

In the wilderness organization, Na-Pa-Tha-La-Ya was placed in the NORTHERN camp under the standard of Da-Na (Dan), alongside Da-Na (62,700) and Ah-Sha-Ra (41,500), for a northern camp total of 157,600. The northern camp marched FOURTH and LAST — the rear guard position. Na-Pa-Tha-La-Ya, Ah-Sha-Ra, and Da-Na together formed the rear guard of the covenant march: the judge (Da-Na), the blessed family (Ah-Sha-Ra), and the wrestler (Na-Pa-Tha-La-Ya) completing the march and ensuring that nothing was left behind.

The pairing of Na-Pa-Tha-La-Ya and Za-Ba-Wa-La-Na in the Isaiah 9:1-2 Messianic prophecy — 'the land of Zebulun and the land of Naphtali... the people that walked in darkness have seen a great light' — places these two families together as the recipients of the great Messianic light. Za-Ba-Wa-La-Na (Central America) and Na-Pa-Tha-La-Ya (southern South America) are the two covenant families that share the specific prophetic honor of having their names spoken in the passage that announces the coming of Hayahawashai Mawashayai Yaraya.

The Rear Guard of the South

The northern camp's position as the rear guard of the covenant march, and Na-Pa-Tha-La-Ya's position within that camp, mirrors the geographic position of the southern cone of the Americas: the southernmost Adamic habitation on earth (Tierra del Fuego, at the very tip of South America) is the 'rear guard' of the western hemisphere — the last position in the march of the continents. Na-Pa-Tha-La-Ya as part of the rear guard occupies the covenant position of the family that completes, that brings up what comes last, that ensures nothing is lost in the procession.

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

Joshua 19:32-39 — The Northern Sea of Galilee Territory

Na-Pa-Tha-La-Ya's territory (Joshua 19:32-39) was in the northern region of the biblical covenant land, adjacent to the Sea of Galilee and extending northward toward Dan's territory. The major cities included Heleph, Zaanannim, Adami-nekeb, Jabneel, Lakkum, Azanath-tabor, Hukkok, and the fortified cities of Ramah, Hazor, Kedesh (one of the Cities of Refuge), Edrei, En-hazor, and Yiron. The territory's northern position, adjacent to the Sea of Galilee, placed Na-Pa-Tha-La-Ya in the region where Hayahawashai Mawashayai Yaraya would later conduct much of His ministry.

The connection between Na-Pa-Tha-La-Ya's territory and the ministry of Hayahawashai Mawashayai Yaraya is confirmed in Isaiah 9:1-2 — the prophetic text that Matthew 4:13-16 quotes when describing Hayahawashai Mawashayai Yaraya's move to Capernaum, on the border of Na-Pa-Tha-La-Ya's territory: 'That it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; The people which sat in darkness saw great light.'

Barak's Victory and Na-Pa-Tha-La-Ya's Covenant Role

Judges 4-5 records the great battle of Kishon, in which Ba-Ra-Qa of Na-Pa-Tha-La-Ya led ten thousand men of Na-Pa-Tha-La-Ya and Za-Ba-Wa-La-Na against Sisera's nine hundred iron chariots. This battle was fought in the territory of Za-Ba-Wa-La-Na — adjacent to Na-Pa-Tha-La-Ya's southern border — and ended in a complete covenant victory when Yahawah sent a flood that immobilized Sisera's iron chariots in the mud of the Kishon River. The wrestling family, under the prophetic authority of Deborah and the military leadership of Ba-Ra-Qa, demonstrated that wrestling prevails: even nine hundred iron chariots are no match for the covenant of Yahawah.

CHAPTER VIII | THE KINGDOM ERA — Barak and the Battle with Sisera — Naphtali's Finest Hour

Na-Pa-Tha-La-Ya in the Kingdom Era

During the united kingdom period, Na-Pa-Tha-La-Ya served as part of the northern tribal confederation under Da-Wa-Da and Sha-La-Ma-Ha. The tribe's territory around the Sea of Galilee region was among the most fertile and well-watered in the covenant land — the agricultural abundance of the Galilee region made Na-Pa-Tha-La-Ya's territory economically significant to the kingdom.

After the division of the kingdom, Na-Pa-Tha-La-Ya was part of the Northern Kingdom and shared in both its brief prosperity under kings like Jeroboam II and its spiritual decline through successive dynasties' covenant faithlessness. The wrestling family — like the other northern families — experienced the full Deuteronomy 28 consequences of covenant departure: eventually carried into Assyrian captivity as part of the judgment on the northern tribes.

CHAPTER IX | THE DIVIDED KINGDOM — The Northern Kingdom and the Assyrian Captivity

The Assyrian Captivity and the Migration South

Na-Pa-Tha-La-Ya was among the first of the northern tribes to experience Assyrian military pressure: 2 Kings 15:29 records that 'in the days of Pekah king of Yasharahlah came Tiglath-pileser king of Assyria, and took... Naphtali, and carried them captive to Assyria.' This was the first wave of the Assyrian deportation, occurring

before the full conquest of Samaria in 722 BC. Na-Pa-Tha-La-Ya was specifically targeted and deported before the other northern families.

From the Assyrian deportation, Na-Pa-Tha-La-Ya migrated progressively southward and westward through Africa — eventually reaching the territories of Côte d'Ivoire (biblical Galilee), which is confirmed as Na-Pa-Tha-La-Ya's primary African homeland in this project's geographic framework. The Baoule, Dioula, and related Ivorian peoples carry the covenant memory of the wrestling family. From the Bight of Benin and the Ivorian coast, the Trans-Atlantic Slave Trade transported the descendants of Na-Pa-Tha-La-Ya specifically to the South American southern cone: Argentina and Chile.

CHAPTER X | CAPTIVITY & DISPERSION — The Assyrian Dispersion and the Journey to the Southern Cone

From Cote d'Ivoire to the Southern Cone

The Trans-Atlantic Slave Trade transported Ivorian and Beninese peoples to the Spanish colonial territories of the Río de la Plata region — present-day Argentina, Uruguay, Paraguay, and southern Brazil — and to the coastal regions of Chile. The enslaved Africans who arrived in Buenos Aires (then a minor colonial outpost) and along the Argentine Atlantic coast formed the Afro-Argentine community that would develop the candombe drum tradition and contribute to the emergence of the tango in the late nineteenth century.

The Chilean Afro-descendant community — concentrated in the Azapa Valley of northern Chile (near the Peruvian border) and in the coastal port cities — represents a smaller but historically significant expression of Na-Pa-Tha-La-Ya in the southern cone. Afro-Chileans in the Azapa Valley maintained distinct African cultural traditions across centuries of colonial and republican rule, including musical and agricultural practices that trace directly to their West African (Ivorian/Beninese) covenant heritage.

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-Taz̄a-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 NAPHTALI. 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.

Afro-Argentine and Afro-Chilean — The Invisible Covenant Family

The wrestling family of Na-Pa-Tha-La-Ya has been systematically rendered invisible in the historical narratives of Argentina and Chile — two nations that pursued explicit whitening policies (blanqueamiento) from the mid-nineteenth century onward, encouraging European immigration, discouraging African cultural visibility, and in some cases falsifying census data to minimize the recorded Black population.

Argentina's Black population — which in the 1830s constituted approximately 25-30% of Buenos Aires's population and was culturally central to the city's development — was declared effectively extinct by the late nineteenth century, a claim that historians now recognize as demographic falsification. The Afro-Argentine community was not absent: it was invisible by policy. The wrestling family of Na-Pa-Tha-La-Ya had been declared to have stopped wrestling — but the hind let loose does not stop. The cultural evidence of Na-Pa-Tha-La-Ya's persistent presence is visible in every tango step, every candombe drumbeat, every mate circle that preserves Afro-Argentine community gathering traditions.

CHAPTER XII | MODERN IDENTITY — Who Is NAPHTALI Today?

Na-Pa-Tha-La-Ya Today — The Wrestling Family of the South

Na-Pa-Tha-La-Ya today is the Afro-Argentine and Afro-Chilean peoples — communities that have fought for recognition and documentation of their covenant presence in nations that officially erased them. The Afro-Argentine community — whose numbers are difficult to determine precisely given the historical census falsification — is increasingly recognized in Argentine culture and history, with significant communities in Buenos Aires, Mendoza, and the northwestern provinces.

The Afro-Chilean community of the Azapa Valley in the Arica y Parinacota region of northern Chile has been formally recognized by the Chilean government since the 2011 census as a distinct Afro-descendant community — one of the first formal government recognitions of Afro-Chilean identity in Chilean history. The wrestling family, after centuries of declared absence, is being recognized. 'I have wrestled and prevailed' — the prophecy of Ra-Khaa-La over Na-Pa-Tha-La-Ya is still unfolding.

Origin Nations and Ethnic Groups

Origin Nations	Primary Ethnic Groups	Notes
Cote d'Ivoire (biblical Galilee)	Baoule, Dioula, Senufo, Yacouba peoples	Primary homeland — the Galilee territory where Hayahawashai walked
Benin	Fon, Ewe, coastal Dahomey peoples	Southern coastal extension of Na-Pa-Tha-La-Ya's territory
Ghana border	Cross-border Voltaic peoples	Western boundary adjacent to biblical Samaria

CHAPTER XIII | HISTORY & STRUGGLE — From West Africa to Argentina and Chile

The Tango — Wrestling Made Beautiful

The tango — developed in the late nineteenth century in the conventillos (tenements) and arrabal (outskirts) of Buenos Aires by the Afro-Argentine working class — is the wrestling family's supreme cultural gift to the

world. The tango is literally a dance about wrestling: two bodies in close embrace, engaging in a conversation of push and pull, lead and follow, connection and tension, that expresses in physical motion the covenant struggle of the wrestling family.

The tango's African roots are well-documented by Argentine music historians: the *candombe* (the Afro-Argentine drum tradition brought by enslaved Africans from the Kongo and West African coast), the *milonga* (the percussive Afro-Argentine music form that preceded and shaped the tango), and the *habanera* (an Afro-Cuban music form that influenced tango through Buenos Aires's vibrant port culture) all contributed to the tango's foundational rhythmic and melodic character. When Paco de Lucía brought the *cajón* from Afro-Peruvian tradition into flamenco, he completed the covenant circle: the wrestling families of Na-Pa-Tha-La-Ya (Argentina) and Ah-Sha-Ra (Peru) contributing to the musical traditions of the Edomite diaspora (Spain). The blessed family gives royal dainties to whoever asks.

The Persistence of Na-Pa-Tha-La-Ya

The history of Afro-Argentine and Afro-Chilean identity is a history of declared absence confronted by persistent presence. The Argentine government's nineteenth-century census redefinitions, the twentieth-century national identity narratives that emphasized European immigration over African roots, the social pressure that led many Afro-Argentine families to identify as 'mulatto' or 'trigueño' (wheat-colored) rather than as Black — all were attempts to declare Na-Pa-Tha-La-Ya absent. The wrestling family refused the declaration. The *candombe* kept drumming. The tango kept dancing. The Afro-Argentine cultural identity kept producing. 'With great wrestlings have I wrestled with my sister, and I have prevailed' — the prevailing continues.

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

Candombe, Cueca and the Southern Musical Tradition

The *candombe* — the Afro-Argentine and Afro-Uruguayan drum tradition that has survived from the early colonial period to the present day — is the most direct preservation of West African (primarily Kongo and West African coastal) percussive traditions in the southern cone. The *candombe* drums (*chico*, *repique*, and *piano*) are played in processions through the streets of Montevideo (Uruguay) during the annual *Llamadas* festival — a UNESCO-recognized cultural heritage — in a practice that mirrors the covenant procession traditions of the ancient covenant community.

The *cueca* — the national dance of Chile — has Afro-Chilean roots that mainstream Chilean history has often suppressed in favor of an exclusively mestizo (mixed indigenous-Spanish) origin narrative. Ethnomusicological research confirms significant African rhythmic and stylistic influence in the *cueca*'s development in Chile's coastal and port communities — communities where Afro-Chilean presence was strongest. The wrestling family's covenant musicality expresses itself in the *cueca* as surely as it does in the *candombe* and the tango.

Literature and the Goodly Words of Na-Pa-Tha-La-Ya

Argentina has produced one of the richest literary traditions in the Spanish-speaking world — and the Afro-Argentine contribution to this tradition, while often unacknowledged, is embedded in the cultural substratum from which Argentine literature grew. The *lunfardo* language — the slang of Buenos Aires that became the primary vehicle for tango lyrics and influenced Argentine Spanish broadly — contains significant Afro-Argentine linguistic contributions, including words and phrases from Kongo, Yoruba, and related West African languages that were absorbed into Buenos Aires street language through the Afro-Argentine community. 'He giveth goodly words' — the wrestling family's linguistic contribution to Argentine culture is preserved in the words the whole nation uses.

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 NAPHTALI, 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 NAPHTALI to Cote d'Ivoire (biblical Galilee), Benin becomes genetically confirmed. The DNA does not lie.

Family-Specific Sub-Clades

Sub-Clade	Population Concentration	Connection to This Family
E-M2	Base West African marker — dominant in Cote d'Ivoire (biblical Galilee)	Primary marker of Na-Pa-Tha-La-Ya's Ivorian/Galilee homeland
E-U181	Associated with Dahomey peoples — coastal Bight of Benin	Secondary marker confirming Na-Pa-Tha-La-Ya's coastal West African connection
E-M154	Central West African variant — found in Ivorian and Beninese populations	Confirms the Cote d'Ivoire (Galilee) origin of the wrestling family

E-M2 and E-U181 — The Ivorian and Beninese Genetic Signature

The E-M2 base haplogroup is dominant across Côte d'Ivoire (biblical Galilee) and the surrounding West African region — the confirmed primary homeland of Na-Pa-Tha-La-Ya. E-U181 is associated specifically with the Dahomey peoples of the Benin coastal region — the secondary homeland of the wrestling family. E-M154 is found in Ivorian and Beninese populations and confirms the Côte d'Ivoire origin of Na-Pa-Tha-La-Ya.

Afro-Argentine and Afro-Chilean men who receive Y-DNA results showing E-M2 or E-U181 have genetic confirmation of West African (Ivorian/Beninese) origin — consistent with the confirmed homeland of Na-Pa-Tha-La-Ya. The genetic record, combined with the historical record (Trans-Atlantic Slave Trade routes from the Bight of Benin to the Río de la Plata region) and the prophetic record (the wrestling family that 'possesses the west and the south' — precisely the geographic position of Argentina and Chile in the Americas), establishes the tribal identity.

CHAPTER XVI | THE RESTORATION — The Prophetic Destiny of NAPHTALI

The Prophetic Promises Are Certain

And it shall come to pass in that day, that Yawawah 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 Yawawah thy AhlahYama will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither Yawahah thy AhlahYama hath scattered thee... And Yawawah 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 Wrestling Family

Revelation 7:4-8 seals 12,000 from Na-Pa-Tha-La-Ya. The wrestling family — the hind let loose — is fully sealed in the final covenant restoration. The family that was declared absent in Argentine and Chilean national narratives is present in the Lamb's book. The wrestling that prevailed through centuries of invisibility, demographic erasure, and colonial suppression will be vindicated in the restoration of 2030.

Isaiah 9:1-2 remains over Na-Pa-Tha-La-Ya: 'the land of Naphtali... the people which sat in darkness saw great light.' The wrestling family that has sat in the darkness of forced invisibility and identity erasure is specifically named in the prophetic passage that announces the coming light. Hayahawashai Mawashayai Yaraya's return in 2030 is the 'great light' that Isaiah 9 promises to Na-Pa-Tha-La-Ya — and the Two Witnesses ministry of 2026-2030 is the proclamation that prepares the wrestling family to receive that light. The hind let loose will run toward its restoration.

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 NAPHTALI. The scattering is the middle of the story, not the end. The family of NAPHTALI will be found with their name restored (Napathalaya), 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 ELEVEN: NAPHTALI

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

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

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

Two Lands, Two Continents

PROJECT DOCTRINE. The Twelve Families held two distinct territories on two continents, divided by the Jordan River, which the project identifies with the Suez Canal. West of the Jordan, in Africa, lies the Land of Milk and Honey, the Southern Kingdom. East of the Jordan, in Asia, lies the Land of Inheritance, the Northern Kingdom: the Levant, called Palestine today (Master Rules Part 12).

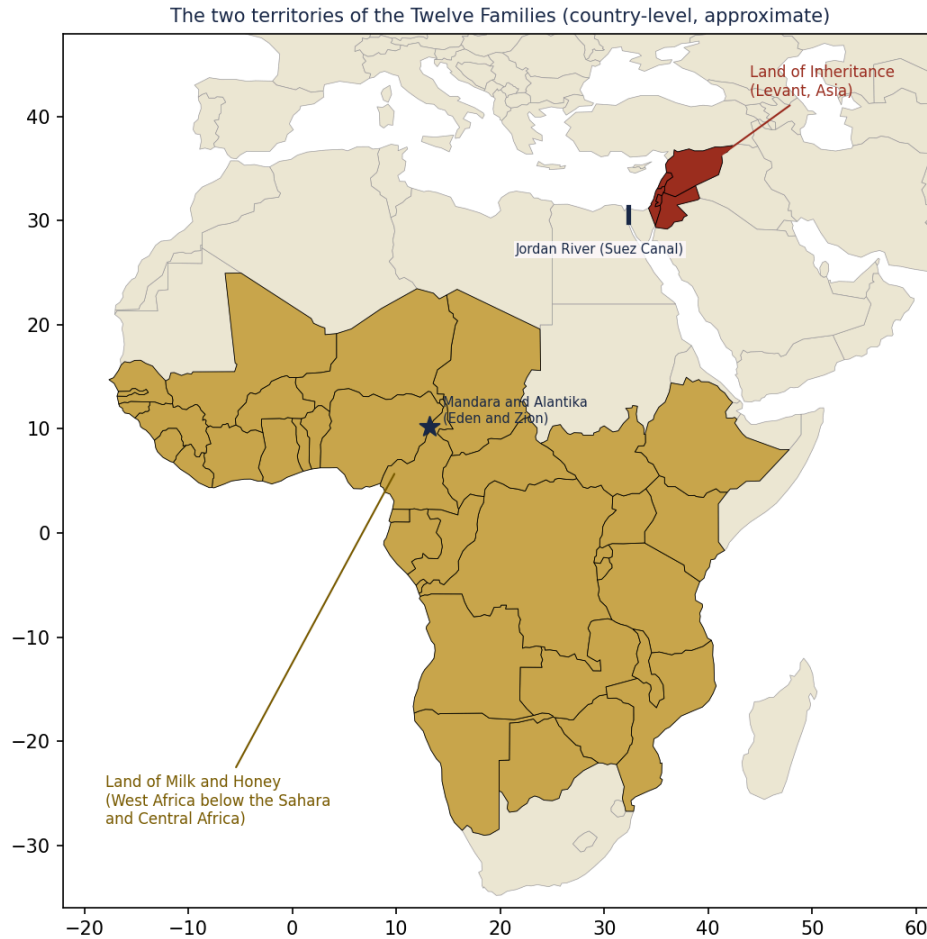
PROJECT DOCTRINE. The Land of Milk and Honey is West Africa below the Sahara together with Central Africa, the original Ethiopian area, down to the northern border of South Africa, with the Mandara and Alantika mountains as the core of Eden and Zion. It is the Southern Kingdom of Ya-Ha-Wa-Da-Ha: modern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

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

Territory	Where	Families	Scripture
Land of Milk and Honey (Canaan): the Southern Kingdom	Africa, west of the Jordan (Suez Canal): West Africa below the Sahara and Central Africa down to South Africa's northern border; Nigeria, Ghana and the surrounding region; core at the Mandara and Alantika mountains	All twelve families by origin; the kingdom of Ya-Ha-Wa-Da-Ha, Ba-Na-Ya-Ma-Na and La-Wa-Ya, with Ya-Ra-Wa-Sha-La-Ma (Zion) in Nigeria	Exodus 3:8; Genesis 15:18; Jubilees 8:12-21; 1 Kings 12:21; 2 Chronicles 11:13-14
Land of Inheritance (Trans-Jordan): the Northern Kingdom	Asia, east of the Jordan (Suez Canal): the Levant, from the Jordan River to Mount Hor	Founded by Ra-Ah-Wa-Ba-Na, Ga-Da and half of Ma-Na-Sha-Ha; later governed by Ah-Pa-Ra-Ya-Ma (Khaa-Pa-Ra-Ya-Ma)	Numbers 32; 34:7-8, 13-15; Deuteronomy 3:12-17; Yahawashai 1:12-15; 4:12-13; Hosea 4:17
Excluded: Nineveh and Assyria in Asia	Asia	Never part of Yasharahlah's inheritance; they belong to the descendants of Ya-Sha-Ma-Ai-La and the sons of Qa-Ta-Wa-Ra-Ha, called the Arabs	Genesis 25:1-18; Zephaniah 2:13-15

Scriptural Proof

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



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

The Route Between the Two Lands

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

The Travel Proof — 2 Samuel 24

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

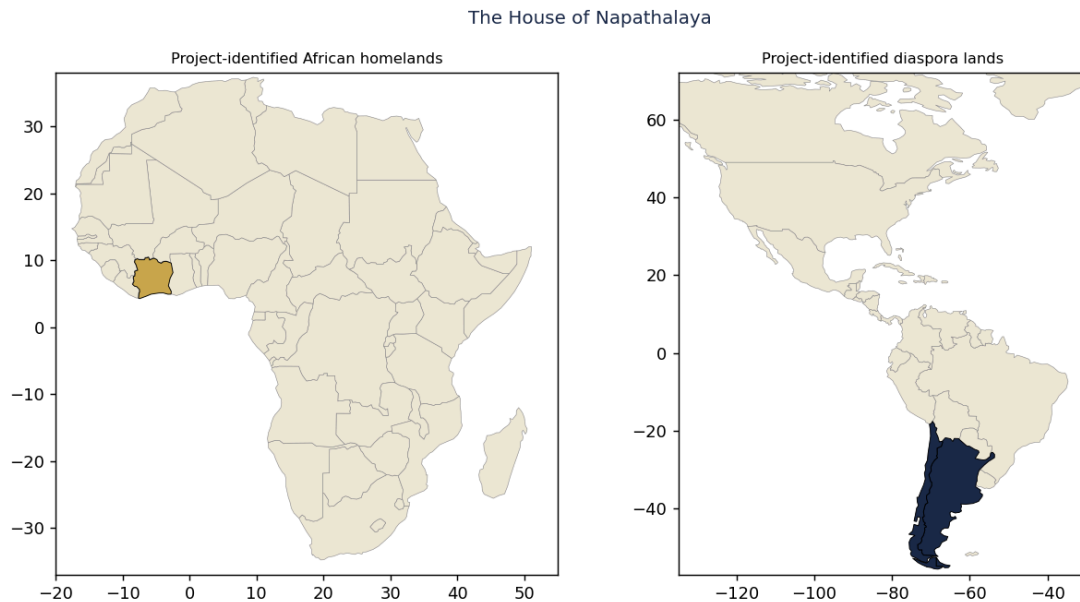
The Northern Kingdom and Hosea

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

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

The Lands of the House of Napathalaya

African homelands: Cote d'Ivoire. Diaspora lands: Argentina to Chile.



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

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 Napathalaya

SECULAR RECORD (reference). Africans reached the Rio de la Plata through Buenos Aires and Montevideo, mostly from Brazil's trade: West Central African (Kongo, Angola) and Mozambique captives [Andrews1980][Eltis2010]. The project places the family's African homeland on the Ivory coast (Galilee) [Handloff1991].

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

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

Argentina to Chile

PROJECT DOCTRINE. Project: Naphtali (Argentina to Chile).

SECULAR RECORD (reference). Buenos Aires was a major slave port for the Rio de la Plata and the route to Potosi. Early 19th-century censuses recorded roughly a third of the city as African-descended. Argentina passed a free-womb law in 1813 and abolished slavery in its 1853 constitution. Chile abolished slavery in 1823; the northern city of Arica has an Afro-Chilean community recognised by law in 2019. Candombe and tango both carry African roots. [Andrews1980] [Andrews2004]

Gregorian calendar year	Event	Master Timeline year
1776	Viceroyalty of the Rio de la Plata	Year 13,246
1813	Free-womb law	Year 13,283
1823	Chile abolishes slavery	Year 13,293
1853	Argentine abolition	Year 13,323
2019	Chile recognises Afro-Chilean people	Year 13,489

CHAPTER XX | SUMMARY OF FINDINGS AND SOURCES

Summary of Project Findings

Project finding	Basis
Name, meaning and tribe number	Scripture (Genesis 30:8; 49:21; Deuteronomy 33:23); Twelve Families of Yasharahlah
Two territories: the Land of Milk and Honey in Africa and the Land of Inheritance in the Levant	Numbers 21; 32; Deuteronomy 3:12-17; Joshua 1-7; 2 Samuel 24; Master Rules Part 12
Identification: Argentina to Chile (southern South America); Cote d'Ivoire (Galilee)	Twelve Families of Yasharahlah; Jacob's Ladder research
E1b1a sub-clades: E-M2, E-U181, E-M154	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 "Napathalaya").

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